



BERKELEY, CALIFORNIA

PURCHASED WITH THE INCOME OF THE FUND

GIVEN BY

FREDERICK MADGE

1820 - 1908

SON OF THE REV. THOS. MADGE, 1786-1870, OF
ESSEX STREET CHAPEL, LONDON, 1825-1859

THE
UNITARIAN HERALD;

EDITED BY

REV. WM. GASKELL, M.A.,

AND

REV. BROOKE HERFORD.

JANUARY TO DECEMBER, 1868.

MANCHESTER:

UNITARIAN HERALD OFFICE, 74, MARKET-STREET.

UNITARIAN HERALD

MANCHESTER:

PRINTED AT THE "GUARDIAN" STEAM-PRINTING OFFICES,

CROSS-STREET, MARKET-STREET.

LANCASHIRE TO DECEMBER 1864

MANCHESTER

UNITARIAN HERALD OFFICE, 1, MARKET STREET, MANCHESTER

288(41)
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v. 8-9

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The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 359.

FRIDAY, MARCH 13, 1868.

PRICE 1d.

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BURNLEY.—The Services in recognition of the Rev. J. W. RODGERS will be held in the Mechanics' Institution on Saturday, the 14th of March, at three o'clock p.m., when the Revs. J. WRIGHT, B.A., of Bury; J. P. HOPPS, of Dukinfield; and J. WORTHINGTON, of Bolton, will take part. After which a TEA PARTY and PUBLIC MEETING will be held, when Addresses will be delivered by the above-mentioned Ministers and other Friends.

UPPER BROOK-STREET CHAPEL.—CHRISTIANITY IN THE LIGHT OF THE PRESENT AGE.

A Course of Sunday Evening LECTURES on the meaning of certain words and phrases ordinarily in use among Christians is being delivered in the above Chapel by W. H. HERFORD. 4. March 13th.—"Hell," "A Devil": "Eternal Punishment." Specially addressed to those who reject the letter of Popular Christianity.

Service at 6.30 p.m. All Seats free. No Collections.

STOKE NEWINGTON GREEN CHRISTIAN CHURCH.—The Rev. W. BINNS, late of Birkenhead, will conduct the Sunday Morning Services on the 15th and 22nd of March.

MIDLAND CHRISTIAN UNION.—The FIFTH GENERAL MEETING of the Midland Christian Union will be held at Oldbury on Monday, the 16th of March. The Rev. S. BACHE will preach. Service commencing at two o'clock p.m.

A MEETING for BUSINESS will be held at the close of the service, and a SOCIAL MEETING in the evening.

D. MAGINNIS, } Hon. Secs.
W. R. WILLS, }

MANCHESTER DISTRICT UNITARIAN ASSOCIATION.

The ANNUAL MEETING of this Association will be held in the Memorial Hall, Albert Square, Manchester, on Monday, March 16, 1868, at half-past four o'clock, when a report and statement of accounts for the year 1867 will be submitted. The attendance of subscribers and friends is earnestly requested.

THOS. E. POYNTING, } Secs.
GEO. WADSWORTH, Junr., }

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.

The ANNUAL MEETING will be held in the School, on Monday Evening, March 23, 1868, when a report and treasurer's account will be presented, officers appointed for the ensuing year, and other business transacted.

The attendance of the friends and supporters of the Schools is earnestly requested.

ROBERT H. ASPDEN, Secretary.

LITERARY & MUSICAL EVENINGS.

UNITY CHURCH SCHOOLROOMS, Upper-street, Islington.—The Fourth of the Series will be held on Monday, March 16th, at half-past seven o'clock.

Admission, 1d.; Reserved Seats, 3d.

UNITY CHURCH, ISLINGTON.—Sunday Morning, March 15, A DISCOURSE on the

Athanasian Creed.
Rev. H. IERSON, M.A.

MR. FRANK GREEN will give a READ-

ING on behalf of the Unity Church Schools in the Schoolroom, Upper-street, Islington, on Wednesday, the 25th March. To commence at half-past seven. Tickets, 1s. each, or to admit three, 2s., may be had of Mr. S. L. GREEN, 15, Canonbury Square; Mr. P. PRIESTON, 15, St. Mary's Road, East 25th days of March and Wednesday, the 23rd, 24th, and 25th days of March.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

The GOOD FRIDAY MEETING will be held this year at Dukinfield. Preacher, the Rev. P. W. CLAYDEN, of Nottingham.

Business Meeting at two o'clock.

Evening Meeting at four. Chair to be taken by DAVID HARRISON, Esq., of Stalybridge, when a Paper will be read by Rev. BROOKE HERFORD.

Full particulars in future advertisements.

J. FRED PILCHER, } Hon. Secs.
JOHN REYNOLDS, }

HIBBERT TRUST.—THREE

SCHOLARSHIPS will be awarded on this foundation after the next examination, provided that three Candidates are declared by the Examiners to be duly qualified. The next examination will be held at University Hall, Gordon Square, London, on Monday, Tuesday, and Wednesday, the 23rd, 24th, and 25th days of November, 1868. Candidates must furnish satisfactory evidence of age, graduation, and other points, the particulars of which may be obtained on application to the Secretary of the Trust; and the names and addresses of all Candidates must be sent to the Secretary, at University Hall, on or before October 1st, 1868.

HENRY P. COBB, Secretary.

University Hall, Gordon Square, March 9th, 1868.

TRAVERS MADGE'S HOME MISSION

SUNDAY SCHOOL.

Subscriptions for the support of this Mission

acknowledged £3 16 0

ADDITIONAL SUBSCRIPTIONS.

Miss Ewart, Manchester 0 10 0

Mrs. Madge, London 1 1 0

The Misses Cogan, London 0 7 6

Mr. M. Kershaw, Manchester 0 2 6

55, Camp-street, Broughton. THOMAS PARRY.

FREE CHRISTIAN CHURCH AND

SUNDAY SCHOOL.

Whitfield-street, Hyde Road, Manchester.

A BAZAAR, for the Sale of Useful and Ornamental Articles, will be held in the Memorial Hall, Albert Square, on Thursday, Friday, and Saturday, the 16th, 17th, and 18th April next, for the purpose of raising Funds to liquidate the debt incurred in the Purchase of the above Premises, and for improving and extending the accommodation, so as more effectually to meet the wants of the district, and provide greater facilities for usefulness in both School and Church.

Contributions in work or money will be thankfully received by

(On behalf of the General Committee)

E. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries.

D. BAXTER, 53, Everton Road, Ardwick, }

(On behalf of the Ladies' Committee)

Mrs. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries.

Miss JONES, 160, Hyde Road, Ardwick, }

Or by

Mr. JOHN ARMSTRONG, hosier, &c., St. Ann's Passage.

Letter from the Rev. Wm. GASKELL, M.A.

"I can, without the least hesitation, recommend the case of the Whitfield-street congregation. They have already done well, and if they receive the support which they deserve in their present effort, they will, I feel confident, do still better."

"Plymouth Grove, Dec. 9, 1867." "WM. GASKELL."

ADDITIONAL CONTRIBUTIONS.

John Peacock, Esq., Cross-street £1 1 0

A Friend 1 1 0

John Booth, Esq., Monton, and Mrs Booth 2 2 0

BLACKLEY UNITARIAN CHAPEL.

A BAZAAR in connection with the above place of worship will be held in the Memorial Hall, Albert Square, on Tuesday and Wednesday, the 24th and 25th inst. The Congregation, anxious to secure the services of a settled minister, hope by the help of the kind contributions of friends and of the proceeds of the Bazaar, to raise a sufficient sum to enable them to provide a small House for the Minister, near the Chapel.

The Bazaar will be furnished chiefly with articles of plain clothing, suitable for ladies and children, in the making of which the young women attending the Chapel and School have been busily engaged for some time past. Articles of clothing suitable for charitable purposes will be provided, as also some of a fancy and ornamental description.

Contributions either in money or work will be thankfully received by the minister's wife, Mrs. RUSHTON, No. 1, Alfred-street, Harpurhey; Mrs. BOURNE, Park Hill, Prestwich; or Messrs. JOHNSON & RAWSON, Market-street, Manchester.

ADDITIONAL SUBSCRIPTIONS.

T. B. Wood, Esq., Middleton £2 0 0

Rev. James Drummond, B.A. 2 0 0

UNITARIANISM AMONG THE PIT-

MEN OF NORTHUMBERLAND.

Third List of Subscriptions towards the erection of a Chapel at Choppington:

Edgar Robinson, Kendal £1 0 0

Miss Robinson, ditto 0 2 6

Master R. E. Robinson, Kendal 0 2 6

Master H. P. Robinson, ditto 0 2 6

Miss M. E. Robinson, ditto 0 2 6

John Robinson, ditto 0 10 0

Thos. A. Ridd, ditto 0 10 0

Matthew Rooke, ditto 0 2 6

Wm. Atkinson, ditto 0 2 6

Captain Gibbs, Clapton, London 1 1 0

A Lady Friend, Manchester 0 5 0

R. M. Shipman, ditto 2 0 0

George Talbot, Southfield, Leeds 3 0 0

Rev. J. Smith, Idle 0 10 0

J. Ashworth, Manchester 2nd subscription 1 0 0

G. Wadsworth, junr., Manchester 1 0 0

R. Nicholson, ditto 0 10 0

Samuel Stone, Leicester 2 0 0

Mrs. Alcock, Windermere 0 10 0

F. Broome, Manchester 3 0 0

Harold Lees, Sale 2 2 0

Mrs. Lees, Sale 1 1 0

C. Swanwick, London 1 1 0

P. Worsley, Clifton 1 1 0

H. Turner, Manchester 1 0 0

H. Briggs, Wakefield 1 0 0

A. Bethune, St. Andrews, N.B. 1 0 0

—Fynes, Blyth 0 10 0

Fellowship Society, York 3 3 0

James Stephens, Exeter 1 0 0

Mrs. A., near Lancaster 1 0 0

Mr. Tiffin, Dover 0 5 0

J. Bell, Seaton Delaval 1 0 0

A Friend 1 0 0

J. Wright, Newcastle-on-Tyne 0 4 0

Brooks Smith, Birmingham 1 0 0

James Heather, London 2 0 0

J. Haughton, Dublin 0 10 0

H. Kidd, M.D., ditto 0 10 0

H. Kennedy, M.D., ditto 0 10 0

Mrs. B. Andrews, ditto 0 10 0

Misses Tennent, ditto 1 0 0

W. D. Andrews, ditto 0 10 0

A Friend, ditto 0 10 0

A. M. Porter, ditto 0 10 0

L. O. Hutton, ditto 0 10 0

J. Barton, ditto 1 0 0

J. W. Murland, ditto 1 0 0

W. Haughton, ditto 0 10 0

A. C. Taylor, ditto 0 10 0

W. Haughton, ditto 0 5 0

W. Holmes, Pleasley Vale, Mansfield 5 0 0

Contributions thankfully received and acknowledged by

JAMES C. STREET, 3, Wards Terrace, Newcastle-on-Tyne.

THE Rev. T. HARRISON, of Christ Church,

Nottingham, will be open to a temporary Engagement to SUPPLY after the 1st of April next.—Address Christ Church, Nottingham, or 79, Lower Kennington Lane, London.

MANCHESTER DOMESTIC MISSIONS

—ROCHDALE ROAD CHAPEL.

In the late severe storms the wall of an adjoining manufactory, which had been left standing after a fire, was blown down, and in its fall destroyed the outbuilding, heating apparatus, &c., of the Rochdale Road Chapel.

The Committee are obliged to ask for help towards Rebuilding the premises destroyed; and as the Schools have for some time past been in Want of Proper Class Rooms, avail themselves of this opportunity of erecting them on the ground where the former offices stood, and where the needful accommodation can be obtained for about £100. The street which runs behind the Chapel has to be paved, and this will require an outlay of £30. Nearly £150, therefore, is needed, towards which it is intended to devote the £40 which was given so generously by the Strangeways Sewing School, and also £10 contributed by Mr. Barry, the owner of the adjoining manufactory. £100 will, therefore, have to be raised by voluntary gifts, and the Committee trust that the liberal donations of the supporters of the truly Christian work of the Missions will speedily provide the Funds required.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 23, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

Subscriptions already received.

Mr. R. D. Darbishire, B.A. £5 0 0

Mrs. Grant 1 0 0

The Rev. W. Gaskell, M.A. 1 0 0

The Rev. J. Drummond, B.A. 1 0 0

Mr. R. Nicholson 1 0 0

Mr. E. C. Harding 1 0 0

The Rev. S. A. Steintal 1 0 0

James Washington, Esq. 5 0 0

Ivy Mackie, Esq. 5 0 0

M. Samson, Esq. 3 3 0

J. E. Taylor, Esq. 5 0 0

ARDWICK AND ANCOATS KITCHEN

FOR THE SICK.—Miss J. B. GASKELL tenders her sincere thanks to the various friends who have contributed to free the Kitchen from debt. At the same time she would venture respectfully to ask their aid in obtaining for the Institution additional Annual Subscriptions, so that it may not run the risk of again falling into difficulties, but be placed on a permanent footing. The names of subscribers will be sent to Messrs. HERWOOD BROTHERS, by Mr. PHILLIPS at the Herald's office, or by Miss J. B. GASKELL, 84, Plymouth Grove.

ADDITIONAL DONATIONS.

Mrs. Thos. Diggle, Eccles £1 0 0

Miss E. J. Bedford, Eccles 0 10 0

UNITARIAN CHURCH EXTENSION.

AN IRON MISSION CHURCH FOR OSSETT.

Cost, including site, about £400.

Subscriptions acknowledged £70 15 0

W. T. Marriott, Esq., Lascelles Hall 20 0 0

R. Kershaw Lumb, Esq., Cheltenham 5 0 0

George Woolley, Esq., Manchester 1 0 0

Miss E. Yates, The Diggle, Liverpool 5 0 0

Halfax Fellowship Fund 2 0 0

Mrs. M. E. Hickman, Hull 0 5 0

Friends at Thorne 0 8 0

Dr. J. Jeffery, M. D., Cornham, Wilts. 0 5 0

Subscriptions to be forwarded to the Rev. GOODWIN

BARMBY, Westgate Parsonage, Wakefield.

A LADY, who has a morning situation, de-

sires an Afternoon Engagement in the neighbourhood of Cloughton or Oxtou. Acquirements: Good English, French, Music, and Rudiments of Latin and Drawing.—Address E. Messrs. Cross and Floyd, booksellers, Birkenhead.

SITUATION WANTED.—The Advertiser

will esteem it a favour from any one who will find him a Situation as CLERK, Time-keeper, Agent, or a place of trust. Can be well recommended. Reference, Rev. Brooke Herford and others. Testimonials for 14 years.—Address W. M., 13, Wards-street, Hulme.

MR. THOMAS RAWSON, Professor of

Music, has a Vacancy for a respectable, well-educated Youth as IN-DOOR APPRENTICE.

Cecil House, Broughton Lane, Manchester.

HIGH SCHOOL, 126, MUCH PARK-

STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Full prospectus on application.

LINDOW GROVE SCHOOL, Alderley Edge.—

Postal address, Mr. WOOD, "The College," Wilmslow.

Just published.

WILLIAM RATHBONE: A Sermon

preached in Renshaw-street Chapel, Liverpool, Feb. 9th, 1868, by CHARLES BEARD, B.A.; and an Address delivered in Hope-street Church, Liverpool, 1, Feb. 16, 1868, by CHARLES W. KESFEE, B.A. Published by request.

London: Whitfield. Price 1s.

PRESENT Condition of Unitarian and

Liberal Christianity Everywhere, Historical and Statistical. Price 3d. Whitfield, 178, Strand, London.

HOME PAGES.—These Tracts may hence-

forth be obtained by enclosing Post-office order or stamps to Rev. BROOKE HERFORD, Higher Broughton, Manchester. They are charged at the following rates: 4 pp. Tracts 4d. per dozen, 2s. per 100.

8 pp. " 6d. " 4s. "

12 pp. " 1s. " 6s. "

In cases where the Tracts will have to be sent by post, a penny in the shilling must be added for postage.

Mr. Herford will be glad to forward, on application, a complete list of the "Home Pages" Tracts and Covers.

A few volumes of the 1st, 2nd, and 3rd series of "Home Pages" still on hand, price 2s. 6d. each.

WHAT THE CHURCHES ARE DOING.

A correspondent of the *Daily News* mentions that the church at Goon-Goon, which we described last week, was visited by Sir Robert Napier, who obtained the permission of the priests to have photographs taken of several of the illustrations of Scripture events with which their Gospels are largely adorned. One or two pages of the Gospel of St. Matthew in old Ethiopic were also photographed, with a view to having the whole Gospel copied, should savans consider the text valuable. As an acknowledgment for the confidence and courtesy manifested, his Excellency presented the church with a vestment of embroidered silk, bearing an inscription in Amharic, stating by whom and under what circumstances the presentation was made. This the priests, whose wants are small, and to whom money is of comparatively little value, prize immensely.

A correspondent of the *Watchman*, writing from Natal, says:

"The Congregationalists have churches both in Pietermaritzburg and Durban. In the former place the Rev. John Reynolds was minister for a period of six years, and had attained to a measure of popularity as a preacher; but about eighteen months ago he very abruptly abandoned his charge under a suspicion of having adopted the doctrinal views of Bishop Colenso. He is now master of an academy, and manifestly sympathises with the heretical bishop, from whom it is supposed he will by-and-by take priestly orders."

It is a little more than 400 years since the Golden Rose, just sent from Rome to the Queen of Spain, was sent to England. The last instance was that of Eugenius IV., who sent it to our Henry VI. about the time that he was busy in founding Eton and King's College, Cambridge.

A number of young Protestant Spaniards are being educated in connection with the Free Church of the Canton Vaud, at Lausanne, with a view to their becoming missionaries in their native country, where there are some circumstances that seem favourable to an effort on behalf of religious light and freedom. An American widow lady, who has resolved to devote her wealth to the cause of spreading a knowledge of the Gospel in Spain, has established an institution at Pau, with the special object of preparing Spanish boys for further studies in Lausanne, and no sooner was it opened than twelve students applied for admission.

Papal intolerance has succeeded in driving Protestant worship altogether outside the walls of Rome. As we mentioned some time ago, the Presbyterians were forbidden to hold a religious service within the city; and the ambassador of the United States, whose flag was a protection, having removed during the last summer, the American congregation are now obliged to seek a place for prayer without the walls, and have taken a room for this purpose, which had been used as a public granary, in the building in which the English Church is established. We fancy Dr. Manning would scarcely call it Christian treatment, if he and his co-religionists were not allowed to perform their rites within any of our cities.

In Italy, sixteen of the fanatical mob who some weeks ago made an attack on a Protestant evangelist and his friends, at Remedello, near Parma, have been brought to trial. They confessed having taken part in the attack, but pleaded that they were poor, ignorant creatures. In order to show that they were not animated by any revengeful spirit, the Evangelist asked that mercy should be shown to the prisoners. One of them was acquitted; the others received different sentences, varying from four months' imprisonment with a fine of 100 francs, to imprisonment for four days and a fine of 15 francs.

According to the *Weekly Register*, the number of clerical perversions to Rome during the past twelve months has been eleven.

The *Dublin Evening Mail* speaks as if it were well assured of the safety, for a while at least, of the Irish Church. It says:

"Whatever statement may be made by the head of Her Majesty's Government, we are, we think, in a position to assure our readers that no 'measure' will be introduced by the Government on the subject of the Irish Church during the present session of Parliament."

Though it cannot be said that public opinion has arrived at any definite conclusions on this same question, the *London Review* thinks this difficulty should not prevent the Liberal party from placing

on record during the present session its opinion that the present system ought no longer to continue. The Irish people are not so unreasonable as to expect that this question can be effectually and finally dealt with during the current year, but they are entitled to receive an assurance that the Legislature is at least alive to the justice of their complaints, and is ready to apply itself earnestly to the work of meeting them.

It is stated that Archbishop Manning has ordered that all choirs shall cease after Easter Day throughout his diocese; the service in future to be Gregorian, chanted by the priests.

The Paris correspondent of the *Express* heard Lord Radstock preach, on Ash Wednesday, in Lady Harriet Cowper's drawing-room, to seventy or eighty people. He says of his lordship:

"The impression made upon me by a single discourse is that he has a real vocation for the work to which he has recently addicted himself. Had he been plain Mr. Smith, instead of the representative of a most respectable peerage, which was founded in 1800 by his grandfather, the Hon. Admiral Waldegrave, himself a scion of a noble house of older date, I have no doubt he would have made his way as a popular preacher in any town in England. I should think he must have been in his youth, if not like his ancestors, a sailor, at least a yachtsman. His favourite metaphors are drawn from nautical life. There is nothing in any way eccentric or pretentious in his demeanour. He does not affect a clerical costume. Without possessing eloquence of a high order, he has the art of commanding attention, and while preaching extempore seldom hesitates for, or changes, a word. The doctrines of absolute election and grace, and the worthlessness of works, which his Lordship preaches with conviction, lose nothing by being expressed in better English than is frequently heard in Dissenting chapels. At the close of the service he invited any members of the congregation who might wish for spiritual consolation to remain, and he and some fellow-workers to whom had been revealed the ways of God would be extremely happy to make them acquainted with precious promises, of which they might take advantage this very afternoon without any waiting or preparation whatever. Lord Radstock purposes to preach at Lady Harriet's every Wednesday in March, at two o'clock. He will also preach on several evenings at the American Chapel, in the Rue de Berry, and at the Wesleyan Chapel in the Rue Royale."

Mr. Lyne (Father Ignatius) has established a monastery in the diocese of London, in one of whose churches he lectures on Friday and Sunday, dressed in his monk's habit. Last Friday, having announced that he should preach on "Hell," and the vices which lead young men thither, and having expressed a hope that there would not be a single woman present, as the sermon would not be suited to them; the church was crowded to excess, and though this occasioned some little disturbance, the Father seems to have made a forcible and impressive address. He has issued the following announcement of a great demonstration for the 25th:

"O.S.B. English Congregation of St. Benedict.—The members of the second and third order are hereby certified that the Great Annual Chapter will (n.v.) be held in the Priory Chapel, at Laleham, Chertsey, on Wednesday, on the Octave of the Solemnity of Our Most Holy Father Benedict, being Lady-day, March 25. All members should try to be present, as important business will be transacted. Solemn service and chapter at 10-30 a.m. Persons wishing to be admitted into the third order on that day should make early application for the necessary papers, enclosing 6d. in stamps to Brother Dunstan, O.S.B. Benedictine Priory, Laleham, Chertsey. By order of the Rev. the Superior."

The names of about 1,600 members of the University, resident and non-resident, have been affixed to the Oxford address to the Archbishop of Canterbury against the abolition of religious tests in the universities. But it is said that a large proportion of the fellows of Trinity, Christ's, and other colleges of Cambridge, have signed a petition to Parliament in favour of Mr. Coleridge's Bill; and that the numbers will surprise many people.

On Tuesday night, Mr. Maguire opened the debate on Ireland in the House of Commons. Lord Mayo made a long statement on the part of the Government, chiefly explanatory of a policy of masterly inactivity. He deprecated any material interference with the Irish Church, and said that if there was to be equality it must be by "levelling upwards" instead of "levelling down." This, taken in connection with his allusion to *Regium donum* as "the miserable and inadequate provision for the wants of the Presbyterian clergy," seems to shadow forth a desire to give a sop to the Presbyterians.

The Choir has collected from Mackeson's "Guide

to the Churches of London" some curious statistics as to the different hymn books now in use. "Hymns Ancient and Modern" is used in 137 out of the 545 churches, the S. P. C. K. hymnal at 111, Mercer's at 43, Kemble's at 28, Hall's at 43, Windle's at 14, and Bickersteth's at 5. The "People's," the "Hymnal Noted," and "St. Alban's (Holborn) Appendix" are in favour where the services are of the ritualist order, and "Tait and Brady," now generally superseded, is still to be found at All Saints', Knightsbridge, and St. Thomas's, Southwark. Altogether, upwards of thirty different hymn books are in use within a radius of twelve miles, not including the special supplements, which are still more numerous.

WHAT IS SAYING ON CHURCH MATTERS.

At a meeting of clergymen of the Church of England at Nice, last spring, the questions were discussed, What are the hindrances which keep laymen from listening to preaching or being influenced by it, and how may such hindrances best be remedied. They decided on making inquiries among thoughtful laymen in every department of life, and more than forty answers were returned. The substance of these has just been published, under the title *Lay Suggestions on Modern Preaching and Preachers*. As might be expected, the suggestions are very varied, and sometimes contradictory. Some complain of the length of sermons, yet the opinion of most sensible men is that this should depend on the subject and the occasion. Some require more matter and thought; "humdrum platitudes" will not do now-a-days. Others demand greater earnestness and skill in delivery. Some urge more expository preaching, and more natural language, "not Galilean talk." Touching the question of extempore versus written discourses, mooted by many of their correspondents, the compilers of the pamphlet "think that whilst all clergymen ought to cultivate the habit of speaking, so as to be able readily to deliver an unwritten address in simple, natural manner, yet the majority of well-educated hearers will probably prefer written sermons, as being, in their judgment, likely to be more carefully and accurately prepared."

Referring to the idea of "comprehension," which Dean Alford and others have recently thrown out, the *Freeman* asks:

"How can there be cordial union between two Churches when the members of the one count the ministry of the other to be an intrusion, a usurpation, the modern form of the sin of Corah, Dathan, and Abiram? We were told the other day by an ultra-evangelical clergyman that Dissenting ministers have a right to preach the Gospel, inasmuch as he that heareth is told to say 'come,' but they have no authority to administer the sacrament. While the Church holds that the Episcopal ordination alone can give validity to Gospel ministrations, and that official position secures a value for the ordinances which no personal character can give to them, and that the Lord's Supper administered by Dean Swift or Laurence Sterne would have had an authority it would not have had if administered by Dr. Watts or Dr. Doddridge, the Church may have large-hearted men, whose charity violates their logic, and whose Catholicity draws them into a holy inconsistency; but there cannot be hearty union between the great body of her ministers, and those churches which have no episcopacy, and deem apostolical succession to be one of the most unfounded and trashy of the Popish traditions. We know that Dr. Alford does not so believe in Episcopacy as to think that the ministry of Robert Hall and Angell James was without authority; but we do not think he will deny that in the Anglican Church an increasing number believe in the necessity for the apostolical succession, and thereby make the hindrances to intercommunion greater than ever."

In summarising the late proceedings of Convocation, we mentioned that the publications of the Rev. C. Voysey, incumbent of Healaugh, were brought under discussion by the Bishop of Salisbury. Mr. Voysey writes to the *Church News*, in reference to some remarks which it had made on the subject:

"No dignity of the Church has given me either his 'patronage' or 'tacit approval'; the former I should politely decline, the latter would be to me worthless. If this attack is meant for the Dean of Westminster, allow me to inform you that I have received several letters of remonstrance from him on the subject of my printed sermons, and that he much regrets the course which I have been pursuing."

The Rev. F. W. Farrar, editor of the "Essays on Liberal Education," as select preacher this month at Cambridge, took the text for his first sermon

out of the earlier part of Genesis. He told his hearers that he did not mind their entering into various views as to whether man was originally created in only one or a number of centres, as to whether the story of Adam and Eve was or was not an allegory, as to whether man was at once fully developed or first passed through a series of lower organisms, &c., so long as they seized the great fact which the early chapters of the Bible were meant to teach—that man was a fallen creature.

The *Record*, which is scandalised by the laudations that have been heaped on Lord Derby by many of its fellow-Evangelicals, gives this from a "venerated correspondent:"

"Who was the Prime Minister that appointed Dr. Hook to the deanery of Chichester? Lord Derby. Who appointed Dr. Goodwin to the deanery of Ely? Lord Derby. Who appointed Dr. Duncombe to the deanery of York? Lord Derby. Who appointed Mr. Powys to the deanery of Hereford? Lord Derby. Who appointed Dr. Claughton to the Bishopric of Rochester? Lord Derby. Who translated Bishop Selwyn to the see of Lichfield? Lord Derby. Who on these occasions, and on all occasions, passed by Dr. McNeile, the *facile princeps* of the English Church, and labouring so nobly, and for so many years close to his Lordship's residence? Lord Derby. Who, when the deanery of his own cathedral of Chester was vacant, put on that admirable veteran a slight which startled and pained thousands of true Churchmen? Lord Derby. Shall true Protestants proclaim this statesman's course as beyond all praise?"

In answer to a correspondent of the *Guardian*, who had animadverted on some of his statements in Convocation respecting the phrase "reconciling God to man," in the Lambeth letter, Dean Stanley remarks:

"What I endeavoured to point out was that the phrase, if regarded as a formal exclusive expression of dogmatic belief, was unhappily chosen, as it would condemn Dr. Neale; and, in Dr. Neale's opinion, the Orthodox Eastern Church; and even in Mr. Bright's opinion, St. John Damascene,—as well as many divines of our own Church, such as Alexander Knox, Mr. Robertson, Prof. Huxsey, the Bishop of Oxford, and others whom I need not name. If it be regarded as a merely general recognition of the Divine goodness, forming part of a friendly salutation, then the objection to it is removed. In that sense, of course, Dr. Neale might have accepted it, as he accepted the phrase to which your correspondent 'S. A.' alludes ('Remember, Lord, all for good, have pity, Lord, on all, be reconciled to all of us; give peace to the multitude of Thy people'); as St. Chrysostom might have accepted it (though in his Homilies on 2 Cor. v. 20 he writes—'The Apostle says, 'be ye reconciled to God not reconcile God to yourselves—for it is not God who is an enemy to you, but you who are enemies to God'); as several prelates who signed the Pastoral doubtless accept it; as the Bishop of Natal has actually accepted it when he says—'There is a sense, of course, in which a father displeased requires to be reconciled to his disobedient child, though tenderly loving him all along, while he corrects and manifests his anger towards him. I have thought that our Lord came at his Father's own command to reconcile his Father and our Father in this sense to us; and I have used the expression 'our reconciled or rather reconciling Father and Friend.'"

The Rev. John Hunt, "curate of Lambeth," in the letter to the *Inquirer* from which we quoted last week, draws this picture of the working of patronage in the Establishment:

"One thing we must ask the Nonconformists to help us to do, and that is to reform the Church. It is of no use for us to have a State Church if the State is to care no more for it than Gallio did for Sosthenes when he suffered the Greeks to do what they liked with him. The Church's property is in no way protected. What of it the Government has at its disposal is often used for party political purposes. What of it the Bishops have at their disposal is frequently given to their immediate relatives, or bestowed on some one to whom or to whose friends they have been under obligations. It is not necessary to extend our inquiries far to find that the best livings are occupied by the sons, nephews, and sons-in-law of Bishops and Archbishops. Nor is the Church's property any better protected where the patronage is in private hands. When in my last country curacy, I inquired into the history of the occupancy of several of the livings. No. 1. The incumbent married a lady whose father was able to give a certain sum for the next presentation. No. 2. The living was poor, and therefore it was given to a gentleman of private income. No. 3. The incumbent's father gave up a large living to the Bishop on condition that his son got half the value. No. 4 was bought by the incumbent's wife. No. 5 was a clever scheme of a patron who wanted a living for a near relation, and persuaded another patron to get a rich living divided and this relation presented before the death of the old rector. No. 6 was a chancellor's living, bought with the wife's money. No. 7 was

given by a Protestant patron to an anti-Romanist leader. The advowson has since been sold for £6,000, a noble duke pocketing so much of the Church's money, and a rich banker making a good speculation for his son. When I was licensed to this curacy a clergyman much my junior was licensed to a benefice. His father was vicar of the next parish, and had bought it as a provision for his son. The Bishop directed all his conversation to this young clergyman, made him kneel down, and gave him a blessing with his hand on his head, which he did not give to me, my licence being only to a stipendiary curacy; and yet the Bishop knew as well as I did who had bought that living, and that this trading in the souls of men was as much an act of merchandise as anything done on the Stock Exchange. Indeed, the Bishops not only wink at the traffic, but some of them, as far as they can, legalise it. One of the commonest occurrences in the suburbs of London, especially on the Winchester side, is for a clergyman to give two or three thousand pounds to complete a church, on condition that he gets the first presentation. The speculation is invariably a good one, however unfitted he may be for the place. In rich neighbourhoods people go to church for fashion sake, if not from principle. Are these things merely accidents of a State Church, or can a State Church exist without them? It is well to stand on our nationality against such intruders as the Papacy, or such pretenders as Bishop Gray; but having done this, are we to suffer internal corruption to consume the Church's vitals?"

A writer on Christianity and Science, in *St. Paul's*, makes the following remarks:

"The lay mind of the country, let enthusiastic sceptics say what they will, has not learned to look upon the historical facts with which the Christian religion is bound up, as Cicero and Cæsar looked upon the battle of the augurs; but it is, I think, absolutely certain that the lay mind of England will accept those truths respecting the physical world upon which scientific authorities are agreed, and those conclusions respecting the documents in which the Christian religion is embodied on which scholars are unanimous. It is absolutely certain, also, that these scientific truths and philological conclusions differ in important points from the conceptions entertained regarding them by the divines and scholars who drew up the confessions of the various Protestant Churches. Englishmen feel themselves bound, not merely by their national character for integrity, frankness, and courage, but by their Protestantism itself, to face every statement which is true, and to face it with a welcoming smile. The clearing process which has been applied to all our knowledge must be applied to our religion. It must divest itself of every tag of superstition; and it will, we may pretty confidently infer, be in the future less ecclesiastical and less dogmatic than it has been in the past. But there is no reason to apprehend that we are passing into the Chinese phase of civilisation, or that the grandeur which envelopes human affairs when heaven's light falls upon them is to be no more seen in England. Christianity, the most spiritual of religions, presents no parallel to the religions of classic antiquity; it affords scope to all that is noble, great, beautiful, in man; it is the religion of conscience and of the affections; its harmony with what is divine in humanity is so profound, that the circumstance has been taken advantage of to represent it as a mere elaboration of natural religion. The deliberate testimony of the wisest of the moderns, Goethe, was given to the effect that man cannot recede from the point to which he has attained in Christianity. That a religion which, in its body of spiritual truth offers a comprehensive and benign response to all that is deepest in human nature, under what theory soever man is viewed, should be undermined by the discovery of new facts relating either to the formation of the world or man's place in the animal creation, is out of the question; and the historical evidence touching the fundamental facts of the Christian revelation stands at this moment on a basis which scholars taking rank with any in Europe hold to be impregnable."

After expressing agreement with Mr. Gladstone's remark in his concluding notice of "Ecce Homo," that it is "needful that popular theology, which like everything else, tends to settle down into mere formulas, should thus be shaken up from time to time and adjusted by its eternal standards," the *Freeman* observes:

"Small indeed is the fruit of conventional theology. We well remember in the days of our youth how the farmers dreaded to go deeper than the few inches of soil they usually ploughed; 'the hungry pan of the earth,' as they termed it, if broken into, would prove worse than worthless. Now they plough and tear it up to double the old depth, and mingle old and new soil together with a vast increase in the fruitfulness and produce. So many dread to depart from the old theological phrases and modes of epitomising Scripture truth—the conventional 'pan' of stereotyped theology. But the sacred soil of Scripture is very deep; far deeper, assuredly, than our theologians have yet reached, and as our Lord foresaw, the well-instructed scribe will doubtless to the 'end of the

age,' bring out things 'new' as well as old; will go deeper into the ground, and not merely work over and over again the old and now almost exhausted surface soil of human tillage. There is a great deal more in the Gospels and in that great life which they portray than divines have yet found."

The *Nonconformist* takes pretty much the same view of Lord Russell's proposals for the settlement of the Irish Church as we did on their first appearance. It asks:

"Does his lordship's information as to the set of public opinion in the three kingdoms warrant him in concluding that he can carry his plan? Is he aware that its first effect would be to rive the Liberal party asunder, and to array in opposition to the statesman who proposed the measure the greater part of its earnestness, energy, and life? Can he not foresee that it would evoke from other quarters a 'No Popery' howl which it would be difficult for any minister to face? Does the sentiment of the age tend in the direction in which he wishes the Imperial Legislature to move? No doubt he might have the House of Lords, including a majority of the Bench of Bishops, with him, but would this be an equivalent for the public support he would lose? Ireland does not ask for, but formally disclaims, such a measure—Scotland would not hear of it—and it would be too flattering a description of political sentiment in England regarding it to say that the people are by no means agreed in its favour. Why should the younger statesman to whom the noble earl bequeaths the impossible task, Whig-like, build up a wall to break his head against?"

In a sermon at Whitehall, on Sunday, the Bishop of London said, he believed that all modern European experience taught that the maintenance of a national State religion was in nowise inimical to wise toleration or to the rights of individual conscience. We should like to know when his lordship's "modern" begins. We fancied that we had heard something of Ejected ministers in modern times; and even now we could point to some national State religions which we should hardly describe as friendly to toleration or to the rights of individual conscience. Again, the Bishop suggested that a national State Church could not well lose the largeness of Christian principles in the narrow disputes which occupy so much of the time of other Christian bodies. Looking at the kind of disputes which are at present going on in his own Church, we feel greatly at a loss to know what his lordship means, unless he no longer regards it as, what it is certainly ceasing to be, the national church.

There was a lively debate, last week, in the Union at Cambridge, on the subject that "The existence of any political constituencies from which Dissenters are excluded is discreditable to the country." Mr. W. Wiles, of Sidney College, who spoke with great spirit, among other strong things, said it was notorious that Cambridge and the Sister University made themselves more than usually ridiculous when they had to return members to Parliament; and in proof of this he referred to the rejection of Lord Palmerston by the former, and of Mr. Gladstone by the latter, and to the mediocrities sent in their stead. He objected to the exclusion of Dissenters on two grounds: first, on the broad ground that to exclude a man from any position in which he might do good to himself and be useful to the community, on account of his opinions on any speculative matter, was unjust, inexpedient as far as it regarded all the interests concerned, and, moreover, thoroughly absurd. And secondly, because he considered that any political action undertaken by the Church party alone must necessarily be discreditable to the country. The only argument used by his opponents that had a shade of reason in it was, that it was expedient for the sake of uniformity of opinion that the present system of repression and exclusion should be carried out against Nonconformists. If it were true that uniformity were desirable, and that it could be obtained by the means used, that would justify any measures that could be taken against Nonconformists. It was an argument that, in a recent meeting, had been pushed to a fearful extent by the Bishop of London. He had declared that if it were not for the Established Church the great body of English people would drift from Christianity to Unitarianism. If this were so, all he could say about it was, let it drift. What he meant was, that if the Church, its creeds, and Christianity itself, had so little hold upon the people of England, that without legalised injustice and the political and social supports that at present fence about the Church,

the majority of Englishmen would become sceptics or deists, he would say, and every sincere believer would say so too, take away those supports and let the matter work in its own way, trusting, as every faithful man must, that in the end the truth and the right must prevail. They had attempted to produce uniformity in these universities, and the result had been that they had driven away all thinking men, and had separated themselves entirely from the progress of thought in the country. In this 19th century to require adhesion to any set of dogmas, especially to any set of theological dogmas, was to give an insult to thinkers and to make a declaration of war against all thought. The universities had obtained uniformity, but at the expense of every man and everything worth having. Instead of being, as universities should be, a light to the people, they had become mere schools for curates and refuges for pedants. The sect, which was at present the State Church of the country, had had every possible opportunity for producing uniformity, if such a thing were possible. It had always been the pet of the State; it had had all sorts of legislation for its benefit; it had absorbed a great part of the funded wealth of the country; more important still, it had had the two great sources of education for its especial use and benefit, and yet it had been expelled from Scotland, it was detested in Ireland, and it had been deserted by a majority of the people of England. He was proud that both by birth and education he belonged to a party that had always been the most important in the State, most important from its numbers, its intelligence, its high purpose. Not important to England alone, for its members had made a new nation across the Atlantic, which in these latter days had given to the world a spectacle of our old Puritan valour, and having founded a new world bid fair to be the mistress and leader of the old; and he knew the time was not far distant when the great Nonconformist party, through whose patriotism we were what we were, would be admitted to those political privileges, to that perfect civil and religious equality which was the right of every Englishman; when the last remnant of mediæval ignorance and bigotry, which these Universities rolled as a sweet morsel under their tongue, would be swept away for ever. (Cheers.) The votes in favour of the motion were 35; against, 52.

REVIEW.

The Parables of Jesus: being Twenty Sunday Morning Meditations thereupon. By John Page Hopps. London: Simpkin and Marshall.

THERE is no part of our Lord's teaching which has been so generally attractive, and none, we imagine, which has left so deep an impression, as his Parables. They have had a charm alike for the learned and the unlearned, for the young and the old, by their simple beauty winning their way to the heart, and by their deep spiritual wisdom enriching the soul. Homely and familiar, however, as they mostly are in their illustrations, owing to the references which they contain to habits and customs so different from ours, and to the circumstances in which they were spoken, a little explanation is often needed for the ordinary reader. Mr. Hopps has given sufficient of this, and not too much. Orthodox writers who have taken the same subject, as far as we are acquainted with them, seem to have forgotten the truth of what Tillotson (we believe it was) said, that a parable resembles a sphere, which touches only in a single point, and have not seldom either lost sight of the primary lesson which the story was intended to teach, or derived from what were its mere accessories and embellishments inferences and conclusions that were inconsistent with that lesson. Mr. Hopps has not been led into this mistake, but rightly confines himself in his "Meditations" on each parable to its one central idea, which is of permanent application, and brings this out clearly and forcibly, and gives it a practical bearing. To those who are acquainted with his previous writings, we need hardly say that this little work, while making no pretensions to be learned or profound, is marked by freshness of thought and tenderness of feeling, and that there are scattered throughout it many graceful touches of fancy. To those who are in search of matter for Sunday reading in the family, we can distinctly recommend these "Meditations" as likely to interest all the members of it, and at the same time as not too long; and we have no doubt they would

be found, as the author himself suggests, "useful to congregations who have to depend on books in the absence of a teacher with words of his own."

Our limited space will not allow us to extract more than a single short passage out of many that we had marked which are equally good. Our readers, we are sure, will feel with us that the following, on "the woman that was a sinner," is tenderly and beautifully put:

"Here was a poor child of the world who was what the world had made her, whose sad life had been cut off from God, and from all that seemed to flow from God—from all that was pure and beautiful and good; and words had fallen on her ears which had recalled to her heart dreams that had faded, and joys that had vanished, and the light of a pure love which she thought had gone out for ever. And all the tide of her life was changed, and hope came for desperate despair; and the angels whispered to her again, and the old, old days came back to mind. For the words of Jesus—the accents of this new Evangel—had found a place in her poor sad heart, and all her strong, ardent, passionate nature was turned in a new direction, and she was now a pilgrim who had taken the first few steps on the road to righteousness, with her face uplifted to the skies. And here was the angel who had done all this, the incarnation to her of all that was holy and pure and heavenly; here, in this Jesus, was her temple, her altar, her sacrifice; and here, too, was her guiding star, that led the way her heart desired to go. And so, amid the tumult of her hopes and fears, her shame, her love, her joy, she is prostrate before the shrine of her devotion—before the one being it is all her heaven as yet to see. And nothing is too costly to give him, and no posture is too lowly, and no service too humbling, and no sacrifice too great. And so, behold her at his feet behind him, weeping, as she anoints them with her costly perfume and more costly tears, and covers them even with the hair of her head—so complete the overthrow of her pride, so gentle and lowly the perfection of her pathetic contrition and holy love."

MISTRANSLATIONS IN THE AUTHORISED VERSION.—No. XXV.

JEREMIAH xli. 25. "I will punish the multitude of No." More correctly, "I will punish Amunmo," or the city of the Egyptian Thebes. The Egyptian name of the city should be No-amunei, corrupted as above by the Hebrew writer. The name means "the great city of Amun."

Jeremiah xlix. 33. "Hazor shall be a dwelling for dragons." More correctly, "for jackals." So in chapter li. 37.

Jeremiah l. 21. "Utterly destroy after them." More correctly, "the hindermost of them," as they flee away in the battle.

Lamentations ii. 6. "He hath destroyed his places of the assembly." More correctly, "He hath destroyed its synagogues."

Ezekiel vi. 14. "Make the land desolate, yea, more desolate than the wilderness toward Diblah." More correctly, "Make the land desolate, even from the [southern] desert unto Diblah," or rather Riblah in the north; from one end of the country to the other.

Ezekiel vii. 10. "The morning is gone forth." More correctly, "The circle of events is gone forth."

Ezekiel xi. 16. "I will be to them as a little sanctuary in the countries where they shall come." More correctly, "as a sanctuary for a short time."

Ezekiel xii. 7. "I brought it forth in the twilight, and bare it upon my shoulders in their sight." More correctly, "in the dark," and "before their eyes," when they could not see it because of the dark.

Ezekiel xiii. 4. "Thy prophets are like foxes in the deserts." More correctly, "in desolate places," where the foxes are to be met with rather than in the desert.

Ezekiel xvi. 52. "Thou also which judged thy sisters bear thine own shame for thy sins." More correctly, "Bear thou thine own shame, who hast taken the blame off thy sisters by thysins." She was so much the worst that she made the others seem blameless.

Ezekiel xxi. 16. "Go thee one way or other, either on the right hand or on the left." More correctly, "Form close ranks, turn to the right, set yourselves straight, turn to the left." These are military terms, such as are used by an officer to the soldiers under his command.

Ezekiel xxi. 22. "To appoint captains." More correctly, "To place battering-rams" against the city walls.

Ezekiel xxvi. 8. "He shall slay with the sword thy daughters in the field." More correctly, "Thy

suburbs on the land." The city of Tyre is here spoken of, which stood upon a rock, an island, or almost an island in the sea, of which the neighbouring suburbs were on the main land.

Ezekiel xxvi. 20. "And shall set thee in the low parts of the earth." More correctly, "in the world below," or in hell.

Ezekiel xxix. 10. "I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia." More correctly, "from Magdolon to Syene, even to the border of Ethiopia." Magdolon is at the northern end of Egypt, and Syene on the borders of Ethiopia, at the southern end. The same correction must be made xxx. 6.

The Unitarian Herald.

FRIDAY, MARCH 13, 1868.

OXFORD IN DISTRESS.

IT might have been thought impossible for the Oxford Conservatives to introduce any novelty into the worn and hackneyed subject of their resistance to University Reform. The address, however, which Dr. PUSEY, Dr. JELF, and forty other magnates of the University, with some sixteen hundred graduates, have addressed to the Archbishop of CANTERBURY is a novelty in tone, if not in argument. It is one of those passionate protests which serve rather to indicate than to retard a crisis. "We cannot represent too strongly to your Grace that this is no common contest, no party question; it is not even a question between the Church and Dissent. The battle is for Christian faith and morals; it is for our very life. On behalf of our Church and our country, on behalf of the souls of the youth of this hitherto Christian nation, we solemnly, as in the presence of ALMIGHTY GOD, implore your Grace and our Christian brethren everywhere to strive with us to maintain in our university and our colleges the principle of Christian education which has been handed down to us through so many centuries, and which, if once destroyed, it will be impossible to restore." This is accompanied by the assertion that the proposed measure will produce "the overthrow of a definite creed and of a common form of prayer," whereby "the very basis of a Christian education will disappear from among us. While the intellect at the most critical period of life, and in an age of great and increasing excitement, will be highly stimulated, the conscience will be injured by the exhibition, in the very home of education, either of a bitter conflict on first principles or of a lax and careless indifference." And yet what is it which calls forth this almost pitiful tone of apprehension and entreaty? Simply this, that Mr. COLERIDGE, a man of unimpeachable churchmanship as well as Christianity, proposes to carry the reforms which were made a few years ago a little further. The former change enabled Dissenters to take a Bachelor's degree, but the degree of Master of Arts is still, as formerly, open only to those who will sign a declaration of assent to the Thirty-nine Articles; and all the governing power of the University, Heads of houses, Fellows and Tutors are bound to be members of the Church of England. It is simply proposed to put Nonconformists exactly on a par with Churchmen at Oxford. Yet this is "to endanger the very basis of a Christian education," and those who utter this cry would have Dissenters believe that it is not a question of Church and Dissent, but of religion itself! Dissenters, however, are not quite

so convinced that the Thirty-nine Articles and membership of the Establishment are the only effectual bulwarks of God's truth. They naturally are doubtful about the utility of a "definite creed" which yet is already sufficiently elastic to admit Dr. PUSEY, Professor JOWETT, and Mr. GOLDWIN SMITH within the charmed enclosure, outside of which nothing is to be hoped for but "a bitter conflict on first principles," or "a lax and careless indifferentism."

It is not, however, among Dissenters that University Reform finds its most vehement advocates, and this addresses its most pungent critics. Thoughtful and liberal Churchmen are themselves beginning to see that nothing can be more discreditable to their own church than this timid clutching at a monopoly of statement in our great national seats of learning on subjects which are being thoroughly and openly discussed in the world. It is the religiousness of the nation, not of the establishment on which the religious tone of the Universities must depend. Mr. COLERIDGE's effort is directed really to make the University more national. The *Times* well points out that when the Oxford graduates entreat that their University and Colleges may remain institutions of the national church, they are ignoring the fact that the United Kingdom has not a national church: rather, it has two national churches besides the five millions of Roman Catholics, and a still greater number of Nonconformists; and all these will be represented as they have never before in the Legislature which will have to settle the future character of our great seats of learning. The *Pall Mall Gazette*, also, thus takes up the question upon a still deeper ground:—"The proposal made by the persons signing the address comes in a few words to this: Whereas the truth of Christianity is greatly doubted by many persons and would be fully discussed if the University were thrown open, let us by all manner of means keep it closed. Though the question has been asked a thousand times, we cannot help asking once more whether it is possible to found such a proposal upon any other principle than that it is not only desirable that Christianity should be believed whether it is true or false, but that the education given to the young should be so contrived as, if possible, to prevent them from knowing that anybody doubts it? To us it appears very difficult to imagine anything so petty and so immoral as these propositions."

Such words as these from such quarters will have to be met by something stronger than either clerical scolding or entreaty. The healthy intelligence of England in all churches is sick of this nonsense of supposing that the truth can be endangered by preventing the fellowships, and other fair rewards of learning, from being monopolised by an Ecclesiastical Orthodoxy. Again and again of late years the very highest University honours have notoriously been carried off by Dissenters; and the fellow-students who have honoured the ability of these men, and the tutors who have been proud of them, and who would gladly have retained them as Fellows, are ashamed of the petty restrictions which have stood in their way precisely because they were conscientious men. All these restrictions are doomed, though we should be sorry to think with Dr. PUSEY and Co. that therefore Christianity is doomed.

A PARABLE OF THE AGE.

I.

WHAT a strange man my Uncle Gregory was!

He inhabited an old manor-house, where his ancestors, formerly lords of the manor, had dwelt, and acquired some fame in their country. Built on the steep slope of a hill, accessible at one side only, this manor-house, with its ancient towers, its black walls, its gratings, its moat, and its drawbridge, presented a most imposing appearance to any one who approached it from the west. In the night, especially in the wavering starlight, its gigantic outline was very striking. The passers-by trembled, the neighbouring peasants, who sometimes timidly crossed the threshold, told strange stories about it. Poets had written touching sentimentalities upon it. Some tourists once—men to whom nothing is sacred—scandalising the peasants by their curiosity and boldness, introduced themselves and explored the interior; and actually wrote a description of it afterwards. All this is very beautiful and interesting in an old ruin; but no one could conceive why my Uncle Gregory persisted in living there. In fact (not to speak of the worm-eaten wainscots, the faded hangings, and the worn and antiquely clumsy furniture), its thick walls, which in many places leaned far out of the perpendicular; its low and narrow windows, which the sun's rays seldom entered; its boundary wall, which obstructed the view, and only allowed a few feet of sky to be seen—served altogether to make a sojourn there most monotonous and tiresome.

Yes, my Uncle Gregory was a very strange man. His friends pitied him with all their hearts, and often said, "Mr. Gregory, you really ought to build yourself another house and leave that stupid old place."

But he would not listen; sometimes he even stormed at such a proposal, and half-a-dozen offended wrinkles would appear on his forehead. What could you expect? He clung to his old mansion, and stayed on there. Sometimes he would even avow his weakness. "Yes, yes," he would say, "you are right, there is much to be said against it; but . . ." and he stopped with this *but*. Then when he got back home he solemnly raised the drawbridge as in the good old times, installed himself in his hall with some of his friends, and read with them in two or three old books old stories which they never disputed; "it was printed, so it must be true." It seemed to him that nothing could be better.

You see what a strange man my Uncle Gregory was!

II.

He who most pressed him to leave the old castle was his own son, my cousin Martin. Martin had been brought up on the old manor, and his father had daily taught him to distrust the present age and new opinions, and to think that wisdom existed only in the old castle, and that there was nothing but folly outside its walls. But when my uncle found it necessary to send him to the university, lest he should grow up entirely ignorant—for, in truth, there was little learning at the old castle—Martin, on coming into contact with his new companions, found himself at first very awkward, gentleman though he was; but by being laughed at he was soon cured of his foolishness, threw aside the stiff airs of the squire, and became as natural as his comrades, a friend of knowledge, art, and progress.

Then, when he was twenty-one, he wished to fly upon his own wings, worked hard, and with the first money he saved built directly opposite to the old castle a charming house—snug, comfortable, with large unbarred windows—and surrounded it with a hawthorn hedge—a defence against cattle, but no obstacle to visitors. Then, with a firm determination to repair any part whenever necessary, and even to alter the whole interior arrangement if needful, he established himself there.

The country people who saw this new building, and after beginning by criticising ended by admiring it, called it New House, and it still goes by that name. There in his lofty rooms, full of light and air, and looking out on wide prospects, Martin used to assemble the educated society of the neighbourhood. They talked, read the new works of merit as they appeared, and discussed them freely. They did not always agree, but as they sought only to enlighten and instruct themselves, their most marked differences of opinion never made them forget that they were all friends and all fallible.

Strangers were amicably received, however great might be the trouble of understanding their language. One after another obtained what they came for—bread, friendship, and knowledge. The peasants also flocked to this charming place, and though some of them abused the privilege and had to be reproved, the greater number behaving with propriety, gained greatly by association with more educated people, who treated them as equals. Thus New House was found to be much pleasanter than the old one, where no one went except out of respect for my Uncle Gregory.

III.

Uncle Gregory himself went seldom to his son's house, for he looked upon it with distrust and almost sadness. Nevertheless, whenever he went there, he was pleased in spite of himself by the irresistible attraction of a life so different from his own, and seemed almost to grow young again. And when in the evening he had retraced his steps to

the old mansion, when the bridge was lowered and the rusty creaking gate was shut, it seemed to him like a burial. Martin, who had wished to be kind to his father and to enliven his later years, constantly said to him, "Come, father, leave a place which is the ruin of your health, and where your mind suffers as well as your body. Come, a week will be sufficient to accustom you to our house; and I assure you that, once at home with us, you will regret that you did not come sooner."

But the father answered: "Impossible, my son; you would spoil me; and besides, do you see, I have lived in the old manor-house the whole of my life. . . . It was there that my father ended his days, it is there that I also should wish to end mine. But you, alas . . ." He stopped with a sigh.

One day when Martin was just coming out of his father's house, on his way home, he perceived under the damp ivy, which had long hidden them, two enormous crevices in the wall, extending from the top of it to the bottom. He went back again. "My father," said he, "there is really much danger in living here, it is quite necessary to move at once."

My uncle came out, looked at the gaping cracks with the air of a man disagreeably surprised, shook his head, and murmured, "No."

What a strange man my Uncle Gregory was!

IV.

The following night frightful noises awoke him out of sleep. He rose, and, taking his lantern, moved cautiously to the part of the house from which the noise seemed to proceed, and there a desolate sight lay before his view. The roof had fallen in. He looked at the heap of broken tiles, the beams so gnawed and rotten, whilst a cloud of dust obscured the light and smelt very mouldy. He looked around him for some time as if in a dream, but when he found that it was not a dream, he sighed, and said, "Martin was not altogether wrong. But"—and there he stopped.

When he regained his room he found before him Martin, who had hastened there upon hearing the noise.

"God be praised that you are alive," said the son; "you are here surrounded with danger. This time you will surely not refuse to join us."

My Uncle Gregory still hesitated. He went to stay the night at his son's house, and almost decided upon remaining there; but on the morrow he went to visit the place of his misfortune. There had been an immense and irreparable fall. Tears fell from his eyes as he surveyed the ruin. Then he proceeded to the other wing, walked round it, and declared there was no cause for fear, entered his rooms, looked over them, and said, "I will remain here." Martin renewed all his objections and remonstrances, but in vain. My Uncle Gregory still was obstinate. "This wing is quite solid," he said, and determined to live there. He was not destined to stay long.

V.

One day two gentlemen, with gold lace upon their caps, presented themselves at the castle. "Mr. Gregory," said they, "what do you believe to be the value of this old ruin?"—"It is not for sale."—"No, we did not ask that; but what would you value it at, if all or part of it should be taken?"—"Indeed, gentlemen, this is most impertinent: 'if it should be taken.' By what right do you ask me?"—"Stay, Mr. Gregory, do not be angry," said one of the two; "we are the agents of the X. Y. Z. Railway Company. The Company are about to construct a new line from X. to Z., which will come exactly upon your castle, as you will see here," and he unrolled upon the table a large paper.

The map which he unrolled showed but too plainly the fatal plans of the X. Y. Z. Company: they were going to run directly through the heart of the old mansion. Neither on one side nor the other, neither above nor below, but in a provokingly straight line immediately through it. My Uncle Gregory did not know very much about the age in which he was living. He knew that in theology and politics, it had made many wicked innovations which he hated very much and comprehended not at all; and now he found that it had introduced legislative novelties which he would hate quite as much, and would unfortunately be compelled to comprehend rather better. "Compulsory powers," "land clauses," "assessment of value!" What right had a railway company, or fifty railway companies, an act of Parliament, or fifty acts of Parliament, to make him sell, when he didn't want to sell, the old mansion where he and his ancestors had lived—or at any rate vegetated—for so many years? But it was to be, and must be. My uncle had always been against the spirit of the age, and now the spirit of the age was against him.

In spite of its ruined state, he still clung to the old mansion; he persisted in declaring that its dilapidations made it none the less habitable; nay, at times, when the argument waxed hot, he would even aver that they were part of the original design of the builders. And he would call for corroboration upon some of the ancient retainers, who looked upon him and the old mansion as alike perfect, and would have backed him in anything. But even they blushed as they said it; and I think my uncle felt inwardly that if his ancestors could see both, they would be almost as much disgusted with his house as with Martin's.

VI.

The fatal day came at last. The X. Y. Z. Company's workmen took possession of the old man-

sion, and my uncle had to seek refuge with Martin. A very short time sufficed to make him feel at home, accustomed though he had been to solitude, amongst the cultivated and well-bred men who visited at New House; and though the difficulty of deciphering the clumsy and faded letterpress of his old library had made him all but abandon reading, he resumed it with eagerness on becoming acquainted with the clearer type of the present day. His goodness of heart speedily endeared him to those around him, and intercourse with them restored the knowledge and refinement which his secluded life had led him to forget.

He never wishes for the old mansion now. "I have learned," he says, and it is his favourite remark, "that it is better to live with one's grandchildren than one's grandfathers."

Surely you know Martin? And my uncle—I think you must have seen him too.

CYRIL.

SUNDAY-SCHOOL ADDRESSES.

THE *Hive* offers the following advice to those who have to address Sunday scholars:

Do not begin until there is perfect silence. Let it be felt that this is one of the conditions on which you speak at all. To commence with a noise is a practical admission that, on the whole, you have no serious objection to noise. If, as is probable enough, talking should break out whilst you are speaking, check it by a decided pause; and, on resuming, pointedly address that portion of the school which you have had to silence. Twelve minutes is as long as you should speak. A visitor about to give the address should be told that this is his limit. If you can say what you have to say in ten minutes, so much the better. A great point is, not to weary the children or overload their young minds. One truth firmly fixed thereon is better than three or four which will jostle each other, and be retained for a short time only. Many a good address has been spoiled by the speaker attempting too much, and talking too long. A text is useful, but not absolutely necessary. Of course, the speaker should have some clearly defined aim; but this does not pre-suppose a text; and care should be taken at the outset not to alarm your youthful audience by creating the apprehension that you are about to preach. Children may be got to like addresses; but it is doubtful if they will ever take kindly to sermons. The desk is the place for the former; the pulpit for the latter. Let your manner be animated, without being either grim or comic. Whatever else, mind that your language is simple, and that your sentences are short. "Long sentences," says Shenstone, "in a short address, are like large rooms in a small house." Let your thoughts reach down to the youngest child in the school; if he understands you, everybody else may. Let your voice reach forward to the farthest child in the school: if he hears you, everybody else may.

AMERICAN NOTES.

In a sermon recently preached, the Rev. H. Ward Beecher, said:

"I believe in revivals. I pray that God may give us a thousand where we have had one. But mere revivals of religious feeling, without those clustering influences that should follow every revival, will not save us. We need the sanctification of the heart; but, in connection with this, we need trying to reform people by religion, to bring to organised intellectual elements. We need, while them those elements which are adapted to give them development and power. When I call men to be converted, I always have in my mind a man converted not to become merely a member of Plymouth Church, but to be more a man. I want them converted in such a sense that they shall stand up in the church men in Christ Jesus, coming in because it is noble to do it—coming in because to love God and man is worthy of our ambition. I want them to come into the church with the understanding that they are willing to give up their appetites and passions for the sake of their fellow-men. I want them to be temperance men. They must be clean and clear on that subject. And I want every man that comes into this church to be a man that says: 'I am not only in favour of religion and temperance, but I am earnestly in favour of preserving our old beloved colonial New-England institutions. I go in for the Sabbath. I go in for the Bible. I go in for those institutions through which have come to us all that has made us what we are, and all that is associated with our memories of our fathers and mothers.' I want you born into Christ, and I want you born so that you will come out a regal man. I want you to be a temperate man; I want you to be a God-fearing man; I want you to be a Sabbath-keeping man. And that is not all—I want every man that comes into the church, not to come into it as into an easy chair, a rocking-chair, but to come in as a workman for Christ Jesus. Wherever there is anything to be done, wherever there are the poor to be succoured, wherever there are the ignorant to be instructed, wherever there are men to be reformed, wherever there is a responsibility to be borne, I would to

God that there you might be known as an apt, quick-working, enterprising man. And I would that you might not get tired nor discouraged, but that you might hold out to the end."

There has been an ecclesiastical trial of some interest in New York. It appears that Mr. Tyng, a young Episcopal clergyman who has a parish in that city, was last autumn on a visit to the town of New Brunswick, and there received an invitation to preach in a Methodist church. He accepted it, and his intention was announced by placard; but on the Saturday evening, a formal notice was served upon him, forbidding him, in the name of Dr. Stubbs, the rector, to officiate in a "Methodist meeting-house." Mr. Tyng, however, kept his promise; and for this breach of Episcopal law, Dr. Stubbs, with the help of Dr. Boggs, "presented" him to the Bishop of New Jersey, who relegated the business to the Bishop of New York; and it was brought before an ecclesiastical court last month, when both parties appeared, assisted by an imposing array of counsel. Judgment has not yet been given, but it seems likely that it will go against Mr. Tyng, and that in that case there will be an appeal to the General Convention of the Episcopal Church, which is soon to meet. The *Boston Christian Register* says:

"The whole thing at first sight seems very trivial. That one of the truest, most eloquent, and devoted clergymen of the Episcopal Church should thus be formally arraigned before a court for simply preaching the Gospel to a congregation of Methodists, and that eminent lawyers should plead with as much apparent earnestness as if the culprit was the assassin of Lincoln, is one of the marvels of the age. All this, in one aspect, tends to make the Church a laughing-stock, and the Gospel a by-word. But there is another aspect of the case. Indirectly, it involves questions which now divide the Episcopal Church. Rev. Stephen H. Tyng, jun., represents the Low Churchmen. He and his father may be regarded as among the leaders of that school which, having no fellowship with ritualism, would give itself with hearty zeal to the work of evangelising the world. This act for which he is tried was a protest against the narrow and exclusive spirit of the Episcopal Church—a narrowness in methods quite as much as in doctrine. For this reason this gallant knight, as he throws down the gauntlet of defiance, has the sympathy of all generous and progressive minds."

The *New York Independent* gives the following directions to preachers:

"Be short and lively. Load up before you enter the sacred desk; announce your text when the time comes, with distinctness, and dash right into the discussion. Fire at point blank range. Keep your eye on that drowsy hearer until he becomes wide awake. Hold the children and those restless young folks under your command. 'Give a portion' to the aged ones, who try so hard to catch every syllable you utter, and, under some modern pulpit orators, lose about half. Stir all the people! 'Shake off dull sloth' in manner and in tone. Be in earnest—tremendously in earnest! Time is passing; eternity is near; judgment is at the door! Make an impression, if you can, inside of thirty minutes; if not, ask God to give His blessing, and—close."

An American paper tells us, and of course we are bound to believe it, that a man in Alton, Iowa, has escaped from punishment for adultery, because the prosecuting attorney had indicted him for "idolatry."

A cutting from a Canadian paper gives an interesting account of a lecture delivered before the Orillia Mechanics' Institute by "the Rev. James Bazley, of Severn Bridge," formerly of Stockport, and of Park Lane, near Wigan. The subject of the lecture was "Independent men—who are they?"

"The lecturer showed that they were not independent men who were such only in outward or material circumstances of life, but those who were superior to the influences of such for the gratification of their minds, and who realised high enjoyment in encountering privation and disadvantage with a resolute will, and removing them by patient, persevering and energetic action. The subject was illustrated by notices of some who had been distinguished by their conduct in important situations which they had attained by industry and persevering labour, both in self-education, and the conscientious discharge of the various duties of life. Brief memoirs were given of the lives of Arkwright, Wedgwood, Flaxman, and Thorwaldsen."

The movement begun last year with so much success by some of our leading Unitarian ministers in the States, for preaching in public halls, is still carried on. The *Boston Christian Register* for Feb. 22, says:

"We learn that the halls where religious services were held last Sunday evening were crowded. The Boston Theatre was full to hear Rev. J. F. Clarke.

In Providence, Rev. E. E. Hale preached; the entire space was packed, and many went away because they were unable to get in. At Springfield, the Rev. Mr. Nye preached to a crowded audience, which would have been twice as large if there had been room in the hall, and the work is going on in New Bedford and other places."

Says the *Register*:—"Rev. Mrs. P. A. Hanaford was ordained as pastor of the Universalist society in Hingham on Wednesday."

The Late Thomas Oldham.

THOMAS OLDHAM, of Ryecroft, near Ashton, whose death was announced in the *Herald* last week, was born in Mossley, in the year 1797. His parents were poor, but truly good people, New Connexion Methodists, his father indeed being to the last an active and prominent labourer in that body. At an early age Mr. Oldham became a member of the New Connexion Church, treading in the steps in which his father trod, and in time engaging in the work of preaching, class-leading, and visiting the sick. Though not an educated man, he was endowed with gifts of heart and mind and speech that made him a worthy and effective preacher. About 1843, a time memorable in the annals of the New Connexion, Mr. Oldham gave up his membership in that church, and joined the Christian Brethren. It was a painful step to him, but his love of liberty was so great that nothing could prevent him joining that church which would give him full and perfect liberty of thought and speech. Among the Christian Brethren and Unitarians, especially in the little congregation at Astley-street, Dukinfield, of which he was long the leader, he has for twenty-four years rendered willing and valuable services as a lay preacher, and many of our congregations in the East Cheshire and East Lancashire districts feel keenly that in him they have lost a kind friend and wise counsellor. He was an earnest, and thoroughly practical and homely preacher, one who aimed rather to win souls to Christ than to win converts to his peculiar faith. His sermons were always characterised by a spirit of fervent zeal, and by a tenderness and benevolence that often touched and melted the most hardened hearts. He was the very embodiment of kindness and love; and never was he so much at home in his preaching as when he dwelt upon the love, and mercy, and goodness of God, and upon the happiness there is in store for this good and faithful children. As a visitor of the sick, the afflicted, and the dying, Mr. Oldham was highly esteemed and greatly beloved. For more than six months previous to his death his health had been failing, yet still he continued his preaching as usual up to January last, when he was confined to his bed, where he remained until his death, on February 11th, in the 71st year of his age.

FIRESIDE READINGS.

THE DEFEATED.

My happy morn of youthful years

Was not bedewed with tears;
Hope, like the genial orb of fire,
Illumed the heaven of pure desire;
And things impossible to bearded men,
Were easy conquests then.

I swore me liegeman to the light,
To human weal and right;
Life's splendid ills I would not grasp,
Because they hid the asp;
And the white lies that all men tell—
I sent them back to hell.

But the high visions of the morn
Wither in midday scorn;
And man, sore hammered by the fates,
Oft does the thing he hates:
So I, who early walked in heaven,
Fell earthward, rent and riven:—
Fell earthward—and the things I spurned,
When life, a pure star, burned,
Became, perforce, my daily mates,
Not loves, but hideous hates;
As if for sins and base desires,
God burned my soul with fires.

Ye who are young, and pure, and free,
O prize your liberty!
And follow still each holy vision,
With unappalled decision;
And still, though lashed by pitiless fate,
Touch not the thing you hate.

Let not the Tempter's kiss of fire
Quench one divine desire;
Be scorned, be hated, be reviled,
Yet be thou Mercy's child;
Better, like Stephen, bleed and die,
Than live an honoured lie!

F.

KAFFIR SUPERSTITIONS.

THE Rev. W. G. Holden, for twenty-seven years a Wesleyan missionary in South Africa, gives the following account of the superstitions of the Kaffir races:

The Kaffirs, so far as any outward recognition of religious worship is concerned, are literally "without God;" but, at the same time, there is perhaps no nation under heaven that is more superstitious, or that is kept in more continual dread by the terror of ghosts and spirits. In this sense they are not "infidels" as their name imports. Multitudes of them have no idea of a Supreme Being at all; and the large remainder nothing more than a floating, dreamy, indistinct notion. All they recognise is the *isituta*, ghost, or spirit of the departed; the rank or station in the ghost world being fixed according to the degree of eminence they have attained in this, as great chiefs or renowned warriors; but then only as first, or highest among equals. This spirit, or these spirits, may be offended or made angry by neglect or otherwise, in various ways, and may inflict punishment, which the people dread, and seek to avert. It is not laid down as an established fact, or article of belief, that the souls of all the departed exist in a separate state, or exercise control over the affairs of men, nor is their belief uniform upon this subject; but generally the conviction is that all do live, but certainly the souls of their renowned chiefs, or great warriors, or distinguished ancestors; and the invocation of their priests is specially directed to these. They also as firmly believe that these spirits occupy the bodies of serpents, either occasionally or constantly; and they accordingly classify the order of serpents. One was pointed out to me as the kind in which the spirits of their departed chiefs resided; in the same manner others, as tenanted by the souls of women: and yet another, as the *locals* of common people and children. They believe, too, that the spirits of the ghost world are always near them, are cognisant of their actions, are made angry by affront or neglect; and, as the result, inflict the various ills that befall them in sickness, loss, or death; that these *isituta* may be appeased by sacrificial offerings, and when their anger is removed they withdraw the calamities before inflicted. The *isanusi* are the only recognised priests for conducting these sacrificial processes. Sometimes, indeed, smaller offerings may be presented, and the ceremonies be conducted by the head man of the kraal; but this is only on a limited scale, and in relation to small matters. It will therefore be self-evident that their priests acquire great power and influence over them. No sooner does sickness or death visit a family, or kraal, murrain spread among the cattle, drought prevail, or war threaten, than these terror-stricken ones—having no God of mercy to whom they can fly, and dreading the worst consequences—send for the *isanusi*, who, upon his arrival, makes very minute inquiries into the state and circumstances of the individual or family; the previous prognostics, what signs, omens, have appeared; how they were treated, what followed, &c.; the whole being attended by many mysterious signs and careful investigations. At length he declares that the spirit of some particular chief or chiefs is angry, and must be appeased by sacrifice. The sacrificial feast is called for—probably of some particular colour, but always the best, as an imperfect one would vitiate the offering. If the poor deluded creatures have only one beast in the world, they will give it on this occasion; if they have not one, they will seek to obtain one from their friends; if they fail here, they will work, or try other methods, until they succeed. The beast being brought, the priest addresses the *isituta*, confessing the sins of the individual, or family, or kraal, over the head of the victim about to be sacrificed. The actual affronts offered, or the wilful neglects committed, are fully and freely acknowledged, and the deserved wrath of the *isituta* admitted. A prayer is offered that the beast now to be sacrificed may be accepted, the wrath of the offended spirits turned aside, the calamities removed, and peace and prosperity bestowed; the parties concerned being intensely engaged in uniting with the *isanusi* in the confessions and prayers. This being concluded, the beast is killed according to certain prescribed rules; every drop of blood is caught and carefully preserved in bowls; a particular hut or house is sacredly cleaned and set apart, in which the flesh is deposited with great ceremony; the blood in the bowls being also placed in situations specified. The wicker-work door of the hut is then carefully closed, and watchers stationed to guard the whole through the night, so that nothing may occur to mar the sacrifice or disturb the *isituta*, who are supposed, during the night, to drink in the savour of the sacrifice, not in the form of blood, but in the *fine serum*, "*ububendi*," which issues from the flesh. The ordinary flesh or blood would be too gross for these etherial beings; besides, fraud, and the credit of the *isanusi* is preserved. Early on the following morning the *isanusi* opens the door of the hut with great care and many charms, examines the sacrifice amidst mysterious ceremony, and delivers his report accordingly. After this the sacrifice is cooked and eaten. Not unfrequently favourable results follow; the more so, as the priest generally exercises his medical skill in the use of bitter herbs

or other ingredients which possess good medicinal qualities. Besides this, in case of sickness, the nerves which have so much to do with the health or sickness of the individual, are quieted, the nervous system acquires tone, confidence is inspired in the invalid, whilst conscience, the great tormentor, is pacified; all tending to bring about the desired result. This is the nearest approach to patriarchal sacrifices I have met with among the Kaffir races.

THE HALF-WAY HOUSE.

CRIMSON and purple, velvet and silk,
Boys in surplices white as milk,
Mighty cylindrical candles of wax,
Great gold crosses on clerical backs,
Pot of incense that smokes and swings—

These are the things; aye, these are things,
That please the hearts of the ladies:
And so they come, a charming throng,
When the bell of St. Alban's goes ding-dong,
And the chants are loud and the prayers are long,
And colour and odour, music and song,
Have barred the way to Hades.

A capital way your sins to cancel:—
Kneel at the gates of the gorgeous chancel!
Sniff the incense the air that swims on!
Gladden your eyes with purple and crimson!
Make the road towards Rome your path habitual!
Stick to the ritual! Stick to the ritual!
Then 'tis, "Come to Confession, Maud, my dear!
Your pet peccadilloes we like to hear,
Our discipline is not too severe
For we're only High Church parsons here,
And not the Pope's lieutenants.
"So if to mamma you've been sullen and pert,
Or a little too much have chosen to flirt,
Confession's the thing all ill to avert,
And depend upon it, you shall not be hurt,
By a very rigorous penance."

Echoes from the Clubs.

PAUL AT DAMASCUS.

THE name of the great Apostle of the Gentiles lingers still among the traditions of Damascus, and is familiar alike to Jews, Mohammedans, and Christians. The various places mentioned in the narrative of his conversion are shown to the pilgrim, and some of them are regarded with great veneration, such as the houses of Ananias and Judas; the street called "Straight," the spot where he was let down from the wall in a basket; and the scene of the conversion. The latter has been shifted within the last century. The monks have, for their own convenience, recently located it beside the Christian cemetery half a mile east of the city. But by a tradition at least as old as the time of the Crusades, it was fixed at a point on the great road to Jerusalem, about seven miles east of the city. I believe it highly probable that this tradition is accurate. The ancient road, after traversing the province of Iturea, and crossing the river Phaphar, ascends a gentle eminence between two low hills. Here the traveller from the south gets his first view of the noble plain of Damascus, and of the tapering minarets and swelling domes of the city rising up out of a sea of verdure; and here tradition locates the scene of the conversion. It is well chosen. I felt deeply impressed with it. True, there is nothing in the Scripture narrative to enable us to identify the scene. Luke simply says, "And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from Heaven." Somewhere near the city—"near" in comparison with the long distance travelled—the event occurred. This spot answers well. And there is something in the thought that it was just when the city first burst upon his view, and when his fierce spirit was stirred up by the near prospect of crushing the supposed enemies of his faith, that he was smitten to the earth. The leading features of the landscape are the same to-day as they were then—the snow-capped cone of Hermon; the lonely, bleak ridge of Antilebanon; the rounded summit of Tiniyeh; the vast plain with its gorgeously-tinted foliage, and green cornfields; the little villages, embowered in orchards, and the walls and towers of the old city, rising up in the midst of this magnificent panorama, bright and beautiful as a vision of paradise. Then there is still the same cloudless sky, and the same "noon-day" sun pouring down a flood of light on city, plain, and mountains. And we have the same figures, too, giving life and animation to the scene—strings of camels laden with the wheat of Auranitis; Arab cavaliers from the desert, armed with sword and lance; peasants driving their yokes of oxen with sharp goads, which illustrate and may have originally suggested, the Lord's words to Paul, "It is hard for thee to kick against the goads." "At mid-day," as they approached the city, undoubtedly along this road, probably at this very spot, "suddenly there shone from heaven a great light; and the greatness of that light he can fully comprehend who has seen a Syrian sun shining in his strength at noon-day, and who hears that it was "above the brightness of the sun." Divine power and divine grace came at once upon Saul the persecutor, and transformed him into Paul the devoted missionary. This was one of the most momentous events of church history. The fiery zeal of Saul

was not extinguished; it was sanctified. Saul the missionary retained all his former energy, and boldness, and determination. In Damascus he first preached "Christ crucified;" then in Arabia, in Antioch, in Asia Minor, in Greece, and in Rome. As a missionary, a writer, and a controversialist, he had no equal even among the apostles. Had Damascus no other claim upon us, the fact of its being the scene of Paul's conversion would enshrine it for ever in the memory of the Christian.

Dr. J. L. Porter.

CHURCH CURIOSITIES.—VI.

BITS FROM TWENTY YEARS' EXPERIENCE.

THE Rev. Hugh Stowell Brown, a short time since, gave a lecture on "Twenty Years in Liverpool," some portions of which may certainly come among Church curiosities.

Referring to the Sunday afternoon services which he gave for several years to the working classes, he said that while engaged in these services he had received many letters—some of thanks, some of complaint. Now a request was made to him that he should lecture on the "Mind, Soul, and Body-destroying effects of Tobacco," and now an earnest desire that he should warn his hearers on no account to have anything to do with the municipal elections. One wrote to say that he had been unfortunate in business, and hoped Mr. Brown would make a collection for him the next Sunday afternoon. Another had a great desire to hear Mr. Brown, but wished to know whether he was a total abstainer, because he could not conscientiously listen to any public speaker who "touched, tasted, or handled liquid fire, and distilled damnation." Sometimes (said Mr. Brown) I was complimented. One good lady told me to my face, and told me (good old soul!) in the strong belief that she was saying something much to my praise, that my lectures were so successful just because I was not a classical man. "You would not do half so much good," said she, "if you used better language." Another result of the lectures was the alarming reputation which he obtained for philanthropy. One man wrote for help on this singular ground,—“Sir, feeling assured that you are a lover of your species.” Another had heard him lecture on the Good Samaritan. Now this correspondent wished to go to America, and he said that he had no money, that it was much more comfortable to go by a steamer than by a sailing vessel, that the passage would be £15, that Mr. Brown could send the amount by post-office order, and that if it were not sent by the next Friday the applicant would consider him "as big a humbug as the priest in the parable who passed by on the other side." Mr. Brown said that feeling these lectures were more than, with his other work, he ought to undertake, he discontinued them; whereupon one of his hearers wrote that "it was all confounded nonsense for me to pretend that I had not time, because everybody knew perfectly well that I had nothing else to do. I was just like other hirelings. He had thought that I was something better, but now he saw very plainly that I was a greedy, self-seeking hireling, like all the rest of my cloth."

Mr. Brown gave some amusing instances of the begging imposters he had met with. Many English beggars, not a few Welsh ones, just now and then a Scotch one, but an overwhelming proportion of Irish ones, had appealed to his "honour's" or his "riverence's" liberality. He was sorry to say that of the professedly converted Roman Catholics and Jews whom he had seen he could give a very poor account. Nine out of ten, at least, had proved to be unprincipled vagabonds. One in particular, calling himself a converted Roman Catholic, Mr. Brown had detected in a barefaced lie. The excuse was that in the Romish Church he had been taught that lying was no sin; and that, as he was a new convert, much regard for truth could hardly be expected from him. It was not a bad specimen of what is called "blarney" when an Irishman, who was very "hard up," begged Mr. Brown to give him some old clothes, that he might come and hear "your riverence's most heavenly and glorious discourses." This, by the way, was the man who asked help, as he was unable to work in consequence of his having "a spinal complaint in the back." Another wrote to say that the Scripture moved him, in sundry places, to confess his manifold sins and wickedness to "your blessed riverence," and subscribed himself "your riverence's most humble, lowly, penitent, and obedient sinner." Mr. Brown had often been applied to for help; to the credit of human nature, he had been offered it too. For example, a celebrated maker of pills and ointment had offered to supply him with any quantity at half price, for the poor of his congregation. He mentioned that he had also had to meet with half-mad people and people altogether mad. One wrote to say that he had authority to offer him a kingdom, which he had offered both to Dr. McNeile and to Dr. Raffles, who, foolishly standing in their own light, had refused it. He had been addressed by a person calling herself the "Empress of the Universe," who said she was in extreme poverty and would be glad to have a collection made for her in the chapel. Another strange person wrote as a prophet: "Sir—Many whom I have rebuked have been cut off; and I warn you that if you do not preach the Gospel more faithfully I will have you cut off also." Mr.

Brown said he had met with at least half-a-dozen poor creatures, each of whom stoutly maintained that he was the Saviour of the world; and one of them, in particular, was prepared to go and swear before any magistrate that it was he who had been crucified on Calvary, and that he was now immortal.

INTELLIGENCE.

DUDLEY.—The congregation had a very crowded and successful social meeting on Thursday evening, March 5. After tea and the singing of a hymn, the chair was taken by Mr. Grainger, a magistrate of the borough, greatly respected alike by the congregation and the people of Dudley. He delivered an interesting opening address, dwelling chiefly on the subject of Unitarian Christianity. He had not been always a Unitarian himself, and he felt particularly the cheering and comforting powers of its views of God's Fatherly character. The various addresses were interspersed with music, instrumental and vocal, which added greatly to the enjoyment of the evening. Mr. Thompson proposed prosperity to the congregation, and spoke of its improved condition, of the benefits of such social meetings, and also of the probability of the chapel ere long being made more attractive by alterations, and thus that still greater improvement might take place. We may mention that last year Mr. W. C. Wood, on the day before his death, gave £400 chiefly for repairing the chapel and putting up a new organ. The Rev. M. Gibson gave, "success to the three schools in connection with the congregation," in which 375 children are receiving daily gratuitous instruction, and 90 of them are clothed out of the funds of the charities. The oldest school, for boys, he mentioned, has been in existence for 136 years, and bears the name of its founders—Baylies. The other two for boys and girls bear the name of Parsons. They were established in 1865, by a sum of money left for that purpose. The girls' school had been previously carried on by the congregation for 79 years, being supported entirely by voluntary contributions, which only ceased when they were no longer required, the other funds having become available which were left by the member of the congregation mentioned. The two masters, Messrs. Ridgway and McIlwrath, responded. The various speakers in addition to those already named were Messrs. Wadeley, Wilkinson, Smith, Whyte, and Phillips.

MAIDSTONE.—On Sunday evening last, the Rev. R. E. B. Maclellan concluded a course of seven lectures on the Revelation of John; a subject not often discussed in Unitarian pulpits. Taking the clue of interpretation from the writer's frequent assertion that he spoke of "things which must shortly come to pass," i.e., of things which he expected to occur, either in his own generation, or in that immediately succeeding, the lecturer expounded the greater portion of what are generally regarded as the prophetic parts of the book, as referring to the then imminent conquest of Judaea by the Romans, and to the confident expectations entertained by the Seer (which, however, were not realised), of the immediate overthrow of Pagan Rome. Inquiries into the date and authorship of the work were not omitted. While its claims to be received as a prophecy were shown to be untenable, high praise was bestowed on it as a religious poem; and while its ascriptions of vindictiveness to God and His Christ were reprobated, the, in other respects, high moral and religious teaching which it includes was cheerfully admitted. An unusual number of strangers attended the course throughout.

MANCHESTER.—On Wednesday evening last, the fourth annual meeting of the Lower Mosley-street Congregational Society was held in the Girls' Schoolroom. There were about 130 present, and, after tea, the Rev. James Drummond, B.A., presided. The annual report was read by the chairman, from which it appeared that in 1867 upwards of 6,000 tracts had been distributed by visitors, and 22 new members added to the roll. Mr. Jesse Pilcher read the treasurer's report, showing the receipts to be upwards of £18, and a balance in hand £7. On the motion of Dr. Marcus, seconded by the Rev. D. Gordon (formerly of Banbridge, county Down), the report and treasurer's account were passed, and ordered to be printed. The officers for the ensuing year were appointed, on the motion of the Rev. W. H. Herford, B.A., seconded by Mr. Richard Wade. The list of visitors was moved by Mr. J. Reynolds, and carried. In the course of the proceedings it was stated that a resolution had been received from the annual meeting of seatholders of Cross-street Chapel, expressing approval of the augmentation of the evening congregation at Cross-street, which the society had chiefly caused, and announcing that the seats in the chapel were perfectly free in the evening. It was also stated that the seats were free in the evening at Upper Brook-street Chapel. Towards the close of the meeting, the cards of membership were distributed to the new members.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted; the writer of every letter must append his name for publication.
J. O. S.—Declined.

SALISBURY AND CALNE.

To the Editors.—The fortunes, or rather fates, of many of the old Presbyterian chapels connected with our body would form a strange history. If it were only from antiquarian interest, it would be well to collect what information is possible to be gleaned of these ancient foundations. May there not be discovered also, some instances in which neglect may be atoned for, and the wrong be righted?

These thoughts have occurred in connection with some information received respecting an old Unitarian chapel at Salisbury. My informant states that the last Unitarian trustee died without having appointed a successor, and that the chapel has since, now for many years, been in the hands of the Wesleyan Methodists, who use it for their Sunday schools, while their minister dwells in its ancient parsonage. Can any of your readers confirm, amend, or add other particulars to this statement?

Can any of your readers, also, give any information respecting the old Unitarian chapel at Calne? I understand that this chapel, being much out of repair, and the Unitarians of the neighbourhood being not willing or not able to restore it, some years since it was let by a trustee to the Primitive Methodists, who undertook the requisite repairs. Is this a true statement? and how does the chapel trust now stand? and what is the name and address of the trustee? While building new chapels, we must not forget the ancient foundations. Yours truly,

GOODWYN BARMEY.

A RAINY SUNDAY.

To the Editors.—The missionary collections of last Sunday must certainly have been affected by the stormy weather, more especially in country chapels. Now it is surely a pity that the action of our various associations should be crippled for the next twelve months merely because the 8th of March happens to be a wet day. May I suggest that if our ministers would announce their readiness to receive and transmit the contributions of those who could not attend the services on Sunday, many would gladly avail themselves of the offer, and the mission funds for the year might be substantially increased.—Yours, &c.,
Ainsworth, March 10, 1868. J. T. WHITEHEAD.

THE COMING WEEK.

LONDON: UNITY CHURCH SCHOOLROOMS.—On Monday evening next, a literary and musical evening.
LONDON: UNITY CHURCH.—On Sunday evening next, a discourse by the Rev. H. Terson, on "The Athanasian Creed."
LONDON: STOKES NEWINGTON.—The Rev. Wm. Binns will preach in the Free Christian Church on Sunday morning next.
LONDON: ROSSLYN HILL CHAPEL, HAMPESTEAD.—On Sunday evening next, a lecture by the Rev. Dr. Sadler. Subject, "On those who are saved according to the Gospels."
MIDLAND CHRISTIAN UNION.—At Oldbury, on Monday next, fifth general meeting. Service at two o'clock, after which the business meeting, and in the evening a social meeting.
MANCHESTER: UPPER BROOK-STREET.—On Sunday next, lecture on "Words and Phrases" by the Rev. W. H. Herford, B.A. Subject, "Hell;" "Devil;" "Eternal Punishment."
MANCHESTER: STRANGEWAYS FREE CHURCH.—On Sunday evening next, lecture No. 4, by the Rev. Brooke Herford, on "Christ's Thought about his own Nature, and Mission, and Relation to the Heavenly Father."
MANCHESTER: MEMORIAL HALL.—On Sunday afternoon next, a lecture by the Rev. J. Page Hopps, on "The life and work of Theodore Parker."
MANCHESTER DISTRICT UNITARIAN ASSOCIATION.—Annual meeting, at the Memorial Hall, on Monday next.

Birth.

RUSSELL.—On the 8th inst., at 34, Upper Hamilton Terrace, London, N.W., the wife of W. J. Russell, Esq., of a daughter.

Marriages.

MONTGOMERY.—McALESTER. On the 5th inst., at the First Meeting House, Rosemary-street, Belfast, by the father of the bride, the Rev. J. K. Montgomery, of Chester, to Mary, eldest daughter of the Rev. C. J. McAlester, Holywood, County Down.

RUSDEN.—McCLURE. On the 3rd inst., at the Town Hall, Neuchâtel, Switzerland, by the civil officer, and afterwards at the Church of Serrières, by the Rev. Pastor D. de Bellefontaine, R. D. Rusden, Esq., of Manchester, to Alice Anne, third daughter of the late Andrew McClure, Esq., of Nantwich.

Deaths.

BAKEWELL.—On the 10th inst., at 6, Haverstock Terrace, Hampstead, London, Henrietta, the beloved wife of F. C. Bakewell, Esq., in the 69th year of her age.

BLINSTON.—On the 28th ult., at Preston, Elizabeth Alice, the infant daughter of Mr. Francis Blinston, master of the Preston Union Workhouse, aged 10 months.

COLLIER.—On the 4th inst., aged 57 years, Alice, wife of Mr. John Collier, Chobwent.

DUGDALE.—On the 6th inst., at 14 Wellington Square, Salford, Alfred, the infant son of Mr. A. Dugdale, Alexandria, Egypt.

WHITTAKER.—On the 27th ult., at Rawtenstall, Mr. Henry Whittaker, ironfounder, aged 48 years. For twenty years he was the secretary of the Rawtenstall congregation.

WOODWARD.—On the 5th inst., aged 85 years, Mr. John Woodward, Chobwent.

TRAETHODAU CYMREIG.—Y rhifyn cyntaf o rhes o draethodau Cymreig a gyhoeddwyd ym mis Ebrill nesaf dan yr enw "Yr Eiddo Garedigwrdd." Ffwd. 4d. neu 4d yddwain.

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London: J. Burns, Progressive Library, Wellington Road, Camberwell; and C. Fox, Paternoster Row. Manchester: Johnson and Rawson; and through all Booksellers.

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"ENGLISH PRESBYTERIANISM IN BRADFORD." Two Sermons preached in the Old Chapel, Chapel Lane, October 8th, 1867, by the Rev. RICHARD PILCHER, B.A.

Bradford: Michael Nelson, Exchange Square.

"THE PARABLES OF JESUS," by the Rev. JOHN PAGE HOPPS, now ready. Price 3s. London: Simpkin, Marshall, and Co., and all Booksellers.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 37, Waterloo Road, Chelsea, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, March 13, 1868.

Unitarian Herald

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 360.

FRIDAY, MARCH 20, 1868.

PRICE 1D.

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FREE CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—On Sunday, March 23rd, the Rev. T. PARRIS, of Tavistock, will preach both morning and evening. Services 11.15 a.m. and 7 p.m.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.
The ANNUAL MEETING will be held in the School, on Monday Evening, March 23rd, 1868, when a report and treasurer's account will be presented, officers appointed for the ensuing year, and other business transacted.
The attendance of the friends and supporters of the Schools is earnestly requested.
Tea will be provided at six o'clock, and business will commence at seven o'clock precisely.
ROBERT H. ASPDEN, Secretary.

MR. FRANK GREEN will give a **READING** on behalf of the Unity Church Schools in the School-room, Upper-street, Islington, on Wednesday, the 25th March. To commence at half-past seven. Tickets, 1s. each, or to admit three, 2s., may be had of Mr. S. L. GREEN, 8, Canonbury Square; Mr. P. PRICSTON, 15, St. Mary's Road, Canonbury; Mr. F. BROWN, 40, Camden Square; or any of the Teachers.

BOLTON: BANK-STREET AND COMMISSION-STREET CHRISTIAN TRACT DISTRIBUTING SOCIETY.—The ANNUAL MEETING will be held in Bank-street School, on Thursday Evening, March 20th. RICHARD HARWOOD, Esq., in the chair. Tea served from six to seven o'clock. Tickets 6d. each.

WEST RIDING DISTRICT SUNDAY-SCHOOL ASSOCIATION.—The FIRST ANNUAL MEETING of this Association will be held in Leeds on Good Friday. Particulars will be given in future advertisements. On behalf of the Committee,
RICHARD PILCHER, Secretary.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.
The TWENTY-THIRD ANNUAL MEETING of this Association will be held at

DUKINFIELD,
On Good Friday, April 10th.
The RELIGIOUS SERVICE will be held in the Old Chapel, and will commence at half-past ten o'clock, when a SERMON will be preached by the
Rev. P. W. CLAYDEN, of Nottingham.

DINNER will be provided in the School at half-past twelve o'clock. Charge sixpence each person.
The BUSINESS MEETING of the Association will be held in the Chapel at two o'clock, when the report will be read. Chair to be taken by the President of the Association,
JOHN DENDY, Esq.

Deputations from the London and North Midland Sunday-School Associations will be present.
TEA will be provided in the school at four o'clock, at a charge of sixpence each person.
The EVENING MEETING will be held at six o'clock, when the chair will be taken by
DAVID HARRISON, Esq., of Stalybridge;

AND THE
Rev. BROOKE HERFORD, of Manchester,
Will introduce the following subject for the consideration of the meeting: "On some Improvements possible in our Sunday Schools as at present constituted."

JESSE PILCHER, } Hon. Secs.
JOHN REYNOLDS, }

UNITARIAN HOME MISSIONARY BOARD.

The committee beg to acknowledge with their best thanks the following donations and annual subscriptions for the year 1868:

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The above Chapel is now approaching completion. The total cost will be £700, towards which £311 have been subscribed and promised. Further subscriptions are earnestly solicited from the friends of Unitarian Missions, that the cause at Accrington may not be obstructed by a Chapel debt.

Subscriptions may be sent to the R. vs. J. WORTHINGTON, Bolton, J. WRIGHT,bury, Secretaries of the Mission, or Rev. J. FOX, Heywood, Secretary of Canvassing Committee.

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will be held in the Memorial Hall, Albert Square, on Tuesday and Wednesday, the 24th and 25th inst.

On Tuesday, from 11 o'clock to 3, admission 2s. each.

On Wednesday " 11 " 3s. " 1s. "	" 3 " 9s. " 6d. "
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Tickets for the two days 2s. 6d. each. Children half price.

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Contributions either in money or work will be thankfully received by the minister's wife, Mrs. RUSHTON, No. 1, Alfred-street, Harpurhey; Mrs. BOURNE, Park Hill, Prestwich; or Messrs. JOHNSON & RAWSON, Market-street, Manchester.

STOKE NEWINGTON GREEN.

Dear Sir—When your late minister, the Rev. William S. Barringer, left the orthodox community in which, with great acceptance, he had long served, and moved by conscientious convictions, came amongst us, taking the charge of the church at Stoke Newington, we naturally hoped that he would be spared for a longer period of usefulness. In the few years that have since elapsed, he had but few opportunities of becoming widely known in our body. I am, therefore, only discharging what devolves upon me as a neighbourly duty in recommending, as I earnestly do, to the sympathy of our friends, not in Islington alone, but generally, the effort which you are making on behalf of his widow and children.

The hearty kindness which was so universally manifested throughout the Unitarian body in response to a similar, though more urgent, appeal, last year, encourages me to believe that the widow of my late ministerial friend and neighbour, herself the daughter of a Unitarian minister, left so early with two very young children, and altogether without means, will not want for the help which charitable friends are now asked to give. Your own congregation having already so well opened the list of contributors, I think that you would be doing a wrong towards the humane and Christian feelings of those who believe, as we do, that "pure religion and undefiled before God and the Father is, to visit the fatherless and widows in their affliction," if you neglected to afford them this opportunity of doing manifest good.—Very sincerely yours,
HENRY PRICSTON, Unity Church, Islington.

To Andrew Pritchard, Esq.

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Donations received by Andrew Pritchard, Esq., 87, St. Paul's Road, Canonbury, N., and Thomas Young, Esq., Elms, Stanord Hill, N.
LONDON, 16th March, 1868.

MANCHESTER DOMESTIC MISSIONS.—ROCHDALE ROAD CHAPEL.

In the late severe storms the wall of an adjoining manufactory, which had been left standing after a fire, was blown down, and in its fall destroyed the outbuildings, heating apparatus, &c., of the Rochdale Road Chapel.

The Committee are obliged to ask for help towards Rebuilding the premises destroyed; and as the Schools have for some time past been in Want of Proper Class Rooms, avail themselves of this opportunity of erecting them on the ground where the former offices stood, and where the useful accommodation can be obtained for about £100. The street which runs behind the Chapel has to be paved, and this will require an outlay of £30. Nearly £150, therefore, is needed, towards which it is intended to devote the £40 which was given so generously by the Strangeways Sewing School, and also £10 contributed by Mr. Berry, the owner of the adjoining manufactory. £100 will, therefore, have to be raised by voluntary gifts, and the Committee trust that the liberal donations of the supporters of the truly Christian work of the Missions will speedily provide the Funds required.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 28, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-st. str.

Subscriptions already received.

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W. R. Wood, Esq.....	5 0 0
H. J. Leppock, Esq.....	5 0 0

ARDWICK AND ANCOATS KITCHEN FOR THE SICK.

MISS J. B. GASKELL tenders her sincere thanks to the various friends who have contributed to free the Kitchen from debt. At the same time she would venture respectfully to ask their aid in obtaining for the Institution additional Annual Subscriptions, so that it may not run the risk of again falling into difficulties, but be placed on a permanent footing. The names of the subscribers will be extended by Messrs. HEYWOOD BROTHERS, by Mr. PHILLIPS at the Herald office, or by Miss J. B. GASKELL, 84, Plymouth Grove.

ADDITIONAL DONATION.

Mr. James Bennett..... £0 10 0

FREE CHRISTIAN CHURCH AND SUNDAY SCHOOL.

Whitfield-street, Hyde Road, Manchester.

A BAZAAR, for the Sale of Useful and Ornamental Articles, will be held in the Memorial Hall, Albert Square, on Thursday, Friday, and Saturday, the 16th, 17th, and 18th April next, for the purpose of raising Funds to liquidate the debt incurred in the purchase of the above premises, and for improving and extending the accommodation, so as more effectually to meet the wants of the district, and provide greater facilities for usefulness in both School and Church.

Contributions in work or money will be thankfully received by

(On behalf of the General Committee)
E. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries.
D. BAXTER, 59, Everton Road, Ardwick, }
(On behalf of the Ladies' Committee)
Mrs. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries.
Miss JONES, 160, Hyde Road, Ardwick, }
Or by
Mr. JOHN ARMSTRONG, hostler, &c., St. Ann's Passage.

Letter from the Rev. J. R. BEARD, D.D.

"This Free Christian Church has from the beginning put into play an earnest spirit of combined zeal and charity, which has naturally led to satisfactory results. It is really a working Church—a Church which not only assembles to hear and learn the Gospel, but goes home to observe it, and goes abroad in its own neighbourhood to recommend and spread it. I should be glad to hear of its having been successful in its present effort to raise a sum of money by means of a bazaar."

"JOHN R. BEARD.

"The Meadows, Altrincham, Dec., 1867."

ADDITIONAL CONTRIBUTIONS.

Henry Crabtree, Esq., Burnage.....	£5 0 0
J. Bennett, Esq., Blackley.....	0 10 0
R. Danby, Esq., Hull, per Mrs. Baxter.....	0 10 0
Thomas Ashton, Esq., Didsbury.....	5 0 0

THOMAS PARGETER, OF FOXCOTE, CHARITY.

THE Trustees acting under the Will of the

late Miss PARGETER, of Foxcote, in the county of Worcester, and being the Unitarian Ministers officiating at Netherland, Stourbridge, Birmingham, Wolverhampton, Dudley, Kidderminster, Oldbury, Coleley, and Kingswood, hereby give notice, that they are prepared to receive APPLICATIONS for ANNUITIES, out of certain Funds bequeathed to them by the said Will, in accordance with the Scheme approved by the High Court of Chancery, whereby the said Trustees are directed to apply the Income of the said Fund—

For and towards the better maintenance and support of deserving Women, never having been married, of the age of 55 years and upwards by paying to so many of them as the income will admit £20 a year each, by quarterly payments during their lives. But in case of two or more Sisters being annuitants at the same time, the amount to each to be £15 a year only.

The Trustees, in selecting the annuitants, will have regard to the position of gentleness, seeking, and qualified to devote the benefit of the said Charity, must apply according to a Form, which will be furnished on application to the Secretary, 32, Waterloo-street, Birmingham, and such Form, when duly filled up, must be returned to him (free of postage) before the 3rd day of April next.

By order of the Trustees.

CHARLES HARDING, Secretary.

March 10, 1868.

WHAT THE CHURCHES ARE DOING.

It is stated that great anxiety has been occasioned at Rome by the Pope having had several severe epileptic fits, to which he was subject in his youth, but from which he has not suffered for many years. Perhaps the state of his health may in some measure account for the bursts of passion to which His Holiness of late is said to have given way. He is accused of having killed Monsignor de Witten by publicly calling him a barbarian. General Kanzler has been severely wounded by a similar rebuke, and the other ministers are so afraid of being scolded that, whenever circumstances permit, they transact their business with the Holy Father through their deputies, on the plea that they are too ill to attend.

The French prelates have been holding a conference, presided over by the Archbishop of Paris, to decide how a confessor should deal with any one refusing to conform to the Pope's famous Encyclical of 1864. This, as our readers will recollect, contained wholesale condemnations of what were styled modern heresies; such, for instance, as the liberty of the press, and freedom of religion. The decision arrived at by the conference was that the decrees of the Pope must be held supreme, and that to those who oppose them absolutism must be denied. The following, among other resolutions, show the state of thralldom into which it is determined to reduce French Catholics:

"The confessor has the right to require his penitent to submit to the decisions of the Church, even though they contradict his own opinions. 2. Therefore, he has the right to require him to condemn the absolute and unlimited liberty of the press and of religion."

The progressive Brahmos, of Calcutta, have celebrated their 38th anniversary by walking in procession to the site of the new Brahmo Church, singing hymns composed for the occasion. Flags, with appropriate Sanscrit texts, were borne by the members. After appropriate ceremonies and prayers the foundation stone of the new Brahmo Church was laid. They met in the evening, when Baboo Keshub Chunder Sen delivered a quasi-Christian address, and the hymn was sung—"Blessed be the tie that binds." The Viceroy, Drs. Macleod, Watson, and Mitchell were present.

Mr. Macrorie, who was selected to be the rival Bishop to Dr. Colenso in Natal, advertises for a curate for the Old Church, Acerington; from which it may be inferred that he has, for the present at all events, abandoned the intention of giving up his incumbency.

At a meeting of the Friends in London, the other day, many complaints were made of the intemperance prevailing in their denomination. Among cases referred to, Mr. Jonathan Grubb mentioned a visit he had paid to a father and mother (one a member of the Friends' Society), who, through intemperance, had wasted more than £30,000, and had reduced themselves to the condition of living in poverty in a single room, and worse still, had driven their children from their home, the father having actually, in a fit of intoxication, chased his daughter with a loaded pistol!

We regret to announce that Dr. Robert Lee, minister of the Old Greyfriars Church, Edinburgh, and one of the Queen's chaplains for Scotland, died at Torquay on Saturday. He was the leader of the movement for introducing a liturgy into the Scottish Established Church, and was well known for his exertions in trying to liberalise it, and had the reputation of being far from orthodox in his opinions. His death renders vacant the Professorship of Biblical Criticism in the University of Edinburgh.

Mackey, one of the lecturers of "The Evangelical Mission and Protestant Electoral Union," was convicted on Saturday at the Manchester assizes of shooting at a police constable during a riot at Rochdale, which had taken place in consequence of a lecture which was announced to be given against Popery, and he was sentenced, to the evident astonishment of himself and his friends, to sixteen months' imprisonment with hard labour. Notwithstanding this, the notorious Murphy caused another riot in the same town that day, in which there was pistol-firing, and windows and doors were broken, but fortunately no one was killed. The foolish fellow has since been apprehended under a magistrate's warrant, and locked up.

It has been the custom for some years past for the Committee of the Liberation Society and of the Dissenting Deputies, jointly to invite their parliamentary friends and their metropolitan supporters to a breakfast, and afterwards to interchange opinions on the leading ecclesiastical questions of the day. The meeting for this year was held last week, when there was a large and most influential gathering, including about a dozen members of the House of Commons. After Mr. Edwards, the chairman, had congratulated the friends of religious equality on the great progress which their cause had recently made, Mr. Harcastle, M.P., said, unless something for which he was altogether unprepared took place, the church rate question might be regarded as set at rest. Mr. Miall, in speaking on the University question, said, when they remembered that it was only a few years since Mr. Heywood had so much difficulty in persuading the House of Commons to admit Dissenters at all into these seats of learning, he thought their progress in this matter had been as great as in any other, and stated the nature of the measures respecting University Reform which were before the House of Commons. Mr. A. O. Rutson, of Magdalen College, Oxford, spoke at some length in favour of the measure for opening the Universities to the middle classes, and was followed by Mr. James Heywood, who enlarged on the necessity of a conscience clause in all colleges and public schools. A long and animated debate then took place on the Irish Church question, in the course of which some severe comments were made on Mr. Bright's plan for settling it, and Mr. Baxter stated that Earl Russell had come to the conclusion that the scheme which he had proposed would not work, and added that he believed that the Liberal party would act well together in favour of total disendowment.

Dean Ramsay, of Edinburgh, recommends that a national statute should be erected to the memory of Dr. Chalmers, and that a sub-committee should be appointed for the purpose. He would have the movement gone about in such a manner as to represent all classes and sections of the community.

It was stated the other day at one of the Free Church Presbyteries, that the contributions to the Sustentation Fund during the nine months ending February 15th, over the whole church, amounted to £90,163 against £85,083 during the same period in 1866, an increase of £5,080. Of this increase £310 was on donations. The amount available for the equal dividend was £79,742, an increase of £3,889, and with the increase on donations made £4,200.

The leading Nonconformist tutors and students at Cambridge have issued a circular, urgently calling upon Nonconformist ministers to exert themselves in favour of Mr. Coleridge's measure for the abolition of University Tests. They consider that previous bills of the same kind, introduced by Episcopalians, have not been adequately supported by Dissenters, and though the party for the abolition of tests grows yearly in strength, as the divisions of the House of Commons testify, they believe that the success of its proposals may be seriously impeded, unless Nonconformists now raise their voices in the assertion of their rights.

The Rev. G. S. Reaney has resigned the charge of the church at Silver-street Chapel, Taunton, owing, it is stated, to his finding the trust deed narrower and more Calvinistic than his convictions. The congregation has increased considerably under his ministry, though it extended over little more than twelve months, and his resignation was accepted with expressions of sincere sympathy and regret.

WHAT IS SAYING ON CHURCH MATTERS.

A "Pan-Missionary" meeting, as it has been termed, was held in Calcutta to receive Dr. Norman Macleod and Dr. Watson, the Bishop in the chair. In an interesting speech, Dr. Macleod said, he regarded the meeting as a very remarkable illustration of the real union that existed amongst them all as Christian brethren. He could not forget—it was not easy to forget—that differences did exist between professed Christians, but they could not help such differences. He dared say that if any man were to ask him why he was a Presbyterian, he could not tell him; he might perhaps adopt the answer of Topsy, and say "I grewed" into it. He was never asked whether he would be a Scotchman or an Englishman. He found himself a Presbyterian because his father, himself a minister of the same church, had been a Presbyterian before him. And he for one had seen no reason to change his

persuasion, for he believed that these differences, to some extent, would always exist. So long as men were born with different mental characteristics; so long as each man had his peculiar tastes and temperament; so long as each denomination had to deal with a great historical past; and so long as they saw through a glass darkly, those differences, he feared, must continue to exist. But still they might lessen the differences which there were at present. Mr. Stuart, in speaking of the Church of the future, had struck a chord in his (Dr. M.'s) heart. He did not profess to have a power of prophecy, or the gift of second sight, but he could not doubt that whoever came to India within the next half century—before this century is ended—would see something like what had been suggested by his reverend friend, not a native church, but the church of India—the Indian church, the church which will not reproduce in India all these various forms and stereotyped arrangements which have come to us from the past—from the realm of history, and have been accepted by us not so much as our choice as a necessity that we could not help. That church, reflecting all that was excellent in the present church, should yet exhibit a newness of life and individuality of its own, for it would seem to him to be putting back the hands of time if the church of India was to be merely a reproduction of a mission house, or of a tabernacle, or even of a cathedral. On the plains of Bengal they might select the goodly stones from all our European churches, and rear some temple worthy of the future—a church in which would be gathered men with minds so marvellously gifted as those of the subtle Bengali and the strong man of the North, with the devotion manifested in the ascetics of Benares, and a thousand other forms, whose zeal would be devoted to Christ instead of being wasted in the service of Satan.

Bishop Dupanloup has published another letter on the "Higher Education of Women," in which he reaffirms his former position, and produces strong expressions of approval from about fifty prelates. That position was, it will be remembered, that he is in favour of the higher education of women, but does not want anybody but priests to superintend it. He says that in Paris, if the girls attend the lectures of the professors at the Sorbonne, they will be seen by the students of the Quartier Latin; if in the country towns they go for a similar purpose to the Marie, they will be seen by the *pompier* (firemen); result—danger to modesty. He is, however, willing to have lectures delivered by professors in girls' schools, because then the professor is under the eye of the female teacher of the schools, and we know under whose eye the female teacher is. She prescribes, it appears, the subjects, and even the books, for the professor. In her absence, or if she is neglectful, which sometimes happens, says the Bishop, why a professor has been known to read prayers standing, and to play with his papers and du t the table-cloth while he was doing it. Another actually selected "personal poetry" as his subject and Voltaire as his model, and another spoke to the girls on Rabelais! The Bishop says, also, that girls who attend lectures in public will be "trained up in vanity," whereas, trained in private under the clerical superintendence, French women—girls, wives, and mothers—are "a type of purity, piety, and good sense such as no other people in the world possess." Unhappily, Frenchmen in general do not think so. The best Frenchmen agree with foreigners in considering the French "jeune fille" a very unsatisfactory person—a type which France would be the better of losing, and the Liberal press accordingly warmly applauds the ministerial plan of education, and wants to have the "girls, wives, and mothers" get their higher education from somebody else than the priests.

The *Pall Mall* thus refers to an assumption made by Mr. Bright, in his speech on the Irish question: "We find discreet clergymen speaking vaguely of 'the Psalmist,' where they used invariably to speak of 'David,' or to employ some recognised synonym for him. Mr. Bright, on the other hand, quoting from the 112th Psalm, called the author the 'inspired king and bard and prophet,' and told the gentlemen who sat round him that they might take the words as the utterance of a prophecy. Without wishing for a moment to question the essential and literal truth of the words quoted ('to the upright there ariseth light in the darkness'), it does seem only fair to say that not even the hand that inserted the 'inscriptions' claims the 112th

Psalm for the Royal Poet, whose name is given by some versions, and apparently by some orators, to the whole of the five books of the Psalms. Ewald puts this Psalm as late as the very close of the Psalter, long after the return from the Babylonish captivity. But then, to be sure, Ewald is only a German critic."

Taking the opinions of the *Inquirer* regarding the connection of Church and State as representing those of our denomination generally, the *English Independent* "quite expects the Unitarians to be of one mind with Dean Stanley" in his scheme for a National Church. We may say for ourselves, and we believe we might do so for the majority of our co-religionists, that, like the *Independent*, we are opposed to "the retention of Churches which look to Sovereigns, Parliaments, and Judges to settle their doctrine and discipline."

A correspondent of the *Christian World* mentions a plan which had been found successful in the Sunday school with which he is connected, as affording an antidote to injurious amusements. He says:—

"The scholars were challenged, during the month of August last, to prepare for an exhibition of what could be done by them before the end of the year in preparation of models, drawings, needlework, penmanship, &c., prizes being offered for such specimens as should show the most ingenuity and skill on their production, in anticipation of the last day of the year. About one hundred articles were sent in by the children, all competitors being under eighteen years of age. A commission was deputed to adjudicate and to publish a list of the articles most worthy of commendation; the last was performed amid perplexities of no ordinary character. Models worthy of 1st and 2nd prizes and of honourable mention were selected, one a model of the school on a large scale, another a brig fully rigged, a third, a modern villa, which attracted much attention, the whole of the exterior being covered with halves of cherry stones polished; a fourth was a lithographic press, with stones complete. The usual descriptions of needlework, which form the prominent feature upon bazaar counters, were well represented in plain needlework, slippers, book-markers, &c., and some very fair drawings, showing that boys and girls alike took an interest in the contest for reward and honour. The writing of portions of Scriptures and the Eleventh Commandment was executed with varied success. The rewards given were principally in books."

In a letter to Dean Ramsay concerning the old Episcopal churches of the Western Highlands, the Bishop of Argyll relates several good anecdotes. His Lordship was lately compelled to remove from a church in his diocese one of the National Society's illuminated texts, "Drink, and let the camels drink also." This oddly selected text was no doubt intended for the inculcation of kindness to the lower animals; but in Argyllshire, where English is a foreign language, it was calculated to have quite another effect, telling the people to drink (which they are only too ready to do), and also to let their old enemies (the Cam'ells) on the other side of the hill refresh themselves in the same way. When the late Bishop of London visited the Church at Appin, along with Dr. Ewing, they were met by a deputation with old Kenneth at its head. Kenneth's command of English was not great, and his welcome ran thus, "I am proud to see here such ancient heroes." He meant to call them venerable. Bishop Blomfield afterwards remarked to his companion that the Highlandman's address made him feel as if he were indeed a very old man. A very curious illustration of the superstition which still lingers in his diocese is given by Bishop Ewing. He was driving some years ago on the shores of Locheranan after a confirmation, and came to a small inn where he could not get corn for his horses. "Duncan," inquired the Bishop of his servant, "why cannot you get corn?" He replied, "The man's a Free Kirk, and he winna get it." The Bishop insisted that corn must be got, for they were going far; and Duncan said he would try, and by-and-bye he did get the corn. When they were supplied and had resumed their journey, Duncan was asked how he had contrived to make the Free Kirk landlord give what at first he had refused. "You see, I just said to him it was na' safe to defy a Bishop, for, said I, they can change things into ither things, and maybe he'd make you into a beast; and so I got the corn." Bishop Ewing thinks this may be a relic of the medieval doctrine of the Sacraments—a remnant of a moral and mental pest; and, if it be so, it is all the more curious to find it keeping such a vital hold of even a Free Kirk Presbyterian.

In the debate on Monday night, Mr. Gladstone came out much more clearly and decidedly upon the subject of the Irish Church than we ventured to expect. As the *Daily News* says:

"In a noble speech, marked not only by the

loftiest eloquence, but impressed with the highest morality of statesmanship, Mr. Gladstone, reflecting the practically unanimous opinion of his party, declared that the time has come when the Irish Church, as a State Church, must cease to exist. Religious equality must henceforth be the rule in Ireland, and it can be realised only in one way. Endowments are no longer possible. The only course open to policy is that prescribed by justice—the process of dis-establishment. Mr. Gladstone announced that a proposition embodying this view will, in due course, be submitted to the House of Commons, which will be called upon to declare its opinion in regard to it."

And all true Nonconformists, we feel sure, will carefully mark the kind of treatment which it receives from their own representatives.

"The sudden ripening" of Mr. Gladstone's opinion, the *Times* observes,

"Must plainly carry with it the support of a large number, if not the whole, of those who have been connected with him by party ties. It is not too much to say that the sound has accordingly gone forth for the destruction of the Irish Establishment, however its disendowment may be delayed. 'The last relic of evil days' is not merely doomed, it is marked to fall."

In a notice of Mr. Skeats' "History of the Free Churches of England," the *Pall Mall* has the following:—

"About 1770 Dissent had renewed its forces and sought to extend its civil liberties. This Mr. Skeats seems to attribute in great measure to the spiritual invigoration caused by Methodism; but we incline to think, on his own showing, that it was more decisively owing to the influence of the Unitarians, a sect which had in a sudden and remarkable manner risen to prominence, extinguishing utterly the old historical Presbyterianism, but not exhibiting much affinity for the theosophies of election and grace which divided the counsels of the more 'orthodox' denominations. Having been at one time the most severely proscribed sect, so Unitarianism became the most pertinaciously aggressive when its numbers and culture gave it the consciousness of strength. It never spread very widely among the lower classes, but its principal professors have been distinguished by much scientific and literary skill."

REVIEW.

An Address at a Soirée of the Brighthouse Mechanics' Institution, Jan. 7, 1867. By the Rev. T. P. Kirkman, M.A., F.R.S., Rector of Croft.

ABOUT two years ago we noticed an able lecture of Mr. Kirkman's on "Truth against Tradition," which, as coming from a clergyman, we described as remarkably bold and outspoken. The Address before us, which might be entitled "On Clerical Cursing," is equally so, and marked by the same liveliness and vigour. This, a few passages which are all that we can make room for this week, will be sufficient to show. Mr. Kirkman sets out with justifying himself in the choice of his subject, and claiming for theology a right to be introduced, as *prima inter pares*, where other sciences are honoured, whether in a Mechanics' Institute, or in the halls of more learned societies. When a scholar presents to these his thoughts on such subjects as the religion of the Brahmins, or the Magi, or the ancient Greeks, and makes his subject interesting, he is listened to and applauded.

"But if a divine offers the result of his studies in Christian theology, he is generally informed that it is against the rules of the society to admit the discussion of such topics. If he asks the reason why, he is politely assured that such subjects are considered too sacred to be freely handled, except where the audience comprises a sufficient number of divines and ladies of a serious turn of mind. Then some candid friend will privately show him, that the real reason why is this, that universal experience has proved that, outside the great verities of religion and morals which among good men admit of no doubt, not much like accurate thought, sound reasoning, or fair argument is to be expected from the lips of us theologians: that we are also considered to be dangerous commodities, many of us being so armed with sulphur that, if we encounter the slightest friction, we are all ablaze, with an odour of brimstone that is not agreeable to every one."

After honestly making the confession, that the theologies which have for centuries been the glory of the wrangling churches are "nearly all sham science, a wilderness of words without definite meaning," and expressing his belief that "the day is not far distant in which theology shall be allowed to throw off the absurd and repulsive dress by which priests and preachers have disfigured her," he justly says, "there is a pure and true theology, which is rich in the most attractive questions that can engage the human intellect."

"This true theology disdains the sarcastic com-

pliment wherewith she is bowed out of the circles in which other portions of divine truth are studied, that her topics are too sacred to be freely handled. There is no science really more sacred than another; for there is nothing more sacred than truth. All the jewels, which science treasures up and compares, are holy of the holiest, ineffably holy. For all truth is God's truth: all truth is God's eternal thought."

Having used the words "quibbling and cursing, figments and unbelief," which he admits are rather strong, he asserts that, if he had the attention of his audience

"For an hour upon the quibbling of the orthodoxies, for another hour upon the cursing of the orthodoxies, for a third on the monstrous figments of the orthodoxies, and for a fourth upon the hardened unbelief of the orthodoxies,"

he could abundantly justify the use of such words. Among orthodox divines, he says, cursing and quibbling now-a-days generally go together. "Anciently it was not so. They were honest cursers—those fathers of the olden time: they meant just what they said." But now, though "the atrocious malediction" of the Athanasian Creed still rings through the schools and cloisters of the East and West,

"No man of sense and education believes really in his conscience and without a quibble, however forward he may be, reverend or right reverend, to maintain it in priestly pretention or shout it in sectarian strife, that this old church theory of damnation for misbelief or disbelief ever was, or ever will be, verified in the case of any one virtuous and sincere doubter."

For himself, he says:

"I have long taught my flock the plain truth, that if any man says or thinks that his virtuous and sincere neighbour is in any way under the divine displeasure, for honestly holding a certain opinion about the meaning or the truth or the importance of any proposition of that man's special theology, he who so thinks or speaks of his neighbour is always in the wrong, either morally or mentally. That thought is invariably either a sinful or a foolish thought. It rarely happens that any person dissents from such teaching, for it commends itself to every man's conscience in the sight of God. If, however, as is sometimes the case, the person addressed has learned enough of theology to assent with a sophistical reserve of this all-important question—'How am I to be sure that my heretical neighbour is sincere and honest in his views?'—I always scotch that serpent-quibble by asking, 'How is your virtuous neighbour to know that you are sincere? You have every proof of his sincerity, that he can possibly ever have of yours, namely, in his life and conversation.'"

He advises his hearers to "ask themselves boldly this return question," and "make this inward application, which does not often figure in orthodox sermons, of Christ's golden rule;" and if priest or preacher should bid them fling a curse or a charge of insincerity at their virtuous and thoughtful neighbour, because he will not confess that to be true which appears to him, after his best inspection to be untrue, he recommends them to reply, "I will not become an infidel about my God and my neighbour, in order that you may pat me for a believer."

These bits, even taken out of their connection, will serve to show how well and forcibly Mr. Kirkman spoke to his Yorkshire audience, at whose expense this Address is printed and circulated, and which can hardly fail to do something towards advancing the practical object which he had in view:

"First, that most desirable and before long certain result, the expulsion from our Protestant English Prayer-book of the so-called Athanasian Creed, and some other atrocities of both high and low-cursing from our Thirty-nine Articles; and secondly, a wish to indicate a position that can be strongly occupied, in the forthcoming struggle against the dragon of priestcraft and the Griffin of sectarianism, for a real and effective national system of education of the people of our shamefully-neglected country."

MISTRANSLATIONS IN THE AUTHORISED VERSION.—No. XXVI.

Ezekiel xxxiv. 10. "I will cause them to cease from feeding the flock." More correctly, "From being shepherds of the flock," because they neglected to feed them.

Ezekiel xxxviii. 3. "O Gog, the chief prince of Meshech and Tubal." More correctly, "O Gog, prince of Rosh (or the Russians), Meshech (or the Muscovites), and Tubal (or the Tibareni)," all of them tribes near the Caspian Sea.

Ezekiel xliii. 13. "The bottom shall be a cubit, and the breadth a cubit." More correctly, "The hollow (or drain to the altar) shall be a cubit deep and a cubit broad."

Ezekiel xliii. 15. "So the altar shall be four cubits." More correctly, "The Harel-platform," or Mount of God, which was one of the stages of the lofty altar that stood in front of the House of the Lord.

Ezekiel xliii. 16. "And the altar shall be twelve cubits long, twelve broad." More correctly, "The Ariel-altar," or hearth of God. It was on this platform that the offerings were burnt. It was raised four cubits above the platform mentioned in the former verse. In the Authorised Version, they are both called the altar. The four horns rise out of the corners of this latter, the Ariel-altar. The priests stood on the former, the Harel-platform, while they sacrificed.

Ezekiel xliii. 26. "Seven days shall they purge the altar." More correctly, "Make atonement for the altar," by burning the goat, the bullock, and the ram, as mentioned in verse 25.

Ezekiel xliv. 3. "The prince, he shall sit in it to eat bread before the Lord." More correctly, "He shall return through it," namely, the eastern gate. The prince spoken of is Zerubbabel.

Ezekiel xlv. 20. "For every one that erreth, and for him that is simple." More correctly, "For every one that sinneth in ignorance, and for him that hath been enticed." For those two classes of wrong-doers the priest was thought able to make atonement by his burnt offerings, but not for any one that sinned presumptuously. In other passages, the burnt offerings seem only available for those who sinned in ignorance.

Ezekiel xlv. 23. "There was a row of building round about in them." More correctly, "There was a cooking range round about in them." It is curious to note that the Hebrew word for a row or range, like our English word, means a cooking range.

Ezekiel xlvii. 14. "This land shall fall unto you for inheritance." More correctly, "Shall be divided by lot."

THE STORY OF THE IRISH STATE CHURCH.

A CORRESPONDENT of the *Pall Mall Gazette* thinks that the best reply which can be given to the arguments advanced in favour of the Church Establishment in Ireland is the following plain statement of facts:

For 700 years the Irish Church was Christian, but not Roman. The Bishops were obedient subjects, and the great body of the clergy useful ones. They acknowledged no temporal head but their native chiefs, nor any ecclesiastical superior beyond the limits of their respective sees. They were obstinate supporters of several dogmas stigmatised as heretical by the Latins; and they married, and gave in marriage, without the smallest scruple. But their crowning offence consisted in this: they were not High Churchmen. Indeed, so far were they from having a due sense of their sacred calling that they paid tax and tribute, performed military service, and cheerfully discharged all the other duties of good citizens. Nay, more; they submitted—grovelling creatures—like other people, without even a solitary protest, to the jurisdiction of the ordinary tribunals. This was bad; but they further aggravated all their faults by daring to send forth missionaries—so learned, so devoted, and so irreproachable in moral and motive that the unenlightened were in great danger of preferring a damning schism to orthodoxy itself.

This state of things was not to be endured, and the Popes protested, entreated, reviled, and excommunicated accordingly, but without much effect. At length, towards the close of the eleventh century, the brightening splendour of the Latin hierarchy began to dazzle the Hibernian prelates, and to teach them to hanker after similar vanities. The substantial privileges, lofty titles, and large revenues enjoyed by the clerical dignitaries of the neighbouring island became especially the objects of their admiration and desire. In 1074 the Northmen settled in Dublin took the first step towards submission to the Holy See by sending their Bishop elect, Patrick, to receive ordination at the hands of Lanfrance, the first Norman Primate of England. Thenceforward the progress Romewards of the higher ranks of the Irish clergy was rapid. In a few years more Gillibert, Bishop of Limerick, accepted the office of legate, and wrote a treatise in favour of Papal supremacy. Malichi, the next apostolic legate, died on the way to Rome, whither he was proceeding to receive the pallium. And, finally, a synod was convened at Kells, 1152, wherein the authority of the Pontiff was formally recognised; tithe, previously unknown in Ireland, imposed; the priest invested with all the privileges that pertained to his order; and the Irish branch of the Church reorganised according to the Roman system.

But ancient usage proved too strong for the Pope and his adherents. The laity would neither pay tithe nor respect clerical immunities; and the great

body of the clergy showed no disposition to augment the revenues of their dioceses by those peculiar fines which, some centuries later, a German prelate boasted of having received from 11,000 priests within a single year. On the contrary, they persisted in preferring sons and daughters to those unique relations which the Church recognised as "nepotes." Indeed nothing but force could bend the stubborn Irish to the new order of things, and to force accordingly the Pope resorted. Nor was he long in coming to a decision, for in 1156 we find Adrian IV. closing the bargain which gave Ireland to the Normans in the following terms:—"Go, my dear son," says the bull of the Holy Father, "Go to Hibernia, reduce that island to order, eradicate vice therefrom, and secure henceforth to the Blessed Peter the yearly payment of one penny from every hearth within its precincts. Go in thy piety, most illustrious prince, do whatever it likes thee for the extension of religion and virtue, the honour of God, the salvation of souls, *et salva beato Petro de singulis domibus annua unius denarii pensione.*" And fifteen years later Alexander III. confirmed the bargain in almost identical terms: "Provided," says the latter, "that that people of Hibernia, detestable as they are in life and manners, be reformed and made Christians, in fact as well as in name, and that the Church, which is to the full as rude and disorderly as the people, be brought to subordination, we hereby ratify the grant of our predecessor Adrian, reserving to ourselves the annual tribute of one penny due from every hearth to Holy Peter."

Thenceforward the conquerors and the superior clergy went hand in hand. The royal troops levied Peter's pence at the point of the sword, and the clergy denounced rebellion as heresy, and excommunicated the rebels and their aiders and abettors. Many of the priests went a little farther, declaring from the altar that it was no greater crime to slaughter an Irishman than to kill a dog, and occasionally illustrating their precepts by leading the massacre in person, and saying mass directly after with hands still red and reeking from the slaughter. Truly these clergymen of the Established Church were dear to the unfortunate Irish! "You burnt a church," said the enemies of a celebrated chief as the last worst charge they could bring against him. "Yes," was the blunt reply, "yes, I burnt the church; but," he added in excuse, "I thought the Bishop was inside."

For 400 years the conquerors enjured the Irish by the Pope. His grant was proclaimed anew at the commencement of each reign, and reiterated in the face of every frequent rebellion. It was at once the charter by which the Normans held their domains and the principal weapon with which they defended and extended them. "The Pope!" the phrase at last became a spell of matchless power in every quarter of the island. Nevertheless, the Reformation might have left Ireland as loyal as it left England, had the policy of Henry VIII. been maintained. To enable himself to cope with the tiara, that monarch endeavoured to subdue the rebellious spirit of the Irish by taking all the chiefs—native and Norman—into equal favour, and with such excellent effect that the son of Fitzpatrick, baron of Upper Ossory, having perpetrated sundry outrages, the young man was arrested, and delivered up to justice by his own father. But Henry, tyrant as he was, died far too soon for Ireland; not too soon, though, for the English adventurers. For years before the latter had noticed with regret the growing disposition of the Irish leaders to accept and make the best of the Conquest. They regarded the Reformation as a direct interposition of Providence in their favour, and the moment the terrible grandson of the terrible Edward was no more, they proceeded to wield it as a weapon for wresting their last acre from the grasp of the unfortunate Irish. Thenceforward, for many a long year, the rulers located at the castle occupied themselves, like Lapland witches, in raising ceaseless storms, that themselves and their clients might profit by the consequent ruin. There was a "Commissioner of Forfeiture" established in Dublin with an army of false witnesses in his pay, and the Reformation furnished occupation for them all. Reformation! Terms have often been misapplied, but seldom so glaringly as in this instance. It had been a chief boast of the reformers that prayers should henceforth be said "in a tongue understood of the people." But Ireland formed a trifling exception. There, a few towns aside, Irish was universally and exclusively spoken; and there it was enacted that the Liturgy should be read in English, or a suitable reader not being forthcoming, then in Latin. Many of the shames were purified for the new faith after the good example set by the English garrison of Athlone, who broke into the church at Clonmacnoise, destroyed the ornaments and defiled the altars. Nor were the priests better treated than the fanes. The dignified Churchmen, indeed, gave the Reformers little trouble, being alternately and very conveniently Protestant or Papist, according to the fashion set them by the Court, seventeen out of nineteen Irish Bishops finally giving in their adhesion to the Anglican creed as settled by Elizabeth. But not so the inferior clergy. These, however, were not worth argument, and none was wasted on them. Wherever authority extended they were thrust from

their livings, and their places supplied by what an Anglican writer calls "the refuse of the English Church," such candidates as had been refused orders in England—a country not then too fastidious in these matters—being collected like recruits and hurried in batches across the Channel to act as spiritual pastors in Ireland. But these choice missionaries had their uses. They were not the men, indeed, to resist the general and shameless appropriation of Church lands, or to hamper the proceedings of the authorities by conscientious protest. But they were admirably qualified in all things for sowing far and wide, and rooting deep in Irish hearts abhorrence of Reformers and Reformation. Some of them, not daring to reside on their livings, abandoned their flocks to the priests, and remained in Dublin pestering the Government with endless petitions ament the horrid abuse of allowing their tithes to be diverted to the support of Popery. Meanwhile their more fortunate brethren indulged their flocks with a single sermon apiece in the year; took an oath to establish and maintain schools in their respective parishes, and—broke it; collected their revenues with the military at their backs; hunted up those who had incurred ecclesiastical censure by receiving the rites of the Church from unlawful hands, and confined them in their own private prisons; and conducted their families in such a way as to supply England with most of the desperadoes who distinguished themselves during the latter years of Charles II. by the manufacture of Popish plots.

To second the efforts of these missionaries the penal code was devised, but by no means at once. It took a long succession of legislators to improve that instrument of oppression into the elaborate perfection which it displayed towards the middle of the last century. And then, having done its part towards impoverishing and exasperating the native Irish, it was allowed to fall slowly into disuse previous to being as slowly, but far more reluctantly, broken up.

Such, as I read it, is the story of the Irish State Church—that Church so rich in pounds sterling and so poor in congregation, and whose victims count by tens of thousands, while its proselytes may average a dozen in the century. And such proselytes! I remember some years ago having several elderly persons pointed out to me in a certain Irish town as "guinea Protestants," that is to say, individuals who had, in their youth, received that sum and a pair of pantaloons (or a petticoat as the case might be), as inducements to change of faith. But a new creed is not always so easily put on as a nether garment, nor scruples so readily pocketed as coin; and so, in the course of a month, most of the converts had returned to tread the old path, but not until each offender had paid the priest twenty-one shillings for readmission to the rites of the Church.

The Unitarian Herald.

FRIDAY, MARCH 20, 1868.

THE GOVERNMENT'S IRISH POLICY.

THE debate inaugurated by Mr. MAGUIRE'S motion has had the effect of forcing from the Government something as nearly like a declaration of policy as could be reasonably expected. The one object which the present Government desire, with perfect singleness of mind, is the retention of power, but unfortunately they are not quite sure which is the best way of securing it. They are not, indeed—at least their leading spirit is not—troubled with any inconvenient principles of their own; but, then, neither are they quite clear as to the principles of the country generally, nor as to how far the country is disposed to insist upon them. Consequently their policy is of the mildest kind; as Mr. HORSMAN well said: "As to the Church, it is a policy of inaction; as to the land, it is a policy of procrastination; and as to education, it is a policy of retrogression." The thing which they would best like to do is to do nothing. A Royal Commission is their fertile expedient for staving off inconvenient crises. There are two Commissions at present at work in Ireland. When pressed as to what these were doing, one of the members of the Irish Church Commission explained that it had had two meetings, and had nearly, but not quite, appointed Lord STANHOPE as chairman! There would be more hope of some progress being made towards dealing effectually with these questions if

Parliament in general was in earnest about them; but Parliament is not much more in earnest than the Government itself. It is but few of its members who have the capacity for dealing with the subject in a broad, statesmanlike way; it is still fewer who have the necessary courage and independence. The majority are hampered by all manner of party ties—afraid of the Church of England party in their boroughs, thinking the whole question a nuisance, quite as desirous as the Conservatives to do nothing that can possibly be helped.

It is evident, then, that whatever is to be done will have to proceed not from Parliament, but from the country. Especially will the deciding impulse rest with Nonconformists. From Churchmen, even from those who admit the grievous injustice of the present Irish Establishment, no strong action can be expected. To begin with, their minds are so saturated with a shiftless idea of religion depending upon State aid for support, that the proposal of any thorough action for throwing the Irish Church upon the support of its own members would seem to them equivalent to the overthrow of Protestantism. On the other hand, it is impossible to rely with perfect confidence on the assertion that the Irish Catholics repudiate the idea of State endowments. If they do, this will be only one more added to the many anomalies of that hierarchy whose boast it has been to be always and in all things the same. Their policy in every other country has been, by any possible means, to secure State recognition and endowment; and we own to considerable doubt as to whether their voluntarist fervour would be proof against any actual offer of endowments which would at once increase the incomes of the clergy and relieve the pockets of the laity. At any rate, their consistency is of that kind which will be immensely strengthened by finding that the whole Nonconformist feeling of England will go with them for absolute religious equality and independence for all churches, while dead against every form of State support for religion, and most of all opposed to the idea of tempering the destruction of an Established Church by the creation of three stipendiary ones. We hope that the Dissenters of England will not let there be any hesitation in their demand on this matter. We should have preferred, as we said some weeks ago, that in their advocacy of it the question should be narrowed to that of dis-establishment, and kept clear of the complicated problems arising out of the question of endowments. But the intention of all the various sections of do-nothings, from Belfast Orangemen, who have a very decided policy, to English Tories, who have not a policy, or timid Whigs, who wish they had not, is daily becoming more evident, to make the practical difficulty of dealing with the Church revenues an excuse for indefinite procrastination. It is necessary, then, upon this part of the question also, to speak out boldly. This tenth part of the whole rent of Ireland is simply and absolutely public property. Mr. MILL took unassailable ground when he enunciated this truth, adding, "I believe that this and the other House of Parliament and her Majesty are trustees of that property, coming as it does from Irish labour and land, for the benefit of the Irish people

at large. I believe that property is scandalously misappropriated and misapplied when it is applied exclusively to the support of the religion of twelve persons out of every 100 of the inhabitants." If there were no good use to which Government, as the trustees of national property, could put it, better than let it remain as an excuse for inaction would it be to answer, as the *Pall Mall Gazette* suggests, in the words of the Apostle, "Thy money perish with thee." The question is not primarily one of money, and it certainly must not be allowed that the money question, which is only secondarily involved, shall be made the excuse for the perpetuation of a gross and intolerable injustice.

As to the monstrous proposition for the establishment of a Catholic University, we hope that it will be met—indeed it is already being met—by the utter repudiation of the country. It is too late to propose for Ireland, as a sop to the priestly love of domination which has already produced so much mischief, the revival and perpetuation of educational distinctions of which, even in England, thoughtful men are growing ashamed. What we must demand is the removal of all restrictions upon perfect religious equality in the University of Dublin. The greatest boon to Ireland in the past has been the system of mixed education. The Catholic laity have never been dissatisfied with it, and dissatisfaction among the priesthood alone is, on the face of it, rather an evidence of how well it is working. Mr. DISRAELI is very clever, but such a proposition as this is rather too clever even for him. He has shown his ability as a party educator; but it is one thing to educate the bewildered squirearchy to progress and quite another to educate the common sense of the whole country to such retrogression as this.

ANOTHER OFFENCE TAKEN OUT OF THE WAY.

We remember a gentleman once saying to a friend of ours, on his remarking "You seem to me fond of being in hot water," "Well, yes, I own that I am; and I like it pretty scalding too." Nearly all but those who have a somewhat similar taste must, we should think, be glad of the prospect which is now afforded, by the passing of Mr. GLADSTONE'S bill for the Abolition of Compulsory Church-rates, through the Commons, that the country will no longer be pestered by this irritating and vexatious impost, which for years has been the cause of so much litigation and ill-feeling. Of course, in country parishes there will still be some who, as did the elder MATTHEW'S venerator of the past on seeing the spot vacant where a turnpike had formerly stood, will be disposed to exclaim, "Ah, we are losing all our enjoyments now;" and some, who fancy you cannot remove a bit of moss which has gathered on the branches without endangering the tree, that will see in this just and prudent measure an injury done to religion; but the number of such is rapidly diminishing, and the friends of religious freedom and equality may well take encouragement from the contrast presented by the division-list of last week and that of six years ago. Of the three hundred who then "saved the Church," and were so loudly applauded for it, only thirty could be found to raise, in concert with Mr. HENLEY and Mr. NEWDEGATE, a last feeble protest against a measure which the former declared to be "a robbery," and which has over and over again been denounced as sure to bring down the Church, and jeopardise religion itself.

The main provision of the Act which was agreed to by the Commons on Tuesday night, and which, judging from the speeches of the Government, seems likely to pass through the Lords, is that "no Suit shall be instituted or Proceeding taken in any Ecclesiastical or other

Court, or before any Justice or Magistrate, to enforce or compel the Payment of any Church-rate made in any Parish or Place in England or Wales," save where, at the time of the passing of the Act, money is due on the security of the rate. With this settlement of the matter we have reason to be satisfied, and both Churchmen and Nonconformists owe a debt of gratitude to Mr. GLADSTONE for having taken one more cause of offence out of the way.

FIRESIDE READINGS.

THE TEACHER'S DREAM.

THE weary teacher sat alone
While twilight gathered on,
And not a sound was heard around;
The boys and girls were gone.
The weary teacher sat alone;
Unnerved and pale was he,
And bitter thought and heart-ache wrought
This sad soliloquy:
"Another round, another round
Of labour thrown away;
Another chain of care and pain
Dragged through a cheerless day.
"I till a cold and barren field,
For weeks and months and years;
The seed I sow will never grow,
Though watered off with tears.
"Of no avail is patient toil:
Love's strength is spent in vain;
Can life endure a work so poor
In hope, or love, or gain?"
Thus speaking, on his oaken desk
The tired teacher bowed:
All discontent and spirit-spent,
He fain would weep aloud.
But raising soon his saddened face,
He started back aghast!
The room, by strange and sudden change,
Grew to proportions vast.
It seemed a senate hall, and one
Addressed a listening throng:
Each burning word all bosoms stirred—
Applause rose loud and long.
The "wildered teacher thought he knew
The speaker's voice and look:
"And for his name," mused he—"the same
Is on my record-book."
Departed then the senate hall—
A church rose in its place:
A preacher there outpoured a prayer
Invoking Heaven's grace.
And though he spoke in solemn tone,
And though his hair was gray,
The teacher's thought was strangely wrought:
"I whipped that boy to-day."
The church was gone—a chamber dim
Was next obscurely shown;
There, 'mong his books, with earnest looks,
An author sat alone.
"My idlest lad," the teacher said,
Filled with a new surprise;
"Shall time behold his name enrolled
Among the great and wise?"
Next, in a sun-lit studio,
In rapt, creative mood,
His canvas near, an artist seer
'Mong glowing pictures stood.
"Is this, indeed, a genius born?
In spite of all I say,
His slate he will with pictures fill,
But not with algebra."
Now, rising humbly to the view,
A cottage was descried:
A mother's face illumed the place
Her spirit sanctified.
"A miracle!" the teacher cried:
"This matron, well I know,
Was but a wild and careless child
Not half an hour ago;
And when she to her children speaks
Of duty's golden rule,
Her lips repeat, in accents sweet,
My words to her at school."
Another scene, a battle-field—
Angelic women move
'Mong wounds, and groans, and dying moans,
With wine, and balm, and love.
"Oh, little girls—oh, children mine
How well the lesson sped,
That, from the Word of Christ the Lord,
This morn with me you read."
The scene was changed again, and lo!
The schoolhouse, rude and old,
Upon the wall did darkness fall,
The evening air was cold.
"A dream!" the sleeper, wak'ning, said,
Then paced along the floor;
And whistling slow and soft and low,
He locked the schoolhouse door.
And walking home, his heart was full
Of peace and trust and love and praise,
And, singing slow and soft and low,
He murmured, "After many days."

Cincinnati, Ohio.

W. H. VENABLE.

FLOWERS FROM PERSIAN GARDENS.—II.

Upon the portico of the Court of Freedom was written: "The world, O my brother, abideth with no one! Fix thine heart on Him who created it: that is enough. Place not reliance or trust in the sovereignty of fortune, for many a one, like thyself, she has nurtured and destroyed. When the pure soul is on the point of departing, what matters it whether it be on a throne or on the bare ground?"

The tree which only just now has been planted, the strength of a man may tear from its place, but if for a time you leave it untouched, you will need a windlass to upheave it from its roots. You may stop the spring at its source with a bodkin, but the full stream you cannot ford on the back of an elephant.

O thou who art sated, to thee a barley-loaf will not seem sweet; that which to me appears lovely, is in thy sight a deformity. To the inhabitants of paradise, purgatory would be hell; as to the inhabitants of hell, they would tell you it is paradise.

With the strong arm and the power of the wrist, it is a crime to crush the palm of the helpless wretch. Let him live in fear who shows no mercy to the fallen, for if his foot should slip, no one will stretch out a hand to him.

Whoever has sown the seed of evil, and expects from it good fruit, has but an empty brain, and nourishes but a vain conceit.

Take the cotton out of thine ear, and distribute justice to the people, for if thou dealest not justly, surely there will be a day of judgment.

The sons of Adam are limbs of one another, for in their creation they are formed of one substance. When fortune brings affliction to a single member, not one of the rest remains without disturbance. Thou who art without sorrow for the misery of another, thou deservest not to be named a son of Adam.

If from the garden of the peasant the monarch take but a single apple, his servants would tear up the whole tree from its roots; and if the Sultan take but five eggs unjustly, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth only for a season, the curse upon him remaineth for ever.

LIVERPOOL DOMESTIC MISSION SOCIETY.

THE annual meeting of the supporters and friends of this society was held in the Mission-house, Beaufort-street, on Monday evening, March 2: the chair was occupied by the president, the Rev. JOHN HAMILTON THOM. Among those present were the Revs. Charles Beard, B.A., John Brunner, John Cuckson, Alexander Gordon, M.A., Thomas Jones, John Shannon, Charles Upton, B.A., B.Sc., Charles Wicksteed, B.A.; Lieut.-Colonel Trimble; Messrs. Geo. Melly, M.P., Thomas Avison, C. T. Bowring, H. A. Bright, M.A., Henry Gair, A. Higginson, Charles Holland, George Holt, Philip H. Holt, W. D. Holt, Henry Jevons, W. J. Lempert, T. E. Peget, Benson Rathbone, R. R. Rathbone, W. Rathbone, A. Thornely, J. Thornely, &c.

We wish we were able to give the full report of the addresses, but as it would occupy more space than it is possible for us to afford, we prefer, instead of a bare abstract of the whole proceedings, to give in full the admirable addresses of Rev. J. H. Thom and Rev. Charles Beard.

REV. J. H. THOM'S ADDRESS.

The CHAIRMAN, having congratulated the society and thanked the ministers that the reports (which had been for some time in the hands of the members) were more circumstantial, more fully descriptive of work done and requiring to be done than had been the case for some years, said that the justification of every spiritual ministry to the poor lies simply in this fact, that a man's real life consists not in his circumstances, but in his soul. By no material means can we regenerate the world. If a shower of gold were to fall every morning in some of our streets, it would be melted before night in some of the caldrons of evil that are seething there; but if you can move a man's soul, if you can religiously affect the sentiment with which he regards himself, his family, his work, his life on earth, the spiritual mystery of his being, whence he came, why he is here, whither he is tending, you have not only regenerated the individual man, you have directly contributed to adorn and to elevate every circumstance and every creature that stands related to him. For look at the dreadful evils that we have to deal with, and observe how it is from the abuse of the family, that is, of the natural affections, that all the evil comes—from husbands and wives who have no self-sacrifice, from parents who have no sense of natural responsibility, who have taken away for their own children all the holy meanings out of the first words of the Lord's Prayer, "Our Father." For there is really nothing in the mere fact of men holding the most tender and responsible relations spiritually to transform their being. As long as we deal with men from the outside, we can do nothing but wring our hands in despair, or make matters worse by lavish efforts to make them better. But only successfully introduce into the heart one holy, tender, sweet, and solemn affection, and the spring of a new life, outward and inward, is at once opened in the man. It is this which makes perseverance in this spiritual ministry to the poor a religious duty quite independently of any

success that may attend it; because it is for ever true that a ray of new light entering into a man's soul will change the whole order of his being. The ministers ought to be cheered by this knowledge,—that they are engaged in a work which has always in it the possibilities of a Divine success. I hope no one for a moment will suppose that I am underrating the importance of circumstances. It is absolutely impossible to exaggerate the value of sanitary agencies, of pure air, pure water, healthful exercise, of clean streets, of clean dwellings; but, then, the main blessing of all these things is that they provide the conditions within which spiritual life may begin and grow without being stifled in its very birth. (Applause.) It has been usual at these meetings to refer to those whom we have lost by death within the year. I cannot undertake to do that. And, indeed, what now remains to be said? For, everywhere it is the same—one testimony from all directions. Last week, at the meeting of the Reformatory Association, Mr. Anderson came to me, and said Mr. Rathbone was the first man that moved to help him in this matter: and I might say just the same here. (Applause.) He gave strength and impulse to all our preparatory movements. He took the chair at our inaugural meeting. He was our first president; and he carried with him the men of his own class. A few years before this institution was founded, I remember introducing to him Dr. Tuckerman, who had just arrived in this country. We met Mr. Rathbone in the street; and, on his leaving us, Dr. Tuckerman turned to Mr. Jonathan Phillips, his fellow-traveller, and said, "It would have been worth while to have come across the Atlantic and have gone back again only to have received that man's greeting, and to have looked into his face." (Renewed applause.) My friends, it is this strong living personality—an individual possession, which no one can describe, which no one can impart, God's gift to us to keep and to cherish—which is the secret of every man's greatest power. This society was constituted on the Good Friday of 1836, just thirty-two years ago. Of the twenty-one persons who took part in the proceedings of that day, eight are still alive. Those who have left us are:—William Rathbone, Thomas Bolton, Christopher Rawdon, Richard Vaughan Yates, Thomas Blackburne, Thomas Holt, Samuel Gair, Blanco White, Thomas Barclay, Dr. Shepherd, Richard Rathbone, Robert Andrews Fletcher, and John Henry Greene. I think we have some right to be proud of the parentage of this society, and I am quite sure that the descendants of those men, to the latest generation, will never let it fall to the ground for want of heart or zeal. I will read the original resolution that defines the functions of the ministers to the poor, because I think it is well for us to keep it in perpetual remembrance. It was moved by Mr. Blanco White:

"That the appropriate duties of the minister to the poor shall be to establish an intercourse with a limited number of families of the neglected poor, to put himself into close sympathy with their wants and feelings, to become to them a Christian adviser and friend, to promote the order and comfort of their homes, and the elevation of their social tastes, to bring them into a permanent connection with religious influences, and, above all, to promote an effective education of their children, and to shelter them from corrupting agencies."

REV. C. BEARD'S ADDRESS.

The Rev. CHARLES BEARD (who moved the adoption of the committee's report and the treasurer's accounts) said: I could not help wondering, Mr. Chairman, when you read the roll of those who assisted in the foundation of this society, whether, after thirty-two years, they would have owned themselves satisfied with the results achieved. The spiritual results of a society such as this (I very well know) are not such as can be weighed and measured, or tabulated in an annual report. I might perhaps more clearly express my meaning were I to ask whether they would be satisfied with the present relation between the upper and lower classes of society as compared with the relation in their day; or with the moral and physical and social condition of the working classes in this day, compared with their own time. For, although the agencies at work have been very greatly multiplied, the evils against which they contend have grown in a fearfully accelerated proportion; as, for instance, in this city, ignorance and crime, vice and irreligiosity—the rift between different classes of society—are upon a far more fearful scale than they were thirty-two years ago. If we have done something in this time, the evil on the other hand has grown far more rapidly; and we are but as men bailing out of a boat, for bare life, water which is washed in by the irresistible tides of the sea. (Applause.) I do not know how to express in appropriate words my conviction that the social evils against which we desire to contend are of a kind against which our present efforts meet with little or no success. Take the case of Liverpool. Our churches and chapels do not multiply very fast; we do not hear of the extraordinary success of any sect of Christians; our benevolent institutions remain pretty much upon the same scale; and yet every ten years adds to the population of this city by tens and almost hundreds of thousands. Every plot of waste land is covered with cottages, and a thick population brings its necessary results. Although the sanitary labours of those in charge of these things here deserve to be mentioned in terms of

the highest respect, life in the courts of Liverpool—cleansed and swept, and re-swept though they be—set with dull houses on either side—full of odours which, even when they are not "horrible stenches" (as Mr. Jones says), are not exactly like the smell of new-mown hay; with children swarming about the streets, without education; with mean dirty shops where the food of the people is sold in the most unpleasant and unseemly manner possible; with a great glaring ginshop at every corner to tempt men to vice; and the only object to remind them of the beauty of the world which God created, a little rift of blue sky over head, or a cloud passing by with the wind,—life under these circumstances is necessarily a hard coarse, unlovely thing; and we cannot wonder if men seek some fierce excitement to make them forget how hard and coarse and unlovely it is. (Applause.) To a certain extent, however, we may congratulate ourselves that, however great these evils are, there is a series of forces at work against them of a kind more powerful than any individual efforts of our own. Efforts, not made for a distinctly benevolent purpose, have, after all, a very immediate and direct effect upon the well-being of the people. I suppose we are not altogether benevolent in our sanitary arrangements; but in keeping fever and cholera from our own doors, not the less do we keep them from the doors of our poorer fellow-citizens. The great question of free trade was fought from political and commercial motives; but, for all that, there has been no such benefactor of the working classes in this century, no philanthropist who accomplished so great a work as he who lies buried in that churchyard in Sussex. And again, there is no such education for the people now abroad, and I doubt if there will be for many years to come, as that afforded by the cheap press of this country. (Hear, hear.) In all these matters, upon a broad scale, and with large instruments, a great work is being done among the people; and we have a right to congratulate ourselves, that if our individual efforts be feeble, and if we can see but little effect from them, God works upon a broader scale, and is carrying out His social purposes, as it were, through our unconscious hands. But this is not all that remains to be done. One of the greatest difficulties that beset us, that we have allowed these evils to accumulate, through a series of years, with consciences only half awake; and that now, this generation, with aroused conscience in matters of sanitary arrangement, of crime, of education, is obliged to apply itself to remove the evils which have been accumulating through many generations. I do not know, for instance, anything more melancholy than the way in which Liverpool has been allowed to grow up to its present huge size, without regard to the decency, comfort, and cleanliness of the people's dwellings. All our sanitary efforts, our sewerage, our breaking down of walls to let light and free air into courts, are merely palliatives of the enormous evil which oppresses us. And look at the simple consequences of this. We do not live together. The word "fellow-citizen" is becoming a mere form of speech amongst us. In what sense am I, who see green trees and grass before my door, the fellow-citizen of the man who lives in a court off Great Homer-street or Scotland-road? The external circumstances of our lot are entirely different, and if he looks upon me at all, he looks upon me as one who, by no merit of my own, am enjoying a fate superior to his, and am to be regarded with something like envy, and not with kindly sympathy. I do not know anything more advisable, for the moral health of a great many ladies and gentlemen whom I see before me, than that every month you should make an excursion into that *terra incognita*, that Nova Zembla of this city, which lies to the north of Dale-street. (Hear, hear.) It is too late, I suppose, to think of remedying all this by a change in our own mode of life; too late to expect the merchant to live in the midst of his clerks, or the manufacturer in the midst of his hands; too late to expect that we, if only for the sake of our own and our children's health, should go and live where these people do. But a great truth has been told to-night, that cannot be told too often, that the only way in which these people can be lifted up, and the Christian ministry established amongst them, the only way in which that great and terrible gulf which is every day yawning more widely between the working and the middle classes of this country can in any degree be lessened, is by means of kindly contact of class with class, and the possibility that poor men, living a mean and squalid life, should find their natural friends and helpers in those whom God has blessed with affluence and a more happy condition of existence. (Applause.) While I do not mean to insinuate that this mission is not doing a most admirable work, I think I can trace an evil effect which it is at this moment producing, not upon the poor, but upon the rich. We cannot suppose that Mr. Shannon and Mr. Jones were influenced to undertake this work by the mere fact that here they obtain the bare means of livelihood, but because they believe they are called to it by God, and because they desire to tread in the footsteps of their master Christ. But precisely the same obligation lies upon us too. We have not done our duty, and it is no use pretending to think so, when we have paid one, two, or five guineas per annum to the society's funds, or testified our interest in it at the annual meeting, and then leave these men to go about the dirty streets, to stand face

to face with sin and misery, to lift up the fallen, and reclaim the vicious. We cannot do God's work by proxy nor make up our account with Christ by an annual subscription. (Applause.) There is a certain essential weakness in delegating our Christian work to other hands to do. It not only enfeebles our own sense of Christian responsibility, but to a certain extent it places our ministers in a wrong relation to the classes upon whom they are called upon to act. I confess it with the deepest possible shame, ministers of religion are not at the present moment, and in the present condition of affairs, the best missionaries to the poor. However unsectarian they may be in their aims, however liberal and large hearted, there has been, for so many years, such a scramble for sectarian purposes both amongst Protestants and Catholics, that ministers of religion, of any kind, come to the poor more or less tainted with these associations. They think we want something out of them, to make capital out of them for our churches and chapels. I would, for my own part (except in rare cases, such as we witness in connection with this Mission), sooner trust the kindly and affectionate sympathy of ladies and gentlemen who go amongst the poor—such as I see before me gathered out of congregations in this town—I would sooner trust the effect of their helpfulness and sympathy, and the enforced religiousness of their example than a whole army of scripture-readers and curates, who, if not tainted with sectarian aims and methods, would at least be credited by the poor with such a taint. When you read, sir, the original resolution moved by Mr. Blanco White, I felt that there was not one of the objects enumerated in it which was not within the aim and compass of every single man and woman amongst us. I believe there is one method yet by which the poor of this and other great cities may be reclaimed, and that is by bringing to a focus the Christian sympathy, the earnest zeal, the religious self-devotion of the richer classes, and throwing it with all the energy of a religious forlorn hope upon the poor. If you could bring the south of Liverpool, with its wealth, its intellect, its religious zeal, to bear upon the north; if to every family living in those fair villas could be assigned some squalid court, or the side of some neglected street, and there could be introduced the relations which cannot be more aptly described than in this resolution proposed thirty-two years ago, your work would be done. There is intellect, kindness, wealth, religious zeal enough if only it could be made to tell in the right place and in the right way. If only we could establish a brotherhood and sisterhood of beneficence in this city, with all sectarian aims and motives entirely put aside—to make friends with the poor, to aid them in their needs and struggles, and raise them out of their difficulties; and if, in addition to this, you could so parcel out the town that every man and woman who was willing to work should have a place to work in and a work to do, I declare before God that I believe in twenty years' time this Liverpool—this rich, wicked, miserable, ignorant, crime-stricken city of ours—would be a light of healing to the whole of this nation. (Applause.) If only you would apply yourselves to the organisation of such an agency, you would find that the poor would learn to love and trust you, and that a light of Christianity, a force of religious life, would go forth from you, such as in the case of physical disease went forth from your master, Christ, and you would bless the day when you began the work. (Loud applause.)

The meeting was also addressed by Rev. C. Wicksteed, Messrs. H. A. Bright, T. Avison, C. T. Bowring, C. Holland, R. Trimble, and Revs. J. Shannon, T. Jones, and C. B. Upton.

EAST LANCASHIRE MISSION MEETING.

For some years past, two Unitarian Associations in East Lancashire have held their meetings on the same day in the Spring. The older institution consists of twelve congregations, having Bolton for its centre, and holds meetings every six months for friendly intercourse. The Mission, which is a society of much later date, includes all the Unitarian congregations of the district. These two united meetings took place this year at Heywood, on March 12th. The service of the Bolton District Association was in the afternoon, when Rev. J. K. Smith and Rev. H. E. Dowson officiated. At its close, the members partook of tea together in the schoolroom.

In the evening of the same day was held the annual meeting of the East Lancashire Unitarian Mission. The attendance was very good, including Rev. J. T. Whitehead, of Ainsworth; Rev. J. Worthington, Robert Heywood, Esq.; Messrs. J. Entwistle, Geo. Harwood, James Harwood, F. Taylor, and J. Barrow, of Bolton; Rev. J. W. Rodgers, Burnley; Rev. J. Wright, B.A.; John Grundy, Esq.; Wm. Grundy, Esq.; Messrs. D. Ashton and J. Bowman, of Bury; Rev. G. Ride, Chorley; Rev. M. C. Frankland, Chorley; Rev. Jno. Fox, Heywood; Rev. J. K. Smith, Newchurch; Rev. R. J. Orr, Preston; Rev. Thos. Carter, Rev. J. Preston, R. T. Heape, Esq., and R. Oliver, Esq., of Rochdale; Rev. W. C. Squier, Stand; Rev. L. Taplin, M.A., Todmorden; Rev. H. E. Dowson, B.A., Gee Cross; and Rev. J. E. Odgers, M.A., of Kendal.

JOHN GRUNDY Esq., of Summerseat, took the chair, in the unavoidable absence of Mr. Benjamin

Heape, the president. He opened the meeting with a powerful and eloquent address. After contrasting the building in which they were assembled with the room in which he had presided over the first Unitarian meeting in Heywood, he referred to this pleasing change as the first-fruits of missionary effort in the district. Acknowledging that the work done is far below what it ought to be, he asked whence arose this deficiency; and after showing that it was not caused by any lack of great and good principles in our faith, or any want of multitudes of men in the higher artisan class, ready to receive those principles, he concluded that the fault must lie with those whose duty it is to spread our religion. He exhorted the ministers from blame on this head, and thought it was the laity alone who were deficient in zeal and activity. He therefore urged the ministers to press on their congregations their duty, never minding whether they liked to be told about it or not, and not to cease repeating it again and again till Unitarians are thoroughly aroused to a sense of their position and responsibility. After referring, in very strong terms, to the necessity of at once raising the money needed for Accrington, he proposed to establish a "building fund" of £5,000, for the use of the East Lancashire district; and showed how many populous places there are as yet entirely without Unitarian worship. This brief outline gives only a faint idea of the excellent and stirring speech by which a spirit of hopeful zeal was infused into the meeting.

The annual report was presented by Rev. J. Worthington, and showed a very hopeful state of things at Accrington, where a missionary minister is to be placed as soon as the committee can meet with a suitable man for the work, and at Astley, where both congregation and school are prosperous. At Blackburn the services have been suspended, but it is hoped that they will soon be re-established with improved arrangements. At Burnley the settlement of Rev. J. W. Rodgers, and the persevering zeal of the members, are hopeful signs. At Heywood the progress is continued and satisfactory. The treasurer's accounts show the income for 1867 to be above £300, and a good balance in hand; but as the expenditure already entered on for 1868 is very large, including the support of two additional missionaries, the treasurer will require that the income of the society be increased by at least £100.

The usual business resolutions were moved and spoken to by most of the gentlemen above mentioned. A motion of approval of the objects of the mission called forth very powerful appeals from Mr. Whitehead and Mr. Odgers. An expression of good feeling and sympathy towards the other missionary associations of the province was coupled with the name of Rev. H. E. Dowson, and without any formal vote of thanks to him for his sermon in the afternoon, a strong feeling of appreciation of it was expressed. Mr. Dowson's reply was full of practical wisdom and fervent feeling. Great interest was excited by the statement that the building of the new chapel at Accrington must stop if the £200 wanting to complete the fund be not raised. Mr. Mills, of Accrington, gave a simple history of the movement there, and several new subscriptions were announced. There was a vote of welcome to the congregations of Stand and Commission-street, Bolton, which have recently joined the mission, and a similar one to Messrs. Orr and Rodgers, the ministers lately come into the district. A motion of regret for the loss of Rev. G. Hoade, and of esteem for his character, was passed in solemn silence.

The result of the whole was to awaken new zeal and a determination to persevere in their work among those present. Much of the day's success was due to the excellent arrangements of the Heywood friends, and though a hasty departure to catch the trains prevented a formal vote of thanks to them for their hospitality, the guests did not fail to express this feeling to one another. Several additional donations to the Accrington building fund, which have since come in, prove that the meeting was not without its fruit.

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—We are requested to announce that the Rev. J. A. Brinkworth, of Swindon, has accepted the unanimous invitation of the trustees of Cow-street Chapel, Shepton Mallet, to become their pastor, and will enter on his ministry the 29th of March.

BRADFORD: THE FREE CHURCH.—A week or two ago we inserted, on the authority of a letter which appeared in the *Inquirer*, a paragraph stating that the Bradford Free Church is still continued, under the ministerial care of Mr. Mee. We are requested to announce that this is not correct.

BURNLEY.—On Saturday last, recognition services were held in the Hall of the Mechanics' Institute, Burnley, to welcome the Rev. J. W. Rodgers as the appointed minister of the Unitarian congregation, which has been without a regular minister or adequate supply for some months past. The meeting was numerous and respectfully attended by friends from the neighbourhood, and particularly Padiham. The Rev. J. P. Hopps delivered the charge to the minister, who was welcomed on behalf of the congregation by Mr. Mackie. Subsequently, a sermon was preached by the Rev. J. Wright, of Bury. Ministers from Bolton and New-

church were present, and took part in the proceedings. After the meeting, a tea meeting was held, at which about 200 sat down; and after this a third meeting, at which addresses were delivered by the ministers already named, and members of the congregation, interspersed with music by two female members of the choir. Mr. Rodgers is engaged each Sunday evening in lecturing upon some specific point of Unitarian doctrine. These meetings were the most successful of the kind hitherto held in Burnley.

LONDON UNITARIAN LAY PREACHERS' UNION.—The quarterly meeting of the preachers was held on Tuesday night, 10th inst., at Stamford-street Chapel. Samuel Sharpe, Esq., presided, and spoke to the members on the vast importance of great plainness of speech at the present time in setting forth the doctrines of Unitarian Christianity. He had just attended a large secularist meeting, in which the lecturer repudiated Christianity because of the doctrine of the Deity of Christ, and Mr. Sharpe had to correct the lecturer. Reports were presented from Clerkenwell, Poplar, Walworth, Mile End, Stratford, New Town, Hoxton; and it was stated that a small chapel had been taken at Forest Hill, which will be opened in a few weeks. Upwards of 50,000 of the Unitarian leaflets had been circulated in London, and about 20,000 of them had been sold already. The friends at Mile End have now commenced a building fund for the erection of a suitable chapel among the masses of East London. At their first meeting upwards of £100 were put down for the purpose.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION. On Monday, the eighth annual meeting was held in the Memorial Hall. The Rev. Wm. Gaskell, M.A., presided. Among those present were the Revs. G. H. Wells, M.A., T. E. Poynting, C. W. Robberds, W. G. Gadman, S. A. Steinthal, and A. Rushton; Messrs. Peter Eekersley, Benj. Heape, R. Nicholson, J. Bennett, J. Booth, J. Reynolds, J. Heys, and B. Rigby Davis. The Chairman said during the past year he had had opportunities of seeing the condition of the stations at Swinton and Whitfield-street, Ardwick, and both appeared to be going on exceedingly well. He thought an effort should be made by the congregation at the former of these to obtain a settled minister. He was particularly pleased with the spirit displayed by the Whitfield-street people. Their school had now become too large for the building, and they had purchased their present premises, and hoped to raise the money by a bazaar which is to be held next month.—The Rev. T. E. Poynting read the report, which stated that Blackley and Failsworth, formerly under the charge of the association, had during the last year become independent congregations, and had settled ministers now of their own. The number of societies under the care of the association is thus reduced to five. The committee had not seen their way to engage a general superintendent missionary, but they had put Miles Platting and Middleton respectively under the care of Mr. Rushton and Mr. Cadman. Ardwick, under the little band of workers who originated it, seemed able to stand alone; Ford-street had been in some degree assisted by the students of the Home Missionary Board, while Swinton is on its way to become an independent congregation.—Mr. Geo. Wadsworth, jun., read the financial statement, from which it appeared that the expenditure for the year had been £205 and the income £259, so that the balance of £53 owing to the treasurer had been reduced to £38. Afterwards the reports were adopted, and officers were appointed for the ensuing year.

PAISLEY.—Our friends here held their annual soirée in the chapel last Friday, Mr. C. Mills in the chair. The meeting was addressed by the chairman, Rev. H. W. Croskey, Messrs. Callender, Dunlop, and Andrews. The attendance was good, and so were the speeches and the music.

POOLE.—The *Poole and South Western Herald* devotes three closely-printed columns to a very interesting report of the closing services at the old Presbyterian Chapel, previous to its being pulled down for rebuilding. The service was conducted by Mr. Joseph Darby, who gave a very careful historical sketch of the congregation from its commencement. We hope in an early number to give this sketch at some length, as it is one of those local histories which ought to be preserved.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J.—We never insert reports of the annual business meetings of individual Sunday schools.

W. S. P.—Declined with thanks.

The Midland Christian Union report, too late. We cannot touch reports arriving on Thursday morning, as we have to go to press now by noon, owing to the new Factory Act.

W. B. H.—Messrs. Whitfield, 178, Strand, will give you all information on the subject, and supply you with what you want.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

To the Editors.—Thanks to the denunciations of opponents, as well as to the efforts of friends, the "Liberation Society" has become one of the best known institutions in the kingdom; its fundamental principles and "ulterior aims" being now familiar to thousands, not only of Nonconformists,

but of Episcopalians, who a few years ago were alike ignorant and indifferent in regard to them. But there is one feature in its constitution and proceedings with which its immediate friends are better acquainted than the public at large, and that is, the extent to which the society's vitality is derived from its Triennial Conference.

These great gatherings are, in one respect, quite unique; for, not only do they bring the society's executive face to face with the representatives of its supporters throughout the kingdom, but the door is thrown open to others who may never have been connected with the organisation, but whose concurrence in its objects may dispose them to enter its ranks. These, equally with its oldest friends, have the opportunity of revising the society's constitution, of reviewing its past proceedings, and of choosing a new executive, and, so far as the future can be provided for, of shaping its future operations.

The next Triennial Conference is approaching, the time fixed being the 5th and 6th of May, and, in asking the attention of your readers to the advertisement—appearing elsewhere—of the mode in which it will be convened, I venture to urge that there are some special reasons why the invitation of the executive committee should be accepted by those who in past years did not feel it to be obligatory upon them to identify themselves with such an association.

There are, I suppose, but few who now share in the belief expressed by some in 1844, that the founders of this society were committing themselves to an utterly Utopian enterprise: on the contrary, the discerning public now look upon the separation of Church and State as "only a question of time," and not a few have begun to think of it as an event which may be witnessed by this, rather than by a distant generation. Even if this be considered a too sanguine view, it is obvious that there is a general shifting of the grounds on which the establishments of the country are advocated, and that we have to deal with arguments and facts, and to avert dangers, very different from those which were familiar to our fathers. Since the last Liberation Conference the whole question has entered into a new phase, and it is likely that every triennial period will, for some time to come, be similarly distinguished from that which preceded it. It is true that almost every change indicates progress, but it also brings with it difficulty, and calls for increased zeal and increased practical wisdom. If those who for so many years have toiled in this service feel themselves to be amply repaid by the result, they also have a deep sense of the responsibility which rests upon them at the present juncture, and eagerly desire to be strengthened by new alliances for the conflicts of the future. Let not, therefore, interested lookers-on suppose that the work will go on well enough without help from them; and let the indifferent ask themselves if it be generous always to let others bear the stress and strain of a struggle which involves the success of their own principles, and the assertion of their own rights.—Yours faithfully,

J. CARVELL WILLIAMS,
2, Serjeants' Inn, Fleet-street, E.C.,
March, 1868.

THE SIMULTANEOUS MISSIONARY COLLECTIONS.

To the Editors.—The Rev. J. T. Whitehead's letter in your last issue, on the rainy Sunday of the 8th March, the day of our simultaneous annual collections for the principal missions in the north of England, raises publicly a question which is likely, I have reason to believe, to be under debate in our several mission committees. Mr. Whitehead's suggestion is very good, that those unable to attend on collection Sundays should send their contributions through their ministers, and this course has been not unfrequently practised in the West Riding. At the same time, the question remains whether a change of the date of these collections would not be well. It is certain that we have had rainy days on the second Sunday in March for several years; but the answer to this is, "And change the day, and you will then regret it, in the view of a fine and bright one." So uncertain is our weather that we can hardly account it in argument. Nor certainly do our collections depend upon weather alone. There is always Mr. Whitehead's suggestion to fall back upon. I understand it was calculated that the rain of the 8th of March caused the loss of at least £70 to the mission work in the north of England. I do not know how far this calculation was based on the returns of the North Midland and Lancashire Missions, but as far as the returns for the West Riding Mission have reached me, there is a slight increase in our collections this year as compared with last year. And this, notwithstanding our Band of Faith movement in the West Riding, which has erroneously been supposed by some short-sighted people to be likely to injure our older mission. The truth is, that generosity, like all other virtues, is progressive, and that the noble habit of giving grows with its exercise. One thing, however, remains certain on the main question. Whether or not the weather has the effect attributed to it in influencing the amount of our collections, if we change the day, our several missions must be agreed about it. The plan of our annual collections, thanks to its designer, has proved an excellent one. But

for many good reasons, the collections must remain, whatever the change of their date, not only annual, but simultaneous.—Yours truly,

GOODWYN BARMY.

THE COMING WEEK.

Bolton: BANK-STREET.—On Thursday evening next, the annual meeting of the Christian Tract Distributing Society.

London: STOKES NEWINGTON.—The Rev. Wm. Binns will preach in the Free Christian Church on Sunday morning next.

London: ROSSLYN HILL CHAPEL, HAMPSTEAD.—On Sunday evening next, a lecture by the Rev. Dr. Sadler. Subject, "On the Church in the Apostolic Times."

London: UNITY CHURCH SCHOOLS.—On Wednesday next, a reading by Mr. Frank Green, on behalf of the schools.

London: FREE CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—On Sunday next, morning and evening, the Rev. T. Parris will preach.

Manchester: MEMORIAL HALL.—On Tuesday and Wednesday next, Blackley Bazaar.

Manchester: LOWER MOSLEY STREET SCHOOLS.—On Monday evening next, annual meeting at the schools.

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday evening next, lecture No. 5, by the Rev. Brooke Herford, on "Christ's Thought about the Future Life."

Penmaenmawr: PENDYFRYNN SCHOOLROOM.—On Sunday next, Rev. W. B. Hughes.

Births.

MILNES.—On the 18th inst., the wife of Mr. W. C. Milnes, of 19, Worsley-street, Regent Road, salford, of a son.

TEASDALE.—On the 5th ult., at Bandora, Bombay, the wife of Mr. John C. Teasdale, of a son.

Marriages.

SHEPHERD.—HARBEN.—On the 18th inst., at Unity Church, Islington, by the Rev. Henry Ierson, Ralph Shepherd, jun. of Greenheys, Manchester, to Lucy, youngest daughter of the late Charles Henry Harben, Esq., of London. No cards.

PITMANN.—HIBBARD.—On the 27th ult., at the Baptist Church, Portmouth, by the Rev. E. R. Grant, Mr. J. R. Pitman, grocer, of Landport, to Eliza Bartlett Hibbard, of Kent-street, Portsea.

Deaths.

BROWN.—On the 12th inst., at his residence, Barnard Castle, George Brown, Esq., barrister-at-law, aged 57 years.

SAINSBURY.—On the 12th January, at Monte Video, of cholera, after a few hours' illness, Bevan, sixth son of the late Mr. George Sainsbury, of this town, formerly of Bath.

EIGHTH TRIENNIAL CONFERENCE

OF THE SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL. In accordance with the Society's Constitution, the TRIENNIAL CONFERENCE will be held on Tuesday and Wednesday, the 5th and 6th of May next, at the Cannon-street Hotel, London.

It will be composed of persons delegated for the purpose; and Delegates may be appointed by—1. Local Committees of the Society, or, in their absence, by the subscribers in any place. 2. Meetings publicly called for the purpose. 3. Public bodies. 4. A Delegate may also be appointed by the signatures of not fewer than 25 persons in any place or district.

It is not necessary that either the Delegates to the Conference, or the parties appointing them, shall have been previously connected with the Society; the only qualification required being an implied concurrence in the Society's objects, and in the propriety of organised effort to obtain for them legislative sanction.

Appointments of Delegates should be notified as soon as they have been made, and all appointments should be made not later than the 30th of April.

Further information may be obtained on application to the Secretary, J. CARVELL WILLIAMS, Secretary. 2, Serjeants' Inn, Fleet-street, London.

THE Rev. T. HARRISON, of Christ Church, Nottingham, will be open to a temporary Engagement to SUPPLY after the 1st of April next.—Address Christ Church, Nottingham, or 79, Lower Kennington Lane, London.

A MINISTER is required for Two small Congregations in a healthy and beautiful country district.—Address the Rev. GOODWYN BARMY, Westgate Parsonage, Wakefield.

WANTED, an Assistant for Hulston's Day School, Bolton. Salary £40.—Address Mr. SIMPSON.

REV. T. E. POYNTING receives a Few PUPILS.—Morton, Eccles, near Manchester.

HIGH SCHOOL, 126, MUCH PARK-STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Quarter commences on Thursday, April 2nd. Full prospectus on application.

LINDOV GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

Just published. Paper cover, 1s.; cloth, 1s. 6d. WILLIAM RATHBONE: A Sermon preached in Rosneath-street Chapel, Liverpool, Feb. 9th, 1868, by CHARLES BEARD, B.A.; and an Address delivered in Hope-street Church, Liverpool, by CHARLES WICKSTEED, B.A., with notes. London: Whitfield.

Just published, price Twopenny. A LECTURE ON COMPULSORY EDUCATION, by THOMAS AINSWORTH, Cleric. London: Whitfield. Manchester: Johnson and Rawson.

PRESENT Condition of Unitarian and Liberal Christianity Everywhere, Historical and Statistical. Price 3d. Whitfield, 178, Strand, London.

TRAETHODAU CYMREIG.—Y rhifyn cyntaf o rhos o draethodau Cymreig a rhyhoedd yr mis Ebrill nesaf dan yr enw "Yr Iwch Garedigswydd." Pris 3d. neu 4d yddislin. Archebion i'w danfon at y Parch. W. B. HUGHES, Tarbach, Conway, N. Wales.

Just published, price 6d. "ENGLISH PRESBYTERIANISM IN BRADFORD." Two Sermons preached in the Old Chapel, Chapel Lane, October 6th, 1867, by the Rev. RICHARD PILCHER, B.A. Bradford: Michael Nelson, Exchange Square.

MORNINGS WITH JESUS, and other PIECES, in Prose and Verse. By JANE ASHBY, Cloth, 2s.

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lished by JOHN PHILLIPS, at 74, Market-street, in said

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Row.—Friday, March 20, 1868.

WHAT THE CHURCHES ARE DOING.

Dr. Norman Macleod has been attacked with dysentery in India, and is now on his way home. An Indian paper informs us that he obtained more than £500 in Calcutta for a retiring fund for Missionaries of the Church of Scotland.

From the "Annuaire Pontifical," just published, it appears that the Sacred College consists of six cardinal bishops, fifty cardinal priests, and sixteen cardinal deacons. There are at present 20 hats vacant, one having just been conferred on Monsignor Bonaparte. Of the forty-nine cardinals existing, twelve were named by Gregory XVI. and the others by the present Pope, under whose reign eighty-four members of the Sacred College have died. The oldest member is the Archbishop of Toledo, who is in his eighty-seventh year. There are in the Catholic Church 865 patriarchal, archiepiscopal, and episcopal sees effective, and 229 prelates with sees in *partibus infidelium*. The countries where the hierarchy is not regularly established comprise 113 vicariats, five delegations, and twenty-two prefectures, administered by missionary prelates. The Italian peninsula contains 235 dioceses, and counts nearly one-half of the cardinals.

The latter-day prophets, who have been making out that Louis Napoleon is predestined to be Pope as well as Emperor, no doubt, after the way of soothsayers who, if the event answers not their prediction expound it according to the event, will find their vaticinations clearly fulfilled should the newly-created Cardinal Bonaparte be advanced, as seems not unlikely, to the Papacy. He is forty years of age, and the head and representative of the elder branch of the Bonaparte family, and through the influence of his cousin, aided by his own ability, which is said to be great, may not unreasonably aspire to wear the tiara when Pío Nono lays it down.

The Pope having granted a dispensation for the marriage of Prince Humbert with his cousin Margherita, a number of Roman maidens are embroidering with pearls on silk a wedding present for her, in which a young girl in the dress of the Campagna will be seen defending herself against a hideous serpent. They take this way of intimating to the future Queen of Italy that they connect her marriage with the longed-for deliverance of their city from the Papal tyranny.

Among the new Peers is to be the Rev. William Chichester O'Neill, whose ground for the distinction, as far as known to the public, seems to be that his son has represented the Conservatives of Antrim in Parliament for five years. The *English Independent* trusts he will not find his lordly functions interfere with the duties of his sacred office. If the Bishops find no inconvenience from the union of the two characters, there can be no reason why he should do so.

The Church of Rome has received another "pervert" in the person of the Rev. W. H. Ratcliff, recently curate of St. Mary Magdalene, Paddington.

We mentioned recently the religious services that Lord Radstock was conducting in Paris. Lord Teynham is at present preaching in Staffordshire; and the other Sunday Lord Henry Cholmondeley was engaged to preach at Cambridge, but being prevented by illness, he sent the Hon. Somerset Maxwell to take his place, and he addressed as many of the townspeople, including some gownsmen, as the assembly-room could hold.

The mustache movement has got in among the Methodists. The *Recorder* has received two communications on the subject. One of them, written by a lady, concludes with the expression of a hope that the propensity to cultivate the mustache may not spread among "our esteemed ministers," making them appear in the pulpit, with whiskers, beard, and mustache, something like that "rueful thing," "an owl in an ivy-bush."

It is stated that the first stone of the Keble College at Oxford will be laid by the Archbishop of Canterbury, on April 25, Mr. Keble's birthday.

If the *John Bull* may be believed, the Rev. F. D. Maurice is about to deliver a series of lectures in Mr. Binney's chapel.

According to *Echoes of the Clubs*, the rumour is that, if Dr. Sumner's illness should end fatally, the Bishop of Oxford will be his successor; but the *Advertiser* thinks that Dean Stanley will be appointed to fill up the vacancy.

A Church paper mentions that the result of the introduction of the offertory at St. Anne's, Soho, has been to increase the funds raised for church purposes by £100 in the course of a year.

According to the *Church Review*, the Ritual Commissioners have agreed on a resolution upon condemning lights, vestments, and incense, as contrary to the custom of the last 300 years. The conclusion they arrive at is that although candles have been occasionally placed on the altar in royal chapels and cathedrals, &c., yet there is no evidence of their having been lighted and used as accessories to worship. They have not yet decided on the remedy which should be provided for the "aggrieved parishioner," but at the next meeting the Bishop of London will propose that he should have liberty to appeal to the diocesan, who is to have power to decide all cases of dispute, with appeal to the Archbishop, who may consult the judge of his Court, while the latter may allow an appeal to the Privy Council.

A serious difficulty has arisen at Orleans, owing to the removal being demanded by public utility of the remains of some buried Israelites. The rabbi sternly declines to allow the removal to take place. He says it is against the Mosaic law. He tells the municipal authorities that they do not think what confusion they may cause at the day of judgment. They promise, in reply, to take the utmost care, and to place the bones again in the ground in proper order. The rabbi answers that it cannot be done: their utmost care will not be sufficient; they must infallibly create disputes at the last day. If any bones should then be wanting, how, he argues, is the resurrection to be completed? The authorities reply that the difficulty is conceivable if any of the large bones prove to be missing, but against that ordinary care will guard. As for the smaller ones, they cannot suppose that much inconvenience would result from one or two of them being missing. Even while men are alive they suggest that some of them have false teeth, and that way out of the difficulty would always be available. The rabbi remains firm, and the affair was not arranged when the last account left Orleans.

WHAT IS SAYING ON CHURCH MATTERS.

The state of the educated native mind in India at present seems to be very interesting and hopeful. Speaking of an incident which occurred the night before the great missionary meeting to welcome Dr. Macleod, Dr. Mitchell said:

"I listened, along with not a few now present, to a lecture delivered last night by a native on this subject—'The faith that regenerates individuals and nations.' I listened with unbounded astonishment—ay, admiration—to an eloquent discourse in which there was much adverse to Hindooism, nothing adverse to the Gospel. I do not venture to predict what may be the future of the remarkable man who delivered the address, or of his immediate followers; but that this movement is auxiliary to Christian truth, and preparatory to its reception, I no more doubt than I doubt when I see the dawn purpling the east that the sun though hidden is advancing in all his living splendour, and about to rise."

In the last number of the *Union Chretienne*, Dr. Guettée declares the expectations which some cherish of a union between Anglicanism and Romanism to be an utter delusion, when "all the Latin Bishops profess Ultramontanism as a fundamental doctrine of their Church." Of those who entertain such expectations, he asks:

"Do they not know that in the present day Gallicanism is scouted, repudiated, condemned as no better than heresy and schism? Is not Bossuet himself scoffed at by the whole Ultramontane party? Has it not been asserted, even at Meaux itself, that the remains of Bossuet ought to be expelled his cathedral, as those of a heretic? We shall never forget the disdain with which a Papal Nuncio, Mgr. Garibaldi, once spoke to ourselves of the great Bishop. It is in vain that the Latinising Anglicans nurse the hope that Gallicanism may be a middle term of approach between their Church and that of Rome. Three centuries ago such an expectation might have been entertained; in the present day it is out of the question."

The following extracts from a letter just published, which was addressed to the Rev. Jno. Stock, in 1851, when the country was so strangely excited on the subject of Papal Aggression, show at once the sagacity of Mr. Cobden regarding the Ecclesiastical Titles Bill, and his fidelity to the great principles of religious liberty:

"It is to me a very painful ordeal when I have

to take a course which separates me from the friends with whom I acted on the Free Trade Question; but I am convinced that, with time and discussion, the friends of religious freedom will not fail ultimately to find themselves alongside of the advocate of commercial liberty. These are two principles which ought not to be separated even for a moment. I have not arrived hastily at the decision which I have come to on *The Papal Aggression Bill*. In the pamphlet which I published in 1835, under the name of "England, Ireland, and America," I gave full expression to my views on the subject of *religious toleration*; and at the same time did not disguise my opinions of the Roman Catholic system. Those views are unchanged, and I must say, I do not think they are the real friends of Protestantism who invoke the aid of the secular arm to put down the open and free competition with a power which they profess to believe to have no better foundation than human invention and error. I am not afraid of the results of such a free competition, and ask only a fair field and no favour for Protestantism. That which Luther won for us in the 16th century we can maintain in the 19th, if we be true to our faith, which I fear many of those are not who call out for Acts of Parliament to put down 'Papal Aggression.' . . . I am prepared to take the consequence of the course I have pursued, and would prefer to lose the representation of a thousand West Ridings than swerve from the principles of religious liberty to which I am bound by the strongest ties of conscientious conviction."

Archdeacon Denison is delighted that Mr. Gladstone has plainly avowed his hostility to the Irish Church. In a letter to the *Herald* he says:

"Men cannot agree upon principles, and the next best thing is that the disagreement should be distinct and final. Adjustments and compromises in matter of principle are always worse than defeat. When a man is beat outright, he sets himself to work to recover or to replace. So long as he is deluded into thinking he has something left he is idle and indifferent. I have never doubted that the time of clear distinction must soon come, and now it has come. A 'Conservative' is a man who maintains Church Establishment, a 'Liberal' is a man who destroys it. We are come back, I am thankful to say, to old party times upon the old and true party basis. All questions between 'Conservative' and 'Liberal,' short of the Church question, were only things of a temporary and accidental character. They are all disposed of, and we are come to the substance. The Church question stands out in all its native proportions. I am glad that Mr. Gladstone has for once torn down the veil. For the first time in his life it is impossible for men to say that they do not know what he means. Meantime, without waiting for Ireland, Church disestablishment has begun in England. Church-rate abolition—that is, Mr. Gladstone's bill—has inserted the thin edge of the wedge, and some inches of it besides. Endorse the 'majority' principle for Ireland, and what becomes of Wales and other parts of this island, country, and town? When we go next to the hustings we shall know what it is for." And so, we trust, will Nonconformists too.

The *Record* cannot place confidence in a minister who is prepared, like Mr. Disraeli, to endow Romanism, and thinks that a total disestablishment of the Irish Church and a total withdrawal of the Regium Donum, accompanied with a measure for withdrawing all educational grants to Maynooth and other Romish endowments, is infinitely better than any scheme for building up and strengthening the Romish Babylon. The *Record* hopes, however, that the Irish Church is not yet lost, and that with certain necessary reforms it may long survive.

The *Church Times*, which believes that the Irish Establishment has practically ended its life, does not regard its fruits as so excellent that Catholics need much regret its decease, or make any efforts to stave off its dissolution.

The *John Bull*, on the other hand, asserts that closely following on the disestablishment of the United Church (to accomplish which the present move is the first step) must come the downfall of the aristocracy and the Crown; and Mr. Disraeli has taken the only statesmanlike course in resisting the beginning of the end. The country will support him. Amidst all our unhappy divisions, the country is at heart too religious to be led by the united machinations of Nonconformists and philosophers.

The *Church Review*, while it considers that the principle of establishments is now at stake, and would have the game fairly played out to its summation, says:

"No doubt, if we could come to such an arrangement for the English Church at this time, it might be well. Never, indeed, had we so good an opportunity. Let us now accomplish our exodus. Let us march out together, Irish and English Churchmen, shoulder to shoulder, with drums beating and colours flying, under the Gladstonian lead, with

our churches and our benefices; where Romanism flourishes and where Dissent prevails, let us yield up church and benefice; and where the Church still is strong let her retain her position. Only let the dis-establishment be complete in England as in Ireland, and the Church may cry out in exultation, 'The snare is broken, and we are delivered.'

The *Church Times* does not regret the decision of the House of Commons on the Church-rate Bill. It says:

"We may now have peace, where before was estrangement—and the missionary work of the Church, especially among Dissenters, can hardly fail to gain by the alteration of the law."

The *Record* is indignant with the Oxford High Churchman, Rev. H. P. Liddon, for "preparing to aid, not only in the dis-establishment of the Irish branch of the United Church, but in the dis-establishment of the United Church itself." Writing to the *Guardian*, on Mr. Coleridge's University Bill, he had said:

"Some of my Liberal friends will accuse me of despairing of Christianity. I reply that I do not despair of it at all; that is, throughout the world, or, in the long run, at home. God forbid! But I should be more hopeful about our immediate future if, simultaneously with the destruction of her position in the two Universities, the Church of England could be, at whatever cost, cut free from her connection with the State. I do not wish to precipitate that event, but surely dis-establishment is very far from being the worst evil with which we are threatened."

In a letter to the Irish National Association, Cardinal Cullen says, with regard to the Church, to the land, and education, he sees "favourable appearances" of a coming change, but at the same time he reminds his Catholic fellow-countrymen of the existence of a strong Orange party, and others who look on the Church property as a fund to provide wealth and influence for their families, or who think the Church Establishment should be preserved, not as a religious institution, but as a garrison in the country—a party who will make "a long and noisy struggle in defence of existing abuses and of ascendancy."

The *Daily Telegraph* has some severe comments on the following advertisement in the *Guardian*, which often contains similar ones:

"For exchange, a living, in a most picturesque locality, within easy reach of Hertford. Pop. under 300. Income, £450. Good house, stabling, &c.; beautiful pleasure grounds, good kitchen garden. Railway in the parish. Climate very mild—a most desirable position for a delicate man. *No Dissenters in the parish.*"

The *Telegraph* is not surprised that no gentleman could engage in a profession, the article of apprenticeship of which was "Take nothing for your journey; neither staves nor scrip, neither bread, neither money, neither have two coats a-piece."

"Thanks to advertisements in the *Guardian* and elsewhere, the 'cure of souls' is now an elegant profession for younger sons and graduates with an uncle on the Bench of Bishops." The advantages of this living are thus enumerated:—First of all there are not many souls to save—"population under 300"—and as most persons in the parish will be indifferent to the process of the future pastor, here is an immense advantage. "Then a 'good house' will draw by dozens the servants of Him who had not where to lay his head; 'stabling' is intensely attractive, equally of course to the enthusiastic followers of the One who went 'meek and lowly, and riding upon an ass;' and in the 'kitchen garden' they can meditate among the melons and early asparagus, just as well as among 'the lilies of the field,' how worthless are earthly things compared with the kingdom of God. Then there are no Dissenters—no troublesome people who believe hard, and take religion to be a tremendous reality—no bother about tithes and church-rates—no rival preacher thundering in Zion Chapel about 'temperance, soberness, and judgment to come,' until the awful echoes disturb the gentle slumbers induced by sermons at six shillings the dozen, 'composed' in Paternoster-row. Delightful parish! most eligible Macedonia! As apostles go now-a-days, you could have your pick of the twelve; and if there be but an heiress in the squire's pew of ecclesiastical tastes, and the hounds meet pretty near at hand, state your terms, and young divines with spare cash will give up the 'Seven Churches' themselves in a lump to preach to you the gospel according to St. Society." In sterner manner the *Telegraph* denounces this sin of simony, and adds, "The age is in earnest, and will not brook many years longer, by the side of the voluntary systems, this unblushing merchandise of the mission of heaven. The 'cure of souls' ceases to be the thing Christ meant by it, when his servants and representatives 'buy a practice' like a doctor or an attorney."

An article in the *New York Methodist*, speaking

of the decrease which took place in the Methodist New Connexion in the year 1846, says:

"That decrease was due to the persistent agitations of a gifted but singularly erratic and ill-balanced preacher, well known in Great Britain and America by the name of Joseph Barker. Inbibing notions similar to those of our Genesee Nazarites, he became first impracticable, then heretical, and lastly blasphemously atheistic—a pro-slavery lecturer during the rebellion, and a nuisance to all the friends of religion, morality, and good order. Strangely enough, he has since abjured infidelity, connected himself with the church of his early choice, and occasionally preaches with the humility and chastened earnestness proper to his antecedents, the faith which once he destroyed."

In an article on the Church and the Universities, the *Daily News* thus describes the working of subscription:

"Subscription at Oxford has come to be considered simply as implying that a man has not sufficient faith in any religious creed, other than that of the Church of England, to force him to propagate it. Consequently, subscription keeps out the Roman Catholic, it keeps out the Presbyterian, it keeps out the religious Dissenter; it may even—we make Mr. Liddon a present of this concession—keep out the Comtist, who has too much respect for what he considers truth to call himself by any other name. But it throws open the door to every variety of scepticism and indifference; it cares nothing for unbelief as such; it is only troubled when unbelief insists on speaking out, and being known for what it really is. Is such a system as this worth keeping on foot for the sake of religion? If it is, we can only say that Christianity made a great mistake in not leaving the Roman empire as she found it. And if the tests now in force are condemned by the mere statement of their operation, what chance is there of substituting any other in their room? They have only been borne with so long because they have had so little real efficacy, whereas any new test, however wide, would be stringent from the very fact of its novelty. Subscription to the Thirty-nine Articles has come to have scarcely any meaning at all. If subscription to the Apostles' Creed, or to a simple declaration of Christianity, were put in its place, the University would obviously intend to exclude all who do not accept the one or profess the other; and in that case what would become of many of her present members?"

Before entering the pulpit on Sunday morning, the Rev. H. R. Haweis, at St. James's Chapel, Marylebone, read from the altar "A Declaration to the Primate renouncing Christian communion with Dr. Colenso." He said he believed the document was being widely circulated. It had been forwarded him for signature. He could hardly frame his lips to pronounce such words from a Christian altar. They breathed a spirit of intolerance and persecution with which we were all familiar. It was the spirit which burned the Reformers under Mary and tortured the Catholics under Elizabeth. "What right have we," he continued, "to rise up and curse each other in this manner? I am not saying a word about Dr. Colenso's opinions; they are quite a different question. But I will show you the kind of estimation in which I hold this unchristian document, and all that are like unto it." He then tore up the Declaration.

DAME PARTINGTON AND HER MOP.

(An Oxford University Prize Poem, respectfully dedicated to the signers of a certain Address to a certain Archbishop.)

DAME PARTINGTON stood on the shore,
As stern as old woman could be;
And her wonderful mop she bore,
With which to sweep back the sea.

Before her crept up the tide,
Behind her arose the towers
That rise in stately pride
Round Isis's mystic bowers:

To mask each yawning gap,
Where the rampart is crumbling down:
On her head was a trencher cap,
On her back was a Master's gown.

Proudly that gown she wore,
As one of her worth aware;
And her mop handle bore
"Tests," carved in letters fair.

Now and anon she backed,
"High and dry" from reach of the brine,
To save her reticule, packed
With Articles Thirty-and-Nine,

In the which, as her ballast and stay,
And sheet-anchor she seemed to confide,
As in forcible-feeble way
She apostrophised the tide:

"If it's coming—let it come,
Dame Partington is here?
Wild waves might frighten some;
Dame Partington knows no fear.

"These waves may rise and roar,
And with weaker bars make free;
But e'er they flood this shore
They've to deal with my mop and me!"

"Through sand the brine might sop,
But 'tis rock on which I stand;
What I hold looks like a mop,
But it is a magic wand.

"Though ocean come up like 'the bore,'
It comes but to lick my feet—
The swifter its rise, the more
Precipitate its retreat!"

"I trust to the articles here,
This impious sea to stop;
I trust to the walls in my rear,—
But most I trust to my mop.

"And if the friends I serve
From the raging and roaring deep,
Their walls wish to preserve,
They'll see that this mop I keep!"

"For save this mop is nought
That trusted to can be,
'Gainst the wild wave of free thought,
And inquiry's rising sea.

"Dame Partington is here
At her post to resist the main;
And if saucy waves come near,
To sweep 'em back again!"

"But rob me of my mop,
And gone is my magic power;
My articles I drop
For the wild waves to devour.

"My rock is turned to sand;
My towers and walls decay:
Free thought is lord of the land,
And sweeps altar and throne away!"

"If your loaves and fishes you'd save,
And crozier and mitre a-top,
Sole barrier against the wave,
Uphold Dame Partington's mop!"

Punch.

REVIEW.

A Lecture on Compulsory Education: By Thomas Ainsworth. London: Whitfield, Manchester: Johnson and Rawson.

On a subject that is justly engaging general attention, this lecture presents us, in a fresh and lively manner, with the views not only of a man of thought and cultivation, but one who, by the practical interest which he has long taken in that subject, has a special claim to be heard upon it. Admitting that "compulsory" is a word disagreeable to every one, and to none more than to a free-born Briton, Mr. Ainsworth points out how many things we are all of us compelled, daily and hourly, to do for ourselves, which either our physical or moral constitution says is for the benefit of ourselves or society; and as the clothing and feeding of his children is compulsory on every father, and clothing and feeding the mind is not less worthy of attention, he rightly judges that if a father will not do his duty in regard to the latter, the law should step in and compel him to do it, as it does in regard to the former, or do it for him and make him pay for it.

Referring to his own experience, Mr. Ainsworth says:

"I probably should not have been so great an advocate of compulsory education had I not been compelled myself to be a compulsory educator; but from flax mills being under the Factory Act, I could not give employment to young children from eight to thirteen years of age, unless those children were attending some school and receiving regular instruction. My doctrine is, that if a thing is worth doing at all, it is worth doing well; and I therefore endeavoured to get a good teacher who would be perfectly honest, teach well, and do his duty faithfully; and I gave the best pledge of my good faith by putting a master to teach others whom I thought good enough to teach my own children."

Of the excellence of the education thus furnished, all who have ever been present at an examination of the school at Cleator are well aware, and no better proof of this could be given than the position which Mr. Ainsworth's sons have taken in University College, London. The result of this compulsory system is that the children, besides paying for their own education, take something home to their parents weekly, acquire habits of industry and good manners, and a considerable amount of useful knowledge; and the farmers in the neighbourhood, feeling that it would never do for their children to be behind those in the mill, send them as much as three or four miles to share with them in the advantages offered by the school. This seems to us the right way of setting to work,

* The phenomenal tide-wave of the Severn.

and one in which many of our large manufacturers might render most important service.

Mr. Ainsworth's experience enables him to give the Bishop of Oxford a well-merited rebuke for some of the foolish things which he vented in his speech at Tunbridge Wells. He says:

"He drew a picture of an imaginary half-timer, that he called his 'lout,' and of course the Bishop, having a tongue in his head—and a glib one too,—a vivid imagination, and no one to contradict him, went on touching up with irony this picture, till at last he produced a picture of a lout who would not go to school, who would play marbles instead, and who would not, and could not, plough. Logically, he was not a lout because he *went* to school, but because he *did not go*; but you know in fancy sketches we are not particular. Well, I cannot put a half-time educated lout against his, because we have no louts; but I know we could put an educated half-timer against the Bishop himself, and this half-time boy (or girl, if he chooses) will work against him sums in decimals and fractions as quick, and perhaps quicker, and as correct, and perhaps more correctly, than the Bishop himself."

Our space will not allow us to show how judiciously Mr. Ainsworth handles the "religious difficulty"; and we must content ourselves with merely giving the outlines of the plan which, if made law, he conceives would do away with all difficulties:

"1. No person shall receive any benefit, pecuniary or otherwise, from a child's labour under thirteen years of age, unless such child is being educated as under the Factory Act. 2. When parents or guardians plead poverty, then the school fees of such child shall be paid by the Board of Guardians as parochial relief. 3. The inspectors of the workhouse schools shall visit every school where these children are instructed, and, if the school is up to the required mark, allow the Capitation Grant. 4. If not, then withhold the grant for the first year; and if in the second year the teaching is still below the mark, then remove the children. 5. In this last extremity let Government assist in building a school, and let the ratepayers appoint a teacher, Government retaining the power to dismiss such teacher if not competent as shown in No. 4."

Those who are interested in the important subject of which it treats—and who is not?—will find in this lecture not a few thoughts deserving of consideration, and some hints that may be turned to practical account.

MISTRANSLATIONS IN THE AUTHORISED VERSION.—No. XXVII.

Daniel iii. 21. "These men were bound in their coats, their hosen, their hats, and their other garments." More correctly, "In their loose trousers, their coats, their turbans, and their robes." The eastern dress is carefully described. So in verse 27, "Neither were their loose trousers changed." These linen trousers would be very readily burnt if the fire could have had any power.

Daniel iv. 17. "This matter is by the decree of the watchers." More correctly, "Of the guardian angels." This doctrine of guardian angels watching over mankind is more fully taught in the Book of Enoch, a work written in the first century before the Christian era; but it is sadly obscured in Dr. Laurence's translation by his use of this unfortunate word "watcher." This portion of the Book of Daniel may be about a century older than the Book of Enoch.

Daniel vi. 2. "That the princes might give accounts unto them." More correctly, "The satraps," a name for eastern governors with which we are familiar, and which it is interesting to meet with here.

Daniel vii. 13. "And, behold, one like the Son of man came with the clouds of heaven." More correctly, "Like a son of man," that is to say, "In mortal shape." The same correction should be made in Revelation i. 13, where the writer says that he saw Jesus in heaven after his death, and describes him in form as "like a son of man." We might almost suppose that from this passage the title for Jesus in the Gospel was borrowed.

Daniel vii. 18. "The saints of the most High shall take the kingdom." More correctly, "The holy people," meaning the Jewish nation. So also in the following verses.

Daniel vii. 26. "But the judgment shall sit." More correctly, "The judges."

Daniel viii. 5. "An he goat came from the west on the face of the whole earth, and touched not the ground." More correctly, "And no one came near to him on the earth," he was so much stronger than his enemies.

Daniel ix. 25. "Unto the Messiah, the Prince, shall be seven weeks." More correctly, "Unto an

anointed ruler," meaning probably Ezra the priest.

Daniel ix. 26. "And after three score and two weeks shall Messiah be cut off." More correctly, "Shall an anointed one be cut off, meaning probably King Aristobulus, who was dethroned by the Romans, sixty-two weeks, or 434 years later.

Daniel ix. 27. "And for the overspreading of abominations he shall make it desolate." More correctly, "And upon the battlements shall be the abominations of desolation," meaning the standards of the Roman army, the emblems of their conquest of Jerusalem.

Daniel xi. 16. "He shall stand in the glorious land." Better perhaps, "In the land of beauty," meaning Palestine. In chap. viii. 9, these words are translated, "The pleasant land." It is important that they should be always rendered in the same way.

NATURAL AND UNNATURAL THEOLOGY.

In the Address which we noticed last week, the Rev. T. P. Kirkman relates the following anecdote:

"Not long ago I was travelling by railway with some intelligent young people, when a clergyman of my acquaintance, of the Roman Catholic sect, entered our carriage. After cordially shaking hands with me, he told us that he had just been making inquiries at the house of a dying clergyman of our church, well known to me, whose death was hourly expected, an aged and a most worthy and hospitable Protestant divine of the last generation. He lamented exceedingly the loss which hung over him of one of his warmest, closest, and kindest friends. I was glad to hear of such intimacy; but feeling a little mischievous, I affected surprise, and I asked how it was possible that he could cherish such feelings of regard and regret towards the dying man. Said I, 'You are quite certain that his soul will not be saved.' He replied frankly, and I believed and now believe that he was sincere, 'On the contrary, I have no doubt whatever that his soul is saved!' 'But,' I replied, 'he is a heretic, and an old one; he has held and taught our Protestant heresies all his life: how can you believe that?' 'Ah!' he answered, 'there is nothing so unreasonable as the way in which you are always attributing uncharitable judgments to us Catholics. Our dying friend has been one of the best and most benevolent of men: he has never been what we call a learned man, nor troubled himself about controversy: the church has condemned his errors; but his has not been wilful and obstinate error: it has been involuntary, and therefore pardonable, ignorance. The anathemas of the church do not fall on such cases at all.' It would have been professionally good taste in me to have left the matter just so, and not to have disturbed those comfortable cushions. But I still felt rather wicked; and I said, 'All that is very good; but what think you then of my case? Here am I, who have always been more or less of a learned man, and who have troubled myself about controversy. It is impossible for me to escape for my ignorance. If I were to die in this carriage, glorying to be, as I have ever been, the wilful and obstinate antagonist of your church, would you have any hope of my soul's salvation? Speak out like a man!' The good priest, being thus cornered, and publicly put upon his cursing mettle, looked as serious as he could, and answered—'not a hope in the world.' I laughed and assured him that I had plenty of hope for him. Now if, instead of that conversation, my death had occurred in that carriage, and if the worthy priest, as would probably have been the case, had been invited to my funeral, and asked after dinner, by one of my sons, what hope he had of my salvation, I am perfectly certain that he would have given a very comforting reply—'Your father was an excellent and conscientious Christian man, who sought for the truth, but in some points failed to find it. There was that in his education and in the constitution of his mind, which invincibly prevented his finding it. His was a case of that involuntary and therefore pardonable error, against which the anathemas of the church were never meant to be directed. There can be no doubt of his salvation.' Such would have been the oracle. That Romish divine is personally and privately, that is, if you abstain from treading on the tail of his sectarian loyalty, or on the hoof of his supernatural priestly powers, an amiable and honourable gentleman. But he is a victim, like so many others, of the shameful dishonesty of our church systems, which go on, century after century, training trustful young men, and sending them out, under vows, subscriptions, and penalties, to preach to the poor, the simple, and the young the truculent curses of their orthodoxies, leaving them to find out—if, under the frowns of those silent dignitaries, the momentum of sectarian impulse, and the terror of those cruel infidels Ignorance and Bigotry, they have the power and the courage to think—that their own solemn tutors and professors did not, and do not, believe those curses, except in a sense non-natural, that is, nonsensical and most unmanly, and that they are at liberty, so long as they assert them publicly and generally, to quibble, and to quibble, and to quibble out of them, within the entire circle of their private comfort and convenience."

The Unitarian Herald.

FRIDAY, MARCH 27, 1868.

INDIA'S CLAIM UPON OUR CHURCHES.

It will be a happy circumstance if Miss CARPENTER's visit to India should awaken greater interest among Englishmen in general, and English Unitarians in particular, in the welfare of that remarkable country. It is impossible to read her account of that unusual journey without sympathising profoundly, not only with the philanthropic feeling which suggested it, but with the great purposes it was meant to serve. The vast populations of India are, for better or for worse, under our rule. They are not strangers and foreigners to us, but members of the household of our empire; fellow-subjects and fellow-citizens with us. Our responsibility for them is as real, though not so near and pressing, as our responsibility for the heathen population of our own country; and our power to help them is almost as great. Miss CARPENTER has pointed out the way in which that responsibility may be discharged, and that help be given. In such a country as India education is the preliminary of conversion. The worst and most degrading of the superstitions which afflict the people are exactly those which education destroys. Among the Hindoo gentlemen who have been educated in the Government schools all faith in Hindooism seems to have perished. Science, history, and the spirit of English literature have combined to emancipate them from the sway of superstition, and have led many of them to desire some social changes which would bring Eastern society more into accordance with Western civilisation and thought. But the obstacle to further reform is the ignorance of the women. Superstition keeps its hold upon them, and through them upon society. Their education is so miserably imperfect that Western influences do not even reach them. But that education can only be made more perfect by compliance with their customs. Those customs forbid girls over eleven, or at latest twelve, coming in contact with men; and as there are in India only male teachers, all the girls leave school under twelve years of age, and any further education they may afterwards receive can be but such as is given them by women almost as ignorant as themselves in the seclusion of the zenana. This evil can only be remedied by the education of a large number of female teachers, and Miss CARPENTER has therefore proposed to the Indian Government the establishment of a training school for this purpose. But the supply of superintendents for this school, and of students to be trained, must go in the first place from England. Indian women cannot help themselves—Englishwomen must help them. Miss CARPENTER's scheme will probably be accepted by the Indian Government, and it will then become necessary for some appeal to be made to young Englishwomen to take part in it. Such an appeal will offer to some in our own congregations as noble an opportunity as faith could desire. It will be particularly an opportunity for Unitarians, as it is one for that indirect action in the promotion of religious reform for which hasty enthusiasm is unfit and fanaticism is absolutely disqualified. That liberal faith which can be tolerant even to other religions, which

can believe that the great Shepherd may have other sheep which are not of our fold, and which can reverence earnestness and devotion and purity of heart, even when they wear the livery of a foreign creed, can alone deal with Indian civilisation. The kingdom of CHRIST will not come with observation in India any more than it did in Europe. It will not overcome Hindooism by direct assault. It will be like a leaven hid in the great mass and bulk of Hindoo society, and working secretly there until the whole is leavened.

But while this must be peculiarly the case with any effort among the female population of India, there is another portion of the population which is already open to direct Christian appeal and teaching. India may probably have to pass from the rank luxuriance of superstition through the desert of unbelief before she comes to the land flowing with milk and honey of a rational and sanctifying faith. But the present condition of things is, that there are multitudes who are already in the desert waiting for a guide. The manhood of Hindostan, so far as it is educated, has thrown off Hindoo superstition, but has found nothing as yet which can occupy its place. Trinitarianism can do nothing for such men. The doctrines of incarnation and atonement are to them only a step back again into the systems they have left behind them. The notion of verbal inspiration and an infallible scripture, unlearned as regards their own sacred literature, will not be learned again respecting the sacred literature of another people, even though it enshrines a higher faith. Everything combines to show that it is the Unitarian form of Christian faith which is alone suitable to such persons. They are not like the African race—emotional, and to be won by mere feeling apart from thought; they are of an intellectual subtlety which no race excels, and are only to be brought to Christianity by a rational process. Unitarianism alone can appeal to reason and be content to stand or fall by its decision; and to Unitarianism, in some form or other, the Hindoo mind will come when it comes to CHRIST. Yet, unhappily, of all religious bodies ours is doing the least for India. There is one Unitarian chapel there, and that is not supported by any aid from us. Miss CARPENTER speaks encouragingly of the good work Mr. ROBERTS is doing at Madras; but he is not able to give his whole time to his evangelistic duties. In the other presidential capitals, men would be glad to hear of a Christianity without the obnoxious dogmas, and there is nobody to tell them of it. The Unitarian Association have expressed their desire to take the matter up, and have appealed for help to do so. Their proposal is to aid Mr. ROBERTS, and to send Unitarian books, and possibly an Unitarian missionary to India. It is a sufficiently modest attempt, and we cannot doubt that it will meet with a response. Our people are by no means overdone by their labours at home. Often as they are told by false friends that the Broad Church is doing their work in this country, not even indifference, looking for an excuse to neglect its duty, can assure them that any Broad Church is doing their work in India. There, as well as here, a great work waits to be done, and we must do it. Providence has set before us an open door, and bids us enter it. The appeal of the Unitarian Association ought to be met with such an exhibition of

liberality as would enable them not only to secure the entire devotion of Mr. ROBERTS to his labours in Madras, but to engage the services of one of our ablest men as missionary to Calcutta. As Englishmen we owe a duty to India, as Unitarians we owe a duty to our faith, and we can discharge both at once by a liberal, timely, and efficient support to an effort to which we are so manifestly called by Providence. Miss CARPENTER's example ought to create a new era of awakened interest in India. Let it begin among those who belong to the same household of faith with herself.

MR. GLADSTONE'S RESOLUTIONS.

No measure of greater importance has for a very long time been debated by the Commons of England, than that brought under their consideration by the three resolutions respecting the Irish Church which, on Monday last, Mr. GLADSTONE gave notice of his intention to propose on that day week. The first of them is:

"That in the opinion of this House it is necessary that the Established Church of Ireland should cease to exist as an establishment, due regard being had to all personal interests and to all individual rights of property."

This, no doubt, is what the friends of the Government term it, simply an abstract resolution, and the House in general is, not unreasonably, indisposed to occupy itself with such resolutions; but as soon as this was read it was distinctly seen that it was charged with practical consequences of the utmost moment, and the ringing cheers with which it was received by nearly the whole of the once more united Liberal party must have sounded in the ears of their opponents like a funeral knell for the downfall of the Establishment which, notwithstanding its manifest injustice and mischievous results, they have laboured to keep up.

The second resolution is:

"That, subject to the foregoing considerations, it is expedient to prevent the creation of new personal interests by the exercise of any public patronage, and to confine the operations of the Ecclesiastical Commissioners of Ireland to objects of immediate necessity or involving individual rights, pending the final decision of Parliament."

This is no more than a necessary sequel to the first resolution, since it is obvious that the effect of that would be destroyed if an opening were left for indefinitely filling up vacancies as the old incumbents died off.

The third resolution is a merely technical one: That an address be presented to the Queen praying her to place at the disposal of Parliament her interest in the temporalities of the various ecclesiastical dignities and benefices in Ireland.

The debate on these resolutions, which there can be little doubt will occupy the whole of next week, will be full of interest and excitement. Those who feel with us that the time has come when that which has been so long felt as an intolerable grievance by the great bulk of the Irish people, and been the cause of so much bitter discontent, must be dealt with in a firm and decided manner, will carefully mark the part which their representatives take in this great issue, and be prepared to treat them accordingly.

STRAUSS ON THE CHRIST.

We take the following from Charles Ritter's recent French translation of Strauss's *Theological Soliloquies* :—

"As mankind cannot dispense with religion, no more can it dispense with Christ; for to attempt to preserve religion whilst abandoning Christ would be as foolish as to seek to enjoy poetry whilst abandoning Homer, Shakspeare, and all the great poets. And this Christ, who is inseparable from the highest ideal of religion, is an historical and not a mythical Christ, a person and not a symbol. What constitutes this personal, historical, and immortal Christ is—whatever in his life is a manifestation of his religious perfection: his discourses, his acts, his sufferings. All in his life that has no direct moral significance,—for instance, his miracles, and yet more, purely external events—such as his death, resurrection, and ascension—can have a religious value only if interpreted symbolically,

and this symbolic interpretation itself will differ according to different degrees of religious and intellectual development. Let us, then, have no fear of losing Christ, even when we see ourselves obliged to renounce many beliefs hitherto deemed essential to Christianity. Christ will remain to us, and will remain to all with increasing certainty in proportion as we resist the temptation to obstinately preserve those doctrines which repel from him those who know and think. Now, if Christ remains to us, and remains to us as the highest religious ideal which thought can conceive, as that which dwells in all truly pious hearts, may we not justly say that with him there remains to us all that is essential in Christianity?"

FIRESIDE READINGS.

THE ELECTRIC WIRE.

EDWARD CAPERN.
LIFE is a wire,
A work sublime,
Stretching across
The dial of time;
From shore to shore,
From sea to sea,
From Hath-Been
To the vast To-Be:
Commencing, ending,
With a breath;
Its outer coils
Are life and death;
And its connectors
A long range
Of joys and sorrows,
Change on change:
From the deep Hath-Been
Comes the fire,
The spirit of
One mortal wire,
The soul of thought
That stirs the brain,
The thrill of mirth,
The throb of pain;
And just as the
Electric flame
Flies to the spot
From whence it came,
A subtle flash,
A mystic spark,
Heaven's fiery courier
Of the dark,
So seeks the soul
Her native skies
When back to God
The spirit flies.

THE LITTLE VOYAGERS.

ONE day some children chanced to find themselves together upon the ocean, each in a little boat, and they said to each other, "How came we here, and where are we going?" But no one could answer. They sailed pleasantly on for many days; for the sea was calm, and the sunlight sparkled around them. But by degrees they grew weary of gliding over the waves, and hoped they should soon come to land. Often they talked to each other about what country they should like to visit.

One morning Lieto, the favourite among them, told them he had dreamed they came to an island full of beautiful things; so exceedingly beautiful that he could not well see what they were, he had been so entranced with delight. The birds were so tame that they came and nestled in his bosom, and sang to him confidentially all about their mates and their little ones. He said he was resolved not to land till they arrived at this paradise of his dream. The children all wanted to go there, and asked him to be their guide. He told them he did not know the way, but he should know the place again the moment he saw it. So they all agreed to follow him, and set their sails to the wind that they might be borne swiftly over the waters till they came within sight of that lovely place, which they named the Golden Island.

Presently they saw a whale spouting a high jet of water into the air, and one of them exclaimed, "Oh, look at that beautiful fountain! Let us go ashore here, for this is the Golden Island." The others called out to him that it was only a whale; but he would not believe them, and jumped on the huge creature's back. There he ran about with great delight, played with the glowing diamonds of the water-spout, and called out to the others that it was the most wonderful place in the world. Suddenly the whale plunged into the deep sea, and the little boy was swallowed up by the great waves.

The others sailed on, and after a day or two came to a mountain rising directly from the sea, covered with flowers and waving trees. They exclaimed, "What a lovely place! Surely this is the land of the dream!" But Lieto said, "No, no! This is only a volcanic island. If you stay here, fires will burst forth and destroy you." Some of the children would not believe him; and springing ashore, they ascended the mountain, gathering fruits and flowers, and mocking the birds with their merry songs. They had scarcely reached the summit when a great cloud of smoke rolled up into the sky, flames darted forth, and lava poured down the sides of the mountain.

When the little voyagers saw their companions thus overwhelmed by fire, they looked sadly at each other, and sadly on the wide sea, that rolled its great waves darkly around them. On and on they went for many days. At length they came to an iceberg. The sun shining brightly upon it, arrayed it in rainbow colours, and one of the children exclaimed: "It is a fairy palace. I will stay here." The others warned him that it was only an iceberg; but in vain. He climbed its slippery sides, and gaining the top, looked down in triumph upon his companions. They left him there, slowly sailing over the sea, as if upon a jewelled throne. But the iceberg melted away, day by day, and at last sank with him into the cold waves.

The others came now to the region of ice and snow, which shone so brilliantly in the light that one of them thought it was the Golden Island. His companions assured him he would find nothing there except the North Pole; but he jumped ashore and walked about quite elated. The others were all shivering with cold, and sailed away as fast as possible. Seeing nobody near, and only a wide tract of snow stretching out to the horizon, the foolish boy kept exclaiming: "I am king of the earth! I am king of the earth!" But he soon became so cold that he wrapt himself up in a bear skin he had found, and ran swiftly up and down to keep himself warm. Whenever any sailors came near, he called out to them to come ashore; but he looked so shaggy and growled so strangely to himself that they were afraid of him.

The voyagers kept on their way, and came to an island, on which stood a little weather-beaten hut. One of them exclaimed: "Oh, what a pretty cottage! I will go and live there." No sooner had he entered than a hundred pigmies started up from the ground and piled pebbles all round it. He ran to the doors and windows, but they chased him from one to another, throwing sand into his eyes, until he could no longer see. He sat there in darkness and perished with hunger.

Now there were but few children left, and one said: "I wish we could come to some place where men lived. I would most certainly land there, and not float about any more in search of the Golden Island."

Just then they came within sight of a great ship at anchor; and the boy scrambled up her sides, shouting to the others to follow. The captain received him with a friendly welcome, and he rejoiced much at being in such a fine safe vessel. But presently a storm rose, and huge waves tumbled around them. The tall masts were torn down, and the ship sank to the bottom, bearing the boy down with her.

The little boat sailed through the storm, and came to a sunny sea, where a beach of white sand glistened before them. A grove of waving palm-trees stretched out into the ocean, and many of them said: "We shall find a home here. The palm-trees will give us shelter, and we can feed upon dates."

Lieto tried to dissuade them from landing; but only one child would listen to him. The others went on shore, and laying themselves down on the grass, soon fell asleep. Presently, a loud roaring was heard, and fierce lions rushed from the wood to devour them.

The two who were left sailed along, cheering each other on their way. At length they saw upon a little island a glittering pagoda. The loveliest flowers were wreathed around it, and Marcolo said, "This is the Golden Isle." Lieto assured him it was not; but he answered, "Oh, yes, it must be. Don't you see what an enchanting place it is?" His boat glided gently up to the beach; but he had no sooner landed than the flowers clustered round him so that he was bound hand and foot. Overpowered by their fragrance, he fell upon the ground.

Lieto left him there in a trance, and sailed away, sadly and alone. For days and days he saw nothing but the great waves rolling round him, and the silent sky above. The sun burnt fiercely on his head, and he longed for the shelter of a cloud. The clouds soon gathered, dark and threatening; thunder boomed overhead, lightnings flashed, and great billows dashed him to and fro. He saw huge black rocks, and fought valiantly with the waves, that he might not be shipwrecked on them. Then he steered his way into a region of heavy mists. Day after day he sailed along, seeing neither sun nor moon, and guided by a single star, that shone dimly through the great mass of vapour.

The wind ceased, and it became a dead calm. Every moment it grew colder and colder, and he was obliged to row with all his force that he might not be frozen to death. At last, the morning star shone through the darkness, and daylight began to dawn. When he saw the sun rising his heart was gladdened, and he exclaimed:

"To-day I shall see the Golden Island!"

He followed the course of the sun, rowing diligently, and toward noon he heard a low, mysterious tune, like the sighing of winds in the pines. He laid down his oars and listened with trembling hope. Presently the sound rolled forth full and deep, like the tones of an organ; and the waves which bore him along mingled their cadence with the song. As he approached the shore he beheld broad verdant fields and gently swelling hills, from the midst of which rose stately temples and

towers of amethyst. Silver fountains leaped into the light. Brilliant birds floated on the air. Graceful trees trailed their long branches to the ground; and little children danced in and out among the waving foliage. Rich music floated through all the island. Now it was solemn and slow, and now so joyful and strong that it pervaded all the air, and soared upward to the sun; now it was sweet and clear, like the laughter of a child; and now so faint and tremulous that it seemed swayed hither and thither by the summer breeze.

Lieto knew at once that this was the paradise of his dream. He sprang ashore and knelt on the mossy ground to thank God for bringing him to such a beautiful place.

Soon he fell asleep to the lullaby of the music and the waters, and he dreamed of floating on white downy clouds, with winged spirits, who said: "Yonder, in our stars, are places more beautiful than this, and one day thou shalt wake and find thyself with us there."—*Rainbows for Children.*

THE CROOKED STICK.

JAMES THERRELL, an old carpenter on Salisbury Plain, said to a young Christian who complained that she was unworthy to serve the Lord, "I used to think as you do, but the Lord taught me otherwise by a crooked stick. One day my son went to a sale of timber, and in the lot he bought was a piece so twisted and bent that I said sharply, 'It will be of no use.' 'Wait a bit—don't fret, let us keep a look-out, father,' said the lad, 'there is a place somewhere for it.' And so it proved, for soon after, when I was building a house, there was a corner to turn in, and not a stick in the yard would fit it. I thought of the crooked one, and fetched it. It seemed as if the tree had grown aside for that purpose. 'There,' said I, 'there is a place for the crooked stick, after all; and there's a place for poor James Therrell! Dear Lord, show him the place in which he may fit in the building of the heavenly temple.' That very day, poor and unlearned as I was, there was a work for me. And so there is a work for you to do, and nobody else can do it."

Mr. George Brown, of Barnard Castle.

BARNARD CASTLE lies so far from the great highways of English life, and our little congregation there has been so necessarily isolated from the rest of our churches, that the name of George Brown of that place, occurring in our last week's obituary, might strike but few of our readers. And yet it was a name known and regarded with a rare respect throughout Durham and the whole North Riding, and beloved by all our little flocks in those parts. A dissenter, a pervert from Methodism, who had at one time aroused the bitter opposition of his old friends by strongly advocating his new views of truth, and not only a Unitarian but a Unitarian who preached in the little chapel Sunday by Sunday, his townsmen felt that in him they had lost their ablest man; his funeral became spontaneously a public one, and the Parish Church rang muffled peals during the service.

The story of Mr. Brown's life is soon told, for it was not an eventful one, though crowded with useful labours. Left an orphan at 13, he had ever after to depend entirely on his own exertions. His start in this self-dependent life was as office-boy for a solicitor. From office-boy he rose to be clerk, and by and by was appointed clerk to the guardians of Teasdale Union, in which office he continued for five-and-twenty years. Concurrently with this he opened a printing office. At this time the tide of awakened religious thought in which Mr. Joseph Barker was cast out from the New Connexion was sweeping over the northern counties, and creating great excitement among the various Methodist bodies. Mr. Brown was thoroughly carried along with it, and pursued his inquiries until he found himself one with the little Unitarian flock, who, under the name of "Free Christians," were holding their meetings in a humble cottage. He was not a man to stop at half measures when he thought the good of his fellow-creatures was concerned, and deeply feeling the value of the faith he had adopted he threw himself heartily into the task of spreading it. Under the signature of "A Layman" he sent forth from his press pamphlet after pamphlet, exposing in lucid and forcible sentences the errors of the popular ideas. The storm of opposition which he raised may be well imagined, but he kept quietly on, and gradually won his way to the confidence and honour even of those who most differed from him. In fact, heretic or no heretic, Barnard Castle could not do without him. His shrewdness and ability in public business, his spirit of

high, scrupulous, Christian honour, his enthusiasm for every good cause, and his tenacious perseverance in every work he took up, gradually became conspicuous to all, and though a man of singularly modest and retiring character, he insensibly came, by the simple gravitation of natural ability, to occupy a leading place in every movement affecting the industrial, intellectual, or moral wellbeing of his town. When the *Darlington and Stockton Times* was started he was its first editor. Of the Mechanics' Institute he was one of the founders, for some time secretary, and for much longer the leading spirit. When the great railway projects, running from Darlington westward, were started, he was chosen secretary, and amidst great opposition and discouragement superintended and carried to a successful issue works which, in the novelty of railway enterprise, were a gigantic undertaking, thus being brought into contact with the leading men of the whole district on the various boards, and becoming even more widely known and respected. During the fearful visitation of cholera, in 1849, Mr. Brown was indefatigable in his labours, and onerous as was the self-imposed task he undertook, he worked hard and bravely as long as a single case remained. The state of things revealed at this time roused him and others to the necessity of adopting strong sanitary measures; and, with his accustomed ardour, he set to work, nor did he rest until the town was put under the operation of the Public Health Act. Here, again, his pre-eminent fitness recommended him to the office of clerk, an office which he held until his rapidly-multiplying engagements led him to resign it.

All this time he was a diligent reader and student. A very early riser, in the summer he would spend his mornings in the open air, cultivating his love at once of nature and of science, and making himself thoroughly skilled in the botany and geology of the district; while in the winter, books were his companions, the works of Mill, Jowett, Stanley, and all the great thinkers of the day being his constant companions.

Some eight years ago he resolved to take a further step in advance, and without saying a word to any one, even to his own family, he quietly set himself in the midst of his multifarious work to study for the bar. The first time the writer ever saw him was just after he had successfully passed his examinations and been "called" in the Middle Temple, while his family were still full of the mystification which they had felt about his secret studies and occasional unaccountable absences in London, when he had gone up to "eat his terms." Giving up his previous position as clerk to the guardians to practice in his new profession, he was at once elected on the board, and made, first, vice-chairman, and a year or two later, chairman—an office he held to his death. In fact, there has not been an institution or movement in Barnard Castle for the last thirty years that has not the impress of his earnest spirit and organising skill stamped upon it. His solicitude for the poor was intense, and his efforts to ameliorate their condition only ceased with his life. No man in the neighbourhood was so universally consulted; men of every class looked to his calm, thoughtful judgment with singular confidence; and no man was more ready to afford counsel, even, as often was the case, at great personal inconvenience. To those who knew him in his beautiful and simple private life he was still more endeared. A man of deep religious spirit, loving the Bible more year by year, his home was a sanctuary of tender affection and happy piety. In the multitude of his engagements he found time to prepare for the services of the little Unitarian Chapel, which were conducted by him oftener than by any other of the few friends who, in the inability to sustain a minister, led the worship there; and we have often heard from those who have attended, of the thoughtfulness and interest of his preaching, and of the intensely reverential spirit which characterised his services.

For some time back his health had been failing, and he had been obliged to relax a little in his labours. His last sermon was on the words, "O death, where is thy sting?" After that he gradually grew weaker, and at last had to keep his bed. Here, still busying himself while he was able over a little task he had in hand, that of arranging a supplement of hymns for the chapel, with many conversations never to be forgotten with his old fellow-workers, and cheered throughout by an

unutterable joy of faith in God, he passed to his rest on the 12th instant.

A Wesleyan fellow-townsmen a few days ago laid his hand upon the shoulder of one of Mr. Brown's sorrowing Unitarian friends, and said, "You and I will not live to see his like again."

MIDLAND CHRISTIAN UNION.

THE fifth general (second annual) meeting was held at Oldbury last Monday week. The Rev. B. WRIGHT read prayers, and the Rev. SAM'L BACHE preached from Ephesians, iv. 15, his subject being—"Integrity and charity in matters of religious opinion." His object was to show that fidelity to individual conviction and genuine catholicity of spirit are not opposed to each other; that, on the contrary, they are co-ordinate and equally essential to the true Christian idea. The sermon exhibited the preacher's well-known characteristics—lucidity of statement, logical consistency, and deep earnestness, and was listened to with marked attention.

At the close of the service a meeting for business was held. Among those present some part of the day were the following gentlemen:—Herbert New, Esq., President, in the chair; Revs. S. Bache, C. Clarke, B. Wright, J. Wilson, Birmingham; J. Gordon, Evesham; W. Cochrane, Cradley; H. Eachus, Coseley; J. Kedwards, Lye; H. McKean, Oldbury; J. Birks, Kingswood; J. Dean, Tamworth; C. F. Bliss, Wolverhampton; R. H. Cotton, Liverpool; and D. Maginnis, Stourbridge; Messrs. S. B. Whitfield, treasurer; J. Coppock, H. Payton, F. Grew, R. D. Kneebone, I. R. Mott, and S. Greenway, Birmingham; W. G. Hopkins, Kidderminster; J. Kirtland, Wolverhampton; W. Drury, J. Morgan, and R. McCully, Oldbury; and A. Culwick, Spon Lane.

The Rev. D. MAGINNIS, one of the hon. secretaries, read the annual report, of which the following is a summary:—

"At the commencement of the year the society was pledged to supply with a Sunday service each three preaching stations, namely, Alcester, Spon Lane, and Barr-street (Birmingham), and these stations had been supplied throughout the year.

"Alcester.—No marked change. The attendance of adults at the usual afternoon service, from twenty to forty. At a special evening service, the Rev. John Gordon lectured on Ritualism, a subject which local circumstances had invested with special interest, to an audience of about 200. The inaccessibility of this station had rendered it difficult to supply; but the early opening of a new line of railway, which passes through Alcester, will remove this difficulty, and, it is hoped, enable supplies to render more efficient aid, especially in establishing a Sunday school and kindred activities.

"Spon Lane.—The secretary of this congregation reported: 'Our attendance at the Sunday evening services averages about 25 adults, most of whom have been with us for several years, and 10 or 12 of the elder scholars also attend pretty regularly. Our Sunday school is languishing for want of teachers. The savings' club in connection with the school has been successful. The congregation had not increased. This was to be attributed partly to the state of trade, which had sensibly affected the condition of the working classes in the district, and partly to special local causes. The room in which the service was held was too far away from the centre of the adjacent population, and was besides so obscurely situated, that the lay preachers had in some cases been utterly unable to find it. It was believed that if the services were transferred from Spon Lane to West Bromwich the chances of success would be greatly increased.

"Barr-street (Birmingham).—The service at this place had been commenced, of their own motion, by a few zealous friends resident in the Barr-street district of the town, but the room will not be available after the present month, when the services will cease.

"Walsall.—During the last eight months the Union had supplied a fourth pulpit at Walsall. In July, the chapel, after being closed for some months, was re-opened. During the summer and autumn the average attendance had been about forty. In January the service had, at the request of the congregation, been altered from morning to evening; and since then the attendance had somewhat fallen off. It had been officially notified that the congregation had decided to close their chapel at the end of this month. The reasons assigned for this decision were—1st, the smallness of the attendance at their services; 2, a desire to nurse their chapel endowments into strength sufficient to enable them, at some future time, to engage the services of a minister; and 3, the presence in one of the Baptist pulpits in the town of a minister whose religious views and services are so liberal that they can 'sit under him' with pleasure and profit. The report expressed deep regret at this decision.

"Worcester.—In January last an application had been made to the Union for a series of Sunday evening services in that city, and it was arranged that a tentative course of six lectures, expository of liberal Christianity, should be given by the Revs. J. Gordon, W. Cochrane, B. Wright, and D. Maginnis. Four of the six had been already delivered in the Corn Exchange to most attentive audiences. The number of adults attending averaged between sixty and seventy. At the close of each service there was a liberal distribution of tracts, given for that purpose by the committee of the British and Foreign Unitarian Association.

"Lay Preachers.—For the supplying of all these stations the Union had, unless in the exceptional case of Worcester, been almost entirely dependent upon the lay preachers, without whose esteemed aid the committee would have been quite helpless. At the commencement of the year there were seven lay preachers; the number had now increased to eleven.

"Missionary.—From various causes the appointment had been delayed. The Rev. Robert H. Cotton, of Liverpool, who, as the result of independent inquiry and consequent broadening views, had left the ministry of the Baptist Church, was at present officiating in the district on a short engagement. The committee hoped that the office would not remain much longer unfilled. The field of labour which now opened up to the society could not

possibly be occupied with advantage without the assistance of an agent.

"Sunday-school Conference.—At the general meeting of the Union held last September, it had been resolved that in the absence of any local organisation in connection with the liberal Christian churches of the district for encouraging Sunday-school work, the Union should, as far as possible, take the place of a district Sunday-school society. In pursuance of that resolution a conference of teachers and other friends of Sunday schools had been held at the Church of the Messiah, Birmingham, in January. Though the weather was unfavourable, upwards of one hundred persons were present from nineteen schools. The Rev. John Wilson read an admirable paper on the question—"Is the Sunday School a Failure?" A friendly discussion followed, in the course of which many of the difficulties and some of the encouragements of the Sunday-school teacher were touched upon. It was resolved to ask the Union to hold an annual conference on Sunday-school work.

Mr. S. B. WHITFIELD, treasurer, presented the accounts for the year, which exhibited a balance in favour of the society of £40, besides £200 at interest, £40 of uncollected subscriptions (most of which he expected to receive that afternoon), and guarantees to the amount of £35, if needed, for the missionary's salary.

The usual business resolutions followed. In acknowledging the vote of thanks to the president and officers of the past year,

Mr. HERBERT NEW said that he looked back upon the past year with, he would not say discouragement, but he must say depression; and he believed that all the committee shared that feeling. The report exhibited a falling-off in several, and the discontinuance of two of the stations where services were supplied through the society. There was a feeling that the limbs of the Union were not in direct and living contact with the head. They wanted that which the appointment of an able missionary agent would supply; and to such an appointment he (the president) looked forward with very great hope. It was useless to expect an agent of long experience and great preaching powers, and vain to wait until an ideal missionary could be found. The remuneration they had to offer was very moderate, and if they could get a young man with a head on his shoulders, and a heart in his bosom, active, zealous, and interested in the principles and operations of the society (and this they need not despair of attaining), then there would be such an immediate connection between the committee and the stations as would give the work of the Union a good chance of success. There ought to be some responsible person to represent the Union at different places, and deputations of the committee to accompany the agent to visit and revive the flagging of local interest. These and other means would tend to ensure vital relations between the Union and societies and churches of the district. He hoped the new committee would proceed in this work, and occupy with more success the field which lay before them.

In the evening a social meeting of members and friends of the Union was held in the Free School. The attendance was numerous. After tea—the president having been obliged to leave early in consequence of indisposition and domestic affliction—William G. Hopkins, Esq., of Kidderminster, was called to the chair, and addresses were given on various subjects of religious thought and practical interest by Revs. John Wilson, H. Eachus, R. H. Cotton, B. Wright, C. Clark, H. McKean, D. Maginnis, C. F. Bliss, and Messrs. A. D. Kneebone, McCully, and Grew, with some excellent music in the intervals.

The meetings were characterised by the utmost harmony and earnest desire for the increased usefulness of the Union. The proposed closing of the Walsall Chapel was the theme of universal regret and disappointment. Much interest was manifested in the worthy little society at Spon Lane, and a strong desire shown to help it to remove to West-Bromwich. The appointment of a suitable missionary was generally felt to be the one thing desirable to secure the efficiency of the Midland Christian Union.

INTELLIGENCE.

BLACKLEY BAZAAR.—On Tuesday morning, a bazaar in aid of the fund for the erection of a minister's residence, was opened in the Memorial Hall, by Ivie Mackie, Esq., who expressed his sympathy with the object, and concluded his remarks by a donation of £10. The Rev. A. Rushton delivered a short address, and said he should be quite ready to receive the money of those friends who objected to bazaars. There were three stalls tastefully decorated and furnished with useful fancy and ornamental articles, and presided over by Mrs. Rushton, Mrs. Bourne, and Mrs. Brooks. There was also a refreshment stall, presided over by Mrs. Bellhouse. Tuesday was a favourable day, and over £100 was taken. Wednesday was very wet, especially in the evening, and the amount taken was upwards of £30—the total of the two days was £132. At the close of the bazaar a concert was given, Mr. Thos. Rawson presiding at the pianoforte. The cost of erecting the new residence, it is estimated, will be about £300, of which £100 was previously subscribed, so that near £100 will still be required, after paying the expenses of the bazaar. At the close of the proceedings, a cordial vote of thanks was given to all who had rendered any assistance in getting up and superintending the bazaar.

CUPAR-FIFE.—The Rev. H. Williamson, of Dundee, lectured here on Tuesday evening, the 17th inst., on "Endless Punishment." A. Bethune, Esq., of Biebo, was in the chair. There were about 500 persons present. At the close of the lecture, questions were invited from the audience, the answering of which produced considerable excitement, expressed in hisses, laughter, and applause. At the conclusion of the meeting, votes of thanks were given to the chairman and lecturer.

EAST LANCASHIRE MISSION.—The following collections have been reported as the result of the simultaneous appeal on March 8th. From two congregations no return has yet been made to the officers of the mission. In several cases the collections are supplementary to congregational subscription lists:

	£	s.	d.
Accrington.....	5	0	0
Ainsworth.....	5	0	0
Astley.....	1	0	3
Bolton (Bank-street).....	25	0	4
Bolton (Commission-street).....	4	0	0
Burnley.....	3	0	0
Bury.....	21	16	0
Chorley.....	2	5	9
Chowbent.....	4	16	0
Heap Bridge.....	0	11	0
Heywood.....	4	13	2
Hindley.....	1	14	6
Padiham.....	1	10	2
Preston.....	5	0	6
Rawtenstall.....	3	6	0
Rivington.....	8	5	6
Rochdale (Blackwater-street).....	6	18	0
Rochdale (Clover-street).....	4	8	6
Stand.....	9	11	5
Todmorden (including Messrs. Fielden's subscription of £30).....	36	12	1
Walsley.....	2	5	11

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.—Amount of collection at Hope-street Church, £34. 8. 2d.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION.—The following are the collections, so far as they have been sent in, at the chapels in this district:—

	£	s.	d.
Cross-street.....	21	12	9½
Monton.....	9	3	3
Dob Lane.....	1	3	3
Ford-street.....	1	3	0
Gorton.....	13	2	4
Middleton.....	1	15	0
Strangeways (Free Church).....	7	2	0

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.—Amounts collected at the undermentioned chapels for this association on Sunday, March 8th, 1868:

	£	s.	d.
Chesterfield.....	4	8	2
Derby.....	5	2	0
Flagg.....	0	15	0
Hinckley.....	2	10	0
Leicester (Great Meeting).....	16	11	7
Leicester (Free Christian Church).....	6	10	0
Lincoln.....	2	4	6
Loughborough.....	5	0	0
Mansfield.....	8	13	0
Newark.....	1	12	6
Nottingham (High Pavement).....	11	1	4
Nottingham (Christ Church).....	0	4	0
Sheffield (Upper Chapel).....	12	4	5

MANCHESTER: LOWER MOSLEY-STREET SCHOOLS. On Monday evening last, the annual meeting of the friends and supporters of this institution was held in the girls' schoolroom, the Rev. Wm. Gaskell, M.A., presiding. There were present the Rev. Jas. Drummond, B.A., W. H. Herford, B.A., Messrs. Eddowes Bowman, M.A., Richard Aspdon, E. C. Harding, Dr. Marcus, and other friends. Dr. Marcus read an elaborate report, which showed the average attendance in the boys' school to have been—In 1867, 343, as against 344 in 1866; in the girls' school in 1867, 160, as against 148 in 1866; in the infants' school in 1867, 228, as against 318 in 1866; and in the Sunday schools—boys, in 1867, average attendance, 432, against 346 in 1866; girls, in 1867, 256, against 248 in 1866. The falling-off in the infant school had arisen from the withdrawal of children in large numbers for the pantomimes; and while the attendance in the Sunday school was on the increase, the number of teachers was on the decrease, so that more help was required. In the financial account there is a balance of about £50 against the institution. All the affiliated institutions are in a healthy condition. The report and financial statement were passed, as were several formal resolutions of thanks. Addresses were delivered by Mr. Brown, Mr. Jesse Pilcher, Dr. Marcus, Mr. Bowman, and the Rev. W. H. Herford.

THE LATE ATH. COQUEREL.—A few weeks ago, the committee of the British and Foreign Unitarian Association sent a resolution of sympathy on the death of M. Coquerel to the family of the deceased. A formal reply has just been received from Messrs. Ath. Coquerel, fils, and Etienne Coquerel, which was published last week in the *Inquirer*. More interesting, however, is the following letter which accompanied it to Rev. Robert Spears:

"Paris, 121 bis, Rue de Grenoble, St. Germain, Feb. 17, 1868.

"Dear Sir—I have been prevented by illness from writing to you as I ought, and as I certainly should have done, on the receipt of your kind and eloquent letter, and of the very remarkable and important resolution of the Unitarian Association. My father's death, and the cruel certainty that the injustice and tyranny of men who call themselves the only real Christians have literally, though slowly, preyed upon his strength, and at last destroyed his life under our eyes, have told too much on my health. A large number of Liberal Christians now seize

every opportunity to urge upon me the duty of continuing, as much as possible, my father's ministry among them, and I have already, though suffering both in soul and body, endeavoured to do so. But between impaired health and the many difficulties of our religious and political situation (difficulties such as, out of France, it is perhaps impossible to have a just idea of), I have been obliged, very reluctantly, to postpone from day to day the answer I owe you. But I hope you will kindly excuse and ask your friends of the committee also to forgive my seeming neglect or indifference—a feeling quite contrary to the deep gratitude I shall always feel for their brotherly sympathy in the day of grief and bereavement. Receive, dear sir, our very warm and heartfelt thanks, those of my mother and all the members of our family, for the friendly sympathy you have shown us, and for the deep sense you entertain of my father's worth, and of his good service to the cause of Liberal Christianity.—With kind regards, I remain, faithfully yours,
"ATH. COQUEBERT, fils."

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

B. F., F. W.—Declined.

F. P.—The verse somewhat halts, and one or two words are not quite English.

THE SIMULTANEOUS COLLECTIONS.

To the Editors.—The question has been raised in your columns whether the day of the annual missionary collections in the North of England could be changed with advantage. In the North Midland district the last Sunday in March was the day originally fixed for these collections. The second Sunday in that month was, however, adopted to meet the wishes of one of the other districts.

That day has always been felt to be undesirable, not only on account of the uncertain weather, but because it is specially inconvenient at Nottingham, as the day on which the judges generally attend at St. Mary's Church previous to opening the assizes.

Our committee would, therefore, have resolved at their recent meeting to return to their original plan of holding these collections on the last Sunday in March, but that, before finally determining upon that course, it was thought better to secure, if possible, the concurrence of the other districts. The Rev. P. W. Clayden therefore gave notice of a motion to propose the change at our next council meeting in June; and meantime I was instructed to ascertain if the day proposed will be convenient to the other districts, and is likely to be adopted by them. I trust the matter will be fairly considered, and that the last Sunday in March will be found a generally suitable day. If I rightly interpreted the feeling of our committee, they have quite decided (though they did not formally resolve) to request the congregations of this district to hold the collections on some day in the year later than the second day in March, and are strongly disposed to recommend the last Sunday in that month for the purpose.—I am, gentlemen, your obedient servant,

A. W. WORTHINGTON, Sec.

SALISBURY CHAPEL.

To the Editors.—In reply to your correspondent, who requests information respecting the old Presbyterian Chapel at Salisbury, I may mention that it has passed out of the hands of the Unitarians about half a century. His correspondent is in error in saying "that the last trustee died without appointing a successor." I have heard my friend the late Rev. Russell Scott, of Portsmouth, state that the last trustee, being timid and doubtful whether he could legally retain the chapel for Unitarian worship after the decision by Lord Eldon against the Unitarians, in the case of the Presbyterian Chapel at Wolverhampton, made over the Salisbury Chapel and its comfortable parsonage house to the Methodists. It was the uncertainty generated by the Wolverhampton case and other similar ones encouraging a crusade against Unitarian chapel property, which ultimately, in 1844, led to the enactment of the Dissenters' Chapels Bill. But this same chapels bill which now protects our property from further aggression, prevented all possibility of regaining the Salisbury Presbyterian Chapel from its present occupants, although they have not the slightest hereditary or doctrinal claim to its possession. I have several times visited the spot, and have cast "longing and lingering looks" at the venerable place of worship. It is now denuded of its pews, and converted into an extensive school-room—the Methodists holding their religious services elsewhere. The loss of this chapel, from the want of energetic effort in time past, should be a lesson to us in time present. I must say that, according to my views, the retention of such places of worship, even where the congregation is small, and perhaps poor, both involves high principle in the remaining few, and is of vast importance to the promulgation of true religion. It is oftentimes the influence of such bands of worshippers, albeit small, which liberalises the religious tone of the towns in which they live. And whilst we are labouring to establish new Unitarian churches, it is glaring inconsistency to give up any ground on which that seed which we regard "as the truth as it is in Jesus" is sown. It is just possible that the ritualistic Bishop of Salisbury—the prosecutor of Dr. Williams for heresy—might not have been quite so ritualistic, and quite so ready to persecute

a liberal brother clergyman, had he been subjected to the modifying influence of a wholesome public opinion, resulting from the preaching of enlightened and truly Christian doctrine in the old Presbyterian Chapel in the city of Salisbury.—Yours respectfully,
EDMUND KELL.

Southampton, March 23rd, 1868.

[ADVT.]

THE NEW CHAPEL AT ACCRINGTON.

To the Editors.—The announcement made at the Mission meeting at Heywood, that the building of the chapel at Accrington must come to a standstill if funds were not provided to meet the payments as they fall due, has excited so much interest that the means have been found to prevent this disaster, and the chapel is almost completed. At the same time there is yet more than £100 wanted before all expenses can be defrayed. In the hope that this may be raised before Good Friday, when the chapel is to be opened, I desire to suggest, especially to friends in the East Lancashire district, that much may be done if an effort is made, in each congregation, to collect small subscriptions. I am led to make this suggestion from the excellent result which has followed such a movement in Bury, where many who are comparatively poor, as well as the ladies and younger members of families, the heads of which have already contributed, have rejoiced to have the opportunity offered them of giving to this object. The experience of the zealous friends who have kindly carried out this canvass here leads to the conclusion that, so far from such applications being ill-received, they will be met, almost without exception, with thanks and welcome, as well as rewarded by donations. A similar effort in all the congregations of the district would raise the money we require. It is time that Unitarians ceased to depend principally on the donations of a few rich men and learned the power of many small helps. Not the least resulting benefit will be the increased number of those who will feel they are interested, because they have a share, in our enterprises.

Hoping that many will be found willing to aid in bringing this subscription to a speedy termination, and will thus give due encouragement to our fellow-believers at Accrington, I am, yours truly,
March 25th, 1868. JOHN WRIGHT.

THE COMING WEEK.

Liverpool.—Ordination services on Tuesday next at Roscommon-street, at eleven and three o'clock. Evening recognition meeting at six o'clock.

London: ROSSLYN HILL CHAPEL, HAMPSHIRE.—On Sunday evening, a lecture by the Rev. Dr. Sadler. Subject, "The Apostle Paul."

London: UNITY CHURCH SCHOOLROOMS, ISLINGTON.—On Monday evening, a literary and musical evening.

London.—On Sunday evening, opening of a chapel in Dartmouth Road by the Lay Preachers' Union.

Manchester: MEMORIAL HALL.—On Sunday afternoon, a lecture by the Rev. J. Page Hopps. Subject, "Sowing and Reaping," last words for the season.

Manchester: UPPER BROOK-STREET.—On Sunday evening, a lecture by the Rev. W. H. Herford, B.A., on "Ritualism and the Church."

Penmaenmawr: PENDRYFRYN SCHOOLROOM.—On Sunday, Rev. C. Wickstead, B.A.

Salford: FORD-STREET.—On Sunday evening, a lecture by Mr. Manley, on "The Responsibilities of Youth."

Deaths.

BRINDLE.—On the 21st inst., at Worley, near Wigan, Walter, the infant son of Mr. John Brindle, jun., aged four months.

CALVERT.—On the 24th inst., in his 15th year, John Cawley, second son of Nathaniel Calvert, Churchgate, Stockport.

COTTON.—On the 26th inst., at Gawcott, near Buckingham, Mr. Edward Cotton, formerly of Northampton, in his 77th year.

CLASSON.—On the 16th inst., of bronchitis, George Stokes, youngest and only surviving son of the late John Classon, of Blackhall Place, Dublin, aged 36 years.

SCHOTT.—On the 13th inst., at 3, Trafford Terrace, Old Trafford, Samuel, eldest son of the late John George Schott, Esq., of Manchester, aged 25 years.

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"ENGLISH PRESBYTERIANISM IN BRADFORD." Two Sermons preached in the Old Chapel, Chapel Lane, October 6th, 1867, by the Rev. RICHARD PILCHER, B.A.
Bradford: Michael Nelson, Exchange Square.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley

Villa, 377, Waterloo Road, Chesham Hill, at his printing

offices, No. 3, Cross-street, Parish of Manchester; and Pub-

lished by JOHN PHILLIPS, at 74, Market-street, in said

Parish of Manchester.—London Agent: C. Fox, Paternos-

ter Row.—Friday, March 27, 1868.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 362.

FRIDAY, APRIL 3, 1868.

PRICE 1D.

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GOOD FRIDAY.

NOTICE.—Next week our agents will receive their parcels on Thursday morning, and not on Good Friday. Intelligence, Advertisements, and all orders should be in hand a day earlier than usual, viz., by Tuesday morning.

CHARGE FOR ADVERTISEMENTS.

Ten lines and under	6d. a line.
After the first day	4d. a line.
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Half column	50 per cent.
Whole column	£1. 6s. 6d.
A whole page	£2. 10s. 0d.
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FOREST HILL, LONDON.—The LONDON UNITARIAN LAY PREACHERS' UNION will OPEN a CHAPEL in Dartmouth Road, near the Forest Hill Railway Station, on Sunday Evening, April 5th, at 7 o'clock. Service every Sunday Evening.

MANCHESTER: UPPER BROOK-STREET CHAPEL.

Christianity in the Light of the Present Age. A Course of Sunday Evening LECTURES on the meaning of certain Questions and Quarrels at present rife among Christians, will be delivered in the above Chapel by W. H. HERFORD, minister of the Chapel. April 5th

EAST LANCASHIRE MISSION.—The Rev. R. H. COTTON, late of Rawdon (Baptist) College, will PREACH on Sunday next, in the morning at the Unitarian Chapel, BURY, and in the evening at Bank-street Chapel, BOLTON.

MR. MONCURE D. CONWAY will deliver a DISCOURSE on "The Divine and the Human Spirit" on Sunday Morning, the 5th inst., at South Place Chapel, Finsbury. Service will begin at 11 15.

PRESCOT.—On Sunday afternoon next, the Last of a Course of EIGHT LECTURES will be delivered in Atherton-street Chapel, by the Rev. A. HARDY. Subject: "The True Worshipers."

LITERARY & MUSICAL EVENINGS. UNITARY CHURCH SCHOOLROOMS, Upper-street, Islington. The Seventh of the Series will be held on Monday, April 6th, at half-past seven o'clock. Admission, 1d.; Reserved Seats, 3d.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—In consequence of the second Tuesday in April falling in Easter week, the usual MONTHLY MEETING of the Committee will be held at three o'clock on Tuesday, April 7th, instead of April 14th, at the Association Rooms, 178, Strand, London.

THE ANNUAL CONGREGATIONAL TEA MEETING of the Congregation of the Church of St. Saviour, Southampton, will take place on Good Friday, April 10th. The Rev. E. HIGGINSON, of Swansea, will preach there on the morning of that day, and on Easter Sunday.

OPENING OF THE NEW UNITARIAN CHAPEL, OXFORD-STREET, ACCRINGTON. The above Chapel will be OPENED on Good Friday, April 11th, 1868. The service will be conducted by the Rev. J. K. SMITH, of Newchurch, and the SERMON preached by the Rev. JOHN WRIGHT, B.A., of Bury. Service to commence at three o'clock.

TEA will be provided in the Peel Institution at five o'clock. Tickets 9d. each. In the Evening at six o'clock, a PUBLIC MEETING will be held in the Chapel, the chair to be taken by Alderman ROBERT HEYWOOD, of Bolton. The following gentlemen are expected to take part in the proceedings:—JOHN GRUNDY, Esq., of Summerseat; Revs. JOHN WRIGHT, B.A., of Bury; J. K. SMITH, of Newchurch; JEFFERY WORTHINGTON, of Bolton; LINDSEY TAPLIN, M.A., of Todmorden; and other gentlemen of the district. On Sunday, the 12th of April, 1868, TWO SERMONS will be preached in the above place of worship by the Rev. J. T. WHITEHEAD, of Aldworth, near Bolton. Service to commence in the morning at half-past ten, and in the evening at six o'clock. A selection of Sacred Music will be sung on each occasion by the Choir. A Collection will be made at the close of each service on behalf of the Building Fund.

THE OLD CHAPEL, DUKINFIELD.—On Easter Sunday, April 12, the Rev. P. W. CLAYDEN will preach TWO SERMONS on behalf of the Sunday Schools. Services at 10.30 and 6.30.

ASTLEY.—Sunday-school Sermons, June 14th. Preacher: Rev. J. WRIGHT, B.A., of Bury.

THE PITMAN'S CHAPEL.—The FOUNDATION STONE of the Chapel at Choppington will be laid in the Afternoon of Good Friday, by the Rev. J. C. STREET, of Newcastle-on-Tyne. The Revs. Dr. BEARD, and E. W. HOPKINSON, with neighbouring Ministers and Friends, will take part in the ceremony. A Special Train will leave Newcastle for Choppington at 2 p.m. A TEA PARTY will afterwards be held. The ANNUAL SERMONS of the Church of the Divine Unity, Newcastle, will be preached on Easter Sunday by the Rev. Dr. BEARD. Subjects: Morning, "The Resurrection of Christ;" Evening, "The True Jubilee." Collections in aid of the Church Funds.

WEST RIDING DISTRICT SUNDAY-SCHOOL ASSOCIATION.—The FIRST ANNUAL MEETING of this Association will be held in the Schools attached to the Mill Hill Chapel, Leeds, on Good Friday. TEA will be served at four o'clock. Charge 6d. each person. After which the chair will be taken, at five o'clock, by JOSEPH LUFTON, Esq., of Leeds, when the Annual Report will be read, and the officers for the year 1868-9 appointed. The attendance of all friends of Sunday-school education is earnestly invited.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION. The TWENTY-THIRD ANNUAL MEETING of this Association will be held at

DUKINFIELD, On Good Friday, April 10th. The RELIGIOUS SERVICE will be held in the Old Chapel, and will commence at half-past ten o'clock, when a SERMON will be preached by the Rev. P. W. CLAYDEN, of Nottingham. DINNER will be provided in the School at half-past twelve o'clock. Charge sixpence each person. The BUSINESS MEETING of the Association will be held in the Chapel at two o'clock, when the report will be read. Chair to be taken by the President of the Association, JOHN DENDY, Esq.

Deputations from the London and North Midland Sunday-School Associations will be present. TEA will be provided in the school at four o'clock, at a charge of sixpence each person. The EVENING MEETING will be held at six o'clock, when the chair will be taken by JOHN BROOKS, Esq., and the Rev. BROOKE HERFORD, of Manchester, will introduce the following subject for the consideration of the meeting: "On some Improvements possible in our Sunday Schools as at present constituted." JESSE PILCHER, JOHN REYNOLDS, } Hon. Secs.

A Train will leave the London Road station for Dukinfield (per Manchester, Sheffield, and Lincolnshire Railway Company) at 9 10 a.m.

NORTH MIDLAND SUNDAY-SCHOOL ASSOCIATION.

The TWENTY-FIRST ANNUAL MEETING of this Association will be held at the Friar Gate Chapel, Derby, on Tuesday, April 14th, 1868. The Business Meeting will commence at two o'clock prompt. Chair to be taken by the president of the Association, GREGORY SHORE, Esq. Deputations from the London and the Manchester District Associations will be present. TEA will be provided in the Schoolroom at half-past four. Charge 6d. each. The EVENING MEETING will be held at half-past five, when the Rev. F. BISHOP will read a paper on "The Aim and Object of the Sunday School." H. RILEY, Hon. Sec.

UNITARIAN CHURCH EXTENSION.

AN IRON MISSION CHURCH FOR OSSETT, where Unitarians have been deprived of their Preaching Room without being able to procure another in the place. Subscriptions acknowledged

THE NEW CHAPEL AT ACCRINGTON.

This Chapel will be OPENED on Good Friday, and Contributions are earnestly solicited, to make up the amount of £20, which is still needed. Already advertised

FREE CHRISTIAN CHURCH AND SUNDAY SCHOOL.

Whitfield-street, Ardwick. A BAZAAR, for the Sale of Useful and Ornamental Articles, will be held in the Memorial Hall, Albert Square, Manchester, on Thursday, Friday, and Saturday, the 16th, 17th, and 18th inst., the Rev. W.M. GASKELL, M.A., having kindly consented to open it. A Choice Selection of Music, both vocal and instrumental, will be given at intervals each day. The decorative arrangements have been placed under the skilful direction of Mr. TYKER, who will also introduce his company of imitatable Marionettes. The Bazaar will be opened on Thursday the 16th, at eleven o'clock a.m., and on each of the two following days at one o'clock p.m. Tickets: For the three Days, 3s.; First Day, 2s. 6d. (after four o'clock, 1s.); Second Day, 1s. (after four o'clock, 6d.); Third Day, 6d.; children from six to twelve years of age half price; Mr. be had from Mr. Jones, Memorial Hall, Albert Square. Mr. Phillips, Herald office, Market-street. Mr. Vickers, Chapel-keeper, Cross-street. Mr. Armstrong, St. Ann's Passage. Messrs. Johnson and Rawson, Market-street. Rev. Daniel Berry, Mossley. Mr. Samuel Newby, Mossley. Or from the Committee.

Donations in work or money are earnestly solicited, and will be thankfully received by the above named, or by the Secretaries: D. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries. D. BAXTER, 35, Everton Road, Ardwick, } (On behalf of the Ladies' Committee) Mrs. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries. Miss JONES, 160, Hyde Road, Ardwick, } Or by Mr. JOHN ARMSTRONG, hosier, &c., St. Ann's Passage. Friends contributing goods are urgently requested to send their parcels by Tuesday, the 14th inst. ADDITIONAL CONTRIBUTIONS. James Seaton, Esq., Rumbold-street

Mr. H. Coffey, High-street, Manchester. Mrs. Wm. Worsnip, Hulme, ditto. Miss Alcock, Nelson-street, ditto. Samuel Sharpe, Esq., London. Miss Swanwick, ditto. Rev. J. R. Beard, D.D., Altrincham. Mrs. Bourne, Prestwick. Mrs. Barrow, Ardwick. Miss Waterhouse, Mossley. Miss Alice Wrigley, ditto. Mrs. Robinson, ditto. Mrs. Morrell, ditto.

OPENING OF THE HASTINGS UNITARIAN CHRISTIAN CHURCH.

The Building Committee have pleasure in announcing that the OPENING SERVICES will take place on Wednesday, May 6th, and that the Rev. R. B. ASPLAND, M.A., has kindly consented to preach the opening Sermon. The Committee trust that as many friends as can make it convenient will be with them on this occasion. The amount already subscribed is £343. 1s. 6d., leaving a balance of about £250 to be raised. The Committee urgently solicit donations towards this amount as they are very desirous of freeing the building from debt before the trust deed is completed, and the building handed over to the Trustees. Amount previously acknowledged

MANCHESTER DOMESTIC MISSIONS

—ROCHDALE ROAD CHAPEL.

In the late severe storms the wall of an adjoining manufactory, which had been left standing after a fire, was blown down, and in its fall destroyed the outbuildings, heating apparatus, &c., of the Rochdale Road Chapel. The Committee are obliged to ask for help towards Rebuilding the premises destroyed; and as the Schools have for some time past been in Want of Proper Class Rooms, avail themselves of this opportunity of erecting them on the ground where the former offices stood, and where the needful accommodation can be obtained for about £100. The street which runs behind the Chapel has to be paved, and this will require an outlay of £30. Nearly £150, therefore, is needed, towards which it is intended to devote the £40 which was given so generously by the Strangeways Sewing School, and also £10 contributed by Mr. Barry, the owner of the adjoining manufactory. £10 will, therefore, have to be raised by voluntary gifts, and the Committee trust that the liberal donations of the supporters of the truly Christian work of the Missions will speedily provide the Funds required.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 26, George-street; Rev. W. GASKELL, Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

Subscriptions already received. Mr. R. D. Darbishire, B.A. £3 0 0 Mrs. Grant

WHAT THE CHURCHES ARE DOING.

In presenting a petition on the subject of opening the Universities to dissenters, the Bishop of London argued in favour of the compromise which he suggested viz. that all religious tests should be abolished as qualifying for admission to the Senate of Cambridge or the Senate of Oxford or for professorships, but that the universities should retain the right of electing Fellows and students. Such a plan would not only not satisfy the dissenters, and, as an *Anti-Corn-Law* says, "it is a very unpleasant interpretation. It comes to our assistance to this measure will agree to give up everything to Dissenters, except the loaves and fishes. They renounce any attempt at distinctive religious teaching; they will show Roman Catholics and Wesleyans, and Jews, Turks, Catholics, and infidels of every shade to fill the universities as scholars, and win the honours of the place; only, they shall not gain a share of the highest pecuniary rewards nor have a voice in the Government."

At a Roman Catholic "laymen's anti-church meeting," in Limerick, Lord Dunraven presiding, a resolution was passed affirming that, while the ecclesiastical revenues of England are appropriated by the national will to the spiritual wants of the majority of the English people, those of Ireland, against the national will, are appropriated to the spiritual wants of less than one-eighth of the Irish people, and that such appropriation is inconsistent with the first principles of justice.

We are glad to learn that it is contemplated to publish, by subscription, the hitherto unpublished poems of Charles Wesley, which appear to be numerous.

Sir Robt. Phillimore gave judgment on Saturday in the two great ritual cases. His decision is, that mixing water with the wine at the Eucharist, elevation of the elements, and censuring of persons and things during the celebration, are illegal; but he conceded to the ritualists the great privilege of having lighted candles on the communion table, and thinks that "excessive kneeling" is a matter which may be left to the discretion of the ordinary. It seems hardly likely that Mr. Mackonochie and his friends will rest satisfied with this decision, but will appeal to the Judicial Committee of the Privy Council.

On Sunday morning a large congregation assembled at St. Albans, curious no doubt to see what effect the decisions of the Dean of Arches would have on the services of the day. At eleven o'clock there was a "high celebration," two large candles on the altar being lighted. The Rev. A. H. Mackonochie entered accompanied by two other priests, all three being arrayed in gorgeously embroidered purple vestments, and knelt in front of the altar. In a moment the censer was swung by an acolyte, and a cloud of incense hid the kneeling priests from the view of the congregation. On the reading of the Gospel the officiating priest was incensed, and during the consecration prayer the cloud of incense was so dense that it was impossible for any one in the body of the church to say whether the elements were elevated after consecration or not. As the incense cleared away the whole congregation knelt, and before the communion was proceeded with sang "O Lamb of God, that takest away the sins of the world, have mercy upon us." The sermon was preached by the Rev. Arthur Henry Stanton, M.A., of Trinity College, Oxford.

During the short time which Church-rates have still to exist, it behoves Dissenters to be on their guard, or they may be saddled with the imposition for years to come, as the case of Whitechurch, in Hampshire, shows. This is a country town with a population a little under two thousand, of which the Dissenters form a majority. In 1863, Church-rates were abolished, and the Nonconformists supposed they would never have to pay anything of the kind again. On Valentine's Day, however, last year, a vestry meeting was called, which only 18 of the parishioners attended, and, the leading Dissenters being absent, a resolution was passed, by 13 against 5, that the sum of £2,000 should be borrowed on the security of the rates, and devoted to rebuilding the parish church, 4 per cent. interest to be paid, and the repayment of the principal to extend over 20 years. All parties were indignant, and the thirteen, who acted mainly under the influence of the lay-rector, were denounced; but strong in the power of the law, they have summoned several of those who have refused to pay; and the recusants, doubting the legality of the

laws, have employed Mr. Bennett, of London, to defend them before the magistrates.

The issue raised in Mr. Gladstone's resolutions is so completely the question of the day, that our readers can need no information from us respecting the debates in the House of Commons upon it. Several important meetings on the subject have been held in the large towns, at which, we are glad to see, some of our friends have taken a leading part. In Liverpool, for instance, an influential meeting of the Liberal Association was held, under the presidency of Mr. S. G. Rathbone, who, in a powerful speech, completely disposed of the allegation that the maintenance of the Irish Church is favourable to the spread of Protestant truth, and pointedly shewed the absurdity of supposing that the majority of a nation could be converted to a particular form of faith by being made to pay for it before they were convinced that it was true, and strongly condemned the policy of a Government which held out a premium to rebellion by refusing to grant to reason and justice concessions which it seemed disposed to yield to clamour and disaffection. Speech after speech followed in the same tone; and these were appropriately brought to a close by an able and convincing one from Lieut.-Colonel Trimble, who, in answer to the charge that in disendowing the Irish Church robbery would be committed, went into the history of its establishment, showing that tithes were instituted when Catholicism was in the ascendancy, that the greater part of the property from which the Irish Church now derives its revenues was originally granted by Catholics for the advantage of their own communion, and that the State had, time after time, exercised the right to deal with these ecclesiastical temporalities, and finally convicted the Irish Church of having grossly neglected the educational and religious work it was designed to accomplish.

M. Athanase Coquerel and two other Protestant clergymen, of Paris, belonging to the liberal minority of the Presbyterian Council, who were proscribed by the orthodox majority, have been specially authorised by the Minister of the Interior to conduct religious services.

Vienna was illuminated, and there were great popular rejoicings, on the Upper House of the Reichsrath affirming, by a majority of more than two to one, the Bill declaring that marriages by civil contract are valid before the law, without the addition of any religious ceremony. This will greatly lessen the power of the priests; and it seems probable that the efforts which they are making to retain their old influence over the public schools will likewise be unsuccessful.

From several other bills standing in the way, the second reading of the University Tests Bill has had to be postponed till the 18th of May. At a special congregation at Cambridge, the university seal was ordered to be affixed to petitions against the measure by 116 votes to 61; but the Chancellor and Vice-Chancellor support it, and a petition has been presented in its favour from 32 Fellows of Trinity College, headed by the veteran, Professor Sedgwick. A telling answer has also been given to the Oxford graduates who addressed the Primate by four Baptist graduates of Cambridge, who inform his grace that at that university "the number of Nonconformists has been steadily increasing for the last twelve years, and has comprised two senior wranglers, one second, one fifth, one seventh, two other wranglers, two first-class classics, ten senior optimes, and one senior in the natural science tripos. The Nonconformists who have won honours and those who have not have been well known among us, and we do not hesitate to assert that in moral and religious excellence they have been far above the average. Had the whole university been like them, it would have presented a scene of purity and piety such as neither Oxford nor Cambridge has yet approached."

Dr. Robert Knox, of Belfast, in a pamphlet just published, maintains that his brother Presbyterians had better give up the *Regium Donum* altogether than accept any endowment in common with Roman Catholic priests. We can hardly agree with him that this would be "one of the grandest utterances of conscience in the history of Christendom," when we bear in mind what has been recently shewn, that a contribution of a halfpenny a week from every communicant throughout the Irish Presbyterian denomination would amount to more than the whole *Regium Donum*.

The governor of the prison in Cashel writes to Mr. James Haughton, of Dublin, giving a most

favourable account of Tipperary, which once so turbulent is now one of the most orderly counties in Ireland. This Mr. Haughton, in a letter to the *Dublin Freeman*, ascribes to the influence exercised by Dr. Leahy, the Roman Catholic Bishop, in his diocese. He says:

"Several years ago this good bishop established what he calls a Sunday liquor law, whereby all the Catholic publicans were called upon to close their places of business on the Sunday. This law or regulation of the Church has been well observed, and has, I believe, met the entire approval of all the inhabitants of the diocese. The results have been of the gratifying character which you this day commemorate. You do not refer to Dr. Leahy's liquor law in your commentaries on my text; yet I have no doubt it has been the main instrument in producing the results you refer to, and which are so honourable to our country; and I have some evidence which goes far to prove beyond any manner of doubt that it is to his Grace Tipperary owes its immunity from crimes, which once rendered that name a proverb of evil all over Europe."

On Sunday last, funeral sermons were preached in Old Greyfriars' Church, Edinburgh, on the death of Dr. Lee, by the Rev. Principal Tulloch, of St. Andrews, and the Rev. R. Wallace, of Trinity College Church. The former, after some general thoughts appropriate to the occasion and the loss which the congregation had sustained, referred to the changes which had occurred during Dr. Lee's ministry of thirty-five years in connection with it, and the leading part which he had taken in them. His mind and character eminently fitted him for exercising influence, and whatever diversity of opinion there might be as to his course of action in any particular case, there could be no doubt as to the public spirit which animated him, and the independence with which he formed and carried out his own conclusions. Society is not sufficiently grateful to such men, for it dislikes disturbance; but still, when such men die, they are missed more than other men. The preacher then dwelt on Dr. Lee's character as known more immediately to his own people, who had learned to appreciate not only his manliness, but his true-hearted tenderness; not only his vigorous powers of understanding, but the unaffected kindness, friendliness, and sympathy that inspired him; and touched in a feeling manner on the bereavements which in his home circle he had had to endure. He would have been glad to rest, but did not think it right to shrink from what he considered his duty; for no heart ever beat more warmly for the Church than his did; no one ever served it with a more loyal zeal, according to his own sense of loyalty and zeal.

WHAT IS SAYING ON CHURCH MATTERS.

In answer to the argument that, if Dissenters became part of the governing bodies of the Universities, they would introduce religious controversies among the Fellows, a correspondent of the *Pall Mall* says:

"I wish that the innocent gentlemen who adduce this argument could be present occasionally in an Oxford common room, and take up the cudgels for Dr. Pusey or Professor Jowett. It is true that gentlemen at Oxford or Cambridge don't argue much about the differences which divide the Particular Baptists from the Independents. But there is no creed which divides educated men which is not eagerly canvassed, and, I may add, both defended and attacked at the universities. True, there has been no controversy that I know of between Mr. Spurgeon and Mr. Liddon, which perhaps may be owing to their having been kept apart, though it is possible, too, that they would like each other much better if they were brought into contact. But, if I ask where Roman Catholics find their ablest supporters, I should be told of men who have learnt their lesson at Oxford; and if I ask who are the prophets of Comte in this country, I should be referred to the fellows of a certain Oxford college, who have published the most elaborate defence of the Positive creed. Between those extremes there is room enough for any reasonable man in want of a persuasion. Why, sir, Oxford is the very focus and centre of religious controversies in England."

At a rural-decanal chapter, the Bishop of Lichfield said, some persons supposed he was anxious for a separation of Church and State, but this was quite a mistake. He would be a madman to wish anything of the kind, but for the last twenty-six years he had been living in perfect equanimity in a country where there was no State Church, and therefore he regarded the subject from a point of view different from that occupied by those who regarded the separation of Church and State as one of the

greatest evils which could befall mankind. He could not look upon it in that light. He would have all Churchmen look the subject fairly in the face. They were told that in Ireland for every Protestant there were seven Roman Catholics. It was said that Dissenters were a majority in Wales, and there were those who did not hesitate to affirm the same thing of England. When people began to count heads in this way, with the view to ascertain the right of the Church of England to establishment by law, he submitted that it was not desirable to drive out of the Church by wholesale those who were willing to remain if they were allowed the same latitude and toleration as was claimed by those who opposed them. This latter remark was evoked by an appeal made to the Bishop by two or three clergymen that his lordship should put down ritualism with a strong hand.

Dr. Vaughan, the Vicar of Doncaster, in addressing a meeting there on Church matters, said, in these times everything was called by fine names. If you wanted to get a few Christian women together to do God's work, you must needs call them a "sisterhood," dress them up in most hideous costumes, and make them perfect frights. These sisterhoods were called by the names of abstract figures, and went about doing God's work in what he ventured to call a semi-Popish way. He disliked this; and was pleased to think we had numbers of Christian women who did God's work without any distinctive or peculiar costume, and without what he ventured to call any Protestant mummery.

Martin Farquhar Tupper is contributing ballads "for the times" to the *Record's* satellite, *The Rock*. His Protestantism may be excellent, but his poetry will hardly recommend it. Here is a taste of its quality:

"For I come from the stock of confessors myself,
Of a Protestant house, before Luther was born,
Who were martyrs from power, from place, and from self,
For religion, from homes in old Germany torn;
And near the dark days when old Latimer bled,
My fathers escaped to their Sarnian home,
Or further away to America fled,
To hide from the rage of idolatrous Rome."

In addressing a meeting of Mr. Spurgeon's College the other evening, the Rev. T. Binney advised the students not to try to be mere imitators of their president. He said he knew that the young men at Bristol imitated Robert Hall, and one day Mr. Hall spoke of one who so closely followed him, that he even imitated the pain in his back. He (Mr. Binney) heard of a young man, who preached for a certain congregation, and who satisfied them, but he made so many pauses in his preaching that the people kindly remonstrated with him on the subject. "Don't you like them," said he, "why they are the great secret of Mr. Binney's popularity." The worst was, such persons generally imitated those matters which they should never copy.

On the question which is exciting much attention in the intellectual world of Scotland, Who shall succeed Dr. Lee in the chair of Biblical Criticism in Edinburgh? the *Pall Mall* observes:

"The principles on which the choice ought to be made are few and simple. The professor should be a man of sound learning in the ancient languages and theology, and well acquainted with the latest views of the biblical critics of the continent and England; learned, in fact, not in Latin and Greek only, but in French and German. He should be likewise a liberal-minded candid scholar, who, when it comes to be a question between the favourite views of his church and truth, will give truth the preference. Hitherto in Scotland—though not in Scotland only—men have inquired after a candidate's orthodoxy first, and then after his attainments and his disposition to embrace the results of research. But it would be useless, as well as mischievous, to follow such precedents in the case before us. A half-instructed bigot or mere popular preacher of shallow erudition in Dr. Lee's chair would not strengthen the Church at all. He would weaken it, and that at a time when it behoves all its friends and members to be exceedingly circumspect."

Of the six candidates at present in the field, our contemporary says, anybody who knows the country, knows when he glances at them that half at least do not at all fulfil the conditions thus laid down.

Remarking on the "religious difficulty" which the Duke of Marlborough, in bringing forward the Government scheme of education, made one of his objections to the system of rating, the same paper says:

"If the parents and the laity cared enough about education to take the matter into their own hands as they ought to do, they would find that this difficulty was a mere bugbear. As long as they choose to be supine, and to leave the whole subject in the hands of the clergy and of clerically-minded laymen, they must be content to see it magnified into an impossibility. It is perhaps hard to blame the clergy for insisting upon it when they alone put their shoulders to the wheel, and really do procure by far the greater part of the popular education which actually does exist, but it is impossible not to feel that the position of the laity in respect to this subject is more or less contemptible. They leave the clergy to do the work and take the trouble, and in consideration of their doing so permit them to turn what ought to be regarded as a matter of general public convenience into a sectarian question."

We take this from the *Pall Mall*:

"A newspaper, 'religious,' that is, Evangelical, according to the Shaftesbury pattern, contains the following advertisement: 'Wanted, by a thorough, earnest, converted Christian young preacher, a situation as laymen or missionary. Willing to spread the truth through the blood of the Lamb as in Jesus, as it is so much needed in these dark ages of Ritualism and Popery. Can preach extempore, and draw sinners to the foot of the cross through the blood of Christ.—Address, M.A., Hackney.' It is difficult—and luckily not necessary when we are addressing decent people—to comment on such an announcement. No touting juggler, advertising his feats through the *Era*, could beat the last two lines."

In noticing the distribution of circulars by Mr. Hope Johnstone, seeking to pledge the clergy and others to a condemnation of Dr. Colenso, the same paper says:

"The grounds on which these signatures are asked are as disgraceful as any which have ever been avowed by the narrowest trade unions. Men and women who may know nothing of the Bishop of Natal but his name are called upon to pronounce him an apostate from Christianity, not merely on the charges urged against him at the sham trial in Capetown, but on a charge for which he has been neither accused nor tried even before any self-styled spiritual tribunal. To denounce him for asserting that large portions of the Bible are not the Word of God may be only to condemn him that which a secular tribunal has declared to be no offence in any clergyman of the Church of England; but to stigmatise him for denying that Jesus Christ is the proper object of Christian worship is to make punishment precede both trial and accusation. This method of hanging first and trying afterwards is, according to Mr. Hope Johnstone and his party, indispensably necessary if the growth of scepticism and infidelity is to be kept in check. In other words, an act of palpable injustice is needed to make Englishmen believe in theological dogmas, or yield to the claims of a sacerdotal order. The inference that scepticism and infidelity must be nearer to the truth than orthodoxy, is as naturally suggested by this proposition as by the recent confession of the Oxford memorialists that the Christianity of the university can be upheld only by insisting on subscription to the Thirty-nine Articles."

A memorial on the Natal question to be presented to the Archbishop of Canterbury and Bishops in Convocation, signed by Dr. Pusey, Mr. Liddon, and others, while fully recognising the grave legal difficulties involved in it, states that they are of opinion that in a case so momentous, affecting the whole Christian faith and the truth of the Holy Scriptures, the Church of England, as a branch of the Holy Catholic Church, is bound to act as a spiritual body having spiritual relations with the Church of South Africa. They are convinced that a most grievous scandal and the appearance, at least, of indifference to heresy of the deadliest character will be justly charged against the Church of England, unless there be without further delay on the part of the English Church, as there has been on that of the sister Church of the United States in America, some authoritative act which may free it from the least shadow of such an imputation. The memorialists therefore pray that at their next meeting (in April) their lordships, together with the Lower House of Convocation, will agree in a declaration that the Church of England, as a spiritual body, can no longer hold communion with one who has so grievously departed from the faith.

In reference to this memorial, a correspondent of the *Guardian* writes:

"If the Bishops affirm the validity of Dr. Colenso's deposition and excommunication, these memorials will surely be superfluous; should they unhappily come to a different conclusion, those who sign must either eat their words, or find themselves by their own act placed in opposition to their bishops."

In an article on Dean Stanley's Address on the Connection of Church and State, the *English Inde-*

pendent points out the change which has taken place in the arguments employed in defence of Church Establishments. It says:

"Two hundred years ago statesmen held that the Church ought to be established and endowed because it taught the truth, the whole truth, and nothing but the truth on things divine, and because it was the duty of the Government to 'take order' that truth should be taught to the population. Now, it is held by Mr. Disraeli that religion ought to be established chiefly that it may influence the Government; by Sir G. C. Lewis that the State is no judge of doctrines, and cannot either be taught religion or teach it; and by the Dean of Westminster that the only possible defence of an Established Church must be based on an enlargement of its doctrinal area, until it comprehends the dogmas and vagaries of almost everybody in the kingdom. Strange that the same institution can be defended in successive generations, and even in the same age, by arguments so diametrically opposite to each other. One wonders sometimes what would be left to the Church of England if you could take away its visible edifices and secular advantages; and weak, What is the essence of that Church which, apart from these advantages, draws to itself such contradictory devotion? One can understand the Dean of Westminster's eloquent but most fanciful lament over the prospect of the sale of his abbey to the highest bidder, but it is not easy to understand the springs of attachment to a church which is specially defended on the ground that it can be shown to have no definite doctrines, no 'godly discipline,' and no special moral complexion whatsoever, except a likeness to the 'don't care' character of *Annaeus Gallio*. How such a church is to teach religion or morality to either Queen, Lords, or Commons, it is difficult indeed to perceive."

The *Weekly Review* says:

"It is a curious coincidence that Mr. Disraeli and Mr. Gladstone were both in their early years brought up under Unitarian auspices. The present Prime Minister was educated by the Rev. E. Cogan, Unitarian Minister at Walthamstow. The father of Mr. Gladstone was a Unitarian, and a member of the Rev. Mr. Yates's congregation at Liverpool, by whom the present leader of the Opposition was baptised. Another curious coincidence of a like nature is, that the late Bishop of London, Dr. Blomfield, was baptised in the Unitarian Chapel at Bury St. Edmunds; and the father of the Archbishop of Canterbury was also a Unitarian, and a member of the congregation of Chatham. Lord Brougham was also brought up as a Unitarian, as were the Rev. F. Maurice and Lord Houghton."

On which the *Record* remarks:

"We believe that most, if not all, of the above statements are correct, excepting that as to Lord Brougham's having been 'brought up as a Unitarian,' which is notoriously incorrect. His father, Mr. Brougham, was a well-known sceptic and disciple of David Hume, and after the philosopher's death, in 1776, became the occupant of his house in St. David-street, Edinburgh, in which the ex-chancellor was born in September, 1778. His lordship's mother was the daughter of the Rev. Mr. Syme, the Presbyterian minister of Tallybody and Alloa, and brother-in-law of the famous Principal Robertson, the historian. In his boyhood Lord Brougham regularly attended worship in St. Andrew's Church, George-street, opposite to which was the house to which the family had removed from St. David-street. The minister of St. Andrew's Church, Mr. Moodie, was certainly not a Unitarian, although belonging to 'the moderate' or anti-Evangelical party of the Church of Scotland."

Rarely, we think, has so singular a sermon been preached of late, as one delivered the other Sunday by the Rev. C. H. Crauford, of Old Swinford. After tracing his pedigree and showing how illustrious was his descent, and mentioning that he had been obliged to send his daughters to a distance because a parishioner had had the presumption to make an offer of his hand to one of them, he entered into a long justification of himself for having married his housekeeper, admitting, at which he hoped she would not take offence, that the alliance he had contracted was very like that which King Copethua contracted with the beggar girl. He assured his parishioners that Mrs. Crauford, although of low birth and imperfect education, is kind, loving, and pious, qualities which he infinitely prefers to a smattering of French and Italian, a little playing, a little singing, and a great proficiency in "round dances." Her vocabulary, he admitted, is not that generally in use in polite society, but then, he asked, how many of his congregation themselves habitually disregarded or perverted the use of the letter "h"? He implored them not to be "so brutally deficient in good breeding, so un-Christian like," as to ridicule her for her educational shortcomings; and assured them that in consequence of his infirmities, his studious habits, his numerous avocations, and her domestic nature, the society of Old Swinford would see very little of either of them in future, as they had resolved to devote themselves to the improvement of their minds, to the duties of their station, and to the preparation of their souls for heaven.

REVIEW.

The Life and Works of Gotthold Ephraim Lessing; from the German of Adolf Stahr, translated by E. P. Evans, Ph.D., professor of modern languages and literature in the University of Michigan. Boston, 1866.

LESSING lived at the dawn of an Augustan age in Germany, and helped to usher in the radiance of the coming day of the revival of literature, if he were not indeed rather himself the sun which lighted those who came after him, and gave to them the impetus which cost him, as the pioneer, so much labour and sorrow. He was weighed down with a sense of national degradation, even in his youth, to see how completely his country had sunk her individuality in blind subservience to the French school; and he did what in him lay to rouse her from her lethargy, and give to her people and her literature a new life. Lessing comes before us in the multiform character of a poet, a dramatist, a critic, and a theologian; on all of which he wrote with singular power and originality. Nor is this to be wondered at when we are told of the generations of literary genius from which he sprang. His father and grandfather were both men of letters of no common order; his mother was the daughter of the pastor primarius of Kamenz, to whose place her husband succeeded. "Thus," says his biographer, "Lessing received his inclination for learning as an hereditary gift."

It was a source of deep disappointment to both his parents that he declined the clerical profession; but his ardent love of truth and sincerity forbade his undertaking anything into which he could not enter with his whole heart and soul. Brought up in comparative poverty, owing to his father's large family and small means, he was early taught the lesson of self-denial; and with it that healthy necessity for exertion which led the way to his future fame. He entered the University of Leipsic in 1746, at the age of seventeen, when just twenty years after, at the same age, and on the same day Goethe matriculated, and the world will never know how much the celebrity of the latter was reflected from his illustrious predecessor. We must pass over the interesting details of his school and college life, simply remarking that at Leipsic his love for the drama was first developed. Getting into difficulties there, which pursued him to Wittemburg, where he had entered as a student in 1748, he went to Berlin, and became editor of a newspaper, with a view to paying his Leipsic debts; he employed himself also in translating. But his love for the theatre and dramatic writing overmastered every other pursuit, and he entered with avidity into his scheme of reforming the German stage. His object was to make it subservient to the moral culture of the people, averring that "even the sublimest philosophical and religious truths are capable of impressive representation through the drama."

This undertaking brought out his wonderful powers as a critic, and, young as he was, he did not shrink from the task of exposing the sophisms and inconsistencies of the popular writers of the day, Rousseau among the number. After a three years' sojourn at Berlin, Lessing resolved to leave it for a time and return to Wittemburg, in order to give another direction to his studies. He was now only twenty-three, when he began to examine with an acumen beyond his years the different modes of religious thought, and to mark out for himself an independent course. At Berlin he made the acquaintance of all the distinguished men of that city. In 1760 he obtained a Government appointment at Breslau, during a war with Austria, in which he was thrown into an entirely new phase of life, which he would not have chosen but for his poverty. But even scenes of war did not stifle or curb his genius, for it was during his apparently wasted time as an *attaché* of the army that he wrote his "Laoköon" and "Minna von Barnhelm." His next call was to Hamburg, in 1767, where he carried out his favourite project of resuscitating and improving the drama of his country. "No one of his aims," remarks the historian of the German Theatre, Devrient, "did he pursue with such devoted persistency, and nothing did he make so completely his life-mission as the untiring endeavour to revive, thoroughly and independently, the national stage." He shared the fate of all reformers in detraction, jealousy, and misrepresentation, under which a less noble mind would have sunk. He enjoyed one triumph, however. By his just and truthful criticisms of the

dramas of Voltaire, "he directed so powerful a blow against the æsthetical authority of *la grande nation* and its gifted representative, that he put an end to its influence in Germany for ever."

A controversy with Klotz about this time brought out his "Antiquarian Letters," in which the ancients have their share of his thoughtful and searching criticism, and by which he distanced his adversary through his superior discrimination.

At the age of forty his poverty compelled him to accept the office of librarian to Prince Charles William of Brunswick at Wolfenbüttel, where he spent the most eventful years of his life. In accepting this post, forced upon him by necessity, he felt that he had relinquished his freedom for a miserable pittance. His patron was eager to secure in his suite the greatest writer of Germany, at the smallest possible expense.

It was about this period, too, that for the first time in his life a deep and devoted attachment took possession of him; the lady was a widow. Eva König was a woman of rare qualities, both of head and heart, and when we say that she appreciated and returned the love of such a man, we have said enough. Owing to the scanty means of poor Lessing, whose circumstances were made even more difficult by the frequent demands of his family upon his purse, and the involved condition of the widow and her four children, they had even yet to wait seven long years before their union, which took place on October 8th, 1776. During this weary period of suspense, he completed his celebrated tragedy of *Emelia Galotti*. Goethe was nineteen, and a student at Leipsic, when Lessing was writing his *Dramaturgy* at Hamburg; and the former, in his autobiography, thus alludes to a neglected opportunity of becoming acquainted with Lessing:

"Lessing arrived at a time when our heads were full of I know not what; we did not choose to seek his society, but rather avoided the places where he came. . . . This short-lived folly, which, however, is nothing rare in arrogant and whimsical youth, was in the sequel its own punishment, since I have never seen with my eyes this great man, whom I esteem in the highest degree."

We meet Lessing at this period as a philosopher. He was the prophet of that system which was afterwards elaborated by Kant. His criticism of the respective schools of Leibnitz and Spinoza fully establishes his claim to the philosophic brotherhood.

The study of theology occupied more particularly the latter part of his early life, though he was never wholly indifferent to the subject, having taken an interest in religious inquiry even in his early life. Thus the transition will not appear so inharmonious with his previous studies as otherwise it might do. He had never joined the philosophic scoffers of his day, but, on the contrary, had the deepest reverence for religion; he determined only that he would not take the commonly received opinions on trust, but would examine for himself. He hated intolerance, and was particularly hard on the clergy. His religious drama of "Nathan the Wise" contains a lesson from which all professing Christians might profit. His views of the Divine plan for the gradual development of man's moral nature he sets forth in his "Education of the Human Race," in which work he fully recognises the special hand of God in the Old and New Dispensations.

In his theological studies he met with the celebrated "Fragments," which he sought and obtained permission to publish, giving at the same time his own views on the subject matter of the papers. The author of the "Fragments" was Herman Samuel Reimarus, professor of Oriental languages in the Hamburg Academi cal Gymnasium, and bore the title of "An Apology for the National Worshipers of God." Lessing's motive for publishing them was to rouse the torpid spirit of his time into fresh interest towards religious subjects. In the words of his biographer:

"The purpose which induced Lessing to publish the 'Fragments' was fulfilled. The effect was wonderful. Since the period of the Reformation, no theological controversy had excited such universal interest as that which now arose from the discussion of the foundations of Christianity, weakened by the 'Fragments,' and which was poured forth in a deluge of polemical writings of all kinds. The indignation against the disturber of the sluggish peace in which the theology of all parties had hitherto rocked itself was without measure. Like the great Prussian king his contemporary, Lessing stood alone in the warfare—a single man against a world in arms—only with this difference, that he was never defeated, but always conqueror. This conflict continued for little more than one year; for nearly all that Lessing won for

theology, or sowed as 'fruitful seed for after centuries, lies within the single year 1778. But the issue was decisive for the cause of intellectual freedom in all subsequent times."

Sceptical writers, anxious to augment the number of learned men on their side, have asserted that the "Fragments" contain Lessing's own opinions, but we have the testimony of his biographer to the contrary:

"Lessing assumed a different attitude to the contents of the 'Fragments' themselves, and to the inferences which the author thought himself justified in drawing from his demonstrations."

We see him sometimes "apparently taking part in favour of pious orthodoxy, whose consistency he knew how to esteem, and preferred by far to the contemptible mongrelism of the so-called enlightened theology of his day."

"If the author of the 'Fragments' thought to be able to make the divine claims of the Old Testament depend upon the perfection of its contents, Lessing, on the contrary, made the assertion that this conclusion was incorrect, and that the Divine origin of a book could no more be formed by the perfection of the doctrines contained in it, than refuted by their imperfection. For this very imperfection may be desired by God, and ordered by Him, because it corresponds to the condition of human culture, and belongs to God's plan of education."

This idea he elaborates in his "Education of the Human Race." In less than 14 months after, poor Lessing had gained the treasure for which he had so long waited; he had to resign it: he lost his wife and his child together! And "with his own death-stroke in his heart—a dying gladiator—he carried on his last great battle for freedom."

Of "Nathan the Wise," his last work but one, his biographer says that none of Lessing's friends "had supposed it possible that the promised religious poem should be so free from all direct hostility and polemics, should breathe so entirely the tranquillity of a mind in unison with itself and the world; that a work of the purest gentleness, of the most religious tendency, a poem of perfect peace, should proceed from the mental armoury of a man who had waged with the keenest intellectual weapons a life-long battle of humanity and freedom against the barbarism of intolerance and servitude, and who, before his head sank down weary through victory, left in this poem an eternally precious bequest to his nation and to mankind."

We close this notice over which we have lingered, in words which none but a true-loving memorialist could muster:

"We are all familiar with Goethe's saying, 'Lessing wished to abnegate the title of a genius, but his enduring works testify against himself.' The critical spirit of this race (the German), penetrating into all depths—where does it find more complete expression than in the man whom the historian of the proudest people of the earth called, 'without doubt, the greatest critic in Europe?' The calm greatness, the noble simplicity, which combine manly pride before the thrones of kings with unenvying devotion to all that is good and beautiful; the passionate love of truth, and courage in defending it, to which all sham is an abomination, and no sacrifice too hard for the cause of intellectual freedom; the faithful endurance and unchangeable persistence which are the conditions of all worthy and permanent results—are not all these qualities, in their highest perfection, united and brought to that powerful focus which we call character, in him whom Goethe exclaimed, 'We want a man like Lessing, for where is now such a character?' The champion of genius and its rights, and at the same time the energetic representative of law and order; the most genuine confessor and practitioner of the religion of Christ, and at the same time the keenest investigator of historical Christianity; the most thoroughly German character and writer, and yet the most decided opponent of all narrowness of national patriotism,—uniting the noblest self-consciousness with the most genuine modesty and humility, with thorough grandeur and freedom of thought and action—he stands an eternal pattern to his countrymen, a hero in the realm of the True, the Good, and the Beautiful."

MISTRANSLATIONS IN THE AUTHORISED VERSION.—No. XXVIII.

DANIEL xi. 38. "But in his estate shall he honour the God of forces." More correctly, "the God of the fortress of the sea;" meaning the God of the city Tyre.

Daniel xi. 39. "Thus shall he do in the most strong holds, with a strange god, whom he shall acknowledge and increase with glory." More correctly, "Thus shall he do in the citadels of the fortress of the sea. The people of a foreign god, whom he shall acknowledge, will increase with glory." The fortress of the sea, as in the former case, is Tyre.

Hosea i. 6, 9; ii. 1. The Hebrew names, here given to imaginary sons and daughters, should all

be given in English. Lo-ruhamah is "Not pitied;" Lo-ammi is "Not my people." Ammi is "Ye are my people;" and Ruhamah is "Pitied."

Hosea ii. 16. So in this verse, Ishi should be "My husband," and Baali, "My master."

Hosea iv. 8. "They eat up the sin of my people." More correctly, "They eat up the sin offerings of my people," which ought to have been burnt on the altar.

Hosea v. 11. "He willingly walked after the commandment." More correctly, "after the decree;" meaning the idolatrous decree of King Jeroboam.

Hosea xi. 12. "But Judah yet ruleth with God, and is faithful with the saints." More correctly, "And Judah acted disobediently toward God, even toward the most holy and faithful one."

Hosea xiii. 10. "I will be thy king." More correctly, "Where is now thy king?" meaning Hoshea, who was taken prisoner by the King of Assyria.

Amos iii. 7. "Surely the Lord God will do nothing." More correctly, "the Lord Jehovah." As our translators everywhere write Lord for Jehovah, when they come to the two words both together, they cannot write "the Lord Lord," and so they change it to the Lord God.

Amos iv. 3. "Ye shall cast them into the palace." More correctly, "into the palace-tower," a kind of prison.

Amos v. 24. "Righteousness as a mighty stream." More correctly, "as an unfailing stream," not like a winter torrent which is dry in summer, as so many of the streams in Palestine are.

Amos vi. 14. "From the entering in of Hamath unto the river of the wilderness." More correctly, "From the mountain pass of Hamath to the valley of Arabah," the well known desert valley in the south.

Amos ix. 6. "God hath founded his troop in the earth." More correctly, "his arched vault on the earth."

Micah i. 15. "Yet will I bring an heir unto thee." More correctly, "a dispossessor unto thee." Again, "He shall come unto Adullam the glory of Israel." More correctly, "The glory of Israel shall go to Adullam," to hide there as David did in his distress.

Micah vii. 12. "From Assyria and from the fortified cities, and from the fortress even to the river." More correctly, "From Assyria and from the cities of Egypt, even from Egypt to the river" Euphrates.

Nahum iii. 8. "Art thou better than populous No?" More correctly, "than No-amun," or Egyptian Thebes. The Latin name for the city, Diospolis Magna, is a literal translation of the Coptic No-amun, meaning the great city of Amun.

Zechariah xiii. 5. "For man taught me to keep cattle from my youth." More correctly, "For a man bought me from my youth" to be a bond-servant.

The Unitarian Herald.

FRIDAY, APRIL 3, 1868.

THE PULPIT AND THE PRESS.

THERE is a tendency in the present day to speak of preaching as an institution of the past, the need and utility of which are passing away before the march of intelligence and the superior influence of the press. Preachers and sermons are one of the favourite topics of social grumblers. The "foolishness of preaching" is a favourite text of the satirist; and even in the conversation of middle-class society—the class which still attends public worship—nothing is more common than a flippant tone of criticism and disparagement in regard to the inflictions of the pulpit.

The most favourite explanation of this decreasing respect for the pulpit is that the press is largely taking its place, and doing more efficiently what formerly was the work of the preacher. It cannot for a moment be doubted that the press is doing a vast work, and some part of what was once the province of the pulpit. All the intellectual side of religious culture is

shared by the press. Books, tracts, and newspapers now diffuse information which men once learned from the preacher, and diffuse it far more widely and effectually than he was ever able to do. The pulpit has no longer any monopoly even of moral and religious subjects, but you find topics discussed by the press and reflections given which once would have been thought trenching upon the peculiar province of the ministry. Theology is discussed in books with a fulness and thoroughness beside which any sermons must seem flimsy and incomplete. Even the great foundations which were left for the preaching of special courses of sermons on points of Divinity, such as the BOYLE and HULSEAN lectures, have gradually come to be, in reality, the mere reading from the pulpit of works prepared for the wider audience and the closer study which books attract.

Now all this points to considerable changes in the relative place of the pulpit to the wants and the agencies of the time, but not to its being superseded. Indeed, many of the changes are rather such as to help the true preacher in his work. They clear the ground for him. They enable preaching to be made more interesting and effective. The increase of education, if it takes away the preacher's monopoly of instruction, gives him a far more prepared soil in which to sow his special seed of religious thought. The preacher can now take much more for granted as known by any ordinary congregation than he could fifty years ago. To those who have only authority to fall back upon this may be a hindrance and a difficulty, but to the preacher of a thoughtful and free Christianity, it ought to be a great encouragement. Acquaintance with literature has indeed made men far more critical of the pulpit, and far more expectant from it. The habit of finding every topic of the hour discussed in newspaper articles in a terse, lively, and varied style, makes society intolerant of mere common-place in the pulpit to an extent unknown in the good old times. Yet this is to be regretted only by those who have no living thought to give forth, and whose prosy common-places, however they might be tolerated, were just as useless in the past. The true preacher feels it a great help to him in his work that the press has thus familiarised men with many subjects, and inclined them to a less formal style of expression and illustration.

While, therefore, in what it has done, the press has done more to forward the work of the true minister than to supplant it, the largest and noblest field of influence—that which has always called into play the most truly prophetic power—remains open to the preacher as to no other. There is a power in the living voice of a man thoroughly in earnest, and whose soul is aglow with the impulses of love and prayer, which has been felt in all ages, and to which the human heart is as accessible as ever. Why, even in the lower field of arousing men to an interest in political subjects, or to an active part in public questions and matters still more thoroughly taken up by the press, there is as much scope as ever for men animated by deep convictions on those matters to make them subjects of spoken addresses to their fellow-men. There are probably more political meetings in the present day than ever before. Those who attend them are better informed, and therefore less at the mercy of every fluent agitator or unscrupulous

partisan, but they are not less interested in hearing, face to face, what men who have made these subjects their peculiar study think of them. Nay, some great authors speak of their being *more* craving for talk, even of the wind-bag and stump-oratory kind than ever before, and charge this upon the age as one of its characteristic weaknesses. And certainly if newspaper, pamphlet, and book cannot be the substitute for the living voice on these subjects, still less can they on the subject of religion—the highest, deepest, and most varied subject of human thought. And facts bear this out. Larger numbers congregate week by week to hear the great preachers of the day, than can be got together even occasionally to hear any politician, except a few of the very highest eminence. BRIGHT and COBDEN, during the Anti-Corn Law agitation, drew from time to time assemblies as large as those of the Surrey Tabernacle. But Mr. SPURGEON draws that great concourse of people week by week, and has been doing so for years without any abatement of interest. And no book can appeal to the heart as man can. As a proof of this, see how tame almost all sermons are felt to be when printed, even those which in the delivery have had the most striking and unmistakable impressiveness. Imagine the addresses by which JOHN WESLEY revived the forgotten piety of the common people in the last century; printed and circulated as tracts! As a fact, JOHN WESLEY's sermons read even tame and insipid. There are a few books which do possess a singular power of taking hold of the heart and conscience. We might instance THOMAS à KEMPIS, and "LAW'S Serious Call," and yet it is not all who would feel touched and awakened even by these. Yet every week numbers of sermons are preached infinitely inferior in literary power to LAW's heart-searching appeals, which, yet driven home by the living voice of men who feel what they say, are infinitely more powerful than any book whatever, and that to multitudes whom, even in these enlightened days, the press hardly reaches at all. The pulpit is only one of many influences, and perhaps not the most efficient, for many parts of the wide work of religious culture, especially those belonging to its intellectual side. But it remains, as ever, infinitely the most effective agency for the arousing of personal interest in religion, for the culture of religious feeling, and for pressing home to the heart the truths of the intellect and the dictates of the conscience.

AMERICAN NOTES.

The Ottawa Indians in Kansas, now reduced to less than two hundred, and mostly Baptists, have given more than 20,000 acres of land, as good as any which there is in the State, and worth more than 100,000 dollars, to endow Ottawa University, which if the white people show anything like the same liberality, will be one of the best endowed colleges of the West.

The *Monthly Journal of the American Unitarian Association* has some interesting remarks on the great field of opportunity for Christian service which is presented by the condition of the four millions of coloured people, who are now for the first time accessible to any helpful influences from the North. "As was said by Dr. Ellis at a public meeting, our own denomination is especially bound to effort on behalf of this race, because it is generally acknowledged (by some regarded as a praise, by others as a reproach) that we did more than any other, in proportion to our numbers, to bring on the agitation which resulted in their being now in this condition of independence. It is for us to see that

this is made for them an exalted privilege, not turned into a curse."

"We take peculiar satisfaction in the attitude our people have taken with regard to this work. And we equally rejoice in the generosity with which they have given their money, and in the liberal spirit in which they have ignored the matter of sect and creed. They have known that the thing needed now is to give to the people, just emerged from slavery, the elements of an education and those ideas which are at the basis of moral, intellectual, social, and spiritual elevation; and they know that these are in the main accepted and taught by all Christian believers. In the selection of teachers, therefore, they have inquired, not as to their creed, but only as to their fitness for this work. There are some curious illustrations of the difference in this respect between Unitarians and people of other denominations. Thus the religious society to which we personally belong has supported a teacher for three years (acting through the New England Branch of the Freedmen's Commission). The teacher, chosen because of his peculiar adaptiveness to the work, happens to be a member of a Baptist church. The society supporting her probably never thought or cared whether she was Baptist or Unitarian. But when it was attempted to make this support of teachers a town affair, and to have all religious societies unite in it, every one of the Evangelical churches refused, on the ground that they preferred to work, if at all, through their own denominational channels."

The Rev. Henry Ward Beecher, contrasting the influence over children of the rod and the sugar plum, owns to having been long and grievously in error. He said he tried the rod in governing his children, but uses the sugar plum with his grandchildren.

In a sermon on the Antediluvians, the same preacher, after expressing his belief that the age to which they were stated to have lived was not fabulous, said that, if the first human beings were created at the lowest point, it was not at all inconsistent that they should have been coarse and cumbersome and long-lived. Those men of remote antiquity seemed to have been largely animal and deficient in nerve, which was the substance of moral power. In the beginning the human race had the physical powers most largely developed, and in the text it appeared that they reached an extraordinary age before they had arrived at puberty. They were slow-going, inefficient creatures, and he did not believe Adam was different from them. Adam never did an act worthy of memory. The whole human family began at the bottom, and worked their way up, and were destined to work their way up to a much higher level than at present. Longevity, such as that of old, would be a great misfortune. Death was thought by some to be a misfortune, but it was not. For many reasons it would be unfortunate if people lived in the full possession of their powers to a great age. Suppose men who had scores of millions in their hands were to live five hundred years, nothing would prevent their becoming despots, and a man of fifty would have no chance to cope with them. There were many consolations in the death of men, if the right ones only would die.

Schuyler Colfax stands out in the social life at Washington as an ornament and an example. His weekly receptions have been the favourite resort of a large circle of friends. He is now giving a series of dinner parties, and the correspondent of the *Independent* says: "At these dinners he has initiated the novelty (since the time Gerrit Smith was in Congress) of giving official dinner parties without wine; and I hear that they are the pleasantest of the season. He opened the new year strictly adhering to this rule; for on New Year's Day, though his table was loaded with good things, and his parlours were full of sunshine, there was nothing to drink in them stronger than chocolate and coffee."

We mentioned, a week or two since, that an Episcopal clergyman of New York, Mr. Tyng, had been found guilty of the heinous sin of preaching in a Methodist Chapel, and had appealed from the sentence given against him to a general Convention of his Church. A similar case has arisen in Rhode Island, where the Rev. Mr. Hubbard, a clergyman, had the wickedness to exchange pulpits with a Baptist minister. The Bishop threatens to excommunicate him, but so little conscious does Mr. Hubbard seem to be of his offence that he replies in a very contumacious spirit, saying that he shall not be much concerned if the Bishop carries out his threat, but that, with others like-minded, he will form "a new and more pure branch of the Protestant Episcopal Church."

THE WANDERER—IV.

MR. SPURGEON.

A MAN who can gather several thousand hearers round him weekly for a dozen years is a rarity; and the attractive power which he exerts is a phenomenon whose nature deserves to be inquired into. That I might form my own estimate of this most successful of our preachers, and so make an interesting rhetorical if not theological study, I visited the Metropolitan Tabernacle on the morning of Sunday, March 15th. As it is possible that a fuller knowledge might not justify all the following criticisms, it is only fair to say that this was my sole experience of him. The Tabernacle is within three minutes' walk—involving, by-the-by, the same number of turnings—of the Elephant and Castle Station. It is said to seat 5,000 persons, and afford standing-room for 1,500 more. The pews are furnished with side-flaps, which shut down across the aisles, and provide seats for a large number of spectators, who are included, I presume, in the 1,500. The Sunday services are at 10 45 and 6 30; the practice seems to be to issue, to the congregation and their friends, tickets, the holders of which are admitted by a side entrance. After these more fortunate individuals are safely ensconced, the main doors are opened, and the casual congregation, who by this time will have formed a besieging crowd, are admitted. The interior of the Tabernacle has been often described. It is an oval building, with two galleries, and gas-lamps in close array around their fronts, and it is said by the profane to present a striking resemblance to a music hall. At the end opposite the main entrance is a raised platform with a table, at which various individuals of both sexes (among them a shorthand writer, busily engaged during the sermon) were placed, whether as a choir, or in token of some official position, I know not. Over this platform, and reached by steps from it, is another on which Mr. Spurgeon stands. Both have rails round the front.

Contrary to the general practice, as I believe, of Nonconforming congregations, the service commenced with a prayer instead of a hymn. A hymn followed it. Then Mr. Spurgeon read the lesson (Matthew viii.), prefacing it by explaining the position in which Christ was at the period to which it referred, and accompanying it by running comments after this manner: "*Foxes have holes, and the birds of the air have nests. Birds don't live in their nests, as you are all aware, and the original doesn't say 'nests.' And a certain scribe said: 'Master, I will follow thee whithersoever thou goest.' Aye, young man, hot-headed and foolish, you'll follow him, even to Calvary, at least so you say. And he gave commandment to depart unto the other side. Yes, you see our Lord had an enterprising spirit. That's what his followers want, more readiness to go to the other side. There are some of you who sit here week after week with no result; I wish you would go to the other side, and see what a little street-preaching might do to awake you. I am glad that so many ministers are learning to come out of their chapels and try to preach in lecture-rooms and theatres, in short, to try the other side."*

A hymn followed, and then the second prayer. The fault of Nonconformist prayers is generally said to be that they are essays, "reciting to the Deity, with more or less success, an elaborate list of His attributes, and concluding with one or two petitions."—(*Pall Mall Gazette*.) Mr. Spurgeon's was a rhapsody—I do not use the word in a necessarily condemnatory sense. It was a mixture of prayer, reflection, ejaculation, and exhortation. If the theory of non-liturgical prayer be, that a devout man stands in the pulpit and offers a really extempore address, i.e., that he speaks aloud, and as they come, the various thoughts that would pass through his mind in an act of mental worship, then was Mr. Spurgeon's a correct, and even excellent specimen. Such, I imagine, must have been the prayers of the Puritan ministers. (In the trial for sedition, about 180 years ago, of a minister whose name I have forgotten, one of the witnesses, in describing the service, says, "he prayed his usual time—about three quarters of an hour.") But if the sole difference between liturgical and non-liturgical worship be, that the one is composed for all Sundays in succession, the other only for the particular Sunday; if a non-liturgical prayer be a petition framed to be offered by the minister in the name of his congregation, and to express the wants and feelings which they may all be supposed to have in common, then Mr. Spurgeon's prayer was utterly unsuited to its purpose. His tone in addressing God is that of advice or command, rather than of request: he does not ask for what he wants, but points out to the Deity what, under existing circumstances, Mr. Spurgeon considers it will be best for Him to do. "There is much distress and sadness around us," said he, "in this vast city of ours. Look out"—this in a tone of strict injunction—"look out the very worst cases, O Lord, and relieve them."

The prayer ended, a hymn followed, which he prefaced by asking us to "please to hurry the tune, as it is apt to drag." I may note that no music is employed, and the unassisted singing of so vast an assembly has a most striking effect. After this he gave out his text with a prayer, "that the great Master of assemblies might bless us in our meditations on it." The subject of his discourse was the healing of the centurion's servant. It was—to my

surprise—throughout devoid of that practical advice which I had expected to hear from him, and framed upon an extreme Calvinistic hypothesis—such as I had fancied obsolete, except, perhaps, amongst a few old-world and obscure preachers—of the utter depravity of both man and God. "The earth is waking into spring, the primrose and crocus are appearing; you would never suppose that it could have been so frozen as it was a few weeks since. Yet hard and cold as it was then, it was nothing to those infernal icebergs which you call hearts."

All parts of the service were devoted, almost entirely, to the glorification of our Lord. God was mentioned but seldom, and then but as the Being who was to punish us, or the awful Power whom we dare approach or pray to only when we came "sprinkled with the blood of the only-begotten." Once, towards the close of the sermon, Mr. Spurgeon mentioned Him as "the loving Father," but the epithet seemed strangely out of harmony with all that had preceded, and even he appeared to feel the discordance. That Christ had worshipped this Being, pronouncing Him to be his God, even as ours, and ascribed his own coming to the love of God who sent him, are Gospel truths, but somehow or other they are not "evangelical" ones. From the centurion's description of his soldiers' obedience, Mr. Spurgeon took occasion to describe the discipline that prevailed throughout the Roman army, and to compare it to that of Christ's army, "for Christ," said he, "is the Imperial Cæsar of heaven and earth. Blessed be God that he is not 'a man under authority,' but one who has 'soldiers under him.' They talk about a coming man. The only 'coming man' I know of is the Lord Jesus Christ, and I pray he may come soon. If he doesn't come, I don't know where we shall go,—certainly not to him." The only passage in the sermon that struck me as felicitous occurred in a description of London. "You look around you from the top of this house, and you see houses stretching away for miles on every side. What masses of sin and misery are there among them! Men call it 'a sea of houses.' Yes, but it is the sea of which Job spake—wherein *creeping things innumerable*." This application—or rather, wresting—of the text is quite in Theodore Parker's manner, and reminded me of his "Ah! those old Calvinist divines. Years ago they rested from their labours. Would to Heaven that their works had followed them!"

To discover the cause of Mr. Spurgeon's vast success is not easy. I believe the most likely one is his command of simple language. His words so fully express his meaning that you do not notice that you are listening to a language different from that to which you are accustomed in the pulpit, or even in conversation. But an analysis of his sentences reveals the fact. Except the phrase above quoted, "Imperial Cæsar," and one sentence in which he spoke of "taking the matter either in detail or in *extenso*," I noticed no word more redundant than "prominent," and that occurred but once. Nor is this faculty of conveying his meaning to every one of his auditors so inadequate a cause of great popularity as may at first sight appear; and as most preachers—to judge from their practice—would think it. The command of simple language, and a success amongst the uncultivated classes, are the only two things which the "Pilgrim's Progress," the "Age of Reason," "Robinson Crusoe," and "Cobbett's History of the Reformation," all have in common: surely, then, the one was the cause of the other. It is, I believe, to his like simplicity that Mr. Spurgeon owes his like success.

Some would attribute it to his physical powers, more especially to what they call his "buffoonery." He owes, of course, much to his powerful voice, but otherwise his *physique* is not attractive, unless, indeed, on the principle which a Baptist newspaper lately avowed, that only stout ministers are listened to with due reverence.† Nor is his action, though varied, so singularly telling as to be a leading cause of his popularity. On the other hand, it is not extravagant; nor, so far as I have seen, more than would be employed by any man who, instead of being shut up in the wooden box in which Protestantism deems it advisable to confine its orators, stood upon an open space and felt at ease there; not more, unless in walking to and fro, than is used by the Catholic or Ritualist who preaches from his altar steps. A clergyman in the North of England, who is noted for his personal resemblance to Spurgeon, has studied him with enthusiasm, copied his gestures most minutely, and his abruptness of speech not unsuccessfully. (I have heard him, in preaching from Ezekiel's vision of "The wall daubed with untempered mortar," denounce "that particular kind of untempered mortar with which so many in these days love to daub the wall of salvation—the untempered mortar of a piety that consists in going to church on Sundays with a large Prayer-book under its arm.") Yet he has never attained any great popularity, even locally, as a preacher. And why? because his voice is weak, and his language mainly the ordinary dictation of the pulpit.

Some may claim Mr. Spurgeon's popularity as due to his doctrines, and doubtless there are millions who would hear with calmness or even

* Sermon on "Beauty in the World of Matter." I quote from memory.

† Yet Cicero particularly insists that the orator must not be *vastus*.

with approval all that I have above condemned. To them, as Calvinists, the threats are terrible, the praises merited, the metaphors natural and relevant, which to me, as a Broad Churchman, sound unmeaning or objectionable. Yet, though his Calvinism might win to his flock Calvinists, it would not attract—it would rather repel—those who were not such. I can hardly suppose—though the point is worth inquiry—that the bulk of his congregation are men who were Calvinists before they joined him, who have, in fact, simply been won from other Baptist and Independent congregations.

The current legends about his eccentricities may safely be dismissed from belief—if any sane man ever placed them there. They are the stock stories of preaching—some of them borrowed from the famous Spanish novel of "*Friar Gerund*"—which are told of each popular preacher in his turn, and are applied to Mr. Spurgeon just as they used to be applied to Rowland Hill. The story of reading from St. Paul, *I can do all things*, then laying down money, with the words, "Nay, nay, Paul, I'll wager thee thou canst not," reading on "through Him* who strengtheneth me," and saying, "Ah! of course thou canst through Him; the bet's off," was again related by Artemus Ward's recent editor as a true anecdote of an American preacher whom he names, and was told three generations ago of Dr. Priestley's brother.

On the occasion when I heard Mr. Spurgeon, he raised a laugh only once, and that by a notice which he gave out before his sermon, much in the following words: "Your orphanage and almshouse are now finished and ready for the children and the aged women who have been appointed to them. But there is a debt of £750 still due on them: and as your maxim has always been to owe no man anything, you would hardly think it honest to use these buildings till they are all paid for. No! Stick to your old principle, 'No debt, even for God.' I told you this on Monday, and you gave me £50; since then two friends have given me £100 each. This leaves £500 still due. We shall have collections next Lord's Day, but perhaps it's too much to expect that you can raise all that at once. Still, it might save you a good deal of trouble if you did; for we shall have collections every week till the amount is raised. And if that won't do, why, I must sit here all the week, and you must come and call with the money." CYRIL.

FIRESIDE READINGS.

"THE FUTURE IS BETTER THAN THE PAST."

Not where long-past ages sleep
Seek we Eden's golden trees;
In the future, folded deep,
Are its mystic harmonies.

All before us lies the way,
Give the past unto the wind;
All before us is the Day,
Night and darkness are behind.

Eden with its angels bold,
Love, and flowers, and coolest sea,
Is not ancient story told,
But a glowing prophecy.

In the Spirit's perfect air,
In the passions tame and kind,
Innocence from selfish care,
The real Eden we shall find.

It is coming, it shall come,
To the patient and the striving,
To the quiet heart at home,
Thinking wise and faithful living.

When all Error is worked out
From the heart and from the life;
When the Sensuous is laid low
Thro' the Spirit's holy strife;

When the Soul to Sin hath died,
True and beautiful and sound;
Then all earth is sanctified,
Up springs Paradise around.

Then shall come the Eden days,
Guardian watch from seraph-eyes,
Angels on the slanting rays,
Voices from the opening skies.

From this Spirit-land afar,
All disturbing force shall flee;
Stir, nor toil, nor hope shall mar
Its immortal unity.

The Dial.

FLOWERS FROM PERSIAN GARDENS.—III.

CALL to mind what said the elephant, driven on the banks of the Nile: Wouldst thou know the condition of the ant under thy foot, think what would be thine own under the foot of the elephant.

If injury come to thee from a fellow-creature do not grieve, for from thy fellow-creatures proceeds neither quiet nor trouble. Know that from God is the difference of enemy and friend, for the hearts of both are alike in his keeping. Though the arrow flies from the bow, the wise man looks to him who directs it.

Beware of the sighs from a deeply-wounded soul,

*The Authorised Version reading, "Christ," is opposed to the best MSS.

for the deep wound will at last break forth. So long as thou art able crush not a single heart, for a sigh has power to overturn a world.

The king ought to be the guardian of the poor: though affluence be his, and the splendour of fortune; though sheep were not made for the sake of the shepherd, but the shepherd was intended for the service of the sheep.

If the prime minister feared God as much as he fears the king, he would be an angel.

Life's season flies away, like the wind over the desert. Bitter and sweet, ugliness and beauty, alike pass away. The tyrant imagined that he was committing violence on us; the violence has passed away from us, but will remain on his own neck.

In so much as thou art able, distress not the mind of anyone; the pathway of life is strewn with many a thorn. Assist thou the wretched poor man in his troubles, for thou also wilt have troubles of thine own.

Never will the wise call him a great man who speaketh ill of the truly great. All these things, when once they have passed away, are nothing—fortune, and thrones, and decrees, and interdicts, and seizing, and holding. Defame not those who are departed with a good name that thine own good name may remain immortal.

Whosoever thou beholdest in the garment of piety him believe to be pious, and treat as a good man, though thou knowest not what may be the inward disposition: what business has the policeman in the inside of the house?

WHIRLING DERVISHES.

THE correspondent of the *Gospel Herald*, several of whose letters from Palestine we have abridged, furnishes us with the following account of a meeting which he attended, one Sunday afternoon, of the Whirling Dervishes, than which, he thinks, there is no more curious sight in Constantinople.

These Dervishes are a sect of Mohammedans, who claim to have more zeal, more devotedness, and far more sanctity than their fellow religionists. They hold about the same relation to Mohammedanism as monks do to Catholicism.

Their mosque is fitted up much in the usual style, except that in the centre of the main building, immediately under the dome, is a circular space of about 30 feet in diameter, round which is a railing about three feet high, and in which, or on which, they dance or whirl during their religious exercises.

A wide gallery surrounds the building, a portion of which is filled with close lattice work for the accommodation of the Turkish women who wish to see and dare not be seen; and another portion for the musicians, vocal and instrumental. This music is quite as singular as the other parts of the performance. Seven men blow upon reed pipes, which make a squeaking, continuous sound; two others beat the tambourine; two others kettle-drums; and one leads with his voice, the others joining in at certain intervals. The kind of music which all this makes can easier be imagined than described.

Soon after we entered, the Dervishes, dressed in long flowing robes of different colours, with coarse woollen caps, about twelve inches high, and without rims, began to march in and take their places in the inner circle. The leader stood at one side, near the altar, and the other eighteen ranged themselves round the circle. First, they walked slowly round it, each one bowing to the superior as he passed him. The music then commenced a more lively strain, and again they began to walk slowly round, but each one after bowing to and passing beyond the superior, started whirling round till the whole of the eighteen were in motion—the superior meantime standing still and intently gazing at the performance. From a slow whirl they increased to a faster one, until some of them seemed to fairly spin like a top. Their feet could not be seen, as their long robes reached almost to the floor, and made an air balloon round each as he whirled. The eyes of all were closed during the performance, and each seemed to be devoutly praying to the Prophet. Why they did not fall from dizziness was the wonder to us.

After whirling thus for some time, one after another stopped, and each took his place in the circle near the railing. After resting awhile, the superior in the meanwhile uttering a sing-song prayer, they again began to march round and to whirl, and this they repeated three times. When the last whirl ceased, and each of the performers had kissed the hand of the superior, all marched out in the order in which they had entered, and thus the service ended.

INTELLIGENCE.

BALLYMONEY.—On Tuesday, the 24th ult., the Rev. David Matts, late of Birkenhead, was ordained according to the form of the Templepatrick Presbytery, as pastor of the Unitarian church and congregation of Ballymoney. The officiating ministers were the Rev. Joseph Newell, moderator; Rev. Thomas Smyth, clerk; and the Rev. Moor Getty. The introductory service was conducted by the Rev. J. Newell, who preached a discourse on "The signs of the times," selecting his text from Matt. xvi, 3. An address was delivered by the Rev. D. Matts, setting forth his religious convictions and

the aims and object of his ministry. Mr. Matts was then duly ordained by the laying on of the hands of the Presbytery—the Rev. M. Getty offering up prayer. The Rev. T. Smyth afterwards delivered an impressive charge to the newly-appointed minister and the congregation. At the close of the ordination, the ministers and friends were entertained to dinner in the manse by the committee of the congregation. A congregational tea-meeting was held in the evening, which was numerously attended. Under the presidency of the Rev. J. Newell, a most interesting and pleasant evening was spent.

BANBRIDGE: PUBLIC DISCUSSION.—On Wednesday evening, March 25, at eight o'clock, a lecture on "The Inspiration of the Scriptures" was delivered in the Town Hall by the Rev. R. A. Armstrong. As it had been announced that, at the conclusion of the lecture, a controversy with regard to the question of inspiration would take place between the lecturer and some clergymen of the Presbyterian and Reformed Churches, a great amount of excitement was created, and a very large audience assembled, the room being crowded to overflowing long before the hour for commencing the proceedings. The chair was occupied by Mr. Gilbert Mulligan, of Parkmont; and amongst those present were: Revs. R. A. Armstrong, Banbridge (lecturer); Robt. Anderson, Banbridge; J. Waddell, Annagh-lone; James Cargin, Tullylish; Professor Orr, Comber; S. Banks, Banbridge; John Rutherford, Ballydown; Dobbin, Annagh-lone; — Priestly, Loughbrickland; Mr. Simms, Loughbrickland; and Mr. John Scott, chairman of the Banbridge Town Commissioners. The meeting was opened with prayer by Rev. James Cargin, after which a considerable time was lost in debating whether there should be a second chairman appointed by the orthodox party, and how the money received at the door should be appropriated. At last, however, these things were satisfactorily adjusted, Mr. John Scott being appointed joint chairman, and the lecture was proceeded with. At its conclusion, replies were given by Revs. Mr. Rutherford and S. Simms. Professor Orr, of Comber, rejoined, after which Mr. Cargin spoke at some length. Mr. Armstrong's lecture was an able and earnest exposition of the difficulties in the way of upholding plenary inspiration of the Bible, with a statement of his own views, accepting it as containing a revelation from God. The orthodox replies were such as might be expected from bitter Ulster orthodoxy. The Rev. Mr. Dobbin, however, wound up the evening by saying he had been exceedingly pleased with the speech delivered by Mr. Armstrong; and although he was not so orthodox as he would like, he was more orthodox than he (Mr. Dobbin) had been led to expect. He condemned the use of such words as insidious, deistical, and infidel being applied to his Unitarian brethren. The proceedings only terminated at half-past two on Thursday morning!

BARNARD CASTLE.—On Friday evening last, the 27th ult., at the request of the Barnard Castle friends, the Rev. Brooke Herford, of Manchester, preached a special sermon in memory of the late Mr. George Brown, of whom we gave a long obituary notice last week. So great has been the respect felt for Mr. Brown that it was thought the little chapel would not be large enough to hold all who would wish to be present, and the service was therefore held in the Witham Testimonial Hall. Into the large room of this building were gathered at the appointed hour a crowd of about 500 people, of all sects and classes in the town, the Unitarians not numbering above a tenth of the number. The services were listened to throughout with the deepest attention.

BOLTON: UNITED TRACT DISTRIBUTION SOCIETIES.—On Thursday, March 26, the friends connected with the "Bank-street and Commission-street Christian Tract Distributing Society" held their annual meeting in the Bank-street Schoolroom. The proceedings commenced with tea, to which about 120 sat down, after which Mr. Ald. Richard Harwood presided. The report, which was read by Mr. William Ashley, showed that 886 tracts are distributed every week, with an increase of 16 in the number of distributors. Messrs. William Dornig, Isaac Barrow, J. Entwistle, Thomas Stephenson, W. Rigby, W. Taylor, Richard Hadfield, Thomas Grimshaw, and Rev. Jeffery Worthington took part in the proceedings, which were very encouraging and interesting.

DUKINFIELD.—On Monday evening, March 30th, the annual meeting was held for the distribution of first-class prizes to those scholars of the week evening classes who had attended every evening in time, and of second-class prizes to those who had attended 36 times and upwards out of 40, the full number. Between thirty and forty prizes were given, the distribution being made by the president, the Rev. J. Page Hopps, who also addressed the scholars. It is a noteworthy fact that the scholars in these classes pay all, and more than all, their own expenses, the prizes themselves being paid for out of the general receipts.

EAST LANCASHIRE: SIMULTANEOUS COLLECTIONS. The list published last week did not contain the following:

	£ s. d.
Newchurch	8 13 8
Park Lane	2 17 0

The amounts at some other places have been increased, in conformity with the suggestion con-

tained in Rev. J. T. Whitehead's letter in the *Herald*. At Heap Bridge the collection was £1. 1s., not 11s., as stated by a mistake. The total sum raised in the East Lancashire district by these collections was £165. 0s. 5d. In 1867 it was £161. 7s., and in 1866, £129. 2s. 4d.

LYDGATE.—Under date March 28th, 1865, the following entry is found in the diary of Oliver Heywood: "Rode to John Armitage's. Preached in their new meeting-house: the first sermon on Exodus, xxiv. chap., 1, 2, a dedication of it. There was a full assembly. Then administered the Lord's supper to about forty." Last Saturday was the 173rd anniversary of the interesting event here recorded, and the members and friends of the congregation celebrated it by holding a tea party and public meeting. The minister of the chapel, the Rev. E. Allen, was called to the chair, and very interesting addresses were delivered by the Rev. Charles Howe, of Dewsbury, and Messrs. H. J. Morehouse and George Holden, members of the congregation.

MANCHESTER: SUNDAY AFTERNOON LECTURES.—The Rev. J. P. Hopps gave the last of these lectures, for the present season, in the Memorial Hall on Sunday. The hall was moderately filled with those who have been accustomed to attend the lectures that he has delivered there during the winter months. At the close of the lecture a business meeting was held, and the following resolutions were passed: 1st. "That the hearty thanks of this meeting be given to the lecturer." 2nd. "That in the opinion of this meeting it is desirable that these lectures be resumed next autumn." 3rd. "That certain gentlemen be added to the standing committee."

MIDDLESBOROUGH.—Sermons were preached here, on Sunday last, by the Rev. J. C. Street, of Newcastle-on-Tyne, in behalf of the Unitarian School, when the children sang appropriate hymns in a manner which reflected great credit upon themselves and their teachers. The collections exceeded those made on previous occasions.

ROTHERHAM.—A popular and very successful concert, in connection with the Hollis School, was given on Thursday evening, when there were about 600 present. A complimentary tea, of a substantial character was given, prior to the concert, to about thirty persons, who had mainly assisted at the "Hollis-school Penny Readings" throughout the season.

SWINDON.—The Rev. William Banks, of Blackburn, has accepted the appointment of assistant minister to the Rev. F. R. Young, of the Free Christian Church, New Swindon, and he will enter on his new duties on the first Sunday in May.

TODMORDEEN.—On Saturday last, a soirée was held at the Oddfellows' Hall, to mark the closing of the Sunday evening services there for the present season. The Rev. Lindsey Taplin was in the chair. In his opening remarks he stated that the first course of lectures and services which he had given in that hall was in the year 1862; that owing to the pressure of duties which the cotton famine brought with it, he had not been able to continue them through the two following seasons, but that with the close of 1864 he had returned to these services again, and they were now regarded as quite an institution of the town. During the last three years these services had been under the management of the "Hall Committee," and the expenses connected with them had been defrayed by means of an offertory. He owed many thanks to several brother ministers, who had kindly assisted him during that period in the conduct of these services. The meeting was then addressed by the Revs. S. A. Steinthal, J. Freeston, and W. Rogers (Burnley). The chapel and Sunday-school choir and instrumental band contributed to the pleasure of the evening; and a resolution having been passed in favour of the maintenance of these services during the winter months, and the usual thanks given, the meeting, which was in every respect a very successful one, broke up.

NOTICES TO CORRESPONDENTS.

A. G.—Received.

THE COMING WEEK.

Accrington.—Opening of new chapel on Good Friday.
Bolton.—The Rev. R. H. Cotton will preach on Sunday morning.
Bury.—The Rev. R. H. Cotton will preach on Sunday evening.
Choppington.—Laying the foundation stone of new chapel on Good Friday.
Dukinfield.—MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.—Annual meeting on Good Friday.
Leeds.—WEST RIDING SUNDAY-SCHOOL ASSOCIATION.—Annual meeting on Good Friday.
London: ROSSLYN HILL CHAPEL, HAMPSTEAD.—On Sunday evening, a lecture by the Rev. Dr. Sadler. Subject, "The Apostle John."
London: UNITY CHURCH SCHOOLS, ISLINGTON.—On Monday evening, a literary and musical evening.
London: SOUTH PLACE CHAPEL.—On Sunday morning, a discourse by M. D. Conway.
London.—On Sunday evening, opening of a chapel in Dartmouth Road by the Lay Preachers' Union.
Manchester: UPPER BROOK-STREET.—On Sunday evening, a lecture by the Rev. W. H. Herford, B.A., on "Puritanism and the Bible."
Prescot.—On Sunday afternoon, a lecture by the Rev. A. Hardy, on "The True Worshipers."
Southampton.—On Good Friday, tea meeting.

Marrriages.

LANG—ASPLAND.—On the 26th ult., at the Unitarian Church, Oakfield Road, Clifton, by the Rev. R. Brook Aspland, M.A., of Haslemere, uncle of the bride, Samuel, only son of the late Thomas Lang, Esq., of Bristol, to Emily, elder daughter of A. Sydney Aspland, of the Middle Temple, Esq.—No cards.

MORAND—BOWERS.—An the 2nd inst., at Strangeways Unitarian Free Church, by the Rev. Brooke Herford, Mr. Eugene Morand to Miss Anette Louisa Bowers, both of Manchester.

WALSH—HARTLEY.—On the 25th ult., at the Unitarian Free Church, Strangeways, by the Rev. B. Herford, Mr. S. T. Walsh, Bradford, Yorkshire, to Miss J. Hartley, of 3, Islington Square, Salford.

Deaths.

FORREST.—On the 25th ult., at Leicester, Mr. Thos. Forrest, formerly bookseller and printer, Manchester.

GILLIBRAND.—On the 29th ult., at Hale Road, Bowdon, on his 34th birthday, Philip Edwin, eldest son of Philip Gillibrand, of Greenbank House, Bowdon, Cheshire.—No cards.

SMITH.—On the 27th ult., Mr. Joseph Smith, of 102, Duke-street, Hulme, aged 61 years.

STOKE NEWINGTON GREEN. BARRINGER WIDOW FUND.

Donations already announced..... £114 10 6
Mr. W. F. Fowler..... 19 0 0
Mrs. Watson..... 5 0 0
Miss Hardman..... 1 0 0
Mr. W. H. Mills..... 0 19 6
Misses Cogan..... 1 1 0
Donations received by Andrew Pritchard, Esq., 87, St. Paul's Road, Canonbury, N., and Thomas Young, Esq., The Elms, Stamford Hill, N.
London, 1st April, 1868.

HIBBERT TRUST.—THREE

SCHOLARSHIPS will be awarded on this foundation after the next examination, provided that three Candidates are declared by the Examiners to be duly qualified. The next examination will be held at University Hall, Gordon Square, London, on Monday, Tuesday, and Wednesday, the 23rd, 24th, and 25th days of November, 1868. Candidates must furnish satisfactory evidence of age, graduation, and other points, the particulars of which may be obtained on application to the Secretary of the Trust; and the names and addresses of all Candidates must be sent to the Secretary, at University Hall, on or before October 1st, 1868.

HENRY P. COBB, Secretary.
University Hall, Gordon Square, March 9th, 1868.

WANTED, within the next two or three months, an UPPER NURSE. She must be well-educated, healthy, cheerful, and a good needlewoman.—Apply to Mrs. JOLLY, 2, Up Landsdown Villas, Bath.

A MASTER will be WANTED for the Hollis School, Rotherham, at Midsummer next.—Apply to Rev. W. BLAZEBY, B.A., Rotherham.

REV. T. E. POYNTING receives a Few PUPILS.—Monton, Eccles, near Manchester.
2, CLARENCE TERRACE, FILEY.

SEA-SIDE HOME EDUCATION.—Miss STAMP's next Quarterly Term will commence on Wednesday, April 15.
VACANCIES for Young Ladies above 12 years of age.

HIGH SCHOOL, 126, MUCH PARK-STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guinea per annum. Quarter commenced on Thursday, April 2nd. Full prospectus on application.

LENDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

A NEW COURSE OF LECTURES, by the Rev. JOHN PAGE HOPPS, on "The Four Phases of the Orthodox Doctrine of the Atonement," is now appearing in the *Trinitarian*. Monthly, price Three pence. May be had of all the usual booksellers and agents.

THE THEOLOGICAL REVIEW.

No. XXI., April 1st, 1868.
1. Erasmus in England, by E. B. Drummond, B.A.
2. On the Authorship of the Fourth Gospel, by Edward Higginson.
3. The Religion of the Middle Classes, by One of Themselves.
4. The Creation, II., by Russell Martineau, M.A.
5. Jewish Coins and Hebrew Palaeography, by John Kendrick, M.A.
6. The Epistle of Jude, and the Prophecy and Assumption of Moses, by J. Estlin Carpenter, M.A.
7. The Education of the People and the Religious Difficulty, by J. Page Hopps.
8. Conformity, from a Nonconformist Point of View, by Charles Beard, B.A.
Publishers: Messrs. Williams and Norgate, Henrietta-street, Covent Garden, London; 20, South Frederick-street, Edinburgh.

On the 1st April, price 6s.
THE WESTMINSTER REVIEW (NEW SERIES). No. LXVI. APRIL, 1868.

CONTENTS:
1. Don Quixote.
2. The Pilgrim and the Shrine.
3. Modern Notions of Government: The Irish Question.
4. Hindu Epic Poetry: The Mahabharata.
5. Popular Education.
6. The Church System of Ireland and Canada.
7. Spiritual Wives.
8. Democratic Government in Victoria.
CONTEMPORARY LITERATURE.—1. Theology and Philosophy.—2. Politics, Sociology, and Travels.—3. Sciences.—4. History and Biography.—5. Belles Lettres.
London: Tribner and Son, 60, Paternoster Row.

DR. BEARD'S MANUAL OF CHRISTIAN EVIDENCE SUITED TO THE TIMES.
No. 3. The Miracles of Jesus Described, Defined, and Defended. Price 6s.—May be had of the agents of the *Unitarian Herald*, and all Booksellers. Orders to be sent to Mr. JONES, Memorial Hall, Manchester.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 363.

FRIDAY, APRIL 10, 1868.

PRICE 1D.

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Post-office Orders to be made payable to Mr. JOHN PHILLIPS, 74, Market-street, Manchester, to whom all orders and business communications should be addressed.

MANCHESTER: UPPER BROOK-STREET CHAPEL.

Christianity in the Light of the Present Age.
A Course of Sunday Evening LECTURES on the meaning of certain Questions and Quarrels at present rife among "Christians," will be delivered in the above Chapel by W. H. HERFORD, Minister of the Chapel.
April 12th"Rationalism and—Whither?"
Specially Addressed to those who reject the letter of popular Christianity. Service at 6.30 p.m. All Seats free.

OPENING OF THE NEW UNITARIAN CHAPEL, OXFORD-STREET, ACCRINGTON.

The above Chapel will be OPENED on Good Friday, April 10th, 1868. The service will be conducted by the Rev. J. K. SMITH, of Newchurch, and the SERMON preached by the Rev. JOHN WRIGHT, B.A., of Bury. Service to commence at three o'clock.

TEA will be provided in the Peel Institution at five o'clock. Tickets 9d. each.

In the Evening at six o'clock, a PUBLIC MEETING will be held in the Chapel. Chair to be taken by Alderman ROBERT HEYWOOD, of Bolton. The following gentlemen are expected to take part in the proceedings:—JOHN GRUNDY, Esq., of Summerseat; Mrs. JOHN WRIGHT, B.A., of Bury; J. K. SMITH, of Newchurch; JEFFERY WORTHINGTON, of Bolton; LINDSEY TAPLIN, M.A., of Todmorden; and other gentlemen of the district.

On Sunday, the 12th of April, 1868, TWO SERMONS will be preached: in the afternoon by the Rev. LINDSEY TAPLIN, M.A., of Todmorden, and in the evening by the Rev. JEFFERY WORTHINGTON, of Bolton. Service to commence in the afternoon at half-past two, and in the evening at six o'clock.

On Sunday, April 19th, TWO SERMONS will be preached in the above place of worship by the Rev. J. T. WHITEHEAD, of Ainsworth, near Bolton. Service to commence in the morning at half-past ten, and in the evening at six o'clock. A selection of Sacred Music will be sung on each occasion by the Choir.

A Collection will be made at the close of each service on behalf of the Building Fund.

THE OLD CHAPEL, DUKINFIELD.

On Easter Sunday, April 12, the Rev. P. W. CLAYDEN will preach TWO SERMONS on behalf of the Sunday Schools. Services at 10.30 and 6.30.

WEST RIDING DISTRICT SUNDAY-SCHOOL ASSOCIATION.—THE FIRST ANNUAL MEETING of this Association will be held in the Schools attached to the Mill Hill Chapel, Leeds, on Good Friday.

TEA will be served at four o'clock. Charge 6d. each person. After which the chair will be taken, at five o'clock, by JOSEPH LUPTON, Esq., of Leeds.

When the Annual Report will be read, and the officers for the year 1868-9 appointed.

The attendance of all friends of Sunday-school education is earnestly invited.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

The TWENTY-THIRD ANNUAL MEETING of this Association will be held at

DUKINFIELD.

On Good Friday, April 10th.

The RELIGIOUS SERVICE will be held in the Old Chapel, and will commence at half-past ten o'clock, when a SERMON will be preached by the

Rev. P. W. CLAYDEN, of Nottingham.

DINNER will be provided in the School at half-past twelve o'clock. Charge sixpence each person.

The BUSINESS MEETING of the Association will be held in the Chapel at two o'clock, when the report will be read. Chair to be taken by the President of the Association,

JOHN DENDY, Esq.

Deputations from the London and North Midland Sunday-School Associations will be present.

TEA will be provided in the school at four o'clock, at a charge of sixpence each person.

The EVENING MEETING will be held at six o'clock, when the chair will be taken by

JOHN BROOKS, Esq.; and the

Rev. BROOKE HERFORD, of Manchester, Will introduce the following subject for the consideration of the meeting: "On some Improvements possible in our Sunday Schools as at present constituted."

JESSE PILCHER, } Hon. Secs.

JOHN REYNOLDS, }

A Train will leave the London Road station for Dukinfield (per Manchester, Sheffield, and Lincolnshire Railway Company) at 9.10 a.m.

NORTH MIDLAND SUNDAY-SCHOOL ASSOCIATION.

The TWENTY-FIRST ANNUAL MEETING of this Association will be held at the Friar Gate Chapel, Derby, on Tuesday, April 14th, 1868. The Business Meeting will commence at two o'clock prompt. Chair to be taken by the president of the Association, OFLEY SHORE, Esq.

Deputations from the London and the Manchester District Associations will be present.

TEA will be provided in the Schoolroom at half-past four. Charge 6d. each.

The EVENING MEETING will be held at half-past five, when the Rev. F. BISHOP will read a paper on "The Aim and Object of the Sunday School."

H. RILEY, Hon. Sec.

FREE CHRISTIAN CHURCH AND SUNDAY SCHOOL, WHITFIELD-STREET, ARDWICK.

A BAZAAR, for the Sale of Useful and Ornamental Articles, will be held in the Memorial Hall, Albert Square, Manchester, on Thursday, Friday, and Saturday, the 16th, 17th, and 18th inst., the Rev. WM. GASKELL, M.A., having kindly consented to open it.

A Choice Selection of Music, both vocal and instrumental, will be given at intervals each day. The decorative arrangements have been placed under the skilful direction of Mr. TYRER, who will also introduce his company of inimitable Marionettes.

The Bazaar will be opened on Thursday the 16th, at eleven o'clock a.m., and on each of the two following days at twelve o'clock p.m.

Tickets: For the three Days, 3s.; First Day, 2s. 6d. (after four o'clock, 1s.); Second Day, 1s. (after four o'clock, 6d.); Third Day, 6d.; Children from six to twelve years of age half price; May be had from Mr. Jones, Memorial Hall, Albert Square; Mr. Phillips, Herald office, Market-street; Mr. Vickers, Chapel-keeper, Cross-street; Mr. Armstrong, St. Ann's Passage; Messrs. Johnson and Rawson, Market-street; Rev. Daniel Berry, Mossley; Mr. Samuel Newby, Mossley; or from the Committee.

Donations in work or money are earnestly solicited, and will be thankfully received by the above named, or by the Secretaries.

E. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries.

D. BAXTER, 53, Everton Road, Ardwick, } Secretaries.

(On behalf of the Ladies' Committee)

Mrs. LAWTON, 17, Polygon Avenue, Ardwick, } Secretaries.

Miss JONES, 160, Hyde Road, Ardwick, }

Mr. JOHN ARMSTRONG, hosier, &c., St. Ann's Passage.

Friends contributing goods are urgently requested to send their parcels by Tuesday, the 14th inst.

ADDITIONAL CONTRIBUTIONS.

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Mr. F. Foster, Leeds

Brooks, Marshall, and Brooks, Ashton

Rev. Jos. Freeston, Rochdale

PERGUS OF GOODS.

Mr. Samuel Bewick, Tottinham, M. Bearder, Manchester;

Miss Barnes, Hulme; Miss Andrews, Hulme; Mrs. Shepherd,

Manchester; Mr. J. Worsnip, Heyrod; Mrs. Heathcote,

Mossley; Miss Hays, Mossley.

OPENING OF THE HASTINGS UNITARIAN CHRISTIAN CHURCH.

The Building Committee have pleasure to announce that the OPENING SERVICES will take place on Wednesday, May 6th, and that the Rev. R. B. ASPLAND, M.A., has kindly consented to preach the opening Sermon. The Committee trust that as many friends as can make it convenient will be present on this occasion. The amount already subscribed is £243. 1s. 6d., leaving a balance of about £250 to be raised. The Committee urgently solicit donations towards this amount as they are very desirous of freeing the building from debt before the trust deed is completed, and the building handed over to the Trustees.

Further donations will be thankfully received by Mr. S. C. BIGGESS, treasurer, George-street, Hastings, and by Mr. THOMAS KENWARD, jun., No. 1, Blomfield Terrace, St. Leonards-on-Sea.

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In the late severe storms the wall of an adjoining manufactory, which had been left standing after a fire, was blown down, and in its fall destroyed the outbuildings, heating apparatus, &c., of the Rochdale Road Chapel.

The Committee are obliged to ask for help towards Rebuilding the premises destroyed; and as the Schools have for some time past been in Want of Proper Class Rooms, avail themselves of this opportunity of erecting them on the ground where the former offices stood, and where the needful accommodation can be obtained for about £100. The street which runs behind the Chapel has to be paved, and this will require an outlay of £30. Nearly £150, therefore, is needed, towards which it is intended to devote the £40 which was given so generously by the Strangeways Sewing School, and also £10 contributed by Mr. Barry, the owner of the adjoining manufactory. £100 will, therefore, have to be raised by voluntary gifts, and the Committee trust that the liberal donations of the supporters of the truly Christian work of the Missions will speedily provide the Funds required.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 26, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

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THE THEOLOGICAL REVIEW.

No. XXI., April 1st, 1868.

1. Erasmus in England, by R. B. Drummond, B.A.

2. On the Authorship of the Fourth Gospel, by Edward Higginson

3. The Religion of the Middle Classes, by One of Themselves.

4. The Creation, II., by Russell Martineau, M.A.

5. Jewish Coins and Hebrew Palaeography, by John Kenrick, M.A.

6. The Epistle of Jude, and the Prophecy and Assumption of Moses, by J. Estlin Carpenter, M.A.

7. The Education of the People and the Religious Difficulty, by J. Page Hopps.

8. Conformity, from a Nonconformist Point of View, by Charles Beard, B.A.

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WHAT THE CHURCHES ARE DOING.

The "woman question" is making way on the Continent, as well as in America. It is even gaining ground in Italy, and is the subject of two volumes just published, at Milan, by Signora Mozzoni. Speaking of that large class of Italian women who are still educated in convents, she says they carry from the convent "into family life that narrow, intolerant, superstitious, and retrograding spirit which, inoculated by affection into the natures of husbands and children, causes deplorable hindrance to the development of the nation."

Nice has been the scene of a novel and unprecedented ceremony, the consecration of a Greek church in a Roman Catholic town by one Crown Prince of Russia in memory of another. The late Czarewitch died in the Villa Bermond. The house was demolished, and a church built upon the site. The present Czarewitch came from St. Petersburg to witness the consecration.

The *Semaine Religieuse* says that the Hungarian Bishops are desirous of admitting the laity to share in the administration of the affairs of the Church, as the best means of reviving a religious spirit, and of counteracting the indifference which prevails among all classes. The same tendency seems to pervade a new sect, broken off from the Catholic Church. This sect originated in the Theiss district, and in the great plain between that river and the Danube, among the Magyar population. Its adherents have adopted the name of Nazarenes, and are found in great numbers among the pure Hungarian peasantry. As yet the characteristics of this new religion are not clearly known. It admits no sacerdotal class, and any one who feels moved to it may rise and speak or pray in their meetings. The members of this sect refuse to baptise their infants or to take any oath. Each community constitutes a closely united society in which not only the common interests, but the private affairs of individuals are discussed and arranged. Every one admits the members of this sect to be sober, industrious, and peaceable.

The accounts of the state of the Pope's health are somewhat conflicting. He is of a remarkably long-lived family, but an old complaint has returned with symptoms which alarm his physicians, and though he has rallied after its attacks, his condition is regarded as precarious. On the festival of the Annunciation, he went, according to custom, to the Church of Santa Maria-sopra-Minerva, in one of the halls of which the trial of Galileo took place, and his sentence and retraction were pronounced. The state carriage was preceded by the Pontifical cross-bearer on a white mule, and contained beside the Pope, Cardinals Bonaparte and Berardi. Though the streets were thronged, not a single voice broke the profound silence with which his Holiness was received, till he reached the piazza before the church where the clerical party had mustered in force, and greeted him with loud acclamations.

The reception of the Père Gratry, of the Oratory, as a member of the French Academy, was made a sort of liberal Catholic demonstration, M. de Montalembert and others who sympathise with him being present. The *fauteuil* occupied by the Père was the same in which Voltaire once sat, and before him Massillon; affording an opportunity to their successor to remark happily, in the opening of his discourse, that thus "Voltaire and his sardonic sneer at human nature found themselves placed, in the annals of the Academy, between two priests of the Oratory, and two prayers for the world." The new academician, who is the author of numerous theological works, took for his subject the historical writings of M. de Barante, especially those relating to the Revolution. He asserted with considerable firmness, and despite Pio Nono's Syllabus, his adherence to what was good in the principles of 1789, while rejecting the excesses committed in their name; and was particularly emphatic in his denunciations of "absolute power," whether as exercised by Louis XIV. or the First Napoleon; or by others whom the speaker refrained from designating more particularly.

The Vicar of Trumpington is distributing papers headed "Crumbs of Comfort for True Protestants," which contain the following:

"Who and what are Protestants?"

"Dr. Colenso and Socinians are Protestants, therefore Protestantism does not believe in our Lord's Divinity.

"Baptists are Protestants, therefore Protestantism does not believe in Infant Baptism.

"Quakers are Protestants, therefore Protestantism does not believe in Sacraments.

"Swiss Calvinists are Protestants, therefore Protestantism does not believe in the Atonement.

"Who began the Protestant movement in England?"

"An adulterer—Henry VIII.

"Who helped him?"

"Thomas Cromwell, a robber and murderer.

"Who promoted the movement?"

"Thomas Cranmer, a perjured person.

"Has the Church of England ever called herself Protestant?"

"No, certainly not; some people wanted her to do so in Dutch William's time, but Convocation indignantly refused to do so.

"What does she call herself?"

"The Bishops assembled in solemn Conference at Lambeth the other day, styled her 'the Anglican Branch of the Church Catholic.'

"What is the grand principle of Protestantism?"

"That every man can judge for himself what is right in matters of religion.

"What is the reverse of this principle?"

"The principle of external authority and of restraint.

"Who, then, was the first Protestant?"

"The devil.

"How so?"

"Because he didn't like the principle of authority, and protested against the restraints of the Heavenly Order.

"What became of him?"

"He was defeated and cast out.

"And what will become of Protestantism?"

"It will likewise be cast out of the Church, and be utterly crushed, defeated, and spurned."

The Dean of Maritzburg began his mission to England, "on behalf of the suffering Church of Natal," on Sunday last, at St. Lawrence's, most appropriately, he thought, because there had recently been assembled so many Bishops of the Church from all parts of the world.

According to the *Globe*, the judgment of the Dean of Arches in the St. Alban's case is not to go unchallenged. The Church Association, the real promoters of the suit, have determined to appeal to the Judicial Committee of the Privy Council against his decision respecting lights on the altar.

The Ritualists, on the contrary, seem satisfied with the result. Mr. Mackonochie, writing to the Bishop of London, says he "cannot but feel the deepest thankfulness that a judgment, conceived in such a spirit of deep and true Catholicity, should have been delivered." There is no doubt that so far Sacerdotalism has been the gainer. The altar may still be draped after the Roman fashion, lights burn upon it, priestly vestments be worn, clouds of incense wrap the worshippers, water be mixed with the wine before instead of during the service, and though the lifting of the elements is forbidden, the symbolical gestures and genuflections hitherto practised may still be continued.

A circular has been issued to the Irish Roman Catholic priests, informing them for their guidance that the diocesan authorities consider the ceremony of the approaching installation in St. Patrick's Cathedral as purely civil in its character, and therefore as not coming within the prohibition against Catholics assisting at acts of religious worship different from those of the Catholic Church.

Last week, the Rev. F. D. Maurice delivered an interesting lecture on "Milton," in the Weigh-House Chapel (Mr. Binney's), as one of a course in connection with the Young Men's Society belonging to it.

The ill-will shown [to the Compulsory Church Rates Abolition Bill by the Government, six members of which strove to delay its being passed by the Commons, has been again manifested in the Lords, where objection was taken to its being read a second time yesterday, because it was the day before the Easter holidays; and in consequence it has had to be postponed till the 23rd.

Dr. Lee's pulpit, All Saints', Lambeth, was occupied on Friday evening by Father Ignatius, and the service was interrupted by hisses, groans, and derisive laughter. It is stated that Mr. Lyne delivered an animated sermon, the burden of which was "Mary." He spoke very loudly and boldly of the "sacrifice" of the altar. There was no further disturbance in the church, but there was a good deal of rioting in the streets as the congregation left.

Some of our readers may like to know that a translation has just been published of Tischendorf's work on the "Origin of the Four Gospels." In a scholarly, but yet popular, form it presents the

evidence for their genuineness, and enters into an examination of the statements of Renan and others on the subject, showing them to be unfounded.

At a late Bible Society meeting, it was stated that since the first formation of the society it had circulated 54,000,000 copies of the Scriptures in 178 languages and dialects; and as nearly the same number had been circulated by kindred societies in America and other parts of the world, the total circulation reached about a hundred millions.

On Sunday last, the Rev. Charles Kingsley, preaching in the Chapel Royal, Whitehall, combated the doctrines of the Arians, and of those who in later times had held views which were destructive of the Christian scheme, and contended that, translate them as they might, the Scriptures bore direct testimony to the divinity of Jesus Christ. If they did not believe in the mysteries of Christianity, they might say with Homer, that man is the most miserable of all the beasts of the field. If he who suffered on Calvary was not the Son of God, was it not true that there was a better person in the world than God himself? What this means we must leave our readers to discover; we confess we cannot.

WHAT IS SAYING ON CHURCH MATTERS.

The Bishop of Oxford, whose speech on Sunday schools, some short time back, caused a good deal of remark, takes up the subject again in *Good Words*. Among the reforms which he would introduce, the first is the banishment of all that bears the character of work, such as that of the day-school, from the teaching. The teacher, he tells us, should never be the master of the day-school; nor should the room be the daily school-room. "The introduction of chairs instead of benches, of tables round which the classes can sit, are of great use." Teachers, too, are to be of a lively order. "Brightness, playfulness, power of sympathy, power of song,—a sort of bird-like temperament,—these are natural qualifications for the Sunday-school teacher." The importance of a high religious character is also insisted upon. "But 'perhaps the most important point of all is the selection of the scholars.'" The Bishop strongly condemns the practice of making the school a sort of "moral foundling hospital," and, not without reason, censures the parents who send their infant children to school merely to get rid of them for a few hours. In Utopia, young children would not come to Sunday schools at all; but as we are not yet in that happy state, they ought to be kept separate from the elder scholars. He urges the importance of retaining these, and recommends something in the shape of adult Bible classes for them. He thinks these should not be held in the afternoon, for young men and women will "keep company," and it is better they should do this in the day-time than at twilight; and he suggests therefore that three-quarters of an hour before afternoon service would be the best time for holding such a class for females, and the same time before evening service for the males.

Dr. Massingham, the railing itinerant lecturer of the Church Institution, appears to be dealing out his abuse too strongly even for his own partizans. The *Church Journal* considers that there is "a bullying in the style of his address, and an assumption of authority, not at all likely to convince the gainsayers."

In the *Sword and the Trowel*, Mr. Spurgeon has the following remarks on the educational question:

"Since the sectarian system has in England most evidently failed to reach the needs of the millions, a purely secular system will be established, and will be thrust upon us whether we will or no. There will be a great outcry about the divorcing of religion from education, but we shall not join in it, partly because it is useless to cry over spilt milk—the thing must be, and there is no preventing it; and yet more, because we think we see our way to a real great gain out of a small apparent loss. Children are to lose the religious training which they received in National and British schools: we admit that there may be cases in which the loss will be appreciable, but we think they are few and far between. The lads of the village might generally carry in a hollow tooth all the religion they receive at the charity schools. Do not they learn the Church Catechism? Yes; but that is not religion; it begins with an assertion of baptismal regeneration, maunders about behaving one's-self lowly and reverently to one's betters, in a manner suitable for an American negro previous to the late war; and has not a fraction of the simple Gospel of Jesus in it from end to end. It

will be highly beneficial to the morality of youth to dispense with this miserable farrago, in which the false of superstition and the true of law are hopelessly jumbled. The present religious teaching of our week-day schools is, as we believe, as nearly as possible a sham, and a most mischievous sham too."

In a letter to the *Freeman*, giving a depreciatory estimate of "Ecce Homo," the Rev. John Aldis says well:

"Nor do I object that this book is not orthodox. That it is orthodox in any sense the author would be the last to maintain. In view of those who say it is, I imagine that if he should notice them at all, he will lift his brows in astonishment or turn away with contempt. Yet to denounce anything as unorthodox is neither wise nor right. This is a symbol and instrument of ecclesiastical tyranny, which Dissenters will do well to abandon for ever. It appeals to prejudice and digests nothing. Its rule is passion and its product delusion. It can never fetter thought, but only distort the expression of it. It makes the supple hypocrites and the daring martyrs, and lifts a denounced error into the throne of honour. But there is a far greater question, and the only one really worth asking—Is the thing affirmed true? If it be, wherever found and whatever name it bear, I am a guilty fool if I spurn it. If it be not, I am bound to reject it though it be resplendent with wit, and I am denounced as an unappreciative fogy."

Mr. Peter Bayne, in an article on education, in the *Christian World Magazine*, observes:

"Among the causes which have given the body of the population of Scotland so high a character for centuries, which have inspired them with worthy ambitions, and accustomed them to appreciate and value education, perhaps the very first has been the accessibility, by means of the parish schools and the cheap University system, of the profession of the Presbyterian ministry to the youth of the country. The Scottish Churches have had the cream of Scottish talent, and the Scottish commonality has never swerved in its affection for churches to which it felt itself allied by a thousand close, and tender, and honourable ties."

In noticing some sermons on the Liturgy of the Church of England, by the Vicar of Doncaster, the *Freeman* says:

"We cannot but feel surprise and sorrow to find Dr. Vaughan contending for the retention of the Athanasian Creed, with its awful—we had almost said its blasphemous—damnatory clauses, in the public services of the Church. That it is a curious and interesting monument of the controversies of the past, is surely a poor reason for retaining it. While as to its use as a protest against the notion that a man is not responsible for his belief, we hold it to be much more effectual in its demonstration of the bitterness of spirit which theological disputes have ever engendered, and of the fearful presumption with which fallible men venture to denounce the vengeance of heaven against those who deny the authority of their interpretations of the truth of God. The sooner it is consigned to the pages of church history, the better for the interests alike of truth and love."

In a late number of the *Standard*, a correspondent calling himself "One who ought to know," seems ambitious of outdoing the Premier in practising on the gullibility of his party. He says that, having been connected with the Ultramontane body for several years, and being acquainted with many of their secrets, he feels it his duty, now that Mr. Gladstone is about to attack the Church of England, to let his followers know that, when he went to Rome, he made arrangements with his Holiness the Pope to destroy the Irish Church and ultimately to make the Catholic Church the State Church for Ireland. In explanation of this extraordinary conduct we are told that Mr. Gladstone "is himself a Catholic at heart;" and in proof of this assertion we are assured that "all his nearest and dearest friends are of that persuasion," and also that the writer thinks somebody else knows that the recent announcement of a distinguished convert being about to enter the Catholic Church had reference to Mr. Gladstone alone. In conclusion the writer proposes that Mr. Gladstone should be asked in the House of Commons if he can deny the truth of all this stupid rubbish.

The *English Independent* is not able, any more than ourselves, to understand the "kind of petty spite" which influences the *Spectator* in its references to Nonconformists. Praising it for its general candour in criticising individuals and parties, the *Independent* remarks that this sort of spirit seems altogether to desert it in dealing with Nonconformists, and adds:

"To us the thing is more surprising because of the avowed ecclesiastical sympathies of the writers. From the advocates of a narrow and exclusive theory of the Church we are prepared to expect

contemptuous treatment, and we have become so accustomed to it that it has lost any sting which once it may have had. But from men who are, *par excellence*, the advocates of perfect freedom, and the censurers of everything that savours of intolerance, and whose great aim is to inaugurate an era of universal peace and charity in the Church, we have a right surely to look for that respect to which a conscientious adherence to our own principles may entitle us. We should be sorry to conclude that Broad Churchism is just as narrow at heart, just as strong in its prejudices against those who do not acquiesce in its views, just as unwilling to make the concessions to opponents which not only courtesy, but simple truth and justice require, as those whose bigotry it is so fond of denouncing; but this really appears to be the fact. It claims freedom for itself; it would extend the limits of the Church, and thus embrace many who are now excluded; it would seek by this process to make it more truly national; but if the *Spectator* fairly represents its spirit, it would treat all outsiders with supercilious contempt. Its bigotry would thus seem to gain in intensity what it loses in extension, and the few who are not embraced within its scheme of comprehension, and by standing aloof mar its idea of a national Christianity, must be content to find themselves the objects of its indignation and scorn."

In a letter to the *Daily News*, Dr. Liddon repeats some of the objections to Mr. Coleridge's Bill, which he had previously urged in the *Guardian*. He says that, some time ago, he proposed that, instead of the subscription now required, should be substituted subscription to the Nicene Creed. This would have admitted Roman Catholics, and most Protestant Dissenters to the M.A. degree, while "it would have excluded Socinians, Deists, and the yet more negative forms of conviction beyond them." What he is afraid of is not Dissent, but sceptical philosophy. Speaking for himself and Dr. Pusey, he says "we do not propose to repress philosophy," only it must be a philosophy which, more or less, squares with theirs. It is not enough for him that Mr. Coleridge's Bill leaves the theological faculty untouched, he must have "a security that all departments of knowledge shall be administered from a Christian point of view." He hopes nothing from Liberals of Mr. Lowe's type, but something from religious ones, like Mr. Bright; and "among earnest Dissenters, even those who are conscientiously most opposed to the doctrines of the Church, would, he believes, unite in promoting an effort which might save this country from the misery of establishing a purely godless education in the chief centres of its intellectual life." Surely, Dr. Liddon must know enough of what is taking place at both Oxford and Cambridge, especially the former, to see that subscription and tests are powerless in keeping out the "philosophy" which he so much dreads, and that it is not by such means that its prevalence is to be checked.

A correspondent of the *English Independent* having asked some time ago whether persons holding Universalist opinions were admissible to the fellowship of Congregational churches, another correspondent, who feels a strong sense of the need that this question should be fully and openly answered, says:

"The number of thoughtful men and women who unobtrusively hold these or related opinions, and 'trust the larger hope,' is already great (so far as I can judge from the phenomena of a limited experience of what is occurring in the general Church), and is continually becoming greater. If required to give a definite expression of belief, they will not be afraid to do so; but as a rule they prefer to consider the subject as belonging to the region of that 'higher faith' which many even of true Christians are not yet prepared to enter, and therefore speak upon it only to such as they deem able to receive their words without offence. As it is unquestionable that these views with regard to future discipline and its duration are thoughtfully and honestly entertained, the objection as to whether they agree with a strictly literal rendering of Scripture cannot be raised. We have only to do with the moral sincerity of those who hold them, and must therefore assume that they have been received with full and intelligent consideration of all that the Bible says. The real questions involved in that asked by your correspondent are therefore these: Does Universalism contradict the Christian spirit? Is it inconsistent with love to the Lord Jesus Christ? Does it necessarily imply another Gospel?"

The editor of the *Independent* is evidently disinclined to have the subject ventilated, and dismisses it with this curt note:

"These are questions which cannot be discussed in our columns. The answer to the only question that can be raised here is, that we are not accustomed to require any doctrinal tests from our members, but it is impossible that Universalists should find themselves at home in our churches."

REVIEW.

The British Quarterly Review. April, 1868.

THE present number maintains its character by the variety and importance of its articles. We notice only those of especial interest to our readers. An article, on *The Great Vatican MS. of the New Testament*, details the difficulties which have prevented Biblical critics from collating this MS., describes briefly the editions by Cardinal Mai, and recounts the steps by which Tischendorf succeeded in gaining permission—not to publish a fac-simile of the MS., which the Pope wishes to do himself, but—to correct the errors of Cardinal Mai's edition. Yet he could not resist the temptation to transcribe many whole pages. This was observed, and Vercellone, the monk under whose care the two editions of the Vatican MS. were published, was appointed to superintend the completion of the work. Thus the latter part of Tischendorf's recently published edition of the MS. is not, as it professes on the title-page, "*Ex ipso codice*" (from the MS. itself). He was obliged to omit, in his collation of the latter part, "the spaces and punctuations, and other marks which the Codex contains."

Various critical indications show that this MS. may be referred to the 4th century. It does not contain the Eusebian canons, which were published about the year 330, and which appear in the Sinaitic MS. But those two most ancient MSS. correspond in many points. Tischendorf thinks that the hand of one copyist may be detected in parts of both MSS. There is thus considerable ground for fixing the date of each. The Vatican MS. appears to have been first written, and then corrected by the usual *Diorthetes*, or, as a modern printer would technically say, the "reader." Another writer has gone over it again, inking the faded letters afresh, and adding accents, breathings, &c. His own additions are in the small cursive character, and so point to the tenth or eleventh century as the time of his revision.

We quote a few of the more important of the readings given by the reviewer.

St. Matthew, vi. 13.—The clause, "For thine is the kingdom, the power, and the glory, for ever, Amen," is omitted from the Lord's Prayer: as in St. Luke's version of that prayer in the Revised Text.

St. Matthew, xix. 17, 18, reads: "Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning what is good. There is the [not 'one'] good." (ἐστὶν ὁ ἀγαθος.)

John, i. 18.—"No man hath seen God at any time, the only begotten God (μονογενὴς θεός) which is in the bosom of the Father, he hath declared him." So also the Sinaitic and other MSS., and the Peshito Syriac.

Acts, xvi. 7.—"But the Spirit suffered them not;" omitting "of Jesus" after Spirit.

Acts, xx. 28.—"Feed the Church of God, which he hath purchased with his own blood." Tischendorf decides, against previous doubts, that this is the reading of the Vatican MS.

St. Mark, xvi. 8—20, is omitted, but the copyist has left a gap of a column and a quarter, as though it were absent from his copy, and he intended to supply it from some other source.

The text of the Three Heavenly Witnesses is omitted, and the reviewer briefly defends the spuriousness of that text against the elaborate but illogical and insufficient defence of it recently published by the Rev. Charles Foster, B.D.

A very sound and sensible article on *Nonconformists and National Education* adduces the early history of the Government educational grants to show that, in their recent change of ground upon this subject, the Independents are guilty of no change of principle. It shows the need of increased education, suggests that no religious instruction should be prescribed or tested by Government; that a conscience clause should be enforced; and that the requirements as to certificated masters and pupil teachers should be cancelled. It sketches out a rating system of education, much like the bill of Mr. Bruce and Mr. Forster; argues for the retainment of school fees; urges that when children at work are compelled to go to school, compulsion should be much more readily put upon those idling on the streets; and concludes thus spiritedly:

"In all these reforms we shall have against us the vast majority of the clergy, and nearly the whole strength of the Conservative party. The fight will be a severe one. But in the new electors there is a force which, wisely and resolutely used, will enable us to defy all resistance. In relation to this great question the interests of the Nonconformists and the interests of the great mass of the

English people are identical. We can, if we please, place ourselves at the head of a great popular movement, and render the country the most substantial service." (p. 433.)

A brief article on the *Intercommunion of Churches* prefaces a notice of Dean Alford's recent liberal papers in *Good Words* and the *Contemporary Review*, by pointing out the true union that exists among all real disciples of Christ, as members of his invisible Holy Catholic Church; a union which, though it cannot agree in the expression of dogma, is often very close in the nature of its faith. It claims from the Establishment a truer recognition of the conscientious position, the refined and educated feeling, the Christian activities of Nonconformists, and then acknowledges the liberal spirit which the Dean of Canterbury has expressed in the paper above mentioned. It rejoices that a clerical meeting should, seventeen years ago, have unanimously voted that "an orthodox Dissenter may be regarded as a member of Christ's church," though wondering and almost sneering at the state of mind in which such a question could be posited and discussed. It accepts the liberal view by which Dean Alford would test Christianity, not by the dogmatic expression of faith, but by a man's own claim.

"We want for Christendom a fact, not a doctrine, as the test of inclusion; and we are thus drawn back (says the Dean) to the definition before alluded to, as furnished us by the Church herself when she explains 'the good estate of the Catholic Church' to be attained by 'all who profess and call themselves Christians being led into the way of truth.' Christendom is as wide as the Christian name; as wide as the recognition of Christ as master." p. 482.

So, says the reviewer (and apparently with approval) the Church of England "has no right to unchristianise or unchurch even the Unitarian."

Moreover, the Dean allows that the church government of the Nonconformists is not to be rejected as unscriptural or unchristian; describes the Nonconformist bodies in words of very high praise; and suggests three steps that might be taken towards a closer connection; (1) that Nonconformist divines should, under certain regulations, be invited to preach in the Established Churches; (2) that Christians should unite together in the celebration of the Lord's Supper; and (3) that efforts be made on both sides to promote mutual understanding and friendly intercourse.

We need hardly mention an article on the *Irish Church Question*, as it was written before the late triumphant division, further than to support its appeal for earnest and active effort in the cause of liberal church reform.

THE WORK THAT OUR MINISTERS OUGHT TO BE ABLE TO DO.

[COMMUNICATED; NO. III., BY THE MINISTERS' SALARIES COMMITTEE.]

It used to be considered essential to the character of one who aspired to minister to an important English Presbyterian or Unitarian congregation, that he should have received the most complete education, which, consistently with the exclusiveness of the national universities, could be given him; that he should keep himself abreast with the best thought and scholarship of the times; and that he should make some original and valuable contribution to theological literature. We have changed a good deal of all this; whether for the better it is not our present purpose to inquire. Change proceeds, for the most part, by a method of compensation; and, at least, a part of what is lost in one direction may be gained in another. We may be more popular in our preaching, if we are less accurate in our scholarship; if our grasp upon the educated relaxes, it may be more tightly closed upon the poor; and Sunday schools and missionary societies may supply the place of learned treatises and well written books. It is quite possible that many among us may think the gain at least equal to the loss; nor is the writer of these lines at all disposed to question the value of these popular agencies, which are among the latest manifestations of our religious life. To strike the balance of profit and loss, which is the net result of these changes, is not his present object. It is enough to point out the fact (as he considers it to be) that the intellectual status of Unitarian ministers is steadily on the decline. Look at the facts of the case. Whatever literary work of a high class is done amongst us, is done by the ministers of a generation now approaching the decline of life. An essay or two in some review is all

that can be traced to our younger ministers. We mention no names; to do so would be invidious. But is it not a common reflection in our social intercourse, that vacant places involving weighty duties are hard to fill up; and that there are places, which must be vacant before long, which it will be impossible to fill up? There is a great ferment and commotion in men's theological ideas: new books every year create fresh excitement, but the ferment is not our making. And the new books are not written by us. Conjointly with this, so large a liberalising process has taken place, that the public are willing to listen to a really fresh and strong utterance from any quarter. Mr. Tayler's book on the Fourth Gospel has attracted general attention and criticism in quite a remarkable way. Yet still we are silent. Just at the moment when the very current of thought which we have so long laboured to create is setting towards us, we are wholly shut up in missionary societies and Sunday schools. Just as our neighbours are beginning to think, we are weaning ourselves from so troublesome a habit. We are getting tired of principles, just as they are finding out that it has been a mistake to try to do without them. The writer is as strong an advocate as any for missionary societies and Sunday schools, for their proper objects, and in their proper places; but the work of the free Christian churches which descend from 1862—if it is not now to be let drop from weak and irresolute hands—cannot be done by them, but only by solid learning and severe thought, and the freest and brightest speech.

This is a moral evil, and moral evils are not to be removed by material means; but material means may have something to do with causing them. What possibility is there that our young ministers should devote themselves to the highest and most permanent form of literary effort? Let us take the case of one who may have received an admirable education in Manchester New College, who has won academical distinctions in the University of London, who, aided by the Hibbert Trust, has still further pursued his studies at a foreign university, and who settles down in one of our congregations at an average salary of £150 a year. Presently, at the place of his first settlement or elsewhere, his income may rise to double that sum; but except he be a man of rare good fortune he must not look for more. And he must marry. He would be dangerous to the peace of mind of the matrons of his congregation if he did not. He must not ask any of their daughters to share his poverty; and yet he must not go into another flock, nor ask any but a lady to share it. Then come children, whom, perhaps, he is himself obliged to teach, because he cannot afford to pay a teacher. Or he "forms a class"—that is the proper phrase—and makes himself a private tutor. Perhaps he still clings to literature, having some hopes and instincts of authorship not yet worn out of him; but if so, he must make it pay, and it is of the ephemeral kind which brings him the speediest pecuniary return. Where is he to get his books? He begs them, he borrows them; circulating libraries and reviews do the rest; and he passes out of the habit of steadfast study for want of its material appliances. He can indulge in no plans which involve, ever so remotely, an invasion of his slender purse. If he have anything to spare from daily bread, it must go for insurance. To make the venture which is always implied in authorship, and especially in theological authorship, is to rob his wife and children.

It does not by any means follow that larger salaries would involve an increase of literary activity on the part of our ministers. But in some cases, at least, they would remove that activity out of the region of the impossible. A man may not choose to fly, having wings; but at all events he cannot fly without them. Ministers with libraries are not always the most zealous students, but books are, nevertheless, needful to make a student. But another important matter is the attitude of our congregations in this respect. Until they are willing to make some sacrifices of present and personal gain, ministers cannot be other than they are. Are not they held to be far more the servants of their flocks than of truth and piety at large? A man must preach acceptably, brilliantly if possible, twice every Sunday; he must attend the Sunday school once or twice on the same day, or feel that it has been neglected for want of his personal supervision; he must make and keep himself

acquainted with every member of his congregation; he must respond at once to the call of sickness or of society; he must be in his place at countless "committees;" whenever a Unitarian minister can find standing room upon any public platform he must show himself; he must keep up with the politics, the social movements, the general literature of the time, and he must bear without ill-temper to be told that he works only one day in seven. There are men who do all this, unflinchingly and successfully, with large result of influence and the consciousness of a place well filled. But where is the possibility of sustained study, of deliberate thought? It is difficult to save from such calls to incessant activity the time which is needful to feed the springs of life: there is nothing left to devote to the public good. Such a labourer may have possessed the power of literary exertion; may even have tried his wings not altogether without success; but little by little cherished schemes drop out of sight amidst the press of common duties—the thirst for scholarly or literary excellence dies away from utter lack of satisfaction; he learns to look upon the thought that he might have spoken with effect to a larger audience than gathers round his own pulpit as an idle dream of youth, and he finds a compensation which God never refuses to any true dutifulness in the unintermitting energy of faithfulness. Still, is it all gain? The special congregation profits, but the wider interests of truth and goodness may be the losers. If the present conception of ministerial duty had always prevailed amongst us, we should be absolutely without a literature. But cases of Pegasus in harness, it will be said, are rare indeed: most often it is the mill horse that does the mill work, and is fit for nothing better. Very likely; but still it may be questioned whether putting all horses to one dull round, and making them go through it as the main purpose of their existence, has not a tendency to produce a breed of mill horses and to discourage the birth of Pegasus at all. It is a better thing to preach well than to preach often. There is greater gain, even for denominational purposes, in leading thought than in gathering congregations; and a minister may be better employed in writing a good book, which only himself can do, than in filling a Sunday school, which half his congregation might, if they would, do for him. Only, if we prefer our ministers to be mere hewers of spiritual wood and drawers of spiritual water, let us not wonder or grumble if the leaders of the new reformation in England are not children of our household.

EARLY ROMAN AND BRITISH CHRISTIANS.

THE second landing of the Romans in Britain occurred A.D. 43, or about ten years after the crucifixion of our Lord. There is no doubt that the Christian religion had gained a footing in Rome, and even engaged the attention of the government previously to the death of the Emperor Claudius, A.D. 54. Among the great number of persons who came from Rome to Britain, to occupy civil and military posts, was Aulus Plautius, the very first Roman whom was entrusted the government of Britain. Concerning the lady of Aulus Plautius, Tacitus gives the following account:—"Pomponia Græcina, a lady of distinction, married to Plautius, who was honoured with an ovation for his victories in Britain, was accused of having embraced a foreign superstition, and her trial for that crime was committed to her husband. Plautius assembled her kindred, and, in observance of ancient law and custom, having in their presence held solemn inquisition upon the conduct and character of his wife, pronounced her innocent of anything immoral." Lipsius and others are of opinion that what is here called "a foreign superstition" was the Christian religion. If she were really a Christian, and accompanied her husband during his residence in Britain from A.D. 43 to A.D. 47, she might have promoted the preaching of the Gospel in Britain at a very early period.

In St. Paul's 2nd Epistle to Timothy, c. iv. v. 21, we find this passage: "Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." It is believed that the Pudens here mentioned was a Roman of exalted birth, and Claudia a British princess, daughter of Cogidunus, the client king of the Emperor Claudius, in honour of whom the daughter had been named Claudia. Cogidunus reigned over the Regni, a British tribe

who inhabited Sussex and the greater part of Surrey; Chichester was his capital. Now the poet Martial, in one of his epigrams (lib. iv. epi. 13) writes: "Claudia Peregrina Rufus is about to be married to my friend Pudens. Be propitious, Hymen, with thy torches!" And again (lib. xi. epi. 53): "Although born amongst the blue-eyed Britons, how fully has Claudia Rufina the intelligence of the Roman people! What beauty is hers! The matrons of Italy might take her for a Roman," &c. There is little doubt that the Pudens and Claudia of whom Martial wrote are the Pudens and Claudia alluded to by St. Paul in his epistle. In the latter epigram quoted, Pudens is called Holy—"Sanctus Maritus;" a strong presumption that he was one of those who were esteemed such, or, in other words, that Pudens was a Christian. It is not improbable that, along with his distinguished wife, Pudens may have come over into Britain, and taking up their abode at Chichester, these bosom friends of the Apostle may have taught the truths that lay nearest his heart. Tertullian, Origen, Athanasius, Eusebius, Arnobius, Jerome, Chrysostom, and Theodoret—all of whom wrote before the Romans finally abandoned Britain (say A.D. 440)—all give evidence tending to show that Christianity had been introduced into Britain previous to the withdrawal of the Romans.—*Abridged from J. Corbet Anderson's Uriconium.*

The Unitarian Herald.

FRIDAY, APRIL 10, 1868.

THE PROGRESS OF THE IRISH QUESTION.

THE overwhelming majority for Mr. GLADSTONE'S resolutions on the Irish Church on Friday last makes men of all parties rub their eyes. Public opinion is generally slow in this country in gathering strength to move at all, but when it has gathered strength it sometimes moves with strange velocity and force; and it has done so in this instance. Yet stronger than even the unexpected numerical victory was the preponderance in argument and moral earnestness on the part of the majority. On no question of our times, probably, have there been so many great speeches made in one debate by Liberals of very different shades, yet all tending to one simple conclusion, and able, moderate, and with the ring of far-seeing patriotic statesmanship. On the other hand, there has certainly been no debate of late years in which the Tory party have shown themselves so utterly weak. The result can hardly be doubted. The inevitable issue of any appeal to the present constituencies, still more all the prospects of ultimate appeal to the new constituencies under the Reform Bill, make it impossible for the question to rest with mere abstract resolutions. The country is now in earnest. Wherever great public meetings have been held, and the voice of the people really heard, the result has been unmistakeable. Two months ago a town's meeting, called by the Mayor of MANCHESTER, carried, over the heads of its promoters, resolutions deprecating interference with the Irish Church, the room being packed by Orangemen. In the same city, last Tuesday, a "Great Demonstration of Protestant Working Men" was held in the Free-trade Hall; but with all the drumming up of an organisation surprisingly compact and efficient, the hall was only about two-thirds filled, the most sedulous care being used to keep out the general public. The following night, however, came a fair appeal to the people; and how was it responded to? The Hall was densely packed, every inch of standing room on the platform, in the gallery, and on the floor being crowded with such an audience

as has not assembled in that Hall since the exciting days of the agitation for the Repeal of the Corn Laws. The Orangemen had attended in force, with the evident purpose of playing their usual game of preventing the meeting being carried forward. But numerous as they were—a compact body of them having even got possession of a considerable space on the platform—they were simply swamped by the overwhelming feeling of the meeting. We believe that this will be the effect wherever the people can be really appealed to, and the Irish Church, as an Establishment, may be looked upon as under sentence of death.

And now the question begins to be in every one's mouth—How will the Protestants of the north of Ireland take it? For ourselves this question has a peculiar interest. We cannot forget that we represent a religious body whose congregations in the north of Ireland are to some extent in the same boat with the Establishment, having received the *Regium Donum* and grown up through generations to feel it almost a necessity of their existence. We have looked anxiously for some utterance on this subject from our Ulster friends. It seems an ungracious thing for us to be volunteering sacrifices which will have to fall upon them; and while feeling that *Regium Donum* would have to go, along with the Church Establishment, we have waited eagerly for some sign that our friends were not blinded by any interest of their own which they feel to be at stake, to the necessity of changes which to us seem as beneficial as they are inevitable. And we rejoice that our hopes have not been disappointed. We give in another column, at greater length than usual, the report of a quarterly meeting of one of our district associations in the neighbourhood of Belfast. The Non-subscribing Presbytery of Antrim is not a very large body, but the proceedings of even ten or twelve associated congregations have both interest and importance when they involve the giving up in every one of these congregations of £70 a year—in some cases the greater part of their income—and we feel it therefore to be a noble thing to find their feeling tending towards a unanimous renunciation of all State aid. We say "tending towards," inasmuch as the subject being introduced by a deputation from one of the constituent congregations, it was felt to be hardly fair to give, without notice, any decisive utterance binding upon the whole number; but a general meeting was convened for the earliest possible day (Monday next) to consider the whole question, and from what we are already able to report there can be little doubt that from this Non-subscribing Presbytery of Antrim will come the first protest from any State-endowed body among Irish Churches against the connection of Church and State or the endowment of any religion at all. We commend especially to the attention of our readers the admirable speech of the Moderator of the Presbytery—the Rev. JOHN JELLIE. What will add weight to this utterance is that it is not due to hatred of Catholicism. One of the old Puritans, writing of a refusal of Parliament to grant indulgence to the Nonconformists, added, by way of comfort, "They have, however, passed a sharp ordinance against the Catholics, which we take as a signal mercy." We are afraid that it is in much the same spirit that Orthodox Irish Presbyterians, after the most persistent beggary for an

increase of *Regium Donum*, have just professed that they would sooner give up all State endowments than see them extended to the Catholics. It is in no such spirit that this utterance comes from the Presbytery of Antrim. Without a word against Catholicism, it takes the broad and simple ground that it would be better for the country and better for religion, for all churches to support themselves.

AMERICAN NOTES.

A dispute, more curious than profitable, has been going on between Dr. Barrows, a Congregationalist minister, and some of his Baptist brethren. He had stated that it was customary for Baptist candidates for immersion to wear "waterproof and tight-fitting garments;" but this statement he was obliged to withdraw. He maintains, however, still that the dress which is used unquestionably does "prevent the total wetting of the person." He says:

"If total wetting of all the surface of the body is requisite for valid immersion, then I assume to say that no Baptist minister dare affirm that one in ten of his subjects has been validly immersed. The question between them and me is simply on the extent of the wetting, that is, of protection. They do not believe in total wetting, and I do not believe in total protection."

The report of the corresponding secretary of the Sunday-school Union presents an encouraging view of the progress of American Methodist Sunday-school work in 1867. There were at the close of the year 15,292 schools, with 171,695 officers and teachers, 1,083,525 scholars, and 2,737,734 volumes in library. This gives an increase, over the previous year of 1,446 schools, 9,695 officers and teachers, 102,739 scholars, and 88,489 volumes.

The Wilberforce University, the only collegiate institution in North America belonging to coloured men, was founded in 1856, but taken possession of by its present managers in 1863. It was carried on by them with great success till 1865, when it was unfortunately burnt down. Early in the following year the trustees laid the foundations of the new building, on a fine piece of land, between three and four miles from Xenia, in the State of Ohio. The college, when finished, is to be 164 feet long by 44 wide, and consist of a centre and two wings, and to be capable of accommodating at least seventy-two boarding students, and the necessary staff of teachers. As yet, the west wing only has been completed, at a cost of nearly £4,000, of which above £1,200 yet remain unpaid. To complete the whole edifice about £7,000 is needed, and an appeal is made to English Christians of all denominations to help an institution which, as its name indicates, is designed to be a university where coloured young men can be trained, as many have already been, for the learned professions, and especially as missionaries and teachers among the freedmen and other portions of the Southern population.

An American paper states that a movement has been set on foot to erect an asylum for useless young men. The only trouble which the "committee" fear will be insurmountable is that of getting the building large enough. If the design were to be entertained, we fear the same difficulty would be found here.

In the *Advance*, a new paper established by the Congregationalists at Chicago, a discussion has been going on respecting Dr. Bushnell's views, which the editor considers likely to do good. He says:

"The article in our number of the 16th, showing that on the Atonement he substantially agrees with orthodoxy, while rejecting some of its words and phrases, has been read with great interest; and it will not be a breach of confidence, we trust, to say that Dr. Bushnell has endorsed it as the best and truest account of his position that has been given."

On which the remark of the *English Independent* is: "If this be so, we, in England, have read Dr. Bushnell's books to very little purpose."

The prejudice against colour still shows itself strongly in quarters where we should hardly have expected to find it. It appears that a congregational church, recently established in Washington, has already become divided on the attitude which it should assume towards Christian negroes. Two

young coloured men applied for membership. After examination by the pastor and deacons, they were told, that they were welcome to unite with the church; but the pastor, Dr. Boynton, expressed his opinion that coloured people ought, as a duty to themselves and their class, to remain in their own organisations. On the following Sunday, the doctor preached a sermon setting forth his opinions, and advising the blacks to make communities of their own, and not "to bury themselves in a living grave—an unheeded little company in the masses of the whites." The two young men, thus struck in the face, concluded not to join the church, and from that hour it was rent into two parties; the majority sustaining the pastor, and a large minority, with General Howard at its head, and embracing three of the four deacons, seven resident ministers, the superintendent, and most of the teachers of the Sunday school, rejecting his doctrine as savouring of the spirit of caste.

The *Tablet*, a New York Roman Catholic paper, has the following remarks on Calvinism:

"It cannot be denied that Calvin was the great man of the Protestant rebellion. But for him, Luther's movement would, probably, have died out with himself and associates. Calvin organised it, gave it form and consistency, and his spirit has sustained it to this day. If Luther preceded him, it is still by his name rather than Luther's that the rebellion should be called, and the only form of Protestantism that still shows any signs of life and vigour is unquestionably Calvinism. It is Calvinism that sustains Methodism, that gives what little life it has to Lutheranism, and that prevents a very general return of Anglicans to the bosom of the Church. It is hardly too much to say that no greater heresiarch than John Calvin has ever appeared, or a more daring, subtle, adroit, or successful enemy of the Church of God. Calvinists, too, are the hardest of all the enemies of the truth to overcome and bring back to the truth, for, like their master, they believe only in might, and disregard all justice and mercy."

We wonder whether Mr. Disraeli would allow the following to be a specimen of invective "polished *ad unguem*." Describing the Rev. Henry Clay Dean, General Washbourne, of Indiana, said, "he is a man so low down that it would require a miracle of the Almighty to raise him to the level of total depravity."

In noticing a work on Dervishes, the *Nation* says:

"Of the doctrines held by them it may be said in general that, as seen from the outside, they consist in an excellent system of morality, in the inculcation of religious practices entirely in harmony with the teachings of the Koran, and of exercises—dancing, howling, sword-swallowing, eating of live coals, musical performances, and so on—which were once held to be infractions of the law of the Prophet, but which are now everywhere accepted. But there is another view to be taken of their belief—a view not obtained from the outside nor even by all Dervishes. There seems to be taught by some, at any rate, if not by all, of the sheikhs—and to some, if not to all, of their followers—a secret as well as a public system of belief. According to the latter, the description of the true Dervish is this:—'When it is asked what Dervish means, the reply is, 'One who asks nothing of any creature; and to be as submissive as the earth which is trodden upon by the feet; to serve others before yourself; to be contented with little; to do neither good nor evil; to abandon all desires; to divorce even his wife; to submit hourly to all occurrences of misfortune and accident; not to drink wine nor to lie; not to commit fornication; not to touch what does not belong to you; to know the true and the false, and to restrain the tongue and speak little.' But when the novice has been proved, has practised the virtues above enjoined, has by austerities and mystical contemplation annihilated his individuality and purged his spiritual eyes, then, it is said, he is taught to dispense with the Koran, and to reduce his belief to mysticism, to believe that ecstatic communication with God is something within his own power, and to think of morality as a thing indifferent. 'Purity, impurity, slowness, precipitation—all these distinctions are beneath Me,' one of the sheikhs makes God say to Moses; and the Sheikh Bayazid cried out in the midst of his disciples, 'Glory to me; I am above all things,—a form of words which, in the mouths of the Orientals, is applied to God alone. 'O my master!' a disciple said to Jelal ed Deen er Roomee, the founder of the 'Dancing Dervishes,'—'O my master! you have completed my doctrine by teaching me that you are God, and that all is God.' Many such passages might be quoted showing how different from the Mohammedanism of the Ulema is the faith of the Dervish. Pantheism, identification of God with the individual mystic, the exemption of the perfect from the chains of morality—which are only for the imperfect—the denial of submission to any authority except that of the Sheikh, the emptiness of positive religions and the allegorical character of all their dogmas—

these are the tenets which seem to be held by the Dervish sects. Their identity with those of Indian mysticism and much modern quietism and transcendentalism is apparent. Metempsychosis also they believe in, and, as may be supposed, they are consistent fatalists."

THE REFORMED JEWS.

We take the following account, somewhat abridged, from the *Christian World*:

As the Jew of the West-end, the Jew of society, rich and cultivated, the Jew who gives good dinners, drives in a faultless brougham, on whose fingers diamonds sparkle, differs from the Houndsditch Jew, toiling along painfully under a load of oil cloth considerably the worse for wear, or smoking bad cigars in the Eppingham Saloon; so do the synagogues of the west differ from those of the east. Those in the Haymarket and at Bayswater are clean and comfortable, and that in Margaret-street especially so.

On Saturdays service commences there, at ten and terminates at one. Let us go there. As you enter, of course you face the ark. On each side benches, well cushioned, are placed. On the right of the ark is a pulpit. In the middle is the raised platform for the readers and the rabbi, the Rev. Mr. Marks. There is a gallery facing the pulpit, in which is an organ, an innovation of which the orthodox do not approve, as it implies Sabbath labour; and there is another innovation equally shocking. Actually in the side galleries appropriated to ladies you can see them; and if the Christian stranger should let his eyes wander thitherward he is to be forgiven. Hebrew is a difficult tongue to follow if you are ignorant of it; and, save where there is no singing, which is very fine, the reading of the prayers is not very impressive. Nor do the gentlemen around, all wearing black hats and a linen robe over the coat, seem to be much impressed. They sit with their prayer-books in their hands, in appearance as calm and unmoved as real West-end Christians of unquestioned respectability. At a certain interval the ark is unlocked, the roll of the law is taken reverently to the platform, where it is uplifted on all sides that all may see it, and then, when the reader has finished, it is borne back and deposited in the ark as formally and reverently as it was taken out. After a little while, one of the individuals on the platform leaves it. He wears a black gown and bands, he ascends the pulpit and preaches with his hat on; that is the Rev. Mr. Marks. He is thought much of by the younger and more educated Jews. As a preacher, much is to be said in his favour: he is short, he delivers himself well, his style of address is popular, and he gives many an Old Testament lesson. He demands of Abraham's descendants Abraham's faith in God, and obedience to Him.

The Jews are not a proselyting people, but they are becoming increasingly anxious that the seed of Abraham, Isaac, and Jacob should not forsake the God of their fathers; and about thirty years ago some of the London Jews agitated for a reformed mode of worship, more in accordance, as they deemed, with the circumstances of their brethren in this age and clime. They argued that there is much that is local in the Jewish ritual, and much that is inapplicable now; and that the people, in consequence, would fall away unless a reformed mode of worship was introduced. The Prayer-book was carefully revised, and an improved ritual drawn up by blending the beautiful portions of the Portuguese and German Liturgies, and a choir formed for inspiring devotional feeling by means of solemn song. In the old orthodox synagogues the custom of calling up persons to read the law for the sake of presenting their offering during Divine service, often interferes with the edification of the assembly, according to the Jewish Reformers, and this also they omit. Furthermore, they decline to recognise as sacred, days which are evidently not ordained as such in Scripture. It must be remembered the Jew of the Restoration is much more of a formalist than the Jew of David's and Solomon's time, that the rabbis returned after the captivity laden with Babylonian learning, and that a new school arose. In his sermon on the opening of his new place of worship in 1842, Mr. Marks said, on behalf of himself and people, "We must as our conviction urges us solemnly deny that a belief in the *divinity* of the traditions contained in the Mishna and the Jerusalem Talmuds is of equal obligation to the Israelite with the faith in the divinity of the law of Moses. We know that these books are human compositions, and though we are content to accept with reverence from our past Biblical ancestors advice and instruction, we cannot unconditionally accept their law." "On all hands it is conceded that an absolute necessity exists for the modification of our worship, but no sooner is any important improvement proposed than we are assured of the sad fact that there is not at present any authority competent to judge in such matters for the whole house of Israel. Now, admitting this as a truth (since the extinction of the right of education has rendered impossible the convocation of a Sanhedrim whose authority shall extend over all Jewish congregations), does it not follow as a necessity that every Hebrew congregation must be

authorised to take such measures as shall bring the Divine service into consonance with the will of the Almighty, as explained to us in the law and the prophets?" To this reasoning the Jews as a body remain impervious, and though time has mitigated the angry feeling which the Reformers created, still the new community is yet by no means cordially received and sanctioned by the old. There is, no doubt, a ground for this. Pious Jews find all society against them; its spirit, its customs, its literature, all hostile, if not to their nation, at any rate to their faith. In too many cases they perceive that those who forsake the religion of their fathers are little the better for doing so. They find that those who begin by laughing at rabbinical absurdities end by despising the Word of God. "A Hebrew infidel, an infidel among the Israelites, to whom pertaineth the adoption and the glory and the covenants," writes a Jewish author, "is indeed a frightful and portentous phenomenon;" and thus the more sensitive and conservative amongst them shrink from in any way modifying their ritual in accordance with what is termed the spirit of the age. Christians have no idea of the earnestness of spirit, of the striving after conformity to the law of God, of the devout Jew, or of the great and grand truths which he extracts from observances or forms in which they can see no meaning. His religion requires daily observances from his birth upwards, which can only be carried out by means of a living faith. In the first place it is an expensive one, and he must pay in various ways very heavily for its support. Then on the Sabbath he has much to go through at home, as well as to attend at the synagogue and to abstain from all occupations. The first day of every month he has to keep as a feast. Then every month has certain days to be kept, especially in October, their new year, on the first and second days. It is believed that the destiny of every individual is determined on this month by the Creator Himself; that those whose demerits preponderate are sealed to death, those whose merits preponderate to life, and those whose merits and demerits are equal are delayed until the day of atonement. The first ten days of their new year are ten days of repentance, during which they are to repent and confess their sins, pray to the Almighty to write them down in the book of life, and grant them a happy new year. The last of these days is the day of atonement, and is religiously kept by every Jew. On the 15th is the feast of tabernacles. In April is the most important of all the festivals—that of the Passover and of unleavened bread, when the doors of the house are left open in the hope that Elijah, the forerunner of the long-expected Messiah, may enter. In June is held the feast of Pentecost, to commemorate the giving of the law. A conscientious Jew must have a life of intense labour and self-denial, nor can he evade his duties, nor impose them on another.

TALMUDIC PROVERBS.—III.

WHEN the thief has no opportunity for stealing, he considers himself an honest man.

If thy friends agree in calling thee an ass, go and get a halter around thee.

Thy friend has a friend, and thy friend's friend; be discreet.

He in whose family there has been one hanged should not say to his neighbour, Pray hang this little fish up for me.

The dog sticks to you on account of the crumbs in your pocket.

The soldiers fight, and the kings are the heroes. After the thief runs the theft; after the beggar, poverty.

One contrition in man's heart is better than many flagellations.

Teach thy tongue to say, I do not know.

Not the place honours the man, but the man the place.

There is a great difference between him who is ashamed before his own self and him who is only ashamed before others.

FIRESIDE READINGS.

THE MEETING PLACE.

BY DR. BONAR.

"THE ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."—Isaiah xxxv., 10.

Where the faded flower shall freshen—

Freshen never more to fade;

Where the shaded sky shall brighten—

Brighten never more to shade;

Where the sun-blaze never scorches,

Where the star-beams cease to chill;

Where no tempest stirs the echoes

Of the wood, or wave, or hill;

Where the morn shall wake in gladness,

And the noon the joy prolong,

Where the daylight dies in fragrance,

'Mid the burst of holy song—

Brother, we shall meet and rest

'Mid the holy and the blest.

Where no shadow shall bewilder;

Where life's vain parade is o'er;

Where the sleep of sin is broken,

And the dreamer dreams no more;

Where no bond is ever severed,
Partings, claspings, sob, and moan,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother;
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild—
Brother, we shall meet and rest
Mid the holy and the blest.

Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine
Shed its healing splendour here;
Where earth's barren vales shall blossom,
Putting on their robe of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King, in kingly glory
Such as earth has never known,
Shall assume the righteous sceptre,
Claim and wear the holy crown—
Brother, we shall meet and rest
Mid the holy and the blest.

CHURCH CURIOSITIES.—VII. BACKWOOD PREACHERS.

CURIOUS and interesting are the accounts which have lately been published of the hardy pioneers of the Gospel in the backwoods of America; some of them, as Mr. Hood says, "scholars, men of genius, like Asbury [a bishop of the Methodist Episcopal Church], separating themselves from all the comforts and conveniences of life, for 60 dollars a year, with a travelling equipage, not of a chariot and four, but of saddle-bags and one; plunging into the wilderness to seek for lost sheep, preaching in barns, on stumps of trees, in log huts, in illimitable woods, in the houseless forest, by blazed trees in deep prairies; floundering through swamps, swimming vast rivers, drenched by pitiless rains, scorched by suns, bitten by frosts and driving snows." On one occasion no little surprise was excited among the heads of the Church by a request which came to them: "Be sure and send us a good swimmer;" it appeared that the district was full of streams without bridges, and the last minister had been drowned because he could not swim. Sometimes the preacher found himself among hostile Indians in the depths of the forest; he knew their trail, heard their yell at night, and unexpectedly came within the blaze of their camp-fire and the crack of their rifle. Often they had no horse, and the saddle-bags had to be carried on foot; and sometimes there were no saddle-bags. "George," said Bishop Asbury, to one of these preachers, "where are your clothes?" "Bishop," he answered, "they are on my back. On receiving my appointment at your hand, sir, I am not compelled to return to my circuit for my clothes, but I am ready, at a moment's warning, to go whithersoever you direct." His son, Dr. Roberts, says: "I have in my possession the needle and thread case, which were his constant companions. If his clothes, from any unexpected cause, needed attention, he was in the habit of turning aside into some retired spot for the purpose of taking them off and mending them."

Sometimes, in the depth of the prairie, the preacher came upon a band of white heathens. Thus, Richard Nolley struck the track of one. "What," said the head of it, "a Methodist preacher! I quit Virginia to be out of the way of them, but in my settlement in Georgia, I thought I should be beyond their reach. There they were, and they got my wife and daughter into their church. Then I came here to Chocktaw corner, find a good piece of land, feel sure that I shall have some peace from the preachers, and here is one before I've unloaded my wagon!" "My friend," said Nolley, "if you go to heaven you'll find Methodist preachers there; and if you go to hell, I'm afraid you'll find some there; and you see how it is in this world. I'd advise you to come to terms with God, and then you'll be at peace with us."

One of them, old Jacob Kruber, besides being learned and eloquent, was likewise witty and satirical. "How is it," said some one to him, "that you have no Doctors of Divinity?" "Our divinity is not sick," was his answer, "and does not need doctoring." Living when the American Revolution was in progress, and being called upon to pray on some great public occasion, this was one of his petitions: "O Lord, have mercy on the sovereigns of Europe; convert their souls; give them short lives and happy deaths; take them to heaven, and let us have no more of them." He was very averse to read sermons, and on one occasion, having to follow a young minister who had preached from notes, it was expected that he would refer to it in his discourse. He finished, however, without any remark upon it; but in his concluding prayer he offered up this strange request: "Lord, bless the man who has read to us to-day; let his heart be as soft as his head, and then he will do us some good!" Now and then the bitter himself got bitten. When he lived at Lewiston, he often came in contact with a Catholic priest, almost as sharp as himself. Meeting the priest one day, not as usual on horseback, but trudging on foot, Kruber asked, "Where's your horse? why don't you ride?" "Oh," said the other, rather testily, "the beast's dead." "Dead! well, I suppose he's in purgatory?" "Nay," answered the priest, "the wretched creature

turned Methodist just before he died, and went straight to hell."

Some of these men, who have been called graduates of Brush College, Fellows of Swamp University, had ready tongues in their heads, whatever gifts they had besides. One was asked, "Do you belong to the standing order?" "No," he said, "I belong to the kneeling order." One day, while Dr. Bostwick was riding along on what was known as the Methodist horse, a fellow rode up, and laying his hand on the doctor's bridle insolently said: "I would as soon ride the devil as this horse." "Oh!" said Bostwick, "how it would look to see a child riding his own father!" The man stayed to hear no more.

One of these preachers, always known as Billy Hibbard, was very strong in his Arminianism; and once a Calvinistic minister said to him, "You hurt my feelings in preaching yesterday." Being asked how, he mentioned some doctrinal remark in the discourse. "Oh!" said Hibbard, "I'm sorry you took that; I meant it for the devil, and you stepped in and took it to yourself; don't get between me and the devil, brother, and you won't get your feelings hurt." On one occasion, when Bishop Asbury was presiding at the roll-call of the Conference, Hibbard objected answering to the name of William, insisting that his was Billy. "Why, brother," said Asbury, "Billy is a little boy's name!" "Yes, Bishop," he said, "and I was a little boy when my father gave it me."

THE MINISTER'S RECREATION.

THERE are large numbers of people who look kindly upon the rod and the line, though they regard a man who carries a gun (unless he happens to be an African missionary or a Western settler) as belonging to the devil's regiment. How (is this? Has Isaac Walton made all the difference? Would shooting have been as innocent as fishing if its praises had been sung by a spirit as pure and simple as that of the biographer of the saintly George Herbert? Hardly. Perhaps the root of the matter lies in this—that men commonly go alone to the river, and in parties to the stubble. The angler is generally a quiet, meditative man; he is silent, he is solitary and gentle; he "handles his worm tenderly;" half his enjoyment lies in penetrating into the secret places of nature, in surprising her shy and hidden beauties, in watching the pleasant wooing which is always going on in shady places in summer time, between the murmuring rippling waters, and the ash, the beech, and the willow, which bend to kiss them as they pass. He loves stillness and peace. The country parson may think over his text while his float drifts lazily with the current, or while he wanders by the stream watching for the silver flashes which tempt him to throw his fly. The men that delight to hear the whirr of the partridge are generally of another sort. Anyhow, September brings shooting dinners as well as birds, and with many people heavy drinking is inseparably associated with heavy bags of game. They do not object to eat the partridges when they are shot, but they have the impression that the men who shoot them are a roystering, rollicking set, with whom it is undesirable that their sons should be too intimate. All this is rapidly changing, in many parts of the country has quite disappeared; but I am inclined to think—speaking of those I know best—that though a Nonconformist minister, with a cast of flies on his hat and a rod on his shoulder, would feel no shyness at meeting accidentally the very gravest of his deacons; he would rather be on the other side of the hedge if he happened to have on his gaiters and to be carrying a gun.—R. W. Dale's *Weekday Sermons*.

TWO SIDES TO FORTUNE.

A YOUNG Rajah once said to his Wuzeer, "How is it that I am so often ill? I take great care of myself; I never go out in the rain; I wear warm clothes; I eat good food. Yet I am always catching cold, or getting fever, in spite of all precautions." "Overmuch care is worse than none at all," answered the Wuzeer, "which I will soon prove to you." So he invited the Rajah to accompany him for a walk in the fields. Before they had gone very far they met a poor shepherd. The shepherd was accustomed to be out all day long, tending his flock; he had only a coarse cloak on, which served but insufficiently to protect him from the rain and the cold—from the dews by night, and the sun by day; his food was parched corn, his drink water; and he lived out in the fields in a small hut made of plaited palm branches. The Wuzeer said to the Rajah, "You know perfectly well what hard lives these poor shepherds lead. Accost this one and ask him if he often suffers from the exposure which he is obliged to undergo." The Rajah did as the Wuzeer told him, and asked the shepherd whether he did not often suffer from rheumatism, cold, and fever. The shepherd answered, "Perhaps it will surprise you, sir, to hear that I never suffer from either the one or the other. From childhood I have been accustomed to endure the extremes of heat and cold, and I suppose that is why they never affect me." At this the Rajah was very much astonished, and he said to the Wuzeer, "I own I am surprised;

but doubtless this shepherd is an extraordinarily strong man, whom nothing would ever affect." "We shall see," said the Wuzeer; and he invited the shepherd to the Palace. There, for a long time, the shepherd was taken great care of; he was never permitted to go out in the sun or rain, he had good food and good clothes, and he was not allowed to sit in a draught or get his feet wet. At the end of some months the Wuzeer sent for him into a marble courtyard, the floor of which he caused to be sprinkled with water. The shepherd had been for some time so little used to exposure of any kind, that wetting his feet caused him to take cold; the place felt to him chilly and damp after the palace; he rapidly became worse, and, in spite of all the doctors' care, he died. "Where is our friend the shepherd?" asked the Rajah, a few days afterwards; "he surely could not have caught cold merely by treading on the marble floor you had caused to be sprinkled with water?" "Alas!" answered the Wuzeer, "the result was more disastrous than I had anticipated; the poor shepherd caught cold, and is dead. Having been lately accustomed to overmuch care, the sudden change of temperature killed him. You see now to what dangers we are exposed from which the poor are exempt. It is thus that nature equalises her best gifts; wealth and opulence tend too frequently to destroy health and shorten life, though they may give much enjoyment to it whilst it lasts."—*Old Deccan Days*.

SIR MOSES MONTEFIORE.

DR. WALLACE, in his "Desert and the Holy Land," thus speaks of the Jewish philanthropist, Sir Moses Montefiore, whom he met with on the way to the land of his fathers for the sixth or seventh time:

"Seldom have we met with a finer specimen of a good old man; and the evening talks we had together on deck about Palestine and the present condition and prospects of the Jews gave a special charm to that voyage, which will ever be a pleasant memory. He was so liberal and tolerant in his views that controversy was kept at a distance; and had we not heard him addressed at first by his title, when one of his friends spoke to him, we might have taken him for a worthy old Secession minister from the country. He was scarcely ever seen without a Hebrew psalter in his hand, or a book of prayer in that language; and he spoke with great delight of the growing interest that was felt throughout Christendom in his fatherland. Often did he express an earnest desire to improve the condition of his brethren who had found their way to Jerusalem. He was the centre of attraction to all on board, especially to those who were going to that city; and on one occasion, when we were all gathered around him, it was truly affecting to see his old kindly face glowing with delight as he quoted the words of the prophet from the Hebrew Bible: 'Thus saith the Lord of hosts, in those days it shall come to pass that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you.'"

POSTING DRUNKARDS.

In New Zealand a practice has been adopted in the treatment of drunkards, which might be worth trying here. The *New Zealand Examiner* thus notices the application of it to a case at Nelson: "The first case of posting a drunkard under the new Licensing Act took place yesterday, when the following notice from the resident magistrate was served on all the publicans, respecting a well-known individual of the name of John Smith, formerly a brewer in Nelson: 'Notice, the undermentioned person having been convicted of drunkenness three times within the space of six calendar months, you are hereby cautioned not to supply him with spirituous liquors, wine, ale, beer, or porter, for a period of one year from this date.' Then follows the name and description of the offender."

NON-SUBSCRIBING PRESBYTERY OF ANTRIM.

THE REGIUM DONUM QUESTION.

THE quarterly meeting of this Presbytery was held on Wednesday, April 1st, in the vestry of the Second (Non-subscribing) Presbyterian Church, Belfast. After devotional exercises and the confirmation of the minutes of the last meeting, the Rev. John Jellie was appointed moderator for the ensuing year, the Rev. David Thompson being deputed as clerk *pro tem*.

A deputation from the York-street (Non-subscribing) Church, consisting of Mr. Robt. M'Calmont, Mr. Robert M'Millen, Mr. R. W. Gordon, Mr. Nathaniel Ferguson, and Mr. Wm. Service, waited on the Presbytery for the purpose of submitting the following resolutions, which had been agreed to at a meeting of the congregation held on the preceding Sunday:

"1. That, as the question of religious endowments is now occupying the attention of the Parliament of the United Kingdom, and of thoughtful men in all churches, we feel called upon to express our conviction that, inasmuch as the State is not competent to decide infallibly between truth and error, it should place all churches on a footing of absolute religious freedom and equality.

"2. That we have long felt it to be gross injustice, and a prolific source of irritation and disaffection, that a church, which contains only about one-ninth of the popu-

lation of this country, should enjoy special civil and religious privileges, whereby a badge of inferiority is necessarily attached to the other eight-ninths of the people, and the great principles of civil and religious liberty are violated.

"3. That, having regard to the marked differences in theology which obtain, and to the sectarian spirit which unhappily prevails in this distracted land, we consider the voluntary system better suited to the condition of the country than a system of universal State endowments.

"4. That we would gladly co-operate with our brethren of the Presbytery of Antrim in devising a scheme for adequately supporting the ministers of our Church independent of State aid."

Mr. McCALMONT and Mr. MILLER spoke in favour of the resolutions.

Rev. WILLIAM HALL said the Presbytery would be unanimous as to the principle that perfect religious equality should be established, and, in order to that, of course, that the Established Church should be disestablished; and he believed that the voluntary system was likely to be the future as to Churches in Ireland.

Rev. R. A. ARMSTRONG (Banbridge) considered State pay a paralysing thing to a Church. Wherever a Church was paid by the State it was weak, and when it supported itself it was strong and healthy.

Rev. S. C. NELSON (Downpatrick) concurred with the resolutions; but, he confessed, he thought it was a question for grave consideration whether it would be expedient at the present moment to take any decided action.

Dr. RITCHIE, J.P., thought that some time should be allowed to consider the matter. He suggested that a meeting should be held as soon as possible to consider this question, so that they might be among the first to protest against the connection of Church and State, or the endowment of any religion.

Rev. S. C. NELSON then moved that a special meeting be held on Easter Monday, the 13th inst., to consider this question.

Rev. Mr. ARMSTRONG seconded the motion.

The MODERATOR, in supporting the motion, said: This is a time when religious societies should speak out and make known their sentiments in reference to the question of ecclesiastical endowments. It is especially a time for those who have the interests of Ireland at heart to consider the best plan for establishing peace in the country, for making the people one with each other, and one with the people of Great Britain. (Hear, hear.) The Catholics of this country—4,500,000—are, with a few exceptions, disaffected, if not disloyal—the exceptions being those who have a stake in the country, in the shape of property or lucrative Government appointments. Has the action of the State, in reference to the Churches of this land, been calculated to win the homage of the Catholics in Ireland? I unhesitatingly say No. (Hear, hear.) Had the Calvinistic Presbyterians been 5,000,000 strong, and had they been treated as the Catholics have been, how would they have felt towards the State? I very much fear that '98 would have been repeated again and again until justice had been done. (Hear, hear.) I verily believe that, if Presbyterians were 5,000,000 strong in Ireland, they would never rest until State connection with Episcopacy were dissolved, and Presbyterianism made the established religion of this country, as Presbyterianism is the established religion of Scotland. Permanent tranquillity there cannot be, so long as a badge of inferiority is attached to the great body of the Irish people. Now, I feel satisfied that this Presbytery is prepared to sanction the principle of religious equality in relation to the State. The Antrim Presbytery has never shrunk, on proper occasions, so far as I know, from advocating the cause of civil and religious liberty. But the enjoyment of civil and religious liberty implies the existence of political and religious equality. I feel satisfied, therefore, that we are all prepared to endorse the first resolution passed by the York-street congregation. Unquestionably, the State should either support all Churches or none—it should place all on a footing of equality—it should give perfect toleration, and show no favoritism. Under existing circumstances, I believe it would be better for this country, and better for religion, if Protestants and Catholics, Presbyterians and Methodists, Trinitarians and Unitarians, were obliged, respectively, to support their own systems, independent of State aid. Our Church would, doubtless, sustain some temporary losses by the withdrawal of State pay. And I may here remark that I should be extremely sorry to deprive any brother minister of the slender means of support which he has hitherto enjoyed. I would much rather that our incomes were all doubled, than that they should be reduced. I believe that every educated man, who devotes his time to the work of the ministry, should have at least £200 per annum. But, when individual interests conflict with general or public interests, the former ought to give way. Better that a dozen Churches should go down altogether than that this unhappy and disaffected nation should remain in a chronic state of disaffection, ready to crop up in rebellion whenever a favourable opportunity presents itself. But surely there are wealth and spirit in the body sufficient. It is important for us to consider that we have lost more than we have gained by the principle of State patronage. What is the *Regium Donum*? A Royal gift to each congregation amounting to £70 per annum. That is very good as far as

it goes. But what is it compared to the enormous incomes of some of the ministers of the Church of England? Besides, it was originally given out of the king's secret service money—given as a reward for political services, or to secure loyalty—given by a king who declared repeatedly that Presbyterianism was no religion for a gentleman. The loaves and the fishes of the Establishment have been to ours as large shilling loaves and salmon to penny buns and salt herrings. I reiterate the statement that we have lost more than we have gained by State patronage. What is the fact? Why that the very cream of the Churchmen of Belfast was skimmed off the Unitarian milk-vessel. As soon as ladies and gentlemen are in a position to drive their carriage and pair, they acquire an extraordinary liking for short sermons and Church millinery. They may have to suppress some little qualms of conscience about professing doctrines which they don't believe, but they soon settle down on the State cushions as disciples of Him who was cradled in a manger, and brought up under the roof of a humble village carpenter. If the voluntary system were established, truth would have a fair field—the only thing which it requires to ensure a victory in the end. The Bishop of London recently declared himself to be opposed to the dissolution of the connection between Church and State, because that in America the most highly cultivated minds had drifted into Unitarianism, and he did not wish England to become Unitarian or Rationalistic, which he feared it would do if the Voluntary system were adopted. Let us be just, and leave the consequences to the great Disposer of Events.

The motion was passed unanimously, and after some routine business the Presbytery adjourned.

INTELLIGENCE.

HEAP BRIDGE, NEAR BURY.—Last Friday evening the concluding lecture of a series, delivered during the winter in connection with the Mutual Improvement Society, was given by E. H. Grundy, Esq., the president, on "A Visit to Italy." The lecture was illustrated by a numerous series of beautiful photographs of Genoa, Florence, Rome, Naples, Venice, &c., and the attendance was very good. The chair was occupied by the Rev. J. Wright, B.A.

LEEDS.—On Monday evening last, a penny reading and musical entertainment was given to the scholars of the Mill Hill Sunday schools and their parents, by a number of ladies and gentlemen connected with the schools and congregation. It was the first of this character given in these schools, and a hope was expressed that it might not be the last.

LIVERPOOL: ROSCOMMON-STREET.—On Tuesday, the 31st ult., the services for the ordination of the newly-appointed minister, Rev. J. Cuckson, were held here. The charge to the minister was delivered to a large congregation in the morning, by the Rev. Wm. Gaskell, M.A., and the address to the people in the afternoon, by the Rev. J. Page Hopps. The afternoon address was a clear and simple statement of the relations between a minister and his congregation, with the obligations which should bind each to the other. Tea was provided at six o'clock, and about 120 partook of it. After tea, the recognition meeting was held in the chapel, and among those present were—C. T. Bowring, Esq. (chairman), the Revs. A. Gordon, M.A., C. B. Upton, B.A., J. Alsop, J. Shannon, T. Jones, R. H. Cotton, and W. B. Pope. Thanks were very cordially voted to the Revs. Wm. Gaskell, M.A., and J. Page Hopps for their very valuable services during the day. The motion was responded to by the Rev. J. Page Hopps. Mr. J. S. Nuttall, the chairman of the Chapel Committee, offered, on behalf of the congregation, a unanimous welcome to Mr. Cuckson, who made a suitable reply. The Revs. J. Alsop and W. B. Pope gave the welcome of the district ministers. The sentiment, "Success to the Roscommon-street Chapel and Sunday School" was given by the Rev. A. Gordon, M.A. The speeches were interspersed with anthems, and the usual thanks to the chairman brought a very pleasant day to its close.

MANCHESTER: STRANGWAYS BAND OF HOPE.—A very successful concert was given on Monday evening last, in aid of the funds of the Band of Hope in connection with the Strangeways Free Church.

SHEFTON MALLEY.—The Unitarian Chapel, in Cowl-street, was re-opened on Sunday morning last, after undergoing repairs, &c. The Rev. Samuel Martin, of Trowbridge, preached both morning and evening, to large and appreciative congregations, who appeared to be much struck and highly gratified by the gospel preached to them.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of ever. Letter must append his name for publication.

J. R. H., J. A., and W. S. P.—Declined with thanks. ERRATUM.—In the review of *Lessing's Life and Works* in our last number, second column, the eleventh line from the bottom, for "weakened by the fragments," read "awakened by the fragments."

THE COMING WEEK.

Accrington.—Opening of new chapel this day (Good Friday). On Sunday afternoon a sermon by the Rev. L. Taplin, M.A., and in the evening one by the Rev. Jeffery Worthington.

Choppington.—Laying the foundation stone of new chapel this day (Good Friday).

Dukinfield: MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.—Annual meeting this day (Good Friday).

Dukinfield.—On Sunday, morning and evening school sermons, by the Rev. P. W. Clayden.

Derby.—On Tuesday, annual meeting of the North Midland Sunday-school Association.

Leeds: WEST RIDING SUNDAY-SCHOOL ASSOCIATION.—Annual meeting this day (Good Friday).

Manchester: UPPER BROOK-STREET.—On Sunday evening, a lecture by the Rev. W. H. Harford, B.A., on "Rationalism and—Whither."

Manchester: STRANGWAYS FREE CHURCH.—Next Sunday (Easter Sunday) the communion at the close of the morning service.

Manchester: MEMORIAL HALL.—On Thursday, Friday, and Saturday, bazaar for the Free Christian Church, Whitfield-street, Ardwick.

Pennanenmawt: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes.

Marriages.

FOX-GASKELL.—On the 31st ult., at Park Lane Unitarian Chapel, near Wigan, by the Rev. Geo. Beaumont, of Gateacre, the Rev. George Fox, minister of the chapel, to Beatrice Jane, only daughter of the late Hugh Gaskell, Esq., of Park Lane.—No cards.

HIBBERT-THIRKELL.—On the 2nd inst., at the Unitarian Chapel, Gee Cross, by the Rev. H. E. Dowson, Charles Hibbert, of Godley, to Kate, youngest daughter of the late George Thirkell, Esq., of Liverpool.—No cards.

WICKSTEED-SOLLY.—On the 7th inst., at Rosslyn Hill Chapel, Hampstead, by the father of the bride, the Rev. Philip Henry Wicksteed, M.A., of Taunton, son of the Rev. Charles Wicksteed, B.A., of Liverpool, to Emily, second daughter of the Rev. Henry Solly, of Grove House, Hampstead.

Deaths.

GARSTANG.—On the 31st ult., aged 14 months, Allan, youngest son of Mr. Garstang, surgeon, Bolton.

WHITEMAN.—On the 3rd inst., at 4, Westbury Terrace, Wandsworth Road, Walter Herbert, the infant son of Mr. Herbert R. Whiteman, aged two months.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 364.

FRIDAY, APRIL 17, 1868.

PRICE 1d.

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FREE CHRISTIAN CHURCH AND SUNDAY SCHOOL, Whitfield-street, Ardwick.

The BAZAAR in the Memorial Hall will be continued TO-DAY and TO-MORROW, opening at twelve o'clock each day.

EAST CHESHIRE CHRISTIAN UNION

FOR MISSIONARY PURPOSES.—The ANNUAL MEETING will be held at Stockport on Saturday, April 18th. Major COPPOCK in the chair. The BUSINESS MEETING will begin at three o'clock. TEA will be provided at half-past five, after which a SOCIAL MEETING will be held. Tickets for tea, 6d each. ALFRED PAYNE, Secretary.

MANCHESTER: UPPER BROOK-STREET CHAPEL.

Christianity in the Light of the Present Age.

A Course of Sunday Evening LECTURES on the meaning of certain Questions and Quarrels at present life among "Christians," will be delivered in the above Chapel by W. H. HERFORD, minister of the Chapel.

April 19th. "Christ's Religion and Humanity."

Special Address to those who reject the letter of popular Christianity. Service at 6.30 p.m. All Seats free.

HULL: BOWLALLEY LANE CHAPEL.—

A DISCOURSE on Sunday Morning by the Rev. J. M. DIXON, on "Religion the Poetry of our Nature."

HYDE CHAPEL, GEE CROSS.—A

SERMON will be preached in this Chapel on Sunday next, April 19th, on behalf of the East Cheshire Christian Union, by the Rev. JEFFERY WORTHINGTON, of Bolton. Service at eleven a.m.

THE ANNUAL SERMONS on behalf of

the BURY UNITARIAN SUNDAY SCHOOL will be preached on April 19th, 1868, by the Rev. WM. JAMES, of Bristol. Morning service at 11, evening service at 6.30.

On the same day there will be a TEA PARTY of TEACHERS and FRIENDS, at half-past four, in the School; when Mr. J. CHADWICK, of Manchester, will deliver an Address on the means of increasing the efficiency of Sunday Schools.

On Monday Evening, April 20th, there will be a LECTURE ON PALESTINE, by the Rev. WILLIAM JAMES, with pictorial and other illustrations.

Admission free. To commence at half-past seven.

LITERARY & MUSICAL EVENINGS.

UNITY CHURCH SCHOOLOROOMS, Upper-street, Islington.—The Eighth of the Series will be held on Monday, April 20th, at half-past seven o'clock.

Admission, 1d.; Reserved Seats, 3d.

MANCHESTER UNITARIAN SUNDAY-SCHOOL UNION.—The ANNUAL MEETING

will be held at the Memorial Hall, on Tuesday next, the 21st inst. The Rev. JAS. DRUMMOND, B.A., will preside. The following subject will be introduced for discussion by Mr. GEORGE SMITH: "The Objects of the Sunday-school Union, and the best means of attaining them." The attendance of teachers and friends is earnestly requested. Tea at seven o'clock. Charge 6d. each.

B. RIGBY DAVIS, Hon. Sec.

WESTERN UNITARIAN CHRISTIAN UNION.

The SPRING MEETING of the above Association will be held at Oakfield Road Church, Clifton, on Wednesday, April 23rd, 1868.

There will be a CONFERENCE in the morning, at ten o'clock, when a Paper will be read by the Rev. WILLIAM JAMES, "On the Work to which the Union may direct its attention with the best prospect of success." Discussion will follow. No speaker will be allowed to exceed a quarter of an hour in his remarks. The chair will be taken by JEROM MURCH, Esq., of Bath.

Should there be time, a Paper will be read by R. P. EDWARDS, Esq., of Bath, "On the Duty of the Christian Church in relation to the Temperance Movement;" to be followed by discussion.

In the evening, DIVINE SERVICE will be conducted at Oakfield Road Church, by the Rev. P. H. WICKSTEED, B.A., of Taunton, at half-past seven o'clock, and a SERMON preached by the Rev. CHARLES BEARD, B.A., of Liverpool.

On Thursday morning, a CONFERENCE will be held, at ten o'clock, and a Paper read by A. SIDNEY ANSLAND, Esq., of the Middle Temple, "On the present position and duties of England, and in what respect the position and duties of Unitarian Christians are affected by it." Discussion will follow, subject to the same arrangements as those of the preceding day. Sir JOHN BOWRING will preside.

In the afternoon, at two o'clock, a Paper by the Rev. EDWARD HIGGINSON, of Swansea, will be read, "On the best basis for the Religious Instruction of Children." Discussion will follow. HERBERT THOMAS, Esq., will preside.

In the evening, at eight o'clock, the LORD'S SUPPER will be administered. An ADDRESS will be delivered by the Rev. SAMUEL MARTIN, of Trowbridge.

The Conferences and Services will be open to all who may desire to be present.

It is the wish of the Committee of the Union to secure accommodation at the homes of friends in Bristol and Clifton for the Ministers who attend the Meeting. But information as to the number for whom it will be necessary to provide should be sent to the Rev. WILLIAM JAMES as early as possible, as it will not otherwise be practicable to make the requisite arrangements.

WILLIAM JAMES, Hon. Secretary.

Harley Lodge, Clifton, April, 1868.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.—The ANNUAL SERMON

in support of these Schools will be preached in Upper Brook-street Chapel, on Sunday Morning, April 26, 1868, by the Rev. J. WRIGHT, B.A., of Bury.

In the Evening the same Minister will deliver, in that Chapel, an ADDRESS to the Children and their Parents.

Morning service to commence at a quarter to eleven; evening, half-past six. A Collection will be made after each service.

SOCIETY FOR THE LIBERATION OF

RELIGION FROM STATE-PATRONAGE AND CONTROL.—DELEGATES to the TRIENNIAL CONFERENCE, on the 5th and 6th May, should be appointed this month.

The requisite information may be obtained on application to the Undersigned.

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LONDON, 15th April, 1868.

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In the late severe storm the wall of an adjoining manufactory, which had been left standing after a fire, was blown down, and in its fall destroyed the outbuildings, heating apparatus, &c., of the Rochdale Road Chapel.

The Committee are obliged to ask for help towards Rebuilding the premises destroyed; and as the Schools have for some time past been in want of Proper Class Rooms, avail themselves of this opportunity of erecting them on the ground where the former offices stood, and where the needful accommodation can be obtained for about £100. The street which runs behind the Chapel has to be paved, and this will require an outlay of £30. Nearly £150, therefore, is needed, towards which it is intended to devote the £40 which was given so generously by the Strangeways Sewing School, and also £20 contributed by Mr. Berry, the owner of the adjoining manufactory. £100 will, therefore, have to be raised by voluntary gifts, and the Committee trust that the liberal donations of the supporters of the truly Christian work of the Missions will speedily provide the Funds required.

Subscriptions will be thankfully received by the treasurer, Mr. E. D. DARBISHIRE, B.A., 26, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

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WHAT THE CHURCHES ARE DOING.

The real state of the Pope's health still forms a subject of speculation. On Maunday Thursday, his voice is said to have been powerful and clear, when, after officiating at mass in the Sistine Chapel, he gave his blessing to the people, fifty thousand being present, and he then washed the feet of thirteen pilgrims, and served them at table. He has conferred on Cardinal Bonaparte the title of *Altezza Eminentissima*, instead of *Eminenza Reverendissima*, the title borne by the other cardinals. He has likewise placed at his disposal, for ecclesiastical ceremonies, four state carriages, the servants of which will wear the Imperial livery.

The Papal Nuncio in Paris has formally repudiated a letter which has been published in the *Debats* and other journals, purporting to have been addressed by the Holy Father to the Emperor of Austria on the new laws touching the rights of the Church. It certainly had the look very much of a fabrication.

Telegraph wires are laid down at the back of the high altar, Notre Dame, to convey the Pope's blessing for the Prince Imperial on occasion of his taking the Communion on the 20th inst., the Emperor's birthday.

The promoter in the case of *Martin v. Mackonochie* has addressed a letter to the Bishop of London, in which he states that he entertains no doubt that he owes it to the Church and to the interests of religious truth to prosecute an appeal from the late decision to the fullest extent that his learned counsel shall advise. Notice of appeal has been lodged in the Arches Court as to the decision on lighted candles and costs. But when the case comes before the Committee of the Privy Council, the judgment of that tribunal will be invited not merely on the legality or illegality of the use of lighted candles, but also on all the points on which the reverend defendant was "admonished"—elevation of the sacrament, the mixed chalice, and the "censing of persons or things."

There was "high celebration" at St. Alban's on Sunday morning, at which the Rev. A. H. Mackonochie officiated, and the various ceremonies observed were finely divided from those of the Romish Church. In the sermon, the preacher, one of the clergy connected with the place, recommended the people to accept many church traditions which, he admitted, had no corroboration in the Scriptures, and especially urged them to receive one—the appearance of our Lord to his mother, to assure her of his resurrection, immediately after that event—even though the Bible implied a doubt as to that tradition, in passages, however, which could be explained. To illustrate the way in which the world received what the Church had to say, he replied at great length to the "superficial writings" of a "certain evening newspaper which circulates in the best society" (evidently the *Pall Mall Gazette*). He said "the writer displayed an amount of ignorance with regard to questions of doctrine and polemics, that would have excited universal ridicule had he been dealing with politics. His only weapon was supercilious banter; he used the language of a refined infidel, whose feeble ignorance in matters of faith was perfectly astounding."

The other day, Dr. Boyd, the recently-appointed Dean of Exeter, was making a speech in behalf of the Colonial and Continental Missions, when he went off into a somewhat violent tirade against the attempt to disestablish the Irish Church. He was reminded by the chairman, Sir John Kennaway, that the audience might have two opinions on that subject, and that it was hardly one before the meeting. The Dean replied that he was going to show the position of Ireland as a colony. The chairman admitted that this would be perfectly relevant when Ireland was a colony. At present it was an integral portion of the United Kingdom. This seems to have extinguished the Dean.

The Prolocutor of the Canterbury Convocation announces that the next meeting on the 28th inst. will be only formal. As it has been the practice to have an April or May sitting, it is rumoured that the object is to save the Bishops from the necessity of dealing with the Natal difficulty, which hundreds of petitions, ready to be presented, request them to do. The meeting of the York Convocation too, on Wednesday, was only *pro forma*. So, inconvenient discussions will be prevented in both provinces.

That portion of Baron Bunsen's "Bible-Work for the People," which contains the translation of the New Testament, has been published at Leipsic, omitting the exegetical notes which originally accompanied it. The present publication is intended for those who would be unable to procure the fuller work, and of those who would like to read the New Testament in other than the strong and antiquated speech of Luther.

It seems probable, from a decision arrived at by a recent meeting of the committees of the Rotherham and Airedale Colleges, that the two will be united, and that the new Congregational College will be built on the Newton Hall estate, near Leeds.

The census returns of 1861 give the following as the number of persons belonging to the Established Church—men, women, and children—in the several dioceses of Ireland. The Archbishop of Armagh, Primate of All Ireland, and also Bishop of Clogher, is returned as presiding over 150,773 souls, being rather more than 23 per cent. of the population of the two dioceses; the Archbishop of Dublin, with the diocese of Kildare annexed, 112,766 souls, being a fraction over 18 per cent. of the population; the Bishop of Down and Connor, 108,993 souls, being nearly 20 per cent. of the population; the Bishop of Dromore, Derry, and Raphoe, 110,425 souls, being above 17 per cent. of the population. These four are the only prelates who have in their dioceses belonging to their Church so many as 100,000 souls, or so large a proportion as a tenth of the population; they are the dioceses comprising Dublin and the north-west, and including 42 per cent. of the population of Ireland. Of the other 58 per cent. the census tells a different tale. The best return is that for the united dioceses of Kilmore, Ardagh, and Elphin, showing 53,196 souls belonging to the Established Church, being less than 10 per cent. of the population. Next stands the Bishop of Ossory, Ferns, and Leighlin, with 35,663 souls, being 8 to 9 per cent. of the population. The Bishop of Cork, Cloyne, and Ross is returned with 43,228 souls, or a fraction over 8 in 100 of the people. The Bishop of Meath, 16,289 souls, being above 6 per cent. of the population. Last come four dioceses containing together above 1,600,000 souls, nearly 28 per cent. of the population of Ireland, and each of the four having less than 1 in 20 of its population belonging to the Established Church. The Bishop of Killaloe, Kilfenora, Clonfert, and Kilmacduagh is returned as presiding over 15,906 souls, or 4.71 per cent. of the population; the Bishop of Limerick, Ardfert, and Aghadoe, 15,103 souls, or 3.83 per cent. of the people; the Bishop of Cashel, Emly, Waterford, and Lismore, 13,853 souls, or 3.73 per cent. of the inhabitants; and the Bishop of Tuam, Killala, and Achonry, 17,157 souls, being 3.37 per cent. of the population. Since the returns were made, the population of Ireland has become less by about a quarter of a million.

The High Church party were naturally indignant at Mr. Disraeli's charge, that they had entered into a conspiracy with the Romanists against the Protestant faith, and one of its constituents, a Rev. Mr. Baker, having asked him to explain what he really meant, our artless Premier returns the following answer, dated "Hughenden Manor, *Maunday Thursday*," which we leave our readers to characterise as they think fit:

"You are under a misapprehension if you suppose that I intended to cast any slur upon the High Church party. I have the highest respect for the High Church party; I believe there is no body of men in this country to which we have been more indebted, from the days of Queen Ann to the days of Queen Victoria, for the maintenance of the orthodox faith, the rights of the Crown, and the liberties of the people. In saying this, I have no wish to intimate that the obligations of the country to the other great party in the Church are not equally significant. I have never looked upon the existence of parties in our Church as a calamity; I look upon them as a necessity, and a beneficent necessity. They are the natural and inevitable consequences of the mild and liberal principles of our ecclesiastical polity, and of the varying and opposite elements of the human mind and character. When I spoke I referred to an extreme faction in the Church, of very modern date, that does not conceal its ambition to destroy the connection between Church and State, and which I have reason to believe has been for some time in secret combination, and is now in open confederacy, with the Irish Romanists for the purpose. The Liberation Society, with its shallow and short-sighted fanaticism, is a mere instrument in the hands of this confederacy, and will probably be the first victim of the spiritual despotism the Liberation Society

is now blindly working to establish. As I hold that the dissolution of the union between Church and State will cause permanently a greater revolution in this country than foreign conquest, I shall use my utmost energies to defeat these fatal machinations."

Seeing that the withdrawal of State aid is at hand, and that this will fall most heavily on the Presbyterian congregations of Ireland, Lord Dufferin begs his agent to assure the ministers belonging to such congregations on his estate that it is his intention, as soon as circumstances require it, to guarantee to each a permanent subscription (unfettered by any conditions except such as may be suggested by the General Assembly) to an amount equivalent to whatever proportion of the present *Regium Donum* they may be deprived of under the impending settlement.

After a somewhat stormy meeting, on Monday, a "Protestant" churchwarden was chosen for the parish of St. Alban's, Holborn, in opposition to Mr. Mackonochie's nominee, Mr. Hubbard, M.P.

As was to be expected from its Tory proclivities, the Kirk of Scotland has lost no time in espousing the cause of the Irish Church, and numerous petitions from its courts have been forwarded against Mr. Gladstone's Resolutions. In the Haddington Presbytery, Dr. Cook said he regarded the proposal made in them as the most revolutionary one that had been proposed, since the days of the Great Rebellion, and characterised the measure as essentially one of confiscation, maintaining that the revenues and property at present in the possession of the Church were as sacredly hers as were the estates of the landed gentry. Both in this Presbytery and in others of the Scotch Establishment it was stated that the blow aimed at the Irish Church would, if successful, be next directed at their own, and hence it was their duty to assist their neighbour when his house took fire. The only Free Church Presbytery which has yet taken action in the matter is that of Arbroath, at which it was resolved to petition in favour of Mr. Gladstone's policy, on the ground that the endowment of an Episcopal Church in Ireland was inexpedient politically, objectionable religiously, and tending to lead on the Government to the endowment of Popery in various forms. Such will, most likely, be the prevalent opinion throughout this powerful denomination.

WHAT IS SAYING ON CHURCH MATTERS.

The question of the Irish Church is exciting considerable interest abroad as well as here. In an article on "*Sir Gladstone and the Italian Revolution*," the *Osservatore Romano* attributes his motion for abolishing the Established Church in Ireland to no love for Catholicism, but merely to the spirit of "Freemasonry, which makes war on the Papacy, the Catholic religion, and divine revelation, and seeks to destroy even the heretical and Protestant churches, out of hatred to that remnant of positive religion, and that glimmering of divine revelation, which some Protestant sects still preserve, and among them the Anglican Church."

Lord Hobart thus fairly analyses the Premier's speech (eliminating mere personalities) in the Irish Church debate:

"There is no crisis in Ireland; Fenianism is not formidable; the condition of Ireland is indeed not entirely satisfactory, but it is improving. (It must be admitted that there was room. Irish misery has been, and still is, a European proverb.) Irish grievances are 'sentimental' grievances, not, however, on that account, to be altogether ignored. But is Ireland a 'conquered country?' If Ireland was conquered, so was England, by Norman William, Cromwell, and others; and therefore the Irish Church is no more a 'badge of conquest' to Irish Catholics than the English Church is to English Dissenters. (English Dissenters will receive this statement with considerable surprise.) The true policy is to do justice to Irish Catholics not by destroying but by creating; and this we intend to do by founding a Catholic University (i.e. by 'creating' a molehill of justice, instead of 'destroying' a mountain of injustice). Also, we ought to regard the 'sentimental' feelings and requirements not only of the Irish Catholics, but of the Irish Protestants. (No one would propose to regard the sentimental requirements of the Irish Catholics if, being sentimental, they were also unjust.) This is a policy of conciliation; whereas yours is a policy of discord, because it would exasperate the Protestants of Ireland. (Unfortunately, to take anything from anybody, whether it properly belongs to him or not, is apt to exasperate him.) One could understand a proposal to restore to the Roman Catholic Church the property which was taken from it and

given to the Protestants; but you propose to confiscate the latter without saying what is to be done with it. (Is there anything unreasonable in placing stolen goods in the hands of the police as soon as possible, reserving for after consideration what shall be done with them?) You ought not to disturb a prescriptive title. (Any injustice, if only it is old enough, may of course be defended on this ground.) You might perhaps elevate the status of the Irish Catholic Church. (This means either nothing of any importance, or something which the Conservative party would view with unqualified dismay. Probably it means the former.) To dissolve the union of Church and State is to strike at the very root of government; for government is nothing if it is not divine. If the Church of Ireland falls so will the Church of Scotland, so will the Church of Wales, so will the Church of England. (Mere assertion, which has been repeatedly shown to be unfounded.) The whole thing is, in fact, a conspiracy of the Papists and Ritualists combined to change the character of this country."

Such was the doctrine administered to the Imperial Parliament for its guidance in a most important crisis; such the whole foundation, except bigotry and folly, upon which, if Conservative efforts succeed, the Irish Church will continue to insult a nation, disunite an empire, and scandalise the world.

In a strong speech for the disendowment of the Irish Church, the Rev. Mr. Hains, incumbent of St. George's, Wigan, declares his belief that the reason why that Church had not succeeded was because she was hampered, and hindered, and fettered by the State. He said:

"He believed Mr. Disraeli would treat the Church of Christ as his forefathers treated the founders of that church, would clothe her in garments of royalty, bow mockingly the knee to her, crown her with a crown of thorns, say 'Hail' to her, but in the language of scorn and mockery; and he did say that Mr. Disraeli, who they had no reason to believe was a Christian at all, for he had never been baptised into the Church of Christ, was not the person to promulgate Christianity in Ireland. The ministers of the Scriptures were the persons to do this, without the support of armed battalions, or of that worldliness and pomp which connection with the State gives. He believed in the divinity of the Church, and he called upon statesmen to take their profane hands off her."

There is no telling, of course, what artful dodge our shifty Prime Minister, during these Easter holidays, may devise wherewith to meet Mr. Gladstone's Resolutions, but the reliance of his party seems to be on the old cry of "The Church in danger," and the damage which the State will sustain if the connection between them is destroyed. The *John Bull's* heart, however, is evidently failing it for fear. It says:

"We know with the Premier, how almost superhuman are the forces arrayed against us; High Church Radicals jostling Infidel Philosophers, and Nonconformist agitators taking counsel with Whig place-hunters; but we yet believe—we hope, if against hope—that the country will, ere it be too late, shake off its fatal lethargy and rally round the Government, which, while desirous of giving fair play to Roman Catholics and Protestants alike who do not conform to the Establishment, would fain preserve to this country the untold blessings of a religious sanction to her Government."

In an able speech at a meeting of the London Young Men's Liberation Society, the Rev. A. Hannay contended that

"True religion could only grow on liberty. The church was an organisation of the Christianity of the whole world, and constraint was as abhorrent to it as to religion. He was pained to find some distinguished Nonconformists saying that they did not see how Protestantism would have been conserved if it had not been for the Established Church. That was the expression he believed of those who did not go down to principles for their belief. If it had been left to the Established Church the spirituality of religion would have been dead long ago. The 'bulwark of Protestantism' was to-day the hot-bed of Popery."

The Dean of Maritzburg says he has come to England with three objects: 1. "To endeavour to have some difficult questions resolved respecting the internal organisation of the Church of Natal, including therein the appointment of a Bishop. 2. To have her external relations to the civil power clearly determined. 3. To raise funds for the support of the clergy, to build up new churches, schools, &c." For the settlement of 1 and 2, he looks to the rulers of the Church; for the 3, he expects the laity to aid him, "if the buildings which were our churches are henceforth to be meeting-houses, where heresy, or rather worse than heresy, is to be taught."

In the *Church News*, Father Ignatius mourns over

the "impiety" of those who have converted his monastery at Norwich into a cheese warehouse, but speaks with pride of a large barn which has been converted into a chapel at a village near Staines. Here have been established the monks of "our first order," who have charge of a few destitute old men. Some friends imagine he is making his fortune out of the offertories in Lombard-street, but this is a mistake. The amount is seldom so much as £5. Protestant attacks always make it go up, and for this cause he would wish the Protestants to attack them oftener "if it were not for the large amount of guilt they incur by the innumerable falsehoods they tell." Sick of such caprices, the Brethren, like their predecessors, pray for something substantial and look lovingly at the soil. If any one will but give them a piece of land, and endow the community, this is what shall be granted in return:—"We would give them a share in all the holy acts of the community, in our prayers and intercession, and a resting place before the high altar in the monastery church, when their spirit is called away to the other world."

The Rev. A. Campbell, rector of Liverpool, writes thus to his senior curate:—

"I am extremely sorry that you preached at St. Martin's in a coloured stole, because, to a certain extent, it implicates me and indenfines you in public opinion (whether rightly or wrongly does not much matter) with that practice of so-called ritualism which I have studiously avoided, as not only offensive to a vast majority of our people, but contrary, in my humble judgment, to the dictates of common sense. A friend of mine who preached at St. James the Less was offered a coloured stole, and he respectfully declined it, and preached in a surplice without any stole at all. I wish you had done the same. Preaching in a surplice is, in my opinion, innocent enough. If I were merely to consult my own inclinations, I should preach in one myself, as the most becoming, and, I suspect, the most canonical dress for a clergyman, no more Popish than a black gown; but I abstain from doing so because in non-essentials I feel it my duty to comply with what I believe to be the wishes of my people. With regard to what is called Ritualism, I must beseech you to avoid even the slightest appearance of it. Apart from doctrine, it seems to me simply vanity. As indicating a belief in the Romish doctrine of a sacrificing priesthood armed with judicial powers, I believe it is repudiated, and I hope ever will be repudiated, by the common sense of the people of England."

A correspondent of the *Guardian*, after showing the origin of endowments, says:

"Whatever resistance may be offered by the clergy to the proposed demolition of the Irish Establishment, it should be clearly understood that they will be contending neither for the faith, nor for any spiritual right, of the Church, but simply for its money and civil privileges,—advantages which, as it was neither theirs to give in the first instance, so neither is it theirs to retain when statesmen, for purposes of national expediency,—whether wisely and religiously on their part or not,—may think fit to withdraw such temporalities of the Church."

He considers that whatever takes place now in the Irish Church will be "the rehearsal of the eventual disestablishment (though from different causes) of the English. The terms in respect to the former, he says, will be these:

"1. The retention, in its integrity, of the existing spiritual organisation of the Church; 2. The retention of all churches and parsonages where the population will use and maintain them; 3. The retention, moreover, of all recent endowments and benefactions." And he adds, "Well might the English Church itself look forward with calmness to disestablishment on such terms."

We can hardly give the *Record* credit for so much simplicity as to believe that it was really taken in by Mr. Disraeli's bugaboo story of a combination against the Protestant faith between the Ritualists and the Irish Romanists; and no doubt our contemporary adopted the story as affording a good opportunity for hitting both the objects of its hatred at once. Of course, as the *Spectator* says, no one supposes that the Premier himself is imposed upon; and it is a dishonour to the House of Commons, and a slur upon England, that our Prime Ministers should, for election purposes, affect to believe in conspiracies—likely to revolutionise the realm and "touch dangerously the tenure of the Crown,"—which his own tickled fancy has invented to amuse his own leisure, and with which he is striving to hoax the Evangelical party into extending to him the valuable support which he saw that, thanks to the influence of Lord Shaftesbury, it extended to Lord Palmerston. That a Prime Minister should angle for party support which he does not fairly deserve is, unfortunately,

no new thing in the annals of even the more respectable administrations; but that he should bait his hook with a solemn announcement of belief in a conspiracy which can only excite in all shrewd minds (and his own amongst the number) the utmost scorn and ridicule, is a new step in the downward path of political demoralisation, a step which ought to awaken us all to the shame we are incurring. It were better to have Mr. Whalley for Prime Minister, for he at least would not say these things without honestly believing them. But bad as it would be to have a fool for Prime Minister of England, is it not worse to have one who, not being a fool himself, but very much the reverse, addresses himself, in the depth of his cynical faith in our folly, to the fear and silliness that are in us, and not to the wisdom and the courage?

In an article on Theological Education, speaking of a system proposed for the Universities which would require a number of Professors each at liberty to teach any belief he chose, the *Guardian* observes:

"The students would be taught the history and meaning of the various creeds and symbolical books, and the Professor would give expression to his own conclusions and the reasons of them, but no other influence would operate to affect the perfect freedom of conviction in the pupil's mind. That such a system would be intellectually stimulating we cannot deny. But it obviously supposes that the Universities should have ceased to have any peculiar connection with the Church of England. The very elements of religious belief would be unsettled; an Unitarian Professor would (if a man of genius like Mr. J. Martineau) gain a large hearing: another would deny the possibility of miracles, and a third perhaps the personality of God."

The *Madras Churchman* has the following delectable bit of High Church absurdity:

"We feel sure that those of our readers who noticed the marriage of the Rev. A. Theophilus, C.M.S., with the daughter of the Rev. Mr. Kajahgopaul, of the Free Kirk Mission, at the Free Kirk, Black Town, by the Rev. W. Stevenson, A.M., a minister of the Free Kirk of Scotland, will have been as greatly shocked as we were ourselves at the announcement. The Rev. A. Theophilus is fortunately only a deacon as yet, but ecclesiastical discipline has indeed fallen very low in the Church of England in this diocese if so grave a scandal be permitted to pass unnoticed and unpunished. If a member of the English Church were to consent to go through a religious ceremony purporting to be a marriage according to the usages of any schismatic body, it would indeed be cause for grave scandal; but what shall we say or where shall we find words to express our opinion of one in holy orders in the Catholic Church who shall do such a thing? We think that this is a case that the English Church Union should take up strongly, and that both the Bishop and the C. M. Society itself should be memorialised either to force Mr. Theophilus to be married, or excommunicate him."

Mr. Hughes, M.P., has declared himself in favour of such a relaxation of ecclesiastical exclusiveness as would allow clergymen and Dissenting ministers to exchange pulpits occasionally; but he does not state how far he would carry this; whether or not, for instance, he would permit Dr. Stanley and Mr. Martineau now and then to supply for each other.

In his last "Protestant Ballad for the Times," Mr. Tupper has the following enigmatical stanza, which we confess we cannot unriddle:

"We want Reformation to bring these all in,
Wesleyans, and Baptists, and Brothers,
Independents, and all who wage war against sin,
And who preach Paul's pure creed, 'not another's';
For we fear and we feel there must soon be here
seen
A fierce and distinct separation,
When High Church and Low Church, the Pope and
the Queen,
Contend for this new Reformation!"

THE BISHOP OF CAPETOWN v. THE BISHOP OF NATAL.

THE following appeared in the York papers of Saturday last:

"I was present in the nave of the Minster on Sunday evening last, and, in common with the thousands there assembled, I heard the Bishop of Capetown announce from the pulpit the 'Deism' of the Bishop of Natal. If no one else, more nearly concerned, should propose to notice the subject in your columns, pray allow me to utter a few words of protest and denial, on behalf of an absent and much-abused man. Upon the unseemliness of one minister of the Church commenting in the pulpit upon another, with and against whom he has been engaged in legal conflict, I need make no observation. But I would appeal to the common sense of Englishmen, and Englishwomen too, and ask them to consider what is the real ground, or rather the real want of ground, of this uncharitable imputa-

tion of one Anglican Bishop upon another. The case, I submit, stands simply thus:—the Bishop of Capetown, in the exercise of his learning and judgment, has formed for himself a very definite idea of Christianity; the Bishop of Natal, in the exercise of his learning and judgment, has done precisely the same—and both, as they maintain, within the limits allowed by the Church. The two Bishops differ widely from each other in some of their conclusions. Does this give to either of them the right to stand up before the world and proclaim the other a 'Deist?' If it does confer such a right, which of the two Bishops shall be the Pope, and sit in judgment to condemn the other?

"I should much like to have the Bishop of Capetown's answer to these questions. I do not expect he will send it, but, at any rate, and till it comes, I would beg the more reasonable part of the public not to allow themselves to be carried away, without personal inquiry into the merits of the case, by the prejudiced *ipse dixit* of the Bishop of Capetown; not to be led, in short, to do injustice to a learned, candid, diligent scholar—an earnest and fearless lover of truth—an upright and devoted minister of the Gospel, as many of us believe the much calumniated Bishop to be. These high qualities are conspicuous in his works, to say nothing of the temperate, patient, forbearing spirit towards opponents which pervades them, as any one may see for himself who will take the trouble to read them.

"And this remark reminds me of an incident with which I have met within the last few days. I happened to be in conversation with a young woman, a zealous Church woman of the very high school. She told me she had signed the address, or petition, or whatever it may be, calling for the excommunication of Bishop Colenso, or denouncing him as one with whom Christian men and women cannot hold communion. I asked her if she had ever read any of the Bishop's writings? No, she said, she had not, but she had been told a good deal about him which convinced her he was not a true Christian. What, I would ask, is the value of an address, or petition, 'got up' in this way? What is its value as an expression of the deliberate judgment of competently instructed Christian people? It is scarcely so much as that of the paper on which it is written, and no wonder that the minister of St. James's, Marylebone, on reading the document, lately, from the altar, to his congregation, concluded his remarks upon it by contemptuously tearing it to pieces in their presence.—I remain, &c.,
"York, April 9th, 1868." "G. V. S."

The Unitarian Herald.

FRIDAY, APRIL 17, 1868.

THE GOOD FRIDAY MEETING.

THE Good Friday gathering of the Manchester District Sunday-school Association on each recurring anniversary has become, in the course of the past three and twenty years, an institution so widely known as to have earned the distinction of "The Good Friday Meeting;" and certainly the meeting of this year will not do anything to lessen its *prestige*, or make it less popular among our teachers throughout Lancashire and Cheshire. In spite of a rival attraction in the opening of the new chapel at Accrington, and in a similar Sunday-school gathering at Leeds, which will henceforth absorb some of those who previously allied themselves to the older society, the attendance was as large as ever; from eight to nine hundred people being present at the services and conferences. Never were the arrangements for the material supply better carried out. Never was a sermon preached more thoroughly in harmony with the spirit of the occasion, and more calculated to set the key note of the conference in a tone of trustful and devoted endeavour; while the evening discussion was animated and full of practical point. If there be any matter on which we should like to offer a word of criticism it is rather of those who were not there than of those who were. We could not help feeling that, large as was the gathering, it ought to have been far more largely composed of actual teachers. Probably there were none present who were not interested in Sunday-school education, and we should have been sorry for one of them to have been crowded out, but still of the whole number of teachers who are

actually working in the affiliated schools, it was but a small proportion who were present. Nor were those present who might have most benefited by the occasion. Those who were there were the most earnest and efficient of our teachers, but, as we felt the spirit of the service, and listened to the homely and practical suggestions which came out in the course of the day's meeting, and especially as we noted how all present seemed to catch a new spirit of resolve to make their future work worthier than their past, we could not help wishing that the other class of teachers—the half-hearted, the unpunctual, and indifferent, whose work is fairly described in the phrase "taking a class"—had been present in larger numbers to feel the same inspiring influence. We are afraid, however, that a good many of this class are of the sort of young people who vote religious meetings on Good Friday a nuisance, and who think that such "taking a class" is all that can be expected from them, without such extras as attending conferences on Sunday-school work, and indeed in many cases without any collateral labour or preparation whatever.

Among the subjects which cropped up once more, as it has constantly done for years back, was that of secular instruction in the Sunday school. For ourselves, we thoroughly concur in the opinion which found strong expression from some of our best teachers—that it would be far better if the brief space of time available on Sunday were devoted, if not to purely religious instruction, at any rate to religious subjects and such other subjects as are calculated to give efficient stimulus to higher thoughts and studies. The strongest ground taken was that by Mr. GEORGE SMITH, who broadly affirmed that the teaching of writing and arithmetic in the Sunday school is doing a direct injury to education by inducing parents to send their children earlier to work, in reliance on the Sunday school for secular education, which ought to be continuing, and would otherwise continue in the day school. This testimony is corroborated by a fact which has since come to our knowledge in one of our best Sunday schools, a few miles out of Manchester. It was resolved to continue to teach writing and arithmetic to those scholars who should show to the satisfaction of the superintendent that they had no other means or opportunity of improvement in these, and out of the whole school the number who came under this category was exceedingly trifling—we believe not more than twenty out of some hundreds. Whether the case would prove to be the same in our Sunday schools generally we do not feel assured, and certainly the one great argument against any sweeping abolition of secular instruction remains: it is, that there are comparatively few teachers who could occupy the school time with anything worthy of the name of religious instruction. It may be urged—indeed it was strongly urged at the meeting—that it requires quite as efficient a teacher really to teach writing and arithmetic well as to teach religion; but it must be remembered that a teacher who cannot teach writing and arithmetic well, but who still does the best he can to help his scholars in practising these things during the school hours is, at any rate, not doing any harm—can hardly help indeed being of some use to them—while a teacher of similar inability who should

attempt religious instruction would probably do deep and permanent injury. We doubt, therefore, whether any sweeping change could advantageously be made, but we cannot too strongly express our conviction that the tendency in all our Sunday schools should be especially in a religious direction.

The Rev. Henry Alexander, of Newry.

WE regret to announce the death, at his residence, the Manse, on Saturday last, of the Rev. Henry Alexander, senior minister of the First Presbyterian (Unitarian) Congregation of Newry. During a ministry there, extending over twenty-eight years, Mr. Alexander not only enjoyed the cordial attachment and sincere respect of the religious community over which he presided, but was held in the highest esteem by the members of every denomination in the town and neighbourhood. Mr. Alexander was a native of Antrim, son of the late Rev. Thomas Alexander, minister of Cairncastle. Having been educated for the ministry under the care of the Remonstrant Synod of Ulster, he was first settled as minister of the Presbyterian Congregation of Lancaster, in England, where he remained for five years. From thence, on the death of the Rev. John Mitchel, he was transferred to Newry in the year 1840, where his superior talents as a preacher, his devotedness to the work of the Gospel ministry, his singular penetration and soundness of judgment, his undeviating uprightness and consistency of character and principle, his warmth and tenderness of heart, and his unflinching Christian charity soon won for him that high place in the general regard which he has held without interruption during the whole course of his life. While his salutary instructions and his zealous labours vitally contributed to the prosperity of the congregation to which he ministered; and while mainly to his exertions they owed the erection in 1853 of their present beautiful church, which forms an ornament to the town, Mr. Alexander felt that he had many duties to perform to others as well as to the members of his own faith, and in these he was at all times equally zealous and efficient. On the Committee of the Fever Hospital, and of several Poor Relief Associations, as Trustee of the Windsor Hill Schools, as many years Secretary of the Savings Bank, as a leading speaker on the memorable occasion of the opening of the Newry Model National School—the first in Ireland—and as a supporter of various other charitable and useful institutions in the town and neighbourhood, Mr. Alexander's valuable services were always available, and were always acceptable, and his loss will be deeply and widely felt. In the year 1865 he was obliged, from failing health, to resign the active duties of the ministry, the Rev. John A. Crozier, the present minister, being appointed his assistant and successor. Several of Mr. Alexander's valuable discourses have been published; amongst others "A Lecture for the Times," one of a series delivered in the Music Hall, Belfast, at the time of the passing of the Ecclesiastical Titles Act; a treatise on "Human Nature," and a very remarkable and able discourse, which at the time attracted general attention, on the subject of the "War in the Crimea." His remains were interred in the Old Meeting House Green, High-street, where they will find a fitting resting-place by the graves of his predecessors—the Rev. Dr. Malcolm and the Rev. Mr. Mitchel.

POTTERY, OR POETRY?

THIS is said not to be a poetical age, but certainly it is a rhyming one. On Good Friday, a Mr. Potter, who has a shop in one of the leading thoroughfares of London, inscribed the following lines on a piece of paper, and pasted it upon his window-shutter:

We're off by rail; don't rail at us for that;
'Tis Easter time, and Springy, breezy weather;
That brain and nerve may rest from business-toil,
Resolv'd—we all take holiday together.
'Tis very good, we know, to pray and fast;
For soul and body such is often needed:
And in the headlong race for speedy wealth
Body and soul, alas! are little heeded.
'Tis also good to mount the breezy hills,
And hold with words and fields some sweet communion—
To breathe the pure air by pasture-winding rills,
That soul and body may keep longer union.
On Nature's carpet—carp at this who may;
When high above the skylark chants his praises;
If any one requireth Potter's clay,
They'll find him neck and heels among the daisies.

THE NON-SUBSCRIBING PRESBYTERY OF ANTRIM.

ON Easter Monday, an adjourned meeting of this Presbytery was held at the Second Presbyterian Church (Rev. J. Porter's), Rosemary-street, for the purpose of considering the resolution with reference to State endowments remitted to them. The Rev. J. JELLIE moderated.

The MODERATOR having stated the purpose for which they were assembled, said that, since their last meeting, Mr. Gladstone's motion had been carried in the House of Commons. It might be supposed by some that the great victory achieved by the Liberals had rendered it inexpedient for them to take any movement in the matter at present, but it ought to be borne in mind that Mr. Disraeli had signified his intention to oppose strenuously step by step Mr. Gladstone's resolutions in committee. He thought, therefore, they were called on to consider that great question, and to express their opinion upon it. He might state that the eyes of their co-religionists in England had been directed to them since their last meeting, and an article had appeared in one of their organs, in which it was stated that the Unitarians of England had been long looking to them for a sign, and they were exceedingly glad that they had not been disappointed. He trusted that whatever they might do, and whatever the Legislature might do, would tend to promote a good understanding amongst people of all races and creeds in this unhappy land, and promote the general interests of the country. (Hear, hear.)

Rev. R. A. ARMSTRONG, Banbridge, read the article to which the Moderator referred. This article had appeared in the *Unitarian Herald*. It called upon them to adopt a definite course. He thought when such an article as that appeared in an English paper they should at once answer to the call. The Presbytery of Antrim had long been attached to free thought and liberal religion. It would have been well if they had given utterance to a certain sound sooner in this matter, while around them there was only a Babel of uncertain sounds. Even now, at the eleventh hour, they should not hesitate to send forth their opinion, in the hope that it would not be too late to have some effect. It was something that they should be the first religious body in Ireland to express their sympathy with Mr. Gladstone, and their willingness to renounce all State endowments, though it might appear that an insignificant body like theirs could have no weight in the councils of the nation. When all religious bodies were hugging their temporalities—hugging them unanimously—a single dissentient voice breaking that unanimity might not be without moral force if it reached the public press and the House of Commons. (Hear, hear.) He concluded by reading a letter from Mr. Gilbert Mulligan—an elder of his congregation—who was unable to attend; and who wrote very warmly in favour of disendowment.

Rev. JOHN PORTER regretted that he was unable to attend the last meeting. The morning after it, he was very much surprised to find, when he took up the *News-Letter*, that this question had been discussed, and still more surprised and gratified when he found that the ministers of their smaller and poorer congregations were prominent in magnanimously declaring their readiness to give up their endowments. He had confidence in the laity, but his experience did not altogether warrant him in sharing the confidence expressed by some of their members. As he and several other ministers were much better situated than some of their neighbours, he thought he should act for himself, and he had consequently prepared a petition to Parliament. On Sunday he laid it before his congregation, and it was signed by some. It was clear that either Mr. Gladstone's or Mr. Disraeli's proposition would be ultimately carried. It would be a great misfortune to all their religious communities, and to the State itself, if Mr. Disraeli's plan were acted upon—a plan which would, in the long run, make them all mere slaves to the State. He was glad to find that Bishop Alexander, a day or two ago, while expressing his sorrowful feelings at the woes which he foresaw coming upon his Church, expressed a firm belief that it would weather the storm, and maintain itself at the last. He, for one, found himself in accord in regard to a matter of this kind with a Protestant Bishop, for he believed that the Established Church would come triumphantly through the assault aimed against her. For so far, with all her wealth and dignity, she had not gained in this country. But he believed that the beginning of the prosperity of that Church would date from the day when it should be disestablished and divested of all State endowments.

Rev. Mr. HUNNONS (Carrickfergus) said there was a phrase in the document that was somewhat harsh. The Established Church was spoken of as the Church of an insignificant minority.

Rev. J. PORTER said it could be expunged if it was likely to be taken as offensive. If he had to do it over again he should say "small minority."

The MODERATOR: Leave out the porridge Protestants, and you will not be far wrong in allowing the expression to remain.

Dr. RITCHIE: It can do no harm to remain as it is. I should prefer seeing it kept as it is, and in the form in which the petition was adopted.

Rev. WM. HALL (Greyabbey) said he was the minister of a weak congregation, and he had much

pleasure in concurring with his brethren in regard to this question, which was pre-eminently one of the questions of the day, and stood second to none except the land question. Against endowments in their hitherto existing condition he did not shrink from protesting. They were, in his opinion, a marvellous injustice. They were asked, would the Established Church suffer by reason of disestablishment? Well, justice was good for all, whether they believed it at the time or not. Religious equality, he believed, was the coming future of the churches in Ireland. Discussing for a moment the application of the property of which it was proposed to divest the Established Church, he said he believed it might be divided proportionately between the different churches without involving the necessity of State connection. That would be a graceful tribute to religion. But, however these revenues were to be applied, the fabric of the future must be built upon religious equality. Our country is greater than our sects, and justice is greater than all.

Rev. JOHN HALL (Ballyclare) would offer no obstruction to the disendowment of all churches.

Dr. RITCHIE moved the adoption of a series of resolutions agreed to at a meeting of the York-street Nonsubscribing Church, held after morning service, on Sunday, 29th March, Mr. Robert M'Mullen in the chair.

Rev. WM. HALL seconded the motion.

Rev. H. MOORE (Newtownards), while earnestly arguing that the churches should be put on a footing of perfect equality, could not cordially join in the proposition for the disendowment of them all. He thought all might be endowed; and that the various congregations should have had an opportunity of discussing the matter.

Rev. D. THOMPSON was of opinion that, as a Presbytery, they could only affirm the voluntary principle. The matter should be brought prominently before their congregations.

Mr. LOGAN (elder), Carrickfergus, said they, as Unitarians, would never see the success of their system while religious inequalities were allowed to remain.

Rev. S. C. NELSON, while approving of the resolutions generally, objected to some expressions contained in them. He should feel great reluctance in disagreeing with anything that came from a congregation which had made such a noble stand as the congregation of York-street. He was, perhaps, more Conservative than some of his younger brethren. It was a feeling of Conservatism that led him to take the part he did in the earlier struggles in connection with the York-street congregation. Coming to the more immediate subject in hand, he declared his belief that the question as to the establishment of any sect was now settled for ever. He gathered this not merely from the recent vote in the Commons, but from what had transpired as to the report evidently about to be made by the Royal Commission, most of the members of which are decided friends of the Established Church, and also from the tone of the Conservative and High Church journals of the day, by all of which it was admitted that it was impossible that the Irish Church could be upheld as it at present stood. Of course, the admission came too late, and for this he was sorry, as he had the highest respect for the majority of the members of the Established Church with whom he had had the good fortune to come in contact. Some of the clergy of that church with whom during his ministry he had come in contact, had not hesitated to allow him the shelter of their church to perform funeral services when the weather was inclement. Dealing with the abstract question of religious endowments, he remarked that very many who had formerly held different views were now coming round to the opinion that it was the duty of the State to educate the young; and if it were the duty of the State to give secular education, why should not the State afford opportunities for religious education too, provided that could be done without interfering with the perfect religious equality of all religious sects? (Hear, hear.) This might be accomplished by means of a capitation grant. Mr. Nelson concluded by suggesting a variety of schemes for meeting the existing difficulties in regard to churches.

Finally, on the motion of Mr. LOGAN, seconded by Mr. ARMSTRONG, the following resolutions were passed without dissent:

"1. That, as the question of religious endowments is now occupying the attention of the Parliament of the United Kingdom, and of thoughtful men in all churches, we feel called upon to express our conviction that, inasmuch as the State is not competent to decide infallibly as to the truth or error of the theological opinions of the several communions who compose the population, and contribute to the support of the empire, it should place all churches on a footing of absolute religious freedom and equality.

"2. That we have long felt it to be gross injustice, and a prolific source of irritation and disaffection, that a few churches, which contain but a fraction of the population of this country, should enjoy special civil and religious privileges, whereby a badge of inferiority is necessarily attached to the majority of the people, and the great principles of civil and religious liberty are violated.

"3. That, having regard to the marked differences in dogmatic theology which exist, and to the spirit of sectarian animosity which unhappily prevails in this distracted land, we consider the voluntary system better suited to the condition of the country than any system of State endowment."

THE MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

ON Friday last, the twenty-third annual meeting of this association was held at Dukinfield. The day was fine, and by ten o'clock large numbers of our friends began to assemble from all parts of the district. During the proceedings we noticed present the Revs. J. Page Hopps (Dukinfield), H. E. Dowson, B.A. (Gee Cross), W. Oates (Derby), James Drummond, B.A., S. A. Steintal, Brooke Herford, J. Harrop, W. H. Herford, B.A. (Manchester), C. W. Robberds (Oldham), J. Black, A.M. (Stockport), J. Freeston (Rochdale), E. Allen (Lydgate), J. Fox (Heywood), D. Berry (Mossley), P. W. Clayden (Nottingham); Messrs. J. Dendy, B.A. (president), Jesse Pilcher and J. Reynolds (secretaries), H. Rawson, C. J. Herford, J. Brookes, J. Ogden, Geo. Smith, Dr. Marcus, J. Lee (Barnard Castle), and other friends.

THE SERVICE

was held in the chapel at half-past ten o'clock in the morning, when the Rev. P. W. CLAYDEN preached an appropriate discourse from Eccles. xl. 1: "Cast thy bread upon the waters, for thou shalt find it after many days;" and Gal. vi. 9: "Let us not be weary in well-doing, for in due season we shall reap if we faint not."

At the close of the service, about 800 took dinner in the schoolroom.

THE BUSINESS MEETING

was held in the chapel at two o'clock, when Mr. JOHN DENDY, B.A., president of the society, took the chair.

The CHAIRMAN, in opening the meeting, said that he thought they might congratulate themselves that through so long a period the labours of the association had continued to grow in usefulness. The address of Mr. Clayden in the morning was a touching one, and must have come home to every Sunday-school teacher, who, looking up from his labours, found as year after year rolled by the same

instance had he been requested to test the character of the instruction given in the schools."

Various business resolutions, adopting the report, and appointing officers, were then passed, in the course of which Mr. J. MARSHALL and the Rev. J. PAGE HOPPS cordially welcomed the meeting to Dukinfield. A vote of thanks to the Rev. P. W. Clayden for his sermon, moved by Mr. GEORGE SMITH, of Manchester, and seconded by Mr. JOSEPH LEE, of Barnard Castle, was carried with warm acclamation.

A vote of welcome to the delegates from other associations brought up

Mr. I. M. WADE, who, in responding, expressed his sense of the refreshing effects of such a meeting as theirs, which those could best appreciate who were accustomed to more formal meetings. Mr. Clayden, he thought, had given them the spiritual side of the subject in his morning's discourse; in the evening he expected Mr. Herford would bring them down to the practical side. Well, it was a good work for which they were united—its very essence being love to God and love to man. There was something important in knowing how to plant and how to water. They were fortunate, therefore, in having the spiritual and practical sides of the question brought under their notice together. With regard to himself, he was a visitor in London, and listened with extreme interest to Mr. Chadwick's report. He had not surveyed the whole ground. What man could? He had said enough, however, he had no doubt, giving here and there to some a kindly knock. But would they permit him to say that he thought Mr. Chadwick was asking too much in seeking himself to examine the children? When a visitor goes into a school, children are too busily engaged in casting him up at their own value to stand the test of an examination. He would prefer getting the children to ask him questions, rather than to ask them. But who was the right person to do this business of examination? Whom were we to look to to give the tone to a school but the minister? He supposed he should have Mr. Herford down upon him in the evening, nevertheless he thought the minister ought to be the recognised head—and that he was responsible for the "go" of their congregational life. But of course he could not do everything alone—he wanted volunteers—for he could not force them into service. He must, however, be the help of the volunteers. He must be the ruling spirit, and responsible if anything went wrong. If the minister would thus keep the spirit alive, and in addition work hard himself, their schools could not fail. With regard to books, Mr. Wade then proceeded to recommend two volumes just published by the Sunday-school Association on the "Epistles," Mr. Poynting's new "Services," and a penny "Teachers' Magazine," published by the Orthodox Dissenting Sunday-school Union.

The Rev. W. OATES also responded on behalf of the North Midland Association, saying a few kindly words of greeting. He especially remarked that it was satisfactory to find in this one district that this year there was a real increase in both scholars and teachers. He approved of their having one visitor, as they got more consecutive reports generalising the whole facts. In the North Midland district they had many visitors, and as a consequence they had detached reports. The report read by Mr. Chadwick for that reason was not only better but simpler.

An invitation for the association to hold its next annual meeting at Bury was then accepted, and a hearty vote of thanks was given to the Dukinfield friends for their hospitable reception.

After tea, at which again from 800 to 900 were present in the schoolroom, at six o'clock

THE EVENING MEETING

was held in the chapel, when Mr. JOHN BROOKS presided.

The CHAIRMAN said that he assumed that their presence at that meeting might be taken as a pledge that they took a lively interest in Sunday-school education. He could assure them that their presence had gladdened the hearts of the Dukinfield congregation, and if he must judge from their feelings as expressed, he believed the gratification was mutual. (Cheers.) Sunday schools had been of great advantage, especially to these manufacturing districts, and if we could only picture to ourselves the state of society before their introduction, and compare it with what it was now, we should be more impressed with the very great advantage they had been to us. After a few other remarks, the chairman called the attention of the meeting to the subject of the evening, viz., "Some improvement possible in our Sunday schools as at present constituted," and stated that each speaker must be limited in his remarks to ten minutes.

The Rev. BROOKE HERFORD then introduced the subject, as announced above, and said: I think we shall all agree that, though not failures, out yet our Sunday schools are not keeping pace with the educational standard of the day. Many believe considerable modification of our general Sunday-school system needed. For instance, some go in for purely religious instruction, which would be a very sweeping change indeed, while others think half-day Sunday schools are what we must eventually come to. We have to do with facts, however. Evidently any such radical changes cannot be made at present. Our best teachers are against the half-

day system, while our indifferent teachers are incapable of profitably giving exclusively religious instruction. So we are thrown back on the question, "What can we do with our Sunday schools as they are?" On their present plan, with their present calibre of teaching power—with their present lessons, and their present books—what can be done to render them more effective? And mark, I take "more effective" here in a very broad sense. I do not ask for special results; but I do want our schools to be such that the scholars will love to come to them; will come without being overmuch looked after; will feel proud of belonging to them—such that while there they will have a pleasant, animated time, and go away feeling they have got something by coming. Now, the two things which strike me as at present most hindering such a feeling on the part of our scholars are these:

1. Our school work, generally, too straggling; lasts too long, wants compressing into shorter school hours.

2. Our teaching, too mechanical; wants to be made more an exercise of thought, and wants more adaptation to the needs of humble life.

First, then, we want more compression in our arrangements, to take the work shorter and quicker. Children need life, change, movement. At present a great deal of time is lost both by superintendents and teachers; and the work is actually worse done than if a shorter time were taken. For instance, there are few afternoon schools that might not be shortened by half an hour, yet leaving the same time for teaching. Let me show how this might be. I suppose the usual afternoon school is two hours—say from two to four, or 2 15 to 4 15. Well, how is this actually spent? The bell should be rung at two, but actually it is mostly 2 5 or 2 7 before the bell is rung. Then the teachers, who have been grouping together, have to get to their places; then there are the names to call over, so that it is near 2 15 when the hymn is fairly given out. Then the music is almost always too slow, often the hymn too long, so it is 2 20 before the bell rings for actual lessons. But do lessons really begin even then? How many teachers "get under weigh" in less than five minutes more? First there are the books to get out, then there is the difficult question of where to read to be settled, so that in average schools it is nearly half-past two before all the classes are actually at work. At "three" the change takes place; but here again there is five minutes lost through teachers not being ready, and through noise. Then comes "writing." How many get under weigh with the writing in less than ten minutes? There are the copy-books to give out, then pens: probably one inkstand is dry; three pens are bad; two lads want copies setting, and probably at least one copy-book is altogether missing. So that it is near 3 15 by the time the classes are fairly at their writing. Writing should stop at 3 45, but probably at 3 45 the superintendent is not ready—doesn't ring till 3 50. Then he wants a few words of address; then, what with hymn and prayer, it is 4 5 or 4 10 before scholars and teachers have cleared out. Now, mark,—out of a school session of upwards of two hours, there have been two actual lessons of 30 or 35 minutes each, and all the rest of the time has been taken up with extras.

Who is responsible for this? Who can mend this? Partly our superintendents, partly our teachers. The two great things are to have everything ready beforehand, and to do everything to the moment. First, consider the superintendent's part, and here let me say that our schools want stricter supervision, superintendents who shall really be "captains." The superintendent should be there ten or fifteen minutes before school, should see everything ready, have his hymn chosen, the tune chosen also, class registers ready, and above all, should see to it that the teachers are in their places and not gossiping about in cliques, as they are too apt to be up to the very moment for commencing. Then comes the teachers' part; every teacher should be in his place at least five minutes before school. He should see that his books are all ready, the place found; that the copy-books are ready also, the pens good, pencils sharpened, ink-pots full; and then if he has any spare time let him have a kindly chat with those lads who have come early; by this means every scholar may be at work in two minutes after the hymn is sung. Then again, teachers must be ready to close their lessons at the moment. Lessons should stop all at the instant; and then when the bell rings, every teacher should devote himself to keeping absolute order and quiet. Then the superintendent's part begins again. He must not let there be any time for getting into disorder. I would say to superintendents, never address the school for the sake of addressing it, only when you have really something to say. Then have the hymn short and lively; and the prayer short and very earnest; and every scholar may be out of school in fifteen minutes from the time when the lessons actually closed. Now, see the gain of this: It will save half an hour, without lessening the time for learning, for, mark, thirty or thirty-five minutes is as long as at present for each lesson—and is enough. You may do just as much work in half an hour less, and this to the gain and enjoyment of both teachers and scholars, who will all be far more alive and far more interested in all the work of the school.

Then, as to the second part: how the teaching of such subjects as are taught at present may be

Mr. E. L. CHADWICK read the financial statement, from which it appeared that at the beginning of the year there was a balance in hand of £45. 14s. 4½d.; receipts from other sources, £134. 1s. The expenditure had been £104. 13s. 3½d., leaving a balance in hand of £75. 2s. 0½d., which, however, would be almost absorbed by payments due to the lecturers and the visitors.

Mr. J. CHADWICK, the visitor, then read his report, of which the following is an abstract:

"At the schools mentioned in the general report, I have examined most of the classes, and have in almost all of them given suggestive lessons, chiefly upon Scriptural subjects, to several classes grouped together, with the teachers thereof sitting near, noting the mode of teaching. These classes have been well attended, sometimes more than one hundred scholars and a dozen teachers being present. I have also sat in the presence of individual teachers, and conducted the class for them. Superintendents have frequently invited me to address the scholars, and pulpits have also been freely opened to me from which to address the congregations. I have in all these schools met the teachers in conference, to give them verbally an expression of my judgment on their ways of teaching and their general school routine. Afterwards, to each of these schools I have sent a written report embodying the suggestions made to the teachers in conference, in the hope that they would give them a fuller and deeper consideration than we were able to do when together. I have also attended the annual meeting of the Accrington Local Union; at Bury, I introduced for discussion "The discipline of the Sunday school;" at Stockport, before the North Cheshire Union, I urged the object and interest of local unions; at Ford-street, Salford, under the auspices of the Manchester Union, I dwelt upon the value of acquiring a knowledge of scholars. On the days of my visit there have been present 2,240 scholars, 248 teachers, and 511 teachers and elder scholars have attended the conferences, the latter manifesting a great desire to be present. The demeanour of the scholars has been most praiseworthy, and in several instances most exemplary. Although the evidences of spiritual life and vigour among some of the schools were not so apparent as could be desired, still there were not wanting signs of earnestness which it is hoped may be further developed by God's blessing. The report closed with some general remarks on the art of teaching and other auxiliary influences of the schools he had visited, and remarked that in no

improved. At present, it is all too much mere mechanical drilling. It wants making more an exercise of thought, and more adapted to the actual needs of the scholars. Let me illustrate this. Take *e.g.* arithmetic: I don't like arithmetic in Sunday schools, yet it is still taught in many, so I will just say a word about it. Now you constantly find scholars working at advanced sums who can only do them when set down for them, and cannot apply their knowledge to the real questions in which they actually need arithmetic; *e.g.*, you will find scholars dealing with long rows of figures who could not for their lives set down for themselves "two hundred thousand and thirty;" and so you may see elementary scholars doing great square addition sums, who could not possibly set down and do this:

So I would say, never set down a sum. 432
Teach the scholars notation; give much 8
simpler but irregular sums to do. 301

Then, again, as to writing. From the very 1064
beginning writing may be made really interesting. Take even a class of very little ones.

At present, you know each is set to do a slateful of pot-hooks. Instead, have them round you; teach them to make an *o*. Well, that is a letter. Let them also make an *i*; that also is a letter. Show them how to join the two together, thus, *a*; and then by lengthening out the straight stroke they have another letter, *d*. Here they may learn four letters, and feel they have really got something, and that as easily as doing line after line of meaningless strokes. Again, take a class of middling writers. Some of them will write very poorly; others, perhaps, quickly and well. At present, for the most part, it is copy-book, for ever, for all of them. Now why not give the better writers copying out of books, or a letter; that will be something like what they will have to do in actual life. They will get no "copies" set them in the world. Best of all is dictation. Choose something familiar for them to write about, even if it is only a list of things they can see at school or at home, or a parable to be written in their own words. Especially mind it be something simple enough, and encourage them to try, and not be afraid of mistakes.

Then take reading. It is said to see what are called by courtesy the "reading lessons" at present. You see about one attending at a time, all standing up in turn to read. Now the very first thing is to secure unity in the lesson—to make all keep their eyes on the place—so that each one's reading may really be a lesson for all. So let them keep seated while reading, and if inattentive, dodge them about and take them irregularly. Then let there be at least so much conversation and questioning as may secure that they get at the bare meaning of the words, and as may make that meaning a living thought to them. And to do this it is the same tale as before—*preparation*. You must have read the lesson over beforehand, and you must have considered what thought there is about it which will most take hold of the scholars' minds.

Now in all that I have said, there is nothing but what every teacher who likes may do, that is, every teacher who really wants to do his little bit of work for God the best he can; and that is the only spirit that can make anything out of Sunday-school teaching. It can't be done shipshod and half-heartedly. It will come to no good whatever if you are afraid of your time, or if you are afraid of your trouble. But if you really will do your best, I have shown you what lies close to your hand without making any changes whatever in your general system. It is, to think over beforehand what your children know, and what they don't know, and what they most need. It is always to be at school five or ten minutes before school, to get everything ready, and have a quiet chat with your scholars, instead of a gossip with your fellow-teachers. It is especially to feel a deep desire to do something for these children to help them on a little, and give them a spur towards self-improvement. And most of all, as strengthening all, it is to have the spirit of prayer, to go to your work praying.

Mr. GEORGE SMITH said he was sure all would be pleased with the spirited manner in which Mr. Herford had introduced his subject, and if they could catch something of that spirit from him they would be all the better for it. The age in which we lived was professedly advancing, but he was afraid that many of our teachers, while liberal in other matters, were extremely Conservative in Sunday-school management. Now there were some things that belonged to olden times in our Sunday schools that wanted sweeping away. He could, however, hardly agree with all Mr. Herford's remarks, for although it is desirable to get through mere mechanical exercises without loss of time, there is the fact that they were not only superintendents, but they had to turn their hands to everything. All is left to the superintendent. To superintend is to see things done—but he is compelled to do things himself, for he cannot get everything done and arranged always at the right moment. The changes he would effect would be somewhat different. He really thought the time had come when writing and arithmetic should make way for something better. The fact is that many children who would otherwise be kept at the day school, are taken away to work, the parents thinking that they can learn reading, writing, and arithmetic at the Sunday school.

He would devote the time to a kind of oral instruction, which would give them something to think and talk about. What our teachers want is some kind of lesson—a common object or story—which would call forth the affection of a child as well as its thought. Our teachers want lessons of this kind, and the idea had struck him that it would be well if a page of the magazine were used for teachers, giving them what they might take for lessons. So far as the school hours are concerned, he agreed with Mr. Herford that an hour and a half is long enough; but he would not be over-rigid as to time. The great thing that is needed is that teachers should prepare for their classes before going into them. If they prepared themselves for the Sunday school as they did for business, their children would get thought that would be food for them in the week day. (Hear, hear.)

The Rev. W. H. HERFORD, B.A., agreed with Mr. Smith that thought and common sense were what were required in our Sunday schools. If mechanical teaching was to be continued, he would have the scholars distinct from those capable of a higher kind of teaching; and if reading, writing, and arithmetic must be taught them, he would have a teacher who knew how to teach them. They all knew that the regular day-school teacher had to prepare himself for his work, and Sunday-school teachers who thought they could teach without preparation had simply missed their vocation. If proper preparation was made by our teachers, he felt persuaded that religious teaching would be found more within their power even than secular teaching. All who possess any education—who can read for their own pleasure, who have some taste for natural history, or love any kind of study—if they would only believe in their own knowledge and powers, would be able to interest children, if they would speak to them out of the fulness of their own minds. He would like to say a word to the educated classes, and urge upon them that it is a melancholy thing to think that the members of our cultivated and wealthy families do not take that part in the Sunday school which, as Christian men and women, they ought to do, on the ground of their living a long way off. Such people regularly attend to their business, distance is no barrier in that direction, yet they think that they, living in their pleasant country houses, with everything beautiful about them, cannot be expected to go and teach those who live in close alleys and who have a hard lot to bear. All he could say was that if such people were not willing to take a little pains and trouble in this way—and it would give them a large amount of pleasure if only they took up the work in a right spirit—the sooner they put aside their Christianity the better. (Hear, hear.)

Mr. THOMAS BRITAIN said a few words urging the study of natural theology.

Mr. D. BAXTER said, from common report, he expected Mr. Herford was going to upset the whole Sunday-school system as it existed at present, instead of which he found he had gone into mere questions of drill. His portrait of Sunday-school as actually carried on was certainly true, and in the introductory part he understood he was going to be practical, but in that he was disappointed. He was afraid it was impossible to carry his suggestions out; they seemed simple but yet were impossible. Where could they find the men able to carry them out? In our Sunday-schools at present but a very small percentage could do it. In one or two, such promptness might be possible, but only in our very best schools. They had to deal with the average, and where there was one who could do it the great bulk could not, and so it seemed to him impracticable. On the other hand, he did not agree with Mr. Smith's suggestion to do away with reading, writing, and arithmetic, because he was afraid such a course would drive away the elder scholars. The great want in our Sunday schools is efficient teachers; where were they to get them? (Hear, hear.)

Dr. MARCUS said he was not prepared to say that our Sunday schools required a radical change. He believed they must keep pace with the spirit of the times, by which was meant that now we are better educated and far more intelligent than thirty or forty years ago. If that were so, there ought to be no difficulty in getting more intelligent teachers into our schools, which would thus gradually change for the better. But here they were met by the fact that superintendents have great difficulty in getting suitable teachers. The reason alleged was that our best educated people lived some distance from the school. He regarded that as a paltry excuse—and considered it a lasting shame upon our Christianity that appeals for good teachers should be made in vain. (Hear, hear.)

The Rev. H. E. DOWSON gave a spirited comparison between Sunday-school teachers and soldiers. They were soldiers of Christ, but they were volunteers. He felt, however, that when once they had volunteered they must come to them with the exactitude of regulars. Until that was the spirit at work in our Sunday schools, the old complaints would continue to exist. He thought they could not insist too strongly on having a good system in their Sunday-school management. Bad teachers would do more when working on a good system than good teachers on a bad one. He laid great stress upon questioning the scholars. In his own classes he had often spent half the lesson

hour in questioning them upon the subject of the previous week. He thought, too, that secular teaching could not be spared. It was not that any secular instruction given was important in itself, but it was a help towards self-education.

After addresses from the Rev. John Page Hopps, Mr. Jesse Pilcher, and Rev. S. A. Steintal, the Rev. Broke Herford briefly replied, and the meeting closed with a hymn and prayer.

OPENING OF ACCRINGTON NEW CHAPEL.

THE Unitarians of Accrington, and their friends who have sustained and assisted their efforts, had the satisfaction of seeing the completion of the enterprise in which they have been engaged, in the opening of the new chapel, on Good Friday. The building is plain and unpretending, but neat and pleasing in appearance. The interior is arranged in a very convenient manner. At the end opposite the entrance is a platform in place of pulpit. The seats are open benches. On each side of the entrance are classrooms which, by the movement of sliding windows, can be thrown open to the chapel. Over these is a gallery. The whole will seat 300 persons.

The chapel was well filled at the opening service. The music was particularly good. The Rev. J. K. SMITH, of Newchurch, conducted the devotional service, and the Rev. J. WRIGHT, B.A., preached. The sermon contained a statement of the reasons which led to a desire to add one more to the various places of worship already existing in the town, and showed why the congregation which would assemble there found themselves unable to join any of the "orthodox" bodies. They desired to pray to God as a loving Father, and to Him alone; to exercise the right of free inquiry, and be every one persuaded in his own mind; to work out their own salvation; and to do all in the spirit and under the influence of Jesus Christ. The preacher contrasted on each of these points Unitarian and "orthodox" principles, and, without censuring persons who worship in accordance with the latter, contended that the Unitarians must either found chapels of their own, or lose the benefit of public religious services. He concluded with an urgent appeal to the members of the congregation to discharge worthily the responsibilities of the added advantages they would henceforth possess. A collection was made at the close of the service of upwards of £21.

After partaking of tea in a room in the Peel Institute, the friends re-assembled in the chapel, when the chair was taken by ROBERT HAYWOOD, Esq., of Bolton. A hymn having been sung, the chairman expressed his pleasure at being present, believing our views to be true, and calculated to make us happier and better. He rejoiced to find another temple, though a small one, erected for their maintenance in the district, and only regretted that there had been any difficulty in raising the needed funds. He mentioned instances of the liberality shown by orthodox bodies in the matter of chapel building, and exhorted to an imitation of their zeal and energy.

On the motion of the Rev. L. TAPLIN, M.A., seconded by R. T. HEAPE, Esq., of Rochdale, a vote of thanks was passed to the British and Foreign Unitarian Association for the help given by it to Accrington. This was replied to by

Mr. Alderman J. CLARKE LAWRENCE, who was present as a deputation from the committee of the association. He pleaded for a more general support of the association in the north, and showed the duty of active exertion in reference to religion, in a speech of great spirit and power, which was enthusiastically responded to by the meeting. He had no fear for the future, if an earnest spirit reigned in that place, for he held it as a truth incontrovertible, that wherever a body of earnest men and women were gathered together, and made up their minds to maintain a place of worship, they would do it. (Hear, hear.) He looked forward to the time when they would have to use that place as a school, and build a new chapel on adjoining ground.

JOHN GRUNDY, Esq., of Summerseat, in proposing "Prosperity to the Accrington Congregation," remarked that there must be a strong feeling that the proceedings of that day were important, and a lively interest in the principles advocated, or the meeting would not have brought together so many persons from different parts of the country. Referring to the denial, in some cases, of the Christian name to Unitarians, he vindicated their right to the title by enumerating their distinctive principles, and by showing that the doctrines they reject are opposed to the natural reason, and heart, and conscience of human beings. Wherever men have been left, unnumbered by verbal creeds, to form their opinions, as among the English Presbyterians and the American Universalists, Unitarian doctrines have been the result. We might be encouraged by seeing that there is progress from age to age. A hundred years ago John Wesley—whom he desired to speak of with much respect—said if men gave up a belief in witchcraft, they must give up a belief in the Bible, whereas now no educated man believes in witchcraft. So, one after another, the superstitions of mankind die away among the shadows of the past. He looked upon religion in its influence and effect on the character of men. His own opinion was

that, preach heaven as they might, each man had his own heaven in his own soul, and just in proportion as they were worthy to enjoy and capable of enjoying the condition of a saint heaven had come to them. (Hear, hear.) He next alluded to the absence of Unitarians among the criminal or pauper classes. Men might talk as they would, but they wanted a religion which improved and blessed the people. (Hear, hear.) They wanted a religion which, whilst holding out the brightest hopes of the immortal life, would teach a man to live in the practice of virtue and obedience to the will of God. It was because he thought Unitarianism was that religion that he was inexpressibly pleased at being at Accrington on that occasion. They were doing well to bring their views of religion to "the common people," the artisans of the country, for these views would command the love and reverence of this class, since by teaching the great principles they held they would banish sin and tyranny and oppression from the earth.

The motion was seconded by ROYSTON OLIVER, Esq., of Rochdale, and supported by Rev. THOMAS HARRISON, of Nottingham, and carried with much applause. Mr. MILLS, of Accrington, responded, and offered the thanks of the congregation to all who had helped them; he declared their intention to work hard to make a good use of the advantages they now enjoyed.

Addresses were afterwards given by Revs. J. K. SMITH and JOHN WRIGHT, and Messrs. THOMAS HOLLAND, A. MACKIE, ROBERT KAY, J. H. HARGREAVES, and others. Votes of thanks were passed to the preacher for his sermon of the afternoon, which he was requested to print, to the choir for their music, and to the ladies for their trouble in providing tea. The meeting closed with a very hearty and enthusiastic vote of thanks to the much-respected chairman. Revs. J. T. Whitehead and Thos. Carter were present, but had to leave at an early period of the proceedings.

INTELLIGENCE.

BATTLE, SUSSEX.—On Good Friday and Easter Sunday, our friends here celebrated, as usual, their Sunday-school anniversary. On the Friday afternoon upwards of eighty friends had tea together, after which a meeting was held in the chapel, when addresses, on the importance of Sunday-school instruction and the necessity of its being distinctively and purely Christian in its tone, were delivered by the Rev. W. Birks, who was in the chair, and by Messrs. Hale (London), E. and R. Burgess (Brighton), J. Burgess (Battle), S. C. Burgess (Hastings), and others. The report, read by Mr. Chettle, the secretary, testified to the general efficiency and prosperity of the school, which now numbers over eighty scholars. On Easter Sunday, the annual sermons in aid of the Sunday school were preached to good congregations by the Rev. R. C. Jones, B.A., of Bexhill, near Hastings. The collections exceeded former years. In the afternoon the communion was celebrated. At the close of the evening service, numerous reward books were distributed by the minister of the congregation to the scholars who had attended not less than forty-six Sundays in the year.

BELFAST.—On Thursday evening last, a soirée was held in the Music Hall, in connection with the York-street Nonsubscribing Congregation. There was a large and respectable company of members of the congregation and friends of other denominations. After tea, Mr. Robert McMillen was called to the chair, and addresses were delivered by the Rev. J. Jellie (minister of the congregation), on the condition and prospects of the congregation, the Rev. R. A. Armstrong (Banbridge), on the late meeting at St. John College, Rev. D. Thompson (Monaghan), on "Our Sunday-schools," also by the Rev. J. Cooper, late of Topsham, Devonshire. A pleasant social evening was spent, and the proceedings were brought to a close by singing a hymn.

BIRMINGHAM: UNITARIAN DOMESTIC MISSION.—On Sunday, April 5th, two sermons were preached in the Old Meeting House, by the Rev. James Black, A.M., of Stockport, after which collections were made in aid of the mission amounting to £56.2s. On the Monday evening following, the twenty-eighth annual meeting was held at Newhall Hill Chapel. After tea A. W. Wills, Esq., was called to the chair, and opened the business of the evening with a suitable address. The annual report of the committee was read by the secretary, Mr. Earl, from which it appeared that in every department of the mission progress had been made during the year. The treasurer's accounts showed that the income of the general fund was £239. 11s. 4d., and the expenditure £240. 17s. 1d. The income of the school fund was £652. 4s. 1d., and the expenditure £671. 14s. 1d. On the motion of the Rev. Samuel Bache, seconded by Mr. Jesse Collings, the report was adopted and the accounts passed, after which the Rev. B. Wright read a very satisfactory report of his proceedings as domestic missionary.

BOLTON.—A monument has been placed over the grave of the late Mr. John Gordon, formerly secretary to the trustees of Bank-street Chapel, erected by the members of the Ancient Noble Order of Odd-fellows, Bolton Unity, to which Mr. Gordon acted as corresponding secretary for upwards of twenty-eight years. The ceremony took place on Good Friday, when, after a portrait of Mr. Gordon had been

formally handed over to the Grand Lodge Committee in the lodge room, a procession was formed of the grand master of the order and the other chief officers, accompanied by between 150 and 200 members, and the Rev. Jeffery Worthington, who had been invited to assist in the ceremony. A considerable crowd was present at the cemetery, where the proceedings were of an impressive character. The monument—an obelisk upon a square base—is of Bradford stone, the entire elevation being 11 feet. It bears a suitable inscription, and representations of the emblems of Oddfellowship.

CIRENCESTER: FREE CHRISTIAN CHURCH.—A most interesting meeting was held in this church on Good Friday. After a sumptuous tea, very able and instructive addresses were delivered by the Rev. Henry Austin, H. E. Howse, of Bath, an old and valued friend of the cause, and Dr. Jeffrey, who has recently settled here, and others who take an interest in the Cirencester movement.

HULL: BOWLALLEY-LANE.—On Tuesday evening, April 7th, an interesting meeting of the Mutual Improvement Society was held. There was a large attendance after tea. After an address by the Rev. J. M. Dixon, who was in the chair, the secretary and treasurer read the reports, which were highly gratifying. During the year sixteen new members have joined the society.

LONDON: FOREST HILL.—On Sunday last, a room, which has been neatly and comfortably fitted up under the auspices of the London Lay Preachers' Union, was opened by them for Unitarian and Christian worship. The sermon was preached by the Rev. J. Taylor. After the service, a meeting was held to make arrangements for the future, when several ladies and gentlemen kindly offered their help. From the expression of opinions, it may fairly be said that there was a felt need of a Unitarian chapel in the neighbourhood, and that a good field presents itself for future efforts.

LONDON.—The Unitarians at this place held a tea meeting on Good Friday, in their temporary meeting room, the minister, Rev. N. Green, in the chair. The secretary read the annual report, which showed an increase of members during the year. Speeches were delivered by Messrs. Brough and Sutherland.

MANCHESTER: WHITEFIELD-STREET.—The bazaar, got up for the purpose of raising the sum expended in purchasing the building at Ardwick which, for about two years, has been used as a Free Church and Sunday school, was yesterday opened by the Rev. Wm. Gaskell, in the Memorial Hall, with every prospect of success. We trust as many of our friends as are able will take the opportunity, to-day or to-morrow, during which the bazaar will continue open, to show their sympathy with a little faithful band of labourers in a good cause, and render them generous help.

SWINDON.—The *North Wills Herald* says that the Rev. F. R. Young intends to spend the forthcoming months of May and June in the United States of America, in the hope that a sea voyage, with rest and change of scene, may restore him to health.

WALMSLEY.—On Saturday evening last (April 11th), the Unitarian congregation of Walmsley partook of tea together in their chapel schoolroom, when 100 of its members joined in that friendly repast. After which Mr. Thomas Bromley, of Bolton, was voted to the chair. The spacious room became filled, and a pleasant evening was spent.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. B.—*We must stop somewhere, and cannot therefore insert a notice of an annual dinner of a choir.*

J. C. F.—*Received.*

EXETER and BELFAST.—*Came too late for this week.*

RELIGIOUS SERVICES FOR THE YOUNG.

To the Editors.—Last year you kindly admitted into the *Herald* some letters of mine to a Sunday-school teacher. In these I strongly urged that the chief work in the Sunday school should be moral and religious culture, and I endeavoured to show how such culture could be most effectually pursued. What I said then has again and again called forth the reply: "The principles you lay down, and the plan you recommend, seem plausible enough; but where are we to get the materials for carrying them out?" I answer: I confess the materials have been very difficult to find, and knowing this by experience, I have devoted the greater part of my leisure time for the last two years in endeavouring to supply the need as I best could.

There appeared to me four wants in Sunday-school teaching:

1. A course of lessons for the simple moral impression of the scholars.
2. Lessons and services for more particularly awakening the religious or devotional feelings.
3. A later course of lessons for the elder children on doctrinal subjects, showing wherein and why Unitarianism differs from the popular faith.
4. A course on the true nature and history of the Bible.

I have endeavoured to supply the first in the *Sunday-school Penny Magazine*. For the second, I this day publish "Religious Services for the

Young," written on the plan suggested in my letters to a Sunday-school teacher. For the third, I now beg the kind use of your columns; and the fourth is already in an advanced state.

The following sketches are attempts to present the doctrines of the Trinity, Inspiration of Scriptures, Eternal Torment, &c., not as mere dead abstractions, but as living convictions in human souls, deeply affecting their whole being.—Yours faithfully,

T. E. POYNTING.

[* This will appear next week.—Eds. U. H.]

THE COMING WEEK.

Bury.—On Sunday, morning and evening, school sermons by the Rev. Wm. James. Tea at 4.30, after which a paper by Mr. J. Chadwick. On Monday evening, a lecture by Rev. W. James, on Palestine.

Hyde Chapel, GEE CROSS.—On Sunday morning, a sermon by the Rev. Jeffery Worthington, for the East Cheshire Christian Union.

Hull.—On Sunday morning, a discourse by the Rev. J. M. Dixon, on "Religion the poetry of our nature."

London: UNITY CHURCH SCHOOLROOMS, ISLINGTON.—On Monday evening, a literary and musical evening.

Manchester SUNDAY SCHOOL UNION.—On Tuesday, the annual meeting at the Memorial Hall.

Manchester: UPPER BROOK-STREET.—On Sunday evening, a lecture by the Rev. W. H. Herford, B.A., on "Christ's Religion and Humanity."

Manchester: MEMORIAL HALL.—This day and to-morrow (Saturday), bazaar for the Free Christian Church, Whitefield-street, Ardwick.

Penmanmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. Thos. Jones.

Stockport.—On Saturday, annual meeting of the East Cheshire Christian Union for missionary purposes.

Marriages.

HEYWOOD—CHAPMAN.—On the 10th inst., at the Unitarian Chapel, Stand, by the Rev. W. C. Squier, Mr. Robert Heywood to Miss Ann Chapman.

PHILLIPS—YATES.—On the 15th inst., at the Unitarian Chapel, Bridge-street, Strangeways, by the Rev. A. Rushton, Mr. Frank Samuel, eldest son of Mr. John Phillips, Manchester, to Maria Ellen, eldest daughter of Mr. Thos. Yates, of Salford.

SEYMOUR—BISHOP.—On the 7th inst., at the Unitarian Chapel, Effra Road, Brixton, by the Rev. T. L. Marshall, Edward Thomas, eldest son of Mr. Thomas Seymour, of Dulwich, to Julia Susannah Corbould, only surviving child of the late Mr. William Bishop, of the Manor House, Old Kent Road, and step-daughter of Mr. Edmund M. Atchison, of 145, Kennington Park Road.

WALTON—SHACKLETON.—On the 12th inst., at Holbeck, Leeds, by Rev. R. Wilkinson, Domestic Mission Chapel, Moses Walton, Stockton-on-Tees, to Margaret Shackleton, of Holbeck, Leeds, late of Totton.

Deaths.

GREEN.—On the 12th inst., at the residence of her brother John Green, Kenyon, Elizabeth Pollitt, eldest daughter of Mr. William Green, St. Stephen's-street, Salford.

GRUNDY.—On the 10th inst., drowned when rowing on the Mersey, John Ward Grundy, aged 20, eldest son of John Hancock Grundy, and grand son of the late Rev. John Grundy.

HAMMOND.—On the 7th inst., at Handforth, Eli, the fourth son of Mr. John Hammond, aged 25 years. He was for several years an earnest and faithful teacher in the Dearrow Sunday school.

INGHAM.—On the 8th inst., at Heywood (formerly of New-church) Margaret Alice, daughter of Jas. and Jane Ingham, aged 19 years.

NIBLETT.—On the 6th inst., at No. 63, Caroline-street, Birmingham, in the 72nd year of her age, Mary, eldest daughter of the late George Niblett, of that town, and widow of Joseph Kertland and A. W. Niblett, of Lower Sackville-street, Dublin.

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The cost of announcements under this heading is 6d. for each announcement not exceeding two lines.

A Copy of KNIGHT'S SHAKESPEARE.—J. B., *Herald* office

Printed for the Proprietors, by WILLIAM EVANS, of Apley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, April 17, 1868.

The Unitarian Herald

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 365.

FRIDAY, APRIL 24, 1868.

PRICE 1d.

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LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.—THE ANNUAL SERMON in support of these Schools will be preached in Upper Brook-street Chapel, next Sunday Morning, April 26, by the Rev. J. WRIGHT, B.A., of Bury.

In the Evening the same Minister will deliver, in that Chapel, an ADDRESS to the Children and their Parents.

Morning service to commence at a quarter to eleven; evening, half-past six. A Collection will be made after each service.

SHEFFIELD: UPPER CHAPEL.—THE SUNDAY-SCHOOL ANNIVERSARY SERMONS will be preached on Sunday next, April 26th, by the Rev. BROOKE HERFORD, of Manchester.

Divine Service: Morning, at a quarter to eleven; Evening, at half-past six.

Collections will be made after each service.

STOKE NEWINGTON GREEN.—Next

Sunday Morning the Rev. J. K. APPLEBY, of Devonport, will PREACH, Subject, "God our Father," and on Sunday Morning, the 3rd May, subject, "Christ our Brother."

SALFORD: SCHOOL SERMONS, FORD-STREET.—On Sunday next, SERMONS in aid of the Sunday School will be preached at this place; in the morning by the Rev. J. FREESTON, and in the evening by the Rev. WM. GASKELL, M.A. Service at 10.45 a.m. and 6.30 p.m.

The offertory after each service.

HULL: BOWLALEY LANE CHAPEL.—

A DISCOURSE on Sunday Morning by the Rev. J. M. DIXON, on "The Foolishness of Truth."

A LECTURE ON ORISSA, the Holy Land

of India, and the scene of the late dreadful famine, will be delivered next Tuesday Evening, 28th April, at eight o'clock, in Worship-street Chapel, near Finsbury Square, by the Rev. W. BAILEY, late Missionary in India.

A Collection will be made at the close of the lecture for the support of the Orphans, left by famine, who are under the care of the missionaries.

Friends unable to attend, but desiring to contribute, can forward their contributions (in postage stamps or post-office orders) to the Rev. J. C. MEANS, 21, New North Road, London, N.

HULME DOMESTIC MISSION, TOM-LINSON-STREET, GREAT JACKSON-STREET.

The NINTH ANNIVERSARY SERMONS will be preached on Sunday, May 3rd, in the morning at 10.45, by Rev. S. A. STEINTHAL, and in the evening at 6.30, by Rev. WILLIAM GASKELL, M.A.

On Monday Evening, May 4th, at 6.30, CONGREGATIONAL TEA PARTY. Tickets, 6d.

THE REV. W. BINNS, late of Birkenhead,

will PREACH at the Meeting House, St. John's Square, Clerkenwell, on Sunday Evening, May 3rd, 1868.

Service to commence at seven o'clock.

MOSSLEY: CHRISTIAN CHURCH

SUNDAY SCHOOLS.—THREE SERMONS will be preached on behalf of the above schools on Sunday, May 3rd, 1868.

Morning preacher, Rev. DANIEL BERRY; Afternoon preacher, Rev. HENRY ENFIELD DOWSON, B.A., of Gee Cross; Evening preacher, Rev. JOHN PAGE HOPPS, of Duffield. Service to commence, Morning, 10.30; Afternoon, 2.30; Evening, 6. A Collection at the close of each service on behalf of the above Sunday Schools.

ACCRINGTON NEW CHAPEL.

The above Chapel has now been opened, and the Canvassing Committee thankfully acknowledge the following additional

sums. A small amount is still required to make up the £700, which the Chapel will cost, and the Committee desire to renew their appeal, that the sum still required may be raised, so that the Chapel may be entirely free from debt.

Already advertised.....£512 0 3

Mr. Robt. Heywood, Bolton, 3rd donation.....10 0 0

Mr. Harold Lees, Sale, 2nd donation.....3 0 0

Mr. C. Walmley, Manchester.....3 0 0

A Friend, Rochdale, per Mr. Oliver.....0 0 0

Mr. J. Holmes, Blackburn.....1 0 0

Mr. Hawkins, Blackburn.....0 2 6

Mr. C. Woods, Rivington.....0 5 0

Mr. Lord, Bury.....0 5 0

Mr. Kershaw, Farnham.....0 5 0

Mr. Bibby, Burnley.....0 5 0

Mr. John Healey, Rochdale.....0 10 0

Rev. J. Freeston, ditto.....0 10 0

Mr. John Jackson, ditto.....0 10 0

Miss A. M. Jackson, ditto.....0 3 0

The Misses Home, ditto.....0 10 0

Mr. Ashton Taylor, Accrington, 2nd donation.....0 10 0

Mrs. Woodward, Chesham.....0 10 0

Mr. John Nuttall, Brimford.....0 10 0

From Heap Bridge.....0 5 0

Mrs. Coffey, Manchester.....0 5 0

Collections at Opening Services.....33 4 4

JOHN FOX, Secretary of Canvassing Committee.

SOCIETY FOR THE LIBERATION OF RELIGION FROM STATE-PATRONAGE AND CONTROL.—DELEGATES to the TRIENNIAL CONFERENCE, on the 5th and 6th May, should be appointed this month.

The requisite information may be obtained on application to the undersigned.

J. CARVELL WILLIAMS, Secretary.

2, Serjeant's Inn, Fleet-street, London.

OPENING OF THE HASTINGS UNITARIAN CHRISTIAN CHURCH.

The Building Committee have pleasure to announce that the OPENING SERVICES will take place on Wednesday, May 6th, at three p.m., and that the Rev. R. B. ASPLAND, M.A., has kindly consented to preach the opening Sermon. After which a Tea will be provided at the Castle Hotel Assembly Room, at five p.m.

On Sunday, May 10th, and during the month the SPECIAL SERVICES will be conducted by the Rev. E. SPEARS, and other Ministers.

The amount already subscribed is £254. 2s., leaving a balance of about £250 to be raised. The Committee urgently solicit donations towards this amount, as they are very desirous of freeing the building from debt before the trust deed is completed, and the building handed over to the Trustees.

Amount already acknowledged.....£243 1 6

H. Wood, Esq., Chatham.....0 10 6

J. H. Spiller, Esq.....1 1 0

Miss Ramard, Harlow Mill.....5 0 0

Rev. E. Kell, M.A., Southampton.....1 1 0

Misses Tribe, Rochester.....0 5 0

Mr. Case, Hampstead.....3 3 0

Further donations will be thankfully received by Mr. S. C. BURGESS, treasurer, George-street, Hastings, and by Mr. THOMAS KENWARD, jun., No. 1, Blomfield Terrace, St. Leonards-on-Sea.

MANCHESTER DOMESTIC MISSIONS

—ROCHDALE ROAD CHAPEL.

In the late severe storms the wall of an adjoining manufactory, which had been left standing after a fire, was blown down, and in its fall destroyed the outbuildings, heating apparatus, &c., of the Rochdale Road Chapel.

The Committee are obliged to ask for help towards Rebuilding the premises destroyed; and as the Schools have for some time past been in Want of Proper Class Rooms, avail themselves of this opportunity of erecting them on the ground where the former offices stood, and where the needful accommodation can be obtained for about £100. The street which runs behind the Chapel has to be paved, and this will require an outlay of £20. Nearly £150, therefore, is needed, towards which it is intended to devote the £40 which was given so generously by the Strangeways Sewing School, and also £10 contributed by Mr. Berry, the owner of the adjoining manufactory. £100 will, therefore, have to be raised by voluntary gifts, and the Committee trust that the liberal donations of the supporters of the truly Christian work of the Missions will speedily provide the Funds required.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 26, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

Subscriptions already received.

£ s. d. £ s. d.

Mr. R. D. Darbishire.....0 0 0 M. Samson, Esq.....3 3 0

Mrs. Grant.....2 0 0 J. E. Taylor, Esq.....5 0 0

Rev. W. Gaskell, M.A. 1 0 0 W. R. Wood, Esq.....5 0 0

Rev. J. Drummond.....1 0 0 H. J. Leprow, Esq.....5 0 0

Mr. R. Nicholson.....1 0 0 William Long, Esq.....1 0 0

Mr. E. C. Harding.....1 0 0 Thelwall.....1 0 0

Rev. S. A. Steintal.....1 0 0 A Friend, Higher.....0 10 0

Jas. Worthington, Esq.....5 0 0 Broughton.....0 10 0

Ivle Mackie, Esq.....5 0 0 Mrs. Shuttleworth.....5 0 0

JONES'S FUND.—The Board of Managers

meets every year in University Hall, Gordon Square, London, at the close of the Manchester New College Examinations in the last complete week in June, for the purpose of

GRANTING EXHIBITIONS, and at no other time. Applications should be addressed, post paid, to the Secretary, and must be made in a specified form, to be obtained on application to the undersigned, and must be returned on or before the second week in June.

RICHARD ASPDEN, Secretary,

Barlow's Court, Market-street, Manchester.

April, 1868.

THE Unitarian Congregation at Birkenhead

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WHAT THE CHURCHES ARE DOING.

During the Holy Week, the crown of thorns, a nail, and a piece of the true Cross, were exhibited at the Church of Notre Dame, in Paris.

The Abbé Bauer, a converted Jew, chaplain of the Tuileries, in a recent sermon at the Madeleine, informed his fashionable audience that, in presence of the general depravation, he demanded the glorification of the Pontifical cause. "For that object," said he, "I ask, my brethren, all your money and all your blood." His preaching, it appears, has made one Privy Councillor turn monk.

We are glad to learn from *Le Lien*, that the ill treatment which the Liberal Christians of Paris have received at the hands of the orthodox has only served, as we hoped it would, to quicken their zeal. The Sunday after M. Athanase Coquerel had been authorised by the Minister of the Interior to preach, the hall which was taken for him was found too small to hold all who wished to hear him, though not less than eight hundred persons were present. M. Martin Paschoud preached the same day at the Oratoire, which was completely filled by an attentive and deeply interested congregation.

A magnificent *Livre d'Heures* (Prayer-book) is preparing, by command of the Empress, to be presented to the Prince Imperial on the occasion of his first communion. The volume consists of 125 pages, entirely done by hand, beautifully illuminated and enriched with designs and miniatures in the style of the fifteenth century. The Pope will also, it is understood, send a valuable token of his affection to his godson.

According to the Paris correspondent of the *Guardian*, Ritualism is growing in France as well as here, the Easter services having been more ornate than ever. The different parishes seemed to vie with each other in the decoration of their churches, and especially of the altar fitted up for the Adoration of the Cross. The curé of the Madeleine made a special appeal in writing, which was posted outside the church, to his numerous and wealthy flock, for "flowers and shrubs" to deck the altar; and, in consequence, it looked as if the adjoining *market des fleurs*, which is held outside, had been transported bodily into the interior of the building.

A most tempting advertisement of an advowson for sale appeared last week. The income is between £800 and £900 a year, the situation pleasant, plenty of good fishing in the neighbourhood, postman calls morning and evening, duties light, incumbent in his seventieth year, and "prospect of early possession;" how the incumbent likes that prospect is not stated.

The Friends in Manchester, who form the largest congregation of members of the society in Great Britain, have been a good deal exercised by a discussion which has lately been going on amongst them. It appears that several of their most influential members have, for some time, been publishing sentiments on religious questions, not very dissimilar from some of those propounded by Bishop Colenso, and in "Essays and Reviews"; such as denying the infallibility of the Scriptures, casting doubt on the Deity of Christ, and the orthodox view of the Atonement. In support of their opinions, they appeal to the writings of Barclay, George Fox, and other early Quakers, and like them, lay great stress on the "inward light." All the official ministers and elders are opposed to the new movement; but its adherents have become so numerous and powerful that special assistance has had to be invoked from the general body of Friends in Lancashire, and a deputation was appointed by them to support the ministers and elders of Manchester. But at "the meeting for discipline" just held, the adherents of the new school were strong enough to prevent any exercise of church authority adverse to them; and it is thought likely that an appeal for assistance will be made to the Yearly Meeting, in London, next month.

The Church seems determined to find work for the Privy Council and the lawyers. The Dean of Maritzburg, who has come to England to raise an endowment for a new Bishop of Natal, and the prosecution of the old one, directed his curate, Mr. Robinson, to act as Colonial Chaplain in his absence; but the Governor declines to accept the services of Mr. Robinson, and appoints another in his stead, and further sends home a petition from Bishop

Colenso that the Dean may be deprived altogether of this Chaplaincy. The Duke of Buckingham, however, who belongs to the Dean's party, refuses either to grant the Bishop's petition or to confirm the Governor's appointment. The Supreme Court of Natal, too, having given Dr. Colenso possession of the Cathedral at Pietremaritzburg, and the land attached, which, in the first instance, was vested by deed of grant in the Bishop of Capetown, he has lodged an appeal to the Privy Council.—The Court of Queen's Bench, also, has granted a rule *nisi*, calling upon the Bishop of London to show cause why a *mandamus* should not issue, commanding him to proceed against Mr. Bennett, the High Church vicar of Frome, for certain heresies, especially as to the doctrine of the Real Presence, contained in two books, published within his lordship's diocese. If the Bishop is liable to be called upon to take proceedings in the case of every heresy published in London by clergymen throughout the kingdom, he is likely to have a hard time of it.

Dean Milman is said to be preparing a work on St. Paul's Cathedral, similar in character to Dr. Stanley's "Memorials of Westminster Abbey."

There was another Murphy riot at Stalybridge last week, when the mob attacked the Roman Catholic Chapel at Dukinfield, and did considerable damage. On Monday, one of the priests was charged before the magistrates with having fired at and wounded a spectator present at a disturbance, on the 8th instant, but the case was discharged.

The *Scotsman* informs us that, forgetting the counsel given long ago by one Paul about not letting any man judge another in meat and drink, the members of the Evangelical Union Church at Wishaw have resolved that no person who is not a total abstainer shall be admitted a member of their body, and that any present member who shall use "alcoholic liquors" not medicinally shall "for the time being" be cut off from their communion.

Mr. G. Appleton sends to the *Leeds Mercury* the following shameful case of clerical intolerance:

"A Mrs. Archer, of Lady Lane, Leeds, a friend of my family, was taken seriously ill about five weeks ago. She died on Sunday, the 12th instant. A week previous to her death she was attended to spiritually by a curate of the parish church, named Cargill. Mrs. Archer had not been baptised, and the curate on learning this not only refused to pray with the poor woman, but discontinued his visits. She then requested to be baptised, which was also refused, and the next day she died. The day following her death the curate again called, and informed the survivors that the Church Burial Service could not be read over her at the grave. On learning this, I went privately to the chaplain of the consecrated portion of the Burmantofts Cemetery, the Rev. Mr. Bickerdike, to remonstrate, but was very firmly told by the reverend gentleman 'that Christian burial was intended for Christian people.' On telling him that I should make his intolerance known to the public through the press, he replied, 'I shall be glad if you do; it is high time our principles were known.' The decision was faithfully carried out, and Mrs. Archer lies interred in one of the burial grounds of the Corporation without Christian burial."

To a deputation which waited upon the Duke of Marlborough, on Wednesday, to protest against Mr. Gladstone's Church Rates Bill, the second reading of which stood for last night, his Grace stated that, as the bill had been unopposed in the Commons, the Government could not oppose it in the Lords, and had, therefore, come to the conclusion that it should be referred to a Select Committee, and he hoped that amendments would be introduced that would make it more satisfactory.

WHAT IS SAYING ON CHURCH MATTERS.

We have to express our sincere regret that, a fortnight ago, we gave circulation to a statement (taken from the *English Independent*) that the Vicar of Trumpington was distributing an absurd paper of questions and answers, headed "Crumbs of Comfort for True Protestants," of which a few were given. The Vicar writes to say that the statement is quite untrue, and requests us to publish his distinct and indignant contradiction of it which we are glad to do. He says:—

"The papers, of which you seem to have given a specimen, were distributed—at whose instigation I know not—after a meeting in the Town Hall, Cambridge, at which I had been lecturing on the Protestantism of the Church of England, which I

strenuously upheld, amidst much enthusiasm from my audience. Three papers in all were distributed. They were evidently meant to throw ridicule upon my lecture; and so far from being due to me, were given in direct opposition to the cause which I had been defending."

The *Jewish Chronicle* observes that

"There seems to be a singular mistake as to the relation of Disraeli to Judaism. Some Jews censure him as an apostate, and urge his apostasy as an instance of tergiversation. Some Christians scoff at him as a Jew, with a singular disregard of all they owe to the Hebrew race. Now, the fact is that, in plain English, Disraeli is neither an apostate nor a Jew. He was born of Hebrew parents. His father, Isaac Disraeli, the author, and his mother, a scion of the Basevis, were members of Sephardim Jewish families. His grandfather and grandmother, indeed, rest in the Portuguese cemetery at Mile End. Benjamin Disraeli was admitted into the communion of Israel, but his father, thinking fit to quarrel with his synagogue, failed to teach his child Judaism. One day Rogers, the celebrated banker poet, happening to visit at Isaac Disraeli's house at Hackney, when Benjamin was about five or six years old, and regretting to find so intelligent a youth without religious instruction, took him to Hackney Church. From this event dates his absolute and complete severance from the Jewish communion. He became a Christian, and a great genius was lost to us."

The *Chronicle* does not throw any light on the important point, which has been a good deal mooted since his elevation, whether the Premier was ever baptised; we are inclined to think not.

At a meeting of the Manchester branch of the Liberation Society, the Rev. C. Nevile, who, from adopting its principles had given up two family livings of the value of £700 a year, said that when he was at college he studied the Thirty-nine Articles and was not satisfied with them, and he found that there were, on the highest authority, 686 theological propositions contained in them. It could not be expected that a young man of 22 could grapple with such a number of propositions. He found that he was commanded also to study the Scriptures, in order that he might instruct his people out of it, but if he bound himself upon every question by signing the Articles, what was the use of studying the Scriptures in order to find out what the truth might be? If he found it out, and it was contrary to the Articles, he could not make use of it. He applied to his parish clergyman, who told him he was very presumptuous to set up his opinion against the opinions which had been held by dignitaries of the Church of England for 300 years, and added that if he did not then agree with the Articles, there was no doubt he would entirely agree with them in five or ten years. He spoke to another friend, not a clergyman, who reproved him for his evident wish to throw away a good position and income; and eventually, with a sinking heart and unwilling hand, he subscribed to the Articles and took the livings; but he was never happy until, many years afterwards, he gave them up.

In a letter to the *Guardian*, the Rev. W. H. Lyttelton, rector of Hagley, writing on the worth of tests, says:

"What I wished in my letter to urge was, not that we have no reason to fear the miasmata of false philosophies and religions for our young men, but that to build a wall of tests to keep them out was really to help the enemy by erecting entirely delusive defences against him, or putting to sleep our only competent sentries, besides that we bribe our enemies to put on the garb of friends, and so perhaps to deceive themselves as well as others. Do not such artificial defences do very deep mischief by concealing from us the real state of men's minds, and preventing them from speaking out fully the thoughts that are in them? It is often said that it is characteristic of our time that men are learning much more clearly than of old to know what it is that they really believe; to range themselves under their true standards, and to be conscious on whose side are their real sympathies. If so, surely this is a very desirable state of things. Bribes do not alter men's belief, but only their professions."

In an article on the Old Gravel-pit Meeting-house, Hackney, in the *Christian World*, "The Rambler" says, "he (Dr. Price) was succeeded by the late Joseph Priestley, who began his religious career by being an *ultra-Calvinist*, subsequently became a Unitarian, then a Materialist and Universalist, and closed his life in a state of almost infidelity." How long, we wonder, is this unchristianising of the excellent of the earth for a simple difference of opinion to be tolerated?

The Rev. T. W. Fowle, of the Holy Trinity, Hoxton, makes an indignant protest, in the *Guardian*, against the fresh services which are

being introduced even into "moderate" churches. As instances, he mentions two of the most popular. One is metrical, "The Litany of the Passion," and its character may be judged of from two verses of its doggerel:

"By Thy drops of painful sweat,
Wherein Blood and Water met,
Till the earth around was wet—
By the folly of the Jews
When Barabbas they would choose,
And would Christ their King refuse."

The other is the "Reproaches," which, with an approach to the "Miracle" plays of the middle ages, represents our Saviour as reproaching the Jews by the memory of all that He did for them in the days of old, such as having "brought them out of the land of Egypt," and contrasting their treatment of him; the congregation in their turn personifying the Jews and deprecating the Saviour's vengeance for the personal wrong thus offered to him. Nothing could well be in worse taste or worse feeling.

We can hardly imagine that Mr. Disraeli's absurd figment of a conspiracy between the Ritualists and the Irish Roman Catholics really imposes upon any one, but there is a good deal of party make-believe going on. Thus the *Globe*, officially, no doubt, declares that the plot threatens us with a "relapse into barbarianism," and that "the Norman conquest, Magna Charta, the civil war, the advent of William III. (an odd concatenation, surely) were really of far minor moment." And plain prose not being equal to the occasion, another writer sounds an alarm in the following soul-animating strain:

"Think of the proud Armada,
Our Howards and our Drakes!
Old England's wrath is dreadful still
When she in might awakes!
Stand up, then, Englishmen, and fight
With Disraeli, for our right!"

These things call to mind, not quite pleasantly, what the author of "Coningsby" wrote, some three-and-twenty years back:

"I am all for a religious cry. It means nothing, and, if successful, does not interfere with business when we are in."

At an Archidiaconal meeting, last week, the Bishop of Peterborough, after some weak alarms about the danger to the State which would arise from disestablishing the Church, drew a distinction which, we confess, is too fine for us to appreciate. He said "he for one should regret the time when this ceased to be a Christian country, and became only a country with Christians in it." To our apprehension, the latter is what it is now.

In the *Wesleyan Methodist Magazine* for this month there is an article by Dr. Osborn, on the proposed union of his co-religionists with the Church of England, in which he points out the preliminary difficulties arising from the purely clerical composition of Convocation, its want of powers, and the necessity of a parliamentary sanction, and then shows that the union must either set aside or preserve the existing Methodist discipline and doctrines. Upon this view of the case he comes to the conclusion that, in every point, these proposals for union are impracticable, ill-considered, and inexpedient, and recommends those who make them to devote all their efforts to redeeming the Protestant character of their own Church.

In a meeting at Buckingham, on Saturday last, the Bishop of Oxford took his stand boldly on "no surrender" principles in regard to the abolition of tests at the Universities. The *Pall Mall* subjects his speech to its keen criticism, and shows the utter worthlessness of his arguments. In reply to his assertion that up to this time these places have been "distinctly connected with that form of Christianity which the nation has received and professes," our contemporary remarks that this is a very convenient but not an accurate way of telling the story, and adds:

"Whilst he was about it the Bishop might and ought to have observed that nearly every college, both at Oxford and Cambridge, was founded in connection with the Roman Catholic creed, and in many instances expressly for the purpose of securing spiritual benefits for the souls of the founders. Surely the fact that when the nation saw fit to change its views all this was violently altered by law, is the strongest precedent which could be cited to show that both the Universities and the Colleges ought to be treated as emphatically national institutions, and that the religious teaching given in them ought to correspond as closely as possible with the existing religious state of the nation. Is that the case when their government and their prizes are confined to the adherents

of a creed which does not embrace much more than half the nation?"

The answer which the Bishop gives to the question why, if Christianity be true, there is so much fear of leaving it to take care of itself is, that "the problem to be solved is not to create critical discernment among men already trained, but to train on a fixed system men not already trained;" and he asks, "Is it possible to attempt this unless you have some fixed system on which to train them?" Upon which the *Pall Mall* remarks:

"It is difficult to decide where to begin in exposing the nonsense which it would thus appear is capable of imposing upon a Bishop of the Church of England. We had supposed that the Bishop belonged to that party which is always insisting on the distinction between education and instruction, which is continually telling us of the vast importance of forming the mind, and of the extreme unimportance of merely imparting information; yet his notion of religious education is mere cramming. The metaphor by which he describes the process is that of pouring a liquid into a bottle. He repudiates the notion of 'creating critical discernment' in the pupil, and, twist it how you will, critical discernment is not really distinguishable from intelligent interest. He insists above all things on the necessity of a fixed system. The problem is to pour so many gallons of Wilberforce's patent Oxford mixture, warranted genuine, marked with the Government stamp, free from the corruptions of Rome on the one hand and those of infidelity on the other, straight down the necks of a set of wide-mouthed young bottles, which are simply to drink and pay without any sort of attempt at assimilation; and how, as he judiciously observes, can you do this without a fixed system, in fact without a monopoly? Probably you cannot, but, convenient as such a process may be to the vendor of patent medicines, those who are to buy them for their children may take a different view of its advantages. Surely the only condition upon which one intelligent creature can teach anything whatsoever to another is that of appealing to his reason. . . . The Bishop would not only teach the Christian religion to young men of twenty as a sailor teaches a parrot to swear, but he considers it rather impious to suppose that it can or ought to be taught in any other way. He treats theology like a bolus. Hold your nose and shut your eyes; bolt it whole; the more you look at it the less you'll like it. This is perfectly intelligible, but not particularly respectful. It is the fixed system on which nurses administer medicine to refractory infants. It irresistibly suggests the reflection that when medicine is taken in this manner a stomach of any sensibility is apt to find a certain degree of difficulty in keeping it down."

In our last "American Notes" we mentioned a singular dispute respecting the influence which dress might have on the efficacy of adult baptism; one equally curious has been going on in the *Church Times*. "A London Priest" stated that he had submitted the wafers used in Roman Catholic churches to the analysis of three separate chemists, who all declared that they are not bread, because some of the constituents of bread have disappeared in the process of manufacture. Hence, according to the eminent canonists Merati and Gavanti, the Eucharist celebrated with them would be invalid, and therefore it is doubtful whether any Roman Catholic layman in England ever sacramentally communicates at all. Father Lockhart responded in great indignation, insisting that the wafers were simply unleavened bread, and that the revelations of the "London Priest" were dictated by sheer spite and alarm at recent conversions. The "London Priest" rejoined by insisting once more on the *bona fides* of his analysis, and stating that for ten years he had by preference used Roman wafers himself; and that even after doubts had been suggested to him of their propriety he had relied upon the minute care of the Roman Church in such matters, thinking it most improbable that such defect existed; but the report of the chemists was decisive.

The *Freeman* having some time ago said, "the author of 'Ecce Homo' deserves our gratitude for what strikes us as a most sincere attempt to search below conventionalism for the treasure which it is so apt to conceal," the Rev. John Aldis, who cannot tolerate that work, writes to our excellent contemporary thus:

"I venture humbly but earnestly to ask where and what is this conventional theology? In which of our pulpits is it proclaimed? or in which of our colleges is it taught? Fidelity to truth and compassion to souls require you to be explicit and copious. Such fidelity may be painful to you, but it ought to be profitable to others. Till then, and speaking for myself, I can see in that which you recommend to us nothing but the old Unitarianism robed, blooming, musical with evangelic terms, and decorated with some blossoms of tradition attempting a compromise betwixt Christianity and modern rationalism."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—I.

SUBJECT: "The earnestness of the Hebrews to teach the knowledge of the Unity of God."

Read Deut. chap. vi., 4—25, and point out that other gods were worshipped by the nations around, but the love and the service of the Israelites was to be given to Jehovah alone, and the great precept that they were to keep themselves for Him, was to be diligently impressed upon them and upon their children. Verse 4, with which this passage begins, is called by the Jews the *Shemang*, from the first Hebrew word it contains. It is the celebrated sentence that they are even now in the habit of repeating three times a day with their prayers, "Hear, O Israel, Jehovah our God is one Jehovah."

Read also on this subject Zech. chap. xiv., 1—11, one of the many descriptions given by the prophets of the expected day of Jehovah. Point out that among the other blessings of peace and happiness here looked forward to, is the more universal acknowledgment of one God. It is to be a time, the writer declares, when "Jehovah shall be King over all the earth. In that day shall there be one Jehovah, and His name One."

REVIEW.

The Deity of Christ a Doctrine of Divine Revelation.
By Silas Henn.

MR. HENN is, we believe, a very worthy watch-maker; in his own estimation he must be a great critic and theologian as well. Nothing else, and hardly that, could authorise him to speak as he does of a faith which he knows to have been that of Newton, and Milton, and many others not less noble-minded, true-hearted, and sincere. Of the belief in which they, after study perhaps as profound and searchings as patient and conscientious as his own, were brought to rest, he feels him warranted, among other things, in decisively saying, "it is a human fable;" "it is absurd in the highest degree;" "away, then, with the false and blasphemous notion."

In reality, this pamphlet is only another illustration of the way in which the spirit of orthodoxy often leads shallow ignorance to assume the tone of infallible knowledge; and it would be utterly unworthy of even a passing notice were it not a specimen of the kind of reading which still finds currency in certain religious circles, and receives praise from certain religious journals. To go through its poor attempts at argument, and show how little the writer really knows of his subject, would be a sheer waste of time; one or two examples of his manner of dealing with it will suffice.

Our Lord, we know, calls himself "a man," and so do his apostles too. But if he was nothing more, Mr. Henn contends, with wearisome iteration, they ought to have told us this. "The Scriptures," he says, "nowhere affirm that Christ was only a man; they never make use of any such term; and if such was the belief of the apostles, we have a right to ask, Why did they not plainly state their belief?" That is to say, they ought to have guarded against the possibility of any false doctrine arising from the fancies of men by meeting it beforehand; they should not have been content with speaking of Christ as a human being, but at the same time should have said "he is not the Divine Being"—which no one then, we venture to think, ever suspected him to be. Surely, even Mr. Henn might see with how much greater reason his question might be put, if the apostles believed their Master to be God, "Why did they not plainly state their belief?" That he was a *man* needed no proof, that he was *God* required every proof.

Trying to force a proof of the Deity of Christ out of his declaration, "Destroy this temple, and I will raise it up in three days," Mr. Henn kindly informs us, "it is plain his divine nature must have raised up his human nature," but we wish he had at the same time told us what we are to understand by a *nature* raising up a *nature*. We confess, too, we are somewhat at a loss to know what is meant when he says, "Christ was in heaven in his divine nature, and on earth in his human;" and, in our blindness, it *does* seem to us "an argument against his Omniscience" that "there were many things which, as man, he was ignorant of," unless we are to believe that the same Person can know and not know a thing at the same time.

We are told, "while our Lord was on earth he frequently received worship, which, if he were not God, he ought not to have received." Of course,

when the man, in the Marriage Service of the Church, says to the woman, "with my body I thee worship," Mr. Henn would maintain that he could never possibly do this unless he believed her to be divine.

Whatever else Mr. Henn may be deficient in, he certainly is not wanting in boldness. Many eminent Trinitarian theologians have taxed their ingenuity to discover reasons why such reserve should have been maintained in the New Testament respecting the great doctrine on which their system was based; but, according to Mr. Henn, they need not have troubled themselves at all in the matter, and their sight could not have been of the clearest, for, as he assures us, "The sacred writers frequently speak of Christ as God, and ascribe things to him which are utterly false on any other principle."

We need, however, proceed no further. We do not wonder, after reading his pamphlet, and seeing what ignorance of the subject and what little power of reasoning it displays, that the author, who for a time slipped into Unitarianism, should have slipped back again so easily into his old Trinitarianism; and we are also led to see the need which there still is of some short work, giving in a plain and popular manner explanations of the leading passages of Scripture on which men like Mr. Henn rely for proof of their system, and so grievously wrest from their true meaning, and we should be glad if some one, with the requisite knowledge and ability, would supply the want.

THE WANDERER—V.

THE meeting held in St. James's Hall, London, on the 16th inst., in support of Mr. Gladstone's resolutions on the Irish Church, was densely crowded. I entered some twenty minutes before the chair was taken, but only succeeded in getting a seat under the gallery at the back of the room. In a few minutes more all seats were taken, and many new-comers had to go away disappointed. Earl Russell was loudly cheered on taking the chair, but his speech was almost entirely inaudible where I was sitting. I caught, however, his allusion to his own proposal of dividing the endowments amongst all sects—which was met on the part of the audience by loud cries of "Disendowment." Occasional calls were made to him to "Speak up," but they appeared to come from one or two small parties of Conservatives, whose plan throughout the evening seemed to be to manifest their presence, not so much by hisses or disapprobation, as by endeavours to divert the attention of the audience from the speakers by loud talking, laughing, or disputing with those around them. Some one suggested that they were the bellringers from the neighbouring churches, sent there by their clerical employers, and the joke was repeated whenever they renewed their interruptions. A good deal of verbal "sparring" took place between them and the majority: one cried out, "I hope Englishmen will never cease to be religious," to which a man near me replied, "And I hope Englishmen will never be religious merely because the State makes them so."

On the Hon. Auberon Herbert being introduced to the meeting, a voice was heard to exclaim, "Ah! he's one of 'the upper ten.'" His speech was the most eloquent one of the evening, and much more audible than the chairman's. The finest passage in it was the lesson that "when God placed us all here with all our differences of opinion side by side, He meant us to live in peace and love in spite of those differences, and learn that though they seemed so great to us, they were in His sight very small indeed."

Mr. Mason Jones, who of all the speakers seemed most at home on the platform, met with most opposition from the dissentients—probably he was thought to be the most dangerous of their foes. After expressing his belief that the English Church did not stand (as was commonly asserted) on the same basis with the Irish one, but ought rather, when she heard the Conservatives employing this argument, to cry, "Save me from my friends!" he went on, "But if that be so, and the one is as indefensible as the other, I can only say—Then let them fall together!" This sentiment was received with the greatest applause; the audience, indeed, seemed on every occasion to manifest sympathy with the Voluntary principle in its fullness. Mr. Jones eulogised the American people, in whose constitution there was not, he said, one word about

religion from beginning to end, and yet among whom there was as much piety and morality as in England.—Here a voice called out "How about Johnson?"—thought the connection between the President's misfortunes and the non-existence of a State Church in America does not appear very evident. Another fervid gentleman on my left limited himself to exclaiming at intervals "Traitor!" to which a congenial soul on my right responded, "At any rate, he's not a Christian!" What they were thinking about I cannot tell. Perhaps they could not.

Mr. Miall pointed out that the Irish Anglicans would lose nothing by disestablishment: "Their Bible would still remain; their Prayer-book would still remain" (an Hibernian voice: "Ah, thin! shure we don't keer about it at all!"); "their organisation would still remain; their task of supporting the doctrines of the Reformation would still remain—and would perhaps be done all the better when they did it at their own expense."

After him Sir Saml. Hoare spoke with considerable power and fluency, and from his clear and resonant voice was best heard of all the speakers. His speech, however, was rather a party attack on Mr. Disraeli than a discussion of the question of the evening. His denunciations of the Premier's appeal to the evil passions of the bigots were met by cries of "Durham Letter! Durham Letter!"—an allusion to the past follies of the noble chairman, which seemed to cut his adherents keenly.

Earl Russell's voice being, as I have said, not audible by all the audience, he deputed the task of announcing the speakers to one of his colleagues. When Mr. O'Beirne stood up, looking rather "unaccustomed to public speaking," there were very loud and general cries of "Name? name?" which he apparently took for applause at his appearance, and bowed his thanks. His repetition of the formal "My lord, ladies, and gentlemen," raised another laugh; and his "Though I am an Irishman, I glory in being an Englishman," provoked still louder mirth, mingled, however, with applause. Of this he dexterously availed himself, saying, "Ah! I'm never ashamed of making an Irish bull, so long as it's met with an English cheer."

He was followed by Sir Patrick O'Brien, who spoke with a clearness and energy that would have been more effective if he had taken his hands out of his pockets. He announced himself as an Irish Catholic, and in the name of his co-believers disclaimed any sectarian aims in the disestablishment of the Irish Church, or any wish to crusade against his Protestant fellow-countrymen—whom, by a slip of the tongue, he first of all called his "fellow-Protestants." He trusted we might soon arrive at a peaceful ignorance of sectarian differences, such as he had seen in France, where a man's faith was unknown to any of his neighbours except those who might chance to meet him entering his church on the Sunday.

Mr. Vernon Harcourt—whom many of the audience fully believed to be Professor Fawcett—followed, but was yet more inaudible than Earl Russell; and many of the audience left the hall during his speech.

CYRIL.

ARCHDEACON DENISON.

As I was staying for a few days in the neighbourhood of East Brent, I gladly availed myself, on Good Friday, of an opportunity of hearing this eminent Churchman, whose name has been so prominently before the public in reference to nearly all the ecclesiastical questions of the time. The Archdeacon's family is, as no doubt your readers are aware, connected by marriage with that of Lord Derby; and of his brothers, one (Sir Wm. Denison) holds a high position in India, one (Sir Geo. Denison) is the chief commissioner of rivers, and one is the Speaker of the present House of Commons.

The church is charmingly situated, on a gentle slope at the foot of Brent Knoll, a lofty hill, which springing abruptly from the fertile Somersetshire moorland, overlooks Bridgewater, Burnham, Weston-super-Mare, and the Bristol Channel. The churchyard is a model of neatness and beauty. Flowers blooming and about to bloom abound. The church also is remarkable for several handsome stained windows, a richly-decorated chancel, and a general effect of care and good taste.

The service was attended by some eighty persons, including thirty children. About one-fourth of the adults appeared to belong to the labouring class, and the others were probably farmers and the tradespeople and residents of the village. There was, on the whole, an absence of any pretence to gentility or refinement in the congregation, which, however, seemed to attend devoutly to the prayers and exercises. The seats in the

centre of the church are free to all comers, whilst those adjoining the walls are reserved for the parishioners. Thus the free-seat system and the allotment system are combined, and an excellent place is retained for the poor and for strangers. The old-fashioned central benches are, however, very uncomfortable; narrow, uncushioned, and having a projecting ledge which excoiates the back of the worshipper, they seem designed to prevent drowsiness.

The ven. Archdeacon is tall, and about fifty-five years of age. He is a hale, vigorous man, of commanding appearance, with a thoughtful countenance, handsome, regular features, and a lofty forehead, scantily crowned with light brown hair, the colour of which seems fading into gray. There is, however, a coldness and want of sympathy in the eyes, and a severity of expression about the mouth which prevent his appearance from being prepossessing. The effect is rather that of an aristocratic, or perhaps ecclesiastic *hautueur*, which is heightened by a strong nasal twang which marks his utterance, and renders his reading peculiarly unpleasant to a stranger.

The service was conducted in the manner peculiar to High Churches of moderate ceremonial; much of it was intoned by the Archdeacon (who was assisted by an excellent choir), the Psalms and Athanasian Creed were sung, and the remainder said in the nasal twang already referred to. It was, however, to me very tedious and monotonous, and of inordinate length. It occupied an hour and a half to the commencement of the sermon, and, including further prayer and benediction, was quite two hours long. The text was, "Behold and see if there be any sorrow like unto my sorrow," Jer. i. 13. The preacher referred to the destruction of Jerusalem, and then to the sufferings of Christ, who, he said, from his double nature of God and man, must have suffered infinitely more than we can imagine; and proceeded to call upon his hearers to observe the day with a due sense of their own sinfulness. He went on to inquire why the day was so largely kept as a holiday, which was, he considered, most disgraceful in a Christian land. He said the true and only answer was, that the majority of Christians had no proper sense of their own sinfulness and guilt before God. Men were born in sin and were so sinful that none of them could bear the weight of their own sin, much less could they bear the weight of another's. How great and how incomprehensible to us the purity of Christ, who was without sin and who bore on the cross the weight of the sins of all mankind, both those who lived before and those who live after his coming, and who seek him with sincere repentance. He concluded a gloomy discourse of about twenty minutes, delivered with much force and power, by a solemn injunction to observe the day reverently, and to discourage its desecration by others.

It struck me that the Saviour's boundless love and the glorious message he was sent to announce, the truth he came to bear witness to, and sealed with his precious blood, of the Father's infinite love and pity for His human children, was little felt, as it was little urged by the preacher, of whose earnestness and sincerity, however, I entertain no doubt.

AMERICAN NOTES.

The case of the Rev. Stephen Tyng, of New York, which we referred to a short time since, is to be brought before the next general assembly of the Church. It is exciting a good deal of interest throughout the Episcopalian body, and seems likely to lead to greater "liberty of prophesying" among its ministers. At a meeting where fifty of them were present, a resolution of sympathy with Mr. Tyng was passed, and the tone of several of them was clear and defiant. Dr. J. C. Smith declared, that "if he were called upon in God's providence to preach the Gospel he would do it under any and all circumstances. They of the Episcopal Church had not enjoyed more of God's blessing because of their exclusiveness," and Dr. Dyer said he "would take a great many more such 'admonitions' as they had listened to before he would be ashamed to preach the Gospel." Though the public reprimand administered by Bishop Potter to Mr. Tyng was for having violated the canon which forbids a clergyman to officiate in the parish of another clergyman without his permission, the real issue is whether he shall be allowed to preach in the "meeting-houses" of other denominations.

The design of building an international church in London as a memorial of President Lincoln has been brought forward at a public meeting in New York, and liberal Christians were invited to contribute towards it. This they were quite ready to do, if, as the English agents were willing to grant, they were allowed the same privileges in the new church as were accorded to other Christian bodies; but the American managers would not agree to this, and decided that the enterprise should be restricted entirely to the "Evangelical" sects. Like our able contemporary, the *Liberal Christian*, we fail to see

how a church can be called "international" which shuts out all the Liberal Christian bodies of one of the nations represented in it, or with what propriety such a church can be a memorial of Mr. Lincoln, who scorned all dogmatic tests and exclusiveness, and said he would have inscribed on the walls of a church, as the only condition of membership, the two great Christian commandments. "Will our 'Evangelical' brethren, who have done their utmost to stretch their very elastic lines around Mr. Lincoln, who, they know, was essentially a Unitarian, put his chosen words over the pulpit?"

In her new book, "The Men of our Times," Mrs. Beecher Stowe relates some incidents of her brother Henry's boyhood, of which we may give one. When eleven years old, he was placed in his sister's school, where the rest of the pupils were girls. The school was divided into two divisions in grammar, each with a leader at its head, and at the examinations, when there was a contest for superiority, it was important that each member of the division should be up to the mark. This, however, was not the case with Henry, who, in such reviews, was accounted more amusing than profitable. On one occasion, the leader of the division to which he belonged, concerned for the honour of her class, undertook to give him some private instruction in grammatical definitions and distinctions, and this was the result:

"Now Henry, A is the indefinite article, you see—and must be used only with the singular number. You can say a *man*—but you can't say a *men*, can you?" "Yes, I can say *Amen* too," was the ready rejoinder. "Father says it always at the end of his prayers."

"Come, Henry, now don't be joking; decline *He*." "Nominative *he*, possessive *his*, objective *him*." "You see, *his* is possessive. Now you can say *his book*—but you can't say *him book*." "Yes, I do say *hymn book*, too," said the impracticable scholar, with a quizzical twinkle. Each one of these sallies made his young teacher laugh, which was the victory he wanted.

"But now, Henry, seriously, just attend to the active and passive voice. Now I 'strike' is active, you see, because if you strike you do something. But 'I am struck' is passive, because if you are struck you don't do anything, do you?"

"Yes, I do—I strike back again!"

Sometimes his views of philosophical subjects were offered gratuitously. Being held rather of a frisky nature, his sister appointed his seat at her elbow, when she heard her classes. A class in natural philosophy not very well prepared was stumbling through the theory of the tides. "I can explain that," said Henry. "Well, you see, the sun catches hold of the moon and pulls her, and she catches hold of the sea and pulls that, and this makes the spring tides."

"But what makes the neap tides?"

"O, that's when the sun stops to spit on his hands," was the brisk rejoinder.

After about six months, Henry was returned on his parents' hands with the reputation of being an inveterate joker and an indifferent scholar. It was the opinion of his class that there was much talent lying about loosely in him if he could only be brought to apply himself.

An article in the *Atlantic Monthly*, on the Roman Catholics of America, states that their Church has accumulated an enormous property. It has for many years carefully anticipated the progress of population westward, and by small investments in land at points along the probable directions of future railways, has become very wealthy. A professor in one of the Western colleges saw two years ago at Rome a better map of the country west of the Mississippi than he ever saw at home, upon which the line of the Pacific Railway was traced, and every spot was dotted where a settlement would naturally gather, and a conjecture recorded as to its probable importance.

According to the *New York Independent*, conversion must be going on at a much more rapid rate across the Atlantic than it is here. The *Independent* has counted up the number of converts recorded by Methodist preachers in a single week, and finds them to be 8,201; among the United Brethren, 2,000; among the Presbyterians over 1,000; and nearly the same number among the Congregationalists, Baptists, and Lutherans.

We understand that Professor Noyes, whose translations of the Prophets and other books of the Old Testament must be favourably known to many of our readers, expects to go to press, in the course of the summer, with his version of the New Testament, on which he has been for a long time engaged.

We take the following estimate of Liberalism in theology from a sermon by the Rev. J. L. Corning, a liberal orthodox minister:—

"That great manifold sect which goes under the general name of Liberalism is a reaction of intellect against blind superstition in religion. It has had its representatives in all ages. It had its Origin in the third century and its Abolition in the tenth, its Lessing in the eighteenth, and I know not how many thousands of apostles in every civilised nation in this nineteenth. Who shall say that it is a superfluous and abnormal development of history? Who shall say that religion needed not some sort of disenthralment which reason alone could give? Who shall dare to affirm that faith requires not to be ridden of some artificial impediments by the help of the critical faculty? Liberalism has to-day the most scholarly literature of the world doing its work of emancipation. It has subsidised all the sciences to its noble mission. I like it for its bold scrutiny of tradition. I like it for its manly contempt of usage. I respect it for its profound and patient research. I revere, beyond the power of words to express, the great names, both in the Church and out of it, which it has given to history: Robertson and Young and Bushnell, Buckle and Martineau, Channing and Parker and Miss Cobbe, Schenkel and Lecky, besides a great host of lights hardly less brilliant. But I do not love Liberalism as a perfect system, for it is very far from being such. It is human, just like all the other *isms* that I have named. It is too deficient in the culture of the spiritual instinct, as many of its best minds are ready to acknowledge. It has lived so much in the realm of intellect as to have become somewhat coldly philosophic. It has not quite so many saints as could be desired. Yet this fact is not proof that its religious postulates are not adequate to the problem of saintliness. They are fully adequate to it; for if Robertson, Channing, and Parker were not saints, I know not where to look for them."

The Unitarian Herald.

FRIDAY, APRIL 24, 1868.

SECULAR OR SOCIAL MORALS.

OUR satisfaction at the present widely-awakened interest in popular education is dashed by a feeling of sadness because of fear. We are afraid that, though we may soon obtain more general education, it will not be real and efficient education, or effect the results which are expected from it. More than fifty years society has been occupied in learning the lesson that the education of the people was needed; more than fifty years more may possibly be spent in learning what true education is. Another generation, at least, may grow up while we are casting about in blind and abortive efforts; and at last we shall awake to the discovery that what we have been giving as education has not answered our expectations, nay, has woefully disappointed them. For, we take it, we all hope by the education of the people to make GOOD CITIZENS of them. This is surely what we mean, if we mean anything, when we say that the schoolmaster will supersede the policeman, and the school the gaol. Now to form good citizens we must educate not only the intellect but the conscience. We must train children not only to be intelligent, but to be truthful, just, kind, pure, temperate, unselfish, loving—all that is good and noble. We believe the aim of education, which society in general has in mind, is that of forming good citizens—that is, citizens whose existence will, on the one hand, not be a detriment, and, on the other, will be a benefit to the community—who will not commit mischief against themselves or others through blind ignorance or vicious inclinations and habits—but who, on the contrary, will serve themselves and others through their intelligence and developed mental faculties, through their moral dispositions and habits. We think an ever-increasing public opinion would declare that if the State, by the education which it intends to give, can turn out such citizens as we have described, it will give a real and effective education—the very education which it ought to give.

We know that many among the sects will not be satisfied with this. They will say that the education which makes only good citizens in this world by no means fulfils their idea of education. They will insist that education must fit men for the life to come still more than for the life that now is. Probably Unitarians alone would admit that this world, being a school to prepare us for the future world, whatever fits us to live as we ought to live—to discharge our duties—to fulfil our relations here—fits us also for the life hereafter. But we must not expect that the other sects will agree with this. They will admit that men may be formed to be good, useful, estimable, even loveable citizens on earth, and yet not have the saving faith that shall give them an entrance into the happiness of heaven. We reply—If this be so, then it is evident that there are two branches of education, *social*, usually called *secular*, whose aim is to form good citizens for this life, and *celestial*, whose aim is to form citizens for the life to come. Now the first belongs to the State, and in it the department of social morals quite as much as any other branch of education. The second cannot be undertaken by the State without both imposture and injustice. The State has no infallible judgment to decide which of all the sects has the real saving faith; and it is itself composed of men of various sects. The celestial education, then, must be left to voluntary and denominational zeal; but the social education—especially as to social morals—must not be so left. And here is our fear, that it will be so left, that the State will take the sects at their word, and because they say, "We will take care of morals whilst we are taking care of instruction in our religious tenets," will leave the moral education to them, and confine itself to intellectual education. It will be a fatal mistake. The sects have not given, and will not give, moral education. They hardly, indeed, conceive of it as separate from their dogmas. If moral education is left to them, it will be practically left out of education altogether, and a generation or two hence society may wake up to find that it has been all along giving an education that has unchained the most potent energies within itself, and has been providing nothing to control them; it has been kindling a fire and evolving a huge volume of mighty steam in the social boiler, and has placed no safety valve to regulate its escape, and it is in danger of being exploded to atoms. The State must put the department of social morals under the secular teacher, as much as the departments of arithmetic and grammar—must see to the education of the conscience, as well as the education of the intellect.

MANCHESTER: WHITEFIELD-STREET BAZAAR.—The bazaar for the purchase of the premises in Whitefield-street, Ardwick, was brought to a close on Saturday evening last—the sum of £200 having been realised during the three days. Mr. Hays, on behalf of the congregation, made a few remarks by way of closing the bazaar, thanking all who had kindly rendered them any assistance.

MANCHESTER SUNDAY-SCHOOL UNION.—On Tuesday evening, the annual meeting of this union was held in the Memorial Hall. There were about fifty present, and the Rev. James Drummond, B.A., presided. The report was read by the secretary, Mr. B. Rigby Davis, and officers for the ensuing year were elected, after which Mr. George Smith introduced the subject—"The objects of the Sunday-school Union, and the best means of attaining them." A discussion followed, in which the chairman, the Revs. Brooke Herford and J. Harrop, and Messrs. J. E. Benson, Jesse Pilcher, J. Reynolds, and F. Ashton took part. A healthy and kindly tone characterised the discussion, and a desire that the union should be made the most of as an auxiliary to Sunday-school teachers.

FIRESIDE READINGS.

LITTLE PAT AND THE PARSON.

He stands at the door of the church peeping in,
No troublesome beadle is near him;
The preacher is talking of sinners and sin,
And little Pat trembles to hear him;

A poor little fellow, alone and forlorn,
Who never knew parent or duty,
His head is uncover'd, his jacket is torn,
And hunger has wither'd his beauty.

The white-headed gentleman shut in the box
Seems growing more angry each minute;
He doubles his fist and the cushion he knocks,
As if anxious to know what is in it.

He scolds at the people who sit in the pews—
Pat takes them for kings and princesses;
(With his little bare feet—he delights in their shoes:
In his rags he feels proud of their dresses!)

The parson exhorts them to think of their need,
To turn from the world's dissipation,
The naked to clothe, and the hungry to feed,—
Pat listens with strong approbation!

And when the old clergyman walks down the aisle,
Pat runs up to meet him right gladly,
"Shure, give me my dinner!" says he with a smile,
"And a jacket, I want them quite badly."

The kings and princesses indignantly stare,
The beadle gets word of the danger,
And, shaking his silver-tipp'd stick in the air,
Looks knives at the poor little stranger.

But Pat's not afraid, he is sparkling with joy,
And cries—who so willing to cry it?
"You'll give me my dinner—I'm such a poor boy:
You said so—now don't you deny it."

The pompous old beadle may grumble and glare,
And growl about robbers and arson;
But the boy who has faith in the sermon stands there,
And smiles at the white-headed parson!

The kings and princesses may wonder and frown,
And whisper he wants better teaching;
But the white-headed parson looks tenderly down
On the boy who has faith in his preaching.

He takes him away without question or blame,
As eager as Patsy to press on,
For he thinks a good dinner (and Pat thinks the same)
Is the moral that lies in the lesson.

And after long years, when Pat, handsomely drest—
A smart footman—is asked to determine
Of all earthly things what's the thing he liked best?
He says, "Och! shure, the master's ould sermin!"

Poems for a Child, by Two Friends.

THE WINDOW THAT MADE FACES UGLY.

PART I.

"O, DEAR mother, I am so weary, so weary. I cannot help but keep looking up to that window with bull's eyes in the middle of the squares, and watching the people go by, trying to make out who they are. And I cannot make them out at all. The bull's eyes make them look so queer and so ugly. Sometimes they make three or four faces out of one, and oh, so many eyes and noses, and mouths as big as elephants' mouths. And then sometimes there seem a dozen hands and arms. And then there are faces for a moment as big as cart wheels, with eyes on the forehead, and mouth at the bottom of the chin. O, mother, it does so bother and tire me. That window seems to haunt me."

Little Harry, who said this, was the son of a clergyman in the little village of Sutton, and about twelve years old. He was a thoughtful boy, and had made good progress in his studies, under his father's care. But lately he had been growing very poorly. He complained of being always tired. At last he was obliged to give up his studies, and lie on his couch almost all day long. His father brought him down in his arms in the morning, and laid him in a little sitting-room, away from the noise of the nursery, and where his mother often came to sit with him and sew. This room had one of those old-fashioned windows made, to prevent people from looking in from without, of squares with knobs or great bull's eyes in their centres, and which were very wrinkled and imperfect besides.

The parsonage was a very old-fashioned house, with old-fashioned windows and gables, and had been built many hundreds of years ago, and looked as old as the little lichen-covered church that stood near it. There was a lawn with borders and shrubs before the house, and the winding road up to the front door went under the window of the sitting-room where Harry used to be. So every one who passed to or from the door could have been seen by him if it had not been for the knobbed and wrinkled squares.

"O, mother, I am so weary; that window does so bother and tire me," said he, turning to his mother, who had come to see him after an absence of an hour or two from the house.

Mrs. Warner was a graceful, lady-like little woman, with an air of refinement in her face. She had evidently been very pretty, but was worn with the burden of a family of six children, whom she

had to provide for, along with herself and husband, out of £150 a year. Still she was dressed with scrupulous neatness, in a grey merino dress, with clean white collar and cuffs. She tried to smile on Harry as she came in, but she was very sad and fearful about him in her motherly heart.

"Well, my darling," she replied to him, soothingly, as she smoothed his pillow and printed a kiss on his fair forehead. "I have often thought of asking your father to have those ugly squares taken out and plain ones put in instead, and I am sure he will do so now, and to-morrow you shall have the clear light let in, and be able to look through and see people as they really are. Now let me draw down the blind and hide the ugly bull's eyes. There, turn your face the other way, and try to forget them, and go to sleep."

"O dear, I am afraid I cannot sleep, that confusion of eyes, and noses, and arms, and mouths does so bother me, but I will try if you will hold my hand."

Mrs. Warner took the little hand and tears came into her eyes and her heart swelled, as she felt how thin it was.

After a time his mother's presence seemed to have banished the shadows from the boy's mind, and he fell asleep.

The glazier had been and had taken out the old squares and put in new ones of plain glass before Harry came down the next day, and now it was so pleasant for him to lie on his couch those fine sunny October days, and look up to the blue sky and watch the silvery clouds pass over it and wonder where they were come from and where they were going:—pleasant to see the yellow leaves on the trees, and day by day watch now one and then another flutter to the ground and wonder when the rest would go. Then little birds would come and hop about and sing on the branches of the trees, and he would lie and watch them and wonder where their nests were, and where they would go when winter came. And then he thought half sadly and yet half gladly that he might soon be like them, and might spread his wings to fly away as they did to a more sunny and beautiful land. Harry could also see people passing up and down the walk to the front door, and they were no longer distorted, but just their natural selves. So for many days Harry was neither fretful or fidgety, but lay so peaceful on his little couch that nurse thought he was getting better.

Nurse was a woman of about fifty, but very quick and active. You would have thought she was a Quaker from her prim dress, but she belonged to the Wesleyan body. She had lived with Mr. and Mrs. Warner ever since their marriage, and had been Mrs. Warner's nurse when she was young. She was a motherly, conscientious woman, and Mrs. Warner could safely trust the children to her during the several hours a day that she had often to be absent visiting the cottages and schools of her husband's parish. But nurse Allen, though genuinely unselfish, good, and kind, had one defect, which occasioned Mr. and Mrs. Warner a good deal of trouble—she was bigoted; that is, she had got to believe very firmly in certain doctrines, and she thought that no one could be really good in this life, or be safe of heaven in the life to come, unless they had a saving faith—that is, held the same opinions as herself. She thought it her duty to take every opportunity she could to instil her own religious notions into the minds of the children, for she felt that their souls were in danger of eternal ruin as long as they had only the religious teachings of their parents, which she called nothing but "carnal wisdom."

Mr. and Mrs. Warner often remonstrated with nurse about trying to fill the children's minds with doctrines with which they disagreed. But nurse made it a matter of conscience, and said it was her duty to bear witness to the truth in season and out of season. And even though her master and mistress forbade her, she must obey God rather than man.

Mr. and Mrs. Warner were obliged at last to let her have her own way, for she was too valuable, and her influence with the children was too good in other ways for them to part with her. So they contented themselves with watching and counter-acting any mischievous notions that from time to time they found nurse had dropped into the children's minds.

One day, about a week after the removal of the window panes, his mother found Harry restless and feverish as he had been before. He put his hand to his head, and sighed, as if he were puzzled, as if there were something which he could not quite make out, and which made his head confused and hot. "What is the matter with my Harry this afternoon," said his mother, "he looks restless and weary?" "Yes, mother, I am so weary. The window seems come back to bother me again. Oh, it is so puzzling; it does so torment me, and make my head ache."

"But, my dear, you must be dreaming. The window has been altered, you know." "Yes, mother, I don't mean the bulls-eyed panes really, you know, but it is something just like them. It bothers me just as much."

"But what is it that is so puzzling, my child?" "Why it is what nurse has been telling me; you know she says there are three Gods that are but one God, and one God that is three Gods."

"O dear," said Mrs. Warner, "whatever has

nurse been talking to you for on such a deep and mysterious subject as this, puzzling your poor little brains?"

"Well, you see, mother, it was not altogether nurse's fault. She was reading to me out of the Testament. It was the last chapter in Matthew, and she came to the verse where Jesus tells his disciples to teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; and I asked her what that meant, and she said that verse taught the doctrine of the Trinity. And then I asked her what she meant by the Trinity; she said she could not explain herself rightly, but the prayer-book could, so she got the prayer-book and read something about three persons and one God, and how the Father was God, and the Son was God, and the Holy Ghost was God, and yet there were not three Gods, but one God; and she said it was all true."

Mrs. Warner listened in dismay to hear that the mind of her little son had been set to puzzle out this awful riddle.

CHURCH CURIOSITIES.—VIII.

PUNISHING JUDAS.

A CURIOUS scene was enacted at Cork, last Saturday but one, by a number of Portuguese and other foreign sailors, who were lying there with their vessels. In the afternoon, about twenty men, some in white blouses—the appropriate costume, according to peasant etiquette, in the countries where this singular rite is performed—others, whose means did not enable them to provide this sort of garment, appearing in their shirt sleeves, with gaudy ribbons and other emblems of mock mourning attached to their dress, traversed Patrick-street in solemn procession, at a funeral pace. Three or four headed the *cortège*, sounding a lugubrious strain, with trumpets apparently battered into ignominious ruin for the occasion. One of the sailors bore a sort of wreathed horn, which emitted a most profound groan, at once startling and laughable. After these unique musicians marched the coffin-bearers, carrying on their shoulders a bier, upon which was laid an effigy of the traitor Judas Iscariot; a dummy got up to resemble the human form, and with that independence of fitness of costume which might be expected from the sons of the ocean. Judas, on his back, a gigantic figure of stuffed straw, appeared in a blue shirt and the long boots of a stevedore. The head, an extraordinary repulsive affair, was painted and tattooed in frightful and fantastic lines. No little pains had been taken in the manufacture of the effigy, which, however, with its incongruous costume and nautical surroundings, looked like a dead-drunk mariner whom his comrades were bearing home. Behind the bier came two mourners, one bearing a rope, intended to stand for that with which the traitor hung himself, the other a number of coins representing the bribe of his treachery. The former shook his rope with marked demonstrations of pleasure, while the latter jingled his money with no less show of satisfaction. Several sailors formed the rear of the procession, which passed through Patrick-street with solemn gravity, surrounded by a large and wondering crowd. The funeral promenade having been completed, the party returned to their ship, where the dummy was with due execrations hung on the yard, and while in that position fired into with pistols by his executioners.

A somewhat similar ceremony was performed the day before on board a Portuguese schooner, lying at Havre. After being soundly whipped in the presence of a considerable crowd, the effigy was ducked repeatedly in the river, and then thrown to the boys looking on, who soon tore it to pieces.

AN HONEST PRAYER.

A Paris correspondent of the *Guardian* says he heard this prayer a few days since at the Notre Dame. "Oh, beloved Saint Joseph," murmured a rosy little grisette on her knees before the flaming taper she had just lighted in his honour, "grant me a good husband, plenty of ironing to do, short collars without starch, and charcoal without smoke; and to my dear old aunt an easy death. All these blessings as speedily as may be!"

FLOWERS FROM PERSIAN GARDENS.—IV.]

I HAVE heard that men who walk in the ways of God would not grieve the hearts even of their enemies. How can such eminence be reached by thee—these, who art ever in strife and opposition with thy friends?

The love of the sincere is the same to your face and to your back; not such as of those who at your back find out your faults, but to your face would die for you; who in your presence are mild as the lamb, but in your absence are man-devouring wolves.

Whoever brings to your notice and counts up the defects of others, he, be sure, will display to others those which he sees in you.

Who knows what manner of man the cloak disguises? the writer only knows the contents of the letter.

O Arab! I fear thou wilt never reach the holy place, for the road which thou art travelling leadeth towards Tartary.

Thou who displayest thy virtues in the palm of thine hand, but hidest thy vices under thine arm-pits, what, O vain man, dost thou expect to pur-

chase in the day of anguish with thy counterfeit silver?

I remember that in the season of childhood I was religiously minded, and inclined to the practice of abstemiousness and austerities. One night I was sitting in attendance on my father, and never closed my eyes the whole night. I held the precious Volume to my bosom, but the company around us were all asleep. I said to my father, "Of all these, not one lifts up the head to repeat the prayers." He replied, "Soul of thy father! better were it for thee that thou also wert asleep than thus to be remarking on the faults of others."

The vain pretender sees nothing but himself, for the veil of self-conceit is before his eyes. Would any one bestow upon his eye the power of discerning God, no one would be behold so weak as himself.

In the eyes of men of the world I am of a goodly aspect, but from my inward impurity I bow down my head in shame. Men will praise the peacock for his elegance and beauty, but he is himself ashamed of his ugly feet.

YOUTH.

Nor childhood, surely, but early youth, "the youth of youth," is the golden age of life. Childhood is the twilight, youth is the beautiful dawn; childhood is the dream, and the struggling out of it; youth is the conscious, joyful waking. . . Or, if childhood is the golden age, youth is the heroic age, when the heart beats high with the first consciousness of power, and the first stir of half-conscious hopes; when the earth lies before us as a field of glorious adventure, and the heaven spreads above us as a space for boundless flight. Before we have learned how mixed earth's armies are, how slow the conquests of truth! how seldom we can fight any battle here without wounding some we would fain succour, or win any victory in which some precious things are not trailed in the dust behind us, dishonoured and lost. Not that the most vivid and golden hopes of youth are delusions. God forbid that I should blaspheme His writing on the heart by thinking so for an instant! It is but that the Omniscient, who knows the glorious end that is to be, sets us in youth on the mountain tops to breathe the pure air of heaven, foreshortening the intervening distance from these heights of hope, and by its sunny haze, as eternity foreshortens it to Him; that, forgetting the things that are behind, and overspanning the things that are between, every brave and trusting heart may go down into the battle-field strong in the promise of the end, of the triumph of truth that shall yet surely be, and of the kingdom of righteousness that shall one day surely come.—*The Draytons and the Davenants.*

NORTH MIDLAND SUNDAY-SCHOOL ASSOCIATION.

THE twenty-first annual meeting was held at Friar Gate Chapel, Derby, on Tuesday, the 14th April, 1868, when there was a very fair gathering of the teachers and friends belonging to the schools in the district.

After the usual devotional exercise, conducted by the Rev. W. OATES, the chair was taken by OFFLEY SHORB, Esq., who introduced the business by remarking upon the importance of the Sunday school as a means of giving sound views of scriptural truth, and leading the scholars to an intelligent appreciation of the contents of the Bible; and contrasting the ignorance he had found to prevail in this respect in some of the countries on the continent, with the more intelligent and enlightened views spreading amongst us. He then called on

The SECRETARY to read the report, from which the following is an extract:—

The returns show a small amount of fluctuation with regard to the number of scholars, seven of the schools returning a less number, four the same number, and three a larger number than last year, and one new school, begun within the year, has been added to the list.

The aggregate returns show the total number of scholars to be 1,804, against 1,821 last year, but the daily average attendance has improved, being 71½ per cent. against 68½ per cent. last year.

The usual resolutions were moved or seconded by the following gentlemen, viz.:—The Revs. W. OATES, P. W. CLAYDEN, W. SHAKESPEAR, C. C. COB, J. J. BISHOP, A. W. WORTHINGTON, and F. BISHOP; and Messrs. MORLEY, COOPER, and RILEY, of Leicester, and W. GILL and G. SWANWICK, of Nottingham. Mr. I. M. WADE, of London, and the Rev. J. FREESTON, of Rochdale, who attended as deputation, also addressed the meeting—the former advocating a more close connection between the school and the congregation, maintaining that the school ought to be regarded as a younger branch of the church; and the latter giving a speech eminently practical in its character.

After tea, at which there was a large attendance, the Rev. W. OATES took the chair, and called on the Rev. F. BISHOP to read his paper on "The Aim and Object of the Sunday School." (We shall next week give Mr. Bishop's excellent paper in full.)

A very animated discussion followed, the Revs. J. J. BISHOP, A. W. WORTHINGTON, P. W. CLAYDEN, J. FREESTON, and the CHAIRMAN, with Messrs. WADE, MORLEY, GILL, and RILEY taking part, the result being that, though all the speakers agreed

that the great object at which the Sunday school should aim is the giving a sound moral and religious education to the scholars, the prevailing opinion was that, owing to the lack of day-school education, the time has not yet come when what is called secular instruction can be banished entirely from our Sunday schools.

The next annual meeting is to be held at Nottingham.

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—The Rev. Robert H. Cotton, of Liverpool, educated at Rawdon College (Baptist), but in consequence of a change in his views unable to remain in the ministry of the Baptist Church, has received and accepted an invitation to become missionary agent to the Midland Christian Union, and will enter on his duties at the beginning of next month.

BARNARD CASTLE.—The annual tea meeting was held on the 17th instant, and was numerously attended. After tea Mr. Stephen Kirtley presided, and in the course of his remarks he referred in kindly terms to the departure of Mr. J. H. Redman, who has for some time identified himself with the congregation, and taken a great interest in its welfare. Mr. Redman, in reply, expressed the pleasure he had derived from his connection with them, and the interest he should always cherish for the success of their efforts in keeping alive the cause of truth. The meeting was afterwards addressed by Dr. Chalmers, and Messrs. John Carter, Joseph Lee, and other friends. The addresses breathed a spirit of encouragement and hope that the cause in Barnard Castle would survive the great loss it had sustained in the death of Mr. George Brown.

BELFAST: DOMESTIC MISSION.—On Tuesday, 14th April, the fifteenth annual meeting was held in the Mission-rooms, Stanhope-street, Belfast. Among those present were the Revs. J. Scott Porter, C. J. McAlester, Thos. Bowring, and Messrs. J. Cunningham, A. O'D. Taylor, Thos. McClelland, Wm. Spackman, John Bruce, T. M'Tear, William Campbell, William Hartley, Herbert Darbishire, and James M. Darbishire. The Rev. John Scott Porter presided. Mr. J. M. Darbishire read the committee's report, which stated that during the term of their office the various agencies in connection with the charity had been in full and active operation. In the discharge of his arduous labours Mr. Bowring, their missionary, had proved himself equal to the task, and the committee tendered him their hearty thanks for the zeal and earnestness with which he had executed it, as well as for the deep interest he had manifested in the welfare and prosperity of the mission, since his connection with it. The report further entered into various details respecting the financial affairs and benevolent operations of the mission, of a highly satisfactory nature.—The report of the Ladies' Committee was also read by Mr. Darbishire, and the treasurer's account by Mr. Campbell.—The Rev. T. Bowring, missionary of the society, read a report which detailed his extensive labours during the past year.—Mr. McClelland moved the adoption of the report and statement of accounts.—The Rev. C. J. McAlester (Holywood), in moving the second resolution, called on the friends and subscribers to the mission to exert themselves to maintain, and, if possible, extend its usefulness. There was not any institution in connection with their denomination which he looked on with such great interest as this. He felt that it was essentially Christian, and their efforts were immediately and exclusively devoted to that which was practical in Christianity.—The meeting was also addressed by Messrs. Thomas M'Tear, W. Spackman, A. O'D. Taylor, W. Campbell, and Herbert Darbishire.

BLTYHE, NORTHUMBERLAND.—It will be in the recollection of our readers that some time ago efforts were made to obtain Unitarian preaching at this populous and thriving port, but that through a singular trust deed of the Central Hall, and bigotry in other places, no room could be secured for worship. But the publicity of the facts of the case led to our obtaining the lecture room of the Mechanics' Institute, and on Sunday, April 12th, the Rev. J. C. Street, of Newcastle-on-Tyne, went thither to preach. In the morning the room was more than half filled, and in the afternoon it was crowded to overflowing. The audiences were deeply attentive, and great excitement was created. Voluntary offerings were made, which more than paid the expenses, and a strong general hope was expressed that an effort should be made to continue the services. We understand that arrangements for this purpose will speedily be made.

BURY.—The annual Sunday-school sermons were preached on April 19 h by the Rev. William James, when above £84 was collected. In the afternoon of the same day a meeting of teachers was held, when friends were present from Bolton, Stand, Ainsworth, &c. Mr. John Chadwick, the visitor of the Sunday-school Association, read a paper entitled, "Suggestions for increasing the efficiency of Sunday schools." On Monday, April 20th, Rev. W. James delivered a lecture in the school: "The Holy Land as seen in the spring of 1864." It was illustrated by some beautiful pictures, and by various objects of interest collected by Mr. James in Palestine. The attendance was good, and a very hearty vote of thanks was passed to Mr. James,

alike for the lecture and for the sermons of the previous day.

CHOPPINGTON.—On Good Friday, the foundation stone of the new chapel was laid by the Rev. J. C. Street. Notwithstanding the unfavourable state of the weather during the early part of the day, a large concourse of spectators assembled to witness the ceremony, upwards of a hundred of the congregation worshipping in the Newcastle Chapel having arrived at Choppington by special train during the afternoon. The chapel will be built in the Old English style, and will accommodate about 300 people, and the entire cost of the erection will not exceed the sum of £600, the greater portion of which has already been subscribed. After hymn and prayer, the Rev. J. C. Street proceeded to lay the stone, giving an interesting account, with which our readers are already familiar, of the origin of the movement. Dr. Beard subsequently gave an address, after which another hymn and prayer concluded the service. After the stone had been laid, the assemblage adjourned to the Assembly Room, Scotland Gate, where a substantial tea was provided. The hall had been tastefully decorated with evergreens and festoons in honour of the occasion, and over the platform was worked in ivy leaves on a white ground the words "Welcome to the Rev. E. W. Hopkinson," and "Success to the Church and Prosperity to the Sunday school." The attendance at tea was so large as to fill the large hall twice, and then the hall was cleared for a public meeting, which was presided over by the Rev. J. C. Street, who, with the Rev. J. R. Beard, D.D., Manchester, and other friends, addressed the audience. Mr. Robert Elliott, the secretary, read an address of welcome, in which he adverted to the objects they had in view. He said that their object was to found a church broad enough to admit within its pale all earnest Christian thinkers, and those who desired a more liberal and catholic form of Christianity. He assured Mr. Hopkinson that in his labours he might rely on the cordial co-operation and assistance of the congregation. They would have to work hard, and to encounter many difficulties before they could exercise any powerful or salutary influence in the district. Mr. Hopkinson gave a long address in reply to the welcome. Addresses were also delivered by the Rev. Dr. Beard, the Rev. Mr. Whitworth (of Sunderland), Mr. Geo. Lucas, Mr. Bowron (of Stockton), Mr. W. Southern, and several other gentlemen. The proceedings terminated with singing and prayer; the large party from Newcastle returning home by special train, and the miners of the district rejoicing at the bright prospects now fairly opening out before them.

EXETER: GEORGE'S MEETING.—This handsome building was metamorphosed on Good Friday by fair hands, and hands artistic, says the *Devon Weekly Times*, for a social meeting which the congregation had resolved upon. The decorations were composed of evergreens, choice flowers, and flags, and the tables were adorned with exquisite bouquets of flowers. There were about two hundred persons present. After tea a meeting was held over which Sir John Bowring presided. The Chairman opened the meeting by an interesting address, which was delivered with his accustomed vigour and ability. Afterwards the Rev. T. W. Chignell being called upon, said he was much delighted to meet them in that metamorphosed building. He observed that there had been a little difficulty in arranging the meeting, as some friends doubted the reasonableness of it. It had been suggested that they were throwing away money in the metamorphosing of their chapel. "Waste not" was a very good warning in the present day. But surely to keep up the light of friendship for one evening, the little money necessary for the wick and oil for the lamp was not thrown away. (Hear, hear.) Then again, they were warned that probably Good Friday was hardly the day for such a meeting. Why not? Did they suppose that Jesus of Nazareth wished that through all the coming centuries one bright summer day should have all the sunshine quenched out of it for ever from man, because on one day in a given year he suffered extremely? Far from it. Suffering was a dream when it was over, and rather a beautiful dream than not—however bitter it might be in passing through it. Besides, they would remember one who said "Not in Gerizim, nor in Jerusalem merely, but wherever the spirit is, it can find its Maker;" and, though Calvary was more sacred than Gerizim or Jerusalem, they saw the Maker not only in Calvary, but in every holy spot of earth, and in every holy star. They had done well, then, in gathering that evening. They were met to light the lamp of friendship for a few hours, and to make it burn with unusual brightness, and that they might stimulate each other in the cause they had at heart—that of propagating a free and pure religion. The speaker then gave an address on "The changing and the permanent in religion." The other speakers were Rev. Jas. Taplin, Messrs. Norrington, Mortimer, E. Tozer, and Chalk.

HUN-LIT UNITARIAN CHURCH.—On Wednesday evening, April 15th, the members of the Rev. T. R. Elliott's instruction class met to present him with a copy of "Mill's Logic," as a token of their esteem for him as their pastor and instructor. The presentation was made by Mr. Roberts.

KIDDERMINSTER.—We understand that the pulpit of the new Meeting House will be vacant at Michaelmas next.

LIVERPOOL: TOXTETH PARK.—A soirée of the members and friends of this congregation was held on Wednesday last in Ebenezer Hall, Park Road. About 300 persons were present, most of these being members of the other congregations in the town. After tea Rev. Charles Beard, B.A., took the chair, and in the course of an interesting address, pointed out the nature of the work which he thought the minister and congregation should strive to do among the artisans and tradespeople of the neighbourhood. Rev. C. B. Upton gave a sketch of the origin and history of the Park Chapel. Speeches were also made by Mr. Downie and Lieut.-Colonel Trimble, the latter gentleman urging the establishment of day and Sunday schools.

MIDDLESBORO'.—The annual festival of the West-street Chapel Unitarian congregation, Middlesboro', came off in the Town Hall, on Monday evening, April 13. After tea Mr. W. Fallows presided; and in opening the meeting remarked upon the satisfaction that every one connected with the congregation had felt in the ministry of the Rev. John Bevan during his twelvemonths' residence in Middlesboro'; and likewise stated that the position of the church in Middlesboro' was most gratifying. The Rev. W. Elliot, of Stockton, and the Rev. John Bevan, of Middlesboro', afterwards addressed the meeting.

NEWCASTLE-ON-TYNE.—The annual soirée of the Church of the Divine Unity was held on Easter Monday, in the schoolroom. During the day a bazaar was held in the schoolroom, comprising plain and fancy needlework, and all the usual articles of ladies' handiwork to be seen on such occasions. A good round sum was realised, which will go towards increasing the organ and choir fund. The meetings were attended by 500 or 600 persons. After tea a meeting was held in the church under the presidency of the Rev. J. C. Street, the minister of the church. The Chairman said they were that day holding the fourteenth anniversary of the congregation assembling within the walls of that church, and they were also celebrating the 196th anniversary of the church which assembled there. Their church had a long and rich history, and a grand and glorious ancestry. It was also the fourth anniversary of his ministry among them. He could not but remember, with feelings of considerable emotion, the occasion of his entrance upon the work in connection with the church; and, therefore, it was with peculiar satisfaction that he could look around upon that large meeting. After alluding to the deaths of Mr. Roger Barrow, Mr. Samuel Cooper, Mr. William Southern, junr., and Mr. Geo. Brown of Barnard Castle, he went on to speak of the work which had been done in connection with the church. Referring to missionary work, he said that within the past ten days they had had the pleasure of welcoming the Rev. E. W. Hopkinson, who was come to be a worker in this district. He had now secured the settlement of three missionaries in this district, and he hoped, before another four years had passed, to have the number doubled. He was sure that if there were a necessity in Newcastle a hundred years ago for the existence of their Free Church, there was far more necessity for it to-day.—Mr. Joseph Clephan moved a vote of thanks to the Rev. Dr. Beard, for preaching in the church on Sunday.—Mr. George Lucas seconded the motion, which was carried with acclamation; after which Dr. Beard addressed the meeting.—A petition in favour of Mr. Coleridge's bill for removing the tests at Oxford and Cambridge was adopted, on the motion of Mr. James Clephan and Rev. E. W. Hopkinson.

SAFFRON WALDEN.—The annual tea meeting at the General Baptist Chapel was held on Good Friday, about 130 friends being present. After tea the Rev. L. T. Badcock, pastor, presided, and addresses were delivered by the chairman, the Rev. J. Macdougall (of High Garrett and Halstead), and Messrs. W. Shelford and J. Kittredge.

SOUTHAMPTON.—The annual social meeting of the congregation of the Church of the Saviour took place on Good Friday. In the morning the Rev. E. Higginson preached on "The Cross and the Crucifix; or the Christian symbol and the Catholic one." The committee rooms were crowded on the occasion; and after tea the assembly adjourned to the body of the church. The Rev. E. Kell, the chairman, took a review of congregational proceedings since their last meeting on a similar occasion, congratulating the congregation on the decoration and improvement of their chapel during the past year, and on the legacy of £100 left them by the late Jas. Silver, Esq. He proposed "Prosperity to the congregation, in connection with thanks to their treasurer, Edward Dixon, Esq., J.P., for his valuable services." Mr. Dixon, after expressing his thanks to the congregation for their sentiments towards him, and his desire to promote at all times the best interests of their church, proposed "The cordial thanks of the meeting to the Rev. E. Higginson for his eloquent and appropriate discourse, and for his presence at their anniversary." Mr. Higginson, in a powerful and impressive speech, urged that the importance of Unitarian openness and zeal is undiminished, or rather is increased, by the so-called liberality of these Broad-Church times, when the world is at length actually adopting our principles, and will naturally avow them also, if we do not perform the mystical Irish feat of "turning our backs upon ourselves." Mr. Higginson, in the absence of Dr. Longstaff (from indisposition), who

had been expected to speak to the subject of "Civil and religious liberty all the world over," made some excellent observations on it, more especially on the desirableness of the disestablishment of the Irish Church. Various votes of thanks to the choir, the Rev. E. Kell and Mrs. E. Kell, &c., were then passed, proposed by Messrs. Richard Smith, Pouch, and Spencer, and the meeting was closed with prayer.

TESTIMONIAL TO THE REV. SAMUEL BACHE.—The usual monthly meeting of Dissenting ministers was held at Netherend Chapel, Cradley, on Tuesday, April 14th. The sermon was preached by the Rev. S. Bache, of Birmingham, who took for his subject the resurrection of Christ. After the service, a testimonial was presented to Mr. Bache from the ministers composing the society, on occasion of his resignation of the secretaryship of the meeting, which he had held for a number of years. The Rev. J. Gordon, of Evesham, was deputed to make the presentation. In doing so he referred to the high reputation, both as a man and a minister, which Mr. Bache had sustained, and the admirable manner in which he had discharged the duties of the office he was about to relinquish. He spoke of the personal kindness which the members of the meeting had invariably received from Mr. Bache, and the fidelity with which, while strenuously maintaining his own views, he had adhered to the principle of liberty by which their union was distinguished. He especially pointed to the future success which the labours of men like Mr. Bache were destined to have, as judged by the effect of similar labours in past times.—Mr. Bache, in his reply, spoke in terms of great gratification of the affectionate regard which had been shown toward him, and expressed his unabated interest in the ministerial work to which he had devoted his life. The testimonial consisted of a handsome silver salver, on which the following inscription was engraved:—"Presented to the Rev. Samuel Bache by the members of the monthly meeting of Protestant Dissenting ministers of Warwickshire and the neighbouring counties, in testimony of their high respect for his character and in grateful acknowledgment of his services as their secretary."—Mr. Gordon was afterwards appointed as Mr. Bache's successor in the secretaryship.—*Birmingham Daily Post.*

WORCESTER.—A course of six Sunday evening lectures, expository of liberal Christianity, has just been delivered in the Corn Exchange, in this city, under the auspices of the Midland Christian Union. The lecturers and subjects were as follows:—Rev. J. Gordon, of Evesham, "Christ and Christianity;" Rev. D. Maginnis, of Stourbridge, "The Unity and Fatherhood of God;" Rev. W. Cochrane, of Cradley, "Human Nature;" Rev. D. Maginnis, "Salvation;" Rev. B. Wright, of Birmingham, "Future Punishment;" and the Rev. John Gordon, "The Common Faith." The services were attended by an audience of from sixty to seventy adults, who gave a most attentive hearing to the several lectures. It was also observed with satisfaction that the congregation generally joined heartily in the psalmody. After each service there was a liberal distribution of tracts, given for the purpose by the committee of the British and Foreign Unitarian Association. At the close of the last lecture, a meeting of interested attendants was held; Herbert New, Esq., of Evesham, president of the Midland Christian Union, in the chair, and a resolution affirming the desirability of continuing the lectures occasionally during the summer was unanimously adopted, and a subscription list was opened to meet the necessary local expenses. The committee of the Midland Christian Union have undertaken to furnish the occasional lecture.

YEOVIL.—On Monday evening, the quarterly social meeting was held in the above chapel. After tea the Rev. John Ellis took the chair, and gave the meeting an account of Miss Carpenter's visit to India, the proceedings of the British and Foreign Unitarian Association relative to Indian missions, the proceedings of the London Ladies' Visiting Society, which contains 80 ladies connected with 19 Unitarian congregations in the metropolis. He also gave an account of the Unitarian Home Missionary Board, and spoke of the general Baptist congregations with whom they were united in Christian fellowship.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. C. F.; R. L.—Next week.

THE GOOD FRIDAY MEETING.

To the Editors.—On Good Friday, I listened with much pleasure to the remarks of the Rev. B. Herford, at Dukinfield, on "Some Improvements possible in our Sunday schools as at present constituted," and was only prevented from attesting to their practicalness at the meeting by the time being expired for any more speakers. Allow me to say now, then, that the defects he pointed out of lax discipline, too long hours, great want of thoroughness in our Sunday schools, can be remedied in the mode he suggested. In the Todmorden school his remedies are in force, and with results, according to the Association Visitor, of a decided character. The order, according to Mr. Chadwick, is vigorous and penetrating, and, amid the expressions of dis-

sent to rigidity as regards order expressed by some at the meeting, it is instructive to remark that the scholars do not complain, and the teachers acknowledge its virtue in harmonising school work. It has been obtained by the superintendent insisting upon and observing the order he required when he has rung the bell for stillness; he himself has been the model to be followed in that particular; and by persistently, at opportune moments, inculcating the lesson that stillness can only be obtained by being still. Mr. Chadwick also discovered that we were successful in retaining our elder scholars; the cause is a similar one to the other; as order begets order, so interest begets interest. The teacher instructs from an acceptable book (which, of course, must differ and change according to locality and character of those composing the class), and prepares his lessons. The afternoon lesson is so short, too, that the young men are not debarred from their afternoon walk, the afternoon school being from a quarter to two to a quarter to three, when the bell rings for dismissal hymn. The school thus attempts, in almost every particular, to fulfil the conditions Mr. Herford requires for improving our Sunday schools. The teacher's axiom, "That what is not received is not given," is a sufficient guide to all school managers as to length of lessons and school hours. Wherever a minister or superintendent sees the teachers or scholars jaded and interested in the time rather than the work, be sure interest has fled, and benefit with it. In that case, the only remedy is shortening the hours, or changing the lesson—a difficulty in a Sunday school where there are usually so many untrained teachers. Our school has no change of lessons either morning or afternoon; duration of lesson in the morning an hour, in the afternoon three-quarters. I am sure the association, and those who heard Mr. Herford, owe him much for the vigour and point with which he attempted to bring our Sunday-school managers back to first principles, by affirming that order produces order; that vigorous tone in a school can only be based upon vigorous management; and that common sense teaches that as in other work half-hearted labour is little worth, so whatever in Sunday schools—too long hours, for example—encourages dawdling and time-serving, is an enemy to the vigour and virtue of the teaching.—Yours truly,
W. E. THORNLEY.
Todmorden, April 14th, 1868.

THE COMING WEEK.

Bristol: WESTERN UNITARIAN CHRISTIAN UNION.—Annual meeting at Oakfield Road Church, on Wednesday. In the morning, a conference; in the evening, service. On Thursday morning and afternoon, a conference; in the evening, the communion service and an address.

Hull.—On Sunday morning, a discourse by the Rev. J. M. Dixon, on "The foolishness of Truth."

London: STOKES NEWINGTON.—On Sunday morning the Rev. J. K. Applebee will preach on "God our Father."

London: WORSHIP-STREET CHAPEL.—On Tuesday evening, a lecture by Rev. W. Bailey, on "Oriana, the Holy Land of India."

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday, the Rev. J. Lettis Short, of Sheffield, will preach morning and evening.

Manchester: LOWER MOSLEY-STREET SCHOOLS.—On Sunday morning, at Upper Brook-street Chapel, annual sermon by the Rev. J. Wright, B.A. In the evening, an address to parents.

Salford: FORD-STREET.—On Sunday morning, a sermon by the Rev. J. Freeston, in aid of the Sunday school; in the evening, one by the Rev. Wm. Gaskell, M.A.

Sheffield.—On Sunday morning and evening, school sermons by the Rev. Brooke Herford.

Births.

FRETWELL.—On the 17th inst., at Downs Lodge, Clapton, the wife of John Fretwell, jun., Esq., of a daughter.

GRANT.—On the 19th inst., the wife of Maurice Grant, Esq., of St. Paul's Road, Camden Road, London, of a daughter.

ARMSTRONG.—On the 21st inst., at Banbridge, County Down, the wife of the Rev. Richard Acland Armstrong, of a daughter.

Murriages.

BOOTH-SMITH.—On the 13th inst., at Stamford Road Free Christian Chapel, by the Rev. D. Berry, Hugh Booth to Eliza Smith, both of Mossley.

WALTON-WILLIAMS.—On Good Friday, at the High Pavement Chapel, Nottingham, by the Rev. J. Nettleton Dwyer, of Newark, Mr. David Walton, of Nottingham, to Miss Emma Maria Williams, of Sneinton, Nottingham.

Deaths.

LUCKMAN.—On the 18th inst., in her 47th year, Elizabeth, wife of Mr. John Luckman, Berwick-street, Chorlton-on-Medlock, Manchester.

ABEL MORRALL'S EGG-EYED AND OTHER NEEDLES.

STEPHEN ROBINSON, Distributor of Stamps, Insurance and Estate Agent, and Accountant, STOCKPORT.

S. WHITFIELD & SONS, PURIFIERS of BEDDING and WEARING APPAREL, by Chemical Process. Purifiers to the Birmingham General Hospital. Testimonials and Terms Post-free on application. VIADUCT WORKS, OXFORD-STREET, EXCHANGE BUILDINGS, STEPHENSON PLACE, BIRMINGHAM.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, April 24, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 366.

FRIDAY, MAY 1, 1868.

PRICE 1D.

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HULME DOMESTIC MISSION, TOMLINSON-STREET, GREAT JACKSON-STREET.—The NINTH ANNIVERSARY SERMONS will be preached on Sunday, May 3rd; in the morning at 10.45, by Rev. S. A. STEINTHAL, and in the evening at 6.30, by Rev. WILLIAM GASKELL, M.A.
On Monday Evening, May 4th, at 6.30, CONGREGATIONAL TEA PARTY. Tickets, 6d.

LIVERPOOL: HOPE-STREET CHURCH.—On Sunday Evening next, the 3rd May, the Rev. ALEXANDER GORDON, M.A., will deliver the FIRST OF TWO LECTURES on "The Christian Church in Abyssinia." Subject: "The Origin and History of the Abyssinian Church."
Divine service to begin at half-past six o'clock.

BIRMINGHAM: FREE CHRISTIAN SOCIETY, LOWER FAZELEY-STREET.—Opening of New Class Rooms. SPECIAL SERVICES, Sunday next, morning and evening. TEA MEETING on Monday.

ISLINGTON: LITERARY & MUSICAL EVENINGS.—UNITY CHURCH SCHOOL-ROOMS.—The Ninth of the Series will be on Monday, May 4th, 1868.

THE MEETINGS of the WESTERN UNITARIAN CHRISTIAN UNION, which were to have taken place on Wednesday and Thursday last, will be held on the 6th and 7th of May, when the Rev. CHARLES BEARD will preach, and the arrangements will be carried out as previously advertised.

LONDON: STAMFORD-ST. CHAPEL.—On Sunday, 10th May, COLLECTIONS will be made towards the Expense of the Maintenance of Public Worship. Service: morning, 11 o'clock; evening, half-past six o'clock.

HEAP BRIDGE, NEAR BURY.—The ANNUAL CONGREGATIONAL SERMONS will be preached in the Unitarian Sunday School on Sunday, May 10th, by the Rev. JAMES DRUMMOND, B.A., of Manchester. Service to commence at half-past three in the afternoon and half-past six in the evening. A Collection in aid of the Congregation will be made after each service.

HYDE CHAPEL, GEE CROSS.—The ANNUAL SUNDAY-SCHOOL SERMONS will be preached in this Chapel, by the Rev. W. GASKELL, M.A., of Manchester, on Sunday, May 17th.
Hours of service: 11 a.m. and 6.30 p.m.

LONDON DOMESTIC MISSION.
ANNUAL MEETING, 1868.
The Rev. WILLIAM JAMES, of Bristol, will preach the ANNUAL SERMONS on behalf of this Society, on Sunday, May 24th; in the morning at Little Portland-street Chapel (service to commence at a quarter-past eleven); and in the evening at Effra-road Chapel, Brixton (service to commence at seven). A Collection will be made after each service.
THE ANNUAL MEETING will be held on Monday, May 25th, at University Hall, Gordon Square. The chair to be taken at seven o'clock.

UNITARIAN CHRISTIAN CHURCH, POOLE.
The Poole Congregation will be grateful for large and small donations from their Unitarian friends throughout the kingdom towards the erection of the projected new Chapel, of which the foundation stone is just laid.
Treatment of money still required to complete the undertaking is much too large for them to meet alone, and being desirous to avoid debt, an urgent appeal is hereby made for assistance.
Amount of Subscriptions previously advertised... £273 7 6
Wm. Lamport, Esq., Liverpool... 5 0 0
Mark Phillips, Esq., Manchester... 5 0 0
Birmingham Fellowship Fund, per Rev. S. Tache... 5 0 0
Liverpool Fellowship Fund, per R. D. Holt, Esq... 10 0 0
J. Thornley, Esq., Liverpool... 3 0 0
J. Taylor, Esq., Bolton-le-Moors... 2 0 0
Alfred Squire, Esq., London... 2 0 0
Rev. L. Lewis, London... 1 0 0
John Alesch, Esq... 1 0 0
C. Oldham, Esq... 1 0 0
F. Fuller, Esq., Wareham... 1 0 0
Rev. J. B. Lloyd, Wareham... 1 0 0
Joseph Iremy, Esq., Southampton... 0 10 0
E. Listby, Esq... 0 10 0
Mrs. Cooksey, Southsea... 5 0 0
David Durell, Esq... 5 0 0

TRAVERS MADGE'S HOME MISSION SUNDAY SCHOOL.
Amount of donations advertised... £10 17 0
Miss Amelia Henry... 1 0 0
John Booth, Esq., Merton... 1 0 0
THOS. PARKY, Hon. Sec., 55, Camp-street, Broughton.

OPENING OF THE HASTINGS UNITARIAN CHRISTIAN CHURCH.

The Building Committee have pleasure to announce that the OPENING SERVICES will take place on Wednesday, May 6th, at three p.m., and that the Rev. R. B. ASPLAND, M.A., has kindly consented to preach the opening Sermon. After which a Tea will be provided at the Castle Hotel Assembly Room, at five p.m. Tickets 1s. each.

On Sunday, May 10th, and during the month, the SPECIAL SERVICES will be conducted by the Rev. R. SPEARS, and other Ministers.

The amount already subscribed is £255. 3s., leaving a balance of about £250 to be raised. The Committee urgently solicit donations towards this amount, as they are very desirous of freeing the building from debt before the trust deed is completed, and the building handed over to the Trustees.

Amount already acknowledged... £254 2 0
Miss Wrenn, Brighton... 1 1 0
Further donations will be thankfully received by Mr. S. C. BURGESS, treasurer, George-street, Hastings, and by Mr. THOMAS KENWARD, jun., No. 1, Blomfield Terrace, St. Leonard-on-Sea.

UNITARIAN CHURCH EXTENSION. AN IRON CHURCH FOR OSSETT.

Subscriptions acknowledged... £129 19 9
Mrs. Colfox, sen., Bridport... 1 0 0
Thomas Colfox, Esq., Bridport... 2 0 0
W. Colfox, Esq., B.A., Bridport... 2 0 0
Abel Peyton, Esq., Birmingham... 1 1 0
John Grundy, Esq., Summerville... 5 0 0
Edward Swaine, Esq., York... 1 0 0
Thomas Hands, Esq., York... 1 1 0
York Fellowship Fund... 1 1 0
Miss Bowman, Shrewsbury... 1 0 0
S. Campbell, Esq., Liverpool... 1 0 0
Several small amounts... 0 17 6

Subscriptions to be forwarded to the Rev. GOODWYN BARMBY, Westgate Parsonage, Wakefield.

STOKE NEWINGTON GREEN.

Dear Sir—When your late minister, the Rev. William S. Barringer, left the orthodox community in which, with great acceptance, he had long served, and, moved by conscientious convictions, came amongst us, taking the charge of the church at Stoke Newington, we naturally hoped that he would be spared for a longer period of usefulness. In the few years that have since elapsed, he had but few opportunities of becoming widely known in our body. I am, therefore, only discharging what devolves upon me as a neighbourly duty in recommending, as I earnestly do, to the sympathy of our friends, not in Islington alone, but generally, the effort which you are making on behalf of his widow and children.

The hearty kindness which was so universally manifested throughout the Unitarian body in response to a similar, though more urgent, appeal, last year, encourages me to believe that the widow of my late ministerial friend and neighbour, herself the daughter of a Unitarian minister, left so early with two very young children, and altogether without means, will not want for the help which charitable friends are now asked to give. Your own congregation having already so well opened the list of contributors, I think that you would be doing a wrong towards the humane and Christian feelings of the people who believe, as we do, that "pure religion and undefiled before God and the Father is, to visit the fatherless and widows in their affliction," if you neglected to afford them this opportunity of doing manifest good.—Very sincerely yours,

HENRY IERSON, Unity Church, Islington.

To Andrew Pritchard, Esq.
Donations announced... £139 19 0
Mr. A. Simons, Stoke Newington... 1 1 0
The Inquirer, by Mr. Whitfield... 0 15 0
Mr. S. Peet... 0 10 0
Miss A. C. Winstanley, Clitheroe... 1 0 0
Rev. T. Colfox, Bridport, by Rev. H. Ierson... 2 0 0
Mr. T. Colfox, Bridport, ditto... 2 0 0
Mr. W. Colfox, ditto... 2 0 0
Mrs. Colfox, sen., ditto... 1 0 0
Rev. R. L. Carpenter, ditto... 1 0 0
Donations received by Andrew Pritchard, Esq., 57, St. Paul's Road, Camberwell, N., and Thomas Yeung, Esq., The Elms, Stamford Hill, N.
LONDON, 28th April, 1868.

MANCHESTER DOMESTIC MISSIONS—ROCHDALE ROAD CHAPEL.

In the late severe storms the wall of an adjoining manufactory, which had been left standing after a fire, was blown down, and in its fall destroyed the outbuildings, heating apparatus, &c., of the Rochdale Road Chapel.

The Committee are obliged to ask for help towards rebuilding the premises destroyed; and as the Schools have for some time past been in Want of Proper Class Rooms, avail themselves of this opportunity of erecting them on the ground where the former offices stood, and where the useful accommodation can be obtained for about £100. The street which runs behind the Chapel has to be paved, and this will require an outlay of £30. Nearly £150, therefore, is needed, towards which it is intended to devote the £40 which was given so generously by the Strangeways Sewing School, and also £10 contributed by Mr. B. D. DARBISHIRE, the owner of the adjoining manufactory. £100 will, therefore, have to be raised by voluntary gifts, and the Committee trust that the liberal donations of the supporters of the truly Christian work of the Missions will speedily provide the Funds required.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, A. 25, Gough-street; Rev. W. GASKELL, Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

Subscriptions already received.
£ s. d.
Mr. R. D. Darbishire... 5 0 0
Mrs. Grant... 2 0 0
Rev. W. Gaskell, M.A... 1 0 0
Rev. J. Drummond... 1 0 0
Mr. R. Nicholson... 1 0 0
Rev. S. C. Harding... 1 0 0
Rev. E. A. Steinthal... 5 0 0
Jas. Worthington, Esq... 5 0 0
Ivis Mackie, Esq... 5 0 0
O. M. Samson, Esq... 3 3 0
J. E. Taylor, Esq... 0 0 0
W. R. Wood, Esq... 5 0 0
H. J. Leppock, Esq... 5 0 0
William Long, Esq... 1 0 0
Thelwall... 1 0 0
A. Friend, Higher Broughton... 0 10 0
Mrs. Shuttleworth... 5 0 0

THE Unitarian Congregation at Birkenhead are desirous of obtaining a MINISTER.—Applications to be made to Mr. V. HUXHAM, 10, King-street, Woodchurch Road, Birkenhead.

JONES'S FUND.—The Board of Managers meets every year in University Hall, Gordon Square, London, at the close of the Manchester New College Examinations in the last complete week in June, for the purpose of GRANTING EXHIBITIONS, and at no other time. Applications should be addressed, post paid, to the Secretary, and must be made in a specified form, to be obtained on application to the undersigned, and must be returned on or before the second week in June.

RICHARD ASPDEN, Secretary,
Barlow's Court, Market-street, Manchester.
April, 1868.

SCHOOL TEACHER.—A Young Man, age 30, wishes an ENGAGEMENT in a School not requiring Government Certificate.—Address Y. S. M., Herald office.

A FIRST-CLASS Government Certificated Schoolmistress, who can have excellent testimonials as to character, WANTS a SCHOOL.—B. E., Rev. R. C. DENDY, Hyde.

WANTED, for a Young Lady, 22 years of age, a Situation as GOVERNESS, or NURSERY GOVERNESS. She can undertake to teach English and Music thoroughly.—Apply by letter to Rev. EDWARD MYERS, Summer Hill Terrace, Birmingham.

LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

HIGH SCHOOL, 126, MUCH PARK-STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Full prospectus on application.

TO BE LET, Unfurnished, TWO ROOMS with a large front KITCHEN, at No. 32, Nelson Square, Blackfriars' Road, London, S.E.

RIVINGTON, near Chorley.—TO BE LET, an eight-roomed COTTAGE, with garden, pleasantly situated.—Apply at the Toll-bar, Horwich.

SEA BATHING.—BOARD and RESIDENCE can be obtained on moderate terms, at an old-established Boarding House, delightfully situated on Red Wharf Bay. The house, which has recently been enlarged, commands an extensive sea view, also the Carnarvonshire hills, and is especially adapted to children, being close to the sea, and is within an easy distance of railway station and steam boat.—Apply to Miss PRICE, Min-y-don, Penarth, Anglesea.

Just published, price 1s.
TEN MANCHESTER LECTURES. By JOHN PAGE HOPPS.
London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson.

SPIRIT COMMUNION, by the Rev. W. C. COUPLAND. See "THE TRUTHSEEKER" for May, now ready. Price Threepence.

MR. LIDDON'S BAMPTON LECTURES, by a Clergyman of the Church of England. See "THE TRUTHSEEKER" for May, now ready.

PRESENT Condition of Unitarian and Liberal Christianity Everywhere, Historical and Statistical. Price 3d. Whitfield, 178, Strand, London.

HOME PAGES.—A complete List of the Series, and also of the Tract Copies, with prices, &c., will be forwarded on application.—All orders must now be addressed to Rev. BROOKE HERFORD, Manchester.

MISS ARMSTRONG, St. Ann's Passage, St. Ann's Square, Manchester, has now ready a very Large STOCK of Superior Hosiery, French and Dent's GLOVES, Welch and Mangle's GLOVES, TIES, &c., and LADIES' UNDERCLOTHING and SHIRTS made to measure on the shortest notice.

THOMAS H. JOHNSON, BOOKBINDER, RULER, and ACCOUNT BOOK MAKER, BARLOW'S COURT, 45, Market-street, MANCHESTER.

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VIADUCT WORKS, OXFORD-STREET,
EXCHANGE BUILDINGS, STEPHENSON PLACE, BIRMINGHAM.

ABEL MORRALL'S EGG-EYED AND OTHER NEEDLES.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

NOW READY FOR INSPECTION.
WILLIAM MOSS wishes to call the attention of his Friends and Customers to his large Stock of WOOLENS from the London, Scotch, and West of England Markets, consisting of the choicest designs for Trowsers, Bannockburn Tweeds for Suits, and the "Alexandria" Cloth for Coatings.
FIRST CHAMBERS, 48, MARKET-STREET.

WHAT THE CHURCHES ARE DOING.

It is stated that Brigham Young is "slightly a widower," five of his wives having died of pneumonia during the past winter.

The Bohemians are organising for the 6th of July next a pilgrimage to Constance, where they propose to celebrate the 353rd anniversary of the martyrdom of John Huss, who was burnt alive in 1415, enduring his dreadful punishment with unparalleled magnanimity and resignation.

The illumination at Rome on the 16th, though it excited no enthusiasm in the people, seems to have been got up on a magnificent scale. Of course, the victory at Mentana figured largely in the transparencies. A colossal one in the piazza of the Pantheon, represented the Pope in the symbolical boat of St. Peter, along with Cardinals Patrizi and Antonelli, the latter, who was kneeling by the Holy Father's side, having over his head the words, "*Petri jura sancta sunt.*" The Pope bore in one hand the rod of Aaron, and with the other was putting to flight a band of Garibaldians, while Garibaldi himself was being plunged in an abyss, to the manifest delight of the Apostles Peter and Paul, and to the accompaniment of the hymn of Mentana, sung by 300 choristers.

The *Pall Mall* thinks that Mr. Disraeli will not derive any comfort from the meeting of the Fellows of Sion College, which was held last week. Although a resolution in favour of the maintenance of the Irish Church was carried, yet several clergymen, whose fidelity to their own Church is not suspected, and who do not seem likely to have entered into a secret compact with the Pope for the subversion of the Crown, intimated their assent to the course proposed by Mr. Gladstone. English Churchmen will not, it is evident, be aroused by Mr. Disraeli's dismal warnings to a sense of their own danger. Several of the speakers admitted the impolicy of keeping the Irish Church in existence a day longer than is absolutely essential, and one declared that its disendowment would prove a great blessing for real Protestantism.

The first of the Boyle Lectures for this year was delivered on Sunday afternoon, at the Chapel Royal, Whitehall, by the Rev. Stanley Leathes, Professor of Hebrew in King's College, London, His subject, "The Witness of the Old Testament to Christ."

In the case of Shepherd and the Vicar of Frome, the rule *nisi*, granted on the 17th, has been made absolute; the result of which is that the Bishop of London is to read and examine the works published by Mr. Bennett, and then exercise his discretion whether he will issue a commission to try him for his High Church doctrine of the Real Presence.

From a statement made at the last monthly meeting of the *English Church Union*, it appeared that up to the end of 1867 a sum of £2,800 had been received. The "Case and Opinion" had cost £400; the St. Alban's and East Teignmouth cases, £1,000; other cases, £200; and various other matters, £100; total, £2,300; leaving a balance of £500; but there was still owing £2,000 for the St. Alban's and East Teignmouth cases, exclusive of the cost of the appeal. The lawyers profit by the present disputes, whether any one else does or not.

At a meeting of the Society for the Propagation of the Gospel, Bishop Gray, after denouncing the Colenso heresy, expressed a hope that he should take out with him, when he returned to Africa, the clergyman who had been selected to be Bishop of Natal, and, as the Metropolitan Bishop of Cape-town, consecrate him for the work.

As we mentioned last week would probably be the case, the bill for abolishing compulsory Church-rates has been referred by the Lords to a Select Committee, and it looks as if the Government were disposed to make such alterations in it as the Commons will hardly accept, and so the settlement of this long-contested question again be postponed. Lord Derby is evidently for "no surrender." He, and the Bishop of London with him, regards Mr. Gladstone's measure as a step, and a large one in the course of legislation, which is fast reducing the Established Church to a level with the other denominations around it, and he considers that nothing can relieve it from the fundamental vice of violating the principle on which that Church is based. Though we wish the matter settled, and on that ground have favoured Mr. Gladstone's mea-

sure, we confess we shall not be much grieved if it is rejected, as this will be almost sure to lead next year to abolition pure and simple, in place of the present compromise.

The foundation stone of the Keble College, at Oxford, was laid on Saturday last, by the Archbishop of Canterbury. Subscriptions to the amount of between £40,000 and £50,000 have already been received, but probably at least £20,000 more will be required to complete the scheme. According to one of the resolutions moved at a public meeting which followed the laying of the stone, the aims of the new college are to be "to impart a Christian training" (in accordance, no doubt, with the High Church views of the author of the "Christian Year"); "to encourage industry, and to discourage habits of expense;" but the great object evidently is to furnish a larger number of graduate candidates for the ministry of the Established Church.

A "private and confidential" circular, gently urgent in its tone, has been addressed, by the honorary secretary of the United Protestant Defence Committee, to the clergy of the English Church, who are requested to look upon the crisis in a religious rather than a political light, and to "resist by all means in their power the attempt to destroy the Established Church in Ireland, as the first step towards abolishing the connection between Church and State in Great Britain." Enclosed in the circular is a printed copy of a petition to the Queen, which, after the expression of much "astonishment and alarm" at the resolutions "suddenly introduced into the Honourable the House of Commons, for the purpose of disestablishing and overthrowing the Established Church in Ireland," prays that her Majesty, "bearing in mind the principles which placed her family on the throne, will be graciously pleased to refuse her sanction to any such measures."

The *Manchester Examiner and Times* states that at Buckhurst Hill, Essex, the other day, the Church minister refused to read the funeral service over an infant six months old because it had not been baptised, whereupon a Christian gentleman, feeling indignant at such conduct, volunteered to read the service over the remains on the adjoining highway.

From a report of the secretary, at the meeting of the Baptist Union, held in London on Monday, it appears that there has been an increase to the denomination during the past year of 7,756, which is greater than in any former year. The total number of churches reported from in the United Kingdom is 4,411; of chapels, 2,642; of members in fellowship, 221,524. Eighty ministers have been added during the year, three-fourths of whom have had a collegiate training. Twenty-five new places of worship have been built at a cost of £33,623, and 31 enlarged or improved at an expense of £11,230.

In the list of subscriptions to the Liberation Society is an item which the *Liberator* commends to the attentive consideration of the clerical readers of that journal:

"Balance of Anti-Easter Due Fund, per Rev. W. C. Squier, £21. 7s. 6d."

"Four or five years since the Vicar of Preston, bent on showing that Easter Offerings were also *Dues*, which he could legally exact, distrained upon two persons, one a Roman Catholic, the other a Unitarian, who had refused to pay, and took from one two hams, and from the other a barometer, and had them sold by public auction. A storm speedily raged throughout the town. The articles were bought in, and returned to their owners, at a great public meeting, and, and at the same time, a league was formed, and its members pledged themselves that they would never again pay the obnoxious impost. The vicar again summoned some of the defaulters, but the case was taken to the Court of Queen's Bench, where a decision was obtained which indirectly, but not the less certainly, has knocked Easter Dues on the head, and that not merely in Preston, but throughout the country. The friends at Preston have waited to be assured of the result of their success, and, now that the vicar has practically admitted the hopelessness of his case, they hand over to the "Liberation Society," through the gentleman who has been their leader in the contest, the balance of their fund, to help to put an end to the system of which Easter Dues have formed a miserable portion."

WHAT IS SAYING ON CHURCH MATTERS.

Infallibility is by no means always consistent. Last week, at one of his general audiences, the Pope, after referring to the evils inflicted on the Church by the Herods and Pilates of the day, declared that the tendency of events was to expand and magnify the Holy See; but two or three days later he spoke in quite a different tone, and compared

himself to David, who, though attended by a band of devoted friends, could not be saved from exile and the life of a fugitive; and so the affection borne to himself by a few faithful Catholics could not shield him from the trials that were still in store for him.

The *Daily News* shows that the unendowed Protestant bodies are joining in practical union on the question of the Irish Church. If there is one of those bodies which might have been expected to regard the Irish Establishment with some tenderness it is the Wesleyans, so consistent in their abhorrence of Popery, so friendly to the Anglican communion. But no sooner did the real character of the crisis reveal itself than the principal organ of the Wesleyan Methodists declared sorrowfully but plainly that the Irish Establishment had become a danger to Protestantism. The Free Church of Scotland—which, like the Wesleyan body, has no objection to the union of Church and State—appears to be taking the same ground. The Protestantism of the country has already made its voice heard, and it demands nothing less than the disestablishment and disendowment of the Irish Church. The question at the hustings, as Sir Edward Dering said at Canterbury, will soon be, "Are you in favour of Mr. Disraeli's scheme for raising the Roman Catholic Establishment in Ireland and perpetuating Maynooth at the expense of the British taxpayer? or do you agree with Mr. Gladstone, that in Ireland every creed and every religion should stand or fall by its own merits?" And the answer of a Protestant people is certain.

The *Pall Mall* says:

"The agitation now fairly begun over the Irish Church seems likely to be fully as profitable to surgeons as to political philosophers. There have already been many scattered fights in the country, and at Wolverhampton the citizens lent additional force to the discussion by using life preservers and truncheons. At Dover, and again at Deptford, the convincing argument of a blow was employed with great effect. The determination to settle a controversy relating to Ireland in traditional Irish fashion must be a great encouragement to Mr. Disraeli. He has not, after all, raised the cry of 'No Popery' without stirring up discord, and the more his supporters or opponents break each other's heads, the better satisfied will he be with the working of his spell. We hope, however, that Lord Russell will not venture to any more public meetings, no matter who may offer to take care of him. As things are now going, he might be kidnapped. Knowing with whom he has to do, it is probable that Mr. Gladstone does not go out after dark oftener than he can help. Mr. Disraeli's myrmidons are evidently on the alert, and all persons in secret alliance with the Pope of Rome will do well to avoid showing themselves in the public streets."

Referring to the article in the *British Quarterly* on the causes of irritation on the part of Dissenters, whom Anglicans always assume to be "inaccurate, vulgar, and presumptuous," and whose ministers in country districts are subject to a kind of social ostracism, the same paper asks:

"Could not the presiding spirits of Sion College and the Tabernacle settle all this over a friendly dinner? With the Bishop of Oxford as chairman, supported by Mr. Spurgeon at the other end of the table, some new code of social observances might be constructed, and Nonconformists in country towns relieved from their present disabilities."

Mr. Disraeli seems not to be giving satisfaction to either of the two great Church parties. The *Church Times* says:

"That he is prepared to go all lengths to secure the support of the ultra-Protestant faction, is shown by the bestowal of the Worcester canonry—his first exercise of ecclesiastical patronage—upon a person like Dr. Wynter, a violent Puritan, and the malignant persecutor of Dr. Pusey. It is the very worst appointment with which the Church has been afflicted since the elevation of a platform Protestant to the See of Cork, and it binds the Premier to a line of Church policy which none can know better than himself to be intellectually contemptible."

Perhaps, however, the Premier may set himself right with the High Church party, by appointing one of their number to the see of Hereford, which the death of Dr. Hampden leaves at his disposal.

The *Saturday Review*, animadverting on the Sion College address, says:

"There is 'an extreme faction' among the Broad Church party, of whom Dean Stanley has lately made himself the Coryphæus, whose views of the relative importance of the spiritual and secular attributes of religious establishments might be not unfairly summed up, if we may venture so to paraphrase it, in the following version of Pope's famous couplet:—

"For forms and creeds let graceless zealots prate;
He can't go wrong whose Church is with the State."

On the same subject, the *John Bull* observes:

It is a manifesto of the views of the Erastianising party, now basking in the sunshine of Court favour. These views have at least the merit of simplicity, and that notwithstanding the principles of the paper in which they are embodied are strangely blended of ultra-Liberalism and of ultra-Conservatism. Dean Stanley tells us that a Church is best with as little definite Christianity as may be. He is very liberal in dispensing with revealed truths. His polar stars—for he scorns the unity of aim of those who are striving at one goal—are Galileo, who cared for no such trifling matters as whether Christ were indeed the Messiah or no, and Erastus, whose idea of the Church rose no higher than that of a moral police force. But if Liberal in sweeping away the truths which he holds so lightly—if, indeed, he holds them at all—he is the most ultra-Conservative of Tories as to the goods which he happens to possess. Amidst the derisive laughter of his auditors, he urged, with an earnestness which was sadly lacking from other parts of his paper, that Deaneries should be preserved, and that all would go well providing only the Bishops held firm possession of their seats in the House of Lords. As to spirituality, as to nobility of thought, or of charity towards those who differ from the writer, we detect scarce a trace in the paper, as not a trace was to be marked when he delivered it. When it was read, the contrast between the cold, worldly, pecuniary tone of the Dean's paper, and the at least devout and religious criticism of Mr. Miall, was painfully felt by many of the Dean's hearers."

The *Record*, which has often sympathised with Mr. Spurgeon, and whose Evangelical friends, many of them, contributed towards the building of his Tabernacle, laments over its desecration by the meeting which was held in it to support Mr. Gladstone's resolutions. It thus utters its feelings:

"It has been painful enough to see his Tabernacle profaned for the purpose of 'hinder[ing] the truth' by attacks on our Evangelical clergy, but it is now to be lent as a place of political agitation, where he may revile at pleasure the compact ratified by two Parliaments at the Union of 1801. Thus he may stir up the passions of the multitude, but it will be against one of the bulwarks of Protestantism in a country where Popery is more rampant than in any other country in Europe, Spain itself hardly excepted. We think that Mr. Spurgeon, in his fall, descends to a lower depth than the ex-Premier, inasmuch as an Evangelist of Christ's everlasting Gospel is bound to discharge his hallowed mission under higher sanctions than the man of mere worldly ambition, whose aim it appears to be to court popularity at any cost of official dignity or personal consistency."

In a very able and interesting lecture, delivered last week, in the Hyde Mechanics' Institution, by the Rev. H. E. Dowson, in which he spoke in favour of the Prussian system of compulsory education, he showed the worthlessness of what passes for religious instruction in elementary schools, and among other samples of its results gave the following:

"As to Bible reading, Mr. Foster tells us, 'I met with very few day schools indeed in which it seemed that the words read or repeated, even with apparent ease, conveyed any idea to the mind of the pupil. For instance, a smart little boy read the first verse of the 9th of Matthew: 'And he entered into a ship, and passed over, and came into his own city.' I asked, 'What did he enter into?' 'Don't know, thank you, sir,' replied the boy politely. 'Read it again; now what did he come into?' 'Don't know, thank you, sir.' Of the unintelligible gibberish which is often read, he gives the following instance:—I remember hearing the head girl in the first class read Luke iv. 14, thus: 'And there went a flame of him through all the religion round about,' with perfect self-satisfaction, and in utter unconsciousness of the absurd blunders she was perpetrating. As to catechetical teaching the following answers to questions in the catechism were written on their slates by children of average intelligence:—Q. 'What is your duty towards God?' A. 'My dooty toads God is to bleed in him, to fering, and to loaf withold your arts, withold my mine, withold my sold, and with my sernth, to whirehip and to give thanks, to onner his old name and his world, and to save him truly all the days of my life's end.'—Q. 'What did your godfathers and godmothers then for you?'—A. 'They did promis and vowl three things in my name, first, that I should pernounce of devel and all his walks, pumps and valities of this wicked wold, and all the sinful larsts of the flesh, &c.'—Q. 'What is thy duty towards thy neighbour?'—A. 'My dooty tords my nabers to love him as thyself, and to do to all men as I wed thou shall do and to me, to love, onner, and suke my farther and mother, to onner and to bay to Queen, and all that are pet in a forty under her, to smit myself to all my gonness, teaches, and sportal pastures, and marsters, to oughen myself lerdly and every to all my betters, &c.' And Mr. Hopps tells us that the following passed between an examiner, who was thinking of geography, and a little boy, who was thinking of divinity.—Q. 'Where were you born?'—A. 'Please, sir, in sin.'"

The *Rock*, the *Record's* shadow, animadverting on Rationalism, says:

"Since Christianity was established, the Church has verily seen no sadder spectacle than that of a mitred infidel, and (*heu nefas*) a consecrated band of supplanted sceptics, abusing the Word of God, which they have sworn to believe and to teach, as a 'series of manifest, absolute, palpable self-contradictory inconsistencies.' (See Dr. Colenso on the Pentateuch.)"

In a charge delivered last week, Archdeacon Denison thus described the present aspect of public opinion in regard to religion:

"First, there is the growing tendency to regard religion as a thing to be settled by every man for himself, according to his own private judgment. It is not a little alarming to see to what extent this tendency has made its way within the Church itself. Outside the Church it takes its course without check or stay. Next there is the disposition to throw to the winds as so much waste paper solemn contracts, engagements, and obligations, directly or indirectly connected with religion, however they may have been ratified by law and pledges of national faith, so soon as they are taken to obstruct the course of political or social expedience, or to interfere with that worship of material prosperity which divides with the pride of intellect the idolatry of our time. There is another feature hardly less evil. Indeed, as it savours of hypocrisy, it may probably be the worst of all. I mean the practice of giving fine names to wrong deeds, so that the people at large are not only made parties directly or indirectly to what is wrong, but are deluded all the time into thinking that it is right. Lastly, there is the spirit of compromise of Divine trusts. It has been imported into religion from politics, and the child, as is commonly the case with vicious parentage, is worse than the parent."

On the question of "Established Church," or "no Established Church," the Archdeacon says:—

"It is henceforth to be decided solely by an appeal to numbers. Up to the year of our Lord 1868—and, as Mr. Gladstone held earlier in his erratic life—the truth of the Reformed Church, and not the number of its members, has been the rule. Mr. Gladstone has now cut up by the roots his own religious position. He has cut it up by the roots, not for Ireland only, but for England too; and the wildest ultra-Protestantism, which claims for every man not only the right to make his own religion, but to have it accounted as of equal value in the eyes of the State with the Catholic faith, goes in effect no farther than he has done. The result of his act is to throw all the weight of the State into the scale either of the Roman Catholic Church or of the infidel as against the Church of England. The history of man furnishes no sadder example of the power of a great intellect to lead astray than the public career of Mr. Gladstone."

Writing to the *Star* in defence of Mr. Mill's argument on the subject of capital punishment, Mr. F. W. Newman says:

"You complain that Mr. Mill leaves out of view 'the religious element of the question.' You think that the public will shrink most of all 'from putting to sudden death the criminals of whose salvation it is most difficult to entertain a doubt.' I submit that this can have no other meaning than that the public believes itself wiser, tenderer, and more discriminating than the Supreme Judge. The public wishes to save the man's soul, but thinks that God will be very hard upon him; will make no such allowances for his guilt as man makes, and will inflict upon him a punishment (if he be executed) far beyond what we think he deserves. I solemnly protest from the bottom of my heart against dignifying with the name of religion such irreligious superstition, or giving it weight in legislation. You wish for separation of Church and State; so does Mr. Gilpin. What right have you, then, in wishing what probably Mr. Mill, with me, think vile superstition, to be made a basis of public law? You further say that Mr. Mill would consign great criminals to 'extinction'; but I do not find in his speech anything to indicate his opinion for or against future existence. Is this consistent with your profession of being 'the last to raise any theological odium'? To me it seems clear that belief in a future existence is only one more reason in favour of capital punishment in certain cases. A man who cannot have a new career in this world, who can only become more depraved under long, hopeless punishment, which crushes out his moral existence, has in a future world an entirely new career, and, under an All-merciful God, whose punishments can only be for the benefit of the criminal, he will have a prospect of moral improvement after it has become impossible in this world. Any other belief in a future state is as impious as it is irrational."

AN IMPOSTOR.—One of our friends requests us to caution our readers against an impostor, who is going among our ministers, with a wonderful story of his having been in the army, and of his being known to the Revs. R. B. Drummond and J. Pantom Han.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—II.

SUBJECT: "The belief of the Hebrews that God will one day punish the wicked upon earth, and will put away oppression and violence."

Read Habakkuk chap. i.—ii., 4, pointing out that it is in the shape of a dialogue between Jehovah and the prophet. The prophet cries out for help against the iniquity around him; and Jehovah answers that he will raise up an enemy, the Chaldeans, to scourge the land. Again, the prophet complains of the undisturbed prosperity of the wicked; and Jehovah declares that at the appointed time he will surely come.

Read also Psalm x., as the same subject put into a different form of poetry. The Psalmist bewails that Jehovah hides himself in these times of trouble. He describes the pride and the evil course of the wicked. But at the 14th verse he breaks out into a different strain, and exclaims, "Thou hast seen it. Thou beholdest mischief and spite to requite it with thy hand; the poor committeth himself to thee."

REVIEWS.

A Sermon Preached at Stoke Newington Green Free Christian Church. By the late Rev. W. S. Barringer.

ALTHOUGH we were personally unacquainted with Mr. Barringer, who was formerly a minister among the Baptists, and joined our denomination two or three years ago, it was with sincere regret that we heard of his sudden removal, leaving a family to be provided for by the kindness of sympathising friends; and that regret has been renewed by the perusal of this sermon, delivered by him only two days before his death, and, out of regard to his memory, now printed by an old and respected member of his congregation. Though it was preached extempore, it is clear in thought and forcible in expression, and shows that, had his life been spared, he was one well fitted to have rendered good service to the cause which, from conscientious conviction, he had been led to embrace. In this discourse, from the words, "*Am I my brother's keeper?*" he points out, in an interesting manner, how we are all made dependent on each other and mutually influence each other, and how much there is, in consequence, for each one of us to do, and which we ought to do. As he says:

"Right is not mere absence of wrong. You, and I, and others, never perhaps injured anybody. But to do right is to *act*. It is a doing something to remove evil, and alleviate suffering,—something to remedy crime; to feel, to think, to *do* only what is right. This must be the work of all who are in the service of God. By this must we test our religion."

As we have intimated, he leaves a widow and several children to our care, and we trust that many who have not yet shown their sympathy with them in their sad loss will be induced to do so at once, and help to relieve them from anxiety as to their means of future support.

The Edinburgh Review. April, 1868.

AN article on the *Monks of the West*, while admiring the interesting and picturesque writings of M. de Montalembert, characterises his point of view, in doubtful and disputed questions, as being from the orthodox Roman Catholic side. The legendary history of Columba is abstracted at considerable length, while issue is taken with M. de Montalembert's exaggerated dependence upon the authenticity of the account. It has been differently treated by Mr. Burton in his "*History of Scotland*," and his negative results, though they would be unacceptable to M. de Montalembert, are more trustworthy. The article concludes with the opinion, that the self-sacrifice which monarchism requires, though perhaps attended with beneficial results in earlier ages, is not genuine sacrifice. "Too often the recluse abandons duties of family life to indulge in pious contemplation. 'The highest forms of self-surrender are those of which the world knows nothing, and whose beauty is derived, not from the halo of sacerdotal sentiment, but from the quiet discharge of unromantic, and it may be, irksome duties.'"

The Quarterly Review. April, 1868.

AN article on the *Irish Church* questions whether the Protestant Establishment is to any extent the cause of Fenianism, and points out that the Roman Catholic Church is rapidly accumulating property by charitable bequests, while its clergy are probably better paid than those of the Establishment. Even if the voluntary system were likely to be equally

successful with Protestants, it is uncertain whether we have the right to disturb the settlement of property made at the Reformation, with its subsequent Protestant additions. If the Irish Church is dis-endowed, can the English one maintain its ground? or what could be rightly done with the confiscated funds? and would not religious bitterness be increased? The article dwells on those well-worn arguments of danger to the English Church; injustice to the Irish Church, and the superior advantages of *levelling upwards*, by endowing all the sects in Ireland. It concludes with an attack on Mr. Gladstone's policy: "The plain truth is that Mr. Gladstone is willing to destroy the Irish Church in order to unite the disorganised and broken ranks of his party." And appeals to Englishmen not to legislate in a panic for the benefit of party and the detriment of the Church.

An article on *University Reform* dwells on the advantages of the existing systems, and asks, "Would it not be well to apply Lord Melbourne's advice to this case at least, and 'let it alone?'"

THE AIM AND OBJECT OF THE SUNDAY SCHOOL.

[A paper read at the annual meeting of the North Midland Unitarian Sunday-school Association, held at the Friar Gate Chapel, Derby, April 14th, 1868, by the Rev. FRANCIS BISHOP, Chesterfield.]

WHAT is the end—what the object of the Sunday school? This is a question which it is incumbent upon us, as teachers, to settle in our minds. It is important that no confused thoughts, no random impulses should distract and weaken us in our labours. In any project, it is essential to success that the end sought should be distinctly apprehended and constantly kept in view. If there be vagueness and uncertainty as to our purpose, there will be feebleness and fickleness, inconsistency and indecision in our endeavours. Without distinctness of aim there can be no efficiency of action. It becomes, therefore, a matter of primary importance to us, as Sunday school teachers, to decide what is the great and distinctive object of the Sunday school, that we may bend all our plans, energies, and efforts to its accomplishment.

One of the very first facts that presses itself upon us in this connection is, that the Sunday school is an institution directly and closely connected with the Christian Church, that it is held on the Christian's day of rest, and is almost invariably attached to the Christian's place of worship. A church or chapel is considered incomplete till some provision is made for the Sunday school. If, through poverty or other causes, it is found impossible to build a separate room specially for the school, it is commonly arranged to conduct it in the place of worship itself, and to assemble the classes in the aisles and pews. In all this it seems to be clearly implied that the purpose of the school is kindred to that of the church, that it aims to do specially for the young, what in our church services, we aim to do for young and old alike,—namely, to enforce upon them the claims of religion, to lead them to enlist themselves under the banners of Christ, and give their hearts unto God. As our churches are not colleges, or atheneums, or mechanics' institutions, so our Sunday schools are not day schools, and never were intended to do the work or come in the place of our National or our British schools, our public or our private academies. Their object is not varied and miscellaneous, extending over the whole range of general education, and aiming to do all sorts of good, but it is a simple, specific, and definite object,—namely, to bring the young to Christ, and as "nurseries of the Christian Church," as they are often called, to train them up as his true and faithful disciples.

The Bishop of Oxford, in his very interesting and valuable paper in "*Good Words*" of this month, concisely and correctly defines the object of the Sunday school to be—"to teach religious truth and to form religious character." But we should be careful to come to our work in no narrow sectarian spirit, and so to enlarge our conceptions of religion as to take in many subjects not directly and expressly taught in the records of Christianity. The Bible, I conceive, should be a leading class-book in every Sunday school for the classes that are old enough and advanced enough to use it intelligently. With such classes the Scripture lesson should form a part of the course of instruction every Sunday. "The great work of the Sunday school teacher," says Dr. Channing, "is to teach Christ." . . . "The gospels, the gospels should be the text-book of the Sunday school. They are more adapted to the child than any other part of Scripture. They are full of life, reality, beauty, power, and in skilful hands are fitted above all writing to awaken spiritual life in old and young." The spirit of these emphatic declarations, I think, we should ever bear in mind; but literally and with a feeling of superstition to confine ourselves to the use of the Gospels, to the exclusion of all other writings, would be to defeat our object and to contravene the animating principle of the expressions I have cited. It would crush the very life out of our teaching.

My own practice—and I make no apology for speaking of this, as the value of these meetings must largely depend on our honestly and frankly comparing notes with each other for the common good—my own practice with a large class of boys is to give a Scripture lesson at least once, generally twice (one in the morning and one in the afternoon) every Sunday. This plan I have pursued for more than thirty years. How wearisome! some may be ready to exclaim. But no; I find the subjects ever new and fresh myself, and I have good reason to believe that the scholars also feel them to be deeply interesting. But to secure this end, it is necessary to adopt some system and to make preparation. For my own part, I feel it to be a duty to prepare for the Sunday school class, just as I feel it to be a duty to prepare for the pulpit. A larger preparation may be needful in the one case than in the other, but in both it is alike necessary if we would keep up our own interest in our work, and effect the amount of good within our reach. Generally, though not invariably, I take some Scripture book, in regular order, chapter by chapter. The same plan I find it best to pursue with all the class books I use. Thus, as a rule, I know what lessons I am to give before going to the school. I very much fear that if I left the choice to the period of meeting, much time would be lost in making the selection, and that when made, the exercise thus left to hap-hazard would often be mere drudgery to myself, which I should be anxious to get over at the earliest possible moment, and that to my scholars it would be, as a consequence of my own state of feeling, flat, tedious, and dull.

Concurrently with the Scriptures, during nearly the whole of last year, I used with much interest and pleasure Robertson's "*Life and Ministry of Paul*," and a general reading book compiled by the same able and faithful minister, both published by our London Association. The former of the above books opened up a wide field for illustrations—geographical, historical, and bearing on the customs and manners of the East, their contrasts and their analogies with the customs of modern times and in our own country. It also led us to read through the Epistle to the Galatians, and make frequent references to other parts of the Epistles and to the Book of Acts. Though we used this book of Mr. Robertson's twice every Sunday for about half an hour each time, it lasted us nearly a year, and so interesting was it that I feel assured the class shared in the sorrow which I felt myself when we had to put it by.

I am using now Mr. Higginson's admirable Catechism without questions, on natural and revealed religion. I had some fear that the abstruse and difficult topics dealt with in the early part of this book might be dry and tedious to boys, young and but little educated, and therefore used it at first only on Sunday mornings, and then for a very short period. But I soon saw that the springs of moral interest were reached and opened up in their minds, and a few Sundays ago I was gratified to find a wish expressed by one of the youngest of the scholars that we should use the book also in the afternoon. As we cautiously advanced at first in what to most of the lads was an unknown land, the interest of the class steadily grew, and the boys' minds, stimulated by what they fed upon, widened to a ready comprehension and a keen enjoyment of the subjects presented. And now all turn to the book with zest every time we meet. Concurrently with Mr. Higginson's book we are using Mr. Corkran's well-known "*Sunday-school Reader*," and the Bible. Last Sunday and Sunday week—the Sunday before Good Friday and Easter Sunday—the chapters we read were on the last days of Christ before his Crucifixion, on that event itself, and on the Resurrection. If time permits, I generally read something of a lighter character to the class before we separate, and lately I have found Mrs. Gatty's exquisitely beautiful "*Parables from Nature*," well adapted for this purpose. If a fear has been excited that we are about to break up without this reading, more than once I have lately received, in Derbyshire dialect, the request: "Please read us one of those *noice* parables." Time always passes very rapidly with us, and we invariably have the feeling, when the hour and quarter has elapsed, and we are summoned to join the whole school in the closing hymn and prayer, that we should like to continue our occupations longer.

Experience has taught me the importance of adapting my questions, as far as possible, to the capacity of the several boys. Some are very regular and attentive, but are comparatively deficient in mental grasp and power. To such scholars it is painful and discouraging to have frequent questions proposed to them which, notwithstanding their praiseworthy efforts, they are unable to answer. And at the same time there is some danger of cleverer boys having an unhealthy complacency, not to say a feeling of vanity, excited, by a too frequent and obvious manifestation of their intellectual superiority. It seems to me very desirable, therefore, in a moral point of view, to be watchful in this respect, and, without letting the class know your aim, to propose easier questions to boys of inferior capacity, and more difficult ones to those who are, by natural endowment or by educational training, better prepared for them.

The foregoing methods and plans apply especially to elder scholars. With younger classes it is more difficult to keep the directly religious aims of the

institution so constantly in view; but with the help of such books as the "*Flock at the Fountain*" (the edition with Mr. Robertson's illustrative reading lessons), and kindred manuals published by our Sunday-school Association, the difficulty may be got over. The very nature of the child invites us to this blessed work. We do not believe that children are wholly depraved and radically corrupt; but receiving fully the Saviour's declaration that, "Of such is the kingdom of heaven," we believe that God has made the young mind capable of knowing something of himself, and willing to respond with glad and ready interest to the voice of loving instruction addressed to its moral nature. We may begin, therefore, a course of direct religious teaching—if our own hearts be moved with religious feeling and faith—even with our youngest classes, and so far from being a dry, cold, unmeaning and unsatisfying occupation, it will be full of life, and interest, and happiness to both teachers and scholars. I recollect entering a class-room in the Bulfinch-street Sunday School, Boston, America, one Sunday afternoon, where upwards of twenty little children, varying in age, I should think, from about five to nine, were being instructed by a lady. The utmost order prevailed, and the little faces were brightly lighted up with eager interest as the teacher talked (not read) to them, with the help of a few pictures about the Life of Christ. This was the way to benefit such little ones, both as regards the matter and manner of the lesson, and also the arrangement by which it was given in a separate room.

In all the classes it is important that the teacher should draw much upon his own experience, and talk with his class simply and naturally, not only from the printed text book before him, but from the living book within him. In fact, the spirit with which a teacher enters upon his work is of far more importance than the book he uses. In the hands of a careless mechanical teacher, who puts no soul into his work, the Bible itself may become a most irreligious book; whilst in the hands of a devout, earnest, and affectionate teacher, a flower from the wayside, or an anecdote from the life of last week, may be made the medium of a most quickening and truly spiritual lesson. There are sad mistakes prevalent on this point. "I knew a boy of twelve," says Rev. Edward White, in his recently published "*Mystery of Growth*," "who, having discovered one of Field's microscopes on a Sunday afternoon, regaled himself for several hours by examining, with infinite delight, insects and flowers in the sunshine. His cousin finding him thus occupied in 'Sabbath breaking,' remonstrated with him on the impropriety of his occupation. 'Then I suppose,' was the answer, 'it is wrong to look at insects, or to see anything quite clearly on Sunday! and if so, why does your mother wear her spectacles when she is reading her Bible at church?'"

This story, for the truth of which Mr. White vouches, well brings out the mistake often made as to things sacred and secular. When we say in the words of Channing that, "the great work of the Sunday-school teacher is to teach Christ," we do not mean that he is to be constantly using that name, or that he is to teach only from the pages of Scripture. He may teach a great variety of subjects according to ability and opportunity. History, biography, travels, &c., will afford fitting topics, that in right hands may and will be made tributary to the great end. The life and teachings of Christ should be the central subject, the sun of the system, which should give light and warmth to all that is taught beside. But it is the spirit of the teacher, let me repeat, that makes the book he uses a truly religious book; it is the spirit of the teacher that makes the lesson he gives a really religious lesson. Immediately that he ceases to read and use a book with a sincere and true aim, and in the exercise of his own moral faculties, it ceases to be a religious lesson-book, at least in his hands, and to his class, even though every page may be full of the latent influence of truth and piety. Whilst in the hands of a religious teacher thoroughly in earnest every subject, even the commonest and lowliest, is naturally made promotive of religion.

Let me give an example in the words of one in whose experience the incident occurred. The teacher of a class was absent, and another stepped forward and took charge of it for the time. The boys had no books, but on looking round the pew (for the school was held in a chapel) the temporary teacher saw a small piece of wrought iron, which he took up, and something like the following conversation occurred:—"How came this here?" "H. T. left it here; he sits in this pew." "What is it?" "A piece of iron." "Where does iron come from?" "Out of the earth." "Does it come out of the earth in this form, and looking as this does?" "Oh, no; it is mixed with earth." "What is it called when it is dug out of the earth?" "Ore." "Is iron of any use?" "Oh yes." "How did people ever get on without it?" "I don't know; I don't see how they ever could do without it." "It seems to you absolutely necessary then, does it?" "Yes." "Look round this chapel; how much of the usefulness of iron can you see here?" The boys named nails, screws, stove, &c. "Are these all the things made of iron of which you can think?" "Oh no." "Does man make iron?" "No." "Who does?" "God." "We could not do without it, you think?" "No." "What, now, may this bit of old iron teach you?" "The goodness of God." "Suppose a religious and

an irreligious man should happen to come to a mine of iron ore, would they probably have the same thoughts?" "No." "What would the irreligious man be likely to think of?" "Of how many things the iron would make; of how much money it was worth." "What would the religious man be likely to think of?" "The goodness of God." "Could man live without doing something for himself?" "No." "Suppose man did everything he could, unless something was done for him could he live? He may plough the ground and plant the seed, but can he make the seed grow?" "No." "Who helps man?" "God." "Can you move your hands, your feet? Can you talk and run?" "Yes." "Can you do these things or not as you please?" "Yes." "Will your hands, feet, tongue, &c., move of themselves?" "No." "Must you *will*, must you *think* to move them?" "Yes." "Could you live without breathing?" "No." "Do you think always before you breathe?" "No." "Must you keep breathing all the time?" "Yes." "Suppose you were obliged to think to breathe, just as you are obliged to think to move your hands, &c.?" "We couldn't do anything else." "Could you sleep?" "No." "Suppose you should, if that were possible, forget to breathe?" "We should die?" "Then, if you had to keep stopping to think to breathe, you could do nothing else, could you?" "No." "What, then, does the contrivance of your lungs, &c., so that breathing goes on regularly, without your being obliged to will or to think about it, teach?" "The goodness of God." "When you see a piece of iron, or when you consider that you keep breathing without thinking about it, what ought you to remember?" "The goodness of God." Here the regular teacher entered, and released the teacher who had temporarily supplied his place.*

Thus, if the heart of a teacher be animated by a right spirit, all his lessons will partake of a religious character. The Gospels will be his chief text-book, and the influence of the Gospels will pervade all his instructions, all his readings, and all his conversations with his scholars.

What, then, is the great need of Sunday schools? Not a large supply of expensive books. Not the presence and patronage of the wealthy and the great. Books are needful, and we are fortunate in having so good a choice among the many excellent publications of our London Sunday-school Association; and the co-operation in our schools of the highly-educated and influential is much to be desired on their own account, as well as for the sake of the schools. But the great, the indispensable need is zeal, faith, love, and above all, personal religion on the part of the teachers. These are the primary requisites of the good and successful teacher. If religion be not a reality to ourselves, the words of religious instruction will freeze upon our lips and fall like ice on those who listen to us, but if in our own experience we know its worth and blessedness when we speak of it to our scholars, we shall speak with a genuine warmth, and truth, and naturalness, and they will respond to our appeals. Do any say they are not fitted for this work? Let them then without delay seek to become qualified by entering at once the great normal school of Jesus Christ, and carrying on their preparation there. He is the best teacher who has come most completely under the influence of "the Master," and the Sunday school, beyond all other schools, must depend for its best and highest influence upon the strength and activity of the religious spirit in the hearts and lives of its teachers.

The Unitarian Herald.

FRIDAY, MAY 1, 1868.

THE APPROACHING CONFERENCE OF THE LIBERATION SOCIETY.

EVERY three years the Liberation Society holds a great National Conference of its supporters, and our readers will have seen by the advertisement which has appeared in our columns that the next of these Triennial Conferences is to be held on Tuesday and Wednesday next. We are well aware that a considerable number of our readers, ministerial and otherwise, are already thoroughly interested in this society, but there are still many who oppose it, in the vain dream that they may yet see the so-called Church of England widened into a really comprehensive national Church, while a still larger number, though holding, so far as they think upon the subject at all, substantially the views on which the Liberation Society takes its stand, have hitherto kept aloof from it through a vague feeling of there being something narrow and

bigoted in its methods of operation, or in dislike of the imputation of "political dissent." We wish, therefore, to draw attention to these meetings, in the hope that the whole subject may receive more consideration, and that more of our readers may endeavour to attend.

We Unitarians used to be the leaders in movements on behalf of religious freedom and equality, but of late years a paralysis of timid Broad Church proclivities seems to have come over many of our congregations. Accustomed in the past to find comparatively little sympathy or co-operation amongst Orthodox Dissenters, they have been half suspicious of a movement in favour of religious equality originating among Baptists and Independents who have yet to learn some of the first principles of religious liberty. They have been afraid lest the church-freedom which the Liberation Society has advocated, might turn out to be only a means of more effective sectarian discipline—a liberty for churches the more effectually to carry out the slave-owner's notion, of liberty to wallop his own niggers—the niggers in this case being all such heretics as Dr. COLenso and the Essayists and Reviewers. In fact, however, as such of our friends as have had anything to do with this society can testify—those among the orthodox bodies who approve of it, and work it, are those who do most truly understand religious liberty, and who take the broadest ground as to the constitution of Christian churches. Moreover, this society itself has been a liberal education to its orthodox members. Obligated by its constitution to make no distinction of sects, and to admit to their fullest co-operation such Unitarians as were willing to join, the distrust with which the co-operation of these was at first received in many quarters has been gradually giving way before a closer acquaintance; and we believe that wherever our ministers or our people are willing to give a helping hand, they find a cordial welcome. With one or two trifling exceptions, the catholic understanding of the society's original constitution has been faithfully observed, and it is impossible but that great good should result from such frank association as it has caused between the various sections of Nonconformity.

As to the real principle for the advancement of which the Liberation Society exists, we feel that argument for it is almost growing out of date. As Mr. GLADSTONE said on a kindred subject, "Time is on our side." The present movement against the Irish Church is opening people's eyes to what must be the ultimate basis of all ecclesiastical life. Mr. GLADSTONE and his fellow Church-of-England politicians may carefully draw their nice distinction between disestablishment in Ireland and disestablishment in England—undoubtedly the two do stand on different grounds—but the difference is one of quantity and not of principle. All, except Church-of-England politicians, must see this. Even our contemporary, the *Inquirer*, admitted a few weeks ago that the spirit of the time seemed more and more to be tending in the direction of free churches. The downfall of the Establishment in Ireland will reveal the hollowness of the principle on which the political supremacy of the Anglican Church is still maintained, and will moreover teach the significant lesson that even the difficulty of dealing with

vast ecclesiastical properties is one which it is not impossible to overcome.

The real obstacle to this movement being taken up heartily in our churches is a kind of shrinking dislike of being twitted as "political dissenters," coupled with an hereditary disposition to take our stand rather with liberal Churchmen than with fellow Nonconformists. We hope, however, that such lingering prejudices as these will not be allowed to stand in the way of the plain duty of the time. So long as the Church of England keeps its ground as a political institution, it is impossible for those who dissent from it, or who think its ascendancy to be mischievous and wrong, to be otherwise than political dissenters, if they are to use the only means by which a political institution is to be modified. The Liberation Society is not more of a political organisation than the necessities of the case require. Certainly it is not more of a political organisation than the Church itself. It is an organisation against a huge injustice which was created by the State, and is maintained by the State, not merely to the injury of our smaller churches, but to the injury of religion itself. Instead of being based upon a narrow idea, it takes its stand upon the broadest of all. The advocate of even the widest comprehension, the most sanguine dreamer about some future broadest of broad churches, only hopes for the comprehension of agood many Dissenters, and still leaves the ultimate problem untouched. The Liberation Society proposes for that ultimate problem the simplest and the only practical solution—to do away with all establishments of religion in England, as they will be shortly done away with in Ireland, and to place all churches upon an absolute equality in the State.

THE ANNUAL MEETING OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE meeting will be held this year in Little Port. land-street Chapel, London; and it affords us great pleasure to announce that our distinguished and eloquent minister of New York, America, the Rev. Dr. Bellows, has kindly agreed to the wish of the British and Foreign Unitarian Association Committee to preach the sermon on this occasion. We believe there is every prospect that this meeting will be one of hearty reunion and earnest desires for usefulness among all the members of the Association. As our readers are aware, Dr. Bellows has been, during the past twelve months, on a tour among the cities of the continent and the East, having visited Egypt and Palestine, and is now in Rome. This leads us to expect an interesting address from him at the annual meeting.

THE NEW POPISH PLOT.

THOUGH all our readers by this time, no doubt, have formed their own estimate of the Premier's last fiction, the following analysis of it by the *Pall Mall* is deserving the notice of those who have not already seen it:—

Mr. Disraeli's last appearance in the character of Titus Oates, minus the perjury, is the oddest of all the surprising transformation scenes for which we have had to thank him of late years. When towards the close of the great Irish debate he first informed the world of his appalling discovery, it was natural to attribute something to the lateness of the hour and the excitement of the occasion. Even a Prime Minister may begin to see visions and dream dreams toward the small hours, after about five nights of incessant badgering. The worst of such utterances is that when cool reflection has come, the dignity of a Prime Minister's position cuts him off from that resource to which common mortals could so readily and gracefully betake themselves. If a military gentleman were to wait upon you, on the morning after the Derby, with a request for an explanation of the strange imputations which you had cast upon your most intimate friend of being a sanguinary Fenian, not to say an unprincipled head-centre with a general tendency towards felonious practices,

* See "A Pastor's Familiar Lectures," Boston: James Munroe and Co., p. 56.

you would probably find no difficulty in getting credit for the assertion that the language complained of was made use of in a fit of temporary excitement, and was not intended to convey any serious imputation on your friend's loyalty and general respectability. Such explanations, however, are not open to a Prime Minister when waited upon by a jealous constituent. Though it is human to err, so great a man must not admit that in the heat of debate he has talked nonsense. Vivian Grey at home must allow of no appeal from Vivian Grey in the House, but must justify in cold blood the language which he used after his exciting rounds with Mr. Lowe, Lord Cranborne, and other distinguished antagonists. It is amusing to see how he sets about it. His catechist is the Rev. Arthur Baker, rector of Addington, Bucks, who asks for an "explanation of" Mr. Disraeli's "alleged assertion that the High Church Ritualists had been long in secret combination, and were now in open confederacy with Irish Romanists for the destruction of the union between Church and State." With a fine sense of the proprieties of the occasion, Mr. Disraeli dates his reply "Hugghenden Manor, Maundy Thursday, 1868." The "Maundy Thursday" is an inestimable bit of local colour. Nothing could suit more admirably with the penitential tone or with the general subject of the letter. It calls up a lively image of the manner in which the Premier employs the sacred season of Lent. Let us go on, however, to the body of the letter. He admits Mr. Baker's right to question him, and he proceeds to answer, "You are under a misapprehension if you suppose that I intended to cast any slur upon the High Church party. I believe there is no body of men in this country to whom we have been more indebted, from the days of Queen Anne to the days of Queen Victoria, for the maintenance of the orthodox faith, the rights of the crown, and the liberties of the people." So far all is not only well, but natural. It would indeed be inconceivable that Mr. Disraeli should, have meant to turn his back upon the very strength of his own party. How could he ever be supposed to have meant to be disrespectful to the whole of the noble army of bishops, deans, canons, rectors, vicars, and curates, who are his warmest, his most natural allies, on account both of the consistency of his conservatism, and of the unsuspected orthodoxy with which he has always clung to the true old Church of England "orthodox faith," to use his own expression, to the confusion of all creed fanciers, epigrammists, Young Englanders, and other unstable persons? So far Mr. Baker's correspondent was of course on velvet. At this point, however, a different set of thoughts presented themselves. The High Church party were indeed respectable, but how about the Low Church party? Was there not a blessing for the younger brother as well as the elder, for the Recordite who was in the first transports of admiration over his newly discovered Protestant champion as well as for the High Churchman who had known and loved him from his youth up? Of course there was. "In saying this I have no wish to intimate that the obligations of the country to the other great party in the Church are not equally significant." The *Record* has its embrace as well as the *Guardian*. Without being tired of Leah with whom he has lived so long, the great Caucasian can appreciate the charms of Rachel. There is, however, a third party which has to some extent been left out in the cold. As Leah and Rachel had each her handmaid, so the composite Broad Church has been recruited in not very unequal proportions from the High and the Low. Equal recognition it cannot of course expect, as it is not, amongst the clergy at least, a great party; but still, Zilpah and Bilhah get a sort of wink of recognition. "I have never looked upon the existence of parties in our Church as a calamity. I look upon them as a necessity, and a beneficent necessity. They are the natural and inevitable consequences of the mild and liberal principles of our ecclesiastical polity, and of the varying and opposite elements of the human mind and character." The Liberal party is not expressly named or even directly indicated, but a principle is laid down large enough to comprehend, not only it, but every other party large enough to be noticeable.

If, then, no offence to anybody, that is to anybody who counts, was intended, the question naturally occurs, To whom, then, was Mr. Disraeli's language meant to apply? "When I spoke I referred to an extreme faction in the Church of very modern date, and that does not conceal its ambition to destroy the connection between Church and State, and which I have reason to believe has been for some time in secret combination, and is now in open confederacy, with the Irish Romanists for the purpose." Mr. Disraeli was obliged, unless he would condescend to eat his words, to find some sort of meaning for them, and he accordingly restricts his allusion to the very narrowest limits. He refers all to those extreme High Churchmen who go (unless we are mistaken) with Mr. Liddon to the extent of thinking that the connection between Church and State is irreconcilable with the spiritual character of the Church, and who would accordingly wish to see the Church disestablished; but what evidence there is that the party in question are "in open confederacy with the Irish Romanists" in any other sense than that in which we are all in open confederacy with those with whom we happen to agree upon particular points,

though we may differ widely upon others, Mr. Disraeli carefully avoids explaining. He clearly, however, asserts its existence, for he artfully observes that "the Liberation Society, with its shallow and short-sighted fanaticism, is a mere instrument in the hand of this confederacy." The Liberation Society, of course, is far too vulgar and contemptible to be flattered, nor is there much chance that flattery would be of use with it. It is therefore trampled upon without mercy. It "will probably be the first victim of the spiritual despotism the Liberation Society is now blindly working to establish." Mr. Miall was much astonished, the other day by Dean Stanley. He will learn with even more astonishment that as soon as the Church of England has ceased to exist as an establishment he will be burnt in Smithfield by Dr. Manning and Dr. Pusey, according to the practice which, as we all know, is commonly pursued on similar occasions in New York and Boston. How else the Liberation Society can be made a victim to a spiritual despotism we cannot imagine. However, this may be, Mr. Disraeli backs his opinions like a man. He sees how, where, and why ruin and destruction unutterable lie on the fatal path in which we are travelling, and he is the man for the crisis. "As I hold that the dissolution of the union between Church and State will cause permanently a greater revolution in this country than foreign conquest, I shall use my utmost energies to defeat their fatal machinations." See what it is to have secret intelligence, and to sit at the centre of things. The only machinations of which the world at large is aware, are ordinary party combinations, which bring together upon particular subjects persons who differ upon others. The only things to which they seem likely to be fatal are Mr. Disraeli's Government and the Irish Established Church, but Mr. Disraeli himself knows better. No man can play better the part of Buckingham in "Richard III." when he and Gloster enter "in rotten armour, marvellous ill-favoured," on the walls of the Tower:

"Tut, I can counterfeit the deep tragedian;
Speak and look back, and pry on every side;
Tremble and start at wagging of a straw,
Intending deep suspicion."

John Harland, Esq., F.S.A., of Manchester.

MR. HARLAND, the announcement of whose death appears in another column, was widely known both as one of the oldest members of the press and as an antiquary of wide and varied research. Born in Hull 62 years ago, he learned the trade of a printer. Even in his apprenticeship, however, he gave all his energies to self-improvement, and, teaching himself shorthand, rose from printing to reporting. With indomitable industry, he made himself the most expert shorthand writer in the kingdom. There was no great field for the exercise of such a talent in Hull, but a curious incident brought him into wider notice. A member of the Bowalley Lane Unitarian congregation, he was in the habit, whenever a strange minister preached, of taking down his sermon, and presenting him with a copy of it fairly written out. On one occasion, in 1830, when Dr. Beard had given a special address, Mr. Harland called on him the next day with his speech thus reported verbatim, and Dr. Beard was so struck with the perfect accuracy of it that he mentioned the circumstance to the late Mr. John Edward Taylor, who was then conducting the *Manchester Guardian* with that energy and ability which placed it at the head of the provincial press. The consequence was that Mr. Harland removed to Manchester, where for thirty years he continued the connection thus pleasantly begun.

"With the rapidity," says the *Guardian*, "with which this manufacturing capital of the north advanced during the second quarter of this century, the demands upon the local newspaper press were increased. Mr. Harland responded to those demands, and created, for the first time, an appetite for newspaper reading of local matters, which he was also the first to supply. As the *Manchester Guardian* increased the frequency of its publications, from weekly to bi-weekly in 1836, and to daily in 1855, Mr. Harland surrounded himself by able men, some of whom have since become eminent in their profession in still wider spheres. He directed their labours with a rare skill, while he communicated to them some of his own untiring energy and high sense of duty. His love of verbal accuracy amounted almost to a passion. This, and the severe discipline which he considered necessary for the efficient performance of the duties of his department, created an admiration for Mr. Harland's character, in the minds of some who benefited by his business counsels, which deepened into affection; while upon those less soldierly in disposition it produced the impression, still met with among the traditions of the profession, of an austere and iron rule."

But, even while thus busied with his own professional work, he made time for the culture of literary tastes in other and higher directions. Possessing a keen sense of humour, endowed with

considerable poetical powers, a good Latinist, and a loving student of early English history, he speedily made himself a reputation among local literary men, and, as his pursuits took more decidedly the direction of archaeology, he became far more widely known as an antiquarian. He was elected a fellow of the Society of Antiquaries, and has been one of the most prominent members of the Chetham Society, for which he edited no less than 14 curious volumes, mostly relating to Manchester and Lancashire in olden times. For skill in deciphering old manuscripts and supplying the clue to the understanding of brief fragmentary records, to which, no doubt, his thorough habituation to shorthand contributed, he was probably without an equal. Yet all this was done not only with very scanty leisure, but in face of bodily infirmity, his health having been greatly affected for many years past by a disease of the knee-bone, which compelled the use of crutches, and obliged him a few years ago to retire from the *Manchester Guardian*.

His greatest work was his last. "Baines's Lancashire" had been long out of print, and an enterprising publisher resolved to bring out a fresh edition of it, which should at once correct the many errors of the older edition, prune it of matter now obsolete, and carry on its histories to the present time. Mr. Harland's reputation pointed him out as the man fittest to undertake such a work, and it was accordingly placed in his hands. A less conscientious man would have contented himself with some slight modification of the rich materials afforded by the original work, but with Mr. Harland nothing would suffice but the most careful examination, verification of authorities, and revision almost amounting to the re-writing of the whole. As if Baines was not enough, he took up, for intervals of light labour, the editing of a new edition of "Gregson's Fragments;" and it is to be feared that the intense application which these two works involved, contributed to the illness which has carried him off just as his task was approaching completion.

A sincere and earnest Unitarian, Mr. Harland was one of the founders of the chapel in New Bridge-street, and having a few years ago returned to the same neighbourhood, after living for a number of years in distant parts of the suburbs, he again joined the congregation, feeling a very deep interest and sympathy in the experiment of its conversion into an "open church." One of the last questions he asked during his illness was, whether there was any way in which he could serve the church before he passed away, and among the many hundreds of people, including the best intellect of the neighbourhood, that gathered at the Rusholme Cemetery on Tuesday last to pay honour to his memory, were not a few of his sorrowing fellow-worshippers.

FIRESIDE READINGS.

THE STREET SINGERS.

A THREADBARE workman, with a wife and row
Of shivering children, singing in the street—
Discord that sadly fills the heart, although
The thing may be a cheat.

Better be cheated, and let no doubt start
About the man's mock-miserable condition;
Better believe his plaint than have your heart
Contracted by suspicion.

Give him your penny, and believe him true;
The ways of Providence are wisely dim;
Your alms may purchase the reward for you,
The punishment for him.

'Tis well to keep your charity awake,
To run a thousand risks of being cozen'd,
And hold your heart still open for the sake
Of one among the thousand.

R. L.

THE WINDOW THAT MADE FACES UGLY.

PART II.

"My darling," said the mother to the sick child,
"this doctrine of the Trinity is not a subject for
you to think about now, you must wait until you
are older before you can understand it."

"But, mother, I cannot help thinking about it,
for if it is true, I shall never like to think about
God any more."

"Hush, my child, you must not speak like this."

"Yes, but it is quite true, mother, what nurse
has told me makes God seem all confused, just as
the bull's eye in the window, you know, made you
or father look confused when I looked at you
through it; and it makes me so weary to look at
Him, you know—I mean to think about Him. I
look and look and look and can make nothing out."

Oh, it is just like looking through the knotted glass which made me so tired."

"Turn away your mind for a time, and try to forget all about it."

"Oh, mother," cried Harry rather impatiently, "I have told you I can't. I must make it out. Why, you know nurse went on to read to me that every one who did not believe that doctrine about the Trinity, without doubt he should perish everlastingly. Now, if that is true, I ought to think about it. And oh, mother, I am afraid I don't believe it; for, try as I wish, I cannot believe it—I cannot make three into one, and one into three."

"My darling, listen then to me: I do not believe the doctrine which nurse has put into your mind."

"But, mother, does not the Bible say it is true?"

"I do not think it does. In the passage which nurse read to you, Jesus, I think, meant to say: Go and teach all nations, baptising them, and telling them that God is a loving Father, telling them that He sent Jesus, and made him His beloved son, to show men that they might all be sons of God, telling them that God was with them all—a holy spirit, seeking to guide them into all goodness."

"But are there not other passages, mother, which people think teach this doctrine?"

"There is one, the last verse in the 2nd Epistle of Paul to the Corinthians.—'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all.' I think the Apostle meant here to wish that the influence of Jesus Christ might draw them to be like him, and that they might love God and have the guidance of His Holy Spirit. This verse, then, means nearly the same as the other."

"But is there no other verse, mother, that seems to teach the Trinity?"

"There is a verse in our common version of the New Testament in 1st John v. 7, 'And there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.' But all really learned scholars have decided that this verse was not in the New Testament at first for at least five hundred years. It is not found now in any Latin manuscripts earlier than the ninth century after Christ, nor in any Greek manuscript earlier than the 15th century."

"How did it come into the New Testament, then?"

"You know, my dear, that for more than a thousand years, copies of the New Testament, as well as of other books, had to be made in writing with pens. Well, probably at some time or other some one who had a copy of the New Testament made a note in the margin of what he thought about the heavenly witnesses. By and by, years after, a copyist was making a New Testament from this copy, and mistook what was in the margin for a part of the text, and copied it in where he thought it ought to be."

"Then, really, it ought to be struck out of the New Testament."

"I think so; but, my darling, let me bring this lesson to an end by saying that though, as I believe, the doctrine of the Trinity is not in the Scriptures, still I must say that if it were there I could not believe it, I should think the writer mistaken."

"How would you know, mother?"

"Let me ask you a question, Harry. Do you think I want you to love me?"

"O, mother, I am sure you do, and I am sure I love you," throwing his arms round her neck.

"Well, now, suppose I were obliged to go away from you for a long time, do you think if these bulls-eye-windows still remained in your room that I should come and just show myself to you through the tormenting knobs and wrinkles?"

"O, I am sure you would not tease me so."

"Do you think if you never saw me but through such knobs you would like to think about me?"

"No, I am sure I should not. I should hate the very thought of you, because it would be so wearisome to me."

"Well, Harry, the Heavenly Father, who is more tender than the tenderest mother, desires to have us love Him—love Him with all our heart and mind, and soul, and strength; and therefore, you know, would not ask us to think of Him in such a way as would make Him seem wearisome and disagreeable. That would be the way to make us hate Him rather than love Him."

"O, I think I see it now, mother. But how came people ever to think that the Heavenly Father wanted us to think of him in such a queer way?"

"Well, ages and ages ago, I suppose people's minds were not as educated as they are now. There were knobs and wrinkles of ignorance and mistake in them. People looked through these and saw God all distorted and confused, and thought he was as the window of their minds made him seem."

"Ah, I see I was right then: the knobs did come back, only they were in my own mind, but they are gone now, dear mother."

"Don't let them come again, my child. Whenever nurse or any one else gives you a view of God which makes him seem unlovely or repulsive to you, and tells you that God wishes you to have that view of Him, do not believe it. Say to yourself—'God wishes me to love Him, and therefore he cannot wish me to think of Him in such a way as will make me not love Him.'"

"I think I can remember that, mother."

"Well, now, try to go to sleep: I will sit by you

and sew." Harry turned his head to the wall, but his little brain had been so excited and troubled by the difficult thoughts which nurse had put into it, that it was a long time before he could rest. However, at last his mother heard the long-drawn breath which showed that quiet sleep had delivered him from his perplexities, and then she quietly stole from the room.

GOOD FRIDAY AT SEVILLE.

A CORRESPONDENT of the *Morning Post* gives an interesting account of the ceremonies in Seville during the Holy Week, from which we extract the following description of what was to be seen in one of the principal squares, which was crowded to its furthest corners, and the balconies of the houses in which, from bottom to top, were alive with black mantillas and fans:

Everybody is gay and smiling. A flourish of trumpets and the first notes of the stirring Spanish national air announce the arrival of the Infantes. They, like everybody else to-day, have walked aloft from their palace outside the walls, and are dressed in the deep mourning which is proper to the occasion. They are very popular, and the two daughters are very handsome, but there is no cheering on Good Friday, only a general uncovering and rising as they take their places. And now a line of gendarmes, who have been waiting at the end of the Calle de las Sierpes, advance to clear the way, followed immediately by the procession itself, all moving at a very slow pace. First come the penitents, strange-looking creatures, clad in long gowns, and tall canonical hats covering the face and shoulders, with two holes for the eyes, and each holding a candle nearly as long as themselves. They are well-to-do people all these, as you may see by their dandy varnished shoes and silk stockings, and they will think themselves well repaid for their trouble by an indulgence or a dispensation, both of which are carried to an extreme point here. Some of them are barefoot, all are silent, and, in spite of the bright colours of which their dresses are made, they look very lugubrious as they pass with a slow and solemn step at long intervals. Mixed with them are a number of Lancers, and further on an infantry regiment, all with reversed arms—a spectacle which shocks my French friend—who thinks that it is disgraceful for soldiers to be mixed up with what he calls "*Une telle mascarade*." For half an hour these penitents pass in two long lines, relieved every now and then by a group in the middle bearing a banner or a casket. And now there come priests in stiff gold copes, followed by close-shaven, mouse-headed boys swinging censers which fill the air with gray smoke. After them, in the midst of a group of gentlemen in simple dress suits, there walks a handsome young lady, attired magnificently in white and gold, blindfolded, bearing the handkerchief which shows that she represents St. Veronica, and with a blush on her cheek, which you set down to the novelty of the position, until you are told that it is nothing more nor less than paint. Then follow more penitents, and a number of children, four or five years old, dressed as angels, of red and orange with much gold lace, and wings of gauze which droop and draggle disconsolately behind them. Soon after you hear the music of a military band play a solemn air very much out of tune (not because the musicians cannot play in tune, but because they are not allowed to do so in Holy Week), and you see an enormous structure advancing slowly into the square, and towering almost to the roofs of the low houses. It is a great platform, carried by some forty or fifty men, concealed by hangings, and upon it is a representation of the descent from the cross, in wooden figures the size of life, which nod and tremble with the motion as though they would come down upon you in a heap. Two Roman soldiers, in correct costume, are mounted on ladders at the top of the cross, while at its foot kneel Mary Magdalen and the Virgin, in long velvet robes, literally covered with gold embroidery and crowned with jewelled tiaras. At its approach all the spectators rise and uncover, though you will conclude from the remarks you may understand, that there is much more admiration felt for the richness of the Virgin's robe than reverence for the subject represented. After being set down before the Infantes for a few minutes the platform is again advanced, and now comes the band, followed by a body of young men dressed as Roman soldiers, in short blue and white tunics, velvet boots and helmets, crowned with nodding plumes of an extravagant length. They have their vizors down, and carry spears and shields, walking three abreast at long intervals, but their dresses are not expensive enough to save them from some ridicule, and, as if to show that they are mere shams after all, they are followed by a compact body of modern troops in close order, after whom come the rabble, marking the end of the procession. There are five more such displays to follow this afternoon, but they are all more or less of the same character, though the subjects represented vary, the most favoured being perhaps Maria Santissima en los Misteriosos Dolores, whose robe, trailing to the ground, is more richly embroidered than any of the others. Formerly these various scenes of the Passion were represented by living people, but the

carved groups were substituted some time ago in consequence of scandals having arisen, and at present the same platforms are brought out every year, with the exception of one or two, which are only produced once every eight or ten years. These processions are organised, and all the expenses are borne by the penitents, who form several *confradías*, or brotherhoods, each distinguished by its peculiar colour of dress, and each possessing from one to three of the carved groups. They have certainly a hard time of it those penitents, for on Friday the processions began at two o'clock in the afternoon, and at ten o'clock at night I met them still winding their slow length through the streets. Indeed, the night is, perhaps, the best time to see them, for when each man has lit his huge candle, and when the thousand tapers (literally a thousand) with which, to the imminent danger of the fine dresses, the platforms are surrounded, are also lit, the effect is something very striking indeed.

EAST CHESHIRE CHRISTIAN UNION.

THE annual meeting of this missionary association was held in the Unitarian Church, Stockport, on Saturday the 18th inst.; Major COPPOCK in the chair. There were present most of the ministers given below, and also delegates from several of the mission stations and other friends. Reports were read by the secretary (Rev. A. Payne), and by Revs. R. C. Dendy and F. Revitt, missionaries. From these it appeared that eight stations are aided by the funds of the Union; those at Flowery Field, Mottram, and Stalybridge having the services of the above-named missionaries, the others depending principally upon the assistance of lay friends. The income for last year was £324. 13s. 8d., leaving a balance of £47. 5s. in the treasurer's hands. This favourable state of the funds, however, was the result of special efforts which had been made by some of the congregations, and a donation of £20 from the committee of the Provincial Assembly. Had it not been for the extraordinary aid thus obtained, the accounts would have shown a considerable deficit. To maintain present operations in an efficient state, it will be necessary that the ordinary collections should be permanently increased by one third. The office-bearers for the ensuing year were then elected, and the meeting closed with a vote of thanks to the chairman.

At the close of the business meeting a social meeting was held in the schoolroom, at which Major COPPOCK again presided. He was supported by Rev. A. Payne, Wilmslow, secretary; Rev. H. Green, M.A., Knutsford; Rev. H. E. Dowson, B.A., Gee Cross; Rev. J. Page Hopps, Dukinfield; Rev. J. Worthington, Bolton; Rev. R. C. Dendy, Flowery Field; Rev. F. Revitt, Mottram; Rev. D. Berry, Mossley; Rev. J. Black, M.A., Stockport; Mr. Samuel Greg, Macclesfield; Mr. R. Carling, Bolton, &c.

After tea the CHAIRMAN opened the proceedings with a brief address, thanking the members of the union for their visit to the town; and said that the reports read at the business meeting showed that real good was being done by this missionary enterprise. He regretted that the suggestions put forth by himself and others, that Lancashire and Cheshire should unite in forming one large missionary establishment, whereby one expense would have sufficed, had not been adopted. This was the eighth anniversary of the missionary enterprise in Cheshire in connection with Unitarianism, and he was glad so much had been done by their separate efforts. Seven congregations were mainly or entirely supported by the union.

The Rev. D. BERRY (Mossley) read a paper on "The encouragements to and defects of our Unitarian missionary operations."

After remarking that all genuine Christians must be possessed of the missionary spirit, the paper went on to notice the busy activity with which Catholics and the orthodox churches were prosecuting their missionary labours, and asked "what have Unitarian churches been doing?" Until within a few years little missionary spirit was amongst them. Now, however, believing their views to be more pure than those of any other sect, the missionary spirit was taking firmer root, and there had been established in the United Kingdom twenty-six district societies for the dissemination of their opinions. Many churches had been erected throughout the kingdom as a result of their missionary enterprise, many churches that seemed to be dying away had become full of life, and active and earnest ministers had been placed in charge of others whose zeal had almost become extinct. But there were certain defects which had rendered the fruits of their labours less satisfactory. One was that of assigning several mission stations to one missionary. The association would better perform its work by adopting—first, that in places where it was thought there was hope, a minister should be stationed, not as a missionary, where he would be able to look after his people, and by repeatedly bringing before them the desirability of ceasing as soon as possible to be dependent upon the missionary association, would be a means of adding many new and self-supporting churches. In the case of flourishing missions, the association to make an annual grant gradually diminishing each year, until the whole amount was realised by the congregation, whereby a spirit of independence would be developed. Another defect was the want of a building fund. It was a shame that some of their congregations should be compelled to worship in such miserable rooms. They knew it was impossible for a new mission to erect a suitable place, and the expenses might be greatly curtailed by the establishment of a mission building fund. Another defect in their branch missionary operations was the ab-

sonce of attention to the work of visiting and want of interest in the Sunday schools; because to know their people and to feel an interest in them they must be visited at home, and the school must not fail to be considered the nursery of the church.

After some discussion, in which Rev. Henry Green, Mr. S. Greg, and Rev. J. Page Hopps took part, Mr. R. CARLING (Bolton) introduced the question of "The formation of missionary churches and their organisation."

He said that for more than thirty years he had been accustomed to work of that description, and he had come to the conclusion that Unitarians had failed because they began at the broad instead of the narrow end. He had more faith in a man beginning with a £20 note and working himself up to a £40,000 mill, than one beginning with a mill of that amount without the character to maintain his position. He could see no reason why the Lancashire and East Cheshire Unions should not be united. He then alluded to endeavours made to establish churches at Blackburn and Wigan, but which failed for lack of zeal on the part of their promoters, and referred to the opening of the new church at Accrington, some days ago, at a cost of £1,000. He also reported favourably of Mossley and Mottram, where the Unitarians, by joining a number of secessionists from a Methodist New Connexion, who had drifted into Unitarianism, an encouraging church was formed. He then suggested visitation to the small villages near Stockport to hold converse with the inhabitants, and when the nucleus of a church was formed he had no doubt of the liberality of Unitarians for assistance. When such churches were formed the organisation would be a matter to be carried out as the materials presented themselves, adopting such plans as were best suited to the circumstances. He urged a thorough appreciation of their own principles, and advised them to make as much of their Christian life as their common business.

The Rev. J. WORTHINGTON (Bolton) next addressed the meeting. He was not in favour of a distinction between the minister and the missionary, and advocated earnest individual effort.

POOLE.

ON Monday week, the ceremony of laying the foundation stone of the New Unitarian Chapel, took place on the site of the old edifice, which is now pulled down. The stone was laid by THOMAS NAISH, Esq., of Poole, in the presence of a large number of spectators. The building will be in the Gothic style, of white brick with Bath stone dressings. The church, independently of the vestibule, will be 50 feet long by 34 feet wide. It will be open seated, and all the wood work will consist of stained deal. The church will be arranged so as to accommodate 200 worshippers. There will be no gallery, but one may be added if it is found necessary to provide accommodation for a larger number of persons. The contract price is £820, exclusively of the schools, which are included in the design. They are to be built on the western side of the church, but it is not decided whether they shall be proceeded with at the present time.

The Rev. L. LEWIS, of London, having offered prayer, Mr. J. DABY delivered an address, after which the stone was duly laid by Mr. Naish. It simply had cut on it the figures "1868." Mr. NAISH, in laying the stone, pronounced the following words:—"My Christian friends, now is laid the corner-stone of a church dedicated to the worship and service of the one true and living God, our Heavenly Father, and to the preaching of the Gospel of His Son, our Lord and Saviour Jesus Christ."

The Rev. E. KELL, M.A., then briefly described the contents of the bottle which had been deposited under the stone, stating that as they were depositing themselves by the experience of those who had gone before them, they should deposit memorials which would be valuable to those who would come after them when future generations would be in their graves, and the church now about to be erected would be demolished. After another hymn and prayer, the proceedings terminated.

At half-past five a tea meeting was held at the Temperance Hall. The chair was occupied by Mr. Darby, and addresses were delivered by Revs. E. Kell, M.A., J. Cropper, M.A., R. Yelland, and J. B. Lloyd; Messrs. Welch, Balston, W. J. Pike, and W. N. Western.

INTELLIGENCE.

BLACKLEY.—As will be seen from our obituary, the congregation here has lost one of its oldest members, by the death of the late respected Nathan Broadhurst, who died at Manchester on the 9th ult., and was interred in the burial ground of Blackley Unitarian Chapel, on Sunday, the 12th. He was the last male survivor of an old and respected family, that has been from the first connected with that chapel, the foundation stone of which was laid by one of his ancestors in the year 1676.

BURY DISTRICT SUNDAY-SCHOOL UNION.—On Sunday, April 26th, the first gathering of the Union for the present season took place at Heywood. About 150 were present. After tea the Rev. John Fox took the chair, and welcomed all who had come from the other schools, viz., Bury, Ainsworth, Heap Bridge, and Stand.—Mr. John Spencer, of Ainsworth, read the report of the visitors to the schools in union during the past six months, which showed that the schools were in good working order, and that the schools at Heywood and Heap Bridge were particularly worthy of praise. The usual Whit-Sunday gathering of scholars and teachers was arranged to take place at Bank-street, Bury, and the Rev. W. C. Squier, of Stand, requested to officiate. A picnic to Simpson Clough

was also arranged to take place on the 9th of May. Mr. Spencer then read a paper on "The true work of our Sunday schools." A discussion followed, in which Messrs. Wormald, T. Holt, and J. Reynolds (Bury), Collinson (Heywood), Wm. Freeston (Heap Bridge), and the chairman took part. The next meeting was arranged for Ainsworth, Sunday, June 14th, when Mr. Wm. Freeston, of Heap Bridge, will read a paper on "The preparation of lessons."

HULL: BOWLALEY-LANE CHAPEL.—On Sunday week, the last of a course of Sunday morning discourses was given by the Rev. J. M. Dixon, on "Religion the Poetry of our Nature."

LONDON.—A course of Sunday evening lectures, by the Rev. N. Green, on the leading doctrines of Unitarian Christianity, has just been concluded. They have been well attended, and excited a good deal of interest.

OLDHAM.—On Saturday last, the cricket club of the Sunday school held its annual tea party, when a good number were present, and agreeably entertained by amusements.

SALFORD: FORD-STREET.—On Sunday last two sermons were preached in this place in aid of the Sunday school, that in the morning by the Rev. J. Freeston, and that in the evening by the Rev. Wm. Gaskell, M.A. The collections were upwards of £6.

SHEFFIELD: UPPER CHAPEL SUNDAY SCHOOLS.—The anniversary sermons were preached on Sunday last, by the Rev. Brooke Herford, of Strangeways Unitarian Free Church, Manchester, when the collections amounted to £36 14s. 11d.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 74, Market-street, and not to the private addresses of the Editors.

INQUIRER.—We cannot take up the question you propose, believing that pantheism is not sufficiently ripe either in our own or any other body to make it desirable.

W. H.—Thanks.

WHAT SHOULD UNITARIAN MINISTERS BE ABLE TO DO?

To the Editors.—In the *Herald* of the 10th inst., you have inserted a semi-editorial, semi-official article, under a heading very similar to the above, and upon that article I ask to be permitted to make a few remarks. I wish your rule allowed this to be done anonymously, as I do not desire publicity, or see that argument gains any strength by the name of the person who uses it. The sum and substance of the article in question is, that unless a person has received a thorough university education he is unfit to be an Unitarian minister. I demur to this proposition altogether. Not because I undervalue high scholarship and solid learning, but because it is made to do duty in most extravagant fashion. If Unitarian ministers were always engaged in controversy, and that controversy mainly rested upon the verbal accuracy of our translation of the Bible, then a more than usual knowledge of Hebrew and Greek, ecclesiastical and doctrinal history, might be essential; but it is not so. Between the plenary inspiration of the orthodox and the inspiration of spirit and purpose as set forth by Unitarians, there is a gulf so deep that no translation, new or old, can bridge it over. To lay down such elaborate conditions of ministerial labour is to have many of our pulpits unoccupied as heretofore, and to discourage men who have acquired facility of expression in the statement and defence of opinion from offering us their aid, and Unitarianism injured thereby. Of all systems of religion Unitarianism is easiest understood; of all systems of religion it contains by far the fewest difficulties; and it is the only religion which contains no doctrines which stand in the way of the universal improvement of mankind. Why, then, has it not made its way in the world? Because it has lacked the zeal of the Wesleyan, the firm adherence of the Calvinist, and the patient, hopeful plodding of the pioneer of progress. In my own opinion, the first qualification of an Unitarian minister is that he be deeply, heartily, and thoroughly convinced of the truth of Unitarianism; next, to state and defend it in all its integrity, and thus effect the deliverance of his own soul; next, that he should have a thorough sympathy with all efforts made for mental, moral, social, and theological progress. I by no means wish to assert or indicate that these conditions are incompatible with solid learning and high scholarship; but I maintain they ought to stand first, not last, in ministerial qualifications. It is true that by thus inverting the order of things our ministers may produce few works of high character (always very few, whatever the University qualifications); but they will do far greater things; they will teach people to form their opinions on a broader basis, and with a freedom hitherto unknown, thus dealing a fatal blow to superstition; bring about a greater assimilation to the person, character, and mission of Christ, and morally vindicate the ways of God to men.—Yours,

Burnley, 59, Tulledge-road. J. C. FARN.

[Without criticising our correspondent's argument, with which in the main we agree, it is only fair to say that he has put a construction on the article to which his letter refers, that it will not fairly bear.—EDS. U.H.]

THE COMING WEEK.

Birmingham: FREE CHRISTIAN SOCIETY, LOWER FAZELEY-STREET.—Special services on Sunday, morning and evening. Tea meeting on Monday.

Bristol: WESTERN UNITARIAN CHRISTIAN UNION.—Annual meeting at Oakfield Road Church, on Wednesday. In the morning, a conference; in the evening, service. On Thursday morning and afternoon, a conference; in the evening, the communion service and an address.

Hastings.—On Wednesday, opening of the new chapel by the Rev. R. B. Aspland, M.A.

Hulme DOMESTIC MISSION, TOMLINSON-STREET.—On Sunday, anniversary sermons. Morning preacher, Rev. S. A. Steinthal; evening, Rev. Wm. Gaskell, M.A.

Liverpool: HOPE-STREET CHURCH.—On Sunday evening, a lecture by the Rev. A. Gordon, on "The origin and history of the Abyssinian Church."

London: CLEERKENWELL, ST. JOHN'S SQUARE.—On Sunday evening, the Rev. Wm. Binns will preach.

London: UNITY CHURCH SCHOOLROOMS, ISLINGTON.—On Monday evening, a literary and musical evening.

London.—On Tuesday and Wednesday, triennial conference of the Liberation Society.

Mossley.—On Sunday, school sermons. Preachers: Morning, Rev. D. Berry; afternoon, Rev. H. E. Dowson, B.A.; evening, Rev. John Page Hopps.

Pennanenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes.

Birth.

LONG.—On the 25th ult., at Thelwall Heys, near Warrington, Mrs. William Long, Jun., of a son.

Marriages.

JACKSON—HAMPTON.—On the 23rd ult., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, Frederick Charles Jackson to Nancy, daughter of William Hampton.

PILLING—JACKSON.—On the 25th ult., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, Charles Pilling to Olive, daughter of the late Jeremiah Jackson.

TAYLOR—RHODES.—On the 23rd ult., at the Unitarian Chapel, Heywood, by the Rev. J. Fox, Mr. John Warburton Taylor to Miss Nancy Rhodes, both of Heywood.

Deaths.

BROADHURST.—On the 9th ult., at Manchester, Nathan Broadhurst, late of Middleton, in the 77th year of his age.

GREENHALGH.—On the 28th ult., at Accrington, Mr. Frederick Greenhalgh, aged 46 years.

GREENHALGH.—On the 21st ult., aged seven years, Wright, youngest son of Mr. Peter Greenhalgh, Chesham.

HARLAND.—On the 23rd ult., at Chesham Hill, Manchester, John Harland, F.R.S.A., in his 62nd year.

McKITTRICK.—On the 25th ult., at Newtonards, John McKittrick, Esq.

RYMER.—On the 25th ult., at 52, Walmesley-street, Hull, Margaret Jane, youngest child of the late Mr. Alfred Rymer, aged four years.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsey Villa, 37, Waterloo Road, Chesham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, May 1, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 367.

FRIDAY, MAY 8, 1868.

PRICE 1D.

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HEAP BRIDGE, NEAR BURY.—The ANNUAL CONGREGATIONAL SERMONS will be preached in the Unitarian Sunday School on Sunday, May 10th, by the Rev. JAMES DRUMMOND, B.A., of Manchester. Service to commence at half-past three in the afternoon, and half-past six in the evening. A Collection will be made after each service.

ROSSLYN HILL CHAPEL, HAMPSHIRE.—The ANNUAL SERMONS on behalf of the Rosslyn Hill Schools and their connected institutions will be preached on Sunday, May 10th, by the Rev. P. W. CLAYDEN, of Nottingham. Morning service at 11.30; evening service at 7. There will be a Collection after each service.

LIVERPOOL: HOPE-STREET CHURCH.—On Sunday Evening next, the 10th May, the Rev. ALEXANDER GORDON, M.A., will deliver the SECOND OF TWO LECTURES on "The Christian Church in Abyssinia." Subject: "The Condition and Future of Christianity in Abyssinia." Divine service to begin at half-past six o'clock.

FREE CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—On Sunday next, May 10th, the Rev. J. K. APPLEBEE, of Devonport, will preach in the morning. Subject: "The Groaning of the whole Creation."

MANCHESTER DOMESTIC MISSIONS.—The ANNUAL MEETING of Supporters and Friends will be held in the Memorial Hall, Albert Square, on Monday, May 11th, at 7 p.m. Tea at 6.30.

LONDON: NEWINGTON GREEN CHAPEL.—A CONCERT in aid of the School Funds will be given in the above Chapel, on Tuesday, May 12th, 1868. To commence at eight o'clock. Tickets, 1s. each, may be obtained from Mr. S. TILFORD, Newington Green Chapel, or Mr. C. HARBEN, Unity Church.

LONDON: WORSHIP-STREET SUNDAY-SCHOOL JUBILEE.—This Sunday School having now completed the first half century of its existence, a SOCIAL MEETING of the Subscribers, Teachers, and other Friends of the School will be held at the Chapel in Worship-street, on Wednesday, 13th May. Tea at six o'clock. The Rev. JOSEPH C. MEANS in the chair. Tickets, 1s. each, or three for 2s., may be obtained of Mr. DYER, treasurer, 15, Duke-street, London Bridge, or of Mr. H. GREEN, secretary, 25, Little Trinity Lane, Upper Thames-street.

BLACKLEY.—In the UNITARIAN SCHOOLROOM, a SALE of ARTICLES, chiefly Children's Clothing, will be held, in connection with the late Bazaar, on Saturday Afternoon, May 16th. Admission from three to four o'clock, 3d.; after four, 2d. Children half price. A CONCERT in the Evening.

OLDHAM: LORD-STREET CHAPEL.—The ANNUAL SERMONS on behalf of the Sunday School will be preached on the 17th inst., by the Rev. J. K. BEARD, D.D. Hours of service: Morning, 10.45; Evening, 6.30.

BIRMINGHAM UNITARIAN CHURCH, NEWHALL HILL.—The ANNUAL SERMONS in aid of the Schools will be preached on Sunday, May 17, by the Rev. DAVID GRIFFITH, of Cheltenham. Morning, at eleven; evening, half-past six.

HYDE CHAPEL, GEE CROSS.—The ANNUAL SUNDAY-SCHOOL SERMONS will be preached in this Chapel, by the Rev. W. GASKELL, M.A., of Manchester, on Sunday, May 17th. Hours of service: 11 a.m. and 6 p.m.

UNITARIAN CHRISTIAN CHURCH, POOLE.

The Poole Congregation will be grateful for large and small donations from their Unitarian friends throughout the kingdom towards the erection of the projected new Chapel, of which the foundation stone is just laid.

The amount of money still required to complete the undertaking is much too large for them to meet alone, and being desirous to avoid debt, an urgent appeal is hereby made for assistance.

Amount of Subscriptions previously advertised. £519 17 6
Birmingham Fellowship Fund, per Rev. Samuel 5 0 0
John Johnston, Esq., Ryde 2 2 0

Subscriptions will be thankfully received by the treasurer, Mr. A. BALSTON, and the secretary, Mr. H. HAMILTON, High-street, Poole, Dorset.

The Rev. JOHN CROPPER, residing not far from Poole, has kindly consented to the wish of the committee and congregation to solicit aid on their behalf, and will be glad to receive any subscriptions addressed to him at the Woodlands, Stand, or Messrs. JOHNSON & RAWSON, Market-st., Manchester.

NEWCHURCH, ROSSENDALE.—The ANNUAL SUNDAY-SCHOOL SERMONS will be preached on Sunday, May 17th, by the Rev. H. E. DOWSON, B.A., of Gee Cross. Hours of service: 2.30 p.m. and 6 p.m.

CHOW BENT.—SUNDAY-SCHOOL SERMONS, July 19th, at 10.45 a.m. and 3 p.m. Preacher: Rev. S. A. STEINTHAL.

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Candidates for admission into the College at the commencement of the ensuing Session are requested to FORWARD their APPLICATIONS and TESTIMONIALS, without delay, to either of the Secretaries, from whom all useful information may be obtained.

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WHAT THE CHURCHES ARE DOING.

At a Baptist meeting, the Rev. W. Bailey, of Berhampore, after showing that Hindooism was not merely the worship of idols, but entwined itself with all the affairs of life, said that the Temple of Juggernaut cost not less than £500,000. It is 210 feet high, and the wall which surrounds it 30 feet high. The whole enclosure is as much as a quarter of a mile, and 100,000 persons are directly or indirectly supported by the shrine.

The present population of Constantinople is said to be about a million, of whom 300,000 are Christians, the rest being Mohammedans of the most bigoted type. The latter mostly occupy the old city—the ancient Byzantium; while the former occupy the greater part of Pera, and are scattered through the other suburbs. There is no law compelling such separation; but upon the principle that “birds of a feather flock together,” the Moslems keep by themselves, and the Christians as far off as circumstances admit.

The story which has been going the round of the papers, that Mr. Peabody “left the Pope £200,000 on quitting Rome,” is contradicted. What he really did was to make a gift of 10,000 dollars to one of the educational institutions there; and the Pope, in return, allowed him to sit in his presence, and presented him with his carte-de-visite, and a Latin quotation in praise of benevolence, written with his own Papal hand.

The eldest son of Mr. George Lane Fox, of Bramham Park, Yorkshire, withdrawing himself from the fashionable life of London, has become a Dominican novice in the monastery of Santa Sabina, at Rome, where St. Dominick was once a recluse. It is stated that Mr. Fox voluntarily inflicts upon himself severer penance even than the rules of the order require; and that he intends to embrace the strictest rules of monastic life, as prescribed by the Carthusians or Trappists.

The Paris correspondent of the *Guardian* gives a deplorable account of the low, materialistic tone of feeling which prevails there among the members of the Faculty of Medicine. The opinions that man is a “plant,” a “machine,” an “ape” minus the tail, are again in vogue; and at the opening of a lecture, it is by no means unusual for the class to hail the entrance of the professor, and show their sympathy with his known opinions, and his teaching, by cries of “*Vive le matérialisme!*” Among the things openly taught are that “no such thing as freewill exists,” that “conscience is a mere property of matter,” that “crime is the logical, direct, and inevitable result of the passion which prompts it.” The pupils, of course, strive not to be behind their masters. One of them, in an essay, “approved, admitted, and allowed to be printed,” tells us that “to talk of liberty of action is nonsense,” that “man obeys the laws of his nature, as the stone falls to the ground,” that “responsibility exists for none,” [another denies all idea of a Creator, as “dangerous and useless;” and a third settles the matter by declaring that all belief in a soul or the existence of a God are simply “manifestations of lunacy.”

Appropos of the Keble College, it is stated that the *Christian Year*, which was first printed in 1827, has reached, exclusive of those published abroad, its 110th edition and its 265th thousand.

The sitting of the Convocation of the Province of Canterbury has been prorogued to Tuesday, the 19th of this month; and it is announced that it will then meet only *pro forma*.

It is stated that Dean Alford has consented to preside at the anniversary festival of the Chesbunt College (Lady Huntingdon), when the sermon will be preached by the Rev. T. Binney.

The Lancashire Congregationalists, at a meeting held in Manchester a fortnight ago, set a good example to other voluntaries in providing the means for extending religious instruction. Though only a few years since several of those present had subscribed some thousands of pounds for the same object, and notwithstanding the present depressed state of trade in the manufacturing districts, £20,000 were subscribed in the room, and it is expected that this sum will be increased to £30,000.

The Rev. A. H. Charteris, M.A., author of the “Life of Dr. Robertson,” has been appointed by the Crown to the chair of Biblical Criticism in the

University of Edinburgh, vacant by the death of Dr. Robert Lee.

From the following divisions which have taken place on the abolition of the Irish Establishment, it appears that the numbers arrayed against it have nearly doubled in thirteen years:

MR. MIALLE'S MOTION, 1856.
Noes 195 : Pairs 29 : Tellers 2 : Total 196
Ayes 95 “ 29 “ 2 “ 126

Majority agst. 70 Total voted or paired 322

SIR JOHN GRAY'S MOTION, 1867.
Noes 195 : Pairs 53 : Tellers 2 : Total 250
Ayes 183 “ 53 “ 2 “ 238

Majority agt. 12 Total 488

MR. GLADSTONE'S MOTION, 1868.
Ayes 331 : Pairs 12 : Tellers 2 : Total 345
Noes 270 “ 12 “ 2 “ 284

Majority for 61 Total 629

The Ecclesiastical Titles Act Committee report that the repeal of the act will in no way enable the hierarchy of the Roman Catholic Church to assume any civil or temporal precedence or authority within the realm, or cause any detriment or inconvenience to the State, or to any class of Her Majesty's subjects, while it would tend to allay the irritation and remove the sense of wrong which that legislation undoubtedly excited among the Roman Catholics of the United Kingdom.

The Government Education Bill has been read a second time in the Lords, where it originated. The Archbishop of Canterbury accepted it for the clergy, and Lord Granville thought it entitled to a second reading. The good point in it is that it breaks ground on payment for secular education, and it will likewise pay uncertificated teachers for results. The whole question, however, will no doubt have to be referred to the next Parliament.

At the sixty-ninth annual meeting of the Religious Tract Society, it was stated that the number of publications issued from the depository during the past year was 40,991,763, being an increase of 2,271,272 over the previous year; and that the proximate circulation from the formation of the society was 1,238,990,000.

According to the *Globe*, it is probable that the bishopric of Hereford will be offered either to Archdeacon Bickersteth or to the Dean of York. The *Church Times* urges that it should be conferred on Archdeacon Denison. It says:

“Putting aside his great claims on the Tories as regards subjects ecclesiastical, we cannot forget that no one rendered Mr. Disraeli more efficient assistance last session than the Archdeacon's father-in-law, Mr. Henley.”

The Rev. John J. Walters, of Ide, near Exeter, signs a petition in favour of the disestablishment of the Irish Church as follows:—“John J. Walters, M.A., vicar of Ide (who signs in the conviction that the death of the Establishment will be the birth of the Irish Protestant Church).”

The Select Committee to whom the Church Rates Bill is referred are:—The Lord Chancellor, the Archbishop of York, the Lord Privy Seal, the Duke of Somerset, the Duke of Richmond, the Duke of Buckingham, the Earl of Shaftesbury, the Earl of Carnarvon, the Earl of Romney, Earl Beauchamp, Earl Russell, the Earl of Kimberley, Viscount Halifax, the Bishop of London, the Bishop of Oxford, the Bishop of Carlisle, Lord Delamere, Lord Stanley of Alderley, and Lord Westbury.

From a statement given at a recent Synod, it appears that in the London district there are nine branches of the Mormon Church, 107 elders of conference, 53 priests, 24 teachers, 30 deacons, in all 1,172 members. It was reported that during the previous six months 132 persons had been baptised, 4 had died, and 16 been cut off. It was stated that Utah is filling so rapidly that it is doubtful whether all the Latter-day Saints in England will be able to get away there this year.

The “grand monde” of Paris, according to the correspondent of the *Pall Mall*, has been very much ruffled by a sermon of the Bishop of Geneva, preached in the Church of St. Clotilde, in the course of which he trod, figuratively speaking, upon the trains, tore the lace, and disarranged the chignons of the female portion of his audience. The simple Swiss prelate seems to have been unaware of the compact entered into between the fashionable world and the Church, by which the former is privileged to attend mass in evening dress, kneel on velvet cushions, and study the toilettes of surrounding devotees, and reserve its

meditations and its ecstasies for the moment when the host is elevated, when it is expected to cast its eyes for awhile to all outward vanities.

The second report of the Ritual Commission, in which some of the High Church members do not concur, deals with lighted candles at the Lord's Supper and the use of incense. The Commissioners are not satisfied that these have been used in the English Church during the last three centuries, except within the last five-and-twenty years. They recommend, therefore, that both practices should be deemed illegal, and that, on complaint by a certain number of aggrieved parishioners of their introduction, the Bishop of the diocese shall have summary power to order their discontinuance; the Bishop's decision to be subject to an appeal to the Archbishop, whose judgment is to be final, except in certain contingencies, when a case may be stated for the opinion of the Judicial Committee of Privy Council.

At the annual meeting of the Wesleyan Missionary Society, it was stated that the total home and foreign receipts for the year amounted to £149,371, 15s. 11d., which covered the expenditure, and left a balance of £4,738. 1s. towards the reduction of the debt incurred in former years.

From the report read at the annual meeting of the Church Missionary Society, it appeared that the receipts from all sources for the year had been £157,288. 6s. 10d., and the expenditure £149,662. 11s. 1d.

The most imposing meeting yet held in support of the Irish Church, assembled in St. James's Hall, on Wednesday, under the presidency of the Primate. Among those present were the Archbishops of York, Armagh, and Dublin; four dukes, three of them members of the Government; several bishops, and the Dean of Westminster. The chairman maintained it was a mere delusion to suppose that the disestablishment of the Irish Church would not “conduce to the injury” of the English; and this view was taken by most of the subsequent speakers—as the Archbishop of York, and the Bishops of Oxford and London. The first of these was especially excited, and declared that he was firmly resolved to fight the Liberal party in the House of Lords on the question. So be it, your grace; but the House of Lords is not the English nation. Three resolutions were adopted. The first affirmed the principle of Church and State; the second declared that the disestablishment of the Irish Church “would be a serious blow to the reformed faith of the United Kingdom, would materially affect the supremacy of the Crown, and would directly tend to promote the ascendancy of a foreign power within Her Majesty's dominions;” the third admitted that it might perchance be found necessary to carry out certain reforms in the threatened Establishment.

WHAT IS SAYING ON CHURCH MATTERS.

On Mr. Disraeli's remark that he remembered the introduction of the word “Romanist” into the controversy between the two Churches and had read most of the great writers who had taken part in it, a correspondent of the *Pall Mall* thinks, “unless he is a Wandering Jew, and so recollects the sixteenth century,” he can hardly be correct, since in a treatise of Bellarmine's the term “Romanenses” occurs, which surely comes very near to “Romanist.”

In a pamphlet entitled “The Church Establishment in Ireland, by an Irish Churchman,” which the writer thinks worth the attention of our legislators, speaking of the proposed disestablishment, he makes the following audacious comparison:

“It may be said that it is a necessary measure to content the people of Ireland. But it would be well to remember that the greatest crime man ever committed was done for this end, and it did not receive from it any redeeming character.”

Dr. Christie, in a report on the local asylum for lunatics, having asserted that the Wesleyan Methodists of the North Riding of Yorkshire furnished to that institution a rather large proportion of inmates, which he attributed to too much being brought on the mind of the uneducated by the Methodist system of self-examination, the *Recorder* has taken up the defence of the body which it represents, and contends that the note of alarm ought rather to be sounded to the friends of the Establishment, since seventy-five of its adherents have entered the asylum as compared with forty-six Methodists.

A correspondent of the *Guardian* shows that the Vicar of Frome, in his conception of a “visible

Presence of our Lord upon the altars of our churches," advances a doctrine which would be inadmissible even in the Church of Rome, and is directly at variance with her formularies, according to which the body of Christ, in the Eucharist, is veiled and lies hid.

Writing to the same paper, on the Irish Church question, the Rev. G. Moody says, "disestablishment does not necessarily include disendowment, and neither the one nor the other, nor both together, are identical with destruction;" and he considers that the main danger to that Church lies in disintegration, to guard against which he thinks, "since disestablishment is as good (or as bad) as an accomplished fact," steps should at once be taken.

In the same paper, the Rev. G. Vaux-Collison, seeing that "among Dissenters Good Friday seems too often regarded as a day for better tea and plum-cake than usual, and professing Churchmen are sadly indifferent to its awful lessons," suggests that it would be well if a service for that day were drawn up, of a very special and solemn kind. It might tend to induce a closer observance of the day; and at any rate it would be a standing protest against the desecration which now prevails.

As a professed supporter of what calls itself a Reformed Church, the *Church Times* seems to have a strange love of fouling its own nest. Here is one of its recent utterances:

"In sober truth, the English Reformation was an unmitigated disaster. It was simply a hypocritical pretence to veil an insurrection of lust and avarice against religion. It corrected no evil whatever; and though some of the abuses of the Middle Ages may have altered their form—as, for example, the sumpnour may have passed into the pettifoggery attorney, and the relic-monger into the vendor of quack medicines—those abuses are, or until quite lately were, just as rampant as ever. There is not a pin to choose between the lordly abbot and the rosy rector; between the limotour and the sturdy beggar of Exeter Hall—except that of the two the modern seem perhaps to belong to a lower type of worldliness and imposture. The superstition of the past has but given place to the infidelity of the present; and, on the whole, there is no reason whatever to suppose that there is any larger proportion of really God-fearing persons now than there was before the reformation of religion was taken in hand by a conspiracy of adulterers, murderers, and thieves."

Punch has the following:

- A. Those ultra Ritualists are Papists, without doubt.
- B. Say rather, Papists without the P.

"The Rambler," in the *Christian World*, contrasts the dreary lifelessness of the recent meeting of the "Society for the Propagation of the Gospel" with the spirit and earnestness of that for the "Propagation of the Faith," held on the same day, both in St. James's Hall. At the former, the hall was not half filled; the platform had the appearance of a society in reduced circumstances, and the proceedings were of the dullest and most commonplace character. The High Church element seemed to be strong, for when the Primate requested that the audience would stand up during prayer, one or two of the Bishops on the platform immediately knelt down, and their example was followed by the majority of those present, which made those who obeyed the Archbishop's behest feel somewhat uncomfortable. At the Roman Catholic meeting, which came almost immediately after the Protestant, the hall was crammed, although tickets for the front seats were half-a-crown, and the back seats a shilling; and when Dr. Manning, attended by eight Bishops and several noblemen, appeared on the platform, the cheering was of the most rapturous character, and continued for more than three minutes. From the "Rambler's" report, the speeches of the Bishops, "fine ruddy fellows," were short and to the purpose, and though the meeting lasted till eleven o'clock at night, the enthusiasm of the audience never waned.

How strangely position alters our view of things! When Mr. Disraeli was only a novelist, he wrote thus—

"What can be more anomalous than the present connection between State and Church? Every condition on which it was originally consented to has been cancelled. The original alliance was, in my view, an equal calamity for the nation and the Church; but at least it was an intelligible compact. The only consequences of the present union of Church and State are, that on the side of the State there is perpetual interference in ecclesiastical government, and on the side of the Church a sedulous avoidance of all those principles on which alone Church government can be established, and by which alone can the Church of England again become universal. It (the Church) would do as great

things now, if it were divorced from the degrading and tyrannical connection that enchains it. There is, I think, a rising feeling in the community that parliamentary interference in matters ecclesiastical has not tended either to the spiritual or the material elevation of the humbler orders. Divorce the Church from the State, and the spiritual power that struggled against the brute force of the dark ages, against tyrannical monarchs and barbarous barons, will struggle again in opposition to influence of a different form, but of a similar tendency, equally selfish, equally insensible, equally barbarous. Holy Church, transformed into a national Establishment, and therefore grumbled at by all the nation for whom it was not supported! What an inevitable harvest of sedition, radicalism, infidelity! I really think there is no society, however great its resources, that could long resist the united influences of chief magistrate, virtual representation, and Church Establishment."

Respecting the future position of Anglicanism in Ireland, Mr. J. M. Capes, who is a Catholic of a very liberal type, well observes:

"In recognising the existence of religious communities, organised each after its own pattern, we are merely returning to the system of the earlier ages of Christianity. It may be a question whether the Roman organisation, or the Anglican, or the Congregationalist, or the Presbyterian is most in harmony with the system set up under the Apostles and their descendants. But that the first Christians would have scouted this modern idea that the Christian Church, either as a whole, or in its separate portions, is a creation of the State, and not a voluntary organisation of individuals, is one of the most undeniable truths of all history. No one can be more opposed to the domination of ecclesiastics than I am, or more sensible of the checks upon modern English bigotry and fanaticism which result from the lay influence of the State upon the Established Church; but I cannot shut my eyes to the monstrous absurdity involved in the establishment of a religious body by the State for the purpose of teaching theological dogmas. The connection between Church and State in the way of Establishment has been, to my convictions, one of the heaviest curses under which humanity has groaned. There has been scarcely a bloody war, or a social cruelty, which has not been more or less traceable to the influence of the idea that the State is capable of recognising and upholding theological doctrines as true. This idea is at this moment the curse of Buddhism, the curse of Mahometanism, the curse of Spain and Italy, the curse of Russia, and until now it has been the curse of Ireland. When we have learnt by sufficient experience how happily the non-establishment principle will work in Ireland, it will be time to consider how the same principle will work also in Scotland and in England."

"Theophilus," in the *Guardian*, wishing to offer one or two suggestions to those who feel a difficulty in reconciling the judicial with the paternal attributes of God, writes in the following rather heretical strain:

"Can we divide God into attributes? Is not the Fatherly a more exacting function than the Rectorial? A penalty satisfies a magistrate, nothing but righteousness will satisfy a father. The conception that God had to make an offering to His justice ere He was free to pardon proceeds upon the supposition that justice had not been done. But justice *had* been done. 'The soul that sinneth it shall die'—that was the sentence. It did die—that was the fulfilment. The question then was, Shall a new life be given to it? Now, putting aside the consideration that the well-being and not the ill-being of creation is the glory of God, we must simply consider that which *was* done, and look at the facts. God *did* give a new life to the dead soul. He gives it in Christ. Now, what moved Him? No doubt love, and desire for the well-being of His creation. What, then, induced Him to adopt the *mode* He chose? The facts (no doubt again) that justice *had* been done, and that such a condition of things as a dead soul was evil, and that evil can alone be 'overcome with good.' The atonement was not a justification of God for showing mercy, but a mode of rectifying creation when justice had been done. We may say that penalty is never to be regarded as a substitute for justice, or even as a vindication of it. It is the simple and inevitable fruit of transgression, and justice is expanded in its fulfilment, or more strictly the cause has been followed by its due result. Penalty may also be curative or preventive, but it never can be substitutionary. In man's case the penalty had been paid, and the law satisfied, before the Incarnation. If, however, it be said, man's transgression as against an infinite law required an infinite punishment, and could not be satisfied by man's death alone; can a finite being, who can only offend in proportion to his own nature, incur a penalty out of proportion? And an offering made by God in this regard (were it possible to suppose it needed) would still have been inadmissible, as being in lieu of that which should have been; as made to Himself; and in violation of the Scriptural precept that mercy establishes the law beyond sacrifice. It cannot, therefore, be accepted as a just conception."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—III.

SUBJECT: "The ancient city of Tyre."

Read Ezekiel chap. xxvii. 1—36, the account of the great trade and wealth of Tyre. Remark upon the rich variety of its merchandise, and point out, by means of the geographical position of the nations that came to trade in its markets, that the chief activity of the ancient world in those days lay on the eastern shores of the Mediterranean Sea.

Go back to read Ezekiel chap. xxvi. 1—14, the account of the approaching siege, when the city shall be taken by Nebuchadnezzar, or, as here written, Nebuchadrezzar, king of Babylon, and all this prosperity shall come to an end. Explain this writer's date of the eleventh year of King Jehoiachin's captivity [or B.C. 590], by comparing it with the date of the fifth year given in chap. i., verse 2; and look for the account of Nebuchadnezzar's taking Jehoiachin prisoner, and carrying him into captivity from Jerusalem to Babylon, at the end of the Second Book of Kings.

AMERICAN NOTES.

The Rev. Z. H. Howe, who holds that inspiration, though differing in degree in different individuals, is the same in kind, in replying to a criticism on his view, says, evidently referring to the Rev. Robt. Collyer, whose volume of sermons we a short time since reviewed:

"Last Sunday I listened to a sermon from a man who was born and reared in poverty and obscurity in the North of England—having spent all the early part of his life in the rugged toil of a blacksmith—with such intellectual opportunities as a man under such circumstances would be likely to have. But the Great God, who gave to Jesus without measure—who gave to the author of Psalms the spirit of poetry—who opened the windows of heaven to Isaiah—was bountiful also to him, and gave him a great, earnest heart, and a religiousness of nature that enables him to look into the heart and mystery of things. For many years he was a preacher among the Wesleyan Methodists—working diligently at his trade during the week, and on Sunday feeding his flock with such words of wisdom as his own experience had enabled him to glean. After migrating to this country, a wider acquaintance with men enlarged his views, and he became a Unitarian—not in any narrow, sectarian sense, for he is a man of the most liberal, far-reaching thought. While I listened to that sermon read by another person—the fruits of a wider and various experience, and a great, loving heart, clothed in the choicest language—my own heart was softened and soothed. From his own checkered experience he talked to mine. Troops of memories from the past came thronging around my mind—full of sadness, yet somehow full of peace—because the good God was brought near to me. That sermon will ever be an epoch in my life. Is the inspiration that attends such men different in kind from that which spake through the mouths of Prophets and Apostles? I think not."

A Positivist Church was opened in New York, on Sunday, April 5th, when there were morning and evening services, at which large audiences assembled, many persons, no doubt, being drawn by curiosity to listen to the new faith.

In a letter to Bishop Potter, the Rev. Stephen Tyng, after "denying the regularity and renouncing the authority" of the court before which his case was tried, says:

"From its unjust presentment, oppressive rulings, pre-determined decision, and insinuating censure, I appeal to the general judgment of the Protestant Episcopal Church, to the impartial review of the other Christian churches of this land, to the Word of the Living God, and to Jesus the Chief Shepherd and Bishop of us all."

With reference to his case, which is to be carried up to the Annual Convention, the *Protestant Churchman*, the representative of the Evangelical party, says it is for them to consider whether they can afford to lose three or four hundred earnest, able, and devoted ministers; which is likely to be the case if the Convention upholds the high Episcopal claims which have been put forth.

In Boston churchism seems to be less rigid than in other parts of the States. A few Sundays since, Bishop Eastburn preached in the Old South Church, wearing no gown or bands, offering extemporaneous prayer, speaking of the house they were worshipping in as the temple of God, and praying for "all ministers of the Gospel and the congregations committed to their charge." What next?

Some, perhaps, may think this still worse. At the Methodist Conference the following resolution was adopted:

"That we respectfully receive the communication

of the Council of Unitarian and other Christian Churches, and that we have listened with pleasure to the kind and complimentary address of its representative, Rev. Dr. James Freeman Clarke. We return our thanks for the expression of earnest interest in our work and congratulations on our success. It is well known how widely we differ from that body in the doctrines which we regard as the essential truths of evangelical Christianity, yet we have noted with pleasure and gratitude the true and noble stand it has taken on the civil and moral reforms of the age, and we invoke the blessing of God upon them in all their efforts to promote His glory and the welfare of humanity."

From a letter addressed to the *Southern Churchman* by the Bishop of Tennessee, it appears that while he is lecturing us here on the sad shortcomings of American education, his diocese is becoming fearfully demoralised. Not only has a ball been got up for the benefit of one of its churches, but the ballroom was actually decorated with a full-length portrait of the Bishop in full canonicals! He says:

"How any body of professed Christians who claim to have put off concerning the former conversation the old man which is corrupt according to the deceitful lusts and to have put on the new man, which, after God, is created in righteousness and true holiness, could have been educated down to such a scandal, is what I cannot understand. With God's Word open, with a house set apart for His worship, where we cannot but believe Him to be especially present—with sacraments and ordinances which are channels of grace and overflowing with heavenly food—with all these blessed instrumentalities for growth in grace and in Christ-likeness—I cannot understand how a congregation could so outrage the principles of Christianity and of that Church which our dear Saviour bought with his most precious blood. Fairs, suppers, raffles, lotteries, balls, and such abominations, at once destroy all true principles of making an offering to God—an act of holy worship."

Isn't it time for the worthy prelate to go and look a little after his erring flock?

"CONCERNING A CONVERSATION."

A WESLEYAN friend said to me the other night, "Mr. Smith, do you believe God will send me to hell if, committing a heinous sin once in a virtuous life, I die in the act?" The poor fellow was seriously troubled in his mind upon this matter, for, said he, "I could not turn my little fellow in the street to-night because he stole a jam tart this morning; yet my parson tells me God would send me to hell if I died whilst I was stealing one. Is God a less loving being than I am?" Of course, I hastened to discourse with my friend about God, and did my best to show Him as the Father, who sought to give life, and desired nothing so little as the death of His meanest creature. I was surprised to find how readily the heart of my friend responded to the truths I attempted to set before him. It was as rain upon a dry and thirsty ground. Never before, in his religious experience, had he "met with one to whom he durst speak what he thought. I cannot tell Mr. — these things in class; I can only dwell upon them in secret and pray over them. Sometimes I wonder whether they are thoughts of the devil or of God."

More often than not, he regarded them as thoughts suggested by the father of lies, as whisperings of some syren bent on his destruction. Thus he tried to silence the voice which, warring ever with that other voice of creed, threatened his peace and rest. But, as he said, the voice would not be silenced: "These questions will rise; what am I to do?" What is he to do? What could I say to him? In a small country town, the very name of heretic is by no means a thing to be despised. Shall I tell him to think on and work on toward the light? Doing thus, I shall assuredly be leading him towards persecution—almost to martyrdom.

What I did do was this: I told him to seek earnestly after the truth; to learn what God was, to love Him and trust Him, and be honest, leaving the issue to Him. "But what of the duty devolving upon him with regard to other people?" Deny not the truth; live it; preach it by your life. Let people see that you live the Christian life, and then it may be that your inner life shall be loveable in their sight. Be no propagandist; seek not to make disciples for the sake of numbers; seek only the cause of the truth, and live so that that cause may be promoted. This advice may not be sound; it is the only advice I dare give to a man in a dependent position in a small town. I dare not tell him to come out as a public teacher of doctrines

repulsive to all. The truth could not gain thereby; no good end could be forwarded; the only result would be a great amount of suffering on the part of the unfortunate and ill-advised propagandist.

I have been much gratified lately with several instances of freedom of thought and advanced views amongst Wesleyans. Can it be that there is a "shaking of the dry bones?" If in an out-of-the-world place there be this spirit, what shall be said of our large towns? Is the spirit of inquiry abroad there also? If so, let us be up and doing; let us work in the early daylight, sow our seed in the spring time, the better to earn the reward of the faithful ones. X. D.

DISSENT AND DISESTABLISHMENT.

[COMMUNICATED: NO. IV. BY THE MINISTERS' SALARIES COMMITTEE.]

Now that the public mind is so forcibly directed to the question of disestablishment; now that the Irish Church seems already taken from its proud pinnacle and about to be placed on a level with other Christian societies in that country, and when not a few of the more thoughtful lay members in the Church of England seem more than doubtful whether the same treatment might not be very beneficial to her, it is not unnatural that we, who have been the practical and theoretical advocates of disestablished churches for so long a period, should ask ourselves how we have fared in the past, and what are our prospects in the future? Looking back on the two hundred years which represent the period of our existence without the pale of the National Church, we find many an instructive lesson. Unaided by any of the tremendous powers, spiritual and material, which the elder church possessed, we have been enabled to educate and to maintain a succession of ministers who, whether for piety or learning, are admitted to have been inferior to none. We have founded and kept alive religious societies whose members, however doctrinally in the wrong, are admitted to have led Christian lives, at least equal to the average of the age in which they lived, and to have been intelligent and active workers in the district in which they resided. Notwithstanding, also, the almost overwhelming attractions of a fashionable church by which, through the ambition or the weakness of a single individual, we have from time to time lost many of our natural adherents, our churches are still neither few nor ill-attended in all the more active centres of English life. To use the language of the day, our converts have, at least, replaced our perverts; and we are still able to look back without dismay after our long conflict, and forward, full of hope for the future. Backed as our theological opponents have been by wealth, by the sole possession of the national seats of learning, by the prestige of a long dominant and aristocratic priesthood, and still more by the spiritual fears in which an ignorant multitude naturally stood towards the only State-recognised instructors in religion, we have not only not been worsted in the fight, but we have thoroughly indoctrinated many of the worthier of our opponents with some of our most cherished ideas, and have done much to liberalise the religious character of the whole country. Compare the position of the disestablished churches now and at the time of the passing of the Ten Mile Act, and the change is very apparent. Polite society may still sneer at dissent, with the calm disdain of thoughtless ignorance, but the law acknowledges our spiritual and political equality. In these two hundred years we have exchanged *privileges* for *rights*, and so far may well be content with our retrospect.

All this, be it remarked, has been done by voluntary effort, by the free gifts in intellect, in wealth, and in labour, called into action by the love of religion, and fostered by the comfort and support we have derived from its moral and spiritual guidance. The question for us, however, is not what has been done, but what are we about to do in the stirring future which awaits us? There is no longer a doubt as to what a free church can do—our own and the other greater dissenting bodies of this country have conclusively shown that. Alas, that there should be a shadow of doubt as to what we shall do, that now, when the harvest seems almost ripe, there should be no more reapers going out than there are to gather the good corn into our barns; nay, worse, that that which our fathers have sowed we will not reap, as if we cared only for the labour of the Spring, and despised the rich fruits of Autumn.

Must this always be so, or are we not ourselves, perhaps ignorantly, to a large degree, blameworthy? See what good husbandmen those were who sowed the seed! Have we been careful to replace them with men as good, or is it that such men are no longer to be found? The position of a pastor in one of our churches is in many ways peculiar and trying in the present day; he has not the authority and position of a parish priest; he has not the merely personal respect which attaches to the ministerial calling as such. What he is, and what he does, that, and that only, fixes his position, and it is right and healthy that it should be so; but let us recollect how much it is we are asking, how very rare and valuable are the qualifications we require. Is it wonderful that young men, and the parents of young men, tremble at the prospect of their entering the ministry, and that they are not attracted by the thought even of perfect success?

We do not suppose, for one moment, that mere money payment will ever create a devoted ministry. Priests it might tempt, but not apostles; not the men whom we have had, and whom we hope still to have—leaders and counsellors in all good things, and yet of ourselves, and co-workers with ourselves in all Christian fellowship. Still, money and money's worth have a greater and more powerful influence than is often admitted. Money is but time, labour, power concentrated for our own convenience. If we could manage to pay our ministers by barter, instead of in hard cash, for one year only, we should see how heavy was the weight in their scale, how light in ours. What is it we ask of them?—a youth of laborious study, and void of moral reproach, a life of learning, of thoughtfulness, and active usefulness, at least blameless before the world—an old age of poverty, dependent upon the charity of a few friends who remember their earlier career—and all this for the sum we would give any day for a man who can write a tolerably good hand, and make out an invoice correctly. Even the self-denying Paul thought that the labourer was worthy of his hire; and we, if we mean to reap the harvest which seems to be ripening so gloriously for us, must see that we are not unjust to those of our brethren whom we wish to take up this most important calling. Let laymen throughout the country only be alive to the true state of the case; let them act as justly to their ministers as they, under similar circumstances, would wish to be dealt with, and we believe the difficulty would be at an end. Then, as formerly, the disestablished Churches will show that they can produce ministers as learned, patient, and zealous in well-doing as any Established Church in the world's history. The spirit has not died out of the body, but the *sense of injustice* rankles in many a heart, paralyses many a brain, and makes callous many a loving soul.

THE PRESENT DUTY OF PROTESTANTISM.

BY DR. SCHENCKEL.

SOME will say: Has the Protestant Church, has the Church in general a present task to perform? In their eyes the Church seems involved in a great crisis, the result of which will be her downfall; the flames of criticism have seized upon one storey after another of the edifice of ecclesiastical formulas and dogmas, they continue their ravages, and happy shall we be if from amongst the general destruction there arise unharmed and brilliant the religion of Positivism—the general love of mankind. Such an idea is based on two errors: firstly, it ignores the deep desire for a religion which the human heart has always shown, and forgets that piety is not a weakness but a source of strength in a man; secondly, it ignores the historical vigour of Christianity which has arisen with victory and glory from every one of its past struggles, and which, believe me, will survive all that may menace it in the future. Nor are they in the right who, on the other hand, hold that there is now no task for Protestantism to do, that her work was completed at the Reformation, and that her only duty is to preserve herself intact in her then state. Here again are two errors: firstly, in ignoring the *essence* of Protestantism, that spirit of inquiry which gave her birth, and the memorable 19th April, 1529, when at the Diet of Spire a minority of the States of the Empire, in the name of the *rights of conscience*, refused in matters of religion to obey the will of a majority; secondly, in misunderstanding the history of Protestantism. She was not perfected but paralysed by the dogmatic decisions of the Reformation period which check her natural develop-

ment; she did not complete her task then, and she will never complete it until she carries out her original principles to all their consequences.

The present era combines all the conditions necessary for her making a great step towards this end. There are in the history of churches, as of States, not only periods of rest or recoil, but also of revolution—of important decisions, which change the current of the future. There is great cause for regarding the present period as one of these latter. How many analogies has it to the times immediately preceding the Reformation. Now, as then, new and surprising inventions have affected our whole civilisation: then it was the invention of printing and the discovery of the New World; now it is the railway and the steam-engine, the gold-fields of California and Australia. Now, as then, an immense extension of all the means of communication between man and man—nation and nation. No one now dares to oppose our progress, however he may dislike it. Can the Church remain behind by herself, when all others are going forward? In an age like ours, to stop is to go back—to go back is to perish.

The general task of Protestantism must be distinguished from its special task. Its general task is that of Christianity itself. To restore to human hearts the peace which sin and error have destroyed, renew our religious and moral union with God, free the soul from earthly bonds, hallow the temporal by the eternal, and thus save ourselves and our race. This is the task of Christianity and Protestantism.

But, besides this, Protestantism has a special task. In its origin Protestantism was an opposition to Catholicism, and all its value has lain in this opposition. Let us not be unjust to Catholicism. It was suited to the culture which Europe possessed in the middle ages; it was a schoolmaster for those who were morally and intellectually children. Its force lay in law, and it ruled with the rod of Moses. Hence its authority was based on tradition and dogma. Against the savage explosions of unrestrained natures and the tyranny of strength, it defended order and morals. But little by little it outlived itself, becoming more and more worldly, and at last more worldly than the State. Instead of the salvation of souls, it sought power and wealth. Faith in the loftier mission of Catholicism was gone before the Reformation. The voice of outraged conscience rose ever louder—*How may sinful man find true salvation?*

To answer her, the source of the knowledge of salvation must be determined. Christianity has existed for centuries—it has its historic source—it has gone through well-defined historic phases. Whence can we draw the best knowledge of its essence?

Mediæval Catholicism did indeed recognise the earliest documents of Christian history; but its doctrines and institutions were far different from those which they taught. Ecclesiastical tradition had been more prolific than Scripture, and had substituted many dangerous errors for the simple teachings of primitive Christianity. It was against the authority of these errors, and against the authority of non-Biblical tradition in general, that the Reformers arose. Protestantism rejected as a source of salvation human doctrines—it desired to have Christian truth as pure as could be, to have it only, and to have it in its fulness: hence it went to that source of knowledge which seemed to be the most authentic—the authority of Scripture. No error in matters of salvation—Christianity true and unmixed—this was its first principle: the search for absolute truth seemed its supreme duty. Has the Protestantism of our days accomplished this, its essential task?

The Reformers, in recognising Scripture as the only source of the knowledge of Christian truth, had made a decisive step towards the solution of the question. They had put an end to a mass of errors, of Jewish and Pagan origin, current in the Church, and had pledged themselves to the utter destruction of falsehood and the separation from the chaff of the pure wheat of the Word. But they made two mistakes. Firstly, in attributing authority exclusively to the Bible, forgetting that God also reveals himself in conscience and in creation; secondly, in making the Bible too strictly identical with revelation and giving it an absolutely divine authority. Yet it was not, at first, Luther's intention to surround Scripture with this miraculous halo. He spoke of many parts of it with boldness

and even injustice. The Old Testament writers, he says, built not only with gold and silver and precious stones, but also sometimes with hay and stubble and wood. He distinguishes between what Moses and the prophets said and what God said. He regards Kings as more trustworthy than Chronicles, and expresses a wish that Esther had never been written. He treats the New Testament with like boldness, calls the Epistle of James "an epistle of straw," regards it as unapostolical, and the work of some pious man who misunderstood the apostolical writings. He holds also that the Apocalypse has not apostolical and prophetic authority. These criticisms were not scientific, nor founded on a thorough study of the external and internal evidence of the books, but sprang from doctrinal likes and dislikes. His freedom of thought shows, nevertheless, that he did not regard the Bible as being throughout the infallible work of the Spirit.

CYRIL.

The Unitarian Herald.

FRIDAY, MAY 8, 1868.

THE LIBERATION SOCIETY.

It is always pleasanter to argue with an actual antagonist than to beat the air in combating views which have to be set up as well as to be thrown down, and we thank Dr. VANCE SMITH for responding to our leader of last week by the candid statement, which we print in another column, of the reasons which cause him and others to hold aloof from the Liberation Society.

Our friend's first argument is one which we imagined we had answered by anticipation. He distrusts the society because a large proportion of its members have no real hold of the principles of religious liberty; and, quoting one or two of the very narrowest minds that Independency has to show as representative of its spirit, he declares his preference for such leaders as Mr. GLADSTONE, Earl RUSSELL, and Mr. BRIGHT. It is unfortunate for the argument that the last of these three leaders whom it is proposed to follow is one whose position and principles are absolutely, and have always been, those of the Liberation Society, while those who have watched even Mr. GLADSTONE's course can hardly help doubting whether, as a far-seeing statesman, he has any faith in the Church of England long continuing to hold its present position of ecclesiastical ascendancy. We must submit, however, that the whole question is one of principles, and not of leaders. If we are to wait to join with Independents and Baptists in great movements for religious liberty and equality, until they have learned to have faith in these principles even in their deepest application, we shall not only paralyse ourselves for useful public action, but we shall also neglect the very best means of influencing them to broader views. Dr. SMITH does not seem to think worthy of notice our statement that those among the orthodox bodies who have taken the lead in this movement are those who do most truly understand religious liberty, and that this very society has been a liberal education to its members. Yet it is true. Mr. DISRAELI's party is not the only one which has been "educating" of late years towards surprisingly liberal ideas. Mr. GLADSTONE was not always so broad in his Churchmanship as he appears to be at present, and the same heaven has been silently working among the ablest of the orthodox Dissenters. That very book of Mr. JAMES's, to which Dr. SMITH refers, was, if we remember rightly, strongly con-

demned in several of the Independent organs; and our own columns have reprinted leaders from the *Christian World* (whose circulation is treble that of all the other Independent papers together) laying down the principle of free and open trusts with a breadth and vigour that would have gratified the shade of BAXTER.

But all such questions as these are subordinate to that of the principle upon which the Liberation Society is based and the object which it seeks to obtain. That principle is that the State should not in any way interfere with the institutions and organisations of the religious life. That this principle is sound seems to us evident from the whole history of Christendom. A thousand futile attempts which have left proscribed heresy only stronger than before, show the absolute impossibility of Governments controlling the religious life of peoples. That life is best left to take its natural course, choose its congenial associations, support itself by its own self-sacrificing spirit, and embody itself in institutions of its own choice. For the State to support any religious institution implies some amount of control; but control is precisely that which the religious life of man inevitably resists. We understand our friend to look forward to some future development of the Anglican Establishment, broad enough to admit everybody. Where he finds any such idea in the utterances of Mr. GLADSTONE or Earl RUSSELL we do not learn, nor, indeed, does it much matter. We characterize the idea as a "vain dream;" to which it is replied that it would have been just as vain a dream a few years ago to anticipate that the unreformed House of Commons would vote by a majority of sixty for the disestablishment of the Irish Church. It is precisely because such a majority has voted for so momentous and suggestive a change that we venture to assert that this comprehensive theory of Establishment is, more utterly than ever, out of the question. Society has gone too fast for it. Mr. GLADSTONE also, like his great rival, has "educated his party," but it is not in the direction of a comprehensive Establishment but towards a much simpler solution of the problem. We, also, wish to see a comprehensive national church, but we want to see it universally comprehensive, and no Establishment could become so. The Liberation Society puts forward the only plan by which it can be possibly attained. Let the present Establishment be stretched this way and that till it shall become a very Noah's Ark, the only result would be, not that the free churches would be absorbed into it, but that every element of discord already existing in it would be indefinitely aggravated. Even with the present modicum of comprehension, we have three great parties reviling and opposing one another with a virulence utterly unparalleled among Dissenters, and which we may therefore fairly take to be the result of their forced inclusion within one ecclesiasticism. The Liberation Society proposes the only plan by which the varied elements of religious life can ever co-exist in peace, and come gradually into some true religious fellowship. Let all churches be left free to follow their own leadings and sympathies, and they will then constitute together the true national church—the English branch of the church universal. It will, of course, possess only so much unity and coherence as can naturally exist among such diverse elements. In this respect, however, it

would but share the inevitable condition of religious life in England, under all circumstances, aye, even were the Establishment widened to its utmost; while we maintain that, it would be in a far better condition for the gradual development of unity among its parts. The question of temporalities is one on which we cannot now enter. Suffice it to say that the experiment which is shortly to be made with Irish churches, cathedrals, and livings, may perhaps demonstrate that the practical difficulty is not so insuperable as it is represented.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

THE Liberation Society has attained the age of twenty-four years, and is in a state of wonderful health and activity. I write in the presence of some who rocked its cradle, and now felicitate themselves on beholding the mighty power to which it has attained. In view of the recent rapid development of public opinion in the direction of the principles of the society, it was well that one of the veterans in the good cause should preside at the opening of the eighth triennial conference. The appropriateness of the selection of the Rev. J. P. Mursell, of Leicester, as chairman of the first sitting, was universally recognised. In a few suitable words of thankfulness for the success that has been gained, he opened the business of the day. Mr. Carvell Williams then followed, with a carefully-prepared, most interesting, and thoroughly exhaustive report. The position now was contrasted with the position three years ago; all hope now, all discouragement then; all success now, all defeat then. The speakers to the different resolutions belonged to the different religious bodies by which the Liberation Society is supported. Our own denomination was represented by Sir John Bowring. The Rev. P. W. Clayden is down to speak at the soirée to-morrow night. I had the honour of being put on an important business committee; and among influential laymen present were Mr. S. Courtald and Mr. Robert Heywood. Sir John Bowring's speech was a very telling one; his remarks were admirably to the point, and they were delivered with the vivacity and vigour of a young man. The members of Parliament who spoke were Messrs. E. Baines, D. McLaren, and Whitworth, and Sir John Gray and Frank Crossley. Of them Mr. McLaren produced the deepest impression by his quiet argumentation and his happy illustrations. Among the speakers, however, the Baptists bore away the palm. The venerable Rev. Howard Hinton, now 75 years old, referred, with a voice broken with emotion, to the labourers for religious equality who have fallen asleep; expressed his belief that that would be the last conference he would be able to attend; and declared his hope that from another world his spirit would be permitted to sympathise with the workers it had left behind. The Rev. Wm. Brock was full of humour and argument; he spoke to a resolution in favour of Mr. Gladstone's church-rate compromise, but expressed his own decided preference for Mr. Hardcastle's Abolition Bill; indeed, he went so far as to say that he trusted that the Select Committee of the House of Lords would condemn the measure of which Earl Russell has charge. But the principal speech, for power, humour, and effect, was that delivered by Mr. Spurgeon. In manner and matter it was admirable. Now tears, and now roars of laughter were produced by it. One *lapsus lingue* caused much amusement. Mr. Spurgeon had been urging that at the next general election the Irish Church question should be made the prominent one; he asked his friends who were anxious to push forward other matters, to wait awhile; teetotalers, workers for Sabbath observance, &c., were desired to postpone the agitation of their particular questions—"Let water be left for a time!" a remark which, coming from the leading minister of the Baptist body, was received with roars of laughter. I may mention here that the committee I was on was entrusted with the duty of recommending the officers of the society for the ensuing year, and great anxiety was displayed to have a full representation of different religious bodies. The Rev. R. Spears and the Rev. John Wright were added to the executive committee, and other Unitarians in different parts of the kingdom were put upon the council.

At the evening meeting, Mr. Barnes, M.P., was the chairman, and the Rev. L. Bevan, "as a young recruit," proposed a resolution, recommending the enlistment of young Nonconformists in the ranks of the society. Mr. Bevan is the colleague of Mr. Binney, and for the sake of his connections, as well as for his own sake, he was eagerly listened to; he made some good remarks on the necessity which exists for causing the principles of Nonconformity to be better known. It would be well if all Nonconformists understood why they stand outside the Established Church; and such remarks as were made by Mr. Bevan and other speakers are much

needed by some parties among ourselves. Dr. Landels followed with an eloquent speech, which added another to the laurels which the Baptists had won during the day. Mr. Charles Gilpin, M.P., told some good stories about the House of Commons. A resolution on education was then spoken to by Dr. Gotch, Rev. A. Reed, Mr. Edward Miall; after which the Rev. E. White read a paper on the Broad Church theory of a religious establishment.

I must not forget to say that Mr. Spurgeon led off three cheers for Mr. Gladstone, and that, while Dr. Landels was speaking, the same compliment was paid to John Bright and Edward Miall. When one remembers how the objects of the society were ridiculed or condemned only a few years ago, the change of feeling that has taken place is seen to be remarkable. They who stood aloof from the Liberation Society are now profiting by its labours, and enjoying the benefits it has won. How long are Unitarians, while professing to be anxious for the universal adoption of the principles of religious equality, going to stand aloof from the society which has done most of what has been done in this sacred cause? WILLIAM CROKE SQUIER.

May 4th, 1868.

UNITARIANISM IN SCOTLAND.

A FRIEND, lately travelling in Scotland, sends us some notes on the state of our Churches there, from which we take the following extracts:—

I visited first the Glasgow Church, in St. Vincent-street, where I found our "cause" steadily improving under the able ministrations of the Rev. H. W. Crosskey; the chilling array of empty seats of former years being now occupied by earnest listeners to the eloquent discourse of their much respected minister, who is also boldly confronting bitter party feelings, as evidenced by a placard that lately appeared on the walls of the city, of which the following is a copy:—

"Scotchmen to the Rescue!—A combination of Infidels, Unitarians, and Romanists, aliens of the soil, are to endeavour this evening (Friday), at the National Education Meeting, in the City Hall, to force their nostrums down our throats, under the plea, forsooth, of 'complete liberty of conscience.' They want to unnationalise our nation, to introduce their own idiotic crazes, and to lower our own high standard of education to the level of their own weak intellects. Come in your strength to the City Hall this evening, and show such men as the Cross Keys, Nicholls, and all their motley tribe, that their infidel spoutings are not to be held as representing the sentiments of the people of Glasgow. Show them that in Scotch affairs imported Englishmen or Irishmen shall not intermeddle nor misrepresent us; that their infidel, Unitarian, nothingarian tomfooleries won't go down here; that Scotch working men don't want their children governmental paupers for their education, and that we shall still see to it that no Godless secular system shall be planted here. We have fought the same kidney time after time before, and beat them; let us fight and beat them again. They want to enlighten us poor deluded Scotchmen! They prate about advanced liberalism and all that sort of humbug, and talk magniloquently of 'unsectarianism in the broadest sense of the term.' Certainly they would like all religions done away with; but let us show them to-night that their sinister schemings are seen through. Be forward early, lest they pack the hall, for no dodge is low enough."

The Glasgow Unitarian Sunday school and connected classes are doing good work; but if some of the teachers could visit the large schools of England, I think they would agree that much could be done in Scotland in secular instruction on the Sabbath. There are plenty of children idling about the streets and closes of Glasgow, growing up in ignorance, who would be none the worse for being collected together in a school on Sunday. At present the classes meet immediately after the morning service, but why not an hour or so before it, and again in the afternoon? I cannot understand, unless it be the difficulty of getting Scotch people to rise early.

My next visit was to Dundee, where the cause of free thought has recently been revived, and is struggling amidst great opposition and persecution; but under the zealous ministrations of the Rev. H. Williamson, Unitarianism is doing a good work. The congregation meet in a large room, known as the Thistle Hall, and at the evening lectures it is sometimes filled with strangers, attracted by a desire to know something of Unitarianism. Scotch people like to hear something new, but the Puritanical spirit binds them with a firm gripe, and it is curious to note the ways in which the spirit of bigotry is displayed by those adverse to our liberal views, such as darting out of the room in the middle of the discourse, and slamming to the door. The regular congregation mainly consists of the thoughtful working class, and they appear to be united and zealous in the cause. The rent of the hall, with other expenses, is heavy for them to bear, and any help from fellowship funds, or friends in England, would be of great service, and could not be sent to a more deserving object.

I was not at Aberdeen on a Sunday, but learnt that our friends there are increasing slowly. They have recently engaged a minister, and have a neat little chapel, and a Sunday school connected with it.

At Edinburgh I went to the service at St. Mark's, a beautiful church, where I heard an intelligent discourse by the Rev. R. B. Drummond, but the small number of worshippers is enough to freeze the heart of any minister, and there seemed to be a want of zeal and spiritual life.

As the summer season is drawing near, an ex-

change of pulpits for a time might be the means, I think, of doing good to our cause in Scotland, as well as be an agreeable change for the ministers.

FIRESIDE READINGS.

SPRING AND SUMMER.

Spring is growing up,
Is not it a pity?
She was such a little thing,
And so very pretty!
Summer is extremely grand,
We must pay her duty;
But it is to little Spring
That she owes her beauty!

All the buds are blown,
Trees are dark and shady,
It was Spring who dressed them, though,
Such a little lady!
And the birds sing loud and sweet
Their enchanting histories;
It was Spring who taught them, though,
Such a singing mistress!

From the glowing sky
Summer shines above us;
Spring was such a little dear,
But will Summer love us?
She is very beautiful,
With her grown-up blisses,
Summer we must bow before;
Spring we coaxed with kisses!

Spring is growing up,
Leaving us so lonely,
In the place of little Spring
We have Summer only!
Summer, with her lofty airs,
And her stately paces,
In the place of little Spring,
With her childish graces!

Poems for a Child.

THE WINDOW THAT MADE FACES UGLY.

PART III.—THE LETTER.

LITTLE Harry Warner did not seem to get better as the winter months went on. When Christmas came he was so weak, and his cough so troublesome that he was not brought downstairs except when the days were very fine. He had looked forward to Christmas Day, and hoped that he might be then well enough to go down, for his mother and father had invited about half-a-dozen children—the friends and companions of himself and brothers and sisters.

Christmas morning broke fine and clear, and Harry was better than usual, and after dinner his father brought him down in his arms, and laid him lovingly and tenderly on the sofa in the drawing-room, where the children were to have their games. The curtains were already drawn, and the red berries of the holly with which the pictures and the chimney piece were adorned, shone like little red gems in the fire light. The children crowded round him, and each brought him some little Christmas gift. Mary Walters had knitted some red woollen slippers for him to wear on the sofa. Jane Wilson brought him a beautiful little pocket-book. George Saunders brought him a pocket knife with an ivory handle. Only "You know," said George, "you must give me a halfpenny for it." And so one brought him one thing and another, and before he had found time to kiss and thank them all and admire his gifts, the games begun, Mr. and Mrs. Warner joined the party and made themselves children for the evening. And so they played hunt the slipper, blind man's buff, puss in the corner, hide and seek, turn the trencher, &c. And then Mrs. Warner played the piano, and the children and Mr. Warner danced. Then there was tea, and after that games and dancing again. And when the servants came to take home the children they said, it surely could not be time to go yet, and begged Mrs. Warner to let them stay a little longer, declaring they had never had such a happy day in their lives.

Harry bore the fatigue of the party very well, and slept till half-past ten the next morning. When his mother came gently to see if he was awake, he wanted to tell her all about yesterday, and how much he enjoyed it, but when he looked into her face he saw that she appeared very grave, and, as he thought, even sad, and so he stopped himself in his childish talk, and said, "Mother, is anything the matter?"

"Well, my darling, I must confess I am troubled in mind this morning. A letter has come to say that your grandmother at Nottingham is very ill, and wants me to come to see her. I must go; and yet, my poor child, I do not know how to leave you." Poor Harry! the thought of having his mother away from him fell like a sudden night upon his heart. But he knew that she must go. "And how long will you be away, mother?"

"I do not quite know. I hope not long, for I trust your grandmamma will soon be better. I shall, of course, stay with her till she is better. You must try to do without me for a little time, darling. Allen (the nurse) will look after you as well in many things as I could do, and I hope to be back soon."

Harry knew in his heart that all Allen's care could

not make up for his mother. It was not his mother's waiting upon him so much that he wanted. He wanted to have her near him, to feel that she was there to love him, to speak to him, to comfort him, and sometimes hold his hand. He could always sleep better when she was in the room. And he used to fancy if she was even in the next room, he could feel that she was there, and was more comfortable than when she was out of the house. But now he would have to do without her as he best could. It was, however, a great comfort to look forward to receiving a letter from her every day or two.

Mrs. Warner had been away but two days, when Harry received her first letter to him.

"My dear boy—I hope you are bearing up with patience. I know how you will long for me, my darling, and I shall long for my little boy, but you must try to be patient. Believe that though your earthly mother is away from you, your Heavenly Father is with you. He loves you, my child, more even than I do. Indeed, it is He who has put what love we have for one another into both our minds. You know that I would come to you if I could, but I cannot be in two places at once. Your Heavenly Father can be everywhere at once, and therefore you may be sure he will be with you. I know my little boy will sometimes feel fretful and impatient. He will be apt to think too much of himself, and not enough of those who have to wait on him, and then he will need his mother with him to whisper patience and soothe him, and remind him to be good and like the holy Jesus. But He who is greater than a mother will be with him. He will whisper to him and teach him His will.

"Nurse will sometimes read to you, my child, from the Bible. Always let that blessed book remind you that God is with you. I believe the Bible has been written chiefly to show us that because God was with His children, and taught them in the olden time, He will be with them and teach them now.—Your loving mother,

"MARY WARNER."

This letter was a great comfort to Harry. He read it over to nurse, and wanted to talk about it with her. But he could see by her stiff looks, and hear from her silence, broken now and then by a peculiar sniff, that she did not like it. Harry was curious, and wished to know nurse's thoughts. So he kept on putting questions, until at last nurse broke out, "Well, Master Harry, I don't want to vex you, or to go against what your mother says, but if I must speak what I think, I consider that missis is teaching you a very dangerous error."

"Oh, nurse, what do you mean?" "Well, I may be wrong,"—nurse generally began her speeches thus, "I may be wrong"—"but it seems to me savouring of presumption to say that God will be with His children and teach them now, as He did in the olden times."

"But won't he nurse?" "Of course He won't. He taught the prophets and apostles, and they wrote down His inspirations in the Bible, and we must go to that now."

"But mother, you remember, says, 'I believe the Bible has been written chiefly to show us that because God was with His children and taught them in the olden time, He will be with them and teach them now.'"

"I don't think so. I may be wrong, but I think that God taught the holy men of old once for all to save Himself the trouble of teaching people the same thing generation after generation."

"But, O dear, nurse, that seems to put the Heavenly Father so far, far away from us. I want Him to be close to me, to speak to me, and guide me."

"Well, Master Harry, perhaps our weak nature would like to have it different to what it is, but we must not want to be wise above what is written. There is the Bible for us, and we must not ask for anything better."

"But, nurse, I remember hearing my father say that we are not to suppose every word in the Bible inspired by God. In many parts he says the writers speak their own thoughts, which are sometimes mistaken."

"O dear, I may be wrong, but I think that it is dreadful. I think every word in the Bible comes from Almighty God. If it did not, how should we know what was his, and what was not?" Harry lay thinking for some time; this was clearly a difficulty. At last he looked up as if he had found it out.

"Why you see, nurse, if our Heavenly Father is with all of us, teaching us now, then when we find anything in the Bible the same as he teaches us now, we know that is from him, and if we find anything that contradicts what he teaches us now, we know that cannot be from him."

Nurse shook her head, as if it was a doctrine she did not like. She did not know what to reply, however, for it was a new idea to her, so she took refuge in saying, "But come now, Master Harry, I must not talk to you any more, you know it is not good for your head."

Harry, however, lay quietly thinking on the subject. He thought of his mother's idea that the Bible was written to show us that God was always with us, teaching us now. And then he thought of nurse's idea, that the Bible was written to serve in place of God being with us and teaching us now. And he remembered what his mother had said a little while ago. "God desires us to love Him, and therefore He never will show Himself to us as an unlovable something we could not love." "Now I am sure," he thought, "God would be unlovable if he

were as nurse makes him out. Her idea of Him is another window which makes His face unlovely to me."

And then he went on supposing he had a mother who was away, and knew how much he loved her and longed for her, and who could come to him and be with him; to be with him and teach him, and who yet would not, but only sent a servant with an old letter yellow with time, that she had written to their Willy that died before he (Harry) was born. That would not be a mother a thousandth part as sweet and loveable as his own dear mother, who so loved him, that she came to him whenever she could.

"Now God must be more like my own dear sweet mother," he mused, "whom I can love, than like that cold, strange one, whom I could not love. He will, as my mother said, be with me, to guide and teach me." And having come to that conclusion, he put away all the doubts that nurse had suggested, and lay quietly humming himself to sleep, by a hymn of which he was very fond.

Abide with me; fast falls the even-tide!
The darkness deepens; Lord with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

VESUVIUS.

IN one of his interesting letters to the *Liberal Christian*, Dr. Bellows thus describes his ascent of the mountain on January the 6th:

The congregation of guides, mule-drivers, horse-leaders, bundle-carriers, and general attendants that welcomed us at Resina, where we stopped our carriage to ascend the mountain, was sufficient to have manned the expedition to Abyssinia. Such clamour, such pulling and hauling, such lying and swearing, such attempts at imposition, such utter confusion and perplexity were almost enough to induce us to abandon our purpose. But at last, by firmness and patience, we got off with not more than twice as many guides as we needed. What advantage to the rider or the mule it was to have a guide hanging to the creature's tail up the mountain was not plain, but this was, at least, the only aid my guide rendered. My beast was not put into good humour by this prolongation of tail, but unhappily directed his animosity against my neighbour's mule instead of his tormentor, who merited a sound tap from his heels in return for the needless thwacks he gave him, which merely endangered my seat, without the least accelerating the ascent. But at last we got up the mountain. Vesuvius is about four thousand feet high. The Hermitage is about two thousand five hundred feet from the base. The lower cone begins about five hundred feet above the Hermitage. The crater (the old one) opens about seven hundred higher up, and within it a new cone has shot up two or three hundred feet. The recent eruption has been active about forty days, and is not to be considered a very serious one. It has been too deliberate and methodical to be alarming. It seems about as active as the one I witnessed in 1848. Indeed, in the few days I have been in Naples there has been no serious flaming from the top, or expulsion of stones. That had all gone by. The outflow of lava, though evidently much less than at many previous periods within recent generations, has been, and continues to be, considerable enough to awaken a very lively interest and to produce a very impressive spectacle. The stream of the descending lava on the Naples side seemed to be about three hundred feet wide, and ran at least one thousand five hundred feet down the mountain. It changed its form from day to day from Y to an O, and then nearly to a solid band. Hanging against the blackness of the mountain, it presented a very imposing if not a threatening appearance. It grew on the imagination with reflection, and was never grander than when it lighted us, with its lurid glare, out of the bay of Naples—a red path of reflected light lay upon the smooth water, binding us to the volcano. The city with its crescent of lights, occupied its amphitheatre, as if spectators of the threat which Vesuvius held over it. Some day, the people are accustomed to say, the mountain will fulfil its warning and bury Naples as it did Pompeii, and what they say as a jest may well become a terrible fact. What a strange catastrophe, should the recovered statues of Herculaneum and Pompeii be doomed to a second entombment in the ashes of Vesuvius!

We approached the burning stream until the heat became intolerable. Where we stood, only four days before the lava had flowed red-hot. It was still too warm for comfort. The usual egg was cooked, and the usual coins embedded and brought away in the cooled lava. I suppose five hundred people must have ascended Vesuvius this day. A hundred sat a few rods in front of the head of the descending stream, as if defying its jaws. The motion forward was indolent and hardly visible from moment to moment, but every now and then accelerated and easily capable of becoming swift and destructive. The mass was not unlike a vast heap of coal covered with its own ashes, but glowing in spots, and curiously crumbling and dissolving at times, with sudden motions from beneath, so that it seemed to advance almost by melting away its own front. The old lava cracked and snapped before it, and made, I think, all the noise that was heard. The beds of the old eruptions were even more interesting than the new one. Thou-

sands of acres are covered with the rock-hardened slime of the volcano, and nothing can be more curious than the forms it has taken. Sometimes it lies in great heaps of gnarled and knotty stumps, as if the roots of its old forests had all been turned into stone, and piled up here in memory of former grandeur. Then, again, enormous piles of rotting cordage appear, and you imagine that the wreck of some pre-Adamite commerce has been accumulated in a Titanic junk-shop. Again, the scene is changed, and you have the skins of a million elephants lying in heaps about you, as if in a great tan-yard of the demi-gods, who could wear no leather of a less expensive and substantial hide. The oak bark to cure these skins lies very near by. What other fancies the lava might have presented the coming on of the darkness forbade me from knowing, and so, not without gratitude to the sure-footed beasts who carried us safely down that frightful path, we bade Vesuvius and the eruption of 1867 good-by.

CHURCH CURIOSITIES.—IX.

A BELL-RINGER'S EPITAPH.

THE following epitaph is given in *Notes and Queries*, but the churchyard is not mentioned where it is found:

In ringing ever from my youth
I always took delight.
My bell is rung, and I am gone,
My soul has took its flight,
To join a choir of heavenly singing
Which far excel the harmony of ringing.

THE DEVIL FOILED.

At the annual meeting, last week, of the Methodist Free Church Mission, one of the speakers commended to his hearers the example of Mr. James Rigley, of the North of England, who, being called upon to preside at a missionary meeting, addressed it thus:

"Friends, I really have nothing to say to you except about myself. You have asked me to speak, and I must tell you something about myself. I was a poor man once, but though I was poor I used always to give a shilling to the plate at collections. Whatever collection came, I determined I would give to it, and that I would give nothing less than silver, that I would give nothing less than a shilling. But, by-and-bye, God blessed me very much; I began to get on in the world; still I did not remember to whom I owed it, and I continued to give my shilling, until one day when I was at a meeting, there was a gentleman speaking very earnestly, and a voice said to me, 'James Rigley, James Rigley, God has done a great deal for thee; what hast thou done for Him?' I said, 'True, Lord, I will give a sovereign; and I put a sovereign in the plate accordingly, but as soon as ever I got out of the chapel the devil began to tease me, and he cried, 'Oh, James Rigley, James Rigley, what a fool thou art, thou hast gone and given for one time what would have done for twenty times.' I said, 'that will not do. If you are not quiet, I will give two sovereigns.' So the next time I gave the two sovereigns. Still, I was not easy; for I felt that I still had not given as much as I ought; and then the devil began troubling me again, 'Oh, James Rigley, thou art a greater fool than ever;' and in fact I could not get rid of him till I said, 'I am determined to end this;' and the next meeting I went to, I was doubting how much to give, and the devil kept saying, 'Now don't be a fool;' and I determined what I would do, and that I would give five pounds; and I gave the five pounds, and the devil has never troubled me about the matter since."

GOOD FRIDAY REQUESTS.

Our forefathers had some strange notions respecting the best mode of disposing of their surplus means. An inhabitant of a London parish, for instance, who lived about the middle of the fifteenth century, left six or eight shillings to be spent annually in the purchase of faggots with which to burn heretics. Another testator, one Peter Symonds, by will dated 1586, left money for a sermon to be preached every Good Friday in All Hallows Church, Lombard-street, and for a penny and a packet of raisins or plums to be given to each of sixty younger scholars of Christ's Hospital who should attend the service. This custom was observed on last Good Friday, when several other children were made happy, and a number of poor persons had a dole of money and bread. In the parish of St. Bartholomew the Great, another donor left a small sum to be distributed on Good Friday over his tomb. The tomb, however, is gone, and this year the officiating clergyman, after the service, came out into the footpath leading to the church, and threw down 24 sixpences on a flat stone, which were eagerly picked up by the same number of old women who had been previously selected to receive the gift.

INTELLIGENCE.

BIRMINGHAM FREE CHRISTIAN SOCIETY.—On Sunday last, May 3rd, special services were held in celebration of the completion of the school premises. The sermons were preached by the secretary, Mr. G. R. Twinn, and the collections amounted to £4. 11s. 5½d. A tea meeting was held on the following evening, about 150 persons present. After tea Mr. S. Thornton presided. There were also present the Revs. C. Clarke, B. Wright, B. Cotton, and E. Madeley; Messrs. S. B. Whitfield, J. R. Mott, T.

Prime, jun., G. R. Twinn, F. Grew, F. Summers, B. Whitehouse, A. B. Matthews, and others. Mr. Twinn gave a narrative of the operations of the society, and addresses were delivered by Rev. C. Clarke, E. Madeley (Swedenborgian), and several other friends. On the following evening (Tuesday), the pupils in the Sunday and week night schools were treated to a free tea, followed by an entertainment, consisting of a series of magic lantern views, kindly exhibited by Mr. T. Prime, jun., songs, recitations, &c.

BLACKBURN.—The Unitarian Society here being compelled, from a variety of causes, to give up the tenancy of their preaching room, have for some months been without any place to meet in. They have, however, now taken the room known as Cobden Hall, and held their opening services on Sunday last, when sermons were preached, morning and evening, by the Rev. M. C. Frankland, of Chobent. The attendance was very encouraging.

DOB-LANE, FAIRSWORTH.—The annual meeting of this congregation was held on Sunday afternoon last, Mr. Harry Rawson, one of the trustees, presiding. The reports of the chapel and school committees were very satisfactory. All the institutions connected with the place were flourishing, under the active supervision of the Rev. W. G. Cadman. It is intended shortly to adopt chanting as a part of the service, and a committee was appointed to make the necessary preparations. With regard to pecuniary matters, the report stated the following facts: That the income in 1866 from quarterly rents of pews and sittings was £15. 5s. 6d.; that in 1867, during a portion of which the offertory was in use, the sum realised was £32. 8s. 5d.; whilst the first entire year of the latter system had produced the sum of £39. 12s. 5d.

HALIFAX.—On Tuesday last, a tea meeting of a very interesting character took place in the school-room. The members of the choir singing class met together to express their esteem towards Mr. Lonsdale, the organist and leader of the choir, by presenting him with a beautiful copy of Webbe's Anthems. The volume contained an inscription very elaborately illuminated by Mr. Hirst, a member of the class.

HULME DOMESTIC MISSION.—On Sunday last, the ninth anniversary sermons were preached in the above place of worship; in the morning by the Rev. S. A. Steinhil, in the evening by the Rev. Wm. Gaskell, M.A. The attendance on each occasion was very good. On Monday evening, the annual congregational tea meeting was held, the Rev. J. Harrop in the chair. Addresses were given by the chairman, and by Rev. W. H. Herford, B.A., and also by Messrs. John Francis, Samuel Barnes, George Smith, Jesse Pilcher, and Joseph Rowland, interspersed with readings and recitations. The above services are the last of the kind that our Tomlinson-street friends will hold in their present premises, as they expect very shortly to take possession of their new and more commodious schools, which are now rapidly approaching completion.

LEEDS.—On Sunday afternoon last, the second annual service for the scholars in three Unitarian schools of Mill Hill, Holbeck, and Hunslet was held in Mill Hill Chapel. The whole of the body of the chapel was occupied by the scholars and teachers, and the gallery with members of the different congregations, and altogether there were between 600 and 700 present on the occasion. The service, which was beautifully simple in its character, was conducted by the Rev. R. Pilcher, B.A., of Bradford. The address to the young people was upon "education," which the preacher described as the drawing forth of all the powers of body, mind, and soul. Throughout the address the scholars preserved great attention, and seemed truly interested in it. The service concluded by the singing of a hymn, the Lord's prayer repeated by the congregation, and the benediction pronounced by the minister.

MOSSLEY.—The school sermons were preached on Sunday, May 3rd, by the Revs. D. Berry, H. E. Dowson, B.A., and J. Page Hopps, when the collections realised £47. 15s. 12d.

NEWTONARDS.—The first Presbyterian congregation at this place has just lost by death one of its staunchest members, the late John McKittrick, whose remains were interred at Bangor on the 27th ult. Seceding at an early period from orthodoxy, he became a Unitarian from conviction, and for nearly half a century was an example of manly independence, temperance, Christian liberality, and industry. His public career was characterised by an earnest effort to liberalise the institutions of his country, always by moderate means. He took part in the effort to get the system of "national education for Ireland" as the best antidote to ignorance and superstition; and having received a liberal education himself, and profited much by intercourse with men of culture, he privately helped many others disposed to improve themselves to do so, and thereby to independence. A well-deserved tribute to his public usefulness and generosity as a citizen was given by the closing of all the shops during the funeral, at which there was a very large number present of every religious sect and political party.

SEATON DELAVAL.—On Saturday evening last, the Rev. J. C. Street lectured in the schoolroom here, on "Unitarianism adapted to the wants of the people." The large room, which holds about 400 persons,

was crowded. After the discourse two Methodist local preachers made some objections, to which Mr. Street replied in a very effective way.

WEST RIDING SUNDAY-SCHOOL ASSOCIATION.—The first printed report of this association, which includes 16 schools, shows on the books 1,870 scholars, with an average attendance of 1,223, or 60.5 per cent. Arithmetic is taught in eight schools, dictation in nine, geography in six, grammar in one, English history in three, Scripture history in twelve, and religious teaching in fourteen. The report gives a list of the books used in the sixteen schools, and the number of schools which use each book. Twelve of them use the Bible published by the British and Foreign Society, and ten use the New Testament.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

T. C.—You are right as to the origin of the mistake, but it hardly calls for correction.

THE LIBERATION SOCIETY.

To the Editors.—Your article on this subject, in your last number, seems to call upon some of us who stand aloof from the Liberation Society to explain for ourselves on what grounds we do so; and, if you will allow me, I shall be glad to state, in the fewest possible words, why I cannot respond to your invitation to look with confidence on the operations of that society.

(1.) Its members and leaders are mostly, it is well known, of the Independent and Baptist denominations; men who have really no just idea of the claims of religious liberty or religious truth. If they do not actually themselves impose model deeds, schedules of orthodox doctrine, subscription to articles on admission to colleges, and the restriction of the Lord's table to a select few, they uphold the systems under which these things are done. And more than this, would not some of them put a congregation into Chancery, if, in the progress of its religious development, it should be found to have deviated from the doctrinal standpoint of its predecessors of two or three generations ago? Such men as Mr. G. Hadfield, M.P., and Mr. T. S. James (see his recently published volume) would unquestionably do so. They disapprove of the Dissenters' Chapels Act, and would repeal it if they could. I should very much like to know what Mr. Miall and other Liberationist leaders say on this point. Until they speak out, and relieve themselves from the suspicion of sympathising in such feelings, they must excuse me if I decline to regard them as true friends of religious liberty. I prefer to look up to such leaders as Mr. Gladstone, Earl Russell, and Mr. Bright.

(2.) The great object which the Liberation Society is aiming at appears to me to be an unwise object, and one which, if attained, would be exceedingly prejudicial to the spiritual interests of the English nation. They want to disestablish the Church of England. To this I should offer no objection, if the evils involved in its present position can be got rid of in no other way. But I cannot follow them in proposing to divert the revenues of the Church from the religious uses to which they are now applied. We must have churches and chapels, colleges and education for ministers, with many other things of the outward material kind, which require a large annual expenditure of money. Why should not the Church revenues be still used for such purposes, as well as to supplement and stimulate voluntary offerings for the maintenance of a national clergy? Why should we not do on the large and comprehensive scale what we all admit must and ought to be done?—only that the Liberationists would do it in sections, instead of unitedly, and would have a number of little sectarian churches instead of one great national church. They would thus, in effect, give our English Christianity into the keeping of a number of sects; and, in the present temper of these bodies, it is easy to anticipate what will become of religious liberty in their hands. In fact, it appears to me that the battle of religious freedom will have to be fought over again, in order to rescue and save the Gospel from a little, narrow sectarian orthodoxy.

And why, again, I would ask, is the idea of a comprehensive national church to be characterised as a "vain dream?" I take the liberty of saying that it is no more of a vain dream than it would have been, three or four years ago, to anticipate that a majority of sixty in the unreformed House of Commons would have voted for the disestablishment of the Irish Church; no more a vain dream than it would have been, within the memory of many who are not yet old men, to speak of the transformation of the borough-mongering system of that day into the household suffrage upon which we are about to enter.

At all events, if the idea of a national church be a vain dream, it is pretty evident who helps to make it so!

Moreover, it is doubtful whether simple disestablishment in England be a practicable thing, even if the nation were ever so resolved about it,—practicable, I mean, on the score of equity. Who is to have the churches, cathedrals, and parsonages? If they were given up to the present possessors without any payment, this would be tantamount to a perpetual endowment of very

considerable value. And why should the wealthiest section of the nation receive such an endowment, and all the rest be left to provide for themselves?

The fair course, and the only course, I submit, which is worthy of a great Christian nation, is to redistribute the revenues, on some just principle, among all the religious bodies which the nation contains, treating all alike with perfect impartiality, so far as the State is concerned; leaving to each, indeed, the profession and development of its own doctrines, and form of church government, but providing, nevertheless, that no private or sectarian test of Christianity shall be maintained by any communion in receipt of national funds.

This I believe to be quite a practicable object to pursue, but the subject is too large for a letter, and I will not attempt to dwell further upon it. I have, I believe, said enough to show that there is ample ground both for distrusting the leaders of the Liberationist movement, and for doubting the wisdom and expediency of the principal object at which they are aiming.—I remain, &c.,

G. VANCE SMITH.

A SUGGESTION.

A FRIEND connected with one of the orthodox congregations in a town of the West of England, sends the following suggestion:

"I am very glad that in your reference to Mr. Henn's pamphlet you admit the importance of 'some short work giving plain and popular explanations of leading passages of Scripture,' on those topics where the Orthodox and Unitarians differ. Dissatisfied with the explanations usually offered by those among whom I have usually associated, and with whom I still join in worship, I have often wished that a column were open in the *Herald* for inquirers, and another devoted to the fair and candid exposition of difficult texts. You need not print letters or correspondence which would grow cumbrous and, perhaps, both discursive and controversial; but use your own discretion in selecting the points where interest lies, and treat them in your own way. I don't think the *Herald* does the work which, in its relation to inquirers, it ought to do. I have taken it from its first number. I now take three weekly, giving two to my friends, and believe it to be the most interesting pennyworth published; but it can be made more useful to those who are outside of your congregations if you think proper."

There are so many demands upon our space that we cannot promise to give anything like a systematic treatment of the points in controversy, but we shall be glad from time to time to answer inquiries or give any special explanations that may be asked, to the best of our power.—ENDS. U. H.

THE COMING WEEK.

Heap Bridge.—On Sunday, afternoon and evening, sermons by the Rev. Jas. Drummond, B.A., and collections.

Liverpool: HOPE-STREET CHURCH.—On Sunday evening, a lecture by the Rev. A. Gordon, M.A., on "The condition and future of Christianity in Abyssinia."

London: STAMFORD-STREET CHAPEL.—On Sunday, morning and evening, collections for the maintenance of public worship.

London: NEWINGTON GREEN.—On Tuesday, a concert in aid of the school funds.

London: ROSSLYN HILL CHAPEL, HAMPSTEAD.—The annual school sermons on Sunday, morning and evening, by the Rev. P. W. Claydon.

London: WORSHIP-STREET.—On Wednesday, a social jubilee meeting of the Sunday school.

London: FREE CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—On Sunday morning the Rev. J. K. Applebee will preach.

Manchester DOMESTIC MISSIONS.—On Monday evening, at the Memorial Hall, annual meeting.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes.

Marriages.

WHITTAKER—BLACKBURN.—On the 30th ult., at Westgate Chapel, Wakefield, by the Rev. Goodwyn Barnby, Mr. S. F. Whittaker to Miss Sophia Blackburn, both of Wakefield.

WHITWORTH—WATERHOUSE.—On the 3rd inst., at Stamford-road Chapel, Mossley, by the Rev. D. Berry, Robert Whitworth to Mary Ann Waterhouse, both of Mossley.

Deaths.

ACLAND.—On the 30th ult., at Nice, on his way to England, in the 38th year of his age, Samuel Lawford Acland, of Bombay, son of the late Gideon Acland, Esq., barrister-at-law, of London, Upper Canada.

BURTON.—On the 3rd inst., Mr. Matthew Burton, of Manchester, aged 67 years.

COX.—On the 21st ult., at Southport, George Frederick Cox, late of Liverpool, aged 58 years.

PARKINSON.—On the 3rd inst., very suddenly, Mr. William Parkinson, aged 70, an old and valued teacher in the Sunday school at Astley.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

BOOKS OFFERED FOR SALE.

The charge for inserting each notice under this heading is 6d. for a book and 3d. for a pamphlet. An Offer Wanted for all the Parts of the THEOLOGICAL REVIEW.—R., *Herald* office.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester, and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, May 8, 1868.

WHAT THE CHURCHES ARE DOING.

The Bishop of Natal has printed a translation into the Zulu language of the first part of the "Pilgrim's Progress," and is proceeding with the remainder, the work being highly appreciated by those for whose use it is designed.

The cupola of the Church of the Holy Sepulchre at Jerusalem is nearly finished. The Princess de la Tour d'Auvergne has made a present to France of the spot on the Mount of Olives where, according to Latin tradition, our Lord taught the "Pater-noster" to his disciples, and the Sultan has sanctioned the gift. The Princess intends to make a cloister round the spot, like the Campo Santo at Pisa, and to cover the walls with porcelain tiles, on which the Lord's Prayer will be inscribed in all the languages of the world.

Dr. Norman Macleod has arrived from India, and though his health gave way before his departure from Calcutta, he is now much better, and a short season of rest among his native mountains, it is hoped, will be sufficient to restore him to his former vigour. He reappeared in his pulpit at Glasgow on Sunday afternoon, and preached from the words, "We thanked God, and took courage."

The telegraph has again been entrusted with the Pope's blessing. A few hours before the death of Narvaez, Duke of Valencia, the said blessing, along with a general absolution, was conveyed to him by the wires, as a consolation from His Holiness. According to the *Gironde*, when the Marshal felt his end was near, he called for a confessor. The priest, among other things, exhorted his penitent to forgive his enemies. "My enemies!" ejaculated Narvaez, "I am not aware that I have any." "Every man must have enemies," explained the priest, "no matter how Christianlike and blameless his life may have been." "I am perfectly aware that I have had many enemies," replied Narvaez, "but, happily, they are all dead. I have always been in the habit of having them shot."

The King of Portugal has conferred upon Sir John Bowring the Cross of a Knight Commander of the Order of Christ.

On the occasion of the Prince Imperial's first communion three thousand poor children also received theirs too, coupled with a gratuity of fifty francs each. A medal has been struck on the occasion, and sold largely in the gardens of the Tuileries, where all the children were seen decorated as chevaliers de l'Eucharistie. The Opposition papers respectfully remark that this munificent act of faith and charity will cost the country exactly 150,000 francs.

The liberal movement among the Manchester Friends, which we lately referred to, and which some of our orthodox contemporaries very unfairly speak of as a "renewed tendency towards Deistical doctrines," has called forth a pamphlet from Mr. Robert Charleton, a leading Quaker of Bristol, condemnatory of the heterodox teachings of "Barclay's Apology," a work which till recently has been regarded as a standard authority by the Friends, but which is now believed to have exercised a powerful influence in producing what are called the "unsound" opinions, and leading to the secession from the Society, in America, of 80,000 Hick-sites, or Unitarian Friends.

From a letter just issued by the Bishop of London to his clergy, it appears that the amount paid to his Fund is £247,300, and the amount promised £72,700, making a total of £320,000.

At the annual meeting of the Bible Society, it was stated that the issues of copies or portions of the Scriptures during the year had been, from the dépôt at home, 1,351,989; from dépôts abroad, 1,048,787; total, 2,400,776; and that the total issues of the society now amounted to 55,069,865 copies. When it commenced, it was supposed that there were not much more than five or six millions of copies of the Scriptures in the world.

Various other religious meetings have been held during the week. Among them were the annual *soirée* of the Evangelical Alliance, presided over by the Earl of Chichester; the meeting of the Baptist Missionary Society, at which a hopeful account was given of missions in India, it being stated that in Calcutta alone there are now 300 houses of Hindoos to which Christian women may go and teach the Gospel; and that of the London Society for Promoting Christianity among the Jews, the income of which for the year was £36,075, and the expenditure £35,976.

The first number of a new paper entitled the *Presbyterian*, conducted by members of the Free Church of Scotland, has made its appearance this month.

Mr. Bennett, the Vicar of Frome, seems to be taking fright at the prosecution with which he is threatened for what he calls "two questionable phrases" in his pamphlet entitled a "Plea for Toleration." In a letter to the *Guardian* he states that in a new edition, now in the press, the phrases will be corrected, and requests his friends to insert in their present copies, instead of the word "Visible" at p. 3, these words, "*Presence of our Lord under the form of Bread and Wine*," and instead of "*consecrated elements*" at p. 14, to insert after the word "*adore*," "*Christ present in the Sacrament under the form of Bread and Wine*."

On the night of the debate upon Mr. Gladstone's first resolution, after he had presented a petition against the *Regium Donum*, Sir Charles Lanyon, evidently with the wish to bring discredit upon the petition, asked if he was aware that it came from Unitarians. It is instructive to mark, in managing the Irish question, what petty shifts the opponents of disestablishment and disendowment, from the Premier down to the most insignificant of his followers, are obliged to have recourse to. What is right and just seems hardly to enter into their consideration. We rejoice that, while the Irish Presbyterians generally are still showing a hankering after the retention of the *Donum*, the first petition against it should have proceeded from Unitarians, though by some of our ministers, no doubt, its withdrawal will, for a time, be severely felt.

A petition presented by Mr. Hardcastle from persons worshipping at the Primitive Methodist Chapel at Westhall, in Suffolk, shows the deceptions which even clergymen will practise for the furtherance of their ends. The petition states:

"That on the 29th of March last a form of petition was sent by the hands of a messenger, who brought with it a message from the Rev. Henry Albert Goodwin, the vicar of Westhall, to Mr. Robert Meadows, one of our number, that such petition was against Popery, but without stating that it was against the disendowment of the Irish Church. That such petition was signed by your petitioners and others entirely under the impression that it was intended to prevent the spread of Popery, and after having been so signed, was returned to the said Rev. H. A. Goodwin; but that, far from wishing to assist in keeping up so foul an establishment as the Irish Church, your petitioners earnestly pray your honourable House to at once pass an act for its entire disestablishment."

Dr. Atlay, of Leeds, who is described as a moderate High Churchman, an accomplished scholar, and a hard-working parish priest, has been nominated to the vacant bishopric of Hereford.

Dr. Robert Payne Smith, canon of Christ Church and Regius Professor of Divinity, Oxford, is elected Bampton Lecturer for 1868.

According to the ministerial *Globe*, the report of the Royal Commission on the Irish Church recommends that one of the archbishoprics and certain of the bishoprics should be abolished, but does not either recommend or point to disestablishment or disendowment.

When Mr. Freeman, the archdeacon of Exeter, was about to make his last visitation, a printed circular was sent round to the churchwardens requiring them to fill up the following paper of questions, which were accompanied by extracts from Dr. F. G. Lee's "*Directorium Anglicanum*," in the compilation of which the Archdeacon is said to have assisted:

"1. Have you, at the expense of the parish, provided an amice, a chasuble, an alb, a stole, a masuple, a zucchetto, and a beretta? 2. Are these vestments white, according to a recent recommendation of your Archdeacon, or coloured? 3. Is the communion table removed, and an altar of stone substituted for it? 4. Is there an incense-pot? 5. Does your priest know when to join his fingers, when to stick his elbows into his sides, when to bow, when to turn north, east, south, and west? 6. Does he burn incense at the proper time? 7. If so, how does it smell? 8. Does he wash his fingers in the ablutions, as directed, and then swallow them? 9. Does he wash the corporal?"

Several of the gentlemen to whom these questions were forwarded filled them up as well as they could, in perfectly good faith, without suspecting that they were victims of a hoax.

On Wednesday, Mr. Coleridge moved the second reading of the University Tests Bill, and defended it from the arguments recently brought against it,

which were addressed to base and gross prejudices, and unsupported by facts and history. Mr. Walpole moved the rejection of the bill, contending that there was nothing in the present constitution of the universities which deprived any class of the liberty which Mr. Coleridge claimed. The debate had to be adjourned, as it was not concluded before six o'clock.

WHAT IS SAYING ON CHURCH MATTERS.

M. Lemoine, an intelligent and Liberal Catholic, in an article in the *Débats*, accounts for the difference which there is between the religious condition of England and that of France by the difference of training. After remarking that "Theology is at the bottom of every question," and that the principle of Protestantism is freedom of examination, which with us is regarded as the source of truth and the means of enlightenment, he goes on to say:

"The French people, of whom the great majority receive only a third or fourth rate education in religious matters, are pretty nearly equally divided between *infidelity* and *superstition*. They accept their religion as they accept their arrondissement—ready made, that is, without taking the trouble to examine or even feeling the necessity of examining for themselves. In this respect the religious journals are quite right when they assert that out of the hundreds of thousands of readers who devour regularly the infidel press three parts are 'Catholics without knowing it.' They are not aware of the fact, because it is simply engrained in their constitution, their hereditary temperament and historical descent. Paradoxical as it may appear to say so, the France of '89 is also the France of the Syllabus, and the whole together still forms but one and the same France. But, according to the Syllabus, which is the only true interpreter of real 'Catholic' doctrine, liberty is an evil, or rather it is Evil personified. Consequently, all freedom of examination, liberty of discussion, liberty of interpretation, are, *a priori*, things to be condemned."

The *Monde* reproduces an article from the *Civiltà Cattolica*, which fully bears out M. Lemoine's statements, and shows how absolute the opinions of the Papacy are on the question of "liberty." Liberty of conscience, according to this article, is "a modern idea, evidently false," and so, likewise, is any "tolerance" founded on "respect of opinions." Catholicism "alone can deliver man from eternal punishment," and "every other form of religion is to be detested and censored." Liberty of public worship is not only unlawful in itself, but pernicious to the State, and princes are bound to prohibit it by every means in their power.

In one of his letters to the *Liberal Christian*, Dr. Bellows remarks:

"Mussulman power becomes appalling as we approach the shores where Africa and Asia meet. Europe. Here one begins to realise the vast superiority of numbers under which Christianity staggers. There are, by the best authorities I have been able to consult, about 260 millions of Christians in the world, leaving nearly a thousand millions of heathen, among whom, in Africa and Asia, there may be at least 260 millions of Mussulmans. Of the 260 millions of Christians only 95 millions are Protestant, 175 millions being Roman Catholic, and 90 millions Greek Church. So far as superstition and ignorance are concerned, there is not so much to choose between the peasantry in the Roman and the Greek churches, and the common Mussulmans. Indeed, I should think in point of morality and self-respect, the Bedouins and Algerines superior to Spanish mendicants, Russian beggars, and Italian Jazarons. What a task Protestantism has to balance and overcome the dead weight of ignorance, fanaticism, priestcraft, and servility which now loads more than three-quarters of the globe! Can it afford to allow divisions, antagonisms, sectarian quarrels and antipathies to use up its strength and divide the bundle of faggots, irresistible in its unity, until twig by twig the whole is broken?"

Professor Jowett preached on Sunday morning to a large congregation in St. Luke's, Berwick-street, from the text, "Every one of you saith I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided?" He spoke at length on the divisions which had at various times prevailed in the Christian Church, adverting particularly to the Sacramental and Evangelical parties, and the later party who professed to seek after truth independent of all religious creeds. He animadverted severely on those who devoted themselves to party, and by their exclusiveness stood in the way of practical work. A man of that sort who had lived during the past half century might say, I have by my obstinacy delayed the education of the people for fifty years; I have in the same way retarded the practical influence of

the Church;—I have, by agreeing to that vote of censure passed thirty years ago on a Bishop now gone to his grave, not a single page of whose books I had read, helped to stay the progress of inquiry; I recollect that keen controversy thirty years ago with Bishop so and so, now gone and whom I hope to meet in Heaven; but what was it all about?

At the annual meeting of the Bible Society, the Rev. Dr. Fowler, of America, thus spiritedly referred to Mr. Disraeli's pretended belief that the separation of Church and State would lead first to a great multiplication of Protestant sects, and then to their absorption by Romanism:

"Among the objections to the measure that had been approved of by so decisive a vote of the House on the Thursday preceding, was this, that on the removal of exterior help, Protestantism must be overwhelmed by Romanism. I confess that all the Protestantism—may I not say all the religion—within me revolted at the thought, and the cry of my soul was, No! No, never! I do not, of course, take it upon me to say—this is not the place for any one to say whether the exterior help of the Church is essential or desirable for it or not; nor do I say whether that help is needed for Protestantism; but I do say that if it be withdrawn there is power enough in Protestant truth any time and any where to conquer Romanism. I am sure I cannot mistake the sentiment of every true Briton, as I know I do not mistake the sentiment of any true American, when I say, an open field, a fair fight, and God help the right."

In a letter to the *Manchester Examiner*, Mr. Goldwin Smith writes:

"The fact that a powerful section of the Established clergy are not passively unprogressive, but active enemies of progress, is specially brought home at this moment to the minds of all who are interested in the Universities. A determined effort is being made by the sacerdotal reactionists to *cretinise* academical education. I can think of no general term more descriptive of the attempt, by excluding from University instruction the most important and stimulating subjects, the best books, and the ablest teachers, to bring the intellect of the students, and of the class to which they belong, down to the level necessary for the unquestioning acceptance of that which reason has not only questioned but rejected as untruth. Consider what a level that is—consider to what a state the mind, and not only the mind, but the character of English youth and of England generally must be reduced in order willingly to bow itself to the Ritualistic yoke, and to accept the authority of the Ritualistic clergy as superior to reason and conscience!"

A correspondent of the *Pall Mall*, who thinks that if the Bishops had taken their stand upon the great difference in the circumstances of the English and Irish Churches, and confined themselves to obtaining satisfactory articles of separation, the former would have come out stronger and brighter from her present trial, protests against the "sink or swim" together policy which has been adopted; and says:

"If the present state of the question were put in the form of an apologue, it would be something as follows:—'A good ship was sailing with a crazy barque in tow. The officers assembled in council, and the decision was not to cut the barque adrift.' However generous this may have been, was it the wisest and best resolution for all concerned? The barque *must* sink, but will the ship now weather the storm?"

The Rev. T. T. Carter, in urging the clergy to sign the petition to Convocation on the Natal question, which has upwards of 1,000 names attached to it, says:—

"If ever there was a point on which it seems reasonable to show that we feel strongly, and on which the clergy more especially, of all orders, are bound to act as one man, it is surely this dreadful scandal which weighs so heavily and anxiously in our hearts."

The personalities in which the clergy, High Church and Evangelical, indulge towards each other, are getting quite scandalous. In a lecture at Liverpool, delivered the other day, under the auspices of the English Church Union, Dr. Littledale, after speaking of "the leading English and Scottish Reformers" as a "set of miscreants," and saying that Robespierre, Danton, Marat, &c., "merited quite as much admiration and respect as Cranmer, Ridley, Latimer, and Hooper," he added, referring evidently to Dr. McNeile:

"Within the present century there was a popular preacher at a great English seaport who showed clearly that the spirit of persecution was far from extinct. He was not a person who had ever written anything which did credit to his head, or done anything which was a credit to his heart. But he declared himself, on his own authority, to be 'a great and good man,' and found some people silly enough to believe him. That person had avowed that, if he had the power, he would pass a law

punishing with death every clergyman who practised auricular confession. If that person had the power, how many victims would he have? Would not Mary Tudor be left far behind?"

On the assertion made by Archdeacon Sinclair, in a charge to the clergy of Middlesex, that writings "not only intelligible, but interesting to the artisan, the petty trader, the shopman, the clerk, and other similar classes, . . . issue daily, monthly, and yearly from the press by millions," the *Pall Mall* observes:

"It has been usual to contrast the coarseness and levity of anti-Christian writers of the eighteenth century—Voltaire and Paine, for instance—with the unctious, not to say pious, with which the Deists, Secularists, and Positivists of our own days express their views. As to the writings issued 'by millions,' daily, monthly, and yearly, it is much to be wished that the Archdeacon would mention names. There used some years ago to be a small Secularist paper called the *Reasoner*, which was published, if we remember rightly, in Fleet-street, but it has been given up for several years, and its circulation was exceedingly small. When Mr. Congreve and his six or seven adherents see fit to make a demonstration upon any subject, the signature of a bookseller and publisher of whom we know nothing except that he publishes some of Mr. Congreve's pamphlets, is usually attached to the manifesto. Mr. Bradlaugh, who furnished the Saturday Reviewers with an additional sting to articles in which his name was coupled with that of Mr. Beales, avowed atheistical views, but they met with so little favour that he had to leave the committee of the Reform Association because he brought discredit on the cause. These, however, are very exceptional cases, and we firmly believe that the notion of atheistical productions circulated by millions, so often referred to with a shudder by clerical writers, is a mere bugbear."

At a synod of the Established Church of Scotland, the Rev. R. Wallace, who seems to be taking the place of the late Dr. Lee, as leader of the Liberal party, gave a very simple and straightforward definition of what he conceived to be the ideal of a National Church, but which he felt was for the present impracticable, because it had no chance of receiving fair consideration. He ridiculed the idea of the House of Commons settling the principles of religious truth, and maintained that "the only kind of Established Church which the State is competent to create is an organisation of religious teachers competent as to character, ability, and learning, made entirely dependent of the temptations of popular control, and left perfectly free to speak what seems to them to be true."

An article in *St. Paul's* on the Irish Church Debate concludes with these sharp sentences:

"We have said nothing of the evils by the acknowledged existence of which the Irish Church Establishment has been doomed. It would be vain to repeat again and again the stories of parishes with thirty—twenty—ten—five Protestants—with one—or perhaps not even with one Protestant, to justify the existence of a parson. The very contradictions to the statements made have proved their truth. When whole columns are written by the staunch defenders of the Establishment to exhibit the falseness of the statement declaring that the parish of A has only three Protestants, whereas it is well known to have four, and that B has three, whereas it has been said to have none, need any one seek further evidence?"

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—IV.

SUBJECT: "Ancient Hebrew modes of worshipping Jehovah before the time of their final rejection of the use of images."

Read Judges, chap. xvii. and xviii., the story of Micah, the man of Ephraim, who had a house of gods: a graven image, a molten image, and teraphs (probably wooden images). Point out that the young Levite whom Micah took to be his priest was of the tribe of Judah, and not of the tribe of Levi; which circumstance shows the account to have been written before the establishment of the Levites as the priesthood, as they were afterwards under the Hebrew kings. And search among the early books for other instances of the use of images being suffered among the Hebrews, as, for example, the images that Rachel stole from her father Laban, and the image that David's wife, Michal, laid in the bed.

Read, on the other hand, Deut. iv., 15—31. "Take ye therefore good heed unto yourselves, . . . lest ye corrupt yourselves, and make to you a graven image, the similitude of any figure," &c. And remark how strong a disapproval of images had grown up among the Hebrews during the three centuries and a half that elapsed between the early writings of the books of Judges and Samuel, and the reign of king Josiah, when Deuteronomy is supposed to have been written.

AMERICAN NOTES.

A statue of the poet Bryant, an honoured member of our household of faith, is to be placed in the new Central Park at New York.

The action of the Episcopal Church in New York towards the Rev. S. Tyng seems to have aroused a defiant spirit in that portion of the clergy which sympathises with him. Since the reprimand two others have committed the offence of preaching in the pulpits of non-episcopal denominations, and the Rev. D. R. Brewer, of Brooklyn, recently took a seat in the Methodist conference in that city, and at the communion service on Good Friday had several clergymen of other denominations seated with him in the chancel assisting in the service.

We learn from the *Liberal Christian* that the Episcopal Church is not the only one that is "exercised." Mr. Malcom, a Baptist minister at Newport, a young man of fine talents and culture, is a determined advocate of "open communion," and in consequence of this innovation his church has been refused fellowship, and his case is to be tried at the next meeting of the Association. He has been assured of the sympathy and aid of many Baptist ministers in his course and trial. He is a friend of Mr. Hubbard, the second Episcopal offender, who has added to his first "transgression" by preaching in the Congregational Meeting House, at New London, without consent, for which misdemeanour he has been arraigned. It is said that an Episcopal clergyman remarked to Bishop Clark: "Unless you treat this matter very tenderly, you will have the Methodist division over again." To which the Bishop replied: "I think it will come any way. I don't know how wide this disaffection spreads; but it seems to be a foregone conclusion that we shall split. Some things must be ground to powder to work them over again."

The *Michigan Journal* contains an interesting sketch of the life of Father Baraga, Bishop of Marquette, who died there last January. A Carniolan by birth, the son of wealthy parents, after studying for several years in the University of Vienna, and acquiring the mastery of several European languages, in 1828 he was elected priest, and three years afterwards went to America, and laboured as a missionary among the Indians, in the Lake regions, with unceasing diligence up to the time of his death, having, it is said, baptised (half-breeds included) about 3,000 Ottawa and Ojibway Indians. Before leaving Europe he divided his property among his relations, reserving only a small annuity for his own use; and in his new position he thoroughly adapted himself to the Indian mode of life, hardening himself to exposure and dispensing with all luxuries; nor did he make any change in his living when he was appointed Bishop of Marquette and Sault St. Marie. With a single exception, at every station he was a pioneer, and even at La Pointe every trace of the once active Jesuit Mission had disappeared before his arrival. When the copper mines of Upper Michigan were opened in 1844 he made the round of them at great risk to satisfy the religious wants of the miners. Often he would preach in one day in four languages—German, French, English, and the Ojibway; he could speak seven with fluency. Thus his reputation grew immensely in those parts, and he was welcome to the captains of vessels and an object of superstitious reverence to the Indians. The following is a list of his works while among them: 1. *Anamie-Masinaigan*, a prayer-book in the Ojibway language, with an appendix of songs and a catechism. Many editions of this were published, and the work was finally stereotyped. Baraga also published a version of it in the Ottawa dialect, which ran through several editions. 2. *Gagikwe-Masinaigan*; excerpts from the Old and New Testaments, containing chiefly Epistles and Gospels for Sundays and holydays. This too appeared in the Ottawa dialect. 3. *Nanagatawendamowinan*. A complete exposition of the Christian doctrine. 4. *Kagige Debwewinam*. "Some Truths:" a book of meditations, consisting of short sermons. 5. *A Theoretical and Practical Grammar of the Otchipue Language*. 6. *A Dictionary of the Otchipue Language*, for the use of missionaries, &c. His most important works are the two last mentioned, which are a valuable contribution to comparative philology.

One of the most significant events which has occurred in America since the close of the war, is the recent election in South Carolina. A large

immigration from the North having taken place, it has virtually become a New England State. A constitution has been adopted, which places the negroes on an entire equality with the whites, and a school system established giving equal advantages to the two races. A Radical Republican, Mr. Scott, has been elected governor, and a Mr. Cordoza, a negro, a graduate of Glasgow University, chosen Secretary of State. A considerable proportion of the new Legislature are negroes, and a majority of it Radicals.

A BISHOP ON THE TRINITY.

We take the following passages from the *Essay on Spirit* (edition, London, 1751), by Dr. Clayton, Bishop of Clogher.

"When the title of God is given in the Scriptures to any other being but the Father, we are to understand this only as expressive of some God-like power which hath been given or communicated to that being by God the Father. . . . When all power, therefore, in heaven and earth was given to the Son, he was made a God to those beings over whom that power was given, and over those only.—Section xxi.

"The Son becometh our God, not so much on account of his having been employed in our creation, and that by him God created the world, as because all judgment is committed unto him."—Section cii.

"The doctrine of the Trinity is as certainly revealed in the 19th verse of the 28th chapter of St. Matthew as the doctrine of the Eucharist is in the 26th verse of the 26th chapter of the same evangelist. But the Scriptures are as silent about the consubstantiality of the one, as about the transubstantiation of the other. Whence, then, came the revelation of these wondrous doctrines? Why, both originally from the same oracle—from the Papal chair."—Section clvii.

To this *Essay* many replies were published: and the orthodox forged in the name of its author a *Sequel*, and afterwards a *Genuine Sequel* to it. In 1753 the Bishop published a pamphlet, called *Thoughts on Self-love*, chiefly in reply to some metaphysical doctrines of David Hume, and in it he censures these forgeries; and after alluding to the statement made in the *Genuine Sequel*, that he had received the first hint of the *Essay on Spirit*, and also assistance in its composition, from another person, he says (p. 48): "I neither received the hint nor assistance from any man whatsoever, and I wrote it with no other view than that of endeavouring to ease Christianity from that load of error, in the Athanasian exposition of the doctrine of the Trinity, which hangs like a millstone about the neck of it. For . . . if the Trinity be a mystery, let it remain so." And again (p. 50): "I have met with no answers or arguments since the publication of that treatise which have occasioned any alteration in my mind upon that subject, but rather the contrary;" inasmuch as he was led to think that the cause must be bad which had to be supported by forgery and calumny.

With respect to the Trinity, he says (p. 52): "As God the Father and God the Son are always represented in Scripture as two separate and distinct agents, . . . they cannot possibly be but one and the same individual substance or Being. And because reason, revelation, and human authority all combine in declaring for a priority of existence as well as a subordination of power between Father and Son, as the very terms themselves imply, . . . they cannot be co-eternal and co-equal. For if there be in nature such a thing as a contradiction in terms, it must be to say that a Son is coeval with his Father; or, as our Saviour observes, to assert that the servant is equal to his Lord, or he that is sent equal to him that sent him.

His opinions on another subject are equally bold and equally sensible. He says (p. 17):

"The expression of an *Original Sin* is a contradiction in terms; for, as the word *sin* implies an act of the will, so the word *original* implies the direct contrary, and supposes the criminal act to have been committed by another person, to which act that person to whom the sin is imputed neither contributed by thought, word, or deed."

And again (p. 40):

"What is commonly called the *corruption of our nature* is the necessary consequence of a tedious infancy, during which time we are entirely governed by our sensual appetites, which, from the very frame of our nature as at present constituted, must

have had an advantage over our intellectual faculties, whether our first parents had transgressed or not."

After these quotations, it may be well to add that neither was Bishop Clayton "deposed" by his "metropolitan," nor did those who owed him money decline to pay it unless compelled by the Court of Chancery. He was never "excommunicated," and he died a natural death. Times are changed, and with them the liberties of bishops. CYRIL.

The Unitarian Herald.

FRIDAY, MAY 15, 1868.

THE EPISCOPAL VIEW OF THE SITUATION.

THERE are some defences that are much more damaging than silence, and we are much mistaken if the great Episcopal demonstration at St. James's Hall, last week, does not prove of this kind. A Bishop is a kind of being that should only exhibit itself very sparingly in public, and then in associations exclusively of the mild benignant order. But in both these respects the meeting at St. James's Hall is a warning. Good Mr. VERNER, indeed, innocently asked Mr. GLADSTONE if he would persevere with his resolutions after the mind of the Bishops had been so strongly expressed; but that attitude of meek submissiveness has not characterised the general comments of the world on the subject. The general feeling which the whole affair left upon the mind was that of a big trades' union demonstration, in which, for the moment, the most diverse elements had coalesced under the pressure of a sudden peril to their particular monopoly. The saddest element in the whole spectacle was the presence of the Bishop of LONDON and the Dean of WESTMINSTER. One expects His Grace of Lambeth to stand by things as they are; men of change might be admitted to the lower ranks of the Episcopate, but a Primate with an idea of his own is something unheard of. We imagined, however, that in Dr. TAIT and Dr. STANLEY we had men who could rise above the conventional Churchman, and dare to be the knobsticks of their order. We do not for a moment accuse either of them of unfaithfulness to conviction, or of cowardice, but we cannot help feeling how miserably the Church elements amongst which they have always lived must have densified and distorted their moral vision for them to be able to stand up in defence of the Irish Church. Dean STANLEY, at least, is one who clearly sees, and has clearly stated his theory of an Establishment. But, then, that theory does not in any way apply to the state of things in Ireland. The vast majority of those present at the meeting saw this clearly. They were glad enough to have Dean STANLEY on their platform, but they did not want his philosophical Churchmanship—still less did they want his notions of reform, and the clamour which obliged him peremptorily to sit down, need not be altogether regretted, if it shows him the true nature of the party with which he is taking sides.

But the meeting was interesting upon a wider ground than that of its relation to the Irish Church. The Irish question merged into the larger one of Establishments in general; and it happens rather opportunely that our friend Dr. VANCE SMITH's defence of an Established Church, resumed this week in our correspondence column, receives illustration from so distinguished and authoritative an advocate as the Bishop of OXFORD. Unfortunately, however, the Bishop and our correspon-

dent only agree in advocating establishment, being diametrically opposed to one another as to the object and true method of establishment. The Bishop of OXFORD says: "The essence of Establishment I hold to be this—that the nation acknowledges that its subjects need religious teaching, and that adopting a particular form of religion which it believes to be true, it authorises the ministers of that particular form to teach in the name of the State as well as of the Church." This is very clear, only in order to see its precise bearing upon the present Establishment we should have to ask which of the three very distinct forms of faith that the State now "authorises the ministers to teach"—Broadchurch, Ritualist, and Evangelical—is the one which the nation "has selected as true?" We ask no better formula than this of Dr. WILBERFORCE's by which to try the Establishment, and by which to prove its utter unworthiness of the ascendancy and maintenance which is the only article of faith that its diverse and contending elements agree in holding. When we turn to the Nonconformist advocate of Establishment, we hear nothing about the nation's selecting a form of religion. Dr. SMITH's idea is of a church comprehensive enough to admit everybody. We can imagine the appreciative chuckle with which our thoroughgoing Church opponents would read his arguments for Establishment, ridiculing the diversion which they create in the camp of Nonconformity.

Our friend, indeed, in his letter of this week, does little more than repeat and extend his previous arguments. He insists upon identifying the Liberation Society with the narrowest minds among the Baptists and Independents, and "cannot understand how any true friend of religious liberty can follow such leaders." Now, in the first place, he is not asked to follow such leaders. The whole question is not one of following leaders, but of working together for a great common principle, that all varieties of religious life and institution shall stand upon the same footing before the State. In the second place, even if it be true that there is not "one in fifty" among the Baptist and Independent ministers who fully understands the principles of religious liberty, we would simply ask our friend whether he thinks there is even "one in fifty" among the established clergy who understands them? Dr. SMITH cannot see that "state support of religion implies state control." He "cannot see that it necessarily implies anything more than a certain regulation of revenues without any interference with doctrine or liberty of thought and speech." Would he have us to believe that among those with whom he is working to maintain the Establishment, there are as many who will go with him in this broad idea of it, as there are among our Liberationist friends who, working for religious liberty and equality in their national aspects, would also do their best to preserve them in congregational life? We wish some of our very liberal friends would only make half the allowance for the gnats of Dissenting narrowness which they are constantly making for very camels of intolerance among the clergy.

HEAP BRIDGE, NEAR BURY.—On Sunday May 10th, the Rev. Jas. Drummond, B.A., of Manchester, delivered two sermons on behalf of the congregation, who have taken upon themselves the responsibility of maintaining the Sunday service. The amount collected was £22. 18s.

A LETTER FROM CANADA.

A MEMBER of the Toronto Unitarian congregation writes us as follows:—"We have inaugurated our new political condition with a unanimity, as far as Upper and Lower Canada are concerned, seldom met with in things political. The spirit of harmony and the love of country which pervade the masses, extend to our several local legislatures, and their first sessions, with one exception, have been characterised by the almost entire absence of the conflicts of old political parties. A desire to legislate for the country's welfare, and to place the new confederation on a firm and secure basis, irrespective of former political organisations, pervades both the Senate and the House of Commons of our new born nation. Never was there a time in British North America when loyalty to our mother country was more earnest, and we think we begin to see that the cloud of reluctance towards the new confederation which overshadows our maritime provinces is thinning off and beginning to show the silvery edge of a much-hoped-for political harmony. The absence of anything like a church 'by law established,' and the entire equality of all religious denominations in Canada before the law, have contributed largely towards our general harmony and contentment. I wish the people of the United Kingdom would take a leaf out of our book, and blot from their statute book law-made churches.

"There exists also a more liberal and tolerant feeling in matters theological. I speak from the experience of a residence in this country lacking only a few months of half a century; and can state, and do so with feelings of pleasure, that religious intolerance has very perceptibly abated. The field is becoming white unto the harvest, but where are the reapers to be found? Though there is a modification of religious denunciation and intolerance, which indicates a more liberal tone of the public mind, liberal Christianity has as yet assumed a concrete form only in the cities of Montreal and Toronto, where church edifices for the liberal faith have been erected, and congregations gathered. In the former city a numerous, wealthy, and intelligent congregation is established, and some are of opinion that there is now room there for the establishment of a second society. In Toronto, the society, though exhibiting signs of healthy growth, is yet small. Sixty-seven have united with it, most of them heads of families; and of these twenty-seven are accessions made during the years 1866 and 1867. Many of the members contribute liberally towards the current expenses, some giving as high as seventy-five and others fifty dollars per annum, besides occasional contributions to the Sabbath-school fund, and other incidental expenses. These facts may be accepted as proofs that they are deeply in earnest in the good cause; and are willing to make considerable pecuniary sacrifices to sustain it. The church funds have been of late placed in a position to enable the congregation to increase their pastor's salary one hundred dollars per annum. The Sabbath school is also prosperous. There are now seventy-three pupils on its register, with an average attendance of from fifty-five to sixty at each reunion. The increase in the number of pupils within the last two years has been forty-three. Under these circumstances, we think there is good reason to 'thank God, and take courage.'"

FIRESIDE READINGS.

AT THE CHURCH DOOR.

THEY have been hearing how the highest name
Of all the world by a poor man was borne,
And judged the great ones of his day to blame,
Who held that name in scorn.

They have been hearing how that he himself
Looked with God's eye alike on rich and poor,
And even thought the holder of the pelf
Was not of heaven so sure.

They have been hearing how with him, who might
Have chosen from the highest in the land,
Poor fishermen found favour in his sight
And welcome at his hand:

And how that all he said and did on earth
Went to uplift the lowly, and to make
All mankind brothers, of one equal birth,
For God the Father's sake.

Surely, inside the church, one life had flowed
From heart to heart—one light, one hope had shone

From heaven, upon one family of God,
Kneeling around one throne!

Yet see them at the door, where rustling Wealth
Meets in a swarm of smiles and shaking hands;
While Poverty shrinks out and off by stealth,
Or at a distance stands.

If, passing to their carriage, rich eyes dare
On lowly fellow-worshipper to rest,
'Tis with the cruel patronising air
That stabs the poor proud breast:

Not with that perfect oneness of their Lord,
Whose breath, more potent than the strongest blast,

Broke down all earthly difference, ignored
The very thought of caste.

O impious Rich, with your unchristian arts,
And this his Sabbath, this his temple door!
O recreant Poor, with Christ within your hearts,
To feel that you are poor!

R. L.

THE WINDOW THAT MADE FACES UGLY.

PART IV.

ETERNAL TORMENT.

HARRY was still lying sick and wasting on his little bed. This morning he had heard the doctor say to his parents, in the next room, and in tones evidently meant not to reach his ear, that he was afraid they must prepare themselves to part with him. Harry was not made sad at hearing these words, except for the thought of the sorrow which his dear parents and his brothers and sisters would feel at losing him. He lay in quiet thought, repeating only to himself a verse of poetry which he had lately learnt:

'Silence filled the courts of heaven, hushed were angel
harp and tone,
While a little new-born spirit knelt before the Eternal
Throne;
And his small white hands were lifted, clasped as if in
earnest prayer,
And his voice in low sweet murmurs rose like music on
the air;
Light from the full fount of glory on his robes of white-
ness glistened,
And the bright-winged seraphs round him bowed their
radiant heads and listened.'

"Lord, from this world of glory here
My heart turns fondly to another,
O Lord our God—the Comforter,
Comfort, comfort, my sweet mother."

And he thought how soon this might be his own case, and how he even in heaven would also pray even as he did now, "Comfort, comfort, my sweet mother."

His mother had gone away to hide her weeping, but the nurse, who, with all her unlovely notions, was a good woman, and loved Harry almost as much as his mother, sat by him watching, while the tears stole down her cheek. Presently, Harry turned round and caught her crying.

"Dear old nurse," he said, "don't cry for me. I know you think I shall leave you, but then, you know, I shall go to heaven, and see the Heavenly Father, and the dear Jesus."

"O," now sobbed the nurse, "I wish I could be sure of that. I wish I could be sure of it. O child, child, it almost breaks my heart to think you are going, going, and will never once be awakened to know your lost condition, or cry for mercy through the atoning blood of the Lamb. Your father and mother won't teach you the way of salvation, and won't let me teach you. And I must speak out. Their doctrines are soul-ruining delusions. O child, child, how I have prayed for you to be converted, prayed with tears and groans."

"But, darling nurse," said the boy, moved by her distress, "don't vex yourself so. Tell me what it is that grieves you. What do you want me to do?"

"O, I want you to flee from the wrath to come."

"But what is the wrath to come?"

"O dear, dear, to think you should not even know what the wrath is, much less know how to escape it!"

"Well, but what is the wrath to come?"

Nurse thought for a minute, and then said, flinging down her apron with which she had been drying her eyes, "Well, I will tell you; I shall clear my own conscience, even if master and mistress should turn me out of doors. The Gospel tells us that we are all born in sin—miserable sinners. We are all naturally rebels against God; and his wrath is on us, and dooms us to everlasting perdition unless we seek for pardon through the blood of Jesus."

"O nurse, I don't understand a bit of this. How can we be born in sin since God makes us? And then what is this everlasting perdition to which God's wrath dooms us?"

"O Harry, it is a lake of brimstone and fire, in a great dark vault, where sinners will be tormented in flames for ever and ever. O Harry, Harry, it is dreadful to think you should go there through the ——" She was going to say neglect of his parents, but she stopped, feeling that it was a hard thing to say to a child.

"Well, but nurse," said Harry, "look here. You love me, and you would not like me to suffer in flames for ever and ever if you could help it. And you know all my naughty ways almost as much as God does. Do you love me better than God does, nurse, or has God a harder heart than you have?"

"O don't talk in this way, child; God's ways are not as our ways. Ah, if you had but read what those holy men—Richard Baxter and John Bunyan—have

said about the wrath to come, you would not treat it so lightly."

"Well, you old darling, to oblige you I will read what they say if you will fetch the books; for I know you have them in your room."

Nurse went away, as if to fetch the books. To do her justice, she deliberated very seriously with herself whether it was right to let the boy read the terrible passages to which her mind had referred. She knew the doctor had given strict charge that his mind was not to be tried or excited. But then she thought, again, that his immortal soul was at stake, and that was of more importance than his frail body. Perhaps when he had read these dreadful passages, showing the terrors of the law, a sense of his lost condition might be awakened, and he might be led to cry for mercy. So she brought the books, "Baxter's Saints' Everlasting Rest," and "Bunyan's World to Come," and pointed out the passages she had marked, and while he read them she took her knitting.

Harry first read in Baxter where he describes "the damned wallowing in the most awful torment, with an angry sin-avenging God above them, saints enjoying, in their sight, the glories which they have lost, and about them devils and damned souls." "Their ears," he says, "will be assailed with the shrieks and cries of their damned companions—children crying out against their parents that gave them encouragement and example—husbands crying out upon their wives, and wives upon their husbands—masters and servants cursing each other—ministers and people, magistrates and subjects charging their miseries upon each other."

Harry's blood almost froze as he went on reading these dreadful words.

"But nurse," he said, "Nobody believes these shocking things now, do they?"

"Well, my dear, if I were to tell you that they are preached almost every Sunday at our chapel, you would not think much of that; but I will tell you that, in the year 1850, I was on a visit to my sister's, at Banbury, and I went to hear the Lord Bishop of Oxford address the Sunday scholars of the school where her two little girls went, and he said a great deal worse than that. He described hell as such a dreadful place that my hair almost stood on end. He said that 'Hell contained but what was simply and utterly vile. It was a place where there was no law, no restraint, where all the vilest and most devilish passions could rage, and the most brutal and violent characters riot with unchecked license, and work their will on the gentler ones; whilst devils were mingled with the awful multitude, in torment themselves and the instruments of torturing others. They stand round them exulting in their agonies, and increasing the sting of their ceaseless anguish.' I read the words afterwards in a newspaper, and got them off by heart."

Harry shuddered, but turned to the book to see what more it would say.

FLOWERS FROM PERSIAN GARDENS.—V.

THEY asked Lokman from whom he learned good manners. He replied from the ill-mannered. "Whatever in their behaviour appeared to me disagreeable, that I refrained from doing myself. Not a word can be said, even in child's play, from which an intelligent person may not gather instruction; but if a hundred chapters of 'wisdom' were read in the hearing of a fool, to his ears it would sound as nothing but child's play."

To one who was complaining to his spiritual guide how difficult it was to bear the slanders of injurious tongues, he replied in tears: "How canst thou be sufficiently grateful for this blessing—that thou art better than they think thee? How many times wilt thou keep repeating, the envious and malevolent are perpetually calumniating me, wretch that I am? If they rise up to shed thy blood, or if they sit down to speak evil of thee, cease not thou to be good, and let them say on their evil. Better this than that thou shouldst be evil, and that they should repute thee good. Look at me, whom men regard as a model of perfection, whilst I know myself that I am imperfection itself. Had I really done what they report of me, I had indeed been a virtuous and pious man! The door closed in thine own face to exclude men from thy presence, that they may not behold and spread abroad thy faults—the closed door, of what use is it before the Omniscient? before Him, who knows alike what is open and what is concealed?"

Yesternight, towards morning, a warbling bird stole away my reason, my patience, my strength, and understanding. My exclamations, by chance, reached the ear of a most intimate friend. "Never," he said, "could I have believed that the voice of a bird should have such power to disturb thine intellect." "It is not," I replied, "befitting the condition of man that a bird should be reciting its hymn of praise, and that I should be silent."

There is no harm in paying visits to others, but go not so often that they say, it is enough!

If a man would learn to reprove himself, he would never hear reproof from any one else.

Whoever is possessed of a finer mind, be he orator, or lawyer, or instructor, or scholar, if once he descends to low, worldly greed, he will find himself entangled like a fly in honey.

AN EPISCOPAL RIDDLE.

Once a Week says that the following riddle was written by Archbishop Whately, who offered in vain £50 to any one who would guess it:—

"When from the Ark's capacious round
The world came forth in pairs,
Who was it that first heard the sound
Of boots upon the stairs?"

An ingenious correspondent of our contemporary now solves the enigma thus:—

"To him who cons the matter o'er
A little thought reveals
He heard it first, who went before
Two pairs of soles and 'eels."

But against this a correspondent of the *Pall Mall* writes:

"To him who cons the matter o'er
A little thought reveals
That in the Ark there never were
Two pairs of soles or 'eels."

WESTERN UNITARIAN CHRISTIAN UNION.

THE Spring meeting of this association was held on May 6th and 7th, at Oakfield-road Church, Clifton, when there was a numerous attendance of the ministers of the Unitarian Churches of the western counties and other friends.

The proceedings commenced on Wednesday morning with a conference, over which JEROM MURCH, Esq., of Bath, presided.

The Rev. WILLIAM JAMES stated that the committee last week resolved that it should be recommended to the meeting that petitions should be sent in favour of Mr. Gladstone's resolutions, and also in favour of Mr. Coleridge's Bill for opening the Universities. He suggested that a small committee should be appointed to prepare such petitions, and, under the peculiar circumstances in which the Queen had recently been placed, he thought that they should evince their loyalty by forwarding to her an address of sympathy with her in the sad trial she had been called upon to bear, and their congratulations on the safety, and, they hoped, health of her young son.

A committee was appointed to prepare these documents, which were afterwards brought before the conference for formal approval.

After a brief address from the CHAIRMAN,

The Rev. WILLIAM JAMES read a paper "On the Work to which the Union may direct its attention with the best Prospect of Success."

"Having given a sketch of the history of the society, and stated that membership of the association supposed a general approval of its aim and readiness to promote the great and essential truths of the Gospel as they were understood by those connected with it, he observed that their chief concern and duty now, as Unitarian Christians, was to send out, far and wide, just, rational, and honest conceptions of the Bible and of revelation. This was one of the first religious wants of the age, and it was one which the ministry of the Unitarian Church ought to be prepared to meet as no other class of Christian teachers could possibly meet it; and which a society like that should seek to supply for the masses of the people, who would be eager to accept it if it were only offered in a way that would approve itself to their minds and touch their hearts. Their work, as an association, was pre-eminently one of theological reform. They were concerned in common with other Christians for the conversion of the wicked, for the instruction of the ignorant, for the consolation of the sorrowful, for the relief of the destitute, and in their respective circles he trusted that they were found doing what they could for those objects; but in reference to that Union they were combining as Unitarian Christians for the propagation of better thoughts of God and His attributes, and of man and his destiny. That there were good and saintly souls in all Christian churches they thankfully and rejoicingly admitted, and that all who had been faithful, whatever might have been the form of doctrine in which they have rested, would be welcomed to heaven hereafter, they had never for a moment questioned; but the distinctions between the Trinitarian and Unitarian belief were so decided that they could not be ignored. Briefly glancing at these distinctions, he referred to places at home where missionaries might be employed with advantage. They had to render assistance to the smaller congregations in the district, but he thought their aim should chiefly be to establish self-supporting congregations in the large and more flourishing towns, and especially referred to Newport and Cardiff. In conclusion, he urged the claims of India on the Union, and said that if they were animated by the zeal with which Miss Carpenter was labouring on behalf of the women of India, the result of their meeting would be a determination to raise funds for the appointment of a missionary to the East by their own association."

CHARLES MOORE, Esq., of Bath, said that one of the great desiderata of the Unitarian body was that they should be faithful to their convictions—(hear, hear)—for those who mixed much with the world could not fail to see that their opinions were, to a great extent, leading the religious thought very much more than most people had any conception of. His own small experience had taught him that in many instances. Not long ago he spent a few days with a friend in the Midland counties, and he found that he was as thoroughly a Unitarian as himself. He presented him with two volumes of the "Unitarian Pulpit," and to his great surprise he found that he had preached nearly the whole of those sermons to his congregation. (A laugh.) Several other circumstances of a like kind had occurred to him, and no doubt to others, and they had to consider how they were to present their views more generally than they had hitherto been able to do, and especially so as to show how

much there was in common between what was called orthodoxy and themselves. They had been giving them the negative side, why not now give them the positive side?

Mr. HAWKINS, of Trowbridge, spoke at some length on the decline of congregations in the county of Wilts, and suggested that some steps should be taken to assist them.

The Rev. H. AUSTIN (Cirencester) spoke encouragingly of the work in the Cotswold Hills, and suggested the establishment of a congregation in Stroud, where the liberal element was very strong, and near which town some Unitarian families lived, but were without a place of worship to attend.

The Rev. C. BEARD, of Liverpool, said he had been connected with such missionary work as it was now proposed to initiate in the West of England for the last twelve or fourteen years, and it was becoming a matter of very serious doubt with him, and with those with whom he was connected, whether it was wise to expend much labour in very small places. There was no outside public there on which to make impressions. If they wanted something to follow an expenditure of time and money and energy, it was best to go to places where there was a large and teeming population. One great question they ought to ask themselves was this—whether the appointment of a missionary under the direction of a general committee was the best method of going to work; and he ventured to say that the experience of the association in his own neighbourhood had pointed in the direction of the non-appointment of a missionary, for these reasons: if they appointed a general agent, and he itinerated from place to place, the result of that was that he did a little everywhere, and did nothing permanent or lasting anywhere. If, on the other hand, they planted a missionary in a certain place, they would find that the congregation depended upon him and not upon themselves. It was a very difficult problem indeed, but he believed the way out of it was to confine the work of the central association to making subscriptions of more or less amount to the funds of the congregation it desired to aid, and that would stir up those congregations to contribute, and so support a minister of their own.

The Rev. W. JAMES hoped Mr. Beard would not suppose they were spending all their means on small places; on the contrary, the larger amount of their income had been spent in helping Cheltenham and Devonport.

The Rev. R. L. CARPENTER, of Bridport, lamented the want of organisation in their body. He thought it a melancholy position to be in that the denomination should depend upon its ministers. As the best physician was wanted for the worst case, so the worst congregation should have the best minister, and he almost despaired when he saw so many congregations in the West of England that could barely support a minister. He thought they might frequently have churches if they would be content with churches in the house. He was in favour of house or cottage services where the number of worshippers was small, and a missionary might go round now and then to those places where there were little churches in the house, giving lectures to interest the public. His own experience as a secretary of missions very much coincided with that of Mr. Beard with regard to mission stations.

The Rev. W. J. ODGERS, of Bath, alluded to the great difficulty—money. If they could not sustain their own feeble congregations, how could they do anything towards a missionary for India? He agreed with Mr. Beard as to the practical difficulties in the way of missionary exertion.

The Rev. W. JAMES suggested that if each minister would take the question home to his heart, and press his people to do what was right in the matter, the income of the Union could be very easily increased.

The discussion then drifted away into the pecuniary question, various suggestions being made, Mr. WORSLEY, Mr. PRYER, Revs. T. TIMMINS, P. H. WICKSTEED, J. E. CARPENTER, J. JENNINGS, and A. BLATCHFORD taking part.

The CHAIRMAN, in summing up the discussion, remarked that there was very much for the ministers to do in organising the laity, and quoted the case of a few young men of Bath, who, twenty-five years ago, studied together and undertook the charge of two or three chapels in the district. Two at least of these young men afterwards became ministers.

R. P. EDWARDS, Esq., of Bath, then read a paper on "The Duty of the Christian Church in Relation to the Temperance Movement." He desired not so much to start any new argument in favour of total abstinence as to set his hearers thinking. In the course of his reading of a lengthy paper, which was full of forcible arguments in favour of abstinence, Mr. Edwards observed that there were at the present time between three thousand and four thousand abstaining ministers in England; and he earnestly hoped that the Unitarian body, always foremost in works of benevolence and philanthropy, and the conference in particular, would give its support and sympathy to the movement, and he urged it now the more earnestly because of the sad and terrible fact that drunkenness was greatly increasing among our female population, and he had never seen or heard of a case in which a woman who had once given way to excessive drinking had been reclaimed.

After short addresses by Mr. HAWKINS, the Rev. R. L. CARPENTER, the Rev. W. JAMES, and the CHAIRMAN, the subject dropped.

A large company then adjourned to the Clifton Down Hotel for dinner.

In the evening the Rev. C. BEARD, of Liverpool, preached at Oakfield-road Church to a numerous congregation an admirable sermon from John vii., 37, 38, on the life-giving power of Christ and Christianity.

THE THURSDAY MEETING.

On Thursday, the conference assembled at ten o'clock, and though not so fully attended as on the preceding day, a considerable number was present. Sir J. Bowring being unable to preside, C. J. THOMAS Esq., of Bristol, was called to the chair.

Rev. J. E. CARPENTER, in the absence of A. Sidney Aspland, Esq., read a paper which had been prepared by Mr. Aspland on "The Present State of the Church of England, and in what respect the position and duties of the Unitarian Christians are affected by it."

The first duty of every one who loved religious freedom and equality must be to put an end to a state of things in which ascendancy and special privileges were given to one religious sect, and by which the members of all other religious bodies in the country were compelled to appear in the character of Dissenters. That was a great evil, and ought not to exist. The paper enumerated some of the principal offences against religious liberty which at present constituted an insuperable bar between the Church of England and the other religious bodies of this country. In the first place, they complained of the existence of a creed as a test of religious membership, and they also asserted that the existence of a hierarchy was not to be tolerated. The sitting of Bishops in the House of Lords was a flagrant violation of religious equality. Then, again, the sale of livings, and patronage itself, must be abolished. The great grievance was, however, the continuance to the Established Church of the exclusive enjoyment of funds, of which the greater part ought to be applied for the equal benefit of the whole people. No doubt a considerable portion belonged to the present Church exclusively, but as to that part of the Church property which was justly national they must not be debarred from demanding their rights by any suggestion that they were demanding an endowment from the State. It was a mere question of property, an ascertainable part of which belonged to them, and of which they ought to be put in possession. Assuming that all this might be done, and that it was possible to fuse the nation into one church, he ventured to think, however, that it would not be desirable, and that they could most effectually promote religious liberty, and render Divine worship most acceptable to the various religious bodies, by promoting, and even favouring, the formation of as many churches (all unconnected with the State) as there might be divisions of opinion. He had no doubt that millions of persons would refuse to enrol themselves as members of a national Church. He argued in favour of the voluntary principle. It was difficult to see how the absence of a national Church could remove the means of worship. The present Church existed in every parish, and the same bodies would exist throughout the land after the removal of the national character of the Church, and the same funds would in some form be applicable to the benefit of the people, and he hoped that, in the event of disestablishment, the Church would not be less zealous than any other section of the Christian community. He commented upon the differences that existed in the Church of England, and said it was his earnest hope that the Unitarian body would under no circumstances consent to be absorbed into a national Church, but would struggle for the constitution of many churches unfettered by connection with each other and with the State.

Mr. JEROM MURCH, in proposing a cordial vote of thanks for Mr. Aspland's paper, expressed a hope that the committee would consider whether some good use might not be made of it, containing as it did such admirable reasoning, and such a full and clear enunciation of their principles.

A very animated discussion then took place, of which, however, we can only find space for the speech of

The Rev. CHAS. BEARD, who said that in the first place it seemed to him to be hardly fair to enumerate all the defects of the present Establishment, and then, by implication, charge those defects on any future church that might be established. Nobody could deny that the Creeds and Articles were unfavourable to free thought; nobody denied that it was an unchristian thing that the Bishops should be chosen by the Prime Minister; no one denied that church-rates were a very great injustice. All this he was perfectly willing to admit: the Church of England was as far as possible from what he desired the future church should be. But there was one very serious consideration wholly omitted in the paper, and which appeared to him to be also wholly omitted in all the reasonings he saw on that point—viz., "Is there any form of church organisation which is distinctly involved in the very idea of Christianity itself?" It seemed to be taken for granted that they might organise, or rather disorganise, Christianity just as they pleased, and that the result would be all right. He could not conceive anything less like a Christian church than the ideal which Mr. Sidney Aspland had sketched at the end of his paper; that was not only to be content with as many sects as possible, but even to encourage their formation. He stated that there had never been a move more fatal to religious liberty in Scotland than the foundation of a Free Church there, and he expressed his belief that there never was so much apparent orthodoxy, whilst there was so much concealed hypocritical heterodoxy as at present in Scotland. Having adverted to the value of theological training, and expressed his belief that the intellectual standard of their ministers was declining, he remarked that he was as

anxious as others for religious equality, only that he was for levelling up instead of levelling down. There were, he thought, two bases upon which a church could be constructed, the individualist theory, and the multitudinist theory. The individualist theory was that of the Independent, the Baptist, the Methodist, and all other Dissenters except themselves; and the multitudinist theory was the theory of the Unitarians and the Church of England; and what was the difference? The individualist theory was this, that no man could be accounted a member of a Christian church unless he absolutely by his own free-will, either by subscription to some test, or by undergoing some rite, declared himself to be such, and by the individualists the nation was sharply divided between Christians and non-Christians. That was not the feeling which prevailed within those walls; they looked upon every man who chose to join them as a Christian man, and they left it to himself to determine whether he was so or not. His theory was this—that every man of this Christian nation was by virtue of his birth a child of Christ, and that whether he chose to enter the church or not he belonged to the church from the very fact of his birth, and when he entered into communion with him he had no right to ask him if he belonged to his specific community, whether he had undergone the rite of baptism, or whether he had been formally admitted to any religious community; but that, if an Englishman, he belonged to the great English church of which he was a member, and needed no further question or recognition at his hands. The church which he hoped to see in the future would be a church entirely free, bound by neither Creeds nor Articles.

The Rev. R. L. CARPENTER replied to Mr. Beard, pointing out that however broad the Establishment might be made, there would always be some who could not join it. Let there be perfect equality; let every man strive to promote religion; let them all seek for unity where they could unite, and they would find that there would be a true Catholic church in all its great principles.

The discussion was continued by the Rev. W. J. ODGERS, Mr. PRYER (Bristol), Rev. P. H. WICKSTEED, Rev. H. MCKEAN, Rev. DAVID GRIFFITH, and Rev. W. JAMES.

The conference resumed its deliberations in the afternoon, under the presidency of Mr. HERBERT THOMAS, when a paper was read on "The best basis for the Religious Instruction of Children," written by the Rev. Edward Higginson, of Swansea, who, however, was prevented attending by indisposition.

The CHAIRMAN, in his opening remarks, adverted to the importance of the subject under notice, and expressed his regret that a larger number of persons had not assembled to take part in the discussion. In the course of his observations he drew particular attention to home influence in the matter of infant education. He thought there was nothing that could take the place so efficiently with regard to the education of the young as the influence of the mother.

The paper was then read by the Rev. J. ESTLIN CARPENTER.

It began by remarking that the basis of all instruction and education must of course be the faculties of the child, and the basis of religious education must be his religious faculties, which were his ordinary faculties applied to religion. He referred to the advantages in religious instruction which were to be derived from a true Christian home, showing how the parent would awaken the religious life and give to the child the first and, at the same time, the most effective idea of God and of Christ. The great question was, when the more systematic religious instruction should be given, and what part of the study the Bible should occupy in it. He was in favour of secular education in their schools, leaving religious instruction to the parents of children in younger life, and subsequently to their ministers.

After the passing of the usual vote of thanks for the paper, an interesting conversation upon the subject of it took place, in which Revs. T. TIMMINS, J. E. CARPENTER, W. JAMES, H. MCKEAN, and Messrs. PRYER and W. BUTCHER took part, the most interesting feature of the afternoon's discussion being, however, brief addresses from Miss MARY CARPENTER and Mrs. HERBERT THOMAS.

In the evening the Lord's Supper was administered at Oakfield-road Church. The Scriptures were read and prayer offered by the Rev. J. E. CARPENTER, and an address was delivered by the Rev. S. MARTIN, of Trowbridge. The bread and wine were handed to the communicants by the Rev. J. E. Carpenter and the Rev. A. N. Blatchford. The service was felt to be a very solemn and impressive close of the interesting two days' meetings.

OPENING OF THE NEW CHAPEL AT HASTINGS.

THE "Unitarian Christian Church"—the designation of the new building just erected in South Terrace, Hastings—was formally opened for worship on Wednesday afternoon, May 6. The new church is in the Roman-Doric style, the front presenting a striking appearance, with its columns, corona, and pediments, when viewed from the Central Recreation Ground. The interior walls are formed into recessed arcades; those at each end being occupied with circular-headed windows. A small neat platform takes the place of the old-fashioned pulpit. The central recess, behind the platform, is adorned with composite pillars and pediment, moulded architrave, &c., which make a good finish to the north end. The seats are of varnished pine, both

in the basement and in the neat gallery which occupies the south end of the structure. The ceiling is panelled with central ornaments (for ventilation) in each panel. The effect of the whole is good. There was a full attendance, the congregation numbering several persons of influence and many strangers.

The service was commenced by the minister of the church, the Rev. WILLIAM BIRKS, and the Rev. R. B. ASPLAND, of Hackney, was the preacher.

A collection was made in aid of the building fund, there being a sum of £250 unprovided for at the commencement of the opening services.

In the evening a public meeting was held in the Castle Assembly Rooms. About one hundred and fifty sat down to tea, and the number was largely increased by incomers afterwards.

Sir JOHN BOWLING presided, and opened the proceedings with a congratulatory speech.

Mr. S. C. BURGESS, in reading a statement of the position of the building fund, expressed his gratification that their enterprise had been so far brought to a successful issue. The total expense of erecting the new church, so far as was known, was about £1,100, including the purchase of the site; and the subscriptions amounted, in round figures to £850. Toward the balance of £250 he was happy to inform the meeting that the collection after the service had realised £51. 4s. He warmly thanked the visitors who had so heartily shown their sympathy with the work; and he expressed the feeling of appreciation which the Building Committee had towards Mr. Beck, the architect, and Mr. Jones, the builder, of the handsome structure which they had provided.

Addresses of encouragement, and in exposition of Unitarian views, followed from several gentlemen. The Rev. R. B. ASPLAND, the preacher of the afternoon, in some remarks on the position of religious bodies in England, alluded to the Irish Church, and expressed his opinion that there would be a series of political and religious conflicts during the next two or three years; for the parsons were not men who would readily give in, but they would die hard. Whenever the day of reckoning came, he thought the Unitarians would generally be found true to their principles. (Applause.)

S. SHARPE, Esq., as a frequent visitor to this town, expressed his gratitude to the gentlemen who had been the means of raising the building in which they had assembled that afternoon. He stated that the success of the effort made in Hastings arose from the fact that the originators had begun in a humble manner; and pointed out that, in different parts of London, a work was going on in the same way, in order to spread Unitarianism. He hoped the example of Hastings would serve as a stimulant to Unitarians in other towns.

Addresses were also given by Rev. W. BIRKS, ALFRED LAWRENCE, Esq., Revs. R. E. B. MACLELLAN, R. SPEARS, Mr. BURGESS, senr. (of Battle), Mr. DAWSON, Revs. J. W. BRATHWAITE (Horsham), R. C. JONES, B.A. (Bexhill, near Hastings), A. LUNN (Chatham), E. TALBOT (Tenterden), and others.

MANCHESTER DOMESTIC MISSIONS.

On Monday evening, the thirty-fourth annual meeting was held at the Memorial Hall, Albert-square. There was a large attendance; and among those present were the Rev. Wm. Gaskell, M.A.; James Drummond, B.A.; W. H. Herford, B.A.; S. A. Steintal, secretary; S. Robinson and J. Harrop, the two missionaries; Messrs. R. D. Darbishire, treasurer; R. Nicholson, John Armstrong, Richard Aspdon, E. C. Harding, T. Francis, W. H. Talbot, Alderman A. Heywood, T. Brittain, E. Winsor, and H. J. Leppoc.

The reports of the missionaries having been printed, were taken as read.

The Rev. WILLIAM GASKELL, having been called to the chair, observed that he should have been glad if some wealthy layman had been prevailed upon to take it, because the missions stood greatly in need of the pecuniary example which such a one would have been able to give. He was always glad, however, to do anything in his power to promote their interests, for he felt that if there was one institution more thoroughly Christian than another—more completely in harmony with the spirit of him who went about doing good, alike to the bodies and souls of men—it was this ministry to the poor. Many in their happy homes had hardly an idea of the kind of things which were daily and nightly taking place in the wretched back streets and dismal alleys around them; if they had, they could not have the heart to remain unmoved by them, but would feel themselves compelled to do much more than they did to introduce a better state of things. Referring to the cases of physical distress which were given in the reports of the missionaries, he showed that the benevolence exerted through them, unlike so much that goes under the name of charity, was well directed, and almost sure of reaching its end. But their ministry, he said, had a higher object even than that of aiding the struggling and deserving poor; and tried to bring home the truth, that if the suffering need pity and help, still more so do the sinning. After illustrating this by a sad case from Mr. Harrop's report, and depicting the scenes of wretchedness and vice with which he and Mr. Robinson had to do, Mr. Gaskell said that the

Missions were never in so active and vigorous a state as at present; and he concluded by moving

"That the perusal of the reports of the Revs. J. Harrop and S. Robinson, having deeply impressed the subscribers and friends of the ministry to the poor with a sense of the self-devotion with which, under manifold discouragements, they have fulfilled their arduous duties, this meeting would express its warm sympathy with those gentlemen in their work, and its hope that they may be strengthened to pursue the same in future years with undiminished zeal and with still growing success."

The Rev. J. DRUMMOND seconded the motion, and said he wished he could excite in their breasts the same heartfelt sympathy as had stirred his own on reading the reports of the missionaries. They represented a state of things that may be found in all large towns, and for his own part he thought it a great advantage that they should have presented to them reports which raised up questions of the greatest national importance. The facts laid before them presented what he thought to be a great national disgrace. That there should be a million of paupers; that crime should cost three millions; that there should be an amount of destitution which does not come under the name of pauperism, and that there should be a large amount of private crime in the form of cruel treatment of children and wives, and in so many homes almost every species of sin, is a national disgrace. And it is well that we should have these evils brought before us, that our sympathy may be excited, and that we may ponder the means for their diminution. He thought that what they ought especially to address themselves to as Christians was, how to deal with ignorance and sin, for were they to place the sinning in physical comfort, and leave them in their ignorance and sin, they would but perpetuate the sin. What they should strive to do is to fill the soul with noble resolves, and turn the intellect to such habits of thought as will lead to prevention in the future, and cause the younger ones to be turned to good and wise habits. Unless they could do that, they had, he thought, done nothing. Mr. Drummond concluded a very urgent address to do something in this way, by seconding the resolution.

Alderman HEYWOOD said he was not unwilling to throw his mite in the scale by thanking those gentlemen who have undertaken the duty of visiting the poor, and, after making a passing allusion to the likelihood of a general system of education being adopted, said that a kindred subject to this is the establishment in all large towns of health committees—(hear, hear)—to protect the health of the poor, and to raise them by securing for them homes healthy and comfortable. It is not the most agreeable thing in the world to visit nothing but scenes of destitution and misery, and he trusted the time would come—and not very long hence—when such a home as Mr. Harrop had pictured in his report will no longer be allowed to exist. (Hear, hear.) The Health Committee recently established in Manchester would cause such habitations for the poor to disappear—(hear, hear)—and not only these, but others in some degree better, but yet far from satisfactory, will also disappear within a reasonable amount of time, from the face of the city. This, he thought, was a move in the right direction, and when taken in connection with the prospects of education, he thought there were hopes of improvement. He might suggest that the ministers might be of essential service to the health officer recently appointed if, when they find dwellings in their districts which they think unfit for habitations, they would report them to that officer. (Hear, hear.)

The Rev. J. HARROP thanked the meeting for its cordial vote of sympathy, and said it must not be supposed that all their work was of the dismal kind described. On the contrary, they saw a good deal that was noble, and that would make a very bright report too. As they had passed a vote of sympathy with them, he would venture to suggest one or two ways in which they could show it. He would not ask for teachers, as they were well supplied, but when they got into their new building, he hoped that they would come and help them when they had collections. He also pointed out that very effectual help might be rendered in visiting.

The Rev. S. ROBINSON also acknowledged the resolution. He had felt much encouraged with what had been said, and by the hearty way in which the meeting had shown its sympathy. Sympathy was what they needed more than anything else. He had often asked himself in the sense of the isolation of his work, what real good am I doing? In four years only two ladies had been to him to show any interest in his work. If any would help in the way of visiting, he should be glad to find them a district in which to labour, though he was afraid if they went through it once, they would not do it again, except the district was of the better class. What he wanted most was a good teacher for a class of young men.

The Rev. S. A. STEINTAL then read the report of the committee, which stated

"That the new building for the Tomlinson-street Mission is nearly ready, but funds are still wanted. £1,700 had been subscribed, but the contracts in progress would require £2,300, and the furnishing of the rooms, &c., will require £300 or £400 more. The damage done in January last to the Rochdale-road Mission by a storm, and the erection of some class-rooms, had caused an outlay of about £100. The Mission had promised £10, and by an advertisement in the *Herald* £46. 13s. had been obtained. On the whole, the committee believed that no society can claim to have worked with higher or more

Christian aims, and to no nobler object can the subscribers dedicate their means."

Mr. R. D. DARBISHIRE read the financial statement. The income of the society (including balance in hand at the beginning of the year of £57.6s.5d.) had been £681.17s.2d.; the expenditure had been £639.1s.2d.; the present balance in hand is £42.16s. He urged that parents should interest their children by contributions to a society like this.

Mr. R. NICHOLSON moved that the report of the committee and the treasurer's account be printed. To him it was a satisfaction that they could afford some help to relieve distress; but he was pained to think how little they were now doing in contrast with the enthusiastic expectations with which they began the society to do the work marked out for them by Dr. Tuckerman.

Mr. H. J. LEFFOC seconded the motion, and urged that the Corporation should shut up as dwellings the miserable tenements alluded to by their ministers, for so long as they were open the eagerness of the poor to get cheap residences would cause them to be filled again until they were finally closed. He urged, also, that they should each take one or two families under their care, and so try to improve their condition.

The Rev. S. A. STEINTHAL supported the motion, and made an urgent appeal to the wealthy for subscriptions.

On the motion of Mr. THOS. BRITAIN, seconded by Mr. C. J. HERFORD, officers for the ensuing year were appointed, Mr. Herford suggesting that it would be wise to employ a trained nurse in the districts for the care of the sick poor.

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—The Rev. T. R. Dobson, of Elland, Yorkshire, has accepted the unanimous invitation of the congregation at Sidmouth to become their minister.

QUEENSBURY, NEAR HALIFAX.—A course of theological lectures, organised from the central office of the Band of Faith, has lately been given in this populous place, by the Rev. Goodwyn Barmby, of Wakefield, the Rev. W. A. Clarke, of Pudsey, and the Rev. Joseph Smith, of Idle. The chief object of the mission was to increase the Unitarian congregation in the small hamlet of Pepperhill, about a mile distant from Queensbury. It is hoped this object will be gained.

ST. ANDREWS.—For some time past attempts have been made to introduce Unitarian opinions into this city. A Bethune, Esq., of Blebo, has exerted himself very earnestly to promote the cause of liberal Christianity by giving public readings from Unitarian authors in the hall of the Royal Hotel, and has occasionally secured the services of Rev. H. Williamson, of Dundee, who has given doctrinal lectures. At such a lecture, last Thursday evening, there were about sixty persons present. Questions were invited, and an earnest discussion took place, not only of the lecture, but of the whole Unitarian theology. A committee of six was formed to arrange for further lectures. If a Unitarian cause could be maintained in St. Andrews it could not but have considerable effect upon the country at large, through the large numbers of students who attend the University.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

W. C. S.—We are hard pressed for space this week, and so are compelled to omit your letter. We hardly think it necessary, however. Enough has been said on the personal question.

THE LIBERATION SOCIETY.

To the Editors.—If you can afford me the space I shall be glad to offer a few additional remarks on this subject, and more particularly to notice two or three of the points raised in your article of last week.

I have no wish to depreciate the just claims of the Liberation Society. It has done, and it is doing, a useful work, in exposing the abuses of the present Establishment, and in preparing the mind of the nation for the great change which is evidently coming at last. I would willingly help it to do this if it limited itself to that part of its programme. In its further aims I distrust its power to do good, and I would rather not follow its lead, for reasons which, so far as I have assigned them, I must take the liberty to think you have not conclusively answered.

You object, for example, that in referring to Mr. G. Hadfield and Mr. James I have only cited "the very narrowest minds which Independency has to show." I reply that I have, in them, simply cited two out of thousands who are animated by the same spirit, if I am to believe the deliberate statements of leading organs of the body—two persons who, in the point I referred to, merely carry out practically, principles theoretically held by all. I beg to refer you to an article in the *British Quarterly*, April, 1864, p. 357, where you will find an elaborate defence of doctrinal trusts, and a degree of assumption in regard to the possession of an orthodox faith by Independents which will probably surprise you, and which is not unworthy

to be compared with Papal infallibility itself. And more than this, the writer declares that he has "reason to think there is not more than one in fifty among Independent ministers who does not substantially concur" in the practice of his denomination in "inserting doctrinal articles in the trust deeds" of their property; and that he has "rarely known an intelligent layman who has had any doubt either as to the policy or duty of the practice." The *Patriot* newspaper, of Jan. 12, 1865, has a long article, equally clear and determined, in defence of limiting chapels and chapel property for ever to those who believe just as the founders have believed; and it goes so far as to say, in so many words, that if a future congregation shall see reason to deviate seriously from former doctrines, it must and ought to "turn out" and build itself a new chapel.

I could give various other evidences of the existence of the same dark spirit; and I say again that men who manifest such a spirit—men who favour its manifestation by their presence, their concurrence, their pecuniary support, are not worthy leaders in the cause of religious liberty; and I cannot understand how any true friend of religious liberty can follow such leaders. I would rather ten times over have the "patronage and control" of the State, limited and defined by laws of the national Legislature, than I would have the patronage and control of such persons. I would rather have the Privy Council to appeal to than some small committee of shopkeepers, or of lawyers, like Mr. T. S. James—sitting in judgment, perhaps upon the question whether or not I have infringed the doctrinal schedule of a chapel deed, or whether or not I am found worthy to sit down at the Lord's table in their company. The persons who so control and patronise religion in a chapel committee, or a "church" meeting, and then step forth upon the public platform of the Freemason's Tavern to talk in high phrase about religious liberty, such persons appear to me to be like men who would shake hands with religious liberty before the world, while they take every opportunity in private of giving it a slap in the face.

You take exception to my preference of Mr. Bright as a leader; but did not he, as well as Earl Russell, suggest the appropriation of Irish Church property among the Irish denominations? I must add, I do not think that either of those statesmen ought so lightly to have abandoned so righteous a proposal, if they have abandoned it.

It may be, as you observe, that Mr. James's book is condemned by many Independents. I hope it is so; but nevertheless those who condemn it remind me very forcibly of the Broad-churchmen, in persistently occupying a position of inconsistency and contradiction. The true spirit of Independency is, as I have shown, perfectly in harmony with Mr. James's book.

You think, with the Liberationists, that State support of religion implies State control. I cannot see that it necessarily implies anything more than a certain regulation of revenues, without any interference with doctrine, or liberty of thought and speech. And I must insist that it is a perfectly sound and right principle that a people, a nation, shall, by its legal representatives, care for its own religious instruction and wellbeing; that it shall manifest its care on a large and noble scale, and not leave so great an interest wholly in the hands of little sectarian cliques, and congregational unions, and chapel committees, who, in the plenitude of their wisdom, may choose to set up the narrowest tests of orthodoxy, restricting even the Lord's Supper to those who have received from them a ticket of admission, to those whom they may deem to have been "converted," or to those who have undergone the outward rite of adult baptism.

You urge, objectingly, that I look forward to "some future development of the Anglican Establishment broad enough to admit everybody." I do so: I look forward to the transformation of the Establishment into a national church, standing on a basis as broad as that on which Christ has left us his Gospel; a church out of which no persons whatever "who profess and call themselves Christians" shall be excluded by any creed or test of human devising; and within which a far truer liberty shall exist than is now allowed by the prevailing spirit of Independent or Baptist institutions.

As to the majority of sixty, this, you think, renders the comprehensive theory more than ever out of the question. I venture to hope and believe just the contrary. That majority has simply pronounced for the cessation of the existing injustice. It has not finally disposed of the revenues of the Irish Church, and Mr. Gladstone has been very guarded in his expressions on this latter point. The peculiar character of the Irish case makes it, indeed, difficult for many of us to contemplate the simple distribution of those revenues among the Irish denominations. But yet I believe this difficulty would disappear if we could only let the high rule of simple justice prevail, and would but make up our minds to do to others as we would they should do to us. All I ask on this point is that this Christian principle should be applied fearlessly even to Roman Catholics, despite the eloquent bigotry of a Spurgeon and others like him, for it cannot be too widely known that Mr. Spurgeon has declared in a public letter that he would rather perpetuate the iniquity of the present Irish Establishment, than give to Roman Catholics their fair share of the national church property, which property,

nevertheless, has in part come down from their own Roman Catholic ancestors.

And such men as these are among the shining lights of the Liberation Society! That society, then, I hope will have very greatly to change both its leaders and its principles before it carries with it any considerable proportion of the Unitarians of England; much more before it becomes the guiding power of the nation in future ecclesiastical arrangements.—I remain, &c., G. VANCE SMITH.

THE COMING WEEK.

Birmingham: NEWHALL HILL.—On Sunday, morning and evening, annual school sermons by the Rev. David Griffith.

Blackley.—To-morrow (Saturday) afternoon, a sale of articles in continuation of the late bazaar.

Bolton: COMMISSION-STREET.—On Sunday afternoon and evening, annual school sermons by the Rev. A. Gordon, M.A.

Halifax.—On Sunday, annual school sermons by the Rev. T. E. Poynting, morning and evening.

Hastings.—On Sunday, morning and evening, the Rev. R. C. Jones will preach, on "The Uniting Spirit of Christianity," and "How Christ saves the world."

Hyde Chapel, GEE CROSS.—On Sunday, morning and evening, annual school sermons by the Rev. William Gaskell, M.A.

Liverpool.—On Monday evening, in the Hope-street Schoolroom, annual meeting of the District Missionary Association.

London: UNITY CHURCH SCHOOLROOMS, ISLINGTON.—On Monday evening, a literary and musical evening.

Newchurch.—On Sunday afternoon and evening, by the Rev. H. E. Dowson, B.A., the annual school sermons.

Oldham.—On Sunday, by the Rev. Dr. Beard, morning and evening, the annual school sermons.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes.

Birth.

MORTON.—On the 12th inst., at the residence of her mother-in-law, 6, Caroline Place, Cloughton, the wife of H. Ramsey Morton, Esq., of Cliffe Church, New Zealand, of a daughter.

Deaths.

CARBUTT.—On the 9th inst., the wife of Francis Carbutt, Esq., Leeds. The Mill Hill congregation have lost in Mrs. Carbutt a most sincere friend. She was endeared to many of them by her ready sympathy and willing aid in all their personal interests and congregational efforts; a woman of large heart and generous feeling, she was ever ready to forget herself in promoting the good of others. Her last breathings were the full utterances how best to promote the happiness and good of all around her.

DOWNING.—On the 12th inst., at Cheltenham, Miss Sarah Downing, late of Birmingham, aged 69, deeply and deservedly lamented.

MEADOWCROFT.—On the 9th inst., at Rochdale, Mr. John Meadowcroft.

RENSHAW.—On the 1st inst., aged four months, Robert Worsley, infant son of Robert and Sarah Renshaw, Queen's Park, Manchester.

THE DINNER SHERRY.

2s. PER DOZEN.
Selected with GREAT CARE, and brought on by ourselves DIRECT from CADIZ, has secured for itself a REPUTATION, both in town and country, which makes us more anxious, if possible, than ever to maintain and IMPROVE the quality. It is, therefore, with confidence we solicit COMPASSION with any wine sold at the price, or even SEVERAL shillings a dozen DEARER.

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"Testimony of Unitarians to the Divinity of Christ." 2s. 6d. per hundred.—Dr. FAIRBANKS, Old Market-street, Bristol.

Printed for the Proprietors, by WILLIAM EVANS, of Apsey Villa, 377, Waterloo Road, Chesham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, May 15, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 369.

FRIDAY, MAY 22, 1868.

PRICE 1d.

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UNITARIAN SUNDAY SCHOOL.
RAWTENSTALL.—On Sunday next, May 24th, TWO SERMONS will be preached in the Unitarian Chapel, by the Rev. J. WORTHINGTON, of Bolton. Afternoon service at half-past two, and evening at six. A Collection will be made after each sermon in aid of the above school.

SHEFFIELD: UPPERTHORPE SUNDAY SCHOOL.—The ANNIVERSARY SERMONS will be preached on Sunday, May 24, 1868, morning and evening, by the Rev. JOHN PAGE HOPPS, of Dukinfield; and on Wednesday Evening, by Rev. J. B. GARDNER, of Upperthorpe. Morning service, 10.45; evening, 6.30. Collections on behalf of the school funds.

FREE CHRISTIAN CHURCH, WHITEFIELD-STREET, ARDWICK.—ANNIVERSARY SERMONS on Sunday next, May 24th. Preachers: Afternoon at three o'clock, Rev. G. H. WELLS, M.A.; evening at 6.30, Rev. WM. GASKELL, M.A. The offertory at the close of each service.

On Monday Evening, the 25th inst., a PUBLIC TEA PARTY will be held, to commemorate the total clearing off of the debt incurred in purchasing the building. The Rev. J. B. BEARD, D.D., will preside, and the meeting will be addressed by Ministers of the district, and Friends connected with the Church and Schools. Tea on the tables at 6.30. Tickets, 6d. each, may be had at the door. Free admission after tea.

BRADFORD.—The ANNUAL SCHOOL SERMONS will be preached on Sunday, May 31st, by the Rev. WILLIAM GASKELL, M.A., of Manchester.

WEST-ST. CHAPEL, WALWORTH.—SOCIAL MEETING on Monday Evening, May 25. Tea at 6 o'clock. Tickets 9d. each. Musical Selections by the Choir.

LONDON DOMESTIC MISSION.

ANNUAL MEETING, 1868.
The Rev. WILLIAM JAMES, of Bristol, will preach the ANNUAL SERMONS on behalf of this Society, on Sunday, May the 24th; in the morning at Little Portland-street Chapel (service to commence at a quarter-past eleven); and in the evening at Effra-road Chapel, Brixton (service to commence at seven). A Collection will be made after each service.

The ANNUAL MEETING will be held on Monday, May the 25th, at University Hall, Gordon Square; The Rev. J. J. TAYLER, B.A., Principal of Manchester New College, in the chair. The chair to be taken at seven o'clock.

HORSHAM GENERAL BAPTIST AND FREE CHRISTIAN CHURCH.—WHIT-SUNDAY ANNIVERSARY, May 31, 1868. Preacher: Rev. R. SPEARS, of Stamford-street Chapel, London. Services: Morning, 11 o'clock; Communion, 2.45 p.m.

GENERAL BAPTIST JUVENILE FUNDS.—The ANNUAL MEETING will be held in Worship-street Chapel, near Finsbury Square, on Whit-Monday Evening, 1st June. Tea (6d. each) at six o'clock; and the chair taken at seven.

GENERAL BAPTIST ASSEMBLY (Established A.D. 1636.)—The ASSEMBLY will be held on White-Tuesday, 2nd June, in Worship-street Chapel, near Finsbury Square.

The BUSINESS will commence at half-past nine o'clock, and be resumed at half-past two. DIVINE SERVICE will commence at eleven, when the Rev. E. R. GRANT, of Portsmouth, will preach.

REFRESHMENTS will be provided as usual in the Chapel: Breakfast at half-past eight (6d. each); a Cold Dinner after the service (1s. 6d. each); and Tea at half-past five (6d. each). After tea there will be a PUBLIC MEETING, when addresses will be delivered on "The Influence of State Establishments of Religion." The chair taken at seven o'clock. JOSEPH CALLOW MEANS, Secretary.

LONDON DISTRICT UNITARIAN SOCIETY.—President: JAMES YATES, Esq., M.A., F.R.S.—The EIGHTEENTH ANNUAL MEETING will be held at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday, 3rd June, 1868. Tea at six o'clock; chair taken at seven o'clock.

Admission to the Business Meeting will be free.

SUNDAY-SCHOOL ASSOCIATION.—The THIRTY-FOURTH ANNUAL BREAKFAST, BUSINESS MEETING, and CONFERENCE of Teachers will be held at Radley's Hotel, Bridge-street, Blackfriars, on Thursday, June 4, 1868. W. A. MORTON, Esq., in the chair.

Messrs. R. Partram, Messrs. R. Keating, Messrs. H. Y. Brace, Messrs. A. Lawrence, Messrs. S. Green, Messrs. I. S. Lister, Messrs. P. M. Higginson, Messrs. N. M. Taylor.

Breakfast at half-past eight o'clock precisely. Tickets, 2s. each, may be had of the Stewards, and of Mr. E. T. WHITFIELD, 178, Strand.

CHOWBENT.—SUNDAY-SCHOOL SERMONS, July 19th, at 10½ a.m. and 3 p.m. Preacher: Rev. S. A. STEINTHAL.

REMOVAL of the FREE CHRISTIAN CHURCH to 8, Linden Grove, Bayswater (late premises, Newton House, Kensington). AN INAUGURAL SOIREE will be held at Linden Grove, on Friday Evening, June 5th. Tea and coffee. Eight o'clock to eleven p.m. Tickets 1s. each, to be had of BRYAN DONKIN, Jun., Esq., Hon. Secretary, 117, Argyll Road, Kensington.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AN APPEAL FOR INDIA.

At the last Annual Meeting of the British and Foreign Unitarian Association, in June, 1867, the following Resolution was agreed to:

"That it be an instruction to the Committee to consider how they can best meet the present religious wants of India; and that if they see their way to advance the knowledge of pure Christianity by the establishment of Missions or by a large distribution of books, this meeting pledges itself to assist them in raising any additional funds which may for any or all of these purposes be required."

It must be obvious to all our friends that such an effort, as this indicates, would entail an expenditure which the present funds could not bear, and yet the Committee are anxious to meet the wishes of the members of the Association. We may say that during the past year we have had most assuring statements made to us of the prospects of success for Unitarian Christianity among the two hundred millions of India, if we enter heartily into this cause; and also that Christianity is the only hope for higher civilisation in India, and that our form of faith is the only one that can possibly succeed among that people. The English Unitarians have at present only one distinctively Unitarian Chapel and minister of religion in that great country, at Madras alone. During the past few months we have had considerable correspondence with the Rev. W. Roberts (a native, of Madras); and Miss Carpenter has informed us that Mr. Roberts is doing a good work, and would be able to do our cause more useful service if he could be freed from his secular labours by a stipend from us. Our Appeal for India, therefore, is intended to aid Mr. Roberts, and to promote a more general diffusion of Unitarian Christianity by an efficient Missionary or Missionaries in that country. We need not remind our people that as India is under the British rule, and that as we are the recipients of some of the temporal advantages of this connection, we owe the people of India some effort and sacrifice to convey to them the Gospel of Jesus Christ.—Yours, very faithfully,

R. B. ASPLAND, } Hon. Secs.
R. SPEARS, }

London, 178, Strand, W.C.

The following Subscriptions and Donations have been promised:

ANNUAL SUBSCRIPTIONS.		
Bayly J., Plymouth, ten years.....	£10	0 0
Dunn J., Edinburgh, four years.....	10	0 0
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Lea Harold, Manchester, three years.....	3	0 0
Hollins W., Mansfield, two years.....	3	0 0
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Smith Rev. J. W., Ipswich, four years.....	0	5 0
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Jones Rev. G., Selby.....	0	5 0
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MANCHESTER DOMESTIC MISSIONS

—ROCHDALE ROAD CHAPEL.

About Fifty Pounds are still required to repair the damage done to the buildings by the storm in January. The Committee earnestly appeal to the friends of the Mission to provide them at once with this sum, which is urgently needed.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARRISHIRE, B.A., 26, George-street; Rev. W. GASKELL, Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

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Mission Congregation.....	10	0 0
£ s. d.		
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MANCHESTER NEW COLLEGE (in connection with the University of London, and University College, London), University Hall, Gordon Square.

SESSIO 1868-9.
Candidates for admission into the College at the commencement of the ensuing Session are requested to FORWARD their APPLICATIONS and TESTIMONIALS, without delay, to either of the Secretaries, from whom all needful information may be obtained.

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CHARLES BEARD, B.A.,
13, South Hill Road, Toxteth Park, Liverpool, }

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The FORTY-THIRD ANNIVERSARY will be held on Wednesday, June 3rd, 1868, at the Little Portland-street Chapel. Service to begin at 12 o'clock, will be introduced by the Rev. JAMES C. STREET, of Newcastle, and the Anniversary Sermon will be preached by the Rev. Dr. BELLINGS, of New York. After the sermon a collection will be made in aid of the funds of the Association.

The MEETING for BUSINESS will then be held; GEORGE BUCKTON, Esq., President.

On Thursday, June 4, the COLLATION will be held in the Large Dining-room of the Crystal Palace, at four p.m., under the presidency of GEORGE BUCKTON, Esq. Tickets may be obtained at the Office of the Association, and of any of the Stewards. Tickets taken before Monday, June 1st, price 4s. each, exclusive of wine.

STEWARDS.

- Mr. R. Partram, St. Paul's Road, Canonbury, N.
- H. S. Bicknell, Cavendish House, Clapham Common, S.
- F. Collier, Gothic Hall, Stamford Hill, N.
- E. Enfield, 19, Chester Terrace, Regent's Park, N.W.
- J. Green, Lower Fulham Hill, N.W.
- J. T. Hart, 9, Belzize Park, N.W.
- C. Hill, 23, Oakley Square, N.W.
- A. Lawrence, 32, Gloucester Gardens, Hyde Park, W.
- D. Martineau, South Road, Clapham Common, S.
- E. J. Nettelfield, The Grove, Highgate, N.
- A. Preston, 38, Camden Square, N.W.
- H. H. Stanners, 109, Marylebone Road, W.
- J. Troup, Essex Lodge, Clapton, N.E.
- S. S. Taylor, Peckham Rye Common, Peckham.
- E. Warren, Manor House, Streatham.
- O. Vidler, Hill Side, Muswell Hill, N.

ROBERT B. ASPLAND, } Hon. Secs.
ROBERT SPEARS, }

178, Strand, W.C.

UNITARIAN CHRISTIAN CHURCH, POOLE.

The Poole Congregation will be grateful for large and small donations from their Unitarian friends throughout the kingdom towards the erection of the projected new Chapel, of which the foundation stone is just laid.

The amount of money still required to complete the undertaking is much larger for them to meet alone, and being desirous to avoid debt, an urgent appeal is hereby made for assistance.

Amount of Subscriptions previously advertised..... £336 19 6

Per the Rev. J. Cropper.

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Richard Shaen, Esq., Royston..... £3 0 0
John Collyer, Esq., Birmingham, 3rd don..... 0 10 0
Mr. Young, Poole..... 0 10 0

Subscriptions will be thankfully received by the treasurer, Mr. A. BALSTON, and the secretary, Mr. H. HAMILTON, High-street, Poole, Dorset.

The Rev. JOHN CROPPER, residing not far from Poole, has kindly consented to the wish of the Committee and Congregation to solicit aid on their behalf, and will be glad to receive any subscriptions addressed to him at the Woodlands, Staud; or Messrs. JOHNSON & RAWSON, Market-st., Manchester.

JONES'S FUND.—The Board of Managers

meets every year in University Hall, Gordon Square, London, at the close of the Manchester New College Examinations in the last complete week in June, for the purpose of GRANTING EXHIBITIONS, and at no other time. Applications should be addressed, post paid, to the Secretary, and must be made in a specified form, to be obtained on application to the undersigned, and must be returned on or before the second week in June.

RICHARD ASPDEN, Secretary,
Barlow's Court, Market-street, Manchester.

May, 1868.

UPPER NURSE, or in a small family Sole

Nurse, desires a Re-engagement. She is experienced, and was instructed in the Children's Hospital. Good character.—Address K. S., 6, Bride Terrace, Liverpool Road, Islington, N.

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WANTED, as NURSE, in a family of four

children, a trustworthy and competent person. Must be a good needlewoman.—Apply at 107, Upper Brook-street, Manchester.

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The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RE-ENTER PUPILS. Terms, £80 to 40 Guineas per annum. Full prospectus on application.

WHAT THE CHURCHES ARE DOING.

In the Austrian Upper Chamber, where the Religious Equality Bill has been read a third time, M. Rokitsanski delivered a remarkable speech, in which he said:

"I object to any privilege being given to a particular church, to any State religion, and I hope to be able to show that a State religion is not only superfluous but an evil. Religious liberty is of old date. Tertullian inscribed the equality of all creeds on his flag, and the bill now under discussion is in perfect harmony with his doctrine. The State as the realisation of the idea of justice can be of no creed, and yet it is in relation with many. Even if it had only to deal with one religion it should not adopt its distinctive creed. Otherwise it would subject itself to the Church which is always endeavouring to dominate, and which says it is persecuted when it is not allowed to dominate. If the State is to favour one creed more than others, it should examine dogmas and decide which are the best. Now the State can have no such function, and it has no such right. The Christian religion itself prohibits intolerance. Are not the love of one's neighbour, equality in the sight of God, and the other principles of that religion the very principles of a State founded on justice? St. Augustine said, 'There is no charity where there is not justice.' Christian ethics disavow intolerance. A State Church is not necessary, because domination does not become a church, because a preference given to one church is an insult to others, because the privileged church darkens the minds of its adherents, and fills the heart with pride, and this has been shown in the course of these debates."

On the festival of the finding of the true cross, the Pope performed the ceremony of blessing the Agnus Dei in the monastery adjoining the Basilica of Santa Croce in Gerusalemme, so called from the portion of the cross deposited there, and from the earth brought from Jerusalem to mix with the foundations. The Agnus Dei are medallions of white wax, collected from the Easter candles of the Sixtine Chapel and other churches, and moulded by the monks into an oval form, bearing on one side the Paschal Lamb with the usual legend, and the name of the Pope who consecrates them, and on the other the Virgin, with one or more saints. According to high Roman authority, these medallions, or even a fragment of them, possess, among various other virtues, the following: They preserve from sudden death, protect in battle and give victory, deliver from poison, combat epilepsy, appease winds, save from shipwreck, stop conflagrations, shorten the pains of childbirth, put to flight demons, prevent terrors by evil spirits, and save from eternal ruin. The last time his Holiness consecrated these medallions was in 1865. Surely, if he believes them to be only half as efficacious as represented, his charity should keep him constantly at work blessing them.

Count Mamiani, a distinguished poet and philosopher, as well as politician, has been delivering lectures at Florence to large audiences on the causes of Italian weakness. He ascribed it in part, at least, to the small influence of religion on Italian life and character, and said out plainly that that influence could never be exerted through an organisation relying so much on symbolism and sensuous agencies as the Romish Church does.

The inauguration of the monument of Luther at Worms, which we described some months ago, is to take place on June 25th, and the *fête* is to last three days.

Dr. Watson, of Dundee, who accompanied Dr. Norman Macleod to India and is not yet returned, has been appointed one of her Majesty's chaplains for Scotland, in room of the late Dr. Robert Lee. The office is pretty much of a sinecure, but the income nevertheless is pretty comfortable.

The Irish Bishops presented their address, which was rather a lengthy document, to the Queen yesterday week. Of course, "they believe that there is no more precious arrangement" than that of inviolable clerical endowments; "in the severing of the ties which bind the Church to the State, and the State to it," they see threatened "the disappearance of the Royal Supremacy," the overthrow of "an important safeguard of the Reformed Faith, and of many precious rights," and the transference of the influence which is now theirs "to another Church which can never be truly national," and, though last not least, they say "the assault on our Establishment is avowedly, on the part of its most strenuous conductors, only the opening of a general attack on the Establishments in England and Scotland, and if successful against us, it will prove almost irresistible in the other cases." We can only hope that the Irish Bishops, as regards this last point, are among the prophets. Her Majesty's

reply was that she had no doubt that Parliament, "when fully informed through the labours" of the Royal Commission, would "adopt such measures as would be at once just and conducive to the maintenance of true religion" among her subjects.

A fanatical preacher is itinerating through Worcestershire and Herefordshire, to get up "a revival," who assumes the title of the "Weeping Prophet." At Worcester he was desirous of displaying his gifts in the theatre, but the use of it was refused.

From the report read at the annual meeting of the Home Missionary Society (Congregational), it appeared that during the past year its agents had preached in 876 places, containing a population of nearly 800,000 souls, spread over 39 counties in England and Wales. In the mission chapels and rooms there were 42,000 adult hearers, 17,663 children taught on the Sunday by 1,969 teachers, and 1,589 young persons in Bible classes, besides nearly 2,000 persons who were instructed in 34 week-day schools. The organisation consisted of 55 grouped stations, each station having from three to eight villages, forming one group; 60 pastors, with one or two villages to each, and 70 evangelists who do the same kind of work in the counties which efficient city missionaries do in towns. Last year these evangelists visited 26,000 families, held 6,000 cottage and other meetings, distributed 362,000 tracts, and with the other agents sold 1,722 copies of the Scriptures, more than 110,000 religious periodicals, and were the means of bringing 1,105 members into the fellowship of churches. The income for the year was £7,027, and the expenditure £6,421.

A correspondent of the *Methodist Times* thinks it may be interesting to some of its readers to know that Mr. Joseph Barker is acknowledged as a member of the Primitive Methodist body, and that his name appears as a local preacher on the Plan of the Portsmouth station. The correspondent "trusts the Primitives will try to make his (Mr. B.'s) last days prosperous and happy," and adds that he "makes this public announcement with Mr. Barker's knowledge and consent."

We don't know how Colonial sees manage without their Bishops, but at present there are five vacant, viz., Bombay, Mauritius, Grafton and Armidale, Labuan, and Barbadoes; and there are several prelates floating about besides the Capetown Metropolitan.

Punch has the following song of Mr. Whalley:

"You won't rouse, Ben,
Out of his den,
The British Lion. Blow it!
How could you cry
'No Popery!'
Proposing to endow it?"

On Episcopal lights the same contemporary says:

"The report of the commissioners on Ritualism contains the suggestion that any difficulties should be referred to the decision of the Bishop in *Camera*. Surely, this sounds uncommonly like a *Camera Obscura*."

Dr. Barry, a son of the late Sir Charles Barry, the architect of the Houses of Parliament, has been elected Principal of King's College, London, in place of Dr. Jelf, who a short time since resigned.

Thomas Cooper, author of "The Purgatory of Suicides," died at Lincoln last week. Originally a shoemaker, and then a schoolmaster, he became a local preacher among the Methodists. For a while he was connected with the *Stamford Mercury*, and with a Leicester paper, and then took to lecturing on Chartism. In 1842, a violent oration, delivered to colliers on strike, led to his committal to prison for two years, during which he wrote the poem we have mentioned, which in parts displays considerable power. On his release, he became for a time a Deistical lecturer; but recanting, he joined the General Baptists, and for the last fourteen years of his life was earnest and zealous in the recommendation of Christianity.

In the debate on Mr. Gladstone's resolutions, last week, the most telling speech, a maiden one, was that of Mr. Winterbotham, the member for Stroud, who boldly spoke of the author of *Paradise Lost* as the "Unitarian John Milton."

It appears that the extract from Mr. Whiteside's speech which Colonel Knox the other night flung at Mr. Gladstone under the idea that it was his, has been doing duty down at Carlisle. At a meeting of defenders of the Irish Church held there, a letter was read from Archdeacon Boutflower which concluded thus:

"And surely we ought not to despair when we call to mind the words, too memorable to be for-

gotten, with which the very leader of the assault himself cheered on in bygone days our fathers and ourselves in a similar conflict—'The Church in Ireland can never be destroyed but by a recreant Senate and an apostate nation.'"

Archdeacons' memories, it appears, are not altogether to be trusted, even as regards "words too memorable to be forgotten," by which they have been "cheered on in bygone days."

There is, as might be expected, considerable "activity" at present in Ritualistic literature. In his "Vestiarium Christianum," the Rev. W. B. Marriott traces the origin and gradual development of ecclesiastical dress from apostolic times down to the present; in "Lives of the Saints" we have the letter-press enclosed in appropriate borders, and fifty illuminations mostly coloured by hand; even more beautifully got up is "Saint Ursula, and the Story of the Eleven Thousand Virgins," adorned with illuminated miniatures; and "Sacred Archaeology" is a dictionary, prepared by the Rev. M. E. C. Walcott, of vestments, furniture, ritual symbolism, ceremonial traditions, and other characteristics of "The Church Catholic in all Ages." Bishop Forbes, too, of Brechin, has published what may best be described as a full-blown development of the famous "Tract Ninety," giving like it a Catholic interpretation of the Thirty-nine Articles. Composed apparently under Dr. Pusey's supervision, and with his help, it may be regarded as the latest manifesto of his party.

A "Life of Moses" has just been published at Leipsic, by Dr. Hermann Reckendorf, which is designed to pourtray the life of the Hebrew law-giver in the light of modern historical criticism. He claims for his hero no supernatural character, and is content that all the miracles recorded of him should be explained away, thinking that to have accomplished the sublime work of religious and political organisation which he did, and to have wrought out principles of ethics and of law which have entered into the codes of all subsequent nations, and been recognised by most nations as divine is sufficiently miraculous. It is a maxim, he says, of the Talmud, nearly 2,000 years old, that "he who interprets the Scripture literally is a liar and blasphemer;" and he claims the right and duty of unlimited freedom of inquiry, telling the Jew that in entering on a work like this, he must leave Bibliolatry behind him. Yet, somewhat inconsistently, he asserts that Moaism claims to be not only a revelation, but the *only* revelation, denying all genuineness to other pretensions of a like kind.

The following is the list of the Executive Committee of the Liberation Society for the next three years:—

LONDON MEMBERS.	
Mr. Josias Alexander.	Mr. W. H. Michael.
Mr. Henry M. Bompas.	Rev. Thomas Penrose.
Mr. Philip Crelin, jun.	Rev. Henry Richard.
Mr. William Edwards.	Rev. William Reed.
Mr. H. B. Ellington.	Rev. J. G. Rogers, B.A.
Mr. Charles H. Eilt.	Rev. Robert Spears.
Mr. William Green.	Mr. Herbert S. Skeats.
Mr. Alfred H. Haggis.	Rev. F. Templeton, F.R.G.S.
Mr. H. S. Leonard.	Rev. F. Trestail.
Mr. Edward Miall.	Mr. T. C. Turberville.
Mr. Charles S. Miall.	Dr. Underhill.
Mr. Samuel Morley.	Mr. J. Carvell Williams.
Rev. Edward White.	
COUNTRY MEMBERS.	
Rev. J. Acworth, Scarbro'.	Mr. A. Illingworth, Bradford.
Mr. W. Baines, Leicester.	Mr. D. M. Laren, Edinburgh.
Mr. T. Barnes, Farnworth.	Mr. Hugh Mason, Ashton.
Mr. J. Batchelor, Cardiff.	Rev. E. Mellor, Halifax.
Rev. Dr. Calderwood, Glas.	Rev. M. Miller, Huddersfield.
Rev. R. L. Carpenter, Bridgt.	Mr. J. F. Norris, Bristol.
Mr. J. J. Colman, Norwich.	Rev. J. Parker, Manchester.
Rev. G. W. Conder, Manr.	Mr. E. S. Robinson, Bristol.
Mr. John Crossley, Halifax.	Mr. Geo. Rough, Dundee.
Rev. R. W. Dale, Bham.	Rev. T. Thomas, Pontypool.
Mr. A. Fyfe, Edinburgh.	Rev. C. Williams, Southampton.
Mr. Thos. Gee, Denbigh.	Rev. John Wright, Bury.
Rev. Geo. Hutton, Paisley.	
Treasurer: Mr. William Edwards. Auditors: Messrs. Box, Bowser, and Bontems.	

On Tuesday, Mr. Gladstone asked Her Majesty's Government what course they intended to take on the second reading of the Irish Church Bill, which stands for to-night, and Mr. Disraeli replied: "As we regard that bill as the first step towards the disestablishment of the Church, we intend to give it the greatest opposition we can."

At the annual meeting of the United Presbyterian Synod, just held in Edinburgh, a long discussion took place on the subject of union with the Free and Reformed Presbyterian Churches, and a motion was adopted, to the effect that, the progress which had been made in the negotiations for this end being encouraging, the committee to whom the subject had been entrusted should be re-appointed.

WHAT IS SAYING ON CHURCH MATTERS

The remarks which the *Pall Mall* made on Archdeacon Sinclair's charge have brought our contemporary several communications about the state of infidel literature in England. It says:

"One gentleman sends us some statements extracted from a paper called the *National Reformer*, which we have never seen, but which, from his account of the matter, must be very like the old *Reasoner*. He says, amongst other things, that it asserts the existence of secularist 'societies, institutes, or missions' in London and in the principal manufacturing towns, that nine or ten meetings, lectures, &c., were advertised to take place in London in the first week of July last, and that there are agencies for the sale of the *National Reformer* in fifty-seven towns in the United Kingdom, Liverpool, Manchester, and Sheffield containing six apiece. 'As to the secularist literature,' says our correspondent, 'I might have known more of it were it not that after ordering a few books and pamphlets from the advertisements in the *National Reformer*, I was twice asked to subscribe to a testimonial to the bookseller who supplied them,' which does not look as if his trade was one in which books issued 'by millions.' We have also received a publisher's circular, which clearly shows that cheap editions of Paine are to be had at an establishment kept by a gentleman who upon the same circular states that he is the sole agent for the dandelion, detergent, and aperient pills, and for some other valuable medicines, and that he sells a 'Medical Monitor,' which from its table of contents would appear not to be a very edifying work. This is just the state of things of which we meant to indicate the existence by our article. Secularism is a small and obscure sect, with small and obscure organs in the press and elsewhere. It is no doubt one symptom of controversies, the importance of which we shall not be accused of underrating; but compare the sort of operations referred to with the publications of the Bible Society or the Religious Tract Society, which really do issue from the press by millions."

The *Guardian* remarks that

"The early education of Mr. Disraeli was conducted by Mr. Cogan, a celebrated Unitarian minister at Walthamstow."

Whether, if Mr. Cogan were now living, he would feel proud of his pupil, or somewhat ashamed that he should have helped to produce (in the words of his favourite Sophocles) τοῖόνδε μηχανορράφον, δόλιον, ἀγύρτην, we will not venture to say.

Writing of the address of the Irish Episcopal Bench to the Queen, the *Times* considers that "if they had drawn up the document and sent it to the newspapers, or distributed it at the doors of all householders throughout the kingdom, the moral weight of the proceeding would have been as great as at present," and adds:

"We are afraid many will be inclined to look less kindly on the defence when they see who are the advocates. The two Archbishops and the ten Bishops of Ireland all join in these representations. They are the most successful members of that great corporation which, in the opinion of its opponents, irritates, if it does not insult and injure, the majority of the Irish people. They are the chief patrons of the Establishment; it is they who have to distribute those astounding benefices, those cures of souls without souls to minister to, those Protestant settlements in the midst of a Papist population, which must be highly valued by those who love the emoluments and dignity of the pastoral office divested of almost all its toils. People will say that these elderly and prosperous Churchmen are the very last persons to judge fairly of the institution to which they belong. They have risen by it, they love it for what it has done for them, and they may have a keen sense of even higher preferment to come."

Of a speech delivered by Bishop Jeune last Friday, the *Manchester Guardian* says:

"It brings before us in rather a curious way the feverish nightmare which has settled down upon the episcopal mind. The right rev. Prelate was proposing the toast of 'Church and Queen.' His mind was clearly not at ease. To 'Church and Queen' he is himself passionately attached, but he is haunted by fears, and 'cannot determine whether our children will enjoy the same blessing.' The effort to pull down the Irish Church is described as a move on the part of political gamblers; but in case the work of destruction should extend to England, he is careful to tell his people—mournfully, of course—that, even if disestablished, the Church would still continue to live. He trusts that the saying, 'No bishop, no king,' will not be verified; but 'at any rate, come what may, there will be bishops.' They may be bowed out of Parliament, their incomes may be brought a trifle nearer to the apostolic rate, but 'their prayers will have the same efficacy they have now; they will 'still live to consecrate churches for Christian people;' and, if need be, they will administer in upper chambers and in secret places.' This is almost as

touching as the Pope's talk about retiring to the Catacombs. Dr. Jeune went on to say that he would 'stick to the Crown even if hung upon a bush.' 'We once,' he added, 'had a House of Commons, a thoroughly English House of Commons, a great House of Commons, which took upon itself to govern. They began with the best intentions; they ended with murdering the King and destroying the constitution.' 'May that awful omen be averted,' he prayed. We say, 'Amen;' but what are the political or other circumstances of the time which could have suggested such a speech as this?"

In reply to a charge made in the *Inquirer*, Mr. H. J. Preston says:

"It was my privilege for several years to be a member of the executive committee of the Liberation Society, and there are few things I regret more than that illness has compelled me to retire from that position; it was a pleasure to work with earnest liberal-minded men like Mr. Miall, Mr. Edwards, Mr. Ellington, and other members of that committee. It was well known that I was an Unitarian, and more would gladly have been welcomed. No doubt there are illiberal Baptists and Independents; but do all Unitarians, or even non-sectarians, deserve to be called liberal? I can truly say that the Liberation Society is conducted in a thoroughly liberal spirit."

The *Saturday Review* thinks that of all burdensome duties to such a man as Mr. Disraeli the duty of defending the Irish Church must be the most unwelcome. If he had but had the luck in life to have been retained for the other side, he would have been so thoroughly in his element. There must be something comic, even to himself, in the thought that he, of all men, on such a subject, should have to speak the thoughts of Mr. Newdegate and Mr. Gathorne Hardy. Not knowing what to do, he has acted and written and spoken wildly, foolishly, and at random. He has tried everything he could think of—No Popery, Down with the Ritualists, Long live our Protestant Queen—but he has made no way. Foolish as Englishmen are, they are not quite such fools as he takes them for. But when all this is said, it is absurd to go further, and to see some uncommonly dark and wicked design in the commonest thing he does. He is simply a man hard driven, and driven, as he thinks, much more hardly than he deserves to be. He is not going to give up his office, which has cost him a great deal to attain, unless he is fairly forced out of it.

The *Pall Mall* informs us that

"Mr. Tupper, the eminent poet, makes his appearance this week in the *Rock* with some verses adapted to the present crisis. We do not know Mr. Tupper's works by heart, and we are, therefore, unable to say whether his rallying cry to all true Protestants has been published before or not. The general effect of the address is to admonish us to uphold the 'Cross and the Crown,' as represented by the present Premier. Great ministers in former times have not lacked words to sing their praises, and if Mr. Disraeli has lost the confidence of the country he has the satisfaction, which no one will begrudge him, of knowing that the great Proverbial Philosopher, with his arsenal of rhymes, is ranged firmly on his side. Among the adverse influences which threaten us Mr. Tupper enumerates the following:

All strong concentrations of power and of plan,
With spies, and unscrupulous tricks
To trap or to scare or inveigle the man
In a birdlime that stuns as it sticks.

It will be seen from this single verse that Mr. Tupper attunes his lyre with his wonted skill. A birdlime 'that stuns' as well as sticks is a perilous commodity, and Mr. Tupper has done well to call our attention to it."

Here is a specimen, taken from the *Rock*, of the tactics which the Evangelicals are employing for the support of the Irish Establishment:

"What cares the subtle, ambitious, quick-witted, eloquent Mr. Gladstone what church or what religion he destroys, provided, like Judas, he can 'carry the bag?' Let the Protestants of England be duly warned that the friend of the so-called Archbishop of Westminster (Dr. Manning) and the closeted confidant of the Pope is bent on destroying, if he can, that powerful bulwark of Protestantism which is established in the United Church of England and Ireland. He begins with the Irish Church, because Ireland is the weakest point, with a view, ultimately, to make Ireland a fulcrum for his lever in operating upon the English Church."

At the annual meeting of the Metropolitan Friends' Sabbath-school Union, among the various suggestions made, it was urged as important that the junior pupils should have the subject of kindness to animals impressed upon their attention. It was also recommended that the young men and young women attending the senior classes should repeatedly be advised to cultivate habits of economy and foresight, and to avail themselves of the facilities for saving afforded by the Government post-offices. Thus many might become permanently careful, and be enabled to avoid the severe temptations and privations consequent upon improvidence.

As we mentioned, the *Record*, about a fortnight ago, took Mr. Spurgeon severely to task for the dreadful offence of lending his Tabernacle for a meeting in favour of the disestablishment of the Irish Church. Instead of taking his castigation meekly, Mr. Spurgeon has the boldness to reply, and, among other things, says:

"I write to you because I cannot suppose that you would wilfully misrepresent any man, and because I would give you an opportunity to abstain in future from unfounded reflections upon me. * * I allude to your scarcely dignified mention of the aid afforded by Churchmen in the erection of the Tabernacle. Now it may be, and I trust was the fact, that many Episcopalians gave small sums at collections towards that object, and to such I am still indebted; but, so far as our accounts show, there were no donations of any mentionable amount from any persons known to us as Episcopalians, with but one or perhaps two exceptions, and those happen to be persons whose views upon the Irish Church are quite as much in harmony with mine as with yours. I am not ungrateful for the very minute aid which was thus accorded, but it is made to figure so largely in your journal and other kindred papers, that I thought you must be labouring under some misapprehension. I should scarcely imagine that any man out of Hanwell would assert that I accepted the donations referred to with an implied contract that I was henceforth bound to the expression of opinions favourable to the Establishment. No sort of condition was appended to or implied in these kind but comparatively trifling gifts, or they would have been indignantly refused. I do not believe that any gentleman in the whole Episcopal body would be so little-minded as to offer a voluntary contribution to a member of another church, and then twit him upon the reception of it. We Nonconformists, who have so few amongst us of the great and noble, and may not, perhaps, presume to claim any very great refinement of manners, would hardly like so greatly to demean ourselves, and therefore I suspect that this view of the subject has escaped you, and that upon second thoughts you will withdraw the allusion which you may have been led to make in a moment of natural irritation."

Imposing as the meeting was of Archbishops, Bishops, Dukes, Earls, &c., in St. James's Hall, it does not seem to have given satisfaction to either of the two great parties in the Establishment. The *High Church Guardian* says that the Bishop of London spent most of his time "in the childish rhetorical trick of affecting not to be able to find out what people mean by their terms, when they talk about disestablishing and disendowing;" while the Archbishop of York "did worse," with his talk about "strangling" the measure of the Commons in the Lords; and as to the danger of increased power to the Church of Rome, which many fear from the proposed changes, it seems to the *Guardian* "they will make little difference one way or the other, and that the real danger to be feared from the debates which will attend them is the danger of a class of political clergymen deriving influence and boldness from the fears of better men." The *Low Church Record*, while it thinks that the success of the meeting (*querre*, the rioting?) "was almost exclusively due to the vast body of Evangelical clergy who occupied the hall," still says "the exclusion of the Evangelical bishops from their proper position in the programme of the meeting could not but be observed," and "it is only," the *Record* predicts, "by taking up Protestant ground that the movement will succeed," which means of course, raising the "No Popery" cry.

Referring to the view presented by the Dean of Westminster at the same meeting, the *Express* remarks:

"The course taken by Dean Stanley can have no other effect than to strengthen the hands of men from whose spirit and aims he radically dissents. The resolution which preceded that moved by him at the meeting in St. James's Hall deprecated the disestablishment of the Irish Protestant Church on 'No Popery' ground, which the Dean of Westminster does not occupy, and which is revolting to him. Unless we had been acquainted with the liberality of his views on the subject of subscription, we should have been at a loss to understand how he could have refrained from holding up his hand against it. Dean Stanley cannot long keep his eyes closed to the fact that the abolition of sectarian ascendancy in Ireland is possible only in one way. Levelling upwards, by indiscriminate endowment and a plurality of Church Establishments, is out of the question. Religious equality can be secured only by levelling downwards. We have such confidence in the generosity of his temper and in his keen sense of justice as to believe that when the facts of the case are forced upon him, he will be ready to sacrifice to them a favourite, possibly elsewhere a sound, but in Ireland an impracticable theory."

It appears that an attempt was made by authorised agents to induce the Rev. John Bedford, the President of the Wesleyan Conference, to give the same meeting the benefit of his countenance and support. Writing to the *Watchman* to correct an erroneous statement, he says, "though I was 'waited on officially,' I was not 'requested to set the body to which I belong in motion in favour of the Irish Establishment,' but to take a part in the meeting recently held under the chairmanship of the Archbishop of Canterbury in its favour." This, he says, he respectfully declined to do, not on the ground of any personal opinion, but because it did not appear to him that it was the duty of the Wesleyan Methodists as a body, or of himself as their president, to act either for or against the Irish Establishment. "But," he adds, "I did say to the gentleman who visited me on the occasion referred to, what I have said to others, that if the issue to be joined is to be between the disestablishment of one and the endowment of three or all, nothing could induce me to consent to the endowment of Popery."

It is interesting to find the *Osservatore Romano*, the Papal organ, and the *Record*, which hates everything belonging to the Pope, for once in sweet accord. The former abuses Mr. Gladstone as savagely as the latter for trying to disestablish the Irish Church, and praises Mr. Disraeli as strongly for resisting him, showing that the love of state endowments and ecclesiastical supremacy is stronger than even the dread of heresy.

A POET'S DREAM.

ON one occasion, when Tom Moore was present, Sidney Smith, having pronounced the Irish Church a nuisance, said, "I have always compared it to setting up butchers' shops in Hindostan, where they don't eat meat; 'we don't want this,' they say. 'Aye, aye, true enough, but you must support our shop.'" As the poet jotted this down at the time, no doubt it was the origin of the following lines, which are worth reproducing just now:

"The longer one lives the more one learns,"
Said I, as off to sleep I went,
Bemused with thinking of tithe concerns,
And reading a book by the Bishop of Ferns,
On the Irish Church Establishment.
But lo! in sleep not long I lay
When Fancy her usual tricks began,
And I found myself bewitched away
To a goodly city in Hindostan:
A city, where he who dares to dine
On aught but rice is deemed a sinner;
Where sheep and kine are held divine,
And, accordingly, never drest for dinner.
"But, how is this?" I wonderingly cried,
As I walked that city far and wide,
And saw in every marble street,
A row of beautiful butchers' shops—
"What means for men who can't eat meat
This grand display of loins and chops?"
In vain I asked—'twas plain to see
That nobody dared to answer me.
So on from street to street I strode:
And you can't conceive how vastly odd
The butchers looked: a rosetate crew
Enshrined in stalls with nought to do:
While some on a BENCH half dozing sat,
And the sacred cows were not more fat.
Still posed to think what all this scene
Of sinecure trade was meant to mean,
"And pray," asked I, "by whom is paid
The expense of this strange masquerade?"
"The expense—Oh that's of course defrayed"
(Said one of these well-fed hecatombers)
"By yonder rascally rice-consumers."
"What! they who mustn't eat meat?"—"No
matter,"
(And while he spoke his cheeks grew fatter)
"The rogues may munch their PADDY crop,
But the rogues must still support our shop;
And, depend upon it, the way to treat
Heretical stomachs that thus dissent,
Is to burden all that won't eat meat
With a costly meat Establishment!"

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—V.

SUBJECT: "Arguments used by the Hebrew writers against Idols."

Read Isaiah xlv., 9—20, a description of the making of a graven image of wood. First, the smith forges the iron upon the coals, and hammers it into an axe by his strength; then the carpenter's tools are spoken of, the plumb line, the awl, the plane, the compasses. The planting of an ash and the hewing down of other trees of the forest is related; the heating of the oven for bread-baking, and the roasting meat with a part of the wood; the workman's warming himself at the fire and carving for himself an image out of the remainder of the wood, which, when he has finished it, he falls down before and prays to.

Read by the side of this three verses out of Isaiah,

chap. xlv., 5—7, where is described the casting of a gold or silver image by the metal founder, and its powerlessness to move from its place. "Yea, a man shall cry unto it, yet can it not answer, nor save him out of his trouble."

And again read Psalm cxv., 2—8, on the utter helplessness of idols, the work of men's hands. And in conclusion draw attention, with respect to all these passages, towards the state of darkness in religious knowledge that must have existed at these times, when the arguments supplied by these sort of illustrations could have been needed, or could have been found useful.

PAGAN THEN PAPAL.

SOME little time ago, as our readers may recollect, the Dean of Westminster troubled Convocation by describing with disagreeable minuteness the Pagan origin of the ecclesiastical costumes that are so precious and full of meaning to Ritualists. In this month's *Good Words*, he subjects some of the Papal paraphernalia to the same secularising process; and shows that the Pope, in his association with the old classical world, is not at all like the Pope as the chief oracle of Christendom. In Dean Stanley's representation he is a museum of curiosities, and the ceremonies to which importance is attached are insignificant. In these things the Holy Father has acted "merely as the shoal which, like the island in his own Tiber, has arrested the straws of former ages as they floated down the stream of time." The white gown, which is the ordinary dress of a Pope, is the common classical dress of all ranks in Roman society, worn before the difference between lay and clerical costume had sprung up; and perpetuated in the head of the clergy from their longer adherence to ancient habits. The formidable crosier of great ecclesiastics is not the symbol of the priesthood against the State, nor even the crook of the pastor over his flock, but simply the walking stick, the staff of the old man, of the presbyter, such as appears always in the ancient drama of Greece and Rome, and in the famous riddle of *Œdipus*. It is the symbol of old age and nothing besides. The chair of state, the *sella gestatoria*, in which the Pope is born aloft, is the ancient palanquin of the Roman nobles, and, of course, the Roman princes. The red slippers which he wears are the red shoes, *campagnes*, of the Roman Emperor. The kiss which the faithful imprint on those shoes is the descendant of the kiss first imprinted on the foot of the Emperor Caligula. The fans which go behind him are the punkabs of the Eastern Emperors, borrowed from the Court of Persia. The "Pontifex Maximus," from whom the name by which the highest ecclesiastical character of the Pope is indicated, was not the Jewish High Priest, but the Pagan dignitary whose duty it was to conduct all public sacrifices, preside at the assemblies and games, and scourge to death any one who insulted the Vestal Virgins. The word "bishop," *episcopus*, was taken, not from any usage of the temple or of the synagogue, but from the officers created in the different subject-towns of Athens, borrowed from the Grecians. The word *ordo* (our holy "orders") was the name of the municipal senate of the empire. The word and idea of a "diocese" was taken from the existing divisions of the empire. The Pope's "Temporal power" is in no way the result of the connection of Church and State, but belongs to that feudal and princely character which was shared by so many great prelates of the middle ages. When the Pope is seen surrounded by his Swiss guards, or defended by his Chassepot rifles, we must regard him as "the last of the brotherhood of the fighting, turbulent, courtly prelates of the Rhine, of the Prince Bishop of Durham, or the Ducal Bishop of Osnaburgh." Whether Dean Stanley is right or not in his belief that lessons of charity and wisdom are taught by considerations of this kind, they certainly are interesting in an antiquarian point of view.

GOOD OLD TIMES.

A PARLIAMENTARY return obtained by Mr. Hubbard gives a curious account of all ecclesiastical appeals to the High Court of Delegates from 1533 to 1832, when it was superseded by the Judicial Committee of the Privy Council. A hundred and seventy-seven cases are reported, but only seven of these involved any questions of doctrine. In 1663 a clergyman was deprived of his benefices for "blasphemous speeches against the orthodox faith;" in 1688 another was suspended for "disaffection to the Church of England" shown by "not baptising with the sign of the cross." A vicar was tried in 1691 for preaching in favour of Popery, and his benefice was sequestered; and in 1704 a Commission of Appeal heard a case in which one Jones had been prosecuted for speaking against the Book of Common Prayer, by saying that it was "good for nothing, and that people if they were fond of it might as well read it at home as come to church to hear it there," and was condemned to suspension

and payment of costs. The great case of "wicked Will Whiston," whose books on the Trinity Convocation had decreed to be dangerous and heretical, occupied the court for a couple of years at the beginning of the last century, and in 1759 the churchwardens of St. Margaret's, Westminster were cited for having inserted painted glass in the great eastern window of the parish church, representing "superstitious pictures or images," and "more particularly the painted image of Christ upon the Cross," and in 1775 a clergyman was charged with having "denied, deprived, reviled, and ridiculed" the first five of the Thirty-nine Articles and the Athanasian and Nicene Creeds. The first of these cases failed, and the last was got rid of by the submission of the defendant. Two centuries ago a layman was excommunicated by the court "for not receiving the Holy Eucharist at Easter, for defaming his [neighbours], and absenting himself from divine prayers." A few years later a woman was "corrected" for having, at Yarmouth, "rashly, and without authority, intruded herself into a certain seat in the church between the wives of the aldermen of the town;" and towards the close of the seventeenth century the rector of Birmingham was deprived of his living for "preaching among Quakers, railing in the pulpit at the parishioners, and practising jugglery." But for the last-mentioned offence, this return might set some of the clergy sighing for the good old times, and cause them to say "the former days were better than these," when Colensoes and Essayists and Reviewers are so hard to reach.

The Unitarian Herald.

FRIDAY, MAY 22, 1868.

THE WIDEST CHURCH OF ALL.

THROUGHOUT the discussion which has recently occupied our columns, with regard to the question of a National Establishment, those who have impugned the principles of the Liberation Society have taken for granted that in arguing for a comprehensive National Establishment they were upholding the principle of a wide and unsectarian church, in opposition to a number of small exclusive sects. Occupied with combating some minor objections on the outskirts of the question, we have hitherto allowed this enormous assumption to pass. We feel, however, that it involves the radical mistake in which lies the whole attraction of their ideal Establishment divested of all creeds and widened so as to admit everybody, and it is time, therefore, to examine its grounds and expose its utter unreality.

The real alternative, as every one must admit who notes the workings of the sincere and effective religious life of England, is, not between one great unsectarian church and a number of small sectarian ones, but between the divergent tendencies of religious life and thought, working themselves freely out with just so much co-operation as they may feel naturally inclined to, and those same divergent tendencies compelled into an unnatural alliance, and united into one anarchic ecclesiasticism. These divergent tendencies are not things that can be got rid of by attempting to ignore them; they exist just as much within the present Establishment as outside of it. The fact is, as the Rev. R. L. CARPENTER well points out in a letter to the *Inquirer* this week, those who believe in church organisation not based upon distinct doctrinal agreement are an insignificant fraction of the religious world. Neither Church people nor Dissenters believe in this. The organising of religious life into separate churches is not the cause of this, but the consequence of it; and what we contend is that so long as these divergent tendencies exist

they will co-exist more peaceably, they will develop whatever life they have more healthily, they will be more likely to come gradually into friendly relations, while organising and acting in perfect independence than as the co-occupants and contending factions of a church nominally one. We have a signal illustration of this in the United States, where the Episcopal and other Denominational churches are manifesting much more tendency to fellowship than is visible between the same parties on this side the Atlantic. We have another very signal illustration of it at home, viz., that, as we have more than once pointed out, the most diverse sects outside the Establishment are much less intolerant and antagonistic—that is, are less sectarian—than the corresponding sections, Ritualists, Broad Church, and Evangelicals, within the Establishment itself. It is not, therefore, because we love sectarianism that we oppose the proposal to maintain the ascendancy of the Established Church for the hope of its eventually being made colourless and all-comprehensive. It is because we believe that by leaving the religious life of the people to organise itself naturally and freely, the wide brotherhood we all alike desire will be most speedily and certainly attained. So long as a large proportion of those who are strongly religious do, as a fact, magnify doctrinal differences into paramount importance, no mere decree of a heterogeneous parliament that the Established Church shall be free to all would really cause men of widely different opinions to unite in the only sense that is worth calling union. On the other hand, when Christian men in the different churches have come to see these doctrinal differences in their true proportions, they will draw into that gradually closer fellowship of work and worship which will constitute them true members of the same great church of Christ, even though there may be no formal ecclesiastical amalgamation. When this is the case, the fact of the different churches, while thus becoming gradually one, retaining their old historic names will not hinder their unity. Their names will be interesting old landmarks, like the divisions between our English counties, which do not touch our unity as a nation. That will be the widest church of all, and in this direction we are persuaded lies the real solution of the sad problem of sectarianism.

Meanwhile every element of complication in the problem of attaining this is increased and not lessened by the ascendancy of the Established Church. As we have already said, so far as its members are thoughtful and outspoken, they are more antagonistic in the Establishment than they would be out of it; whatever of apparent breadth it has is the harmoniousness of a menagerie whose members are prevented by their keepers from doing more than snarl, or are too well fed to quarrel. Meanwhile it perpetuates that arrogance of religious caste, that well-to-do assumption of belonging to "the only church fit for a gentleman," which is infinitely more hurtful to Christian life than the open theological antagonism which keeps men apart in sects. That there are many practical difficulties in the way of putting that Establishment with its conflicting sections on the same footing as the other independent sections of Christ's church in England, we fully admit. But no change that could be made, no most sweeping proposal ever broached by the

Liberation Society could be so unjust as the maintenance of things in the *status quo*, or so Utopian as the expectation that any change could take place in its constitution which would make it anything but what it is now—the biggest, and most Conservative, and most quarrelsome of the sects.

THE WANDERER.—VI.

A POSITIVIST LECTURE.

SEENING that Professor E. S. Beesly was to lecture in the Cleveland Hall on the 7th instant, on "The Future of the Working Class," I resolved to be present, to hear what hopes the followers of Comte hold out to their humbler brethren. The lecture-room was but scantily filled, the audience being probably about 200, chiefly workmen, but with a sprinkling of the middle class. The professor is a middle-aged man, of fair complexion, and of pleasing and intellectual appearance.

He endeavoured to show that the lot of the skilled artisan, earning his 35s. a week, was harder than that of the toiling professional man; but seemed more successful in pointing out the miseries of the really poor, some of whom live habitually on wages smaller than the allowance of the Lancashire operatives during the famine. He reminded us that to the lower working classes life is so wearisome and joyless that the grave, whether for themselves or their kindred, seems a boon: as any one who has observed their manner of speaking of death can see. The Esquimaux may have fewer luxuries than the working man, but has he to toil in a factory from his earliest years? Does he not from childhood lead a healthier and happier life? The Jamaica negroes are blamed because they will not toil like English poor, when they can have enough to eat and wear without working. Probably the English poor wish they were as the Jamaica negroes. The farm labourer is worse off than he was 100 years ago—a time when the "gang" system was unknown. Wealth is but one of the elements of wellbeing, and it is an error to suppose its mere increase, without any fairer distribution of it, to be a progress.

To remedy this unhappy state various theories of communism have been created, and the systems of trades' unions and co-operation have succeeded them. The former theories always obtained wider acceptance in France than in England, but never succeeded in winning the support of the Government—a circumstance which greatly injured them in France, for "the logical and orderly character of the French mind, which abhors anything partial or patchy either in thought or action," leads it to seek the adoption by the State of all its schemes. In England we prefer to carry out our plans ourselves, rather than "to wait till we get a Government that agrees with us." It was inevitable that Socialistic theories should fail when put in practice, for they "suppose the existence of more unselfishness than we find in ordinary men, yet do not propose either to create it or to supply its place by the only power which can impel large masses of men—an organised Religion."

"The noble-minded men" who founded co-operation, proposed to end the evils of the conflict between labour and capital, by abolishing the class of capitalists—the workmen were themselves to be the owners of their work. The plan was soon found impracticable, and the co-operative mills employ non-shareholders to whom they simply pay the market rate of wages. In the province, however, not of production, but of distribution—as applied to shops and stores, that is, instead of to manufacturing—co-operation has been a success, and its benefits can hardly be overrated.*

The system of trades' unions, on the other hand, whilst giving workmen greater power of protecting their interests against any encroachment by their masters, would leave the two classes in their respective stations, and would aim "not at depriving the capitalists of power, but at teaching them to use their power for the good of society." For it sees that "a small body of capitalists would be more easily" controlled by public opinion, than a "multitudinous mob of co-operative shareholders; and believes that the working man must be benefited as a working man, and not as something else." It might naturally be supposed that the masters would view this system more favourably than the co-operative one, which aims at their extinction. Yet the reverse is the case. The cause is that they see in the rise of a large class of men possessed of a little acquired property, a protection for their own interests in the event of any attempt to remodel our social condition. What a few who have £30,000 each could not alone do, they may do when backed by a great many who have £300, for such men are fanatically attached to what they call "the rights of property," and lend willing ears to "the crafty impostors who talk big words about 'saving society.'" Indeed, Mr. Beesly seemed to have little sympathy with those who seek to rise out of the sphere of labour, and expressed his approval of the men "who are content to die in the condition in which they were born, and ask

* Mr. Beesly's view of this subject was that taken by Mr. F. Harrison, in a recent article in the *Fortnightly Review*.

only that their wages may be fair, and their work regular. It is this easy-going class whom trades' unions especially protect." He denounced "the cant" of the Self-help school, who preach about the men that by perseverance and a certain low sharpness—after all, not the highest type of character—raise themselves from their original sphere and become, as Lord Shaftesbury lately expressed it, "good and even affluent." He left it to workmen to say whether those of their fellows who became masters were the best and most refined.

Trades-unionism being thus the only solution of our present difficulties, the relation of employer and employed is not destined to cease, but will endure "like another relationship also much attacked at present—that of husband and wife,"—because adapted to the nature and circumstances of mankind. "This is very far from being the best of all possible worlds;" and we can never escape the evils that are inherent in the nature of things, but we may learn how to adapt ourselves to them, "as a person may preserve his health in a pestilential climate, though he cannot alter that climate." There will always be hard and disagreeable work which some one must do, and his lot will consequently be harder and more disagreeable than that of others. Yet a great amelioration of the condition of the workman is practicable, and, indeed, inevitable. "Eight hours' labour a day for six days a week, and a complete holiday on the seventh will give him time to educate himself, to enjoy himself, and above all, to see something of his family." And the State, whilst refusing by any arbitrary adjustment of prices to aid the undue increase of population, or pauperise those whom it protects, may yet aid the working man in many ways. It may regulate more carefully the shopkeeper's weights and measures—unless, indeed, the universal presence of co-operative stores should render it unnecessary—it may ensure him a supply of good water; it may give him education, libraries, and museums; and it may provide good music for him in the parks on Sundays. (Applause.) His position will still be less desirable, his comforts less numerous, than his employer's: "but his condition, though less splendid, will not be less dignified," and his employer's wealth, though greater, will be greater within limits, for public opinion under religious direction will not allow the heartless magnificence which lends additional sting to the sorrows of poverty. "And when employers and employed rule their lives by the principles of a rational Religion," to live without working for a livelihood and despise those who do work, will be considered not an honour, but a disgrace, and such a disgrace that society will forcibly forbid it; and we shall no more know "that false shame which the industrious now feel in the presence of the idle."

The industrial classes have passed through three stages, that of chattels, articles of property without any rights; that of serfdom, in which, whilst still subject to ownership, they possessed certain limited rights; thirdly, that of perfect liberty and equality of rights. The transition from the second to the third stage was the work of those dark ages—so called—which, whilst losing the grace and culture of classic times, were raising the people from the utter degradation in which those times had been content to leave them. The perfecting of this last stage of progress is the work of to-day—one of vast importance. For if the first axiom of Government be to forward the happiness of the greatest number, we may test a man's statesmanship by what he does for the working class.

Sometimes one feels tempted to despair of the working men, when one sees so many who care for nothing but "low public-houses and vulgar music-halls. Yet these men, who care only for their pipe and glass and comic song, are to be moved to enthusiasm by appeals not to their selfishness but to their loftier feelings. They are able to see that it is right to work for others, though they may themselves be too weak to do so."

We must not shrink from making sacrifices in the great cause merely because we shall never live to see its triumphs. The hero of the French Revolution said, "Let my name be blighted, but let France be free." Danton, Paul, and Moses teach us the spirit of self-sacrifice in which a great work should be undertaken. We must work for posterity, just as our predecessors worked for us. We have not to suffer what some of them suffered, not even "to go to the gallows, like John Brown and George William Gordon, the latest martyrs of labour." And we may be proud of our purpose, for "a nobler cause than that of the working men of Europe marching in triumph to their final emancipation, the world is never likely to see."

With these words the Professor concluded his lecture, amidst long and loud applause. Indeed, his audience appeared to agree with all his political views, and applauded earnestly when he spoke of them as "men who, if not Republican in name, were thoroughly Republican in spirit," and still more so when he alluded to "the next French Revolution—for which, by the way, I am getting rather impatient!" His prophecies, however, of the benefits that are to arise through the adoption of a new and powerful Religion never elicited any mark of approval, though he never mentioned Positivism in terms, or specified anything as to the nature of this new faith.

The subsequent speakers were brief, except a

man who claimed to have taken part in all the *outrier* movements of his time, and pointed out how the education of the last twenty years had diminished the number of the supporters of universal suffrage. He claimed also, as a result of trades' unions, that they had made the masters less averse to disclosing their accounts and profits.

CYRIL.

SELECTING A RELIGION.

THE other night Mr. P. A. Taylor drew out explanations from Lord Mayo concerning the enforced conversion of a prisoner by order of the governor of the gaol, on which the *Daily News* thus comments:—

"Things are coming to a pretty pass when Queen Victoria's servants are turned into recruiting officers for the Pope. It appears that at the Mountjoy Prison, Dublin, every prisoner is presumed to be of some religion. Why this should be taken for granted we do not clearly see. The fact that a man has done something to deserve imprisonment, so far as it goes, furnishes a presumption against his having any religion at all worth speaking of. Such, however, is the fact: a man who gets into gaol is required on the spot to make a profession of religion. The religions recognised by the rules of Mountjoy Prison—kept in stock, shall we say?—are of three patterns, Anglican, Roman Catholic, and Presbyterian. Considering that the Registrar General enumerates no fewer than 93 Christian denominations in his last annual report, the religious resources of Mountjoy must be pronounced very meagre. Mr. Taylor appears to have supposed that Murphy, on being admitted, professed himself a Unitarian. If this had been the case no difficulty ought to have been made. Unitarianism is one of the religions subsidised under the extraordinary system at present established in Ireland. Unitarian ministers regularly receive the *regium donum*, and there could be no objection to a prisoner receiving the ministrations of one of their number. Murphy, however, was not a Unitarian. When summoned to give an account of his religious belief, he described himself as a 'pagan,' and declined to receive the instruction of any clergyman whatever. The honest governor was not going to be baffled in this manner. If Murphy had been black or yellow, or had worn his eyes, like the Chinese, in the sides of his head, his profession of an outlandish faith might have been accepted. As it was, the governor, who is a military officer, in Lord Mayo's words, 'ordered him to select a religion,' of course from one of the three Mountjoy patterns. At the same time the prison doctor attacked him in a vital organ, and 'ordered him to be put on penal diet for three days.' At the end of a couple of days the treatment had begun to tell, for it was necessary to send the man into the hospital. He appears, however, to have still remained obdurate and impenitent, notwithstanding all that had been done for him, and not having selected a religion, he was again put on penal diet for three days. At the expiration of this time the good work was complete, and Murphy chose one of the Mountjoy religions—the Roman Catholic. Whether the Pope has accepted this extraordinary convert, and whether Murphy remains steadfast in his profession, we are not told. The absurdity of the whole proceeding, however, appears to have forced itself even upon the governor, and Lord Mayo intimates that he has framed a bill which will make it unnecessary in future for the officials of a gaol to extort by torture a false and futile profession from a prisoner committed to their charge."

AMERICAN NOTES.

It appears from a statement in the *Nation* that the votes of money by the Legislature of the State of New York to the Catholic Church, for the support of its religious schools and other ecclesiastical purposes, are now so regular and so large in amount as to be equivalent to a fixed endowment. In fact, it may be said that the Catholic Church is the Established Church of the State, in so far as a Church can be established by annual grants. The sum set apart for this purpose this year amounted to over \$200,000, and in order to disguise the real nature of the performance from the public, a few grants in aid of the charitable institutions of other denominations are scattered through the list. One of these, to the Young Men's Christian Association, was never asked for, and has been refused by the president. What strikes one most unpleasantly about all this is not that the Legislature should vote the money, or that the mass of their Irish constituents should be gratified by seeing them vote it, but that the Catholic clergy should be willing to accept it. Their doing so is simply profiting by what they know to be an abuse; and, more than this, it is a breach of faith toward their Protestant fellow-citizens. It is just that kind of unscrupulousness, too, which has, wherever they have been oppressed by Protestants, furnished a

ready excuse for oppressing them, on the ground that they never accept or concede equality themselves when superiority is within their reach. In fact, one of their organs, the *Dublin Review*, not very long ago denied that toleration was a duty when the true believers were in sufficient force to compel uniformity, and it looks now as if they accepted the voluntary system only when Protestants were too strong to be fleeced.

It is stated that the Rev. Olympia Brown has declined the invitation to lecture for the Equal Rights Association, the society at Weymouth having raised her salary and manifested a unanimous and hearty wish for her to remain their minister.

A copy of Eliot's Indian Bible, which no one is able to read, was sold last month by auction in New York for eleven hundred and thirty dollars, the highest price, it is said, ever paid for a printed book in America.

As a set-off against the feeling manifested towards coloured persons in a Congregational Church at Washington, to which we referred two or three weeks ago, we may mention that the President of the United States recently attended the funeral of William Slade (a negro), late steward of the White House. The ceremony was performed by a black clergyman, assisted by a white one, and the pall was borne by six alternate black and white friends. Slade left a considerable fortune, and was as well known and as highly respected as any man in Washington.

The Rev. Mr. Manning, of the Old South Church, Boston, who has been lecturing on Carlyle and Emerson, regarded the former as an infidel of the first water, and felt no doubt what his future setting would be. As to the latter, he entertained some doubts, evidently thinking that if not good enough to be saved, he was rather too good to be damned.

There is still work for the Bible Society, if the statement be true which appears in an American paper, that half a million people in Illinois are without a copy of the Scriptures.

Dr. Nathan, an eloquent German-Jewish Rabbi, is exciting considerable attention in America by his discourses. He spiritualises the idea of the Messiah, and does not expect his coming in the flesh. The Jews look upon him as "unsound," and he is not permitted to preach in the synagogues.

In one of his letters from Egypt to the *Liberal Christian*, on his first introduction to the sacred cow figured in a temple of Isis, Dr. Bellows says:

"The sacred character ascribed by the Egyptians to certain animals was probably not merely capricious disorder of their imaginations, but in every case the result of some important policy on the part of the priests, who thus called in the aid of religion to strengthen or render possible some economic necessity of the country. If wool were a greater want than mutton, the sheep was pronounced a sacred animal, and we have reason to know that the Egyptians did not eat mutton, and thus greatly increased their supply of wool. If milk and beef were the great desiderata, they preserved the cow by pronouncing her sacred, but killed the ox, reserving only the sacred bull, as the worshipful representation of his most servicable race. If they worshipped the crocodile, it was only in some particular places remote from the river where he made away with the smaller animals that perforated their canals, and undermined their precious dykes, or because he symbolised the holy Nile. Doubtless some things, as the serpent, the hawk, the ibis, represented or symbolised qualities with them, as they continued to do with us. But great as the degradation of the people became when their religion had developed its utter formalism, under priestly superintendence, there is abundant reason for acknowledging that its origin was pure and monotheistic, recognising a spiritual and invisible source of life and thought; and that its corruptions were only such as the cultus of all established religions, under ecclesiastical control, finally fastens upon the original essence of the faith they first formulise, then formalise, and then forget—worshipping at last the sign and not the thing signified. It is so with the Moslems; it is so with the Greeks; it is so with the Roman Catholics; it is fast becoming so with the Church of England."

BRIDGEWATER.—On Sunday, May 10, a number of the members of the congregation assembled at the house of the Rev. Thomas Timmins, who is about to leave Bridgewater, the pulpit of which he has for some time occupied in conjunction with the Rev. W. C. Coupland, to present him with a testimonial. The presentation, which consisted of an inkstand and pulpit gown, with a purse containing the balance of the subscription, was made by Captain Robins, with a very kind address.

FIRESIDE READINGS.

FOOTPRINTS OF LOVE.

LIFE leaveth many footprints
On the golden sands of time;
Footprints of high and noble deeds,
And, alas! of many a crime.
Footprints of kings and warriors,
Of the conquerors of earth;
Footprints of busy little feet
Gathering around the hearth.
Footprints of stern, high daring,
And of deeds as soft and mild;
But the sweetest footprints I have seen
Were those of a little child.
The little steps went in
A dungeon walled around;
They went with gathered flowers to cheer
A prisoner chained and bound.
The little voice was heard
In whispers soft and low,
And the little hand was gently laid
On a dark and troubled brow.
And trembling words lisped forth
The Saviour's precious name,
Till o'er that captive's sullen mood
Repentant feeling came.
And the little steps went out,
But the footprints long remained:
Remained, too, in the softened heart
Of that prisoner bound and chained.
Footprints they are in time;
But not in time alone:
Eternity, in living light,
Those blessed steps will own.
Then, little one, go thou
And do some loving thing;
Leave footprints on the sands of time,
Whence blessed fruits may spring.

THE WINDOW THAT MADE FACES UGLY.

PART V.

Little Harry read what Baxter went on to say, that "the torments of the damned are the effects of divine revenge. WRATH IS TERRIBLE, BUT REVENGE IS IMPLACABLE. The great God shall say, 'I will now be righted for all the wrongs that I have borne from my rebellious creatures. I will let out my wrath, and it shall be stayed no more. You shall now pay me for all the abuse of my patience. Did you think I would always be slighted by such miscreants as you?'"

Harry was perfectly horrified now by this picture of God. If this was God it was a very different being from the Heavenly Father, mild and loving, he had been taught to look up to and love. He had always been made to think by his mother that nothing in the world could be uglier or more hateful than an angry or revengeful temper. Often and often had she drawn the picture of some boy, losing control of his temper and carried away by violent anger, and inflicting injury on some one who had provoked him, and had compared it to the picture of a furious animal, a fighting dog, or raging wolf. And here was God, the highest and holiest of beings, pictured as just such a being as this, losing his temper, and giving way to feelings of cruellest vengeance.

But Harry had become almost fascinated now with this horrible picture. He was well nigh sick, and yet he could not turn his thoughts away. He wanted to know what else there was, and so read on—

"How God will stand over them with the rod in his hand. O that men would understand this, and not put themselves under the hammer of his avenging fury."

"God will take pleasure in the execution of the damned. Is it not a terrible thing to a wretched soul, when it shall be roaring perpetually in the flames of hell, and the God of mercy himself shall laugh at them, when they shall cry out for mercy, yea, for one drop of water, and God shall mock at them?"

Harry threw the book from him with horror. "It is not true; it can't be true. Our dear Heavenly Father could not be so cruel as this. He could not take delight in the sufferings of His children. I will never believe it." Still almost while he spoke he could not help taking up the other book, "Bunyan's World to Come," which lay upon the bed; so powerful a fascination over his mind had the terrible subject thrown. He glanced at the pages and read:

"All the pains that may be endured on earth are but as the biting of a flea to those intolerable pains endured in hell. Every member of soul and body is tormented at once—the eye with the sight of devils of all horrid shapes, the ear with the horrid yellings and continual outcries of the damned; the nostrils smothered with sulphurous flames; the tongue blistered with brimstone; the whole body rolled in flames of liquid fire."

"And then God, so far from pitying them, rejoices in their misery, and will do so for ever. The Redeemer, who gave his pity for others, has no pity for them; and whilst they are howling in their misery under the wrath of an avenging God, the

saints shall rejoice that they are damned, and God shall be glorified in their destruction."

"O, nurse," cried Harry, now bursting into tears, "Do, do tell me that no one believes these horrible things now."

"I cannot tell you that, Harry, because these are true," and though she saw how excited the boy was, she could not help going on with the fearful experiment. "Our minister, last Sunday, said it was true; and said that children who had died without repentance would be striped by devils, stripe on stripe, for millions of ages. He represented a little girl standing on a red-hot floor for ever. The roof was red hot, the walls were red hot, the floor was like a sheet of red-hot iron, and the devil says to her: 'Not for one moment during the never-ending eternity of years shall you ever leave this red-hot floor!'"

"O, stop, stop, nurse," now almost shrieked Harry, wrought up to a pitch of fearful excitement. "I cannot bear it any longer. If I were to think all this true, it would drive me mad. O, it would be horrible to live, and more horrible to die."

Nurse now feared that she had gone too far as she saw Harry's flushed cheek, wild, glaring eyes, and excited manner. She was frightened for the consequences, and began to see that, though she might excite and terrify the child, she was not likely to convince him against the teaching of his father and mother. So she removed the books, and, sitting down quietly beside him, took his hand and tried to soothe him. But Harry could not rest; he kept tossing about in an excited manner, and when his mother came to wish him good night she found him very feverish. At first she had no suspicion of the cause, but thought it was a turn in the disease; until she was leaving him, when he threw his arms round her neck, and begged her to stay with him and deliver him from the dreadful pictures that haunted him. For he seemed to see the burning lake; he saw the horrid forms of demons; he heard the howls and screams and the clanks and chains of the lost. He could not help fancying the form of the awful God, clothed in the black thunder clouds of wrath, looking down in anger on them. His mother felt, for the moment, as if she could have beaten Allen for thus cruelly abusing the mind of her sick child, as she now comprehended what she had done. However, she said nothing now, but set herself to soothe her darling, sponging his forehead, and administering cooling drinks. At last the boy fell asleep, but it was only to spring up soon with wild alarm, and screams that rang through the house and brought his father, the nurse, and the other servants to the bedside. Harry, panting, and with starting eyes, hid his face in his mother's bosom. He had dreamt—the same thoughts pursuing him—that he was dead, and then he looked up, and saw the great angry God looking down sternly upon him, and pointing him to the dreadful lake that yawned before him, while demons seemed to be pursuing and trying to clutch him. It was just as he felt the gripe of one of these horrid monsters that he awoke.

THE EPISCOPAL RIDDLE.

MANY ingenious minds appear to have been much exercised by Archbishop Whately's riddle, which we gave last week, as to who first heard the sound of boots upon the stairs of the Ark and the suggested reply that

He heard it first who went before
Two pairs of soles and 'eels.

Here are two comments on the answer:

As Father Noah knew well how
Fish out of water feel,
It seems most likely that the Ark
Held neither sole nor eel.

Think yet again; it will be seen,
With water out, and none within,
A bootless errand 't would have been,
For soles or eels to enter in.

A STORY OF A LIFEBOAT.

We take the following, slightly altered and abridged, from the *Telegraph*:

On the 17th of December 1866, there was shown, near the Broomielaw in Glasgow, a lifeboat, named the 'Edinburgh and R. M. Ballantyne,' and by it there hung a money-box to receive the contributions of those who called to look at the 'boatie,' which the working men of Edinburgh had clubbed their 'siller' to build, and who might like to lend a hand towards completing her outfit and providing to keep her afloat. Among those who came to see her before she went to her station at Port Logan, on the Wigtonshire coast, was the wife of the captain of the Glasgow bark Strathleven, accompanied by her children. A sailor's wife and a sailor's little ones would naturally look at the boat with other feelings than those of a landsman's household. One can imagine how she would tell them of the awful scene when the ship comes upon the cruel rocks, and the masts lash like a whip, and crack, and go over the sides, and the gray and white seas sweep the deck; while there is no hope for the

crew unless a boat like this be at hand. And then the thought would and did come, 'If "father" were ever in such a strait, and his life were hanging on the gallant strokes of the lifeboat men as they fought with the winds and waves to save him!' Whereat the heart of the sailor's wife sent her hand to her pocket, and one of the little ones was hoisted 'aloft' to drop something kind and helpful into the box. A simple incident enough! you will say. But exactly a year afterwards, on the 17th of December, 1867, a barque, with a captain and crew of fourteen men aboard, was caught in the cold wild weather off the Wigtonshire coast, and driven upon the rocks. The situation of the men was desperate: the vessel would soon break up; the fifteen souls who clung about the rigging knew that, unless they were quickly seen by the watchers at some lifeboat station, their fate was death. Happily they were seen, and soon the captain of the Strathleven observed the boat coming—for the vessel was none other than the Glasgow barque, and the captain the husband of the lady who had gone to visit 'the Edinburgh and R. M. Ballantyne,' and helped to set it at its work. But that was not all the marvel of the strange coincidence! When the lifeboat warped alongside, and took the fifteen helpless mariners safe off the wreck, she proved to be the Port Logan boat, with that long and well-remembered name painted on the stern-sheets. And so, when the captain of the Strathleven came to his home safe and sound, instead of drifting a corpse out into the rolling North Sea, with all his ship's company, he had to tell his glad and happy wife, and that tiny public who had heard 'mother's' little lecture upon lifeboats, that on the very same day of the year that they gave their money for love and charity to the boat, that self-same boat had saved him from death, and sent him alive and grateful to their arms.

Not once in a million shall we see good deeds thus visibly and directly rewarded. If sailors' wives could buy the lives of their dear ones so, how full the boxes of the lifeboats would be! Of course this is only what we call a 'coincidence,' and mathematicians would tell us how many almost infinite chances to one it was against such an extraordinary interest being paid by Providence upon such a principal. But in this world there is no 'coincidence' and no 'chance'; these are but names for effects whereof the causes are rendered inscrutable by their number and complexity. We may really take the children's view of such a lovely piece of 'accident,' and be very many times nearer to the truth than the mathematicians. For that ancient Greek said a good and a true thing when he wrote, 'The Fates sell everything at a fair price.' Here, in this 'coincidence,' we almost catch the Divine administration of good for good and evil for evil. What was it that the Scotch lady's silver actually furnished; what connected the first shining link of pity and womanly feeling and wisely yearning with the last link of manly gallantry and timely service at the other end of the chain of events? If we knew all, as the angels know it, should we know enough? Should we see that the very coin dropped into the box paid for a haliard or a towline which had to do with the rescue; or for a spare rowlock which saved a vital minute in starting; or for something or other which somehow led, with fifty thousand consenting causes, directly to this beautiful issue? Or if we looked with angel eyes, should we see greater wonders far than lucky haliards or towlines, or timely rowlocks? Should we see that the human love and pity which prompted the gift of the mother and children are really vast and potent forces, passing forth into the world, like commissioned influences, subtler than the most ethereal of the imponderable elements; infinite in power and result, like all force; contributions, for ever and ever, to the growing eternity of good—which must and will bear their fruit of blessed ripening, to scatter, in turn, for ever, fresh seeds of fresh fruits? Had we angel eyes, we might believe, as the children believe, that these emitted forces of sweet and noble thought and wish were angels too, and we might see a very marvellous spectacle in the Strathleven drifting upon her fate amid the rocks. To ordinary vision she was a doomed ship, drifting helplessly, with no hope for the poor souls on board but 'chance.' To the opened, wiser sight she was a lovely and glorious spectacle! for though the ship must perish, at the helm the wife's embodied gift of mercy stands like an angel, smiling, and beckoning the lost bark to the right spot for her grave; and at the lifeboat station the children's innocent pity for poor sailors, soft and fair in form, and visible, stoops at the ear of the look-out man, and whispers words of guidance.

OLD JOKES.

THERE is scarcely a modern illustration of witty or humorous Irish simplicity which is not at least as old as the Platonic philosopher of Alexandria, Hierocles, who lived five centuries before the Christian era. At that early period men laughed at the simpleton who resolved never to go into the water till he had learned to swim; or at him who wished himself as speechless as the sick man from whom he could obtain no reply, in order that he might return the invalid's incivility, or at that other who attempted to keep his horse alive without food, and

who failed just at the moment of success by the obstinate brute dying. Greeks laughed long before Irishmen at their respectively alleged fellow-countryman who carried a brick about as a sample of the house he had to sell. The Hibernian who shut his eyes before a looking-glass, that he might see how he looked when he was asleep; who bought a crow, to test the truth of the assertion that the bird lived a couple of centuries; who, in a shipwreck, clung to an anchor to save himself from drowning; and who remarked to a friend who reasonably denied the asserted fact of his reported death, that the fact had been vouched for by one who was more worthy of credit than he who denied it—that Hibernian is an old Greek in modern disguise, and the Greek, as in the story of Amphitryon, is believed to be indebted to a Hindoo predecessor who may, probably, turn and "*Chin chin!*" to the original inventor of the story in Pekin!—*Argosy*.

LINES.

WHILE I was reading, a small fly lighted on my book, and presented in itself an immediate reply to a specious argument, intended to disprove the existence of the Divine Being.

The sky was like an amethyst,
Resplendent was the sod,
And yet the daring Atheist
Denied there was a God.

And while I read the impious tract
Of this presumptuous sage,
Not knowing how to think or act,
A fly lit on the page.

It was no larger than a speck
Of dust upon the hill,
Yet, as it moved its wings and neck,
I traced the Maker's skill.

The lenses of its tiny eye,
Its gay integument,
Its shape, its colour, and its dye
Were more than argument.

Confuted by a tiny fly,
With pity, more than ire,
In twain I tore the wicked lie,
And flung it in the fire. H. Y. J. T.

INTELLIGENCE.

BIRMINGHAM: NEWHALL HILL.—On Sunday last, the 34th anniversary sermons were preached by the Rev. David Griffith, of Cheltenham. The attendance and collections were larger than usual, the church being crowded in the evening. On Monday evening the annual tea party was held. There was a good attendance, including the Revs. D. Griffiths, R. H. Cotton, and E. Madely, Messrs. John and Matthias Green, T. Prime, T. Prime, jun., G. R. Twinn, J. R. Chirm, H. Payton, and J. Cooper. Mr. T. Prime presided, and the report was read by Mr. A. Derrington, one of the superintendents, showing in the boys' Sunday school 216 scholars; average attendance 160; teachers 32, average attendance 11; and in the girls' Sunday school 140 scholars; average attendance 104; teachers 18, average attendance 7. Instruction is given in both schools in reading, writing, arithmetic, and dictation.

BLYTH, NORTHUMBERLAND.—The friends at Blyth having again secured the lecture-room of the Mechanics' Institution for a religious service, the Rev. J. C. Street, of Newcastle-on-Tyne, was invited to preach, and on Sunday evening, May 17th, conducted worship there. The room was filled. The subject of the discourse was "God's property in souls," from the text "All souls are mine." The audience was evidently interested. At the close of the service, a meeting was held to consider the desirability of establishing a Unitarian Church at Blyth. A resolution affirming the desirability of such a step was passed, a preliminary committee and a provisional secretary and treasurer were appointed, and a subscription list was opened at once.

BOLTON: COMMISSION-STREET.—The annual school sermons were preached on Sunday last, by the Rev. A. Gordon, M.A., when collections were made amounting to £26. 7s. 3½d.

HYDE CHAPEL, GEE CROSS.—On Sunday last, the annual sermons in behalf of the schools were preached, in the morning and evening, by the Rev. Wm. Gaskell, M.A., of Manchester, when the collections amounted to upwards of £30.

NORTHAMPTON.—On Sunday, May 3rd, and Monday evening, May 4th, services were held at Northampton, to celebrate the enlargement of the Unitarian Chapel, and the erection of new school-rooms. The enlargement of the chapel consists of a partial lateral extension to the west, and affords accommodation for about a hundred persons or upwards more than formerly, besides adding otherwise to the commodiousness and general air of simple elegance which has always pervaded the chapel. The organ, which used to occupy the front gallery, has been removed to the newly added gallery on the west side of the edifice, and having been put in thorough good order by Mr. Kemshed, of Bridge-street, it was opened on Sunday by Mr. H. Kemshed. The improvement in the organ is marked, and afforded great satisfaction to the congregation. The part of the gallery lately filled by the organ will now, we believe, be occupied by

* See "Sight of Hell," by the Rev. J. Furness, 1866.

the Sunday-school children. The new school-rooms are brought forward to the front, and face King-street. They consist of a lower and an upper room, and are both of a large and commodious character. The cost of the whole work of improvement and construction has been some £700 or £800. The work has been accomplished in a very excellent manner, and the congregation may congratulate itself, not only that the enlargement of the chapel has proved such a marked improvement, but that they are now in possession of two such excellent schoolrooms, which must necessarily prove of great utility. On Sunday the services were commenced by two sermons, preached by the Rev. Henry Ierson, M.A., of Islington. On Monday evening a public meeting was held in the upper schoolroom, under the presidency of the Rev. Iden Payne, minister of the place. There was a numerous attendance, and addresses were given by the Chairman, Rev. H. Ierson, who was present as a deputation from the British and Foreign Unitarian Association, Messrs. G. F. Newton, P. Derby, Trench, Watts, Dennis, and Marfield. It appeared from the report that there is still a deficiency of £342.

OLDHAM.—On Sunday last, after sermons by the Rev. J. R. Beard, D.D., collections were made in behalf of the Sunday school connected with Lord-street chapel, amounting, with a donation of ten shillings received the following day, to the handsome sum of £31. 16s. 4d. The chapel had been cleaned and painted previously, and presented a much improved appearance.

CORRESPONDENCE.

CHELTEMHAM: A CORRECTION.

To the Editors.—My attention has been called to a remark of the Rev. Wm. James, at the recent meeting of the Western Unitarian Christian Union, at Clifton, as reported in your last impression, that "he (Mr. James) hoped Mr. Beard would not suppose they were spending all their means on small places; on the contrary, the larger amount of their income has been spent in helping Cheltenham and Devonport." In this I think there must have been some misconception on the part of your reporter, as for the last sixteen years and four months, during the greatest part of which I officiated as treasurer, I can assert that no pecuniary aid was required or given from the Western Union to the Cheltenham congregation, but that in that interval the fund was benefited by contributions from certain members of it to the extent of about £50. Thinking this report might make an erroneous impression on the Unitarians as a body, I beg the insertion of this letter in your next number, and am, yours respectfully, R. KERSHAW LUMB, The Park, Cheltenham, May 19, 1868.

THE LIBERATION SOCIETY.

To the Editors.—Dr. Vance Smith gives two reasons for not joining the Liberation Society. First, he is not an Anti-state Churchman; which is reason enough. But he adds that he declines to join a society, the leaders of which are Independents and Baptists. I presume he means he would not join it, even if he approved of its object.

Many years ago a number of persons withdrew from the Bible Society, because they would not unite in it with Unitarians. These exclusives were regarded and spoken of at the time as wretchedly bigoted and intolerant.

Pray tell me, would it be right to apply such epithets now to Dr. Vance Smith?

Again, as to this prospective, comprehensive Church Establishment, I would ask a question. If the clergyman of a parish, a conscientious, learned, and inquiring man, embraces and zealously preaches opinions which his equally conscientious parishioners regard as spiritual poison, and will on no account listen to, or suffer their families to listen to, so that his church becomes a desert, compared with which an Established Protestant Church in Connaught or Tipperary is crowded—tell me, are the tithes still to go to him, or is the State still to pay him? and are his parishioners to be deprived of their church, and left without further religious instruction? JOSEPH CALLOW MEANS.

THE ESTABLISHED CHURCH AND ORTHODOX DISSENTERS.

To the Editors.—Will you allow me space to expose what appears to me a fallacy in Dr. Smith's comparison of the theory and practice of the Orthodox Dissenters, in relation to their own congregations, with their advocacy of religious equality for the nation as a whole?

A Dissenting congregation, or sect, is a voluntary association. No man is asked to join it or contribute to it unless he chooses. If its members think fit to constitute it on the principle of close communion or doctrinal trust-deeds, they have a perfect right to do so. As long as they neither infringe on our liberty, nor in any way commit us to an approval of their proceedings, we have no reason to complain, whatever we may think of the wisdom of their course. A national Church, on the other hand, supported by national funds, and sanctioned by national legislation, deals with the rights of every citizen, and, alike in theory and in fact,

interferes with his personal action and privileges. To say we will not act, in questions of national politics, with any men whose notions as to congregational organisation are different from our own, is as reasonable as to refuse to co-operate in a philanthropic scheme with a neighbour because we think he fails in the proper management of his domestic concerns.

Until it can be proved that members of the Liberation Society have shown some sectarian narrowness or illiberality in regard to its rules and conduct, it is not desirable that Unitarians should evince these unamiable characteristics in writing and speaking of their brother Nonconformists.—Yours faithfully, JOHN WRIGHT.

THE COMING WEEK.

LONDON: DOMESTIC MISSION.—On Sunday morning, annual sermons at Little Portland-street Chapel, and in the evening at Brixton, by the Rev. Wm. James. On Monday evening, annual meeting at University Hall, Gordon Square.

LONDON: WALWORTH.—A social meeting on Monday. **Manchester: WHITEFIELD-STREET, ARDWICK.**—On Sunday, afternoon and evening, school sermons by the Revs. G. H. Wells, M.A., and Wm. Gaskell, M.A. On Monday evening, a tea party.

Rawtenstall.—On Sunday, afternoon and evening, the annual school sermons by the Rev. J. Worthington.

Sheffield: UPPERTHORPE.—On Sunday, morning and evening, school sermons by the Rev. J. Page Hopps.

Birth.

HULME.—On the 19th inst., the wife of Mr. Jos. Hulme, of Hulme Hall Lane, Newton Heath, of a son.

Marriages.

SMITH-WEAVERS.—On the 19th inst., at Bank-street Chapel, Bury, by the Rev. W. C. Equier, Mr. Henry James Smith to Miss Elizabeth Weavers, both of Heywood.

WILSON-WASHINGTON.—On the 19th inst., at the Unitarian Chapel, Gee Cross, by the Rev. H. E. Dowson, B.A., Mr. Thomas Wilson, of Stockport, to Mary, second daughter of the late Mr. Henry Washington, of Hyde.

Deaths.

HOPKINSON.—On the 17th inst., at Oakend Wood, Rawtenstall, Mr. John Hopkinson, aged 68. He was a lay preacher for more than 30 years.

HUTTON.—On the 14th inst., at Gower-street, Derby, Mary Eliza Hutton, eldest daughter of the late Rev. Joseph Hutton, LL.D., aged 48 years.

ROYLE.—On the 19th inst., in his 23rd year, John, the eldest son of Mr. John Royle, of Watson-street, Peter-street, Manchester. He was for many years connected with the Lower Mosley-street schools, and won the affection of all who knew him.

THORNLEY.—On the 15th inst., Sarah, wife of Thomas Thornley, Esq., Godley Vale, near Manchester, aged 62 years.—Friends will please accept this intimation.

TODD.—On the 16th inst., at Loughborough, aged 67, Mary Todd, widow of the late Christopher Todd, Esq., of Steeton Grange, near York.

VAN-WART.—On the 14th inst., at the Ferns, near Cheltenham, William Van-Wart, Esq., of Birmingham, aged 54.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION.

116 Fountains and 98 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 370.

FRIDAY, MAY 29, 1868.

PRICE 1d.

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MANCHESTER SUNDAY-SCHOOL UNION.—THE ANNUAL SERVICE for the United Sunday Schools of our various Manchester congregations will be held on Sunday Afternoon next, at three o'clock, in Cross-street Chapel. Preacher, Rev. T. E. POYNTING.

*** Cross-street Chapel will be closed in the evening, but there will be Evening Service as usual at Upper Brook-street and Strangeways Free Church.

BLACKBURN.—On Sunday next, TWO DISCOURSES by the Rev. T. HARRISON, in the Cobden Hall. Morning at 10.30, on "The Difficulties of Life and How to Meet Them." Evening at 8.30, on "Solomon's Wisdom Examined in the Light of Christian Morality."

BRADFORD: CHAPEL LANE CHAPEL SUNDAY-SCHOOL ANNIVERSARY.—On Sunday, May 31st, TWO SERMONS will be preached in the Theatre of the Mechanics' Institute, morning and evening, by the Rev. W. GASKELL, M.A., in aid of the Sunday School. Divine service will commence in the morning at 10.45 and in the evening at 8.30. A Collection at the close of each service.

GENERAL BAPTIST JUVENILE FUNDS.—THE ANNUAL MEETING will be held in Worship-street Chapel, near Finsbury Square, on Whit-Monday Evening, 1st June. Tea (6d. each) at six o'clock; and the chair taken at seven.

GENERAL BAPTIST ASSEMBLY (Established A.D. 1656).—THE ASSEMBLY will be held on Whit-Tuesday, 2nd June, in Worship-street Chapel, near Finsbury Square.

The BUSINESS will commence at half-past nine o'clock, and be resumed at half-past two. DIVINE SERVICE will commence at eleven, when the Rev. E. R. GRANT, of Portsmouth, will preach.

REFRESHMENTS will be provided as usual in the Chapel: Breakfast at half-past eight (6d. each); a Cold Dinner after the service (1s. 6d. each); and Tea at half-past five (6d. each).

After tea there will be a PUBLIC MEETING, when addresses will be delivered on "The Influence of State Establishments of Religion." The chair taken at seven o'clock.

JOSEPH CALLOW MEANS, Secretary.

SLINGTON: LITERARY & MUSICAL EVENINGS.—UNITY CHURCH SCHOOLS. The Eleventh of the Series will be on Tuesday, June 2, 1868.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE FORTY-THIRD ANNIVERSARY will be held on Wednesday, June 3rd, 1868, at the Little Portland-street Chapel. Service to begin at 12 o'clock, will be introduced by the Rev. JAMES C. STREET, of Newcastle, and the Anniversary Sermon will be preached by the Rev. Dr. BELLOW, of New York. After the sermon a collection will be made in aid of the funds of the Association.

THE MEETING for BUSINESS will then be held; GEORGE BUCKTON, Esq., President.

On Thursday, June 4, the COLLATION will be held in the Large Dining-room of the Crystal Palace, at four p.m., under the presidency of GEORGE BUCKTON, Esq. Tickets may be obtained at the Office of the Association, and of any of the Stewards. Tickets taken before Monday, June 1st, price 4s. each, exclusive of wine.

STEWARDS.
Mr. R. Bartram, St. Paul's Road, Canonbury, N.
H. S. Bicknell, Cavendish House, Clapham Common, S.
F. Collier, Gothic Hall, Stamford Hill, N.
E. Enfield, 19, Chester Terrace, Regent's Park, N.W.
J. Green, Lower Tulse Hill.
J. T. Hart, 9, Belsize Park, N.W.
C. Hill, 23, Oakley Square, N.W.
D. Lawrence, 32, Gloucester Gardens, Hyde Park, W.
D. Martineau, South Road, Clapham Common, S.
E. J. Nettieford, The Grove, Highgate, N.
A. Preston, 39, Camden Square, N.W.
H. H. Stannus, 53, George-street, Portman Square, W.
J. Troup, Essex Lodge, Clapton, N.E.
S. S. Taylor, Peckham Rye Common, Peckham.
E. Warren, Manor House, Streatham.
O. Vidler, Hill Side, Muswell Hill, N.

At the request of several friends it is proposed to keep at this office during the anniversary week a Register of Visitors from the country, both ministers and laymen. Friends will oblige by sending their address in London to the Secretaries. Attendance will be given at the office on Monday, June 1st, and Tuesday, June 2nd, from eleven to three.

A MEETING of the GENERAL COMMITTEE will be held at the Association Rooms on Monday, June 1st, at three p.m., at which the attendance is requested of the Vice-Presidents, the Home Correspondents, and all Deputies of District Associations.

A MEETING of the STEWARDS of the Collation will be held at the same place at half-past four o'clock on Monday, June 1st, at which the attendance of all the Stewards is particularly requested.

ROBERT B. ASPLAND, } Hon. Secs.
ROBERT SPEARS, }

STAND.—June 7th, Rev. J. O. SQUIER, of Collington, is expected to preach, morning and evening.

LONDON DISTRICT UNITARIAN SOCIETY.—President: JAMES YATES, Esq., M.A., F.R.S.—THE EIGHTEENTH ANNUAL MEETING will be held at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday, 3rd June, 1868. Tea at six o'clock; chair taken at seven o'clock.

Admission to the Business Meeting will be free.

SUNDAY-SCHOOL ASSOCIATION.—THE THIRTY-FOURTH ANNUAL BREAKFAST, BUSINESS MEETING, and CONFERENCE of Teachers will be held at Radley's Hotel, Bridge-street, Blackfriars, on Thursday, June 4, 1868. W. J. LAMPART, Esq., in the chair.

STEWARDS.
Messrs. R. Bartram. Messrs. R. Keating.
H. Y. Brace. A. Lawrence.
S. Green. J. S. List.
P. M. Higginson. N. M. Taylor.
Mr. A. Titford.

Breakfast at half-past eight o'clock precisely. SAMUEL SHAIKE, Esq., author of a new Translation of the Scriptures, will read a short paper on "Raising the Education in our Sunday Schools."

Tickets, 2s. each, may be had of the Stewards, and of Mr. E. T. WHITFIELD, 178, Strand.

REMOVAL OF THE FREE CHRISTIAN CHURCH to 8, Linden Grove, Notting Hill (late premises, Newton House, Kensington). AN INAUGURAL SOCIETY will be held at Linden Grove, on Friday Evening, June 5th. Tea and coffee. Eight o'clock to eleven p.m.

Tickets 1s. each, to be had of BRYAN DONKIN, Jun., Esq., Hon. Secretary, 17, Argyll Road, Kensington, and of Mr. WHITFIELD, 178, Strand.

FREE CHRISTIAN CHURCH, ST. PAULS ROAD, CAMDEN SQUARE.—On Sunday, June 7th, the Anniversary of the Opening of this Church, SPECIAL SERMONS will be preached. In the morning, by the Rev. J. C. STREET of Newcastle-on-Tyne, and in the evening by the Rev. M. D. CONWAY.

WEST RIDING UNITARIAN MISSION SOCIETY.—THE FIFTY-THIRD ANNUAL MEETING will be held at Wakefield on Wednesday, June 10th, 1868. At twelve o'clock there will be Divine Service at Westgate's Chapel in that town. The Rev. C. C. COE, of Leicester, will preach.

THE COLLATION will take place at the Music Saloon, at two o'clock. Tickets 2s. 6d. each.

THE MEETING of the Society will commence punctually at half-past three o'clock; ARCHIBALD BRIGGS, Esq., of Moor House, in the chair.

GOODWYN BARMBY, Secretary.

THE FIRST ANNIVERSARY of the EAST ANGLICAN CHRISTIAN UNION will be held at Yarmouth on Thursday, June 11th, 1868, when a SERMON will be preached at the Old Meeting, Gail-street, by the Rev. W. KIRKUS, LL.B., of Hackney, London. Service to commence at eleven o'clock.

A COLD COLLATION will be provided at the Masonic Hall at half-past one p.m., and a TEA MEETING will take place at five o'clock precisely. ADDRESSES will be delivered by the Rev. W. KIRKUS and by other Ministers and Friends. By order of the Committee.

J. W. D. WYON, Norwich, Secretary.

The charge for the collation will be 2s. each, and for the tea 9d. each. Friends who intend to be present would greatly oblige by intimating their intention to the Secretary or to the Rev. R. SHELLEY, as early as possible.

CHOW BENT.—SUNDAY-SCHOOL SERMONS, July 19th, at 10½ a.m. and 1.3 p.m. Preacher: Rev. S. A. STEINTHAL.

LONDON DOMESTIC MISSION.

At the ANNUAL MEETING, held at University Hall, Gordon Square, on the 25th May, 1868:

Rev. JOHN JAMES JAYSON, in the chair;

the following Resolutions were passed:

Moved by the CHAIRMAN, and seconded by Mr. W. A. CASE: That the reports of the treasurer and committee be received and adopted, and together with the reports of the missionaries be printed and circulated.

Moved by Mr. WORSLEY, and seconded by Mr. DAVID MARTINEAU:

That the thanks of the Society be given to the Rev. William James for his earnest and impressive appeal on behalf of the Mission, in the services of yesterday.

Moved by the Rev. W. JAMES, and seconded by the Rev. J. MARTINEAU:

That this meeting would express to the missionaries its grateful sense of the value of their services and sympathy with them in their labours, and its best wishes that health and strength may be granted to them for the efficient discharge of the arduous and trying duties of their life.

Moved by the Rev. J. C. MEANS, and seconded by Mr. F. NETTLEFOLD:

That this meeting offers its thanks to those who, by teaching in the Sunday schools or evening classes, or by taking part in the management of the libraries and other institutions, have assisted in promoting the work of the Mission.

Moved by the Rev. T. L. MARSHALL, and seconded by Mr. T. SMITH (CLERK):

That this meeting rejoices to hear the satisfactory report of the present condition of the day schools, and trusts that they may prove powerful instruments for the moral and religious as well as the mental training of the young.

Moved by Mr. E. J. NETTLEFOLD, and seconded by Mr. E. B. SQUIRE:

That the following gentlemen be the officers for the ensuing year:

Treasurer.—Mr. P. MEADOWS MARTINEAU.
Committee:
Rev. J. C. MEANS. Mr. A. PRESTON.
Mr. J. H. CHALLIS. Mr. H. ANGER, Jun.
Mr. T. C. CLAUKE. Mr. J. WARREN.
Mr. F. COLLIER. Mr. T. C. WATSON.
Mr. J. T. HART. Mr. P. WORSLEY.
Mr. T. S. LISTER.

With power to add to their number, not to exceed twelve.

Auditors.—Messrs. R. A. MARSDEN and ARCHER SIMONS.

Hon. Secretary.—Mr. E. ENFIELD.

On the motion of Rev. W. JAMES, seconded by Mr. T. C. CLAUKE, the thanks of the meeting were given to the Chairman.

BLACKLEY.—CHAPEL AND SCHOOL ANNIVERSARY on Sunday, June 14th. The Rev. W. GASKELL, M.A., will preach in the morning at eleven o'clock. The Rev. J. BLACK, M.A., will preach in the afternoon at three o'clock, and in the evening at 6.30.

UNITARIAN CHURCH EXTENSION. AN IRON CHURCH FOR OSSETT. Cost, including site, about £400.

Subscriptions acknowledged—
Henry Long, Esq., Knutsford..... £147 0 0
Miss Carbutt, Knutsford..... 2 0 0
W. Hamard, Esq., Sawbridgeworth..... 5 0 0
James Heywood, Esq., London..... 3 3 0
Joseph Chamberlain, Esq., Birmingham..... 2 2 0
Miss Carr, Bradford..... 0 6 0
Christopher Thomas, Esq., Bristol..... 1 1 0
Herbert Thomas, Esq., Bristol..... 1 1 0
John Collyer, Esq., Birmingham..... 0 10 0
Mr. Joseph Sherwood, York..... 0 5 0
Mr. Thomas Wood, Wakefield..... 1 0 0
Subscriptions to be forwarded to the Rev. GOODWYN BARMBY, Westgate Parsonage, Wakefield.

MANCHESTER DOMESTIC MISSIONS—ROCHDALE ROAD CHAPEL.

About Forty Pounds are still required to repair the damage done to the buildings by the storm in January. The Committee earnestly appeal to the friends of the Mission to provide them at once with this sum, which is urgently needed.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 26, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

Subscriptions already received.

Mission Congregation..... 10 0 0
Mr. R. D. Darbishire 5 0 0 W. B. Wood, Esq. 5 0 0
Mrs. Grant..... 2 0 0 H. J. Leppock, Esq. 5 0 0
Rev. W. Gaskell, M.A. 1 0 0 William Long Esq. 1 0 0
Rev. J. Drummond..... 1 0 0 A. Friend, H. Broughton 0 10 0
Mr. E. Nicholson..... 1 0 0 Mrs. Shuttleworth..... 5 0 0
Mr. E. C. Harding..... 1 0 0 Robert Stuart, Esq. 5 0 0
Rev. S. A. Steintal..... 1 0 0 Mrs. Grant, 2nd don. 2 0 0
Jas. Worthington, Esq. 5 0 0 Mrs. Scholes..... 0 10 0
Ivrie Mackie, Esq. 5 0 0 R. P. Greg, Esq. 5 0 0
M. Samson, Esq. 3 3 0 Miss Henry..... 1 0 0
J. E. Taylor, Esq. 5 0 0 Mrs. Robbards..... 5 0 0

LANCASHIRE & YORKSHIRE RAILWAY.—TOURISTS' TICKETS by ORDINARY TRAINS. On and after June 1, 1868, RETURN TICKETS by Ordinary Trains, First and Second Class, available for one Calendar Month, will be issued from all the principal stations upon this Company's Railway to

FLEETWOOD, LYTHAM, BLACKPOOL, SOUTHPORT. Third Class Return Tickets, available by Third Class Trains for 14 days are also issued to Southport, Blackpool, Lytham, and Fleetwood.

THE ISLE OF MAN. By way of Liverpool, and thence by the Isle of Man Company's steamers, which will leave the Prince's Pier Daily, on and after June 1 to September 30, at one p.m.; returning from Douglas at or after nine a.m. daily (Sundays excepted). These tickets do not include conveyance between the Exchange Station, Liverpool, and the steamer.

SCARBOROUGH, HARRINGTON, ILKLEY for BEN RHIDDYD, WHITBY, BRIDLINGTON, FLEY, REDCAR, HORNBY, WITHEINSEA, SALTSBURN, SEATON, and TYNEMOUTH.

CUMBERLAND. Windermere, Furness Abbey, Grange, Ulverston, Coniston Lake, Keswick, Penrith, or Troutbeck for Ullswater, Lancaster or Morecambe, via Fleet Bank.

SCOTLAND. Edinburgh, Glasgow, Greenock, Dumfries, Beattock, Ayr, Melrose, Stirling, Perth, Dundee, Dunkeld, Arbroath, Aberdeen, Keith, Elgin, Inverness.

DUBLIN. To NORTH WALES, including Rhyl, Abergale, Conway, Bangor, Carnarvon, Vale of Clwyd, Llanfair, Llanrwst, Llandudno, Holyhead, &c.

NORTH OF IRELAND. Portrush (for Glant's Causeway), Lake Erne, Londonderry, and the North of Ireland and Belfast (via Fleetwood) the only direct route.

Pic-nic and pleasure parties at one single fare for the double journey.

For further information respecting fares and times of trains starting see this Company's tourists' programme, time books, and bills at all the Booking Offices on the line. By order.

Superintendent's Office, Victoria Station, Manchester, May 25, 1868.

A FIRST-CLASS Government Certificated Schoolmistress, who can have excellent testimonials as to character. WANTS a SCHOOL.—Address B. L., Rev. R. C. DENDY, Hyde.

A S RESIDENT GOVERNESS, a Protestant and Lady's dress an Engagement. English, French, Music.—Address J. K., 73, Queen-street, Edinburgh.

LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

HIGH SCHOOL, 126, MUCH PARK-STREET, COVENTRY.—The Rev. O. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Full prospectus on application.

SEA BATHING.—BOARD and RESIDENCE can be obtained on moderate terms, at an old-established boarding house, delightfully situated on the sea, and commands an extensive sea view, also the Carnarvonshire hills, and is especially adapted to children, being close to the sea, and is within an easy distance of railway station and steam boat.—Apply to Miss PRICE, Min-y-don, Penarth, Anglessea.

WHAT THE CHURCHES ARE DOING.

Cardinal Andrea, the leading Liberal in the Roman Conclave, has been removed out of the reach of Jesuit malice and spite. From the reputation which Antonelli ("il Cardinale Diavolo") generally bears in Rome, and reminiscences of the way in which objects of priestly dislike have often been got rid of there, the suddenness and opportuneness of the cardinal's death has not unnaturally caused it to be whispered in Italy that he came unfairly to his end. And in one sense, at least, this is true. Having gone to Naples, his native city, for his health, he was cited to Rome on pain of degradation. There he was subjected to the various forms of insult and humiliation with which ecclesiastical hatred visits those whom it is unable to punish in other ways; and though he was evidently sick and declining, his heartless enemies would not consent to his return to Naples, which was his only chance of recovery, till a day or two before his decease, and the result is that they have been relieved of the fears which his liberalism excited, and have had the satisfaction of hearing the Pope pronounce a benediction over his coffin. They certainly have odd ways of doing things in the Holy City. Some few hours after his death there appeared a communiqué in the *Osservatore* declaring that he was never in better health. Some in Rome maintained that this was Jesuitic irony, and urged that another communiqué ought at once to follow, assuring the public that the Cardinal had obtained the desired permission to return to Naples.

Mr. Adderley, as Under-Secretary for the Colonies, has submitted a bill to Parliament "to relieve the Consolidated Fund from the charge of future bishops, archdeacons, ministers, and other persons in the West Indies"—in other words, to provide for the disestablishment and disendowment of the Colonial Church there.

It is stated that the Archbishop of Dublin, in compliance with the wishes of many hundreds of the Irish clergy, has determined to summon the Synod of his Province to meet on the 1st and 2nd of September, not, as hitherto, *pro forma*, but to consult with his brethren and the elected clergy, upon "urgent and difficult cases concerning the state and defence of the Church of Ireland."

The resumption of the adjourned debate on Mr. Coleridge's University Tests Bill stands for the 1st of July, but there is no chance now of its passing through Parliament this year.

A Congregation was held the other day at Oxford for the promulgation of a new form of statute, the chief object of which was to abrogate compulsory attendance at college services and sermons. Dr. Pusey was for retaining the requirement of attendance, but for abolishing the fines. Professor Conington, who objected to the clause forbidding attendance at dissenting chapels and private meetings for religious purposes, said he did not feel strongly on the former point, but the latter was wholly unsuited to the genius of the times and could not be enforced. Dr. Heurtley, in reply, said he thought it might be desirable to stop private meetings for religious purposes, if such should be held by Jesuits or Socinians. Dr. Daniel thought the statute did not go far enough, and that it should be understood that, important as religion was, the University had nothing to do with it. The Principal of Jesus College said such a declaration as that should not be suffered to pass without a formal protest. Whatever Parliament, in its omnipotence, might be about to do, for the present at any rate the University was a religious institution. Mr. Wickham thought any attempt to enforce the clause objected to would simply lead persons to declare themselves "*extra Ecclesiam Anglicanam*," and asked whether it was wished to drive men into Dissent. Mr. Thorley contended that the most offensive portion of the statute—that which was an insult to half the nation—had been retained, and objected strongly to the House being "dragged through the mud" by the Council.

At the last meeting of the Church Association, which has a guarantee fund of £42,000 for the payment of parliamentary and legal expenses incurred in opposing Ritualism, the question of most interest apparently was that of attendance at the next Church Congress, on which there was much division of opinion. If Evangelicals do not attend these meetings, they are taunted with being afraid to face the Ritualists; and if they do attend, they are snubbed, and hissed, and abused. It was felt, therefore, that they must either stop away altogether, when their opponents would have it all their own way, or they must go in a body and back one another up. The Rev. J. C. Ryle expressed his intention of going to the next in Dublin, because of his deep sympathy with the Irish Church, but to

no other, for last year, at Norwich, he found himself in very doubtful company, being within two of Dr. Pusey at dinner, and the reflection constantly kept recurring, "Am I right in being here?"

In a speech at Leicester, last week, Dr. Cumming said that, while in other countries Romanism was "dying down to the very roots," in England there could be no doubt it was making progress. Archbishop Manning had stated that he had made 1,000 converts in Westbourne, and had admitted eleven clergymen of the Church of England within the last year into the Church of Rome. The Archbishop had also said that if the Roman Catholic Church could strike down England, the whole of Europe would be at its feet, and he was setting to work with masterly power and skill to effect this object. He had 1,600 bishops and priests working in England alone; he had also 206 convents, 40 or 50 monasteries, and 1,300 cathedrals, churches, and chapels.

The *Record* reports a meeting of the Scottish Reformation Society, whose chief object at present seems to be to educate and send forth upon the newspaper world 200 Protestant youths well skilled in short-hand writing, for the express purpose of counteracting "the machinations of the Jesuit newspaper reporters in the galleries of the Houses of Lords and Commons."

We are glad to have Mr. Thomas Cooper's own word for it that he is not dead, as reported in our last. He thus writes to the *Lincoln Gazette*:

"The Nottingham papers of Tuesday say I am dead. I can assure you I don't think it is true. I don't remember dying any day last week, though they say I died at Lincoln last Friday. 'Lord, lord,' as Falstaff says, 'how the world is given to lying!'"

The *Record* understands that the Select Committee on Church-rates in the Lords has unanimously affirmed the first and principal clause in the bill sent up by the Commons. The amendments which the Lord Chancellor suggested in his speech on the second reading as necessary to render the measure operative will next be considered, but the compulsory collection of church-rates may be regarded as now virtually abandoned by the Lords Spiritual and Temporal, as well as by the Lower House. Of course, this is very sad in the *Record's* eyes.

In the debate on education at the Congregational Union, the resolution which was passed, with only two dissentients, was to the effect, that the principle of legislative recognition and aid should be accepted as the basis of future educational action. There was less agreement as to the form which the action of Government should take, but the feeling of the majority appeared to be that, while it was just and politic to maintain the present denominational ones, unsectarian schools supported from local rates were greatly to be preferred.

The General Assembly of the Church of Scotland was opened on Thursday (last week), before the Earl of Haddington, lord high commissioner, when the Rev. Dr. Barty, of Bendochy, was elected Moderator for the ensuing year. The Queen's letter, expressive of Her Majesty's continued attachment to the Church of Scotland, was read and ordered to be recorded, after which the Lord High Commissioner intimated that Her Majesty had ordered her annual gift of £2,000 to be continued for the promotion of religion in the Highlands and Islands; and expressed his hope that the decisions arrived at during the deliberations of the Assembly might tend to the true and enduring prosperity of the Church of Scotland.—The Free Church Assembly was opened on the same day, and the Rev. Mr. Nixon, of Montrose, was chosen Moderator.

The Rev. T. W. Mossman, rector of West Torrington, Lincolnshire, has established in his parish a "congregation of the Venerable Bede, to observe the holy rule of St. Benedict," and has issued the following proposal:

"I want help very, very much, to assist a poor student and candidate for holy orders in passing through Oxford. To show how very strongly I feel about this, I will promise that if any Catholic friends will help me in this matter I will make out a list of their names, and that so long as I live, and so long as the congregation of the Venerable Bede remains in existence, there shall be an offering of the Holy Eucharist weekly specially for their benefit, whether they be living or departed."

The Sunday bands opened the season in Victoria and Battersea Parks last Sunday but one. 60,000 persons are computed to have been present in the former, and between 30,000 and 40,000 in the latter.

In each park about 2,600 pence were contributed to the support of the movement.

At a meeting of the Hebrew Christian Alliance, over which the Rev. Dr. Schwartz presided, supported by the Revs. Mr. Isaacs, A. Saphir, A. D. Herschell, and several other Christian ministers of Jewish race, a report was read by Mr. Cohen, from which it appeared that branch associations of the Alliance were being formed in various parts of the world, the object being to band together all converted Jews, that they might strengthen each other's faith, and be able wisely to influence those of their countrymen who still rejected Christianity.

The following petition appears in the *Church News*:

"A PRIMER'S BAG.—Sir—will you kindly allow a poor priest to solicit donations from your readers towards providing himself with 'The Priest's Bag,' price ten guineas, for 'The due administration of the Holy Eucharist to the sick?' Contributions, however small, will be thankfully received and acknowledged by,—Your faithful servant, T. ELWIN J. EVERED, Incumbent of Bishopston, near Stratford-upon-Avon.—Invention of the Holy Cross, 1868." We must confess our ignorance of what "The Priest's Bag" is, though we remember that one of the apostles bore something of the kind.

Mr. Mark Firth, of Sheffield, a New Connexion Methodist, has resolved to erect and endow thirty-six almshouses, at a cost of about £24,000, on a site of two acres of land at Hanging Water, near that town, for the accommodation of twenty-four single persons, men or women, and twelve married couples. Each single inmate will receive 7s. a week, and each married couple 10s. Much as we admire Mr. Firth's generosity, we admire no less the liberal spirit which prompts him to open the charity, on certain conditions, to natives of Sheffield, without respect to their religious belief.

The Tercentenary of the Unitarian Churches in Transylvania is to be held on the 30th and 31st of August, at Torda, about ten miles from Clausenburg. The Rev. J. J. Tayler has accepted an invitation, transmitted to him and his colleagues in Manchester New College, by Bishop Kriza, and three of the professors in the College at Clausenburg, to be present on this interesting occasion, and will be the bearer of an address to our Transylvanian brethren from the British and Foreign Unitarian Association.

Notwithstanding the various influences which the Romish hierarchy have brought to bear upon him, the Emperor of Austria has given his sanction to the bills passed by the Reichsrath relating to schools, civil marriage, and the position of the different religious denominations. Metternich's saying that "Rome rests on Austria, and Austria rests on Rome," no longer holds good.

Some, perhaps, may feel surprise that the General Assembly of the Church of Scotland should have decided, by a majority of 211 to 81, to petition Parliament against the disestablishment of the Irish Church; but the Assembly, no doubt, has been influenced by the feeling that *paries cum proximo ardet* its own may be in danger.

WHAT IS SAYING ON CHURCH MATTERS.

At a meeting of the clergy of the archdeaconry of Carlisle last week, to adopt measures in defence of the Irish Establishment, Dean Close brought Church and State into a strange "concatenation accordingly." His love for them, he said, was almost traditional. He had received it from his ancestors, who on both sides were clergymen, and though he had received from them the inheritance of the gout, he thanked them for the inheritance of the principle of Church and State.

Dr. Littledale writes to the *Guardian* in justification of the language of his Liverpool lecture respecting the Reformation, which we referred to a fortnight ago. He says of that great change,

"Some may look on it as a Pentecost, I look on it as a Flood, an act of Divine vengeance, not of Divine grace; a merited chastisement, not a fresh revelation."

Of the leaders in it he says,

"I gravely assert it to be impossible for any just, educated, and religious men, who have read the history of the time in genuine sources, to hold two opinions about the Reformers. They were such utterly unredemmed villains, for the most part, that the only parallel I know for the way in which half-educated people speak of them among us, is the appearance of Pontius Pilate among the saints of the Abyssinian Kalendar."

He admits that his "parallel with the Jacobin leaders was somewhat harsh and unjust—to them." For, he adds,

"They betrayed no trust, were not sharers in the particular iniquity they overthrew, crouched to no tyrant, perjured themselves to no man. So far they stand on a higher moral level than the base traitors who were, and deservedly, executed—blunder and folly as that execution was—by Mary I. I should have compared them with Egalité Orleans and St. Huruge, the basest of that bad 18th century."

The *Guardian* thinks it is a misfortune for himself, if not for his friends also, that Lord Shaftesbury cannot give an opinion on religious subjects without bullying. In common with many persons of different schools, he takes a serious view of the present condition of affairs in the Church; but the only remedy for it which he will allow to be discussed is his own. It is his practice to declare the Church of England lost whenever his wishes are not immediately acted upon. Incapable of seeing the possibility that any one but himself can be in the right, he lectures men, who are at least as good judges as himself of what is fit to be done, with an assumption of superiority which, if it were not excused as a constitutional failing, would be offensive to the last degree. It may suit Lord Shaftesbury's pedagogic temperament to tell his hearers that anything he disapproves of "will not do." But the peers are not schoolboys, and will not be guided by an adviser who deals with them as though they were. And for its own part, the *Guardian*, when it feels inclined to put itself under the ferula, will look out for a school-master who shows more inclination than Lord Shaftesbury has shown to hear before he strikes.

Punch says:

"It would seem that the expression, 'One in a thousand,' may fairly be applied to the Protestant population of some Irish parishes where the Established Church is maintained."

In his address at the Congregational Union, Dr. Raleigh combated the notion that it was enough to desire to believe the facts of the Gospel, and said:

"The great central truths of Christianity must be true or false. They are 'worthy of all acceptance,' or of decisive reprobation and rejection. Nor was it right, or consistent with the scientific spirit, to allow this question to remain in abeyance, laying the flattering unction to the soul, that, at least, the doubts entertained concerning it were honest. Surely the very air is, by this time, weary of hearing that—

'There lives more faith in honest doubt,
Believe me, than in half the creeds.'

I have an 'honest doubt' of that, and, therefore, I won't believe you; and there lives more faith in my honest doubt, believe me, than in all that creed. Doubt, even regarding these great facts, may be honest for a while. Honest it cannot continue to be, if the doubter is not meanwhile earnestly seeking its solution."

The Rev. H. S. Pinder sends the following account to the *Guardian* of what took place in a diocese under eclipse:

"Six clergymen and about 100 young people were assembled in a North Devon church waiting for a bishop to confirm. Shortly after appeared at the west door two persons, followed by a woman and girl (!) bearing a tin box, supposed to contain robes. On emerging from the gloom of the porch they were discovered to be a colonial bishop and his chaplain. At the same moment the incumbent of the church entered by the chancel door and crossed to the vestry, into which vanished for a time the bishop and his attendant. The service was most impressively read, and a plain but most edifying address delivered with much feeling by the bishop. All ended, the bishop disappeared into the vestry, and the clergy dispersed with their several candidates. No word passed between the bishop and any one of the clergy. They were as if they had never met before, and never would meet again. This is the third triennial exhibition of the kind which I have witnessed in the same church."

Our readers have had several specimens lately of the amiable treatment which the organs of High and Low give to one another. The other week, one of the former spoke of "the nauseous petroleum that flows from the Rock." Our Evangelical contemporary thankfully accepts the oily compliment, and says, taking rock oil, we suppose, instead of castor oil, when needed:

"It is the light which our petroleum sheds, we fear, which hurts the blinking eyes of these church owls; and as for its flavour, what good medicine is not nauseous?"

The Rev. P. W. Clayden has an interesting and instructive article in the *Contemporary Review*, on "The Ecclesiastical Organisation of English Dissent." He shows that "among the forces which are

shaping the ecclesiastical future of this country, the Nonconformists occupy a most important place," and that their influence is likely to increase. He points out that the organisation of the Established Church is a foreign importation, and Presbyterianism a half-foreign one; whereas Congregationalism and Methodism were born in England, and grow naturally from the soil. This is one of the facts to which the aristocratic classes have hitherto shut their eyes, and they do not understand the democratic side of our national religious life, nor its supreme importance to our ecclesiastical future. Mr. Clayden then enters into a minute description of the organisation of Independent churches, and after dwelling on the demarcation which is made between church members and congregation members, he comes to the conclusion that, as culture more and more permeates the middle classes, such a distinction will cease to exist.

In a striking speech at the Congregational Union breakfast, Mr. Spurgeon, among other good things, had the following:

"I am not sure that the habit of getting down-cast and complaining of one's self is altogether a good one. 'The joy of the Lord is your strength.' It is delightful at Venice to hear the gondoliers singing as they row. Let us serve the Lord with gladness. We ought to tug at the oar and sing at the same time. Stopping near a lake in Italy one Monday morning, I heard the thundering of the cannon from various parts of the coast, and by-and-by, when I went down to the beach and looked around, I observed that in the middle of the lake there stood an island on which was the cathedral. From every quarter of the coast of the lake, around which small towns were dotted, I saw white boats coming. They looked very beautiful indeed. There was a procession of boats, with a big cross in front, and all converging to one centre; and as the oars kept time with each other, the people on the boats all sang the same chant, which was rather monotonous, it is true, but still it was exceedingly musical in its rhythm, as they came nearer, and nearer, and nearer, all to meet around the island, and then to march up to the shrine to worship. I thought it was very like the entire Christian church—various bodies of Christians coming from various quarters of this great sea of Providence—rowing and singing, and hoping all to meet in the one great church above, where they shall worship God, even the Father. But to sing as you pull the oar is a grand thing. I am sure it is that gladness, that 'oil of gladness,' that keeps the machinery from creaking."

According to a statement made in the House, on Monday, by Mr. Milner Gibson, the late Ashton riots were not so much owing to the lecturer Murphy as to a tea party, given by the Protestant Electoral Union, at which the Rev. Tresham Gregg and the clergy of the district assisted. Mr. Gregg described himself as holding a valuable Irish living—with which, unhappily, no clerical duties were connected—and who, in consequence, devoted his whole time and thoughts to the extinction of Popery all over the world. The president of the tea party opened its proceedings by putting on "an Orangeman's hat" to add to the dignity of his appearance, and there was an immense display of Orange favours on the occasion. The next day the streets of Ashton were filled with persons flaunting orange emblems in the face of the Irish Roman Catholic population, and upon this they donned their national green, and a fight naturally ensued. Mr. Gibson strongly condemned the clergy of Ashton for having identified themselves with such men as Tresham Gregg and Murphy. Mr. Whalley, in reply, disclaimed all connection with the Union, and declared that he had held no communication with Murphy for the last nine months, but added that he believed that "a more honest, truthful, and accurate man in statements had never appeared as a lecturer on religious topics." Mr. Whalley's ideas on honesty, truth, and accuracy appear to be of a most ultra-liberal character.

On the claims made by the Roman Catholic prelates in reference to University education, the *Northern Whig* says:

"No British Government, whoever may be the members composing it, can concede what Archbishop Leahy asks. These demands are made not for, but against, the Irish Roman Catholic people. The Roman Catholic laity, who are declared authoritatively to be without judgment or voice in the education of their children, ought surely to show some sense of the treatment to which it is proposed to subject them. Not to protest against this ecclesiastical despotism is to deserve it."

At a meeting in Preston on Monday last, among other wild things, the Vicar indulged in the following:—

"Nor do the people pay the tithes to the clergy in England; they receive very little from the people; what they do receive is from ceremonies which they celebrate for them. The people pay something for marriage, and those people are only too glad to pay when they are going to be married. They do not pay for baptism, which is a sacrament of God. Mark that: a clergyman never charges a fee for administering a sacrament. You pay for the interments of your friends, when your hearts are bleeding for the loss, but you pay a very small pittance indeed, and that charge is regulated by the law itself, so that it shall not be oppressive to anybody, and I think nobody objects to it. Well, you know you did pay here; you don't now—you have not paid for two or three years, but you did pay me 6d., some of you. Well, you see, I can now smile over that, though it is a heavy loss to me; because, you know, when those little were put together they made up a good sum; you know I have plenty of children, and a lot of grand-children; I have just got an importation in my house of a daughter and six children, all at once; so that you see I might well be very sore about not getting that £150 or £200 which I might have got if the Easter Dues had gone on. All that the clergy get, upon which they really live, is what was given to them in ancient times, and what they enjoy now by a prescription of 300 years. They are not paid one farthing by the State, nor by the people; they enjoy an inheritance of their own. Now, I cannot help thinking that a Suspensory Act for Mr. Gladstone himself might be desirable. Well, it would not do to lynch him, I am afraid; but still I should like to hang him without hurting him, if I could."

A circular addressed by the East Worcestershire Liberal Election Committee, in the ordinary course of convass, to the Rev. W. Laing, incumbent of Langley, has elicited the following reply:

"That Mr. C. G. Lyttelton should solicit a vote from me—a clergyman of the United Church of England and Ireland—as an avowed supporter of Mr. Gladstone's policy, and in particular as regards the Irish Church, appears to me one of the strange things of these times. I can only say that I look upon Mr. Gladstone's policy with horror, and my daily prayer to Almighty God is that he will bring to nothing the foolish and wicked counsels of all such misguided men."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. 6.

SUBJECT: The Hebrew writers make a frequent use of the feelings of the heart to arouse the conscience and to guide it. Read Nathan's parable of the little ewe lamb, 2nd Sam., xii. 1—7, and point out how King David's anger is kindled at the wicked injustice of the rich man in the fable, and his pity drawn forth by the poor man's loss of his only treasure. Presently, when his own conduct is thrown into the same light as that he has so warmly blamed, his slumbering conscience is awakened, and he is touched with remorse, and acknowledges his fault.

For a similar attempt to quicken the sense of right by an appeal to other of the human feelings, read Deut. xxiv., 17—22, where the Israelites are commanded to be indulgent to the stranger, the fatherless, and the widow, for "thou shalt remember that thou wast a bondman in Lower Egypt, and Jehovah thy God redeemed thee from thence; therefore I command thee to do this thing."

Again, a passage very much like this last will be found in Leviticus xix., 33, 34, where the stranger that sojourns among the Hebrew people is to be treated well, and is to be loved by them as themselves, "for ye were strangers in the land of Lower Egypt."

REVIEWS.

Faith and Works. By the Rev. W. A. O'Connor, B.A., of Trinity College, Dublin, Rector of SS. Simon and Jude, Manchester. Saunders, Otley, and Co., London.

THE writer of this little book does not, we believe, count himself a member of the "Broad Church." The book itself proves that he is a member of the true Catholic church of Christ, for it breathes that spirit which, whosoever possesses, "is of His." If we are not much mistaken, the author may lay his account with being reckoned as belonging to the respectable society of heretics, on the strength of this book. If some, at least, of the utterances therein contained have not a heterodox savour our scent is gone. The author is one, however, who will bear such a fate, should it befall him, without shrinking, though he will hardly court it. To us this little work is of value, because, setting out from a thoroughly "Protestant" standing point its author asserts, with much force and frequent beauty of style, the true inseparable oneness in a Christian sense, and to the Christian soul, of

"Faith and Works;" and quails not at affirming what is commonly known as faith to be worthless unless accompanied, sealed, and certified by deeds. We welcome from all quarters, the more gladly the more diverse they are from our usual bearings, whatever proves that the various branches of the visible church spring from the same stem, are growth of the true vine, have the same vital sap circulating in them. We always maintain that this oneness of heart, this sameness of inner meaning, exists in all faithful and true minds that have learned of Jesus Christ, however differently as they think; and we always assert that no differences in forms of thought are of moment when compared with this oneness of heart. The root of the matter seems to us to be in one who says (p. 68): "It is true that a man is justified who believes in a God who has made provision for sin and shortcoming, when he strives to be perfect and fails; but it is not true that a man is justified who does not work, because he believes in a God who justifies those who do not work, or who in any degree designedly substitutes reliance on God's mercy for obedience to God's laws. God can take the earnest effort, and treat it as if it were success; but man must not separate the atonement of Christ from the example of Christ in such a way as to make regard for the one compensate for neglect of the other." The chapter on "Justification by Faith" has many other striking passages. If some of them show to us the field of our author's intellectual vision crossed here and there by the rigid bars of "Protestant" dogma, they also show those bars more luminous, if not yet melted away, by the fire of Christian love. The most eloquent and the most valuable chapter seems to us the fourth, "Forgiving the test of being forgiven." Our own sainted Channing would embrace the man who says "Jesus . . . teaches us that pardon or deliverance is not a formal and final sentence, that it is not an absolute and arbitrary fiat of omnipotence fixing the pardoned as God's people forever, irrespective of their moral condition, but that it is a mode of treatment, an application of a remedy, a patient, tender, long-suffering method employed by God towards man, and showing itself to be complete and successful when it produces in the delivered the spirit of the act of the Great Deliverer." If this be Calvinism, we are Calvinists too!

Nocturnal Sermons, No. 4: Mother Church's Proposal for National Reconciliation. By the Archbishop of Oneiropolis.

THE writer of this sermon can hardly have so poor an idea of Dissenters, some whose ministers he graciously admits "have honourably taken their degrees," as to imagine that they are likely to be dislodged from their daily strengthening position by such light-winged shafts as he here lets fly at it. Even when they reach their mark, they do but tickle, and mostly the least whiff of thought is enough to press them aside.

The proposal which he has to make, on behalf of Mother Church, is for "comprehension." His arguments, if such they can be called, in favour of this, which he regards as "simply a question of expediency," are too slight to require examination; but our readers may like to see a few passages, showing the kind of sermons that are preached in Oneiropolis or Dreamland.

But for the object which he avows, the Archbishop might be suspected of indulging in a little covert irony when he thus describes the Establishment as having become so broad that there is really nothing to dissent from:

"Mother Church has grown so indulgent that all her children may think and say just what they please. There's not a single conceivable conscience that now suffers the least inconvenience. Mother Church used to be very strait-laced and imperious; at one time she was always using the rod, and even turning her children out of doors; but all that has changed. Even our dear old Mother has grown wiser."

Not only has she "become all things to all men," "so that you may be as catholic or contracted, as æsthetic or tasteless as you please," but "as to doctrine likewise, the variety is exhaustive."

"You can't fail to be fitted with your special orthodoxy. We have our Rev. Thunder Blasts and Forked Lightnings for the lovers of the gospel of damnation; and our Rev. Silver Tongues for the believers in the gospel of peace; and our Rev. Cloudy Mists for the nebulous and transcendental; and our Rev. Mathematical Demonstrations for the solution of all the problems of spiritual, supernatural, and moral phenomena; and our Rev. Shifty Bottoms for such as delight in the uncertainty of never knowing where they are; and our Rev. Grub Moles, who are always burrowing under the foundation of things; and our Rev. Icebergs for the refrigeration of all enthusiasm; and our Rev. Leger Demains, who can transmute everything, however unreasonable and repulsive, into truth, beauty, and beneficence; indeed, time would

fail us to show how many-sided dear Mother Church has become, and how wisely and generously flexible she now is to the spirit of the age."

His Grace admits that Dissenters may see some little difficulties in the way of conformity, but he undertakes to show that they are unreal ones, and that an Established Church has great advantages "over what is shaky and always exposed to change and decay." For instance, he says:

"You shake your head at Bishops. You say your ministers must be independent men, subject to no official dictation. Now, look you, are your ministers independent men, subject to no official dictation? You have an order of lay Deacons, among whom there is generally an Arch-Deacon. Is your minister independent of him?"

Then there is subscription to articles of religion. You can't stand that:

"But you do stand it. You have your articles of religion tacitly agreed upon if not expressed. You know who is sound and who is not sound in the faith. You only tolerate your preacher so long as he preaches your particular orthodoxy. . . . The Thirty-nine Articles, too, can be no obstacle to you, as you will not be asked to sign them; and as for your ministers, they might sign a hundred and thirty-nine now, for they may sign them in what sense they please. They may even sign them as having no sense at all—as sheer nonsense. *Ex animo* means now, according to every one's mind: that's the latest ecclesiastical decision about subscribing the Articles. There's an end, therefore, of that difficulty."

Again, you talk very loudly about liberty of conscience:

"But neither you nor your ministers dare deny a single article of your unwritten and jealously-guarded creed. You have your heretics and black sheep. That boast about liberty of conscience is all fiddle-de-dee."

No doubt Mother Church has her heresy-hunters too, but "she takes care to put them to considerable trouble and expense in the pursuit of their game," and "has made up her mind to respect conscience in future."

In his scheme of "comprehension," the Oneiropolitan prelate wishes it to be distinctly understood he includes all Nonconformists, even those whom some call heretics and refuse to associate with:

"The Unitarians, for example, those arithmetical arch-heretics of whom Dryden—but he was a Papist, you know—under the image of a fox, thus contemptuously speaks:

"With greater guile,
False Reynard fed on consecrated spoil;
The graceless beast by Athanasius first
Was chased from Nice; then, by Socinus nursed:
New swarming sects to this obliquely tend,
Hence they began, and here they all will end."

We don't observe any of them here to-day. They, you know, are a very respectable class of Dissenters, a little stuck-up, starched, and self-conceited, not very congenial, and perhaps a little vulgar in their affectation of respectability, but for all that they are an intelligent and estimable body of people. We have often wondered that they, with their pride of respectability, can tolerate Dissent. Dissent—excuse our plainness—is not a very respectable thing. Well, we propose to take them into the bosom of the Church, indeed many of them are in already; and as their ministers are generally well-educated gentlemen, and they like the frigid zone of religious life, we'll consent to ordain all their ministers, and convert their ice-houses into chapels of ease, where all the arctic spirituality of our great ecclesiastical commonwealth may find a congenial habitat and freeze in peace."

How far the Arch-bishop fairly hits us here may be worth considering; but as regards the rest of his discourse, we can say "our withers are unwrung."

EXPLORATIONS ROUND SINAI.

At the last meeting of the Geographical Society, the Rev. F. W. Holland, son of the member for Evesham, read an interesting paper on his explorations in the peninsula of Sinai during last winter, which was his third visit to the country for the same purpose. Dispensing with a dragoman, he adopted the independent mode of traversing the district on foot, and was engaged for four months in exploring, from Mount Sinai as a centre, the numerous hills and valleys, at the same time taking the heights of the former, and mapping out the intricacies of the latter. Making the monastery at the foot of the Mount his headquarters, at sunrise every morning he was awoke by the clanging of the pieces of iron and wooden boards used as bells to call the monks to service; and, after making his fire and cooking his breakfast, let himself down by a rope from his little room at the top of the convent, and commenced alone his daily explorations, depending on Arab ibex hunters for his information of mountain paths, the monks and their servants knowing nothing of the country beyond their walls. In his more distant excursions he took an Arab to

carry his blanket and a bag of provisions, and slept out, sometimes, for three or four nights. He found, contrary to what he was led to expect, two or three springs of water on every important mountain in the neighbourhood and considerable vegetation, even at the end of a long dry season. With regard to the probable route of the Israelites and the sites of events in sacred history, he had come to the following conclusions:—After crossing the Red Sea somewhere in the neighbourhood of Suez, he thought the Israelites took the lower road down the plain along the coast as far as Ain Szouweira, which might perhaps mark the locality of Marah. They then turned inland to Alim, which he would place at Ain Howara. Their next encampment was by the sea, probably near the mouth of Wady Ghurundel, the most fertile place in the peninsula. The Wilderness of Sin he would identify with the plain of Es Seyn, and not with the desert plains of Merkha, as generally believed. From this their route would lie by Dophkah and Alusk, and afterwards up the Wady Es Sheikh to the Repidim, the site of which, after careful examination, he fixed at Mokad Musa, a narrow gorge in a long unbroken wall of granite, which stretches across the centre of the peninsula, and ten miles north of Jebel Musa. He was inclined to think that Jebel Um Alowee (possibly a corruption of Eloheem), a previously unknown mountain north-east of Jebel Musa, was the true Mount Sinai. The plain at the foot affords a much larger camping ground than that at the foot of what is now called Mount Sinai. In conclusion, he entered a protest against the theory that Sinaitic inscriptions were the work of the children of Israel; he had copied some hundreds of them, and found not a single point in favour of such a theory.

The Unitarian Herald.

FRIDAY, MAY 29, 1868.

WHITSUNTIDE.

WHITSUNTIDE is come again—the season looked forward to by the young people of our Sunday schools through all the year, as one of joy and brightness. It is to those who toil one of their rare holidays in the long year. It is to our lasses, especially, the time for budding forth like the flowers in their new spring dresses; and it is the time for social gatherings and pleasant excursions to sea-side or woodland scenery—to grand cathedrals, the works of man, or to mountains, the works of God. We would say a word or two "to improve the occasion," as our Puritan forefathers were accustomed to phrase it.

And first, we would speak to our young people. We heartily sympathise with them in their joy. We bid them rejoice—to be as happy as possible. But we would point out to them that they will be happier the more they lay themselves out to make others happy. Go to your social gathering, we would say, or on your excursion, thinking only of your own comfort, thinking only how much enjoyment for yourself you can "grab" from the whole thing, and you will come home disappointed, complaining, perhaps disgusted. You got the wrong place; the tea was bad; the speeches stupid; the whole affair dull. There was nothing to amuse you. Or in the excursion the journey was too long; it was too hot, or too cold, or too dusty. The place you went to was uninteresting; or you were sulky because you were outvoted, and could not have your own way and go somewhere else. But go with the genial feeling of gladness to meet others; go with the self-forgetting desire to contribute to the happiness of others, and you will find happiness for yourself. There is no occasion in the year when there is more opportunity and more need for our young people to exercise the spirit of ladies and gentlemen. And let no one smile at the application of the words "ladies and gentlemen" to the young people of our Sunday schools. These schools ought to turn out real ladies and gentlemen. They ought to be the nurseries for these, dare we

say, "minor" Christian graces of courtesy and willingness to please, and helpfulness, and patience, and forbearance, which contribute so much to the happiness of daily life, as well as for the sterner virtues. We remember in times past seeing a number of scholars entering an excursion train. Some of the elder girls were getting into a carriage, when a lot of the elder boys—young men, indeed—rushed upon them, pushed them aside by main strength, causing one to fall from the step, laughing with a brutal laugh at their triumph. We think such a scene would be scarcely possible now, even in our roughest districts. But we would not have anything whatever of the same spirit. Especially we would ask the elder scholars to look after the younger ones, and help to make their happiness somewhat their care.

And we have a word to say to our young people as regards their moral conduct on these occasions. It cannot be denied that there is temptation for the young in these festive meetings and excursions. From the beginning of the world, when a number of young persons of similar ages have got together, their spirits have had a tendency to rise, to make them a little giddy, and incite them to acts of wildness of which, at other times, their cooler judgment would be ashamed. Let us beg our young people to be aware of these temptations, and go prepared to hold themselves well in hand, and resist even the appearance of evil. Let them remember that they have not only their own character and good name to maintain, but that the honour of their school, and, to some extent, that of the church with which they are connected, is in their keeping.

And now a word to the more educated and wealthy of our congregations. We wish anything we could say would induce more of them to come among the young people of our Sunday schools at this season. It is astonishing what a great amount of good they might do at the cheap expenditure of a little time and courtesy, by mingling more in the social gatherings and excursions of Whitsuntide. This is not a slight matter. Our wealthier and more cultured people would thus convince the poorer class, of which our schools consist, that they care for them, take an interest in them, think them worth a little attention, and have an interest in their school. And to plant these convictions in the minds of the young people would not only make them happier, and raise them in their own self-respect, but would tend to cement the two classes together, would make our churches stronger, would bind the young people more warmly to our congregations, and give them the opportunities which—in Lancashire at least—they are ever quick to embrace, to learn from the culture and refinement of those who have enjoyed greater advantages than themselves.

THE LONDON ANNIVERSARIES.

WE desire to call the attention of our friends to the series of meetings to be held in London next week, and to ask as many ministers and laymen as are able to show their interest in them by their attendance. The General Baptists hold their meetings at Worship-street Chapel on Monday and Tuesday; and on Wednesday morning the forty-third anniversary of the British and Foreign Unitarian Association will commence at Little Portland-street Chapel, when Dr. BELLINGS, of New York, is to preach the sermon. The Association in time past has done valuable work for

Christian truth and justice, and the least our congregations can do is, by lay and ministerial deputies, to give it all the encouragement in their power. In the afternoon of the same day, at Radley's Hotel, under the presidency of JAMES YATES, Esq., M.A., the London District Unitarian Society will hold its meeting; and at the same place, on Thursday morning, the Conference of the Sunday-school Association will take place. This year there will be a brief report from the committee, and afterwards a short paper will be read by SAMUEL SHARPE, Esq., author of a new translation of the Scriptures, and various other works, "On raising the education in Sunday schools." Then in the afternoon at the Crystal Palace, the collation in connection with the British and Foreign Association will be held, under the presidency of GEORGE BUCKTON, Esq. Such of our friends as can make it convenient to attend, we are sure, will find a cordial welcome, and it would be advisable for them to intimate to the committee their intention to be present, as we see it is proposed to keep, during the anniversaries, a register of visitors at the office of the Association, 178, Strand.

FIRESIDE READINGS.

HENRY BROUGHAM.

BORN SEPTEMBER 19, 1778; DIED MAY 7, 1868.

A GRAND old tree has fallen! Can it be
That with so little stir it has come down?
That in the forest scarce a gap we see
For loss of that great trunk and reverend crown?
Gaunt, grey, with vice-like roots and gnarled knees,
A green leaf here and there on some tough limb,
That once had growth and girth for many trees,
He stood: no passer-by but noted him,
Wond'ring to gauge his wreck, and learn his age,
And hear how broad was once the shade he cast;
With what defiant port he faced the rage
Of storms, when weaker growths gave to the blast.
He lived and lived—from hot youth to hoar old,
From flush of leaf to bareness of green bough:
A giant in decay, that still upheld
A shrunken strength, and weight of furrowed brow.

Until at last we heard he was laid low;
Not by the stroke of storm or levin sped,
In still Provencal night, and May moon's glow,
When none was by, he bowed his ancient head.
The peaceful death to close the restless life,
The quiet eve to crown the stormy day!
Such should be the success from noble strife,
So should a well-spent being ebb away.
As he lies thus,—ere earth to earth is given,
We trace back his long life, and find it knit
With all wherein our century has striven,
Stirred, spoken, reared, o'erthrown, fought,
wrought, or writ.
The ninety-year-old man was part of all,
Great part of most that's worthiest and best:
Through that long race the oar he scarce let fall,
Scarce through that long day's work paused once to rest.

It was a time of tempest and of toil,
An age of battle with all forms of ill,
Ill that brought strength to crush, and fraud to foil,
Delay to sicken, and contempt to chill.

Bias of honour, place, wealth, worldly good,
Drew all away; he would not so be drawn.
Truth and Right's soldier from the first he stood,
And in the thickest darkness looked for dawn.

Count all the triumphs in these fifty years
By Right and Truth o'er wrong and falsehood won;
Of the Good Cause's Paladins and Peers,
A faithful that Henry Brougham is none.
He lived through all those fights, and seemed to grow

Tenser and tougher with their wear and tear;
And when the strife was done, and the sun low,
And "age brought honour and the silver hair,"
He could look o'er his life, and say, at last—
"No cause for which I fought now counts a foe;
No goal I made for but is reached and past;
No ill I aimed a blow at but lies low."

A fighter born, with fighter's work in hand,
He had the fighter's weak points with the strong;
Hot, vehement to rashness, never bland,
In hates, as loves, too sudden oft and strong;
Vain, quick of temper, proud of all he knew,
As who that knew so much but might be proud,
By all he had done, and all he hoped to do—

Lifted, his great head's height, above the crowd?
Why note what flaws may be in such a fame?
Freer of flaws than his the fames are few;
Sum up the gains to which he linked his name;—
What nobler work did ever statesman do?

The senate purged; charity's stream strained pure;
Slaves freed; chicane and bigotry put down;
Knowledge on ignorance gaining, slow but sure:
This was his life's work, is his memory's crown?

Punch.

THE WINDOW THAT MADE FACES UGLY.

PART VI.

It was some time before poor Harry could escape from the impression that his dream was a reality, or desist from the frightened screams which had startled the household. Nurse looked very much terrified; but the father, comprehending what she had been doing, gently, but firmly, put her from the room, and then set himself to help the mother in soothing their poor child. As soon as Harry was fully awake, and could understand that it was but a dream, Mr. Warner began to tell him to try to forget what nurse had been saying, for it was all a delusion—a doctrine borrowed from dark, ignorant, heathen times; that there was no such place; no such eternal torment; no such angry God as had been haunting his mind. It required, however, the soothing efforts of both father and mother during the greater part of the day, assisted for a time by the doctor, to bring back the child to his usual placid condition. At last, however, they succeeded, and the subject was allowed to rest for many days.

When he was strong and calm enough to have the matter renewed, Mr. Warner called nurse into Harry's room—Mrs. Warner was already there—and said, "Nurse, you have thought fit to make our child hear your view, and now I must beg you to sit down and listen quietly while I give him my view of God's dealing with His sinful children. I will not speak harshly to you for suggesting such terrible thoughts to the poor child. I know you did it, as you thought, for the best, only I am sorry you could think so."

"I am sure, sir," said nurse, "no one felt more for the darling's sufferings than I did; and I may be wrong, but it seemed to me that we must not spare the weak flesh when the salvation of the soul is at stake."

"Well, listen," said Mr. Warner, "and perhaps before I have done you may suspect that it is not necessary to punish the flesh, as you have done, to save the soul. I was brought up, then, to believe as you believe, that God was a stern and wrathful Being, who condemned millions and millions of his children to unspeakable torments through all eternity. Sunday after Sunday I heard the doctrine preached at church and chapel. At the same time I was told that I ought to love God. I tried to love Him. But how could I love a Being presented to me as the most unlovable, most hateful Being? No; I said in my prayers that I loved Him; I tried to fancy that I loved Him; but now I know that in reality I feared and hated Him. I was in one sense very religious; I always had God in my thoughts; I could not forget Him. I was afraid to forget Him. It was my fortune to have for a grandfather a very cold, hard, severe old man. I see him now, with his stern face that seemed never to smile. Of this grandfather I was terribly afraid. He had no sympathy with children; indeed, could not endure them to speak, scarcely to move about in his presence. I used to tremble, afraid to stir, while near him. I remember now the terror I had for days that he would cut out my tongue, as he threatened, because I began my childish prattle before him. I used to hear him pouring out his stern anger on my grandmother and aunt, when in some little matter they had offended him. And I think they trembled at his step and were as much afraid of him as if he were an ogre. Now, this grandfather became for years my picture of God. I thought of Him as like an old man, too, cold, hard, stern, unsympathising, angry, and unforgiving. And it is an idea of God like this that millions and millions of children are taught to hold. Was it possible for me to love such a God as this? No, I felt towards Him just as I felt towards the grandfather."

"As I grew up my mind unfolded. I was a great reader, especially I delighted in stories, whether in history, or biography, or fiction. And by and bye I noticed that all the characters which I most loved and honoured in books or life, and which were set up as being worthy to be loved, were just the very opposite to the God whom I had been taught to believe in. They were patient, gentle, unselfish, loving, forgiving, shrinking from inflicting suffering and hastening to relieve it where it existed. He was irritable, hard, selfish, stern, unforgiving, capable of inflicting the most terrible suffering in hell, and never being drawn to relieve it through eternity. Then, again, I noticed that the character I most hated, and that men in general most hated, was just in many respects such a character as that I had been taught to give to God. For example, I read in the papers of a mother beating her little child day by day—unmercifully beating her, sometimes with a hot poker; throwing scalding water over her, starving her till she was nothing but skin and bones, keeping her locked up in a cellar in darkness, filth, and squalor; so that the child was almost idiotic and a mass of ulcers from bad usage. Against such a mother a universal feeling of horror rose in the country. She was called a monster. The multitude yelled their execration at her as she was conveyed from the court to the prison, and could scarcely be prevented from tearing her to pieces. And yet the God that I was required to love and call my father was worse than this woman. He kept, not one, but millions of His children in a black cellar rolling in fire and brimstone. He had them lashed day by day by devils, until they were one mass

of bruises. He starved them from every kind of joy.

"I could not make it out. I somehow took it for granted at that time that the clergy were right, and that the God who made and ruled us was as hard and cruel as they said. I wondered how it could be. And it grew year by year such an unpleasant, uncomfortable subject to think upon, that I voluntarily turned away my mind more and more from thinking upon it. I tried deliberately to forget God. Gradually I began to stay away from church and from every other place—and to keep from every book—in which I was likely to hear about Him. I lived as much as possible without God. I HAD BEEN FRIGHTENED AWAY FROM HIM. And I believe there are hundreds of thousands at the present moment living without God because they have been frightened away from Him. O, what harm—what shameful wrong—those teachers did me who filled my mind with those hard, dark thoughts of God and his ways, which for years clouded my life, hid from me the light of the Father's love; and made me a stranger to Him in that period of my existence when I needed him most. Ministers talk about infidel books and the infidel tendency of the press, as the influences that turn men away from religion and the churches. I am convinced from my own experience that the most powerful infidel influences are the teachings of ministers themselves, frightening millions away from God."

THE EPISCOPAL RIDDLE.

MR. F. T. MOTT offers the following solution of Archbishop Whately's riddle, which has been attracting so much attention, and thinks it may perhaps be the true one, because it is so bad that the archbishop may fairly have thought it safe to offer £50 for its discovery.

As down the stairs the hurrying shoals
Rush from the Ark's capacious door,
And stately men and creeping moles
Meet on the mountain's muddy floor,
While still the waves of ocean roar,
And still the distant thunder rolls;
Out speaks the venerable Noah—
"The patter-I-hark of human soles!"

AN ABYSSINIAN CATHEDRAL.

ONE of the many "correspondents" at present in Abyssinia gives the following description of a "cathedral" there:—Antalo contains about 400 houses, the inhabitants of which turned out *en masse* to stare upon the strange white men, the Franks (as all Europeans are called), who had come from some unknown far-off land to join in battle with the mighty Theodore. Attended by a large crowd of men, all clothed in white togas trimmed with scarlet, and with no protection to their head except their curly black hair, we rode into the centre of the town, where by the river side stands the cathedral, embosomed in a grove of lofty cypress trees. By cathedral let no one suppose that any massive pile of lofty architecture was encircled by these trees. The church is but a circular building one storey high, and roofed with thatch. It is built in three concentric circles. The innermost, or most central, is the holy place where the ark is kept, where priests alone may enter, and into which we were not admitted. The second is ornamented on the walls with rude frescoes. These represent the Madonna and Child, the crucifixion, the Stoning of St. Peter, and other incidents of New Testament history. The most prized of all are one of the Madonna encased in metal in Russian style, and a large fresco of St. George on a white horse killing the dragon. None of the paintings are executed with the slightest regard to perspective, and seem to be but rude imitations of the religious paintings of the Early Mediæval period. Into the second circle communicants are admitted. It was curious to find suspended on its walls, on either side of the reading-desk, two parchment scrolls [in Tigrean character, one of which was headed by the British Crown, the monogram "G.R.," and the words "George, King," in letters of gold. They must have been left here by Mr. Salt in one of his missions to Tigre in the earlier years of this century. The outer circle of the church is but a colonnade; its walls are bare of either painting or ornament. In it the people pray and prayers are publicly read. Several priests, distinguished from the laity only by their wearing voluminous white turbans, accompanied us through the church, and explained to us through our interpreter the designs of the paintings. All these they asserted to have been done by Abyssinian artists. After having seen the church, we were taken to the door of the chief priest's house, and were shown the church plate. This consisted of a Bible bound in silver gilt, two mitres of the same material, manufactured by an Italian artist while resident in Abyssinia, a copper-gilt goblet, with the arms of England and the motto "*Honi soit qui mal y pense*," a present from Salt, and a beautiful silver-gilt Greek cross, which many would have willingly purchased, but which the clergy refused to part with. While we were inspecting these we were ourselves inspected. A thick crowd of the male inhabitants gathered round us, and examined with

the greatest curiosity and admiration our swords, revolvers, watches, spurs, and clothing. Many, showing the blue cords round their necks, which in this country mark a Christian, interrogated us by signs whether we were "Christian." On being assured that we were so, greatly pleased, they ejaculated constantly "Tayeb! tayeb!"—the Arabic for "good," which the Abyssinians believe to be a word in our language, and which our soldiers believe to be a word in theirs, and which, with the exception of "Salaam," is almost the only means of intercommunication between the two.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting of this Association was held in Hope-street Schools on Monday evening, the 18th inst., the president, W. J. LAMPORT, Esq., in the chair.

Among those present were a large number of ministers, including the Revs. J. Alsop, Chas. Beard, B.A., George Beaumont, John Cropper, M.A., John Cuckson, Benjamin Glover, Alex. Gordon, M.A., Henry Green, M.A., T. Holland, B.A., Thos. Jones, William Pope, John Shannon, S. Alfred Steinthal, Charles B. Upton, B.A., B.Sc., Charles Wicksteed, B.A. There were also present Messrs. T. Avison, F.R.S., T. Chapman, W. C. Downie, T. Green, H. Hawkes, A. Higginson, Geo. Holt, C. W. Jones, J. Nuttall, C. P. Melly, F. Millson, C. G. Mott, Shaw, James Wood. The attendance was much more satisfactory than on some previous occasions.

The CHAIRMAN, in introducing the business of the meeting, said that it was as usual of a routine character; yet not entirely so; they would hear reports from their old friend Mr. Glover, and from their new friend Mr. Cuckson. The report from the committee still contains, positively for the last time, an allusion to the Southport congregation. They were so proud of the Southport congregation, that they could not leave out a reference to its present independent and flourishing state. Of Crewe they were proud, too, in some respects, but they would like to see the time a little nearer at hand when the Crewe congregation will render themselves self-supporting. Rosecommon-street had chosen for itself, with the full approval of the Association, a minister of its own. It complains again, as in former years, that its place of worship is too small, and he thought the time was come for the erection of a church there. The least satisfactory portion of the statements to be laid before them consisted in the smallness of the subscription list. It was not creditable to us as a body that our subscription list should be so slender. This was not the time for us, in any way whatever, to flinch from our duty, or to take our hand from the plough. "Only reflect upon the large questions to be agitated during the next few years, and then be careful how you give up any means of helping on your religious truth or spiritual freedom. The Irish Church is on the point of being disestablished; but the questions agitated now will not stop at the Irish Church. (Loud applause.) English Churchmen are perfectly right in their apprehension that the questions raised will not be allowed to rest there. Do not misunderstand me. I say nothing now about disestablishment or disendowment; but the time is speedily coming when a number of questions will arise about the English Church, which will call for our utmost attention and care. It is not because the Irish Church is to be done away with that these questions will become pressing, but because the national conscience has been aroused on these subjects; and men, looking on these things, are ready to cry with the patriarch of old, 'Surely the Lord is in this place, and I knew it not.'" (Applause.)

The TREASURER (T. Avison, Esq.) then read the report from the committee.

The Rev. BENJAMIN GLOVER read an interesting and hopeful report from Crewe. It was stated that about half the houses there were the property of working men. The strongest religious influence is that of the Methodists, particularly the Primitives. Yet there are plenty of inquiring minds. Tracts had been distributed, and among them some specially written for the locality. The Sunday services and school had been steadily maintained. Mr. Glover had also visited and preached at the Potteries.

The Rev. JOHN CUCKSON read a short and telling report of his first steps in ministerial work at Rosecommon-street. The existing institutions were in vigorous life; and a society of young men, for "mutual instruction and not quarrelsome debate," had recently been established.

The Rev. CHARLES WICKSTEED moved the first resolution, "That the reports be received, and that the best wishes of the meeting be offered to Mr. Glover and Mr. Cuckson for the success of their arduous labours." He could not but rejoice to express his sense of the obligations they were all under to Mr. Glover and Mr. Cuckson for the energy with which they had pursued what were properly termed their "arduous" labours. "Arduous" indeed they were, involving nothing less than a constant, bold, untiring, breasting of an opposing tide. And if the results were not as marked, as large, and as successful as they might wish, they must remember the very trying circumstances under which they were achieved. People who placed themselves in the advanced guard of

opinion could not expect to have all the forces of the main army ready to rally round them. Their bold and honest leaders of thought went straight on in the pursuit of pure truth, regardless, though on looking back, they perceived that they had outstripped most of their followers, and were nearly alone. Whereas some politic and popular leaders were always looking about them to see who were with them, and if they had taken a step a little too much in advance barked back till "the following" came up. In the next place they must remember what friends they all were of liberty, and how remote they were from having a fixed definite system of faith, ready to be advanced, defended, and enforced in an available concrete form. He, for his part, while acknowledging the absolute necessity for liberty, as the very atmosphere in which alone they could breathe, regarded that liberty as merely a condition for the attainment of results; those results, he thought, were certain great religious and theological truths, and those truths, when once reached, he felt it was our highest duty to advocate and diffuse for the blessing and enlightenment of our fellow-men. In the third place, they must remember that the very improvement which had taken place in prevailing religious and theological thought around had made the contrasts of the churches less marked, and men were not now so hardly driven by a narrow Calvinism on the one hand, or a cold officialism on the other, out of the surrounding churches into the alone refuge of Unitarianism. From all these, and many other causes he could have mentioned, a slower recognition of our separate denominational position and significance might be accounted for. He noticed with pleasure, from what their president had said, that they were likely to have a new chapel in Rosecommon-street. But that chapel built, he would recommend a pause in chapel building. What we wanted was to have that room better occupied; congregations, not chapels, should be our next effort.

CHARLES GREY MOTT, Esq., in seconding the resolution, said: One excuse for many of the Unitarians in this neighbourhood who do not support this Association is that it is too little known. The only occasions on which our attention is directed to it are once a year at the chapels where collections are made, and once a year at this annual meeting. The low state of our funds is in great measure due to our not letting outsiders know what we are doing. The work we do is not a slight work—not one with which the Unitarian public, if they understood it well, would trifle. It should be set above almost every other which we have in hand. We hear from Mr. Wicksteed that it is the highest intellect of the country that is now open to our appeal; we hear from Mr. Glover that it is the working classes that are waiting for our truths. Both these gentlemen speak, doubtless, from their own experience; and I, who belong neither to the highest intelligence nor to the lowest stratum of our society, may claim, also, that the middle classes are ready for what we can give. So that, really, there is no class that is not prepared for our faith. I fear we have been far too selfish about this faith; we have been satisfied with keeping it in our chapels and in our families, forgetting the myriads outside who are waiting for it. The district embraced by this Liverpool Mission comprehends about one million of people. How many of these do we succeed in reaching? We have managed to establish a congregation at Crewe with an average attendance of about fifty; a congregation at Southport with an average attendance of about eighty; a congregation at Rosecommon-street with an average attendance of about sixty. This brings us up to somewhere about two hundred people to whom we have managed to convey the influence of our faith, after six or seven years' work. Is this satisfactory? If this were all, I should think it very unsatisfactory. But the existence of these, as centres of work, is of more significance than the mere formation of congregations. A hearer who has been attracted to a single sermon or lecture cannot go away exactly the same man that he came. We ought to have a centre of this kind in every village, or at least in every small town; yet we have not. And why not? Because the whole Unitarian body of the Liverpool District cannot raise for this missionary purpose more than three or four hundred pounds a-year. It is a sign of a bad workman, we know, to quarrel with his tools; but a very good workman, if he have no tools at all, cannot do much work. What of the future? Cannot we do something that will mend this state of things? It will rest with every individual person present to-night to take care, within seven days from this date, to let some fresh person know of the existence of this Association; and, if he will continue this process, we shall be in a different financial position this time next year. All the intelligence of the country tends towards us, and here we sit, satisfied with three or four hundred pounds to do this great and mighty work. I do not think this work exaggerated. I think it ten times greater than it has been represented. Would that the age of the disendowment of the Irish Church might be the age of our endowment with a new energy and a new spirit! (Applause.)

The CHAIRMAN then introduced to the meeting Rev. HENRY GREEN, of Knutsford, as an old and tried friend of the Unitarian cause, whose presence among them that evening he was rejoiced to see; and Mr. Green gave some interesting recollections

of the former state of our denomination in Liverpool.

Mr. AVISON, in the absence of the treasurer (Philip H. Holt, Esq.), read the accounts for the year, which showed a deficit of £18. 12s.; it was, however, stated that this debt would be diminished by a sum of £10 just received from the Crewe congregation.

The Rev. W. POPE, who has recently joined our body and become the minister at Woodchurch, Oxton, moved that the reports be received and passed. He was unaware of the nature of the Association till to-night, but rejoiced in the discovery. He was not aware that there was an Association of Unitarians in this country for the professed purpose of religious aggression. (Laughter and applause.) He had full faith in the ultimate success of the movement. But they must certainly provide the sinews of war better. He had heard, since he had been in the neighbourhood, that money was very plentiful in the Unitarian body—(laughter)—and also that Unitarians were very liberal with their money. (Cheers.) They only wanted to be convinced that money thrown into this channel will not be thrown away, and the money would be forthcoming. The reports showed that the little means already expended had produced an ample harvest; had more been expended, more would have been reaped. They could not expect a very large harvest from a very small sowing. (Applause.)

Mr. CHAPMAN, who seconded the resolution, thought we had already sufficient places of worship, and wanted a greater spirit of worship. He referred to the meagreness of the evening attendance at our places of worship.

Mr. WICKSTED reminded the meeting that thirty-five years ago there was but one of our chapels in Liverpool open for evening service, and there, though there was a most gifted minister, the audience was no larger than might be seen in one of our places at present. And now there were no less than six chapels always open for evening service.

The Rev. CHARLES BEARD moved the appointment of a committee, secretary, and treasurer for the ensuing year. After alluding to the question of evening services, he said: I am about to make a confession which, I am afraid, will sink me very deeply in the eyes of some of our friends. I have not any faith in the attempt to propagate Unitarianism as such, to preach the doctrines of a particular sect, or to extend the religious influence of an organised body. There was one simple purpose which Christ and his apostles had in view; and this was by no means to overturn Judaism, or to found a fresh dogmatic system of religion; it was simply to save men's souls, to give to the ignorant light; to lift the sinful from the slough of their despond; to minister to the sorrowful that comfort which streams and can only stream from on high, and thus to put a new heart, a new soul, a new comfort, a new strength into man. To accomplish this has always been the end of any great religious movement; and just in proportion as we teach men, not our Unitarianism—nay, not even our Christianity—but simply in proportion as we are determined to teach them only religion, to lift them nearer to God, to turn them away from the narrowness of their own natures, will our success be. Going out in this way, and teaching religion, we certainly do, before very long, come into contact with problems of theology. And it is wrong for us, I think, to divide our work into two parts, so as to give, in our Domestic Missions, religion first and theology after, or, possibly, religion without theology; and, on the contrary, in our District Missions to invert that order, and give first theology and then religion. The natural order places religion first, and then theology. We do not need any exact doctrine of the person of Christ to prove how beautiful, glorious, and inspiring his example is; we require no metaphysical acquaintance with the nature of the Divine essence, to bring men to their Father in Heaven. When you have succeeded in drawing men a little nearer to the central source of all spiritual light and heat, then theological questions will occur, and you must answer them fully and freely; but I do not believe in any enterprise that puts theology before religion, and that does not make practical religion its first and foremost object. (Applause.) Now as regards the financial question. I am quite sure that when you have accomplished all that you wish in the way of collecting money, you have not done your work. We want something more than money, and the want is a far more pressing one. I agree with Mr. Pope that the Unitarians, English Presbyterians or Free Christians of this neighbourhood, are in the first place rich, and in the next place liberal. But what we want is men. (Hear, hear.) We want a different class of evangelists to that which we have hitherto succeeded in obtaining; men touched with fire from on high; men of self-denying lives; willing to do what I will find a hundred Catholic priests in this country, or a hundred Anglican clergymen willing to do—live among the poor, and spend their all upon them; and the moment we have a prophet, with whatever disadvantages of culture and means, whose lips have been touched, as were once Isaiah's, by a coal from heaven's own altar, and whose heart is all aglow with that divine fire, the moment we find a prophet, the common people will hear him gladly. (Loud applause.)

The Rev. THOMAS HOLLAND, of Southport, seconded the resolution.

Rev. J. ALSOP said he must dissent from the opinions of some previous speakers on two points. He believed that truth is the basis of religion. (Hear, hear.) It was a very easy but a very unfair thing to apply such words as dogmatism and the like to the cherished truths of our holy religion. Again, he was much attached to an evening service. While granting that persons who live at great distances cannot attend twice a day, he yet knew that there were many living in town to whom a second service was both a privilege and a delight.

The meeting was also addressed by Rev. JOHN CROPPER, M.A., of Wareham; C. P. MELLY, Esq., and Rev. S. A. STEINTHAL.

NORTHERN SUNDAY-SCHOOL ASSOCIATION.

The annual meeting of this Association was held on Monday evening, in the Mission House, Stanhope-street, Belfast; H. DARBISHIRE, Esq., in the chair. Among those present were Messrs. J. M. Darbishire, Robert M'Calmont, William Spackman, A. O'D. Taylor, Thomas Shaw, Revs. John Scott Porter, C. J. M'Alister, John Jellie, T. H. M. Scott, T. Bowring, and D. Thompson.

Rev. J. C. M'ALESTER (the secretary) read the report.

"The committee have satisfaction in reporting that during the year all applications made from the schools connected with the Association have been carefully attended to, and that every facility within the province of the Association has been afforded for the efficient management of the Sunday schools. The Hibernian Bible Society has kindly supplied bibles and testaments for the use of the Association's schools at sixpence and twopence each. In addition to the books supplied at present by the Association, it might be desirable to publish, or supply at a low rate, volumes bearing on natural history in several of its departments, on animal physiology and kindred subjects, and on the history and manners of the people in Palestine; but the very small demand for works already issued by the Association has reasonably deterred your committee, for several years, from entertaining such a project. They have to acknowledge the kindness of the London Sunday-school Society, and of the Manchester District Sunday-school Association, for inviting them to send deputies to their annual meetings. While the committee were unable to accept these invitations, they are not less sensible of the Christian courtesy which prompted them. The interest which these English societies manifest in the Sunday-school cause, and the energy which they seem to throw into the work should stimulate us to increased exertions. They have also gratefully to acknowledge the courtesy of the American Unitarian Association, in regularly forwarding to this association the *Monthly Journal*."

Rev. JOHN SCOTT PORTER, in moving the adoption of the report, referred to some of the drawbacks which existed to educational efforts. The greatly relaxed state of parental authority was a very great obstacle to the education of the young.—Rev. D. THOMPSON seconded the motion, which was passed unanimously.

Mr. J. M. DARBISHIRE moved—"That a Sunday school devoted to the moral and religious instruction of the young, is an important means of educating the people in Christian principles; and that this Association, established for the purpose of supplying Sunday schools with books, and otherwise promoting their proficiency, is entitled to our cordial and united support."—Rev. T. BOWRING seconded the motion, which was adopted.

The Rev. JOHN JELLIE moved the next resolution:—"That we gratefully acknowledge the continued liberality of the Hibernian Bible Society in supplying this Association with copies of the sacred Scriptures for the use of these schools at reduced prices."—The Rev. C. J. M'ALESTER, in the absence of the Rev. John Porter, seconded the motion, which was passed unanimously.

The Rev. Mr. SCOTT (Dunmurry) moved the next resolution, expressive of sympathy with the London and Manchester District Sunday-school Associations in their earnest labours in the cause of Sunday schools, and their wish to co-operate with them in any way which might be found practicable.—Mr. T. SHAW seconded the motion, which was agreed to.

Thanks to the officers were then voted, and new ones appointed, after which the meeting was closed by prayer.

INTELLIGENCE.

HEYWOOD.—On the 17th inst., the annual school sermons were preached by the Rev. R. Pilcher, B.A., of Bradford. Collections, £22. 18s. 7½d.

LONDON: WEST-STREET CHAPEL.—A social meeting was held on Monday night, the 25th inst.; upwards of eighty present. The services of Mr. Carter, the lay minister in charge of this congregation, and Miss Warren, who plays the harmonium, and Mr. Webb, one of the choir, were handsomely acknowledged by gifts of suitable books. This little church is prospering.

MANCHESTER, WHITFIELD STREET, ARDWICK.—On Sunday last, anniversary sermons were preached at this place, in the afternoon by the Rev. G. H. Wells, M.A., and in the evening by the Rev. Wm. Gaskell, M.A.—On Monday evening, the annual congregational tea meeting was held, when the Rev. Dr. Beard presided, and addresses were delivered by the chairman, the Revs. J. Freeston, T. E. Poynting, W. H. Herford, B.A., and T. Harrison; Messrs. J. Heys, J. Heywood, T. Brittain, and D. Baxter. It was announced in the course of the evening that the recent bazaar and the subscriptions had yielded sufficient to purchase the premises they

occupied, and that there was about £40 in money and £30 in goods beside to make the necessary alterations. The speeches were all of a hopeful and encouraging kind.

STOCKPORT.—The annual sermons on behalf of the church funds were preached on Sunday last, by the Rev. A. M. Creery, B.A., of Altrincham, when collections were made amounting to £41. 11s.

CORRESPONDENCE.

THE LIBERATION SOCIETY.

To the Editors.—I would assure Mr. Means that my objection to work with Independents and Baptists is not founded on their religious opinions. I recognise in them the same right of private judgment which I exercise myself. But when I am invited to follow them as leaders in the cause of religious "Liberation," I object and decline to do so, because they are persons "who appear to me to have no just idea of the claims of religious truth or religious liberty." My reasons for thus thinking of them I have given at some length. Does Mr. Means question or deny those reasons? If so, it would be more to the purpose to tell us on what ground he does so, than it is to ask whether the terms "bigoted and intolerant" are applicable to me. These words are usually applied to persons who lay an unseemly stress on their own religious opinions, or religious rites, and have little consideration for the opinions or the rites of others;—persons, for instance, who put their ideas of Christian doctrine into legal forms, and seek to fix them upon future generations for all time to come. It is not I who do this, so far as I know. If Mr. Means thinks it is, I shall be much obliged to him if he will show me how, or where, and I will try to correct the fault.

As to his second inquiry, I would suggest to him that it is a little premature. Perhaps when, if ever, we come to the task of organising the future national church, it may be found practicable to provide for the case supposed. At any rate, I fancy we may very well postpone, for the present, the consideration of so interesting a difficulty, and turn to matters which are nearer to us.

Mr. Wright very properly points out what he considers a fallacy in my argument. He thinks that people have a "perfect right" to form a Christian Church "on the principle of close communion or doctrinal trusts." They who do so, do not ask others to join or contribute, unless they choose. In reply, I would ask Mr. Wright whether he really holds that any individual or number of individuals have a "perfect right" to use the name of Christ and of Christianity, as the cover, or plea, or pretext, under which to set up, and seek to bind upon future generations, their own private and sectarian definitions of religious or Christian doctrine? I cannot see that any such "right" exists. It is, at best, only an usurped right; and it always reminds me too forcibly of the American slaveholder's right "to wallop his own nigger." It makes little difference in the case, that the usurpers do not attempt to infringe on my liberty, or seek to compel others to join or contribute. Small merit to them for this; for the power to do it is not in their possession. But, nevertheless, do they not "infringe on the liberty" of their congregational successors—their own children and grandchildren, it may be? These will surely be under the "patronage and control" of those who have gone before them, and not with their own consent either. Their predecessors have taken away their privilege to judge for themselves. Will Mr. Wright defend this? Does he think it consistent with any high principle of religious liberty? or will he maintain that the persons who do it are leaders to be followed in the cause of religious liberty? If he does so, I can only hold up my hands in amazement, and appeal to the common sense of candid and free-minded men.

Mr. Wright will easily see, from this statement of the case, that I do not refuse to act with Liberationists of the Independent and Baptist names merely because their "notions as to congregational organisation are different from my own." My objection goes far deeper than outward organisation. What the sects just named are so largely, so generally doing, is plainly inconsistent with the free spirit of the Christian Gospel, and with an enlightened Protestantism. And they are doing it now, persistently, with their eyes open; and defending it by elaborate defences in the current sectarian literature of the day. I confidently appeal to Mr. Wright, and ask him whether he thinks that the men who do these things, who support them by their presence and their money contributions, are worthy leaders in the great cause of religious liberty?

What Mr. Wright says about a national church may be perfectly true, yet it will not justify the orthodox Dissenters in what they have done and are doing in the same matter. Nevertheless, to my own mind, a national church might be so organised as to leave a perfect Christian liberty to every member.

And here, Mr. Editor, as I hope I shall have no occasion to trouble you with further remarks on this subject, let me briefly refer to a leading article in the *Inquirer* of the 23rd inst. The writer alludes to those amongst us "who cannot forget unpleasant

memories;" and after admitting the "shameful intolerance" of the congregational body, he adds, "But this is of the past." I would ask him has he lost his power of observation, that he seems to be ignorant of some of the commonest facts of the sectarian life around him? The model trust deed of the Independents may be bought for a shilling any day. The articles on admission to Dissenting Colleges are even now in full force. So is the restriction on admission to the Christian Church, as organised among Independents and Baptists. Dr. R. Vaughan, in his new work, "The Church and State Question," defends that restriction, and justifies the existing mode of admission to the Church on the ground that admission to a club or a literary society "depends on the suffrage of those who constitute it" (p. 181). These are not things of the past; nor is that notable volume of Mr. T. S. James. They are things of the present and the future; and I venture to suggest, as the practical lesson, that some of our friends, who write so decidedly at times on these matters, might occasionally inform themselves a little better on the subjects of which they write.

As to the "widest possible Church" which you have yourself proposed, Mr. Editor, allow me the remark, that when it is realised, if that day ever comes, it will be too like the widest possible education under which the nation is now suffering. I shall anticipate that the religious voluntarists of a future day will be ready to do much as our educational voluntarists are now doing; that is, they will loudly call for some systematic organisation, proceeding from a central power, to save us from wasteful competition and discreditable inefficiency.

G. VANCE SMITH.

UNITARIAN OR FREE CHRISTIAN?

To the Editors.—I regret to observe that the promoters of the establishment of a Unitarian congregation in Bayswater, in removing to new premises, persist in the designation of the place of worship as a *Free Christian Church*. I cannot but think that they make a great mistake. Such a designation, I sincerely believe, is no attraction to inquirers after religious truth, but is regarded as an unworthy disguise of their opinions on the part of those whose Unitarianism (as in this case) is perfectly well known. The pretence of being unsectarian seems to me a weak subterfuge. Was not Christianity on its first promulgation sectarian? Are not all opinions those of a sect? If the promoters of the present enterprise do not differ on material points from their fellow-Christians, why form themselves into a separate church? The most material point of difference—in fact the cardinal point, as I conceive—is that indicated by the word *Unitarian*: namely, a belief in the strict unity and spirituality of God, in contradistinction to a belief in and worship of a Deity of mysterious divine and human commixture. The term Unitarian is sometimes shrunk from, as entailing upon its adoption an implied assent to all the theological opinions of its early and eminent professors, such as Priestley and Belsham; but this is an evident fallacy. It is, however, certain that the belief in an anthropomorphic Deity once discarded, all the other dogmas contained in creeds and articles follow it into limbo. Hence in Unitarian chapels the doctrines of the fall of man, a personal devil, the atonement, and everlasting punishment are untaught.

I know there are some sincere and sensitive theologians, who, while they cling to a belief in the *Duty of Christ*, stumble at the doctrine of everlasting punishment for those who equally sincerely disbelieve the former doctrine, and excuse their defection from orthodoxy by construing the word *eternal*, or its Greek equivalent, in a less crucial sense than *everlasting*. For these weak brethren there is still room in the Established Church, from whose ample bosom they are not likely to pass into the cold desert of voluntarism however *free* or *Christian*. And I see no call upon Unitarians to provide a sanctuary for such or similarly vexed consciences at the cost of throwing our own vital principle of separation from other religious societies into the background.

Whom it is hoped to win or conciliate by this course I cannot imagine. The epithet Unitarian has ceased to be opprobrious (as the word Christian itself once was), though it is not yet fashionable.

I submit that we ought to shrink from being guilty of want of candour and uprightness, in a hopeless endeavour to compromise our honest convictions with vagueness of language, and thereby to escape a little social obloquy, which we now incur by being undeservedly charged with complete rejection of Christianity. Nor can this charge be avoided by our disclaiming a proselytizing spirit, and abstaining from direct doctrinal teaching. If we value our religious views, why should we not urge them upon others, who, we think, would be made better and happier by becoming acquainted with and adopting them? And can we justify the indirect subversion of their doctrinal belief by the mere insinuation of our own opinions? Surely to do so is to practise what, in the case of Jesuits, we condemn.

I believe if the public were more invited to come and learn what Unitarianism really was, many would receive it gladly. It appears to me that the appellation *Free Christian Church* contains no such invitation; and it conveys to me no assurance that I shall obtain, in exchange for the social discomfort

of separating from my neighbours and friends in religious worship, the satisfaction of hearing clear and rational doctrine explained and enforced for the help of faith and duty.—Yours obediently,

CHAS. F. TAGART.

Bayswater, May 27, 1868.

THE COMING WEEK.

Blackburn.—On Sunday, two discourses by the Rev. T. Harrison. Subjects: Morning, "The difficulties of life and how to meet them;" evening, "Solomon's wisdom examined in the light of Christian morality."

Bradford.—On Sunday, morning and evening, by the Rev. Wm. Gaskell, M.A., school sermons in the Theatre of the Mechanics' Institute.

Horsham.—On Sunday morning, anniversary. Preacher, Rev. Robt. Sp.ars. Communion in the afternoon.

London: WORSHIP-STREET CHAPEL.—On Monday evening, annual meeting of the Juvenile Fund.—On Tuesday, General Baptist Assembly. Breakfast at 8.30 a.m., business at 9 a.m., service at eleven a.m., then dinner and business again. In the afternoon, tea party, and in the evening, public meeting.

London: DISTRICT UNITARIAN SOCIETY.—On Wednesday, eighteenth annual meeting at Radley's Hotel.

London: SUNDAY-SCHOOL ASSOCIATION.—On Thursday, thirty-fourth annual meeting at Radley's Hotel. Breakfast at 8.30 a.m.

London: Free Christian Church, removed from Kensington to Linden Grove. On Friday evening, inaugural address.

London: BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—On Wednesday, forty-third anniversary. Service at Little Portland-street Chapel at twelve o'clock, and then the business meeting. On Thursday, the collation at the Crystal Palace.

London: UNITY CHURCH SCHOOLROOMS, ISLINGTON.—On Tuesday evening, a literary and musical evening.

Penmaenmawr: PENDRYFRYN SCHOOLROOM.—On Sunday, Rev. J. R. Beard, D.D.

Births.

BLACK.—On the 28th inst., at 5, Greek-street, Stockport, the wife of the Rev. James Black, M.A., of a son.

HEAPE.—On the 18th inst., the wife of Mr. Benjamin Heape, Como Terrace, Rochdale, of a daughter.

Death.

HUGH.—On the 24th inst., Mabel, youngest daughter of William and Emma Hugh, of the High Pavement and Lenton, Nottingham.

Marriages.

GERRARD-TONG.—On the 27th inst., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, M.A., only son of William Gerrard, to Sarah, only daughter of James Tong, all of Bolton.

HARWOOD-RIDINGS.—On the 27th inst., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, John, only son of John Harwood, J.P., Mayfield, near Bolton, to Emma Anne, eldest daughter of the late Alfred Ridings, of Bolton.

WOOLLASTON-GREEN.—On the 25th ult., at the Unitarian Church, Newhall Hill, Birmingham, by John Green, William Woollaston to Eleanor, daughter of the late Jesse Green.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 371.

FRIDAY, JUNE 5, 1868.

PRICE 1D.

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FREE CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—On Sunday, June 7th, the Anniversary of the Opening of this Church, SPECIAL SERMONS will be preached. In the morning, by the Rev. J. C. STREET, of Newcastle-on-Tyne, and in the evening by the Rev. M. D. CONWAY.

STANNINGTON.—On Sunday next, June 7th, SUNDAY-SCHOOL SERMONS by the Rev. REES L. LLOYD, of Belper. Afternoon, 8 o'clock; evening, 6.30. Collections on behalf of School Fund.

WEST RIDING UNITARIAN MISSION SOCIETY.—The FIFTY-THIRD ANNUAL MEETING will be held at Wakefield on Wednesday, June 10th, 1868. At twelve o'clock there will be Divine Service at Westgate Chapel in that town. The Rev. C. C. COE, of Leicester, will preach. The COLLATION will take place at the Music Saloon, at two o'clock. Tickets 2s. 6d. each. The MEETING of the Society will commence punctually at half-past three o'clock: ARCHIBALD BRIGGS, Esq., of Moor House, in the chair. GOODWYN BARMBY, Secretary.

THE FIRST ANNIVERSARY of the EAST ANGLICAN CHRISTIAN UNION will be held at Yarmouth on Thursday, June 11th, 1868, when a SERMON will be preached at the Old Meeting, Goul-street, by the Rev. W. KIRKUS, LL.B., of Hackney, London. Service to commence at eleven o'clock a.m.

A COLD COLLATION will be provided at the Masonic Hall at half-past one p.m., and a TEA MEETING will take place at five o'clock precisely. ADDRESSES will be delivered by the Rev. W. KIRKUS and by other Ministers and Friends. By order of the Committee, J. W. DOWSON, Norwich, Secretary.

The charge for the collation will be 2s. each, and for the tea 9d. each. Friends who intend to be present would greatly oblige by intimating their intention to the Secretary or to the Rev. B. SHELLY, as early as possible.

WOMAN'S WORK IN INDIA.—Miss MARY CARPENTER will deliver an ADDRESS on this subject in the Schoolroom of Unity Church, Upper-street, Islington, London, on Thursday Evening, 11th inst., at eight o'clock. Admission free.

BLACKLEY.—CHAPEL AND SCHOOL ANNIVERSARY on Sunday, June 14th. The Rev. W. GASKELL, M.A., will preach in the morning at eleven o'clock. The Rev. J. BLACK, M.A., will preach in the afternoon at three o'clock, and in the evening at 6.30.

ASTLEY.—SUNDAY-SCHOOL SERMONS.—On Sunday, June 14th, 1868, by the Rev. J. WRIGHT, B.A. of Bury. Service to commence in the afternoon at three, and in the evening at half-past six o'clock. Collections at the close of each service.

PROVINCIAL ASSEMBLY.—The ANNUAL MEETING of the Presbyterian and Unitarian Ministers and Congregations of the Counties of Lancaster and Chester will be held at Upper Brook-street Chapel, Manchester, on Thursday, June 18th, 1868. The RELIGIOUS SERVICE will commence at eleven o'clock, the introductory part being conducted by the Rev. CHARLES W. ROBERTS, and the Rev. JOHN PAGE HOPPS being the preacher. The MEETING for BUSINESS will be held in the Chapel at one o'clock. At four o'clock there will be a PUBLIC DINNER in the Hulme Town Hall, Stretford Road; E. BOWMAN, Esq., M.A., in the chair. Tickets, 3s. 6d. each. Ladies and Gentlemen can obtain tickets on the morning of the meeting. JOHN WRIGHT, Secretary.

UNIVERSITY OF LONDON.—Notice is hereby given, that the next HALF-YEARLY EXAMINATION for MATRICULATION in this University will commence on Monday, the 29th of June, 1868. In addition to the Metropolitan Examination, Provincial Examinations will be held at Owens College, Manchester; Queen's College, Liverpool; Stonyhurst College, St. Othbert's College, Llanwrst, St. Gregory's College, Downside; St. Mary's College, Oscott; and St. Patrick's College, Carlisle. Every Candidate is required to transmit his Certificate of Age to the Registrar (17, Savile Row, London, W.) at least 14 days before the commencement of the examination. Candidates who pass the Matriculation Examination are entitled to proceed to the degrees conferred by the University in Arts, Laws, Science, and Medicine. This Examination is accepted (1) by the Council of Military Education in lieu of the Entrance Examination otherwise imposed on Candidates for admission to the Royal Military College at Sandhurst; and (2) by the College of Surgeons in lieu of the Preliminary Examination otherwise imposed on Candidates for its Fellowship. It is also among those Examinations of which some one must be passed (1) by every Medical Student on commencing his professional studies; and (2) by every person entering upon Articles of Clerkship to an Attorney, any such person matriculating in the First Division being entitled to exemption from one year's service. WILLIAM B. CARPENTER, M.D., Registrar. May 29th, 1868.

SUNDAY DUTY.—A Minister, about changing his pulpit, having some time at his disposal, would SUPPLY for a brother minister any time after the 28th of June. Address B. A., care of Messrs. Johnson and Rawson, Market-street, Manchester.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AN APPEAL FOR INDIA.

At the last Annual Meeting of the British and Foreign Unitarian Association, in June, 1867, the following Resolution was agreed to:

"That it be an instruction to the Committee to consider how they can best meet the present religious wants of India; and that if they see their way to advance the knowledge of pure Christianity by the establishment of Missions or by a large distribution of books, this meeting pledges itself to assist them in raising any additional funds which may for any or all of these purposes be required."

It must be obvious to all our friends that such an effort as this indicates, would entail an expenditure which the present funds could not bear, and yet the Committee are anxious to meet the wishes of the members of the Association. We may say that during the past year we have had most assuring statements made to us of the prospects of success for Unitarian Christianity among the two hundred millions of India, if we enter heartily into this cause; and also that Christianity is the only hope for higher civilisation in India, and that our form of faith is the only one that can possibly succeed among that people. The English Unitarians have at present only one distinctively Unitarian Chapel and minister of religion in that great country, at Madras alone. During the past few months we have had considerable correspondence with the Rev. W. Roberts (a native), of Madras; and Miss Carpenter has informed us that Mr. Roberts is doing a good work, and would be able to do our cause more useful service if he could be freed from his secular labours by a stipend from us. Our Appeal for India, therefore, is intended to aid Mr. Roberts, and to promote a more general diffusion of Unitarian Christianity by an efficient Missionary or Missionaries in that country. We need not remind our people that as India is under the British rule, and that as we are the recipients of some of the temporal advantages of this connection, we owe the people of India some effort and sacrifice to convey to them the Gospel of Jesus Christ.—Yours, very faithfully, R. B. ASPLAND, Hon. Secs. R. SPEARS.

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CHARITY COMMISSION.—IN THE MATTER OF THE CHARITY CALLED THE GENERAL BAPTIST EDUCATION FUND.

By direction of the Board of Charity Commissioners for England and Wales, Notice is hereby Given, that an order is proposed to be made by them after the expiration of one calendar month, to be computed from the publication of this notice, having the following objects, namely:

The appointment of new Trustees of the above-mentioned Charity. Vesting in the Official Trustees of Charitable Funds the right to call for the transfer of and to transfer into their names the sum of £94. 10s. New £3 per cent. annuities belonging to the said Charity, and also to receive the arrears of dividends on the same annuities, in trust for the above-mentioned Charity.

The following persons have been proposed for appointment as such new Trustees, viz.: The Rev. HENRY EDWARD HOWSE, of Bath, in the County of Somerset; the Rev. JOSEPH CALLOW MEANS, of New North Road, in the parish of St. Leonard, Shoreditch, in the County of Middlesex. Any objections to the proposed order or suggestions for the modification thereof may be transmitted to the said Board in writing, addressed to their Secretary, No. 5, York-street, St. James's Square, London, within 21 days next after the first publication of this notice. Dated this 21st day of May, 1868. HENRY M. VANE, Secretary.

MANCHESTER DOMESTIC MISSIONS.—ROCHDALE ROAD CHAPEL.

About Forty Pounds are still required to repair the damage done to the buildings by the storm in January. The Committee earnestly appeal to the friends of the Mission to provide them at once with this sum, which is urgently needed.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 26, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

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UNITARIAN CHRISTIAN CHURCH, POOLE.

The Poole Congregation will be grateful for large and small donations from their Unitarian friends throughout the kingdom towards the erection of the projected new Chapel, of which the foundation stone is just laid.

The amount of money still required to complete the undertaking is much too large for them to meet alone, and being desirous to avoid debt, an urgent appeal is hereby made for assistance.

Amount of Subscriptions previously advertised

Per the Rev. J. Cropper.

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ENCE can be obtained on moderate terms, at an old-established Boarding House, delightfully situated on Red Wharf Bay. The house, which has recently been enlarged, commands an extensive sea view, also the Carnarvonshire hills, and is especially adapted to children, being close to the sea, and is within an easy distance of railway station and steam boat.—Apply to Miss PRICE, Min-y-don, Penrthraeth, Anglesea.

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WHAT THE CHURCHES ARE DOING.

The *Deseret News*, which issues from Salt Lake City, expresses alarm lest Parisian fashions should find their way among Mormon women. And no wonder. It would make a heavy pull on the pockets of such of the Saints as have a dozen wives or more, to furnish forth trains like those with which the French ladies sweep the dust, and they may well join with Goldsmith in saying:

"Man wants but little here below,
Nor wants that little long."

Rome has had an unexpected blow in Sicily. The islanders are very superstitious, and it was supposed that they would decline to bid for the confiscated Church property, under the idea that a curse would rest upon it. On the contrary, they buy it most readily, opening their hoards, and giving often double the upset price.

Whether they make a "happy family" or not is not stated, but the composition of the Pope's Guard of Zouaves, which numbers 4,593, is given as follows: 1,910 Dutch, 1,301 French, 686 Belgians, 157 Romans and other Pontifical subjects, 135 Canadians, 101 Irish, 87 Prussians, 50 English, 32 Spaniards, 22 Germans, 19 Swiss, 14 Americans, 14 Neapolitans, 12 Modenese, 12 Poles, 10 Scotch, 6 Tuscans, 6 Portuguese, 3 Maltese, 2 Russians, 1 South Sea Islander, an Indian, an African, a Peruvian, a Mexican, and a Circassian.

In the display at the marriage of the Crown Prince of Italy, not the least remarkable thing exhibited was the identical shroud in which our Lord was buried. According to the *Osservatore Romano*, this relic was preserved by Nicodemus, whom it discovers to have been "head of the Sanhedrim," and somehow or other it got into the hands of a French knight, who deposited it in a church on his estate, seven miles from Troyes. In 1451, one of his descendants, a Lady Margaret De Charny, flying for refuge from war to the Duke of Savoy, was attacked by robbers, but having the holy shroud about her, when they were about to cut it in pieces they were suddenly stricken blind, and of course became good Christians on the spot. The lady turned back, but at the outer gate of Chambéry the mule grew obstinate, and refused to budge a single step further, evidently showing it to be the will of Heaven that the relic should remain there; and thus, as Roman authorities tell, it came to be among the treasures of the House of Savoy.

Another sacred relic exhibited to some of the wedding guests on the same occasion, was a handkerchief, said to have upon it a representation of our Saviour, imprinted by his sweat. Of this handkerchief, after asking permission of the Archbishop, Victor Emmanuel devoutly kissed one corner, and the Princess Clotilda followed his example.

The opening of the Œcumenical Council is fixed for the 8th of December, 1869, and the Pope will publish the decree convoking it on St. Peter's Day, the 29th of this month.

According to the clerical journals, the Bishop of Barbadoes, being too unwell to perform his duties, a coadjutor bishop is to be appointed "as in the case of Jamaica." In this case, the Bishop of Jamaica has resided for a number of years in England, drawing £1,400 from the Imperial Treasury, and his coadjutor, who lives in Kingston and does the work, getting £2,000 more. We infer that the same comfortable arrangement will be made in the case of Barbadoes.

Whether the dread of disestablishment is the cause or not we cannot say, but one of the clerical agents advertises that his private list at present contains the unprecedented number of a hundred Church livings for sale at prices from £350 to £25,000.

The new laws to which the Emperor of Austria has given his sanction are a great step onward in the way of religious freedom. Henceforth clerical jurisdiction in matrimonial affairs is at an end, and if a priest throws any obstacles in the way of marriage not founded in law, the parties can be legally married by the civil authorities. The supreme direction in matters of education is to be exercised by the State, and religious education alone left in the hands of the clergy of different confessions. The members of one church cannot be forced to contribute in any way to the wants of another, unless such obligation is founded on patronage or private contract. No religious community can refuse a decent burial to persons of another religious

confession in places where no burial place of that religious confession exists.

A local paper tells a strange tale about the monastery at Laleham under the control of Father Ignatius. A man, supposed to be one of the "brothers," has been placed in the garden at the rear of the monastery and tied up with a rope as though he were a dog, with an earthenware saucer placed before him to drink out of. He was there four days and nights, being obliged to lie on the ground. It is added that the wretched individual was doing penance for having killed a swallow. The *Church News*, however, contradicts the story.

The same "Father" resumed his duties, which illness had suspended, at St. Edmund the King's, on Friday last, when the church was crowded. He appears of late to have contracted a great aversion to West End people, whose churches he declared were filled every Sunday with fashionable prostitutes and thieves. The vices which prevailed in West End society were, he said, just the same, though apparently more refined, than those that were in full play in Ratcliffe Highway, Petticoat Lane, and the Eastern slums of London. A pleasant sight, indeed, it would be to see sinners of this kind transubstantiated into saints. His language was so strong on this point that two ladies rose and left the church, a circumstance on which he commented with great severity. One of his old opponents, Hughes, who was "received" into the Church of England on Christmas Day with much ceremony by Mr. Ormiston, and who has been starred at Protestant meetings during the last few months, has rejoined the Church of Rome during Mr. Lyne's absence from public duty, and herein he has a great triumph.

The *Newry Telegraph* states that an influential deputation from Ireland, to be accompanied by "a large body of peers and members of the House of Commons," will shortly wait upon the Premier to "urge on him the absolute necessity of the Cabinet adopting a strong Protestant policy."

It is understood that the meeting of Convocation on the 30th of this month is to be for the despatch of business, and that Mr. Coleridge's Universities Tests Bill and the condition of the Church in Natal are then to be taken into consideration.

The controversy respecting the composition of the Roman wafer, which has been going on in the *Church Times* for several weeks, is not yet settled. Great is the difference 'twixt tweedle-dum and tweedle-dee.

An Irish Church question, of a small kind, is the subject of a parliamentary paper just issued. In January, a child was found at the gate of the Tulla workhouse, and the master, who was a Roman Catholic, had it baptised by the Roman Catholic chaplain. The rector of the parish wrote to the Poor-law Commissioners, and asked whether, as representing the Established Church, he had not a right to the lost lamb. The Commissioners thereupon administered a smart rebuke to the workhouse master, and said that, though the register could not now be altered, should any similar case arise, the child must be registered as of the Established Church. The Catholic chaplain, however, was not satisfied with this decision, and wrote to the Guardians, informing them where there was no law children should be brought up in the religion that prevailed in the district; but the Commissioners directed the Guardians that they must not excuse themselves on any plea that might be urged by the Rev. Father Bowles.

WHAT IS SAYING ON CHURCH MATTERS.

As is well known, a superstition prevails in Rome that no Pope can reign above 25 years; and the correspondent of the *Pall Mall* says that persons around Pius IX. affirm that he becomes more and more troubled by this superstition, and even expresses his fears whether he will complete the period. At the festival of the Ascension he looked ill and dejected, and his voice was very weak.

The *Osservatore Romano*, commenting on the reports concerning the cause of Cardinal Andrea's death, says that a post-mortem examination showed that it resulted from tubercular consumption and disease of the membrane enveloping the brain.

Mr. Disraeli has, as the *London Review* says, been driven into a corner. He has nothing left but the cry of "Church and King!" He must, whether he will or no, appeal to the country on the No Popery cry. He—the man of infinite arts, devices, and

stratagems—is at last reduced to the necessity of accepting the policy of sullen, blind obstruction, dear to the Conservative squires and clergy.

Dr. Massingham, the notorious lecturer, in the course of an address to the members of the Blackburn Church Institute, last week, said he believed that Mr. Gladstone was actuated in the course he had taken with regard to the Irish Establishment by two motives; the first was revenge, and the second was a desire to get back to pay and place. The other day he astonished a gentleman by classing Mr. Gladstone with the Todmorden murderer, in so far that they both acted from the feeling of revenge. There was, however, this difference, they could hang the man for murder, but they could not hang the man who sought to disestablish and plunder the Church, and he held that hanging was too good for the man who proposed to do that. It might not be amiss if Dr. Massingham and some of his confrères were to meditate a little on what St. James says about the man who "seems to be religious, and bridled not his tongue."

Dr. Raleigh is being taken to task for one or two things in his address to the Congregational Union. On his assertion that if we "receive the historical facts relating to our Lord Jesus Christ," we "have a right to draw out of them what general conclusions or doctrines seem" to us "right and true," a correspondent of the *English Independent*, who thinks the doctor's statement calculated to unsettle the faith of many in the authority of the apostolic teaching, says:

"The truth is, that the apostles were divinely authorised to draw certain doctrines from the facts of the creed, and, in the plenitude of this inspiration, were sent forth into the world to 'preach Christ;' and we are really no more at liberty to refuse our assent to the doctrines which the apostles taught when we have once received the historical facts which they declared about Christ."

The editor, too, of the *Independent* thinks the doctor's assertion that there are "mistakes and errors in the Bible," should have been accompanied by further explanations, and says:

"We have no intention of raising a cry against him, because he frankly and courageously admits that the theory of the verbal inspiration of the whole Hebrew and Greek Bible cannot be maintained, and would be useless to Englishmen if it could be maintained, since they can know the books only through fallible translations. On the contrary, he deserves the respect and gratitude of all his brethren for his outspoken utterance on this head. At the same time, we believe his zeal has carried him a little too far. There ought to have been set forth, in a popular discourse, some distinction between historical books which make no claim to a verbal or precise inspiration, or to anything beyond substantial historic truth, and books in which a claim is made to direct, if not verbal inspiration, as in the doctrinal writings of the apostles, who profess to speak with nothing less than Divine authority."

The *Record* publishes two passages from the *Sword and Trowel* on the poverty of Baptist ministers, with the view of showing the mean proportions of "the giant voluntarism," but forgets to give Mr. Spurgeon's rejoinder that "Giants do not always do their duty."

Speaking last week at a Romish chapel consecration in Dover, Dr. Manning assured that "a brighter day was dawning for the Holy Church." There were "signs of decomposition, disintegration, and decay" in the Protestant Church. Such a change, he opined, "was not of life, but of death." In contrast with the "dissolution" of the National Church, the Archbishop likened the Roman Catholic Church to an acorn, which, by slow degrees, under the lapse of time, grows into a stately oak full of symmetry and splendour.

The *Church News*, referring to the "Natal scandal," says:

"We very much regret that the Duke of Buckingham has been led to write despatches to the Governors of St. Helena, Natal, and Capetown, which to all intents and purposes are calculated to give a most practical support to Dr. Colenso. Why, in the name of common sense, a minister should go out of his way to conciliate his political opponents, the Erastians, the unbelievers, and the indifferentist, by a policy wrong in itself and disastrous in its effects, we cannot possibly comprehend. Its fruit will be gathered at the next election. We hear, on good authority, that the clergyman who had consented to be consecrated to the vacant see of Natal, contemplates a change of plan, and will decline to accept the appointment owing to the Duke of Buckingham's extraordinary policy."

In a review of "Ecce Homo" and a work on the Atonement, the *Times*, after contrasting their writers, greatly to the disadvantage of the author of the

former, and attributing his cleanness to shallowness, and his success to the attractions of a pellucid style and the advantage of anonymous writing, contends that in his opinion, according to his own statements, the object of the Church is in no degree theological, and that, whatever its object, no theological or religious means are employed in attaining it. This appears to the reviewer to "offer at the outset a gigantic paradox, which convicts the whole production of equal folly and ignorance." "It is competent to a man to argue that Christian theology is false and the Christian religion a delusion; but to say that the Church is not concerned with theology, and achieves its objects without reference to religion is an outrage on plain sense. To a mere critic such a statement of the author's conclusion would afford a sufficient condemnation of his work; but how modern theologians and religious writers can have quietly accepted, and even applauded a book which commences and ends with this repudiation of their most vital principles, is a greater paradox than the paradox of the author."

The Earl of Chichester, President of the Church Missionary Society, has joined Lord Ebury's Society for the Revision of the Liturgy. At the annual meeting, in moving a resolution that efforts should be made for obtaining the removal from the Prayer-book of all words and phrases now used to sanction Romish doctrines and practices, he said:

"When he considered the history of the Liturgy and formularies, and remembered that from the Reformation down to the present time the Church had never made any honest effort to adapt them to the views of the Nonconformists who remained out of her pale, he felt that that was a standing reproach against the wisdom and the charity of the Church of England. He had felt that the more strongly because he found in the writings of the most eminent divines of that Church, from the time of Elizabeth down to the present day, the highest praise bestowed upon the theology and the personal character of Nonconformist ministers and laymen, who were described by them as men who ought to be members of the Church because they so entirely agreed with her in great Protestant and Evangelical truths. He felt an earnest desire for the correction of those faults which had tended to keep persons who were so described out of the Church, and which he believed had produced a still more injurious effect in burdening the consciences of many who were in the Church."

In remarking on an article of the *Conservative Globe*, the *Guardian* says:

"To defend the claims of the Church to represent the Church of Christ in England is coolly put aside as irrelevant—not to say very questionable. Every one is aware of the distinction between a 'national Church' and the 'Church of Christ.' But it is curious that a champion of the Bishops, in claiming for the Church of England the former character, should treat it as disputable and of no consequence whether it has a title to the latter." Yet "it is not less true that, both in and out of Parliament, this doctrine is extensively held by people who call themselves Conservatives and friends of the Church."

The Rev. Edward Fellows, in a letter to the *Guardian*, commenting on Dr. Littledale's language at Liverpool, says:

"I will not attempt to argue the points advanced by him with respect to the Reformers, but to speak of them as 'utterly unredeemed villains' and 'base traitors,' to compare Cranmer, &c., to Robespierre; to call Edward VI. a 'young tiger-cub,' can hardly be consistent with a preacher of charity which 'thinketh no ill.' However bad the Reformers were, surely they had some redeeming qualities! Moreover, the people of this country have been taught to revere those who, whether rightly or wrongly, laid down their lives in the cause of religion. No one can defend the way in which the Reformation was brought about, nor, considering the schisms and divisions of the present day, speak altogether of its blessed effects. But nothing can justify Dr. Littledale's 'Billingsgate.' Again, no man with any decent feeling, however much he may have disapproved of and disliked Lord Palmerston and his ways, would sanction his being alluded to as 'that frivolous old heathen.' But, alas! Ritualistic language is not always discreet; not long ago a brother priest told me I was 'd—d awkward,' because, being bound to stick rigidly to the Prayer-book, I would not fall in with some frivolous Ritualistic practice."

Writing to the same paper on the present state of affairs in the Church, a "Country Vicar" says:

"There is the scandal of the Irish Church, which the Bishops are apparently doing their best to maintain, and there is the scandal of Bishop Colenso, which the Bishops are apparently doing nothing to remove; and, putting the two scandals together, it is somewhat puzzling to understand the position of those who would guard with such vigilance the temporalities of the Church, whilst apparently regardless of her spiritual jurisdiction."

In a sermon, preached on Sunday, at St. James's, Marylebone, from "The words that I speak unto you they are spirit and they are life" (John vi. 63), Professor Jowett said:

"It was difficult to explain the relation in which the spirit of Scripture stood to the words of Scripture, the record of facts being necessarily of a passing and evanescent character. No fact written with pen and ink could be fresh as at first. Questions would arise about them to which no answer could be given, and the sense might alter with the ages, but there never could be any difference with regard to mercy, justice, taking up the cross, and following Christ. It required no metaphysical or theological skill to understand them, and they did not suffer by translation from one language to another. God had made religion moral and not historical, but it seemed to have been the desire of men in all ages to invert that order. The signs and wonders connected with the Feast of Pentecost could not, he contended, have any relation to the Christian life. Such matters involved drawbacks to Christianity, and led many to speak of it as a failure. Some thought that the bounds of Christianity had been already fixed, and that the spirit of Pentecost had evaporated or been extinguished. Certainly, in many cases the spirit of party had taken the place of the spirit of Christ, and instead of Christianity having converted the world, the world had in too many instances converted Christianity. Another reason why it might be said to have failed was that Christians had not taken the right means to secure the end they had in view. Too often they had made faith at war with the progress of knowledge, which was the greatest power in the world. Yet, with all the drawbacks which might be mentioned, it would be a great mistake to suppose that Christianity had not a great influence on the character of the institutions of all countries in which it had prevailed; inestimable blessings had flowed from it even in its mixed and adulterated state. What might be its hope for the future was a question of serious importance. Some earnestly looked for the personal presence of Christ again on earth, while others thought that everything depended upon the union of the Greek and English and Roman Churches. To himself the signs of the times were of a much more common-place character, and did not lead him to look for such events. There was a tendency in the present day to receive the faith of Christ more naturally, and a greater knowledge of human nature, than formerly. They knew better how to treat man, morally and physically; they saw more clearly how it was that he was a mere child of circumstances; and although they had made little progress in the removal of great evils from the large towns, still they had attained to a knowledge of evils of which their fathers were unconscious, and were making some advances towards remedying them. This, indeed, was one of the hopeful signs for the future. If they could keep that path in view they would never be guilty of the absurdity of supposing that they could do good to the souls of men while neglecting their bodies; that they could relieve physical distress by means which enhanced the moral degradation of the people."

In answer to the question, What may the Pope's purpose be in attempting a revival of so utter an anachronism as a General Council? the *Times* says:

"Alas! What does Pius IX. know of his own purposes? To be a man of mark among Peter's successors, now as constitutional and patriotic Sovereign, now as a propounder of new-fangled dogmas, or embalmer of wholesale saintly batches—such has been the besetting infatuation of the Pontiff. He must do something, that the faithful may have their nine-days' wonder, that another column may arise by the side of that of the Immaculate Conception in the Piazza di Spagna. That nothing will come of the projected Council may be the conviction of all right-minded Romanists; that nothing may come of it must be their earnest prayer; nor is it unlikely that both their hopes and wishes may be realised; for, since the prelates from all parts of the universe went asunder at Trent, Catholicism has ceased to have even a tongue of its own. There is not scholarship enough among the mitred heads of Catholic Christendom to make them equal to a Latin discussion. Were deliberation and not mere show the real object of the meeting, Rome would soon exhibit the spectacle of a new Babel; for, out of their breviary, Roman Catholic priests have no common language whatever. The Pope, however, well knows that a Council such as he conceives does not bring together a multitude of councillors. It is dumb assent, or inarticulate acclamation, that he expects of the assembled prelates; such an assent as was given to his canonisation of Japanese martyrs, such an acclamation as greets his encyclicals and syllabuses."

LITERARIA.

An octavo volume of 200 pages has appeared in Paris, by Hippolyte Rodrigues, on "The Sources of the Sermon on the Mount," the object of which is to "prove scientifically to eyes which do not shun the light" that there is nothing new in Christianity, and that there is not a single moral precept recog-

nised by civilised nations that may not be traced to Jewish Scriptures. In his comparisons, however, of our Lord's discourse with passages from the Old Testament and the Talmud, he hardly goes to work "scientifically," for he assumes that his citations from the latter are "anterior to Jesus," whereas it is known that the Mishna was not reduced to writing till about A.D. 189, the Jewish Talmud about A.D. 396, and the Babylonian about A.D. 500; and in compilations of this kind it is impossible to assign the precise date and authorship to their contents. The conclusion at which M. Rodrigues arrives is that the principles of Mosaicism and Christianity being the same, they should adapt themselves to the scientific and philosophic progress of the age, and thus become the one religion of the world.

Mr. Tallack, the well-known Friend, has just published a new life of George Fox, in which he traces the doctrines and constitution of Quakerism mainly to the early Baptists, more particularly the "General" as distinguished from the "Particular" Baptists. The differences of opinion which arose among them, relative to election and reprobation, about the time of the Civil Wars, resulted in many thousands joining the ranks of Fox and the Friends, but previously to this they appear to have anticipated several of his leading tenets.

A "Dictionary of Christian Antiquities" is in the course of preparation, under the general superintendence of Dr. William Smith. The work is divided into departments, which will be committed to separate editors. It is to comprise the history, institutions, archaeology, and biography of the Church from the age of the Apostles to that of Charlemagne. It will thus stop short of what is usually termed the middle ages; Gothic architecture, the Monastic orders, the Crusades, the Scholastic Philosophy, and Mediæval Antiquities in general being reserved for a separate work, to be published hereafter.

In his travels in the interior of South Africa, an account of which he has printed, Mr. James Chapman fell in with a number of missionaries, and commends their singleness of purpose and good intentions, but does not say much of the result of their efforts. Sometimes the "heathen" get the best of the argument. A certain chief, who was inclined to Christianity, and had carefully studied a translation of the historical books of the Old Testament, objected to part with all his wives save one till a satisfactory explanation was given him why Solomon and David had so many, and were still men after God's own heart. The missionary informed him that all their troubles were owing to their indulgence in many wives and concubines, and added "we have every reason to believe that they might be now undergoing the awful penalties of this their sin." Mr. Chapman laconically remarks that "notwithstanding Mr. M.—'s able discourse the native mind was far from satisfied."

A work on Sacerdotal Celibacy in the Christian Church, by H. C. Lea, of America, in which he traces the celibacy of the clergy historically, and analyses its influence philosophically, is a timely protest against certain tendencies in the Anglican Church. It concludes with this warning:

"A sacerdotal caste, whose interests are in many respects antagonistic to those of the society in which its members live; whose dominant aim, from the nature of the case, must be the temporal advancement of its church, is apt to prove a dangerous element in the body politic, and the true interests of religion are almost as likely to receive injury as benefit at its hands, especially when it is armed with the tremendous power of confession and absolution, and is subjected to strict subordination to a hierarchy."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—VII.

SUBJECT: Wisdom as pictured by the Eastern poets."

Read Proverbs viii. 1, ix., 6, where wisdom is described as a heavenly being, a woman who calls to men that they should hearken to her. She tells them she has been the companion of the Almighty even before he created the earth, and she offers to them the choicest of her favours if they will only receive them.

Other very similar examples of this Eastern figure of poetry by which Wisdom is made into a person may be found in the Apocrypha. See, for instance, the Book of the Wisdom of Solomon, chaps. viii. and ix., where the writer declares that he has loved

Wisdom and sought her out from his youth, that he purposed to take her to live with him to be his spouse, his counsellor, his comfort in joys and griefs. He then makes a prayer to God that he will give him this Wisdom that sitteth by his throne, that knoweth his works, and was present when he made the world.

For a more Hebrew way of treating the subject, read the beautiful passage in praise of Wisdom, Job xxviii. 12-28: "But where shall wisdom be found, and where is the place of understanding?" "Behold the fear of Jehovah that is wisdom, and to depart from evil that is understanding." And remark that while the heathen nations all around peopled the earth, the air, and the sea with spiritual beings of their own imagining, the instances are very few of a Hebrew writer speaking even in poetic language of any other unseen being or power but God alone.

AMERICAN NOTES.

It is stated that not long since a Massachusetts clergyman, at the beginning of his morning service, took a local paper out of his pocket, and read the prices current of flour, potatoes, meat, groceries, &c. After doing so, he folded up the paper, and, without note or comment, began his regular pulpit duties. Yankees are well known to be good at "guessing," and without much difficulty in this case they guessed what the minister's reason for so singular a proceeding must be. The result was that they went to work and made up a good-sized purse for him, seeing that the salary they were giving was insufficient to meet the advanced prices of the necessities of life.

A correspondent of the *New York Methodist*, describing Mr. Punshon's first appearance in an American pulpit, at Brooklyn, says:

"His voice is thick at first, harsh and guttural; it has a fuzzy quality, as if the speaker had wool in his throat. But every word is in its place, and the first sentence drops from his lips like a gold coin from the die, exact in symmetry and significance. With that first sentence he has seized the entire auditory, with the first unobtrusive gesture he has fastened their eyes, and for fifty-three minutes they sit magnetised, and never stir nor turn their heads, except to exchange momentary glances with each other. . . . Touches of tenderness make many tears fall at times. Sometimes his voice drops from the oratorical down to a soft, familiar tone, like that of a friend. Then it rises and swells, but never to the trumpet-call. At some of his delineations of the Christian's joy and assurance, hearty amens arise from his Methodist hearers. When he dwells on the soul's conscious discovery of the God-man in Jesus, and cries, 'We have found him of whom Moses in the law and the prophets did write,' there is shouting all around."

Of the church in which he thus preached, Mr. Punshon says, "It is decidedly the most elegant I have ever seen," and adds:

"There were several things which struck me as novelties. Immediately in front was a table for the reporter; to the right of the tribune a pedestal, on which was a very beautiful bouquet of flowers. The church was lighted like the British House of Commons, and the rays streaming through coloured glass, fell with a softened lustre which was cheerful without being dazzling. The total cost of the church was 200,000 dollars, or about £40,000. My only regret about it is that five less expensive churches have not been built instead of this costly one, although, for the large accommodation of every kind which has been provided, the money is not ill-bestowed. On the basement is a large, cheerful room, superbly furnished with carpets, mirrors, piano, &c., which is called 'the church parlour,' and which is the common property of the members. Here monthly reunions are held, and the ladies assemble for Bible classes, Dorcas meetings, and now and then for cheerful evening intercourse."

The *New York Observer* says that assurances from all sections of both branches of the Presbyterian Church are in favour of reunion, and that the joint committee of the two Assemblies have adopted measures which are a greater advance towards it than any previous ones. The *Observer* is hopeful, too, respecting the reunion of the Northern and Southern portions of the same church.

The *Liberal Christian* gives a curious history of the second Baptist Church at Newport. It was founded 211 years ago. It was a Six-Principle Baptist Church, and still holds the rite of confirmation, which is administered to all who come into the church, in the language used by the Bishops of the Episcopal Church. For a hundred years no singing was allowed. When it was introduced, it was amid a violent opposition.

Out of tender regard to the consciences of those who thought singing in church a sin, a vote was passed, allowing such to withdraw while the music was performed; and when the hymn was sung, a part of the congregation went out of doors and stayed in the cold. Thirty years ago the church adopted the practice of open communion, and its present minister, Mr. Malcolm, recently invited the Congregational and Methodist ministers and their churches to a united communion. The invitation was accepted, and a thousand communicants filled the house, the deacons and stewards of the several denominations distributing the elements. For this act the First Baptist Church of Newport has, by vote, withdrawn its fellowship from Mr. Malcolm and his flock, and his conduct is to be considered at the next meeting of the Baptist Association.

Mr. Eli Jones, who has been attending the annual meeting of Friends in London, was formerly a member of the Legislature of the State of Maine, and so popular, it is stated, that on one occasion he was proposed for the dignity of major-general of the second division of the State militia. On hearing of this, he is reported to have said:

"If I accept the election it will only be on condition that my orders are to be implicitly obeyed, and those orders will be as follows—first, 'ground arms'; secondly, 'Right about face'; 'beat your swords into plough-shares and your spears into pruning-hooks, and learn war no more'; thirdly, 'Go home every man to his farm or merchandise, read daily the New Testament, and ponder upon its tidings of peace on earth and goodwill to men.'"

Dr. McCosh, one of the professors in the Queen's College, at Belfast, whose utterances against Church Establishments, some time ago, drew down upon him, as our readers may remember, the dreadful wrath of the Rev. Mr. Rodgers and other hungerers after an increase of the *Regium Donum*, has been invited to become President of Princeton University, but we have not heard whether he has accepted the appointment.

The Unitarian Herald.

FRIDAY, JUNE 5, 1868.

DR. RALEIGH'S ADDRESS AND THE CONGREGATIONALISTS.

Our friends the Independents, if we may judge by their leading organ, the *English Independent*, are in a somewhat disagreeable flutter concerning Dr. RALEIGH's address at the recent Congregational Union Meeting. That address was received with enthusiasm, and "applauded to the echo by the company of learned and unlearned auditors who thronged the Weigh House Chapel on the 12th of May." The *Independent*, in a leader of its issue of May 15, spoke in rapturous terms of the address, its vigorous thought, beauty of style, its "bold, manly, and outspoken" tone. It says "The manner in which the Union received it did it infinite credit." It further declares, concerning the reception of the address: "There is plainly a conviction that, in the Congregational Union, of all places, there must be 'liberty of prophesying.'"

We can, for the most part, endorse the eulogistic laudation of the *English Independent*. Dr. RALEIGH's address is a very able and eloquent one. It indicates the effect upon the writer of the scientific tendencies of the age, and evinces his desire to make evangelical orthodoxy acceptable to men of science and criticism. It is remarkably outspoken for a denomination, which, in spite of many real excellencies and much profession of liberty, still tenaciously clings to the written and unwritten law of a narrow Puritanical theology. It may be that the concessions made in it to critical objectors are, as the *English Independent* said last week in a review of the address, made only to win men to accept the dogmatic authority which they ought at once to submit to. But we are glad to see that a man so eminent as Dr. RALEIGH in his denomi-

nation, and upon such an occasion as the meeting of the Congregational Union, should have ventured to utter observations which mark him at least as a progressive man in theology. Of course, in the address, we see that a decidedly evangelical position is maintained, and Dr. RALEIGH might himself shrink from the imputation of heresy. Still, there are significant admissions in it; and its tone indicates that he believes it no longer possible to maintain orthodoxy by the old ways of dogmatic assertion.

For instance, Dr. RALEIGH states that the acceptance of the facts of Christianity, namely, "the birth, the labours, the miracles, the sufferings, the death, the resurrection of JESUS of NAZARETH," being based upon the most reliable historical testimony, does not involve the acceptance of the "dogma" concerning these facts as well. He says:

"Facts and doctrines are clearly, at least in a measure, separable things; and that, while facts proved are imperial and authoritative, demanding assent and full recognition—from each person alike the same quality of mental act—the doctrines cannot be placed in the same category, and require, in fact, quite different faculties for their verification. To claim for the whole body of orthodox doctrine (if, indeed, any one could tell exactly what that is) the same authority in kind and degree as is claimed for the actuality of the leading personages and events of Gospel history, is to supersede altogether the free action of human reason on religious truth, and to extinguish at a stroke—that is as like a Papal stroke as anything can well be—the right and duty of private judgment."

While declaring that facts cannot be accepted without doctrine, and vindicating himself from the idea of holding the "loose detestable sentiment" that one doctrine is as "good as another," Dr. RALEIGH furthermore states, in very emphatical words, that doctrines, even in Scripture, must be tested by the "verifying faculty" in each individual, and judged accordingly.

Nor am I for a moment forgetting that the Scriptures are didactic as well as historical, and that narrative and dogma are much interwoven—some whole epistles being engaged with simply the development of fact into doctrine. There are true, mixed, false doctrines: "doctrines of devils," "doctrines of men," and "doctrines of God." But what then? We are still left without any infallible instrument of verification, except that which, happily, each individual may attain in the right use of his faculties, and in right personal relation with God. But each must discern and decide for himself: cannot—absolutely cannot transfer this responsibility to another, since the professed transference would be, in fact, the use of the power; would be, if it were a rational act at all, deciding that another had ability and authority to decide. If men think and decide at all, they must use a private judgment, and therefore, instead of contesting the point by seeking to impose a whole system of authoritative doctrine along with the facts, the part of justice and wisdom is to concede frankly the broad practical distinction that exists between facts and doctrines, that there may be agreement in the first, and yet divergence in the second; that the frank acceptance of the first will put a man in the way of truth and safety; and that we may trust to the free action of the human intellect, to the advancement of knowledge, to the teaching of the Scriptures, and to the influence of the Spirit of God, to elucidate the true doctrines, companions of the true facts, in the end."

We need not be surprised, after this bold statement, to find Dr. RALEIGH rejecting the verbal inspiration of the Scriptures. Referring to the absurdity of claiming for the "sixty little books, tractates, letters" composing the Bible, "divine infallibility in every letter and line," he remarks:

We need not wonder—we may rejoice that such a pretension is decisively rejected by thinking men as a pretension which, in fact, can only be verified by the co-ordinate supposition of a constantly-inspired and infallible authority somewhere in the Church. No. It is just as certain that there are errors and mistakes in the Bible, considered as a human book, as it is certain that fallible men wrote the several parts of it, distinguished and selected them, one by one from other contemporary writings, copied them from manuscripts, translated them from one language into another.

These instances may suffice to show the nature of Dr. RALEIGH's admissions;

though they do but scant justice to the broad catholic tone, the calm wisdom, and fervid eloquence of the address itself. We rejoice to be able to rank Dr. RALEIGH among those who love truth beyond faithfulness to obsolete standards, and who dare to speak honestly their convictions even at some risk.

But the Congregationalists having recovered from the spell of their chairman's eloquence, are now beginning to discern heresy in the address, and to qualify their first approbation by criticising its statements. In the *English Independent* of last week there are no less than three separate references to the address, objecting, in more or less mild terms, to various of its declarations.

The editors, apparently desirous of recalling the enthusiastic praises of a former number, in a review of the address, allow Dr. RALEIGH to be rather severely taken to task. Believing it to be simply impossible that the chairman of the Union can be unsound in any detail of the orthodox faith, the reviewer thinks it undesirable to discuss great theological subjects in a presidential harangue, because Dr. RALEIGH has been bold in speech, and complains of the very rhetoric which made the address acceptable to the hearers. He objects to Dr. RALEIGH's views about the differing authority of the Christian facts and the *dogma* arising out of them. He considers that the chairman's zeal against plenary inspiration led him too far. He complains of the "vain expenditure of needless concessions" in the address, and sums up by saying:

On the whole, the first part of Dr. Raleigh's Address must not be taken as representative of the opinions of all Congregationalists. We allow great freedom to good men; but it is very probable that the next five years may prove that other utterances, more friendly to the ancient standards of opinion, will receive equally enthusiastic plaudits from an assembly not very critical, and wholly destitute of judicial authority.

A "Country Brother," in the same number, considers some of Dr. RALEIGH's concessions as too liberal, and some of his positions, unless carefully guarded, as dangerous, not to say fatal, to the cause their adoption was meant to serve. But he rejoices that the Congregational Union is strong enough and free enough to allow the chairman to speak for himself.

A correspondent, also in the same number, wishes Dr. RALEIGH to explain his views relative to the acceptance of doctrines, because he fears the authority of the apostles and the plenitude of their inspiration infringed upon in the address.

These adverse utterances seem to indicate that Dr. RALEIGH is beginning now to be thought rather dangerously neological. We cannot tell whether his views will meet with a general expression of dissent. He will doubtless feel it due to himself to explain his positions a little further. We can only hope that he will not be induced to qualify statements which appear to be the result of earnest conviction, or to explain them away until they are shorn of any positive meaning whatever.

It is bad when, in a denomination professing to be so liberal and tolerant and advanced as that of the Independants, a man like Dr. RALEIGH, however eminent, cannot express his most cherished opinions without being suspected of heresy. We shall await with interest the results of Dr. RALEIGH's outspoken address. The Independents have evidently much yet to learn in the way of investigating and accepting the conclusions of liberal thought. It is a good sign when one of their most

eminent men places himself in the van of progressive inquiry. We trust they will learn to have confidence in the truth, to encourage the honest expression of conviction, to welcome the developments of scientific criticism, and to be true to their dictum that there must in the church be "liberty of prophesying."

FIRESIDE READINGS.

ANGELS EVERYWHERE.

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."
Milton.

A MYRIAD angels hover about this earth below,
And in and out our thresholds their footsteps come
and go,
While in our very blindness their forms we do not
know.

They sing to us in music, they smile on us in
dreams,
They speak to us in echoes the worldly spirit deems
But chirruping of woodbirds and chattering of
streams.

They make light in our corners, they purify our air,
They take our hands unconscious, and guide us
unaware;
The presence of their ministry is sweetly every-
where.

They sit up in the nursery, and kiss the babes to
sleep;
Across the holy hearth-place they join their hands
to keep

The light of love undimmed by the tears pained
hearts do weep.

They lurk about the sick room, and trace upon the
wall

Quaint legends for still musings when twilight
shadows fall,
And pleasant thoughts and words they help us to
recall.

Then steal they near the bed-side, and hold our
passive hands,
And talk to us of strange things that health scarce
understands,
Till home-like to the soul grow far-off heavenly
lands.

Leisure Hour.

THE WINDOW THAT MADE FACES UGLY.

PART VII.

LITTLE Harry's father continued his story.—The mother, and nurse, and little Jane, a year younger than Harry, and Joey, three years younger, being present.

I was confirmed in my hatred to the orthodox religion, and the orthodox God, by two incidents that happened when I was just growing into manhood.

I had been bound apprentice to a chemist, in a large establishment in the West End of London. There was a fellow-apprentice, a Scotchman, with whom I formed a friendship. We visited at each other's lodgings, and often took rambles on the Sunday together into the country. James was far more religious, or rather I should say more theological than I was, never having thrown off the stern Calvinistic notions in which he had been educated. He had formed an attachment to the daughter of his landlady, who, I had every reason to suppose, returned his affection. Just as he was out of his time a fellow-countryman came to London to seek employment. James lent him money, allowed him to share his lodgings, indeed, literally kept him, until he could get employment. At last, by his own exertions, he got Alexander into the establishment in which we were employed. And now it came out that all the time that he had been actually maintained by his friend, this traitor had been using his opportunity to win the affections of the young woman whom James considered engaged to himself. When Emily was taxed with her perfidy she confessed her preference for Alexander, and James and she parted in anger.

The wrath and indignation of James at this treachery of his friend seemed to drive him into madness. "It was not any enemy," he said, as David had said of old, "for then I could have borne it. It was mine own familiar friend, in whom I trusted, which did eat of my bread." The trouble so affected poor James's mind that I was obliged to take him to my own lodging, and watch over him as a brother. But he was always dwelling on the treachery of his false friend, and on the vastness and blackness of his guilt, and the awful punishment it deserved. He would say "Hanging was too good for such hellish iniquity. The wretch deserved to die by inches. Nay, he deserved to live but to have a curse for ever hanging over him. His business should fail; his friends should become his enemies; his false wife, when she became his wife, should betray him; his children should waste away before his eyes; and he should die the death of a dog, to go and meet a more awful punishment in another world." I saw that it had become a luxury to James to magnify the offence of the

false friend, and gloat over the punishment it merited.

Such terrible vengeance was as new as it was horrible to me. I used to remonstrate with James and try to wean him from his terrible thoughts. I would tell him how wrong it was to cherish these deadly and vengeful feelings.

He would reply, "You wrong me; I do not cherish vengeful feelings; I only look at his sin as I believe God looks at it. God looks upon it with righteous wrath, and sees it bad enough and horrible enough to deserve burning in Hell-fire for ever and ever, and why should I not see it as God sees it. No, you are mistaken, I do not harbour thoughts of doing vengeance, I only measure the sin and think what vengeance it *deserves*. Vengeance itself I leave to God. 'Vengeance is mine. I will repay, saith the Lord.'"

I knew not what to say to this. To one who believed in a God of vengeance, a God whose vengeance was eternal torment, it was a reasonable conclusion. But it made me shudder at such a God still more, and I would say, "It seems to me, James, that this thought, that your God keeps a hell for those who sin against him, is feeding a hell in your mind, which is making you devilish yourself; and that hell in your mind, if you don't watch it, will explode, burst all restraints away, and drive you to the vengeance which you delude yourself into the idea you are not cherishing."

And so it was; notwithstanding all his protestations that it would never be—the volcano burst out. He could bear his sense of wrong, and his thirst for the punishment of his wronger, no longer. He went one evening to his old lodgings, burst into the room where Alexander was sitting with the false Emily, took out a pistol and shot him dead with one barrel, and then put an end to his own life with the other.

I felt that the horrible state of mind out of which this double murder had come had been largely fostered by the horrible belief in a God of eternal wrath.

The other incident which joined with this to increase my utter disgust to the orthodox religion was as follows: I had a sister who lived at Richmond; she had been left a widow with one little boy on whom she doted. He was about twelve; a beautiful boy, and as good as he was beautiful—high spirited, truthful, generous, brave, affectionate. His mother was a strict Methodist, and had tried to indoctrinate Charlie with her own views, but somehow Charlie did not take to them. They seemed to fall away from him like water from the feathers of a bird.

One evening in the summer she had been to chapel, leaving her boy at home to mind the house, which was a cottage near the Thames. The sermon happened to be on the sin of Sabbath breaking, and the preacher described how God would doom to punishment in hell's hottest fires those who insulted His Majesty by violating His Sabbath. My poor sister went home determined to impress this lesson upon Charlie, but, alas, just as she came to her door she found a crowd, among whom was borne the corpse of her poor boy. He had been tempted by some companions, and by the beautiful evening, to get into a boat, and push out upon the Thames. In the heedlessness of the boys the boat had become upset, and two of them had been drowned.

My poor sister took the body of her dear child in her arms and laid it on her bed, but never smiled again. It was not merely the loss of her boy that pressed on her mind; it was the picture of him in hell fire—stretching out his hands to her who could not help him—that haunted her. For she had no doubt that this was his fate, having died in mortal sin, breaking the Sabbath. Ah, poor woman, what an idea she had of her God, that He could doom His own creature, this poor little boy, to agony through never-ending ages, for having been tempted out by His own sunshine and His own balmy air and shining river, to enjoy the gladness of youth on the Sunday!

My poor sister struggled with her awful misery, fed by these horrible imaginings, as long as she could, moving about her daily work like a machine. At last her brain gave way under the terrible picture that was never absent, night nor day. She became raving mad, and had to be confined in an asylum, where, for five years, she was one of the most violent of the inmates, always seeming to have before her the torments of the damned, and shrieking and howling in sympathy with them, until death came to end her agony, and let her find again, in heaven, and dwelling amid the Father's love, the child whom she had dreamt of as in hell, suffering under the Father's wrath.

These two incidents so increased my horror of orthodoxy, that I made up my mind for ever that, as to eternal torment, it was—it must be—a huge and hideous delusion, which it was my duty to hate and to protest against as long as I had breath.

CROSSING THE ATLANTIC.

In a letter to the *Methodist Recorder*, the Rev. W. M. Punshon thus describes his voyage to America: "There is something grand, even to awfulness, in the thought of utter helplessness which you feel at sea. Sky and water—with no living thing visible over the vast expanse—for days together, just your own vessel with its human freight—and God. To a thoughtful mind there is no surer teaching

both of humility and of trust. From the time we entered the Atlantic until close upon our arrival at New York, we had persistent headwinds, so that, if we would advance at all, we must make gallant way against them. Indeed, save only that we were mercifully preserved from peril, we had in our eleven days' voyage a compression of the experience of all possible voyages. I could not help thinking that it set forth in similitude the history of many a Christian life. Calm at the start; broken and troubled water when the Atlantic surges met us; heavy gales, blowing furiously against our progress; a sea majestic in its wrath, now making the ship to shake with trembling, now drenching it with showers of spray; the presence of three large icebergs, beautiful but dangerous neighbours; a shroud of fog which wrapped the heavens from our sight for a day and a half, during which the dreary fog-horn groaned out its dirge-like sound; calmer water as we approached the land, and then a brilliant sun, and a sea of exquisite beauty, as we sailed through the Narrows, and anchored in the fair haven.

"The passengers who are grouped together in temporary intercourse on a voyage are always an interesting study. Ours were for the most part intelligent and gentlemanly, with much respect for the ordinances of religion. They were of several nations, and of many pursuits in life. A New York banker and a Boston editor sat side by side with Liverpool merchants, and young English soldiers, stalwart representatives of the fair-haired Saxon. Yonder is a Spanish count, bilious and gloomy—here an aged apostle of temperance, who has spent a fortune in the spread of information upon its principles, and who has just had an interview with the Emperor of the French, whom he hopes to convert by-and-bye. There the popular author of 'Framley Parsonage,' yonder the 'stump orator' of a company of itinerant minstrels—popular also, though on a lower level. Here is a lady with two children, on her way to join her husband in California, who will be six weary weeks before she reaches the end of her travel. Oppressed with a sorrow which no stranger may share there, there is a gentleman who left New York a month ago, accompanied to the ship by a son of twenty-eight years of age, then in perfect health; but the fever has stricken him, and the telegram has summoned the father to a bereft and cheerless home. We had also on board a cool specimen of an American trader, who was currently rumoured to have with him a large quantity of what would be purchased at Niagara as genuine 'Table Rock,' but which was in reality Derbyshire spar, which he had been to England to buy.

"It was a work of no small difficulty, and yet a privilege of no common order to be permitted to preach on two Sabbaths in the ship's saloon. On the first Sabbath we were at anchor in Queenstown harbour, but on the second we were coursing swiftly through the water, and every motion of the vessel made you a Ritualist against your will. Still, the motley gathering—the crew (all of them who could be spared from duty) dressed in their Sunday best, and grouped in the lower part of the saloon; the passengers, of different nations, habits, beliefs, modes of thought, but all reverently gathered for the acknowledgment of God, and all apparently sincere in their responses to the litany of prayer, and respectful in their listening to the Word of Life—made the services at once novel and impressive. Our captain read the liturgy—an office which he never delegates to another; and right well he read it too—with a sonorous voice and appropriate emphasis, to attain which many an authorised reader of the service on land might well sit at his feet; and I endeavoured, afterwards, to rouse my hearers and myself to Christian manliness and heroism. The 'bread' thus 'cast upon the waters,' may haply be 'found after many days.'"

THE LONDON DOMESTIC MISSION.

On Sunday, the 24th ult., the sermons on behalf of this society were preached by the Rev. WILLIAM JAMES, of Bristol, in the morning at Little Portland-street, and in the evening at Brixton. The collections amounted to £77. 3s. 5d. in the morning, and £15 in the evening.

On Monday evening the annual meeting of the members and friends of the Mission was held at University Hall, Gordon-square; the Rev. J. J. TAYLER, B.A., Principal of Manchester New College, in the chair. The Common Hall was well filled with ladies and gentlemen, and among those present were—Meadows Martineau, Esq., LL.B., treasurer, and E. Enfield, Esq., secretary of the Mission; Mr. Corkran and Mr. Heywood, the ministers of the two Mission stations; the Revs. W. James, James Martineau, J. C. Means, T. Hunter, L. Lewis, Dr. Sadler, T. L. Marshall, John Taylor, J. Dare; and Messrs. P. Worsley, D. Martineau, R. Scott, A. Preston, J. Mitchell, A. Simon, E. J. Nettleton, J. T. Preston, J. Robson, B.A., E. Wright, F. Nettleton, B. Lewis, E. T. Whitfield, A. Titford, C. Hill, I. M. Wade, R. Dunn, N. M. Vertue, J. T. Hart, W. A. Case, M.A., I. S. Lister, T. C. Clarke, T. Smith Osler, LL.B., and W. D. Jeremy, M.A.

The proceedings commenced with the reading of the reports. The treasurer's report showed a balance in favour of the society of £60. 7s. 9d., arising, however, from the application to the ordinary expenditure of the year of donations and

legacies. The treasurer announced that he had received a letter from Mrs. Mary Taylor, of Hook, announcing a donation to the society of £200, since increased to £300.

E. ENFIELD, Esq., then read the committee's report; after which, the missionaries' reports were read by the Rev. C. L. COREKRA and Rev. JOHN HEYWOOD. As these will be published, and as the various business transacted, with the names of the speakers, has already been published, we shall confine ourselves to giving our readers the addresses of the Revs. J. J. Tayler and James Martineau.

The CHAIRMAN, in moving the adoption of the reports said, We meet here, year after year and hear from our excellent missionaries reports bringing before us year after year very nearly the same details respecting the condition of the working classes, and the efforts made for their instruction and improvement; yet instead of finding his own interest in the work diminished he felt it strengthened; he felt every year more and more the great duties incumbent upon us whom Providence has placed in favourable circumstances, and blessed with powers to exercise a good influence upon others, to use whatever powers and influence we possess in aid of our missionaries in this truly evangelical and benevolent work. The peculiar element of their Mission was that it was essentially a religious work; it was not proposed merely to enlighten the understanding and improve the outward condition, important as that also undoubtedly was; but the principle was acted upon that until you can appeal to the conscience and improve the moral nature, you do not touch the deepest springs of life. He granted that improved legislation may do much for the working classes, and was willing to hope much from political reform; but unless we get at the inner man, purify the affections, and give a more permanent and elevated direction to the religious aspects of our nature, all those matters relating to the intellect and the outward circumstances may only make a man a more highly cultivated and efficient animal, but contribute little to his higher moral and spiritual welfare. A great deal has been done in this way, but, unfortunately, the efforts of the religious portion of the community have been very much marred by their misdirection. But a change was taking place in the religious condition of the community. He had lately had a conversation with a highly accomplished Oxford man, who expressed the feeling largely prevailing, he believed, among the class to which he belonged, their earnest wish to take some part in contributing to raise the condition of their fellow-beings without mixing themselves up in wretched sectarian matters. Gladly would he do this in connection with some broad Christian Church which had a higher object than mere sectarian proselytism. He (the chairman) thought that the ardent and enthusiastic might well work under the judicious guidance of our missionaries, and a greater amount of sympathy and active co-operation with their work would be an inestimable aid to them. The financial report, on the whole, was not unfavourable, but it was much to be regretted that the balance did not result from any increase in annual subscriptions, but from donations and legacies, which, instead of being invested as a permanent fund, had been applied to meet various expenses of the past year. Our older friends are passing away; we are losing valuable supporters; and he would say to a younger generation, whatever it may cost, you must not let a society like this fail in efficiency from want of funds. We often heard of the march of intellect in these days, but he must say that the march of luxury struck him much more than the march of knowledge or goodness. We attach the greatest importance to social position, and if their means allowed it he was no ascetic and found no fault; but he would urge upon them that this society must not suffer even if they have to cut off some of their superfluous luxuries. Let them show the power of self-denial and self-sacrifice. He believed that this was an institution which would infuse into the lower classes of society precisely those moral and religious influences, that power of self-control and self-respect which will be necessary to carry this great country safely through the vast social and political changes which await us. (Loud applause.)

The Rev. JAMES MARTINEAU, in seconding a motion of cordial sympathy with the missionaries, said: One of the great merits, at the same time one of the great difficulties of the Mission is to be found in the vast scope and varieties of the objects it comprises. He was talking the other day to a friend of the widest experience in this country in relation to the condition of the poor; one of the most eminent promoters of education, to whom we owe the present system of national education, and he made the remark in reference to the various efforts in which he had been personally engaged, "It always appeared to me that some monstrous difficulty pressed upon society which must be removed before any effort can be made effectually to ameliorate the condition of the lower classes. Early in life I had a great desire to see the old poor-law removed, which seemed to be the cause of the demoralisation of the poor, and the other strata of society which might in any way come under its influence; we had the greatest hope that when the new poor-law was carried one of the greatest evils we deplored would be abolished; but I have outlived that expectation.

Then the sanitary question came up, and we thought that if we could regulate the sanitary conditions under which the poor live, we should cut off a fruitful source of evil. We have got sanitary regulations carried out more efficiently, and now the house question, the over-crowding of the poor in miserable dwellings seems to be the great evil that stands in our way." And so it is; we seem to be always meeting some great bar obstructing our cause. But it is always a fatal mistake when reformers charge each other with beginning at the wrong end; as when sanitary reformers say to missionaries, it is no use to give religious instruction until you have attended to the health of the poor; and when those who are zealous for model lodging-houses say that nothing can be done until you have provided better homes for the poor. What would become of our great social ills if our missionaries and others, interested in the poor and neglected, were to stand aside until all these outward things were adjusted? Who but Christian missionaries that go among the poor with high aims and religious purpose, and find themselves checked by these obstacles at the outset, are the best fitted to let light in upon the dark places of our social condition? We need not despair of producing an elevation in the character of the poor by the moral and spiritual appeal even during the time when these evils are existing. When he considered the character of ancient civilisation at the time that Christianity won its first triumphs over the world, when he considered the condition of Rome, Marseilles, and other great cities of antiquity, and read indications in the Roman satirists and early Christian writers of the state of society, is it for us to despair of producing an impression upon the character of the people, when Christianity was carried successfully over all the evils of the Roman empire? It showed great want of faith to despair, instead of remembering that our human nature is a whole, and endeavouring to grasp it in all its dimensions. The great evil in our present condition of society arose from the huge accumulation of masses we have to deal with in almost every social problem that comes before us. There were, no doubt, great economical advantages in the vaster agencies with which the work of the world is now carried on. As in material things, co-operation is attended by a great saving; so, if we do our public charities by public institutions, we save a great deal of money and do great good; but a most serious question is whether the moral forces of society are susceptible of this accumulation, and whether anything can replace the natural relations of mankind, and the personal influence of mind upon mind and heart upon heart; whether the distribution of the moral duties of society and individuals is not more favourable to the character of mankind than the mode in which everything is now worked by institutions. The merit of this institution as compared with other institutions is that it is especially founded upon personal influences, and the missionaries bring themselves into personal contact with those under their care. But the tendency of society filled him with anxiety. The Oxford friend, to whom the chairman had referred, seemed to have the idea that if we can only create in London institutions similar to the Catholic brotherhoods, where wealthy young laymen could work for a few weeks among the poor in association and under the direction of experienced persons; and sisterhoods, where young ladies could occupy their time under similar directions; we should have troops coming up to take part in the work at intervals of a few weeks at a time. But he felt constrained to say that these are not duties to be performed in this way for "a few weeks at a time," but by direct moral relations and personal sympathies and affections; and until we can find our way to simpler and more natural relations of different orders and classes with one another, it would be very difficult to do any really effectual work for the improvement of our social conditions. One great source of hope is that many excellent men and women connected with our religious societies are at last awaking to the importance of social problems, and are more anxious to perform their duties to the poor. We cannot say that there is now, as in the last century, any coldness or indifference in this matter. All are more anxious to recognise their duty, and to take their share in the work. But there is now the new danger that people crowd around the poor, that they begin to quarrel who shall heal them, that while all anxious to enact the part of the Good Samaritan, they fear lest some unconsecrated oil should be poured in, or that the wounds be bound up with some poisoned bandages; nay, they dispute with each other upon which beast he should be carried to the inn. We have to learn that the heavenly balm which is to heal the evils of society is not found in any patent oil, or any special kind of ambulation, or any ecclesiastical magic, but rather in the heavenly charity which shall bring them all to feel that they have one nature. This is the next step to be taken in our charities, and this is the spirit in which this mission has been established, and, from first to last, has been conducted. No reproach could be brought against their missionaries that there has been any narrowness or shrinking from duty. He hoped that that high example would have told upon the district in which they labour, or come as a gentle suggestion when there is so much sectarian strife and absurd waste of

benevolence from the eager competition of different churches and societies, and that our missionaries will come in as natural successors of humanity when sects are tired of their disputes with each other. (Much applause.)

THE IRISH UNITARIAN CHRISTIAN SOCIETY.

THE thirty-eighth anniversary services of this society were held, on the 17th ult., in Stephen's-green Chapel, Dublin, when, the preacher being the Rev. John Lettis Short, of Sheffield, the subject of the morning discourse was, "Unitarianism not a destruction but a fulfilment of the Gospel;" and of the evening, "The Capacity of Man to receive and assimilate the Spirit of God."

On Tuesday evening following, the annual social meeting of the friends and members of the society was held in the large schoolrooms under the church. After tea the chair was taken by LUCIUS O. HUTTON, Esq., the president of the society, who alluded to some of the principal events which have happened during the last year in connection with our faith. In referring to the proposed withdrawal of all grants from religious bodies in Ireland, and the probable effects it may have on our body, he said there could be little doubt that the immediate result would be that a few of the smaller congregations would very likely become extinct on the death or removal of their present ministers. Whether congregations kept alive by means of such grants are advantageous, or whether they are a strength to us or not was a matter of opinion; but, on the whole, he thought that the efforts and sacrifices that will have to be made will be of advantage to the body.

To the sentiment, "The Irish Unitarian Christian Society," the secretary, the Rev. D. D. JEREMY, responded and gave an account of what this society had done during the past year, and read some interesting communications which he had received from religious inquirers in reply to the society's advertisements, offering information and tracts illustrative of the principles of Unitarian Christianity. He also referred to the case of "J. Murphy," who, on being lodged in Mountjoy Prison for a political offence, had been placed in a punishment cell and harshly treated, because he refused to conform to any of the religions professed by the chaplains. Mr. Jeremy mentioned that the committee of the Irish Unitarian Society had become very much interested in the case, and taken steps to bring public opinion to bear on it.

"A cordial welcome to the Rev. John Lettis Short, and thanks for his services on Sunday last," was proposed by Dr. KENNEDY, and seconded by Mr. W. D. ANDREWS, barrister-at-law.

Mr. SHORT, in his reply, said: We are living in one of the most important theological eras the world has seen. Not only are the old dogmas uprooted, but the very soil out of which they sprang is deemed exhausted. Our men of science smile at them as relics of the past; our philosophers ignore them as having no base in the facts of experience, and, most lamentable of all, our younger clergy, while still using them as the formulae of their preaching, have largely repudiated them in their secret thought. A scientific friend having a large acquaintance scattered over England, Scotland, and Ireland, informed him, only last week, that he was astounded at the number of the younger clergy who no longer hesitate, in private, to declare to him that the old formulae and Church creeds no longer express their convictions. This is the saddest aspect of the revolution of religious thought through which we are passing. Doubtless these gentlemen have methods satisfactory to themselves of reconciling their consciences with the positions in which they are placed; but nevertheless the anomaly of their condition is acting disastrously upon the morals of the community. When the religious leaders and teachers of a people are felt by a community to entertain convictions which are not perfectly in accord with the forms of doctrine they are proclaiming from week to week, the consciences of that community, so far from being braced by the instructions of such teachers, are themselves rendered flaccid, and the ministrations which should strengthen the good and holy and true within them are pointed to as apologies for their own derelictions of duty. There are indications that these evils, however great, are only incidental, and that out of the ashes of the old dogmas there are arising new faiths in deeper harmony with human nature, with the facts of human life, and with the glorious Gospel that has vitalised so much of what is beautiful and true in the past history of humanity. Referring to his connection with the new Christian Union, Mr. Short said that movement has originated in a more generous recognition among us of late years than had been our wont amid the controversies that were forced upon us by the necessities of our position, of what was a primary doctrine with our fathers—the Holy Catholic Church of God is constituted not of the members of any one sect in Christendom, but of the good, the holy and the true in every sect, yea, of all true children of the Universal Father who crave for at-one-ment with Him, whether they be within or without the boundaries of a professed Christianity. It seeks to become the representative—whether it will do so successfully or not the event alone can show, and is a matter of secondary moment—but it seeks to

become the representative, not of a theory, but of a widely acknowledged fact.

"Civil and Religious Liberty all the World over," was responded to by Mr. ANDREW PORTER, barrister-at-law. The meeting was then addressed by J. B. WHITEHEAD, Esq., and Dr. STEWART, of Lucan.

INTELLIGENCE.

ASTLEY.—The chapel accommodation at this place has recently been increased by about seventy seats, the bottom schoolroom having been thrown open so as to be used for service.

BRADFORD.—The annual school sermons were preached on Sunday last, in the morning and evening, by the Rev. William Gaskell, M.A., when the collections were larger than usual.

BRISTOL: LEWIN'S MEAD.—The annual excursion of the scholars took place on Whit-Monday to a farm and grounds in the village of Charlton, Gloucestershire, at the invitation of W. Baker, Esq. Nearly 300 children were conveyed in vans, and were joined during the day by a large number of friends of the congregations from Bristol and Clifton, with the respective ministers. Games and refreshments, as usual, were heartily enjoyed. The friends and visitors also sat down to tea in a tent erected in a spacious orchard.

BURTON-UPON-TRENT.—The Rev. Wm. Oates has just delivered a course of three doctrinal lectures in this thriving and populous town. The subjects were—"Original Sin," "The True Atonement," and "Eternal Torments." About one hundred people attended on the first evening, over three hundred on the second, and upwards of five hundred on the third. Each lecture which contained much plain speaking, was listened to very attentively, and frequently applauded. On every occasion discussion was invited, and was accepted by the Rev. G. French, B.A., of the Established Church, and several other gentlemen. In the midst of great excitement, though there was some over-zeal, there was no discourtesy or tumult. So much cannot be said for the local press, which was not satisfied with manifesting a strong bias in favour of popular opinions, but positively misrepresented the true character of the proceedings. This, however, will be exposed. At the close, the lecturer was urged by very many to visit Burton again.

HORSHAM, SUSSEX.—The anniversary services were held last Sunday, when friends were present from London, Brighton, Lewes, Guildford, Godalming, Ditching, Billingshurst, and Petworth. In the morning the Rev. Robert Spears conducted the worship, and preached an effective sermon on the universality of the Divine love and care. In the afternoon a number joined in partaking of the Lord's Supper, and in the evening a social meeting was held. The Rev. J. W. Braithwaite presided, and spoke of the condition of the congregation and of the Unitarian cause generally, expressing the conviction that, whatever the state of individual churches might be, there is great cause for rejoicing at the rapid spread of the truth which Unitarianism represents. Mr. Knight, of Crawley, moved the thanks of the meeting to Mr. Spears, who made one of his earnest and heart-stirring addresses, in which he strongly urged Unitarians to cultivate Christian sympathy and friendly intercourse. The Rev. J. W. Forsyth, of Godalming, spoke on the subject of Church Establishments, and the Rev. J. F. Kennard, of Billingshurst, also addressed the meeting.

IDLE: HIGHFIELD CHAPEL.—The Sunday-school anniversary services were held on the afternoon and evening of May 24th. The Rev. D. Berry, of Mossley, preached on both occasions. The collections amounted to £5. 3s. On Whit-Monday, the scholars held their annual festival in a field, kindly lent by Mr. J. Bottomley, adjoining to the schoolroom for tea, and for further play. It was very successful.

LONDON: ISLINGTON.—Miss Carpenter is again about to visit India, in the important mission of female education. She feels, with many of the leading minds of our day, that little can be done for a nation while the women are kept in gross ignorance. She will speak at Islington, London, on Thursday night. (See advertisement.)

MANCHESTER SUNDAY-SCHOOL UNION.—On Sunday last, the scholars of the various schools went, according to annual custom, to Cross-street Chapel, which they filled in every part. There were upwards of 2,000 children and people present. The Rev. T. E. Poynting was the preacher, and delivered an address to them from Matt. xxii., 11, in which he pointed out the loathsomeness of ignorance and vice. The music was excellent and the singing hearty, as it always is, and was thoroughly enjoyed.

NEWINGTON GREEN.—We understand that the Rev. J. K. Applebee, of Devonport, has accepted an invitation to conduct the Sunday morning services for six months from midsummer, and that they will be conducted up to that time by the Rev. Henry Solly.

RAWTESTALL.—On Sunday, the 24th ult., the school sermons were preached by the Rev. Jeffery Worthington, of Bolton, when the collections amounted to £21. 2s. 6d.

RIVINGTON.—On Sunday last, the school sermons were preached at this place by the Rev. J. E. Odgers, M.A., of Kendal, when the collections amounted to £19. 2s. 6d.

SHEFFIELD.—As an indication of the high estimation in which the Rev. J. L. Short is held at Sheffield, it is worth recording here that, at the last meeting of the local committee for conducting the Cambridge middle-class examinations, Mr. Short was elected by the clergy and tutors a member of the committee, being the only Nonconformist minister upon it. Mr. Short has also been requested by the committee to give an address at the annual meeting, when prizes are to be distributed to the successful candidates.

STOCKTON-ON-TEES.—On Sunday last, the Sunday-school sermons were preached by the Rev. John Whitworth, of Sunderland. There are 60 children receiving religious instruction in this school.

THOMAS PARGETER'S, OF FOXCOTE, CHARITY.—This very important charity, founded by the late Miss Pargeter, of Foxcote, and by her ordered to be called after the name of her deceased father, is now in operation. The trustees (being the Unitarian ministers of Netherend, Cradeley, and nine other chapels of the neighbourhood) met on Monday last, in the office of Messrs. Harding and Sons, Birmingham, and elected sixty-four annuitants, forty-four of whom will receive £20 a year each; the remaining twenty being ten pairs of sisters members of ten different families will receive individually £16 a year, or £32 for two.

WARMINGSTER.—The *Inquirer* says that the old Presbyterian Chapel of this place, which has been kept open for so many years chiefly through the liberality of the Wansey family, has just been closed, no member of that family now residing in the neighbourhood.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

ERRATUM.—In Mr. Tagart's letter last week, last paragraph, for what Unitarianism "was" read "is." W. S. F.—Received.

CHELTENHAM.—A CORRECTION.

To the Editors.—My friend Mr. Lumb kindly as well as justly supposes that there must have been some misconception of what I really stated in the report of the meeting of the Western Christian Union, which appeared in the *Unitarian Herald*. What I did say was this:—That in assisting small and feeble congregations, the Association did not lose sight of important towns in which there seems to be a prospect of establishing Unitarian worship, and that at Cheltenham, some years ago, and in Devonport still more recently, the congregations were aided by our society until they became self-supporting. This explanation would have been given sooner, but having been in London until the end of last week, I had no opportunity of seeing the *Herald*, and did not know anything of Mr. Lumb's letter.—I am, faithfully,

WILLIAM JAMES.

Harley Lodge, Clifton, June 2, 1868.

THE LIBERATION SOCIETY.

To the Editors.—Dr. Smith replies to my question, whether he is bigoted and intolerant, by saying that he does not object to the Baptists and Independents on the ground of their religious opinions.

I do not think the answer valid. Bigotry and intolerance are in the mind, and do not change their nature with the change of the object to which they are applied, which may be religious, ecclesiastical, political, or social.

Captain Gordon and those who acted with him in the Bible Society refused to associate therein with Unitarians, because these held objectionable opinions on the Divine nature and government. That was the religious application.

Dr. Smith refuses to associate with the Baptists and Independents in the Liberation Society because they hold objectionable opinions on the constitution of voluntary churches and the terms of their trust deeds. That is the ecclesiastical application. The captain and the doctor, I submit, are in the same boat, and must sink or swim together.

He suggests that my second question is premature. I think not: it touches the very pith of the matter. *Rem acu tetigi*. So far as I can learn, the great advantage anticipated from this "comprehensive" or "truly national" church, and the great plea urged for it, is, that it would secure to the clergy a degree of freedom in their theological inquiries, which is precluded by their dependence on their flocks under the voluntary system. It would make them independent. Precisely. And in like manner it would secure the independence of butchers and bootmakers of an ingenious turn, to have a state establishment for them; though their meat might not lie easy on the stomach, and their boots might wring gouty toes or pinch bunions. But I doubt if the community, which owned the stomach and the toes, would approve of the arrangement.

JOSEPH CALLOW MEANS.

FREE CHURCH OR UNITARIAN?

To the Editors.—In Mr. Tagart's letter of last week, on the names "Unitarian or Free Christian," it is again assumed, as it has often been by those who profess the former, that the name "Free Christian" is merely put forward with the hope

of catching those whom the name Unitarian frightens away. No credit is given to those who wish to adopt the latter term, that they are acting from any high personal motive, with the desire to express by the name they assume their own deepest convictions. It is rather too bad that they should be still liable to such little scoldings, as if they were always attempting to take in the multitude with a name that falsely represents them. Considering that it is by no means a party among us who have shown either mental or moral weakness, who are eager for the adoption of the latter name, it is, to say the least of it, unbecoming to discuss this matter in the tone of your correspondent of last week. I am surprised to see in print the charge that is conveyed in your correspondent's sentence—"The pretence of being unsectarian seems to me a weak subterfuge." Of another sentence I must confess to utter ignorance of what it can mean, where he asks the question, "Are not all opinions those of a sect?" Would Mr. Taggart himself answer this in the affirmative after five minutes' reflection? I do not wish to enter into a controversy about the use of these words, Unitarian and Free-Christian, but simply claim that those who prefer the latter may not always be charged with a want of straightforwardness, because they think that it best expresses their profound conviction on the subject of Christian liberty and charity, and that they consider these of greater moment for the basis of a church, than any special doctrine about the personality of God, concerning which some feel their ignorance, and shrink back from a name that lays down a special dogma on such a matter. Let it be remembered that the Free Christians do not wish "to win and conciliate" any by a catch-word; they adopt the name involved, that they may express their own deepest convictions in the best manner they know how; and it does seem that there certainly are some who are very far from being won or conciliated by the use of it; but, as it has been adopted for the sake of correctness, and not for conciliation merely, it will scarcely be abandoned on that account. If it is put forward as a correct name for describing what men believe to be the basis of a truly Catholic church, let those who put it forward at least have the credit of being straightforward, honourable men, not dealing in pretence and subterfuge.—Yours obediently,
Southport. T. HOLLAND.

THE ESTABLISHED CHURCH AND ORTHODOX DISSENTERS.

To the Editors.—Having, in the course of a long life, had many opportunities of observing and contrasting the spirit which, as regards their religious brethren, animates Churchmen and Nonconformists, I ask you to permit my expression of entire dissent from a passage in your leader of the 15th inst., which ran thus: "We wish some of our very liberal friends would only make half the allowance for the gnats of dissenting narrowness which they are constantly making for very camels of intolerance among the clergy." I ask this in no controversial mood, but from the bearing of your sentiment upon the objects of the "Liberation Society," and the question of the disestablishment of the Irish Church.

My experience would lead me to endorse the opinions, admitted to your columns, of Dr. Vance Smith, to the extent even of giving the "gnats" of intolerance to the clergy, and the "camels" to the Dissenters. Myself, a known convert from the Church, and therefore exposed to the imputations frequently cast upon the "renegade," I have met with only liberal allowance for my change of views from Churchmen, but with too much bitter pity—I know not how else to characterise it—from the Methodist, the Independent, and the Baptist. Great want of information as to the real doctrines of Unitarianism has pervaded them all; and I know that there are many, belonging to each of the Nonconformist bodies I have named, who only need to be better informed in order to their becoming as Christianly charitable as could be desired. Still, for gentlemanly urbanity, and anything resembling fraternal feeling, towards a supposed erring brother, commend me to the Church parson rather than the Dissenting minister. It is a very church-ridden city in which I now reside, yet two of the parochial clergy were much before any of the Dissenting pastors in seeing the possibility of friendly relations with the new "Socinian" preacher; and though officially connected with a society composed entirely of Nonconformist ministers and people, I have good reasons for thinking there are sound Churchmen in the place, whose objection to join it would arise from its political objects, and not its religious composition.

But these details are utterly insignificant as compared with the great question of the disestablishment of the Irish Church; or, as it ought to be called, of the English Church in Ireland; and with the expressed aim of the Liberation Society, namely, the disestablishment of the same Church in England itself. I need not inquire if the Liberation Society be sincerely desirous of freeing the Irish branch of that Church from "State patronage and control," or whether it will not, both individually and collectively, lend its heartiest efforts in that direction. But then I would say that one of the greatest bars to the accomplishment of that desire will be the simple existence of a society known to be working for the disestablishment of the national

church, correctly or incorrectly so-called, in England. To the ignorant "No Popery" cry, it will do all in its power to add, in a multitude of cases, the truly conscientious and much more enlightened fear expressing itself by "The Church in danger," and the union of the two may go far to imperil that "Justice to Ireland," which the spirit of the age, and the effete and rotten state of the Irish Establishment, alike demand from English legislation. Were I, then, a member of the Liberation Society—which I never have been, nor am likely to be—I should consider that the best service I could render the Sister Island would be very greatly to abate my zeal for the attainment of that society's objects for the present. Not being a member of the Liberation Society, I hold myself free to observe that, to my mind, justice would be as grossly violated under existing circumstances, by the disestablishment of the Church in England, as it has so long been in Ireland by the upholding of a religious institution for the benefit of "one in a thousand," the thousand, minus the one, having to pay for it. The Church in England is cheerfully upheld by several millions of English people; and never had it more strength in their affections, and never more deservedly. It has its abuses, no doubt; but, for many years past, they have been regularly diminishing; and it contains its thousands of truly pious and hard-working ministers—High Church and Low Church—whose absence, in the rural districts especially, would be at once a religious and a social calamity. The theory of a strictly voluntary church is of course more perfect, but no English institution is based upon a theory; and, as a rule, the practical English mind conserves or rejects what has stood the test of a considerable time according to its practical effects. I do not say that it would be right to found just such an institution as the Church of England now; but I agree with Dr. Smith, that "it is a perfectly sound principle that a people, a nation, shall, by its legal representatives, care for its own religious instruction and well-being," and, consequently, I maintain that the fruits of that care, though subject to constant revision and improvement, should never be pushed aside in favour of the pet opinions of any individuals or societies until, as in the case of Ireland, they have proved to be utterly ineffective. The Church of England, and the parliamentary and legal judgments affecting it, are advancing fast in the march of liberality: in a multitude of separate instances its support is purely voluntary; compulsory church-rates are believed to be on the eve of extinction; and never did a large liberty of discussing the truth and propriety of its own doctrines and usages within its own borders point so surely to a period when it will be much more conformed to the simple Gospel, and much less so to articles, creeds, and catechisms. Time, and the general education of the people, will, far sooner than the efforts of any "Liberation Society," effect the objects placed in view by that society; and that without the taint of sectarianism which, however it may be denied, has, I am of opinion, in far too many instances, manifested itself in the statements and sentiments of its members at its public meetings.—Respectfully yours,
THOS. CROMWELL.
Canterbury, May 30th, 1868.

THE COMING WEEK.

Belper.—On Sunday, preacher, Rev. H. Hill.
London.—INDIA.—Miss Mary Carpenter's address on Thursday evening, at Unity Church Schoolroom, Islington.
London: CAMDEN SQUARE.—On Sunday, preachers—Morning, Rev. J. C. Street; evening, Rev. M. D. Conway.
Manchester: STRANGWAYS FREE CHURCH.—On Sunday, the communion after the morning service.
Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. Dr. Beard.
Preston.—On Sunday, morning and evening, sermons by the Rev. Thos. Holland, B.A., of Southport.
Stannington.—On Sunday, afternoon and evening, school sermons by the Rev. E. L. Lloyd.
Wakefield: WEST RIDING UNITARIAN MISSION SOCIETY.—On Wednesday next, the fifty-third annual meeting. Preacher, Rev. C. C. Coe.
Yarmouth: EAST ANGLICAN CHRISTIAN UNION.—On Thursday next, the first anniversary. Preacher, Rev. W. Kirkus, LL.D.

Marriages.

CROMPTON—LEIGHTON.—On the 3rd inst., at Hope-street Church, Liverpool, by the Rev. Charles Wicksteed, B.A., John William Crompton, Esq., of Rivington, to Margaret Evelyn, eldest daughter of Andrew Leighton, Esq., of Liverpool.—No cards.
HILTON—GRUNDY.—On the 1st inst., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, Ralph Hilton to Ellen Grundy, both of Bolton.
WHAPHAM—REED.—On the 31st ult., at the Wesgate Meeting, Lewes, by the Rev. W. S. Smith, Mr. Frederick Whapham to Miss Naomi Reed.
WORTHINGTON—SHAW.—On the 3rd inst., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, James William Mitchell Worthington, of Pendleton, to Emma Shaw, of Halliwell, formerly of Mansfield, Notts.

Deaths.

BROOKS.—On the 29th ult., in her 83rd year, Mrs. Joel Brooks, at her residence, 3, Oldfield Road, Salford.
SCARBOROUGH.—On the 25th ult., at Mount-street, Nottingham, aged 18, Herbert Scarborough, late of the High Pavement Sunday School.
SHAWCROSS.—On the 21st ult., at New York, aged 25, John Herbert Shawcross, of Manchester.

9, WELL CLOSE SQUARE, WHITBY.
THE Rev. JOHN and Mrs. OWEN wish to receive two or three Ladies or Gentlemen as BOARDERS during the season.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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WILLIAM MOSS wishes to call the attention of his Friends and Customers to his large Stock of WOOLENS from the London, Scotch, and West of England Markets, consisting of the choicest designs for Trouser, Bannockburn Tweeds for Suits, and the "Alexandra" Cloth for Coatings. FIRST CHAMBERS, 48, MARKET-STREET.

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We shall have pleasure in showing SAMPLES. Those who like it from wood can have any quantity they please, and can save CONSIDERABLY by taking quarter-cask (cask included).....at 24s. 5s. Octave dittoat 27s. 5s. JAMES SMITH & COMPANY WINE MERCHANTS, 26, MARKET-STREET.

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SHIRLEY'S TEMPERANCE HOTEL. Plain Breakfast or Tea, 1s. 3d.

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SHIRLEY'S TEMPERANCE HOTEL. not only speaks for itself, but hundreds of Visitors from all parts of Her Majesty's dominions have left most favourable Testimonials in the Visitors' Book, which is constantly on the coffee-room table.

SHIRLEY'S TEMPERANCE HOTEL. The motto of which is, "As ye would that men should do to you, do ye even so to them."

LONDON: 37, QUEEN SQUARE, BLOOMSBURY.

BOOKS OFFERED FOR SALE.

The charge for inserting each notice under this heading is 6d. for a book and 3d. for a pamphlet. "Testimony of Unitarians to the Divinity of Christ." 2s. 6d. per hundred.—Dr. PARSONS, Old Market-street, Bristol.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Office, 377, Waterloo Road, Cheetham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, June 5, 1868.

The Unitarian Herald

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 372.

FRIDAY, JUNE 12, 1868.

PRICE 1D.

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ASTLEY.—SUNDAY-SCHOOL SERMONS.—On Sunday, June 14th, 1868, by the Rev. J. WRIGHT, B.A., of Bury. Service to commence in the afternoon at three, and in the evening at half-past six o'clock. Collections at the close of each service.

BLACKLEY.—CHAPEL AND SCHOOL ANNIVERSARY on Sunday, June 14th. The Rev. W. GASKELL, M.A., will preach on the morning at eleven o'clock. The Rev. J. BLACK, M.A., will preach in the afternoon at three o'clock, and in the evening at 6.30.

STRANGEWAYS UNITARIAN FREE CHURCH.

On Sunday next, June 14th, THE SUNDAY-SCHOOL FESTIVAL will be held.

A SERMON will be preached, in the morning by the Rev. H. E. DOWSON, B.A., and one in the evening by the Rev. BROOKE HERFORD.

The sermon in the evening will be especially addressed to parents and children. The church will be decorated with flowers, and special hymns will be sung by the children; and in the afternoon the scholars and teachers will have tea together at the schools. Service at 10.30 and 6.30. All seats free. The offertory at every service.

PADIHAM.—On Sunday, June 14th, TWO DISCOURSES by the Rev. WM. BINNS, Subjects: Morning, "Christian Immortality," Evening, "Longfellow's Excelsior."

June 15th, Monday Evening, LECTURE. Subject: "Personal Recollections of Spain and the Spaniards." June 21st, Morning, "Summary of Religious Ideas," Evening, "How we Know Religious Truth."

PROVINCIAL ASSEMBLY.—THE

ANNUAL MEETING of the Presbyterian and Unitarian Ministers and Congregations of the Counties of Lancaster and Chester will be held at Upper Brook-street Chapel, Manchester, on Thursday, June 18th, 1868.

The RELIGIOUS SERVICE will commence at eleven o'clock, the introductory part being conducted by the Rev. CHARLES W. ROBERTS, and the Rev. JOHN PAGE HOPPS being the preacher.

The MEETING for BUSINESS will be held in the Chapel at one o'clock.

At four o'clock there will be a PUBLIC DINNER in the Hulme Town Hall, Stretford Road; E. BOWMAN, Esq., M.A., in the chair. Tickets, 5s. 6d. each. Ladies and Gentlemen can obtain tickets on the morning of the meeting.

JOHN WRIGHT, Secretary.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

At the FORTY-THIRD ANNIVERSARY, held at Little Portland-street Chapel, on Wednesday, June 3, 1868,

GEORGE BUCKTON, Esq., President. The following Resolutions were, in addition to others of a formal character, unanimously passed:

Moved by the Rev. JAMES MARTINEAU, and seconded by the Rev. RUSSELL L. CARPENTER: "That the cordial thanks of the Association be given to the Rev. Dr. Bellows, for his comprehensive, vigorous, and impressive discourse. That his presence and services this day are gratefully welcomed as a token of the sympathy felt in America towards their English brethren; and that he be requested to communicate to the American Unitarian Association, and to our churches in the Great Republic, the assurance of our warm sympathy with them in their varied and zealous efforts to promote pure Christianity and religious freedom."

Moved by Sir JOHN BOWRING, and seconded by the Rev. SAMUEL BACHE:

"That a Petition to Parliament in favour of the measures introduced and announced by the Right Honourable W. E. Gladstone, for the discontinuance of the Church Establishment in Ireland, be adopted by this Association; that it be signed by the President and Secretaries, and sent for presentation to Mr. Gladstone."

Moved by Alderman J. CLARKE LAWRENCE, and seconded by the Rev. E. B. ASPLAND:

"That the invitation of the Unitarian Bishop of Hungary and of the Consistory, that the approaching celebration of their Three-Hundredth Anniversary at Torda should be attended by a deputation from this Association, be gratefully accepted; and that the Rev. John James Taylor, Principal and Professor of Theology of Manchester New College, London, be appointed as a Deputation, and be requested to carry with him an Address expressive of the deep interest felt by the Members of this Association in the welfare of the Hungarian Churches."

Moved by the Rev. WILLIAM JAMES, and seconded by the Rev. J. C. KYLE:

"That the Association records its gratitude for the measure of success which has attended the Missions in Northumberland and Durham and in Scotland, and desires their continuance; and that the committee be instructed to continue the efforts being made to raise an adequate fund for a Mission to India." Certain slight alterations in the laws of the Association were agreed to.

W. J. Lamport, Esq., of Liverpool, was elected President for the ensuing year.

GEORGE BUCKTON, President.

At the close of the proceedings, the chair having been vacated by the President, was taken by W. J. Lamport, Esq., when the following Resolution was unanimously adopted:

"That the best thanks of the meeting be given to the President, George Buckton, Esq., for his able and impartial conduct in the chair."

R. BROOK ASPLAND, } Secretaries.
ROBERT SPEARS, }

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AN EFFORT TO RAISE AN EXTRA £1,000 FOR THE CURRENT YEAR.

At the CRYSTAL PALACE MEETING, on Thursday last, it was urged by a few gentlemen then present that the British and Foreign Unitarian Association was worthy of more support, and that an extra £1,000 ought at once to be raised to aid new efforts at home. Towards this the following donations and subscriptions were handed in. The Committee will be glad to hear from other friends:—

DONATIONS.	
Avison T., Liverpool	£10 0 0
Andrews M., Belfast	5 0 0
Bicknell H. S., London	20 0 0
Brace E., Glasgow	5 5 9
Buckton G., Leeds	20 0 0
Biss W.	1 1 0
Bowring E., London	10 0 0
Collier F., ditto	10 0 0
Cunliffe E., ditto	5 0 0
Green J., Birmingham	5 0 0
Gibbs D. A., London	5 0 0
Green F., ditto	1 1 0
Hopgood Jas., ditto	21 0 0
Hill John, ditto	1 0 0
Jecke C.	5 0 0
Lawrence A., London	10 0 0
Lawrence E., ditto	10 0 0
Lawrence J. C., ditto	20 0 0
Lampert W. J., Liverpool	20 0 0
Lister I. S., London	1 1 0
Leitch Miss, Yarmouth	1 0 0
Mann E., London	50 0 0
Martin A., Evesham	10 0 0
Munn Joseph, Tenterden	1 0 0
Morton H. J., Leeds	10 0 0
Michell Jno., London	2 0 0
Moore J.	1 0 0
Nettlefold E. J., London	10 0 0
Prime T., Birmingham	1 1 0
Prince S. S., Tamworth	2 2 0
Preston Miss, London	5 5 0
Preston J. T., ditto	2 2 0
Sharp Samuel, London	20 0 0
Smith T.	1 0 0
Troubridge H., London	10 0 0
Tribe Jno., Rochester	1 1 0
Troup J., London	10 0 0
Vertue N. H., ditto	5 5 0
Williams J. F., ditto	5 0 0
Worthington Rev. A. W., Mansfield	1 1 0
Wallace Miss, Bath	1 0 0

ANNUAL SUBSCRIPTIONS.	
Biss H.	£1 1 0
Bramley H., increased to	1 11 6
Clarke C. C., London	1 1 0
Clayden Rev. P. W., Nottingham	1 1 0
Jones A., Birmingham	1 1 0
Martineau Mrs. and Miss, London	2 2 0
Martin F., Birmingham	0 10 6
Mine G., London	1 1 0
Mitchell Jno., London	1 1 0
Mortimer Mr., Exeter	1 1 0
Prime J. J., Birmingham	1 1 0
Ridge H., increased to	2 2 0
Rix Rev. T., London	0 10 0
Smith Rev. J. W., Ipswich	0 5 0
Smyth Rev. J. D. H., Norwich, increased to	1 1 0
Taylor Rev. J., London	0 5 0
Young Thomas	2 2 0

R. BROOK ASPLAND, } Secretaries.
ROBERT SPEARS, }

GORTON CHAPEL SUNDAY SCHOOLS

—The ANNUAL SERMONS will be preached June 21st, 1868, by the Rev. BROOKE HERFORD. Service will commence in the morning at 10.45; in the evening at 6.30. Collections on behalf of the Schools.

BOLTON: BANK-STREET CHAPEL.—

THE ANNUAL SCHOOL SERMONS will be preached in this Chapel on Sunday, July 12th, by the Rev. P. W. CLAYDEN, of Nottingham.

MANCHESTER DOMESTIC MISSIONS

—ROCHDALE ROAD CHAPEL.

About Forty pounds are still required to repair the damage done to the buildings by the storm in January. The Committee earnestly appeal to the friends of the Mission to provide them at once with this sum, which is urgently needed.

Subscriptions will be thankfully received by the treasurer, Mr. R. D. DARBISHIRE, B.A., 26, George-street; Rev. W. GASKELL; Rev. S. ROBINSON, St. Oswald's Grove, Rochdale Road; or Rev. S. ALFRED STEINTHAL, 107, Upper Brook-street.

Subscriptions already received.	
Mission Congregation	10 0 0
Mr. R. D. Darbishire	2 s. d.
Mrs. Grant	0 10 0
Rev. W. Gaskell, M.A.	2 0 0
Rev. J. Drummond	1 0 0
Mr. K. Nicholson	1 0 0
Mr. E. C. Harding	1 0 0
Rev. S. A. Steintal	1 0 0
Jas. Worthington, Esq.	5 0 0
Ivies Mackie, Esq.	5 0 0
M. Samsen, Esq.	5 0 0
J. E. Taylor, Esq.	5 0 0
W. R. Wood, Esq.	5 0 0
O. H. J. Leppock, Esq.	5 0 0
William Long, Esq.	1 0 0
A. Friend, H. Broughton	0 10 0
Mrs. Shuttleworth	5 0 0
Robert Stuart, Esq.	5 0 0
Mrs. Grant, 2nd don.	2 0 0
Mrs. Scholes	0 10 0
R. P. Greg, Esq.	5 0 0
Miss Henry	1 0 0
Mrs. Robberds	5 0 0

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION.

116 Fountains and 98 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst.

JOHN LEE, Secretary.
Office, 1, Shorters Court, Throgmorton-street, E.C.
Bankers—Messrs. Ransom, Bouvier, and Co., 1, Pall Mall East, S.W.; and Messrs. Barclay, Bevan, Tritton, Twiss, and Co., 54, Lombard-street, E.C.

LONDON: LITTLE PORTLAND-ST.

CHAPEL.—The Rev. HENRY W. BELLWS, D.D., of New York, will preach in this Chapel on Sunday, June 14th. Service to commence at 11.15 a.m., as usual. The usual half-yearly Collection in aid of the funds will be made at the close of the service.

LONDON.—The Rev. Dr. BELLWS, of

New York, will preach at Unity Church, Islington, on Sunday Evening next, the 14th inst., when a Collection will be made on behalf of the schools. Service at seven o'clock.

MANCHESTER NEW COLLEGE,

University Hall, Gordon Square, London.

The ANNUAL EXAMINATION will be held in the Hall, on Monday, 22nd, Tuesday, 23rd, and Wednesday, 24th June, 1868. The Rev. JOHN HAMILTON TROM will deliver the ADDRESS, on Wednesday, 24th June, at five p.m.

The ANNUAL MEETING of TRUSTEES will be held in the Library, on Thursday, 25th June, at eleven o'clock a.m.

A VALEDICTORY RELIGIOUS SERVICE, dedicating to the Christian Ministry the Students who have completed their course of study, will be held at eight p.m., on Thursday, 25th June, in Little Portland-street Chapel.

R. D. DARBISHIRE, } Secretaries.
CHARLES BEARD, }

CHARITY COMMISSION.—IN THE

MATTER OF THE CHARITY CALLED THE GENERAL BAPTIST EDUCATION FUND.

By direction of the Board of Charity Commissioners for England and Wales, Notice is hereby Given, that an order is proposed to be made by them after the expiration of one calendar month, to be computed from the publication of this notice, having the following objects, namely:—The appointment of new Trustees of the above-mentioned Charity.

Verding in the Official Trustees of Charitable Funds the right to call for the transfer of and to transfer into their names the sum of £34, 10s., New £3 per cent. annuities belonging to the said Charity, and also to receive the arrears of dividends on the same annuities, in trust for the above-mentioned Charity.

The following persons have been proposed for appointment as such new Trustees, viz.: The Rev. HENRY EDWARD HOWSE, of Bath, in the County of Somerset; the Rev. JOSEPH CALLOW MEANS, of New North Road, in the parish of St. Leonard, Shoreditch, in the County of Middlesex.

Any objections to the proposed order or suggestions for the modification thereof may be transmitted to the said Board in writing, addressed to their Secretary, No. 8, York-street, St. James's Square, London, within 21 days next after the first publication of this notice.

Dated this 21st day of May, 1868.

HENRY M. VANE, Secretary.

LONDON DISTRICT UNITARIAN SOCIETY.

At the EIGHTEENTH ANNUAL GENERAL MEETING of the Members and Friends of the above Society, held at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday, June 3rd, 1868:

J. T. HART, Esq., in the Chair;

It was moved by the Rev. E. B. MACLELLAN, of Malden, seconded by the Rev. A. LUNN, of Chatham, "That the reports now read be received, adopted, and printed for circulation, under the direction of the Committee."

Moved by E. CLEPHAN, Esq., of Leicester, seconded by the Rev. A. W. WORTHINGTON, of Mansfield:

"That the meeting, firmly convinced that Unitarian principles are calculated to elevate and improve mankind, commends this Society to the support of all who recognise the duty of diffusing our views, and expresses its thanks to the London Lay Preachers' Union for the support it has given to the various Stations of this Society."

Moved by the Rev. J. STREETER, of Newcastle-upon-Tyne, seconded by the Rev. R. SHILLLEY, of Yarmouth:

"That this meeting views with satisfaction the establishment of a Ladies' Visiting Society, in connection with the London District Unitarian Society, and trusts that by its instrumental friends from a distance settled in London may feel assured that an interest is felt in their welfare, and a hearty welcome will be given to all who may wish to join our Churches, or take part in the institutions connected with the Unitarian body."

Moved by the Rev. W. H. CHANNING, of London, seconded by the Rev. J. E. ODGERS, of Kendal:

"That James Yates, Esq., be elected President, and the following Gentlemen Vice-Presidents, of the Society for the ensuing year:—Rev. R. Brook Aspland, M.A.; H. S. Bicknell, Esq.; Joseph Chamberlain, Esq.; Rev. J. Pantan Ham; J. T. Hart, Esq.; J. Heywood, Esq., M.A., F.R.S.; Rev. Hugh Hutton, M.A.; Rev. Henry Ison, M.A.; Alderman Lawrence, M.P.; Rev. Thomas M'Gee; Rev. T. L. Marshall; Rev. J. C. Means; Rev. Thomas Sadler, Ph.D.; Samuel Sharpe, Esq.; W. Shakespeare, Esq.; and Rev. J. J. Taylor, B.A."

Moved by J. T. PRESTON, Esq., seconded by the Rev. W. BLAZEY, of Rotherham:

"That Mr. Alderman J. C. Lawrence be re-elected Treasurer, and that Dr. S. C. Davison and Mr. James Richardson be re-elected Secretaries for the ensuing year; and that the best thanks of this meeting be given to Mr. Alderman J. C. Lawrence and Messrs. S. C. Davison and J. Richardson."

Moved by the Rev. F. BISHOP, of Chesterfield, seconded by the Rev. C. H. DALL, of Calcutta:

"That the following gentlemen be re-elected members of the Committee for the ensuing year:—Dr. John Dixon, Messrs. F. Green, J. T. Preston, Rev. R. Spears, Rev. John Taylor, N. M. Taylor, S. S. Taylor, J. Warren, LL.B., F.A. Wiedhoff, L. Lewis, J. Wells, J. S. Lister, G. Carter, H. H. Stannus; and that the vacancies be filled by Messrs. W. H. Biss, R. Dunn, T. Edgar, C. Hill, A. Lawrence, and A. Telford. That Messrs. Edward Nettelford and J. T. Preston be the representatives of the Society at the Committee of the British and Foreign Unitarian Association; and that Messrs. F. Nettlefold and Alfred Keeling be appointed Auditors."

Moved by ALFRED LAWRENCE, Esq., seconded by the Rev. J. SMYTH, of Norwich:

"That the best thanks of this meeting be given to J. T. Hart, Esq., for his kindness in presiding over this evening, and for the able manner in which he has conducted the business of the Society."

SAM. C. DAVISON, } Secretaries.
JAS. RICHARDSON, }

178, Strand, June 4, 1868.

WHAT THE CHURCHES ARE DOING.

Six hundred and fifty Mormons sailed from Liverpool on Saturday for the Salt Lake, by way of New York, a large proportion of whom were women.

It is stated that the Irish Church Commissioners will not be able to present their report before the end of this month or the beginning of the next.

Communications have been going on between the Pope and the Emperor of Austria respecting the late changes which so materially affect the position of the Church in the dominions of the latter. Roman officials express a confident belief that His Holiness will refuse to sanction the abrogation of the Concordat, or to treat it as an accomplished fact, but will abide by the advice, which he is said to have given to the Emperor, to repudiate his recent engagements as soon as ever events afford him the opportunity.

The Calcutta correspondent of the *Bombay Guardian* gives the following account of the public worship of the Brahmo-Somaj, which he had attended the night before:—

"The 'progressive Brahmos,' of whom Baboo Keshab Chunder Sen is the leader, have only occasional services; the older section have their regular meetings for worship every Wednesday evening. The place is in a crowded native street, with nothing outwardly distinctive; up two stairs, and then you are ushered—we were most politely so—into a long narrow apartment filled with wooden benches. In the middle a place was raised off; the floor partly marble, partly carpeted. On the left side of this enclosed space was a marble seat on which two men, Brahmos, sat cross-legged, with little stools before them on which lay prayer-books, hymn-books, &c. Opposite this marble erection on the other side was a wooden erection, pulpit, call it, within which stood a professional singer, and behind him a harmonium at which presided the eldest son of the great leader of the older Brahmo-Somaj, Baboo, Debendernath Tagore. Prayers in Bengali—extracts from the Upanishads in Sanskrit—a very short sermon in Bengali read, or rather intoned unmusically by one of the ever-sitting Brahmos; hymns again, sung only by the singer helped by harmonium and drum, and then a sudden winding up, when all poured rapidly out, chatting familiarly. Such was the whole that I saw and heard. I believe that before I entered there had been a short recitation of a kind of creed in which all joined. I am much interested in the Brahmo-Somaj, and have a high opinion of the motives animating the leaders of both the older and newer section; and what I say is said in nothing of a fault-finding spirit. But the whole thing appeared to me very, very cold. Certainly in the public worship there is nothing to attract. Even the fact of the audience sitting the whole time—more than an hour and a half without standing, kneeling, or any change of posture, was a proof that little consideration has been paid to mere Ritual. Still there was quiet attention—in some cases, I suppose, devout attention. The audience exceeded 100. No women present or near. There was no inscription, no emblem, idolatrous or other, in the apartment."

Cardinal Andrea is the eighty-fifth cardinal who has died since the accession of the present Pope.

The following petition to the House of Lords is in the course of signature by clergymen only:

"Your petitioners are deeply convinced that to maintain the present Established Church in Ireland, as the National Church of that country, is an injustice which legitimately offends the majority of the Irish people; and your petitioners, therefore, humbly pray your Lordships to adopt such measures as may appear best suited to remove the cause of offence."

Among those who have signed the petition are Archdeacon Sandford, Dr. Temple (Rugby), Pro. Maurice, the Master of St. John's College, Cambridge, Dr. Butler (Harrow), Revs. W. Rogers, Stopford Brooke, J. L. Davies, W. H. Freemantle.

The General Assembly of the Presbyterian Church in Ireland, at Belfast, after a lengthened discussion, has passed a resolution, on the motion of the Rev. Dr. Cooke, forbidding instrumental music in divine worship.

A discussion in the same Assembly on endowment resulted in the adoption, by a majority of 30, of Dr. Dill's resolutions, which express regret and alarm at the decision of the House of Commons, declare the unwavering adherence of the Assembly to the principle of an ecclesiastical establishment, and protest against the threatened withdrawal of the *regium donum*. The numbers upon a division were 180 for Dr. Kirkpatrick's amendment, which declared that general disendowment of all religious sects was to be preferred to the endowment of error, and 210 against it. The majority was made up by the votes of the ministers, who declared 134

for the amendment and 182 against, while the elders voted 46 for the amendment and 28 against.

The munificent gift, by Mrs. Hillyard, of £20,000 to the Stockwell Orphanage, has in the course of a few months been supplemented by upwards of £10,000 more. Four houses have been completed, and the foundations of four others laid, which will give accommodation for 250 children. The cost of two of these has been subscribed by the Baptist Churches through the kingdom as a token of esteem for Mr. Spurgeon, and are to be occupied by orphans of Baptist ministers. The first stones were laid on Whit-Monday, in the presence of about 5,000 friends; and at the tea-party which followed, £1,200 were presented to Mr. Spurgeon to pay for the two testimonial houses.

The *Guardian* states that a litter of fox cubs has been discovered beneath the pulpit of Wharham Percy Church, in Yorkshire. This is not so bad as foxes lying in the pulpit, as is sometimes the case.

It appears that by the bill to stop all further payments out of the Consolidated Fund to the West Indian Clergy, the country will ultimately save rather more than £20,000 a year.

In the Assembly of the Free Church of Scotland, one of the chief cases brought before it of discipline, was an overture from Knapdale, in Argyleshire, anent the sinfulness of one Peter Clerk, who was an offence to of his minister by persistent indulgence in "promiscuous dancing." The Rev. Mr. Fergusson inveighed strongly against this wanton pastime, raking up old Acts of the Church, and declaring that it was "inhibited among dangerous and ensnaring practices by the Longer Catechism;" and likewise, that it was a sign of "irreligious moderation," by which, it is supposed, he meant Broad Church theology. Nor was the mischief confined to the aforesaid Peter, but was spreading through the country, and "the people are on tiptoe to find if any sanction is to be given to this pernicious evil." Sad to say, the Assembly, though it did not give its approval to "promiscuous dancing," did not testify distinctly against it, and the offending Peter was acquitted on a legal quibble. Protests were also made against "professors" riding to church in cabs, satisfying themselves with only one sermon a day, and going in late to service, or, as one minister quaintly put it, "instead of praise waiting for God in Zion, keeping God waiting in Zion for praise."

The most important question discussed in the Assemblies was that of Presbyterian union. In theological creed there is very little difference between the Established Church, the Free Church, and the United Presbyterians. The great subject of dissension is as to the relations between the Church and State. The United Presbyterians are staunch voluntaries, while the Established Church, of course, is for keeping up connection with the State, and till lately the Free Church seemed desirous of doing the same too. But now a considerable majority of this are in favour of surrendering the Establishment principle, or, at least, making it an open question, for the sake of bringing about an amalgamation with the United Presbyterians. A strong minority, however, resist the proposal. This coquetting has had the effect of rekindling the old love of the Establishment for its quondam partner; and one of the sittings of the General Assembly was devoted to a discussion of the law of patronage, with a view to smoothing the way towards a reconciliation, and an anti-patronage motion was lost only by a majority of 4. Thus, while the Free Church is wooing the United Presbyterians, the Establishment is trying to win back the Free Church to its embraces. What the result will be is not clear. Some think it will end in a breaking up of the Free Church, the majority coalescing with the United Presbyterians, and the minority rejoining the old Establishment.

A list of the patrons of the charges in the Church of Scotland has been published, from which it appears that, excluding the Crown, trustees, and Town Councils, the rest of the benefices are in the hands of 252 individuals, of whom 169 have one, and some 10, 20, or, as in the case of the Earl of Zetland, 31.

At the annual meeting of the Evangelical Continental Society, the Rev. A. Herschell, in describing the present position of Protestantism in Bohemia, where John Huss and Jerome of Prague began the Reformation with such great success, said that the result of the cruel massacres which Popery insti-

gated had been that, out of a population of seven millions, there were now only 170,000 Protestants. Until very recently they were not allowed to hold any synodical meeting, nor their Church admitted to have any existence by the law of the land, yet notwithstanding these odds against them, they amounted to the number which he had stated. They laboured, however, under great difficulties. The most favourably situated parish among them was scattered over an area of something like eight miles, and the people had to come eight and ten miles to a place of worship. There was one pastor to 1,200 persons, and out of these there were not less than eight hundred in regular attendance every Sunday, which showed how great was their thirst for the Word of God.

An imposing deputation from two Irish Protestant Defence Associations waited upon Mr. Disraeli on Monday, to lay before him resolutions in reference to the proposed disestablishment of the Irish Church. The policy recommended in these was the reservation to the Established Church of all its present endowments, the augmentation of the *Regium Donum*, and the refusal of any aid or countenance whatever to Roman Catholics. There were several Presbyterians on the deputation, whose presence is accounted for by the second of these recommendations. With an utter disregard of his famous denunciation of the Church which he now professes to support as essential to the stability of the Throne, the Premier, in his reply, boldly went in for "No Surrender," and spoke of "a party of politicians who have seized a favourable opportunity of carrying their revolutionary designs into effect;" as if he were a very Orangeman of Orangemen. His statement was declared by the Marquis of Downshire, who headed the deputation, to be "perfectly satisfactory." We are much mistaken if it will be considered so by those who love what is honest and just.

WHAT IS SAYING ON CHURCH MATTERS.

The *Times* correspondent, in describing the funeral of Cardinal Andrea, after mentioning that "Cardinal Antonelli wept as he blessed the bier," says, "it is impossible not to think of crocodiles whilst reading this last line."

The *English Independent* has the following:

"The spontaneous combustion of a Bishop's manuscripts is, perhaps, a new thing under the sun, so new as hardly to find credence. Nevertheless, the manuscripts of his Lordship of London are stated to have taken fire of their own accord on their way in a van from St. James's-square to Fulham Palace. It would be interesting to know in which of the papers the first spark was kindled, in which lurked those *cineres dolosi* that, originally laid for the purpose of combining all sorts of Church principles in one light, but disappointed of that effect, shot forth their despairing and expiring flames as they passed St. Paul's, Knightsbridge."

If we might hazard a conjecture on the subject, we should say that the cause of the mischief lay in some charge which contained an excess of *brutum fulmen*.

At one of the meetings of the General Assembly of the Established Church of Scotland, Dr. Norman Macleod, who received a most enthusiastic welcome on his return from India, gave a description of Brahminism, which exercises such a powerful influence over the teeming millions of that country. He said:

"It was the most wonderful system that existed or had existed in the world. In coping with it they had to deal, not with a barbarous race, but a race whose very blood was the same as our own,—a race whose religion was expressed in one of the most subtle, one of the fullest, most exquisite, most accurate, and most musical languages that ever existed,—a race that had its poetry when earth was young, whose magnificent poems that still awakened the astonishment of the reader were probably as old as the days of Moses—a race that had its philosophy during teeming centuries, that had astronomy long before it was known to the Greeks, that solved questions in algebra and mathematics before these engaged the brain of Western Europe. This system of religion permeated every order and class of native society. The day that the missionaries of the Cross overturned the tremendous citadel of Brahminism they would have done a work revealing the power of Christianity such as never was witnessed in the world before, and, as far as man could see, never could be seen again. To undertake this work would require the church of Christ in all its branches to unite and to gird on all its armour; and missionary societies and churches must set about it in a very different manner from what had hitherto been the case. His conviction was that every system, except the

education system, had utterly failed of destroying Hindooism, and that this system alone, whatever converts they might make, or whatever missionaries they might ordain, was calculated, above all others, to destroy the fortress of Hindooism."

In a speech last week upon the Irish Church, the Bishop of Carlisle, who is of the Evangelical party, thus referred to the Ritualistic faction;

"If there is any danger to the Church of England, that danger arises simply from traitors within our walls. I speak advisedly when I say traitors within our walls. I am perfectly aware there are many people think it uncharitableness to imagine there are traitors in our camp. It is impossible, I confess, for me to think anything else. There are many misguided men who may be utterly unconscious of the work they are doing, but there are others who are deliberately carrying out the designs of Rome within the borders of the Church of England."

In returning thanks for the presentation referred to in "What Doing," Mr. Spurgeon, after remarking that it was the Episcopalians who were advancing Roman Catholicism in this country, said:

"A friend of his wrote to him the other day, stating he was surprised that he, as a Baptist and Nonconformist, was taking the part he was in the Irish question by advocating the disestablishment of the Church. He wondered at the time how long his friend's ears were, and how it was that he failed to see that by the disestablishment the general body of Protestants would be brought face to face with Roman Catholicism, and that Protestantism would be strengthened. But whilst it was their duty to oppose error, they had no right to commit an injustice. If he saw a man knocked down in the street and robbed, he would help him whether he was a Protestant or a Catholic; and as he believed that the Irish Church was an injustice to nine-tenths of the Irish people, so he would relieve them of that injustice; but Martin Luther himself did not love Protestantism and the doctrine of justification by faith more than he did. He was a Baptist from conviction, and became one through being sent to a Church of England school. In asking him his catechism they asked him the usual question, 'What is your name?' and he replied 'Spurgeon.' When they asked him his Christian name he said he had not got one, for he was not a Christian. They told him that he had the name his godfather and godmother gave him, but he replied he had no godfather or godmother. They then said he had not been baptised rightly, but he replied he was sure he had, as his grandfather christened him in the big china basin in the back parlour, and as he had done lots before he must have known how to do it properly. He did not know at that time that there were any other people in the world who were Baptists besides himself, and it gave him great joy when he found others held similar opinions to those which his early thoughts ripened into."

The other day "S. A. Walker," a Bristol rector, wrote to the *Times* to bear testimony to the character of the pestilent firebrand Murphy, and stated that his "father was murdered for being a convert." The *Pall Mall* in referring to the rev. gentleman's letter, suggested that he might as well complete his testimony by supplying some particulars of the alleged "stoning to death" by the priests, and at the same time express his opinion as to the propriety of circulating "The Confessional Unmasked," which the highest legal tribunal had declared to be an obscene publication, which it is the duty of the police to destroy. In reply, Mr. Walker sends a letter, from which it appears that his only authority for the story about the "stoning" is an "impression" that it was related to him by Murphy and Murphy's friends; and as for the pamphlet, while owning that it is so bad that "regarding it from a magisterial point of view, he cannot see how any protector of the public morals could do otherwise than condemn it to the flames," he yet argues in favour of its circulation on the ground that the iniquity of the Catholic priesthood ought to be exposed, and that this can only be accomplished by a public revelation of the obscenities of the confessional. "That is to say," as the *Pall Mall* remarks,

"Mr. Walker, believing that one section of the population, that belonging to the Catholic Church, is being corrupted and depraved by certain obscene works, would, by way of antidote, disseminate the poison indiscriminately among all classes of the community."

Referring to the reappearance of Father Ignatius "in his usual pantomime, in which he plays so conspicuously the part of clown," the *Freeman* says:

"Every one who has heard him will be able to account for the kind of popularity which he has gained in the city. His addresses, which are always extempore, are noisy and vapid; his language is declamatory, and often coarse; and his manner—as we think—unpleasant, and at times repelling. Of course, his ferociously strong language gives him a certain amount of influence among weak-minded hearers, who enjoy his 'hits'

in proportion to their severity, and his 'points' in proportion to their absurdity. We remember hearing him describe Mary Magdalen as 'a filthy street-walker,' Augustine, of Hippo, as 'a nasty rake,' and the saints in heaven as 'the abominable host of God's elect'—abominable, he argued, because many of them were once the lowest and vilest sinners."

A Church and State meeting was held at Taunton on Saturday, at which Archdeacon Denison, who never minces matters, eased his mind of the following:—

"Nobody would deny the omnipotence of Parliament—its power to do right or wrong; it did wrong every day, and it might commit the sin of disestablishing the Church, but that did not make it a moral right. He refused absolutely to make any distinction between the Irish Church and the Church of England. This was an assault on the whole principle of establishments. He affirmed that the United Church of England and Ireland was a great blessing, and had always been a blessing. It was a divine trust; and had any one a right to give up a divine trust, a thing he had received from God? No, he had not; and it was a sin upon any man's soul to dare to do it. It was a great national gift, and if they took it away they did dishonour to Christ and made the Government of the country a godless Government. Mr. Gladstone was working the greatest mischief which was ever worked to this country. Of all the sophistry he (the Archdeacon) ever heard, and he had heard a good deal, he never heard so much out of any man's mouth as out of Mr. Gladstone's. A revolution was going on within their own houses and about their own doors, and they must be up and doing, or the chances would be that many of them would have to fight with the sword before this matter was done with. He did not believe that the people of England would believe Mr. Gladstone when he said he did all he was doing in friendship for the Church of Ireland. It might be said—

'Perhaps it was right to dissemble your love, But why did you kick me down stairs?'

They would not have such folly, sophistry, and nonsense as were talked in that place at Westminster. They might say what they liked, but they would not persuade honest Englishmen that this was not a robbery and a rapine of the most solemn trusts given to man. He believed the people of this country would say to Messrs. Gladstone and Bright, 'You shan't lay so much as your finger on the Established Church of England and Ireland. We will not have our constitution in Church and State touched.'

Writing on the education question in the *Sword and Trowel*, Mr. Spurgeon says:

"Since the sectarian system has in England most evidently failed to reach the needs of the millions, a purely secular system will be established, and will be thrust upon us whether we will or no. There will be a great outcry about the divorcing of religion from education, but we shall not join in it, partly because it is useless to cry over spilt milk—the thing must be, and there is no preventing it; and yet more, because we think we see our way to a real great gain out of a small apparent loss. Children are to lose the religious training which they received in National and British schools; we admit that there may be cases in which the loss will be appreciable, but we think they are few and far between. The lads of the village might generally carry in a hollow tooth all the religion they receive at the charity schools. Do not they learn the Church Catechism? Yes; but that is not religion; it begins with an assertion of baptismal regeneration, maunders about behaving one's-self lowly and reverently to one's betters, in a manner suitable for an American negro previous to the late war; and has not a fraction of the simple Gospel of Jesus in it from end to end. It will be highly beneficial to the morality of youth to dispense with this miserable farrago, in which the false of superstition and the true of law are hopelessly jumbled. The present religious teaching of our week-day schools is, as we believe, as nearly as possible a sham, and a most mischievous sham too."

In a notice of the Life of Bishop Lonsdale, just published, the *Pall Mall* remarks:

"In an age of model cottages, model farms, and model things in general, it would be surprising if we had not a full supply of model Bishops. Unfortunately, at the same time, though we suffer under no lack of examples of episcopal perfection, people are very far from agreed as to the standard by which the prelatial model is to be estimated. There is the Bishop of Salisbury, for instance. In the eyes of a good many women, and not a few men, Dr. Hamilton comes as near to the reproduction of the apostolic type as the conditions of modern life and the riches of the Establishment will allow. Others, again, venerate the more aggressive, pushing, and political Bishop of Oxford as the only true model of a 'ruler of the Church' in these times of rebuke and blasphemy. Then there is the Bishop of London, very active and very practical; he too has his band of worshippers, though, it is said, they are not many. The Low Church Bishops, it need hardly be said, have each of them their devoted admirers, and, whatever they may do within their fortunate dioceses, it is

reverenced by those who believe in them as so many proofs of their right to the title of scriptural and model prelates. The two most recently appointed Bishops, again, promise to attain high distinction as models; but as yet it is not easy to foretell whether Bishop Selwyn or Bishop Clifton will most thoroughly satisfy the aspirations of those who think that energy, activity, and a gift for governing on clerical principles are the special virtues which constitute episcopal greatness. Lastly, there are the two English Archbishops. A good many critics discern in Archbishop Longley an absolute archiepiscopal perfection, and protest that he is even a more faultless model than Archbishop Howley himself. But what the admirers of Archbishop Longley think of Archbishop Thompson it is not easy to understand. It is just possible, of course, that there may be persons who venerate this last-named prelate as a model, and after his late speech at St. James's Hall, amid the rapturous applause of his clerical audience, he may come some day to share the veneration of the faithful with his brother prelate of Oxford."

For the *Pall Mall* itself, it is very much disposed to look upon the late Bishop Lonsdale as coming near to its notions of a model Bishop. One of his great merits was that he had no views:

"In this respect he far outshone Archbishop Howley. Dr. Howley was one of the most non-viewy of men; but then it was from an excess of personal caution that he abstained from warmly espousing the opinions of any party in the Church. He dreaded committing himself; and flourishing as he did—if the career of any so cautious a personage can be called a flourishing—in the midst of the hot Tractarian warfare, it must be admitted that he was eminently successful in never burning his fingers. There is a characteristic story told about his reply to a certain zealous country parson, who was dining with a large clerical party at Lambeth, which illustrates the skill with which the Archbishop parried all unwelcome questionings. 'What is your grace's opinion of the 'Tracts for the Times?'' called out the indiscreet and innocent ecclesiastic aforesaid, who was seated next to Mrs. Howley, seizing upon a momentary lull in the conversation to ask the query which he fancied the Archbishop would be delighted to answer. The silence was at once more profound than before, and those who knew the Archbishop and his household smiled pleasantly at the quiet reply which greeted the ears of the astonished rector. 'Ask Mrs. Howley,' said the Archbishop, 'what she thinks of them.'"

For a united Church, the way in which the two great parties in the Establishment blacken each other is somewhat remarkable. Here are a couple of specimens of the way in which the *Church Times*, the organ of the Ritualists, speaks of the Evangelicals and their doings:

"It is deplorable that the law cannot lay by the heels the pious bigots of a more respectable station in life who instigate his (Murphy's) atrocious proceedings. They are to be found at prayer-meetings and on Evangelical platforms, holily un-Christian, unctuously fanatic. A month at the treadmill would teach them to be a little more charitable."

"The fact is, modern 'Evangelicalism' is nothing but a series of devices for saving the clergy trouble. It is the pastor's business to have daily service; but your 'Evangelical' advocates family prayer, which means 'every man his own chaplain, and don't bother the parson.' Again, it is his business to read the Bible to his people; but your 'Evangelical' asks them to subscribe for Scripture-readers. Again, it is his duty to catechise the young; but your 'Evangelical' gets lay people to hold Sunday schools. It is his business to baptise children; but your 'Evangelical' sells the sacrament at a tariff which he knows must be largely prohibitory. It is his business to be perpetually celebrating the Holy Eucharist; but your 'Evangelical' celebrates at most once a month, and then he administers the sacrament by railfals. Lastly, it is his business to offer his services as director to all his flock; but your 'Evangelical' scoffs at direction altogether, and so gets rid of at least three-fourths of the toils and cares and perplexities of his office."

Mr. Spurgeon, in the course of an interview with Mr. Gladstone, asked why Mr. Sinclair Aytoun's motion against Maynooth was opposed, and he thus states the result:

"I fear that Bright and Russell have a hankering after endowing the sects—Rome among them; but Gladstone will make a clean sweep of them all, save only the reserve of vested interests. I went last Friday and saw him personally, and feel reassured. I prophesy that the money will go in schools and that grants will be made proportionate to the number of each body, and this is the bottom of the objection to a resolution which forbade the giving of any of the funds to Catholic institutions."

In recommending the Presbyterian body of Ulster to take the Sustentation Fund of the Free Church of Scotland as the model for its future voluntary support, Dr. McCosh said, to secure to every Presbyterian minister £100 a-year would require £56,000—twopence a week from every communicant.

With regard to the Suspensory Bill, the *Times* says, while there can be no doubt as to what the Lords ought to do, one cannot be sanguine that they will do it. The practical leader of the Ministry in the House of Lords—the Lord Chancellor—is devoted to the maintenance in its integrity of the Irish Establishment, and the “inspiring genius” below the gangway [Lord Derby] took the earliest opportunity of proclaiming his opposition to all schemes for dealing with it. It is still more unfortunate that the most liberal of the Bishops have announced beforehand their hostility to the bill, though the essential distinction between the English and the Irish Churches—that the one is and the other is not the church of the people—must become so apparent on reflection that it may induce some members of the Episcopal Bench to abandon their first hasty conclusions. But, if the bill is to be carried, we must trust to the good sense of that large section of the House of Lords which is free from ecclesiastical prepossessions or the trammels of party. What would be the position of the House if the bill were rejected? The Lords would appear before that tribunal to which an appeal is to be so soon made, not merely as the antagonists of the popular House, but also as the champions of privilege against justice.

Dr. Massingham, in a lecture in Salford, explained that he was only quoting the words of another when he said that “hanging was too good for Mr. Gladstone.” So far from wishing him suspended by the neck, he would be one of the first to care for his personal safety; and the only suspension he wished was that he might be suspended from office, and suspended from misrepresenting him (Dr. M.) as an elector for South Lancashire.

INDIA.

THE Rev. C. H. Dall, American missionary to Calcutta, now in London on his way homeward, preached on Sunday last, in South Place Chapel, on Progress in India. He spoke of the Hindoo character as one which, during his dozen years' residence there, had more and more fascinated him, inducing him to give to it yet more of his time, “and perhaps the whole of life this side of heaven.” Their need of Christian teaching was great: the adoration of 33,000,000 gods and goddesses woefully weakened worship by perplexingly multiplying its objects, and even those who abandoned idolatry had very defective views of religion. They had no conception of God as a Friend and Father; their prayers are all deprecatory: “Do not kill us, do not poison the wells.” Human brotherhood they openly denied, regarding all who were not Hindoo as vile.

It was Mr. Dall's firm belief that wherever Hindoos had adopted a belief in the fatherhood of God or the brotherhood of man, they had learned it from Christianity. That increasing society, the Brahmo-Somaj, numbering some 50,000, was the result of half a century of Christian missions and books. The missionaries had gathered into their schools clever and impressionable young Hindoos, who had readily adopted their faith in Jesus. Yet these disciples had refused to accept their teachers' theories about Him so steadily as to make many worthy missionaries abandon their posts in despair. A leader of the Brahmo-Somaj had defined to Mr. Dall its aim as being “to develope for India a gospel truer to Jesus than that of the missionaries.” All religion, said they, is life, all life is growth, therefore Hinduism must grow or perish. They held public worship both in Bengali and in English before audiences sometimes numbering 2,500. They were fond of Unitarian books of devotion, such as the “Altar at Home,” and all of them who could afford it possessed the writings of Miss Cobbe and Theodore Parker. Such books as these they reprinted and circulated.

The Hindoo mind was more reverent than the English or American, and had a grasp of the Invisible which we, with our cold faith, might well envy. In the passive virtues, too, it far excelled us, and delighted in the gentleness of Jesus. Indeed the absence of moral force was one of its main defects. A member of the Supreme Council, a Knight Commander of the Star of India, had said to Mr. Dall, “You will never find me differ from any man's opinion. I am too prudent.” Their highest hope was to sink into the Supreme Being at death, and cease to exist personally; their greatest misfortune, to be born again into the world. Hindoos of high intellectual distinction had pressed Mr. Dall to

recommend them for Government appointments, and when asked “Would you have me tell a lie to serve you?” would reply with all simplicity, “Why not, to help a friend.”

They were ever ready to adore. “All is God,” said a Rajah to Mr. Dall; “worship what you will, you cannot go amiss. This”—striking his hand on a pillar of the verandah—“this is God.”

Mr. Dall is an intellectual and firm-looking man, and we are glad to hear that after visiting his family, he intends to return to his mission, which he has in the meanwhile entrusted to able (native) hands.

CYRIL.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—VIII.

SUBJECT: The Hebrew prophets teach that man shall be saved by his own righteousness and condemned by his own misdeeds.

Read Ezekiel xviii. 1—4 and 19—30, and point out that the proverb at the beginning of this chapter, “The fathers have eaten sour grapes, the children's teeth are set on edge,” was a common saying in the country, quoted also by Jeremiah, and in like manner contradicted by him where he declares “Every son of Adam that eateth the sour grapes his own teeth will be set on edge.” The more ancient religious teaching of the Hebrews had led them into mistakes which might have a dangerous effect upon morality. In Exodus xx. 5, it is said, “For I, Jehovah, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing kindness unto the thousandth of them that love Me and keep My commandments.” This false view of the Almighty's government Ezekiel uses some strong eloquence in this and other chapters to overthrow, teaching that to every man is given the responsibility of his own actions. “I will judge you, O house of Israel, every one according to his ways, the Lord Jehovah hath said it.”

The Unitarian Herald.

FRIDAY, JUNE 12, 1868.

EVANGELICAL INFALLIBILITY.

IN our last week's *Herald* we mentioned the adverse utterances that Dr. RALEIGH's noble address from the chair of the Congregational Union had called forth, and especially in the *English Independent*.

Dr. RALEIGH has replied to the reviewer in the *Independent*, and the explanations he offers of the passages in his speech about “Plenary Inspiration” and “Christian Dogma,” interest us as affording a glimpse of the mental conditions under which alone a large and thoughtful mind can still hold the orthodox doctrine. Such a mind, it would seem, must see these doctrines through a haze which softens down and hides their sharp details, just as the haze of the summer air softens down and hides the sharp outline of road, and rock, and wall upon the mountain side. We do not complain that Dr. RALEIGH's explanations are no explanations to us, and convey no clear ideas to our mind, because we assume them to be the real truthful expression of his own form of thought.

In one point, however, Dr. RALEIGH is very clear. It is in his indignant protest against the Evangelical infallibility assumed by his reviewer. “My reviewer takes ground,” he says, “which I cannot take, which I regard in fact as logically destructive alike of Protestant liberty and rational faith. He says I have ‘made a somewhat vain expenditure of needless concessions, in order to win men who ought to be openly encountered with the demand for submission to Divine authority.’ I can only stand in astonishment on reading such a sentence. What is the Divine authority here? And where does it lie? In the book? or in one's own particular interpretation of the book?”

I may be wrong, but the writer really seems to say the latter, at least by implication. For suppose some of the men thus challenged should say to him, ‘We take the book, but we give it our own interpretation, which differs considerably from yours. Are we submissive to Divine authority?’ As I understand, he would answer, ‘No; you must take certain explanations along with the facts; you must take the Epistles to the Romans and Galatians in a certain sense, ‘on peril of perdition.’ If all the persons—from the Pope to the Plymouth Brethren—who make just such a demand were put into a circle, the circumference of it would be considerable.”

And what does the reviewer reply to this rebuke? Reiterate the claim to infallibility in substance, in Dr. RALEIGH's words, “The Divine authority lies in the book, and also in our particular interpretation of the book.” He says, “That which cannot be known to be a Divine doctrine has no Divine authority.” And, conversely, if there be a real authority in Apostolic doctrine, it must be because the Apostles' writings are intelligible, and certain pretended “interpretations” of them of very small account indeed. That is, in plain words, “What you call our interpretation of the Apostolic teaching is its clear, intelligible meaning; all other pretended interpretations are of very small account indeed.” In another passage the reviewer says: “The original teachers of Christianity plainly declare that no liberty of speculation about dogma is left to mankind, but that all men are by God himself required to accept a certain definite explanation or dogma respecting them,”—i.e., the facts of Christianity.

We are much obliged to the reviewer. He has brought out into the light a self-deception which is seldom exposed to light, but which lurks, a deceiving spirit, in the darker corners of the Evangelical mind. We see now the explanation of the astounding arrogance, bigotry, and intolerance of which so many otherwise excellent men can be guilty. They first assume the infallibility of the Apostolic writings, and then identify their own interpretation with the original intention and meaning of these writings—blind all the time to the fact that it is *their* interpretation, and nothing else! And so assuming that they are in “absolute communion with Apostolic infallibility,” they virtually claim infallibility for themselves. It is true they repudiate this claim, and assert that it is not for themselves but for Apostolic authority they claim the infallibility; while all but themselves see that it is their own interpretation which they set up as this authority. When will men who pretend to education, acquire a little of that most valuable of all knowledge—self-knowledge, and learn to detect some of the tricks their own minds play them.

It is refreshing to turn back again from the narrowness and hardness of the reviewer to the speech of Dr. RALEIGH itself. Very beautiful, it seems to us, is that passage especially, where, in touching on the various agencies that run on in the same line as religion, in instructing man, he comes to the prevalence of a spirit of social universal sympathy as one of the most signal, and at the same time one of the best, characteristics of the present age. He says, “It would seem that even Humanity herself—that fair, sweet mother and mistress of the world, whose face has

never yet been fully seen, whose presence in many parts of her own house has never yet been felt—is now beginning to show herself, and to move up and down among her children with regal grace and motherly tenderness. She is looking especially, and with a sorrowful and loving eagerness, after those who have been neglected, or who have wilfully wandered and fallen. Like the symbolical woman of the Gospels, she has lighted her candle and is sweeping the house, and looking diligently until she finds the pieces that are lost. Not one in ten only, but more than half the number have been missing. Now she is finding them—one after another—here and there: some covered with dust which she can almost blow away, some with a dimness on them which has touched the metal, some deeply tainted; but the 'lost' are being 'found,' not here alone, but the world over."

FIRESIDE READINGS.

OLD ENGLAND.

Old England is my home and pride,
I love her best of all beside,
Whate'er the name, where'er it be,
My island kingdom by the sea:

And this is why I love thee best—
In thee my fathers lived and rest.

In dear Old England I was born,
Among her golden fields of corn;
Those fields! What other fields can be
One-half so sweet and dear to me?

And this is why I love thee best—
By them my fathers lived and rest.

And though my dwelling now is made
Amid the busy marts of trade,
And thus a stranger forced to be
To thy sweet lanes and woodlands free,
Still, above all, I love thee best,
England, my fathers' home and rest.

Thou hast thy faults—and who has none?
Yet, wert thou spotless as the sun,
Scarce dearer than thou art to me,
With all thy failings, couldst thou be,
England, for this I love thee best—
Thou art my fathers' home and rest.

Bristol.

W. S. P.

FLOWERS FROM PERSIAN GARDENS.—VI.

I SAW some handfuls of fresh roses tied up with grass on the top of a cupola. I said, What does this worthless grass to be sitting thus in the rank of roses? The grass wept, and replied: Be silent! The generous never forget their companionship: tho' I have no beauty, or colour, or odour, am I not the grass of this garden? I am the servant of the munificent Majesty, nourished from of old by His fostering bounty. Whether I have any virtue, or whether I have it not, still am I hopeful of the mercy of my Master. Although no valuable stock be mine—no wealth of worship—He knows the remedy for His servants' case, when all other support faileth.

A pupil said to his instructor: "What am I to do? for people incommode me with the frequency of their visits to such a degree that their conversation produces a great distraction of my valuable time." He replied: "To every one who is poor, lend; and from every one who is rich, borrow: they will not come about you again."

On the monument of Balzram Gur (a Persian king) was written: The liberal hand is better than the strong arm. Hatim-Tai (an Arabian chief proverbial for his generosity) lives no more; but to eternity his great name will remain renowned on account of his liberality. Distribute in alms the tithe of thy wealth; for the more the husbandman lops off the exuberance of the vine, the more it will yield of grapes.

An African mendicant, in the Mercers' Row at Aleppo, kept saying: "O wealthy sirs, if you had justice, and we contentment, the practice of begging would go out of the world. O contentment, do thou make me rich! For without thee there is no such thing as riches."

The treasure chosen by Lokman was patience: without patience, there is no such thing as wisdom.

One of the Kings of Persia sent an able physician into the service of Mohammed. He remained some years in Arabia, but no one came to consult him or to ask for his medicines. One day he presented himself to the Prophet, complaining that he had been sent to heal his people, but that in all that time no one had paid him any attention. The Prophet replied: It is the custom of this nation not to eat till compelled by hunger, and to withdraw their hand from food whilst they have still an appetite. The physician said: This is the reason

that they are so healthy. So he made his obeisance, and departed.

CHURCH CURIOSITIES.—X.

At the May meetings there are many things said which, whether exactly in place or not at them, would most fitly find a place under this heading. We offer one or two specimens from the speeches of the present year.

OVER THE WATER.

In speaking at the meeting of the Primitive Methodist Missionary Society, Dr. Landels, of London, said:

"I am a sort of representative of catholicity. I was brought up a Presbyterian; as a boy I caught the fire of Primitive Methodism, when Mr. Lister and others of your ministers came into Bedfordshire; and I have since become a Baptist; so that I represent at least pretty well three phases. I have this to say, however, that my very first speech of any kind was delivered at a Primitive Methodist tea meeting. I do not say what kind of a speech it was; but there was a very good brother there, a local preacher, who thought pretty highly of his own powers, but who, however, was such a preacher that nobody but himself could tolerate him; and he comforted me after my speech by saying, 'Well never mind, you did quite as well as I did the first time.' I believe my second speech was delivered on a Primitive Methodist platform. Well, let that pass; but the first sermon I ever made was preached at a Primitive Methodist camp meeting; and I have done as much walking on a Sunday as some of your Methodist preachers, and preached three times besides occasionally; so that I know something of the labours as well as of the success and the triumphs of Primitive Methodism. I have got a little way from you now, and sometimes they say, 'You know, there is only the water between us.' So there is; but then I have gone through it, and you cannot expect me to come back. We may join hands across it, very well, as we do to-night; but if we are to stand on the same side, of course you must come across to us; we cannot come to you."

A PICTURE OF METHODISM.

Dr. Landels, in referring to the financial part of the meeting said:

"I was glad to hear that definition of Methodism, so sound in its doctrine and so practical in its works. What was it? Justification by faith, sanctification by works, a penny a week, and a shilling a quarter. I heard the other day of a caricature of three parsons; one of them was an Episcopalian, and he was standing and saying, 'As it was in the beginning, is now, and ever shall be;' another was an Independent, or Baptist, and he was saying, 'Let all things be done decently and in order;' and the third was a Methodist, he was leaning over the pulpit and saying, 'Now, brethren, we will proceed to make the collection.'"

SAMBO'S SIMILE.

In an exceedingly racy speech at the same meeting, the Rev. W. Jackson, of Leeds, related the following incident, which he said had pleased him much, and which he made use of to show that it is not every one that holds up his head high, and makes a dash in the country that contributes most interest and influence to a community: "Some time ago, just before the abolition of the slaves in America, one of those slaves was passing near a plantation and he looked gloomy and haggard. Well, his master met him and said to him, 'Sambo, why do you hold your head down? You should hold up your head as I do.' 'Massa,' he said 'was you ever through a field of corn when it were ripe?' 'Yes,' he said. 'Well,' continued Sambo, 'if you examine the ears, some of them hang down?' 'Yes.' 'And others stand straight up?' 'Yes.' 'Well, if you examine those that stand straight up you will find that they have nought in them, and if you examine those that hang down you will find they are full of the ripened corn.'"

KEEPING ON.

Showing how persistency in the right resulted in success, Mr. Jackson gave the following illustration:—"It is said that in a certain church—an Independent church, I believe—some years ago, a pastor died. The people kept up the weekly prayer-meeting, and they did right. Well, there was a venerable old sire, but poor in this world's goods, and they allowed him in deference to his piety and standing in the society, to conduct this weekly prayer-meeting. He had a great love for one hymn in the book, and he stuck to it. It began, 'I have no cottage in this wilderness.' He gave it out on the first, second, third, fourth, and fifth occasions. There was a very wealthy gentleman belonging to the church, and one day he said to his good lady when he got home, 'Old James has given out now that hymn some three or four weeks running, "I have no cottage in this wilderness. No foot of land do I possess," and I think we have had enough of that one hymn.' 'Well, now,' says the lady, 'we have a nice little cottage, and a garden detached from the rest of our property, and if you have no objection, we will give Old James that.' 'Well,' he said, 'I will go again just to see how he comes on.' He went again and Old James stuck to his text. By the next Wednesday evening he had been presented with the cottage, and he and his venerable

dame had got nicely settled into it. All the members of the church went to hear whether he would stick to his text or not. He went and got the book, gave out the same page, the same hymn, but he said, 'We will begin at the second verse.' Now, if we shift at all, Mr. Chairman, it must be in the same path, and nearer home."

THEY SAY, LET THEM SAY!

The same minister, with a view to show that it was of no use listening to what people had to say, but that the thing was for a man to speak out what he felt to be good, said: "One gets on to a platform and delivers a vigorous, hot speech; one of his hearers says to a neighbour, 'What do you think about that?' 'Why, more sound than sense.' Another speaker, with a logical mind, profound and critical and abstract, splits it up, analyses it, and makes a sort of *post-mortem* examination of it. One of his hearers says 'He is one of the driest chips I ever heard.' I never was so tired in my life.' Another comes up with a warm speech, but with more of connection and interest and sentiment. Of him they say, 'You are a pretty good speaker.' 'Yes,' answers one, 'but don't you see he knows it.' Another comes, and is neither so profound or critical; neither is he so noisy, but he delivers a brilliant address, and they say of him, 'Yes, it is good, but I think I have read it somewhere.' Thus do some persons use all their force and power in detraction. Let us go on steadily, for if we are to pay attention to everything that is said we shall be doing nothing but changing our tactics and rearranging our plans."

MUCH IN A COMMA.

WHEN Henry Brougham was created a peer, he took for his motto "PRO REGE, LEGE, GREGE." The *John Bull* of that day cleverly suggested that it ought to have run thus, PRO "REGE," lege "GREGE."

ALEXANDRIA.

In one of his letters to the *Liberal Christian*, Dr. Bellows thus describes his entrance into Egypt:

Our ride to the hotel plunged us in five minutes into the very heart of Oriental life. The streets seemed thronged with pictures out of all the Eastern story books and all the illustrated travels we had ever read. Mustaphas and Selims and Ali Babas, were as common as Smiths and Joneses in New York. The people appeared to be playing charades—so dressed up in shawls and outlandish slippers, in flowing robes and gay vests and jackets that looked wholly ornamental. And there were the veritable women in veils, nothing but their eyes showing, whom we had so long been waiting to see! But we could not stop to look at them, for a file of loaded camels, just as ugly, patient and strong as they had looked in the circus-show, came by, engaged in their legitimate business, carrying great loads of stone, in coarse nets, or packs of boxes and barrels, and sticking out their noses level with their eyes, as they smelt their way through the crowded streets. Donkeys ambled about, with their great saddles on their little backs, carrying heavy men, whose bare feet almost touched the ground, and each followed by a brown imp in a loose white gown, with a fez on his head and a pair of roguish eyes in his brows, and a sharp stick in his hand, who is the donkey's shadow and tormentor. Cobblers on their hams, sat in real Arabian Night's style, pursuing their trade in the open streets. Dates were passing from the scales of the fruit merchant into the double hands of the careful purchaser, who often examined each date before he admitted it and chattered about the weight and the price. Bananas, mandarins (the Malta orange), almonds, figs, tomatoes, green peas, new potatoes, and various other fresh fruits and vegetables in the market stalls, upset our notions of January, and proved to us that we were in latitude 30°, which, on the Eastern hemisphere, means 25°. But although palm groves, and the wild fig and the tame, the cocoa tree, the banana and other strange plants were constantly peeping over enclosures or throwing their shade upon us, and although minarets and horse-shoe arches and domes that swelled out above their base lines, were showing themselves in every street vista, I could not turn my eyes from the fascinating costumes and visages of the people. Nubians, black as night; Syrians, with Jewish features; Arabs, tall and thin; Armenians, of more European aspect; Turks, stout and handsome, were mingled in one crowd—with garments more diversified than their complexions. All the colours of the rainbow stained the street, as white, blue and yellow turbans, over the invariably red fez, with silken scarfs of all brilliant hues about the neck, and sashes as gay about the loins, divided flowing trousers of white, brown, red, yellow, green, and all intermediate hues, from vests embroidered in gold, and jackets of cloths as various in dye. The Albanian, who carried an amazing armament of weapons in his belt, seemed the only belligerent in the company. The shops appear to be small booths, where the tradesman squats and waits for his customers, usually with a grave Mahomedan apathy. The grocers' and butchers' shops show no very strange difference from our own—only I notice that fish, dried and prepared in various unusual methods, is common, and that great black jams of "caviare" (the spawn of stock

fish) are common. There is a manifest taste for spicy and strong things, pickles, and sauces, and biting flavours, as we come to the border of the East.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE forty-third anniversary was held on Wednesday, in Whit-week, at Little Portland-street Chapel, Langham-place. The day was one of the finest of the season, and at twelve o'clock the chapel was filled with a congregation comprising most of the Unitarian ministers, and many of the principal laymen of London, and a large number of friends from all parts of the country. The following were present at various parts of the proceedings on the two days:

George Buckton, Esq., of Leeds, president; Sir John Bowring, LL.D., F.R.S.; James Heywood, Esq., F.R.S.; Alderman J. Clarke Lawrence; Messrs. H. Bicknell, S. Shaen, S. Sharpe, W. J. Lamport, James Yates, M.A., F.R.S.; the Revs. T. Madge, J. J. Taylor, vice-presidents; W. C. Venning, Esq., treasurer; the Revs. R. B. Aspland and Robert Spears, hon. secretaries; the Rev. Dr. Bellows, of New York, president of the National Unitarian Conference of America, and his son, the Rev. H. Bellows; the Rev. C. H. Dall, of Calcutta; the Revs. Dr. Sadler, J. Martineau, H. Ierson, L. Lewis, H. Solly, T. L. Marshall, T. Hunter, J. C. Means, J. Marten, J. P. Ham, J. Heywood, J. Taylor, M. C. Gascoigne, M. D. Conway, W. H. Channing, T. Crowe, T. Rix, J. Phillips, C. Corkran, of London; and the following ministers, representing, as it will be seen, almost every part of the country:—M. Austin, Cirencester; S. Bache, Birmingham; Goodwin Barnby, Wakefield; W. Riche, Hastings; F. Bishop, Chesham; W. Blazely, Rotherham; T. W. Braithwaite, Horsham; J. A. Briggs, Headon; T. B. Briggs, Dover; B. L. Carpenter, Bridport; P. W. Clayden, Nottingham; C. C. Coe, Leicester; J. Cropper, Wareham; H. E. Dowson, Hyde; J. Freeston, Roodale; E. R. Grant, Portsmouth; D. Griffith, Cheltenham; W. Hargrave, Newport; E. S. Howse, Bath; W. James, Bristol; R. C. Jones, Bexhill; E. Kell, Southampton; J. F. Kennard, Billingshurst; A. Lunn, Chatham; R. B. Macellian, Maidstone; H. McKean, Oldbury; C. C. Nutter, Banbury; W. J. Odgers, Bath; J. E. Odgers, Kendal; I. Payne, Northampton; J. Shannon, Liverpool; R. Shaen, Royston; R. Shelley, Yarmouth; J. W. Smith, Ipswich; J. D. H. Smyth, Norwich; W. J. Smyth, Godalming; J. O. Squier, Cullumpton; J. C. Street, Newcastle-upon-Tyne; E. Talbot, Tenterden; T. Timmins, Bridgewater; A. W. Worthington, Mansfield; W. Shakspeare, Ilkeston; and R. Yelland, Ringwood; Messrs. L. Aspland, LL.D., Cowell Stepney, M.A., J. Anderson, B.A., J. Warren, LL.B., E. Lawrence, LL.B., W. D. Jeremy, M.A., D. Martineau, E. Mappin, R. Troubridge, W. N. Coupland, J. T. Hart, N. M. Verue, F. Collier, D. A. Gibbs, V. Collier, T. Smith, J. Hoggood, R. Shoorbridge, W. Ponder, O. Vidler, W. Sharpe, A. Simmons, R. Dunn, W. S. Cookson, J. T. Preston, A. Lawrence, A. Preston, E. T. Whitfield, E. Nettelford, J. T. Hart, F. Nettelford, E. Warren, H. Abraham, E. Enfield, Basil Martineau, I. M. Wade, S. S. Taylor, J. S. Lister, R. Bartram, J. Troup, E. Smallfield, A. Tozer, C. Bowring, and H. Ridge, of London; and Messrs. Leyson Lewis, Maidstone; C. J. Darbishire, Rivington; M. Andrews, Belfast; R. Pinnock, Newport, Isle of Wight; R. Moore, Bath; J. Munn and E. Mace, Tenterden; I. R. Mott and T. Prime, Birmingham; T. Avison, Liverpool; J. Armstrong, Manchester; A. Martin, Evesham; J. Anthony, Much Hadham; J. F. Ewan, Norwich; R. Tribe, Rochester; H. J. Morton, Leeds; C. Jecks, Norwich; E. Brace, Glasgow; E. Clephan, Leicester.

The Rev. J. C. STREET led the worship; after which, the Rev. Dr. BELLAWS, of New York, delivered in an admirable manner one of the most able and vigorous discourses ever preached before the association, from the words:—"For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Corinthians iv. 6.

Taking for his subject the organising element in Christianity, with especial reference to the difficulties it encounters in a free theology, he examined, first, what Christianity has owed and still continues to owe to its positive institutions, churches, ministers, worship, &c.; and, secondly, what it owes to the diffusion of its spirit, embodied in political, social, and individual life, as distinct from any ecclesiastical and dogmatic tendencies. These two influences it is the aim of liberal Christianity to reconcile. Pure Theism had shown its utter inadequacy to meet the permanent wants of humanity. The great fact of mediocrity had proved attractive and powerful even in its most monstrous theories and perversions, and it was still a fundamental truth that the human race sees in Christ a revelation of God, and the means of access to Him. He welcomed the freest criticism and interpretation; but after all that science and critical theology could do, he felt confident that Christ is the sole instrument through whom a pure and lofty Theism can be organised and brought to bear upon society. This statement had both a positive and negative application. It unites us with all who receive the mediation of Christ, whatever be the form, and accompanied with whatever theological errors. It proclaims the Christian Church one and indivisible, the Holy Catholic Church, of which the Romanists are but a branch, like ourselves, if, indeed, we may not claim to be the trunk. But while uniting, it separates us (not finally, it might be hoped) from all who add to this condition their human creeds and interpretations as equally essential, and so the Christian Church is divided into two classes, whose differences descend deeper than the controversies between Catholics and Protestants—the body which sets itself upon the simple idea of God revealed in Christ, which organises faith and worship in external institutions, and the body which is founded upon external creeds and dogmas. It could not be denied that the greatest portion of Christendom is still in the creed-bound churches; and they have still power enough to make a great battle and win many a victory. Those who think the Roman Church dead or dying, do not remember its enormous hold upon its adherents, and the immense influence of the whole system on the mind and imagination. That ancient faith is not going to surrender in our days of less vehement Lutherans and less vigorous Calvinists. The Greek Church is also full of the new and

ambitious blood of Russia, and threatens to plant the Greek Cross wherever Russia extends her influence, and will intensify even Roman fanaticism. It was only an instinct of ecclesiastical affinity which led the Anglican Church, at the present day, to cultivate alliance with the Greek Church. The preacher then referred to the second body—the uncreed Christians who believe in Christ and Christianity, but not in the dogmas and systems which have grown up around them; who are resolved to hold on to their Christian faith, while they are equally resolved to know all that is to be known and learn all that is to be learned from other sources of truth and wisdom. Composed as this body is of considerable portions in all Christian communities, and especially of those sects which have denied the doctrine of the Trinity in England and America, there is a vast and imposing future before it if it prove itself equal to the organisation of its forces. The problem is, union in the broadest faith of the Gospel combined with perfect individual liberty. Germany is full of the adherents of Liberal Christianity. America has lost half of her population from organised Christianity, and simply because the popular sects are powerless to keep them or recover the lost sheep to the sheepfold. The Unitarians of England in the presence of a powerful State Church, an immense majority opposed to them, and the predominant influences of society, have maintained a noble position, and have borne testimony not for themselves alone, but for an immense constituency with them. But the largest fruits of Unitarian Christianity are to be gathered in America, for there alone the field is comparatively open; the soil is not occupied by old prescriptive institutions. In America it is evidently supplying the crystallising force to a million of people, and doing much to show its competency to really organise the raw material of a new Christian era. The preacher here gave an interesting account of the new missionary operations in America, and the readiness of the people at large to hear Liberal Christianity preached in public halls in many of the chief cities both of the Eastern and Western States. The new interest in missionary operations is not merely a clerical or a mere sectarian interest, but the fruit of calm conviction on the part of Unitarian laymen, that the people cannot live and prosper without Christianity and organised institutions; and that the Gospel must be made credible and acceptable to minds wholly alienated or indifferent. After giving a brief account of the National Unitarian Conference, the preacher said that, in regard to England, he could not say what was their position and duty. It sometimes seemed in America as if the Broad Church were doing the work of liberal Christianity, and if it held the same essential principles, it had great advantage in its prestige and its organisation. England had more than once proved its power of change without revolution. But such possibilities should not diminish their zeal and attachment to positive Unitarian convictions. In America they never had half so much encouragement to labour for our cause as now. They were fully in earnest in their endeavour to stamp liberal Christianity on the whole American Church. He could not say that the future belongs to our denomination, but he felt confident that it belongs to our principles. In conclusion, Dr. Bellows tendered an emphatic expression of the sympathy with which he was charged by the National Conference, and the American Unitarian Association, and, indeed, by all American Unitarians. After a fervent appeal from the preacher, a collection was taken on behalf of the association, which amounted to £63. 16s. 11d.

THE BUSINESS MEETING.

After a brief interval, the meeting for transacting the business of the association was held; GEORGE BUCKTON, Esq., president, in the chair.

The CHAIRMAN said: In opening the proceedings of this meeting for the business of the association, to report to you what your committee have done during the past year, I need not detain you with many words of mine. Your society has now been in active operation in its present form and constitution since 1826, and it is impossible to look back over the last forty-two years without being struck by the great changes which have taken place during that period in religious thought, and asking what is our position in the great movement around us. Now-a-days we have from far off distant land, from our cathedral aisle, or our village church, opinions which have been thought out and earnestly spoken, with but small success, for many years of anxiety and pious trust. I will not press the question, but whence come the utterances of a Voysey, a Stanley, or a Colenso, but from the same deep insight which actuated our earnest forefathers, who bore the heat and burden of their day in the history of our religious liberty? In our hands has been placed the trust of at least keeping trimmed and burning the light in our charge, and though ours may be, as a friend of ours has put it,

"A lonely light on lonely hill,"

and that ours are

"Scattered churches here and there,"

still we must do the work we see before us to the best of our ability, and be well satisfied to see it done by others as well. We must be willing to yield the palm to those more successful in placing the truth before the world, and in humble submission thank God for thus rebuking our shortcomings. If we look around us we shall see we have still a great work to do. There never was a time when the world seemed so on the point of awakening to the consciousness that the foundations of the old dogmas were being taken from under them, and that the links which bound them to their old beliefs have proved faulty. Still, all the more does it devolve upon us to stand firm to our posts and proclaim that though creed after creed, test after test, and the record of the Pentateuch, or the Book of Revelation, be swept away, still there is God's truth, which we may ever help to teach the world; and if for no other reason than this, this society, which has for so many years kept this endeavour clearly before our world of thought, deserves our warmest interest and support. To many of us who may look within the walls we

may have built around our ideas of a true church, it may at times appear hard to welcome those with views or theological opinions at total variance with our ideas of Unitarianism, men whose thoughts have led them to standpoints which our drift of circumstances has not drawn us to; but amidst all the variety of religious thought exercised and permitted amongst us, we are in reality so much at one that we are sure nothing but a clearer understanding of each others views and motives is required to bring us into closer co-operation. Since last we met even, great changes in thought have taken place, and great influences are working in the world which will produce great effects, whether for good or ill depends on the earnest active interest of all of us. Since last we met the great principle of the nation being responsible for the education of its people has been acknowledged; the injustice of upholding, in mockery to a people in great majority opposed to it, an Established Protestant Church in Ireland has been fully expressed; a liberty to interpret the words contained in the Book of Common Prayer has been granted, such as to leave within the walls of the Church men whose outspoken words will rally round them others who are in earnest, and who hitherto have been but formal members of that Church, but now are entering into that spirit of liberty which is the parent of energetic action. A deeper spirit of earnestness is working. We may expect many throes and struggles before old things pass away, but the thing will be if we are all faithful to our trust. With this spirit let us all unitedly continue the effort of this association, and carry on with renewed zeal the work which a larger opportunity than we have heretofore had lays before us.

The Rev. ROBERT SPEARS, secretary, read the annual report, a long but very interesting one. The past year was spoken of as one of more than usual activity, both in the society and in our churches; very large grants of book tracts had been made; interesting accounts were given of the work being done in Madras by Mr. W. Roberts, and more extended plans were alluded to for mission work in India. The approaching tercentenary of the establishment of Unitarianism in Transylvania; the death of Pastor Coquerel, and the prospects of liberal Christianity in France; the work doing by our American churches; the action of the association in regard to matters relating to civil and religious liberty were all successively and most interestingly treated, a tone of encouragement and hope breathing throughout the report.

The treasurer's report followed, read by W. C. VENNING, Esq. The total receipts were £3,092, but of this sum £2,200 was from legacies, only £503 being subscriptions; and the legacies were shown, on the other side of the account, to be invested, leaving only about £700 for the work of the association.

After the resolution for the adoption, &c., of the reports, moved by S. SHARPE, Esq., and seconded by Rev. S. BACHE, came the vote of greeting and thanks to Dr. Bellows, moved by Mr. Martineau. Our friends will, we are sure, be glad to have his speech and Dr. Bellows' reply at length.

The Rev. JAMES MARTINEAU said: Mr. President, I am charged with a very serious responsibility, for I am asked to express the sentiment and feeling of this congregation towards the eminent and powerful preacher who has addressed us so effectively this morning, and I feel that whilst his voice is still, as it were, ringing in our ears, and whilst the thrill of his utterance is still upon our hearts, there is a kind of profaneness in the attempt to interpret the impression which those words produced upon us all. Nor do I like, in the presence of that distinguished friend, to say precisely all that I would say were he not here. Happily, the committee of the association have coupled our expression of gratitude to him with a more general sentiment, a sentiment of affection and respect and gratitude towards the great country from which he comes, and especially towards those who are of "the household of faith" in that country with which we own ourselves to be allied. I will therefore quickly pass on to that subject, and only say with regard to the discourse this morning, that so far as my own impression goes, there could be nothing more seasonable, nothing more wise, and nothing more skilful than the treatment of many delicate subjects which were alluded to in that discourse. I believe I may say that although there might be particular parts in regard to which some of us would have expressed ourselves with a slight difference, yet in the essence every person present would be completely at one with the preacher. In marking out our position as lying between the two great extremes of the present day, the extreme that tends to sacerdotalism on the one hand and preserves the old mediæval superstitions, and the extreme on the other hand which flings itself entirely loose from every species of ecclesiastical organisation and ecclesiastical power, Dr. Bellows showed as much skill and wisdom as he did delicacy. I thank him most cordially for that wise address, and believe that in doing so I am but expressing the sentiment of this assembly. (Applause.) Happily this is only one of innumerable obligations which we are proud and delighted to acknowledge to our brethren across the Atlantic. America has for a long time returned us blessing for curse; for we must remember that New England was created, was called into existence by the persecution of Old England; and New England, on the

other hand, has for a long time taught us lessons of wisdom, thought, and piety, which show at least that the religious allies we have there have forgotten those old grievances, and are ready to teach their old parent the lessons she has been too slow to learn. In this respect our country has performed a part which we sometimes find performed in our own families and in private life. It is not unfrequently the case that we find within the circle of perhaps a cold, indifferent, latitudinarian family there may arise among the young people some fervent, glowing spirit, full of a divine enthusiasm, determined to go into a life of self-sacrifice, of which the parents have never dreamed, and that the scheme is worked out with fidelity and devotedness—with a fidelity and a devotedness upon which the parents often look with a kind of pathetic reverence from a consciousness that, though right in itself, and calculated to place the next generation in a higher position, it is a thing which they are themselves unable to follow. So it is with a young country. Full often a young country startles the dull ear of the older land from which it has sprung by the tone of a richer thought, by the music of a sweeter piety, by the inspiration of a more glorious hope. The only difference is this, that in the case of the private succession of generations, alas! the lesson full often comes too late, when it is impossible for the parent to look with more than joyous tears upon the improvement which the younger generation promises to bestow. But it is, happily, different in the case of countries. We know that the humanity of nations never, never dies; it is for ever young, and for ever fresh—fresh from generation to generation as the cheek of a young child; and so, therefore, there is no inspiration that is so new but that, even in the most ancient country in the world, it may find a response. Happily, therefore, we are in a condition to learn lessons from those who are nationally descended from us. For my own part, I remember the time—it was a susceptible time, when I was myself a student—when the first impression was produced in this country by the writings of Dr. Channing. I remember reading with earnestness the first sermon of his that came over printed to this country, and taking it to my study. I shall never forget the impression produced by that, the eagerness which it awakened within me to know more of that great and noble heart, and the determination to devote myself more than ever to the sacred service in which there was such a leader. This, I believe, was the effect on many men of my own standing and age at that particular period. Well, sir, ever since, may I not say that a wind of salutary and invigorating influence has continued to blow from the West, and to bring ever fresher and sweeter influences to this Old World, sometimes soft and sweet as the pieties of a Henry and a Mary Ware, and at other times, it may be, setting in with a stiffer breeze and bringing clouds charged with the thunder and the lightnings of a Theodore Parker's eloquence; but whether in such a softness as to foster fresh flowers of Christian grace, or on the other hand, in such force as to sweep away the dust and pelt at the sins of our own Old World, still purifying the moral atmosphere and enriching the surface of our spiritual soil. We have but to-day an instance of the continuance of this grand and healthful influence. I cannot ask our friend, Dr. Bellows, to report to America, in adequate terms, our deep sense of his own personal services, and the impression which he leaves upon us to-day; but we may ask him to tell our friends there how gratefully and variously we own our obligations to their great writers and to their great actors. I say how variously, for be it observed, precisely the same movements of thought and feeling have been occurring on both sides the Atlantic, and every type of intellectual and religious excellence in America has its response, if not its counterpart in our country. Whether it is the Conservative scholarship of a Norton, or the speculative boldness of a Frothingham, or the evangelical devotion and charity of a Freeman Clarke, or the manly thought and social breath of a Dewey, or the balanced philosophy of a Hedge, or the tender and pious sentiment of a Bartol and an Alger, or the apostolic earnestness of a Gannett, they all speak to the hearts of some or other of us, and win our reverence and admiration. Our lives, though separated by space, are spiritually connected and spiritually parallel. I believe there is not a throb in the religious heart of that country but finds its response here. Let anything come here with the imprimatur of favourite American names, and it is speedily caught up. We are all of us, in spite of our physical separation, members of one common church, and we are affiliated in one common work. We greet with gratitude, and joy, and sympathy, whatever awakens and deepens our own religious life here, and we are thankful to have such a messenger as Dr. Bellows to carry back this expression of our thanks and obligations. (Applause.)

The resolution, which was seconded by the Rev. R. L. CARPENTER, having been carried amid loud applause,

Dr. BELLWS said: Mr. President, ladies, and gentlemen,—I assure you that I receive with much sensibility in my own name, and still more in the name of very many Unitarians in America, the very kind and hearty welcome given me by this resolution and by the voice of your distinguished representative who has moved it. I receive it with

a sensibility which it would be in vain for me either to express or to conceal. I think it would be almost impossible for you here in England to understand the varied emotions that come over the hearts of American citizens—that is, American Unitarians—when they stand upon the soil and feel themselves touched by the hand of their mother, returning as it were to lisp again some of their infant sensibilities in the presence of that benignant power which gave them existence, which has fed them by its literature, led them by its example, made them in the rich inheritance of their recollections and affections all that they are. (Applause.) I have been striving with myself for a whole year to keep out of England, simply because I felt hardly strong enough in mental and physical health to endure the force of my own sensibilities as I should touch a country whose life and whose greatness I feel in every vein and every nerve of my body. Well, here I am, and here I am not only in my own person, but as the representative of a body of people who have been doing in America, I will not say in a humble way, but in a large and proud way, the work which you are doing here in England under difficulties that we have never had to contend with. (Hear.) As I stand here in your little Thermopylae, as it were, and see the noble three hundred that are fighting against the whole host, I feel really as if we ourselves have comparatively easy victories to achieve over an enemy only too ready to lay down its arms. I say I do not feel any complacency as I stand in the presence of those who have had to contend with social difficulties, the world's cold shoulder, the shadow of an Established Church, and the prejudices of a people whose thoughts have been from childhood turned in another way, and who have been led to believe that the path you were treading was the path of ruin. Now, I honour all the little you seem to do, knowing how much it has cost, and how great it is in its future results. And let me say that the Unitarians on the other side of the water do not feel any sense of superiority—very much short of that—when we come to compare all that our best men have done with all that your best men are doing. There is a magnifying glass somewhere in the midst of this great ocean which divides us that I daresay makes our great men seem very large to your kind eyes, but I am very sure it makes your great men seem very large to our eyes, be they kind or not. I do not know that I have ever had greater pleasure of a personal kind than in finding myself praised in your presence by one whom we all praise so profoundly and with such sincerity on our side of the water. To be praised by those who are so deeply and worthily praised, and to remember that they are sincere, cannot but give a thrill of delight even to the humblest. I will not, after having occupied so much of your time to-day, indulge myself here now with what it would give me only too great pleasure to do, going over all our joys and victories, and our trials and sorrows, comparing them one by one with yours, and telling you how much reason you have to take heart and courage when you know what hosts of gracious promises we are seeing opening in our own country, and how we feel that we are working for you, and know that you are working for us, and that we all have a future, which, if we prove faithful, will be one of the most glorious ever granted to faithful devotees of duty and truth. I came not to report to you disasters, or discouragements, or defeats, but to speak of glorious triumphs and great hopes. Therefore, I say to you, returning to you the profound thanks of my own spirit and the grateful affections of American Unitarians, you have only to go on as you have been doing, and as much better as you can, writing the books which you are continually writing and sending to us with the theological criticism which we love and value so much, and giving us the example of your interest in philanthropic and noble enterprise, and we will try to imitate you in all that is good and do as much better as we can, and we shall hope in the future to see nothing but a noble emulation between you and us. Let me say as to any supposed ill-feeling, that there is enough ignorance on both sides probably to produce it, but it is not in the minds and hearts of the good and true. We are sensitive to your criticism. What do we care about what France or Germany says respecting us, but when England says anything we can understand it, and perhaps it would be better sometimes if she were a little more careful of what she did say. Then again we are sensitive to the disapprobation of our good mother. We are good children and don't like to be scolded, and blamed, and misunderstood, particularly by her; but if I know the community from which I come, the Unitarian denomination, the intellectual life of America, I know that the genuine sentiment of all that is leading, and noble, and statesmanlike, there is one of the most profound sympathy and one of the intensest desire to move shoulder to shoulder with England through all difficulties, were it against the whole world. (Applause.)

One of Sir JOHN BOWRING's usual spirited speeches succeeded, in moving the third resolution for a petition to Parliament in favour of the Irish Church measures introduced by Mr. Gladstone. After which, Alderman J. CLARKE LAWRENCE moved the resolution for accepting "the invitation of the Unitarian Bishop of Hungary and of the Consis-

tory" to their 300th anniversary at Torda, and appointing Rev. J. J. Tayler as a deputation. This was seconded by

The Rev. R. B. ASPLAND, who said he had no doubt that during this interesting festival week many of their friends in Hungary were thinking of them. There were many warm and grateful friends there. Many of the students who had come to this country to receive the completion of their education were in every respect men. The Hungarians were at this moment celebrating in their several congregations the interesting 300th anniversary of the establishment of the Unitarian Church, but there would be the Consistorian celebration of it in the month of August, when there would be an aggregation of all the churches in Hungary, and that would be a very solemn meeting. The Rev. John James Tayler had consented to go to Hungary as the representative of this association, and it was due to him (as his generosity might not be so well known to all as it was to the members of the committee) to state that he had declined to accept the offer which the committee had made to reimburse him for the expenses he would be put to; therefore he would go to Hungary as the representative of the association, but at his own charge. (Loud applause.) When we remember that for 300 years a Unitarian Church had existed in that interesting country; that it had done battle against persecutions enough to crush a much stronger church; that it survived in its integrity; that its zeal burnt as brightly to-day as at any period of its history, he was sure we must all feel both admiration and gratitude. (Applause.) In this country we could boast of little more than a century (if indeed so much) of Unitarian organisation. It was only 200 years since the first Unitarian congregation was formed within this great city, by John Biddle, in one of the chapels of St. Paul's, and therefore the churches who were about to celebrate their tercentenary anniversary were much more ancient than our own. He concluded by reading the address which it was proposed to present.

The Rev. JOHN JAMES TAYLER expressed his cordial acceptance of the trust reposed in him. He said he could only suppose that the circumstance which had in a manner singled him out to be the representative of the British and Foreign Unitarian Association was that, in connection with Mr. Martineau, he had had some share in the training of the very promising young men who had come over to England to complete their theological and philosophical education. There were many circumstances, to render the gathering at Torda a matter of exceeding interest, and he looked forward to it with very great pleasure.

Interesting addresses followed from the Revs. W. JAMES and J. C. STREET, on the resolution for the continuance of the mission work in the north, and for the endeavour to raise an Indian Mission.

Various proceedings of a more merely business character succeeded; one, setting the committee at liberty to spend, to the amount of £500 a year if necessary, their invested legacies and donations—a step felt to be very desirable in view of the press of objects now urgently needing the support of the association; another, making some formal alterations in the rules with the appointment of officers; and a vote of thanks to the president, which every one felt to be most thoroughly earned by the close attention which he has given to the working of the association throughout the year. W. J. LAMPSON, Esq., of Liverpool, was appointed the president for the ensuing year.

THE COLLATION

took place on Thursday afternoon, at the Crystal Palace, in the large dining-hall. More than 400 ladies and gentlemen were present. GEORGE BUCKTON, Esq., presided. Upon the removal of the cloth, after "The Queen," proposed from the chair, and "Civil and Religious Liberty all the World over," given in an eloquent address by Sir JOHN BOWRING.

Alderman J. CLARKE LAWRENCE proposed "The British and Foreign Unitarian Association." He said it followed somewhat happily the sentiment which had preceded it, for from the first period when the association was formed its members had been noted as the firm supporters of civil and religious liberty, in all periods and in all countries. Forty-three years had passed since the association was formed, and if it were possible to collect from various parts of England representatives of congregations which had been formed and sustained by the association, there would be presented an argument for its support greater than any words that could be uttered. He was afraid they sometimes forgot the object which called them together, and that meeting in that place year after year, and greeting one another pleasantly, they forgot the responsibility that rested upon them as members of a body whose usefulness they were willing to recognise. They had heard the previous day, in eloquent tones which even now must thrill through the hearts of many present, the stirring language which told them of the necessity of association in these above all previous times, and he believed a greater truth was never uttered than that if they really did desire to see liberal opinions progress—if they desired to see that with the advance of civil liberty there should be the advance likewise, not merely of religious liberty, but of the duties which necessarily followed upon the exercise of

religious liberty—they one and all must come to the conclusion that a duty rested upon them to fully and fairly consider in what manner they could best promote the association of persons in whom lived the sentiment of religious liberty as it did in the hearts of many whom he now saw before him. The British and Foreign Unitarian Association was the only general association of the kind that we had in this country. And was there any one who looked back upon its past history who could venture to say that it had received the support, or a tithe of the support, it should have received from the professed friends of civil and religious liberty? If they valued association at all, and if they valued the only association, the only general association that we, as a religious body, possessed, he maintained that it was a duty devolving upon every individual member of the Unitarian body throughout this country to do all that he or she could do to support, maintain, and extend it. If from the various districts that support which the association ought to receive, if from the 300 societies which were stated to exist, there was received anything like an adequate support, how different would be the result of the operations of each year's proceedings of the committee. They had heard year after year from the excellent secretary, Mr. Aspland, various accounts of the proceedings of the association. For how many years had the name of Aspland been connected with the association? (Applause.) This year the association had connected with it a name not so well known, but wherever known appreciated and loved. The name of the Rev. Robert Spears was valued wherever the services he had rendered were known. He was quite sure that it was not necessary for him to detail the various operations of the association.

OUR LONDON ANNIVERSARIES.

[Instead of attempting to condense the proceedings of the various meetings (which may be read very fully in the *Inquirer*), we are glad to be able, by the kindness of a correspondent, to give the following general sketch of them.—Eds. U. H.]

LONDON, JUNE, 1868.

Now that our week of "religious dissipation" is over, and one has time quietly to look back upon it, aye, and to begin to look forward to the next, it has occurred to me that you would like to hear a short account of the meetings from one who has attended most of them. I suppose it arose from the circumstance that there was not the same exciting interest in special questions as at the two last anniversaries of our denomination, that there were fewer of our most noted friends from the country than usual. One missed the familiar faces of the Revs. Charles Beard, John Page Hopps, J. Lettis Short, James and Robert Drummond, Crosskey, Gordon, Mr. New, and many others of those whom we have almost always hoped to see at these various gatherings. No doubt good and substantial reasons can be given by these gentlemen for their absence, and I do not for one moment attribute it to a falling off in interest in the various associations, which have just been commemorating their different anniversaries.

THE GENERAL BAPTIST MEETINGS.

I was not able to be present at the meetings at Worship-street Chapel, but I am informed by one who was, that the sermon delivered by the Rev. E. R. Grant, of Portsmouth, from the text, "Be not weary in well-doing," was an earnest and well chosen utterance, pointing out that a firm trust in God's providence should comfort us, even if the results of our labours appear but small and incommensurate with the pains taken to secure them.

At the meeting of the Assembly, and also at the evening meeting, somewhat one-sided discussions relative to Church Establishments took place, all the speakers, with I believe one exception, being in favour of the abolition of State Churches.

THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

One very interesting feature of this general Baptist anniversary was the presence of two ministers of the orthodox section of the general Baptists—Rev. James Harcourt, of the Borough-road, and Dr. Underwood, president of Chilwell College, near Nottingham, the latter of whom took part in the service, offering up the general prayer. At a subsequent part of the meeting, a resolution was unanimously passed appointing the Revs. J. C. Means, Samuel Martin, and J. Marten a deputation "to convey to the approaching General Baptist Association at Derby (the general gathering of the new connexion of Baptists which succeeded about a century ago on account of the Unitarian tendencies of the original body), the expression of our interest in their Christian welfare, and our desire for the interchange of friendly offices between the two parts of the general Baptist body."

The name and fame of Dr. Bellows attracted a very numerous attendance at the 43rd anniversary of the British and Foreign Unitarian Association, held at the Portland-street Chapel. To say that the sermon was universally admired would be untrue, but that it gave great satisfaction to a very large majority of those present is undeniable. I will not attempt to spoil it by giving a hash of the leading thoughts expressed; you will doubtless read and appreciate it when it has been published in its entirety. At the close, the rev. doctor made

an earnest appeal on behalf of the association, and one of the largest collections which has been made for it for many years past, was the result.

At the business meeting the chair was taken by George Buckton, Esq., of Leeds, who, if not possessed of eloquence, seems to be filled with something far better, I mean *earnestness*. He has been one of the best presidents during his year of office that the association ever had, having, as Mr. Spears informed us at the meeting at the Crystal Palace, travelled up from Leeds in order to attend every committee, on 13 different occasions, of the association.

The report, which was somewhat long, spoke of the doings of the association in helping various churches in our denomination in Great Britain, India, and Transylvania. Reference was made to the approaching tercentenary festival of the establishment of Unitarianism in the latter country, and it was stated that the Rev. J. J. Tayler had consented to attend as the representative of the association. Interchange of communications still continued to be made with our friends in America, Italy, Germany, and France.

Several donations have been made to the association during the past year, amounting altogether to over £2,000. By the way, I am glad to see that there is a balance in hand. If my memory does not mislead me, I think that last year, when a statement was made in the committee's report that the "Yarmouth re-marriage case" had not been overlooked, it was greeted with marks of approval. It is impertinent to ask whether anything has been done in the matter, and if not, why not? There is an item of £23. 17s. 3d. charged for law expenses in this year's account; has this anything to do with it?

The thanks of the association were conveyed to the preacher by the Rev. James Martineau, in a speech breathing great cordiality and sympathy with our American co-religionists, while at the same time no unnecessary depreciation of our own shortcomings was made. The sentiments were reciprocated in a speech of corresponding tone, and we may feel assured that, if our transatlantic brethren become acquainted with the doings at the meeting, it will tend to a better and clearer understanding between ourselves and them. The other speeches were not above the ordinary average, and the proceedings, which had lasted for more than five hours, terminated with the usual complimentary votes. Having regard to the extreme heat of the weather, it would have been well if some provision for the refreshment of those present could have been made. In this respect, the difference between the meeting this year and that of last year, at Brixton, is noteworthy.

THE LONDON DISTRICT UNITARIAN SOCIETY.

The committee of the London District Unitarian Society, which has hitherto held its annual meeting on the Friday in Whitsun-week, determined this year to see whether they could not get a larger number of country persons present at their anniversary by holding it on the Wednesday. In this respect the meeting was no doubt a success. A larger number were present than usual; but, having regard to the calibre of the speeches, I cannot congratulate the society on the result of their experiment. Nor is this to be wondered at; most of those present had been at the service and subsequent meeting of the British and Foreign Association, added to which the day was excessively hot, and a high state of temperature is, as you may well know, not conducive to the conception of very brilliant ideas. As usual, the gathering was held at Radley's Hotel; and here let me give expression to the repeated complaints that I hear on all sides with regard to this place of meeting. I believe that this society and the Sunday-school Association would get more attendants at their meetings—both annual and otherwise—if they were to move to some other more suitable spot where better accommodation can be obtained. I have repeatedly heard persons say that they have gone away feeling very unwell after a meeting held there. If the windows are kept closed, then the room gets insufferably hot, and a disgusting smell of cooking pervades it; and if the windows are opened, then people shiver with the draughts which enter, not forgetting the noises which, in a neighbourhood greatly favoured (?) with barrel-organs, are a constant source of annoyance to both speakers and listeners. A large number of friends refuse to come to either the tea or the breakfast, because they say that the things provided are—well, to put it mildly—not nice. I do not consider myself a fastidious person, but I must say that I greatly sympathise with the complainants. It is not as if there were no other places to be obtained, but a strong conservative feeling seems to influence the committees. They say, "The meetings always have been held at Radley's, and therefore they had better keep to the old place"—a sort of argument which reminds one of that used by a member of some local parliament, on a debate as to the propriety of mending the town pump. "The pump *always* had been out of repair since he could remember, there *always* had been a difficulty when he was young to get water out of it, and he saw no reason why they should make any change now."

The chair was taken by J. T. Hott, Esq., in the unavoidable absence of the president, James Yates, Esq. It appears by the report that on the

general fund of the society there is a balance of £57. 7s. 11d., and on the funds of the lay preachers, or, as it is now called the Lay Preaching Union, a balance of £39. 6s. 2d. due to the treasurer. Part of the legacy of £500 left by the late James Silver, Esq., has been invested, and the other part applied towards the reduction of the debt. From what I could gather of the report of the committee, it seems that although the society has met with some disappointments, and in some instances failed to meet with the success anticipated, yet on the whole the prospects are favourable. The Lay Preaching Union's report was as rose-coloured as ever. There are 44 laymen belonging to this union, and during the past year 31 of these have conducted 230 services at 14 stations. It would be interesting to know, perhaps, how far the congregations at these stations are composed of persons in the immediate neighbourhood, and how far they are made up of friends from other London Unitarian congregations, none of which are, as far as I can learn, full to overflowing. I have heard it whispered that the union, and the society with which it is affiliated, are attempting too much, and that the field of their operations is too wide; but then you know that people will say these things of the most prosperous society. One good thing they have done has been the printing and dissemination of sixty thousand leaflets containing a statement of our principles, from which good results have in many cases arisen. They have also distributed 6,000 tracts. Six stations are now regularly supplied with preachers, and the promoters of the Sunday evening services at the St. John's Square Chapel, Clerkenwell, belonging to the Free-thinking Christians, are indebted to the union for help. The expenses at this latter place are, however, entirely defrayed by private individuals. Of course great opposition is made to the efforts of the unionists; but they have reason to believe that in many instances a better feeling has arisen with regard to Unitarian principles, where formerly nothing but contempt for them existed.

The reports were adopted by the meeting, and ordered to be printed, subject to the approval of the Rev. T. Rix, who is to be satisfied that no further errors as to the mission at Stratford, which he stated had crept into print of late, should be published to the world at large, and to the readers of the *Inquirer* in particular. The other resolutions were of the usual nature, commending the society and its connective institutions, the appointment of officers and vice-presidents, &c. The speakers were the Revs. R. B. Maclellan, A. Lunn, A. W. Worthington, J. C. Street, R. Shelley, W. H. Channing, J. E. Odgers, F. Bishop, C. H. Dall (American missionary to Calcutta), W. Blazebey, and Messrs. E. Clephan, and J. T. Preston.

THE SUNDAY SCHOOL ASSOCIATION.

The breakfast of the Sunday-school Association was better attended than usual, and was held under the presidency of W. J. Lamport, Esq., of Liverpool, who, in addition to his kindness in acceding to the wishes of the committee in taking the chair, has increased the funds of the society by a donation of £10.

The report of the treasurer showed that after paying off the balance of £26 due to him on last year's account, there remained a balance in hand of £29. 18s. As, however, I understand this account was made up to the end of last December, this balance will be considerably diminished, if not totally absorbed, in defraying the expenses of a new work recently published by the association, entitled "Lessons from the Epistles and Lives of the Apostles," by the author of "Morning Lessons."

The report of the committee naturally referred to the various charges which have of late been made against Sunday schools, and equally naturally they have come to the conclusion that the want of success does not arise so much from any fault in the system as from the inadequate supply of teachers. The returns from 179 schools show 22,102 scholars on the books, with an average morning attendance of 12,889, and an afternoon attendance of 15,805. For these there are 3,464 teachers on the books, but their average attendance was not given, though it appears from the broadsheet—copies of which were distributed about the room—that the average morning attendance is about 1,521, and in the afternoon about 1,747, or one for every nine children. Referring to the question of teaching writing and cyphering in the Sunday school, the committee thus state the result of their inquiries: "If a line be drawn across the country—say from Shrewsbury to Lynn—the schools north of that line in which writing, if not arithmetic, is taught, will be the rule; south of it they will be the exception. In Scotland it is not found necessary to teach these things on Sunday, nor in Wales either, apparently, to any extent." An increase in the sale of the society's publications has taken place, partly owing to the improved nature of the books published, and to the extended knowledge given of them, which has been caused by the transmission of boxes containing specimens of the works issued, some of which, by the way, the secretary hints, are standing still in unknown whereabouts. A handsome donation of £50 has been received from Mrs. M. E. Tayler, of Hook.

In proposing the resolution adopting the reports, the Rev. J. J. Tayler dwelt upon the importance of the Sunday school being essentially a religious institution, although in cases where there was no

other means of imparting secular instruction, he would not oppose it on any Sabbatical grounds. The work of the Sunday school and the instruction afforded by the pastor of a congregation really formed part of one and the same work, which, instead of being superseded, was more than ever important at this day. It was said that the Sunday school was the nursery of the church. If this were so, he was convinced that when the church was actuated and guided by that deep and fervent religious life which ought to actuate it, then that religious life would express itself in a voluntary overflow of real and good work which would not render the experience of the want of teachers any longer a complaint in their schools.

Mr. Martineau, also, in supporting the resolution, spoke in favour of religious instruction simply in the Sunday school; it was impossible in the short time devoted to the work of the Sunday school to give much time to the intellectual training of the children; this should be the work of the day school, and the state of society would always remain rotten and unwholesome until their Sunday schools had some day-school instruction, which should be increased until all their Sunday schools were finally set at liberty to devote the hours of the Sunday to the awakening of the moral and religious affections of the children. The publications of this society were greatly improved, both having regard to their use by the scholar as well as by the teacher. If he could carry out his own idea he would have no book used at all, but let the teacher go to the class with his mind fully prepared to give the lesson orally.

The other resolutions, which were of the usual formal character, were moved by the Chairman, and seconded by Mr. Clayden and Mr. Street; the Rev. J. Freeston returning thanks for the welcome accorded to the representatives of the other kindred societies. In doing so, he took strong ground against the attempt to press the exclusion of secular teaching from the Sunday school. He suggested the establishment of a teachers' manual containing outline lessons of a moral and religious nature.

Samuel Sharpe, Esq., then introduced the subject of "Raising the education in Sunday schools."

"He said his remarks applied more especially to London, where the children had generally learnt to read or write. In their schools the children came to read the Bible. They felt that they were treated like babies. They could read the Bible just as well as their teachers, and no wonder that they got listless over it. He could wish that the teacher was always competent to carry on the higher teaching Mr. Martineau and Mr. Taylor so ably alluded to, but they had to do with circumstances as they existed, and at present it was not so easy to get teachers who could carry on that high work. He recommended the adoption of a plan of teaching Greek or some other language to the scholars. He referred to one school in London which, feeling the difficulty of keeping children in the school, had, for the purpose of winning them to be attentive when learning their lessons, introduced the use of the French Testament. It was taught in four classes, morning and evening, and the result was that elder scholars had come back into the school who had otherwise quitted, and said, 'If you will give us this interesting information we will come and join your school.' This was religious instruction, and was winning them back to the high moral aim of which they had been speaking. In the same school they had two classes teaching the Greek Testament, and, to show how much it was valued, ten children had paid down their money to buy a copy, and were learning it very busily. Some of the teachers and also members of the congregation had joined the school in consequence of this going on. In another school three teachers were teaching the Greek Testament, and some twelve children trying to learn. Other schools had French and Latin classes, and were attended by children who came on purpose to receive this instruction. The scheme, of course, met with many objections. It was said it was not fit for their station, and that they brought in a class of children for whom the school was not intended. He thought that great benefit would be derived from mixing children of different classes, and they would both be the better for it. Then it was said that a little learning was a dangerous thing, and that a smattering of knowledge was objectionable; but the reply was that everything must have a beginning. Some said it was of no use to the children, but he did not know why. Most of those present had learnt foreign languages, and even if they forgot them in after life they were all the better for them, and why should not these children have the same advantages? There were some arguments of worth which might urged against it, and Mr. Martineau and Mr. Taylor had been beforehand in some of them. It was said that it would be better to confine them to moral instruction in reading the Bible. But then he returned to the facts of the case, which were not to be contradicted, namely, that the children were tired of reading the Bible; they were listless over it; they left the school too young, and it was proposed to shorten the school hours. His proposition was not to interrupt any other teaching; there would be as much time given to the other subjects, and there would be as much moral and religious influence exercised for good, even if their time was occupied in reading the Bible in a foreign language. The gist of his argument would be that they should allow and recommend the teachers of the classes to teach the children to read the Bible in any language that the teacher and his pupils wished for, and that by admitting that into the school they would produce a higher moral and religious result than by excluding it. If they could introduce a small knowledge of the Greek Testament into their Sunday schools, it would certainly be carried on in day schools afterwards, and the object so much desired by Mr. Taylor of obtaining a learned ministry would be promoted. Mr. Taylor and Mr. Martineau were carrying on an excellent work in educating ministers in the Unitarian body, but they would work in vain if the congregations did not wish for it. The one practical reason that would weigh against his recommendation was that if the children in the Sunday schools were taught these things, those persons in the congregations who felt themselves of a higher station would really have to brush up and learn

something themselves. (Laughter and applause.) When such a plan was recommended, he had heard the remark made, 'What a bother, I shall have to learn it myself.' (Laughter.) He believed that was the one difficulty standing in the way of his recommendation." (Applause.)

The remarks of Mr. Sharpe appeared to create some surprise to many of our country friends, but those who know that gentleman, and are acquainted with the persistency with which he advances these ideas, were not so startled, though perhaps not more convinced.

Mr. F. Stephens, of Norwich, was disappointed at what had fallen from Mr. Sharpe; he had hoped for something more practical, and he proceeded to give an account of what was done in his, the Norwich school. At the close of his remarks, the chairman intimated that other speakers must confine their utterances to ten minutes, but, at the request of the meeting, made it five.

Mr. James Heywood was struck with the novelty of the idea, and should suggest its being carried out at Kensington.

The Rev. H. Solly thought things had come to a pretty pass when it was said that children were reading the Bible listlessly, and thought there must be something radically wrong with the teacher if such were the case. He did not sympathise with the suggestions made by Mr. Sharpe; he would have the instruction made more lively.

Rev. C. H. Dall considered we should try to reach the imagination and affections of children, and should imitate Christ in teaching them in parables.

Rev. R. Shelley considered the greatest difficulty in carrying out Mr. Sharpe's plan would be experienced in getting teachers capable of doing it.

Mr. Bartram suggested that if we had at last found the panacea for all the ills that Sunday schools were heir to, in order to make the publications of this society more interesting to the children, they had better henceforth publish them in a foreign language. His idea of the Sunday school was that it should lead up to and develop itself into the church. He had known instances where the children had come for the French class alone, caring nothing about the school, and going in another part of the day to other Sunday schools. Our aim should not be a mere desire to appear well in the annual returns, but to develop the moral and religious feelings of the children, which he did not believe would be done by the means suggested by Mr. Sharpe.

The Rev. J. C. Street and Mr. Stannus supported the views of the opener of the discussion, and Mr. Wade spoke of the individual liberty of the teacher to be allowed to teach whatever he thought best—a question totally apart from that under discussion. Mr. Sharpe shortly replied. It would have been gratifying to have heard Mr. Martineau and Mr. Taylor speak upon the suggestions made by Mr. Sharpe, as their remarks were rather in an abstract form.

THE BRITISH AND FOREIGN ASSOCIATION: THE GATHERING AT THE CRYSTAL PALACE.

We were not favoured with our usual Whitsuntide fine weather at the meeting at the Crystal Palace, a sort of Scotch mist and heavy rain alternating. The collation was nevertheless well attended, over 400 persons being present. George Buckton, Esq., was president, and after the usual loyal toasts called upon Sir John Bowring to propose the toast of "Civil and Religious Liberty all the world over." This he did in a very vigorous and, moreover, a short address, but with the inevitable reference to Buddha which characterises nearly all the worthy knight's utterances. Alderman J. Clarke Lawrence proposed the toast wishing success to the association whose forty-third anniversary they were then commemorating, and in doing so made an earnest appeal for aid to the funds, which met with a prompt response, for before the meeting closed £310 was promised in the room, Mr. Mappin heading the list with £50. The Rev. R. Spears acknowledged the toast. The Rev. H. Ierson proposed the health of Dr. Bellows, in a long speech, in which, unfortunately, he managed to create a feeling of disagreement among those present, which in one case, when he alluded to the proceedings against Mr. Eyre, called forth a mingled storm of cheers and hisses, mingled with cries of "question," "shame," "sit down," and others of the like nature. Surely, too, there is no need, now that the American struggle is virtually over, to rake up old sores, even though the rev. gentleman's predilections may have been in favour of the North. It is a wholesome rule that at social gatherings of this sort, when men of different opinions meet upon common ground, anything of a controversial nature should be avoided. The speeches at this meeting were all too long; in fact, several of the proposed speakers had to withdraw their names as such; it should be borne in mind that people do not go to these dinners to be bored with long-winded utterances.

"Man wants but little here below,
Nor wants that little long."

should fix itself on the minds of those who are privileged to address the assembled guests. Of course I must always except the speech of our American brother, who was by turns humorous and earnest, and always eloquent. The Rev. J. C. Street gave an interesting account of the doings of the pitmen at Choppington, and the customary complimentary toasts were given and duly acknowledged.

Taken as a whole, the meetings were a success, although, as I have pointed out, there were some points upon which improvements could be made.

INTELLIGENCE.

BOLTON.—The Whitsuntide school proceedings were inaugurated by a special service in Bank-street Chapel, on Sunday afternoon, at which the scholars of both schools were present, as well as a number of their parents and teachers. The service was conducted and an address delivered by the Rev. J. Worthington. On Friday afternoon, the scholars and teachers, 600 in number, marched in procession to a field, kindly lent for the occasion by Mr. Robert Heywood. On Saturday, upwards of 400 went to Windermere. Out of this number, 120 were from the Sunday School, Ainsworth; 80 from the Mawdsley-street (Independent) School, Bolton; and 45 from the New Connexion School, St. George's Road; the remainder being made up from the Bank-street and Commission-street Schools.

GORTON.—On Whit-Thursdays, the scholars and teachers walked in procession to the residences of several members of the congregation, returning to the schools for tea, and spending the remainder of the day in the field surrounding the chapel, in various games. On Friday, most of the elder scholars and teachers, accompanied by many parents and friends, went to Chester. The schools are in a very prosperous condition.

HULL.—The annual sermons on behalf of the Sunday schools were preached on Sunday last by the Rev. Charles Howe, of Dewsbury, when the attendance was good, and the collections were very satisfactory.

MANCHESTER: ROCHDALE-ROAD.—On Whit-Wednesday, the teachers, scholars, and friends went to Lilly Lane Farm, Moston; on Thursday, to Styal, near Handforth, in luries; on Friday, to Queen's Park, returning for tea in the schoolroom. Above 200 sat down to tea. The certificates and prizes for regular attendance and good conduct were awarded by the Rev. Samuel Robinson. On Whit-Saturday, the teachers and elder scholars went to Hassop, for Chatsworth, and were highly pleased with their trip.

SHEPTON MALLET.—On the 3rd inst., a social tea meeting was held, when about sixty persons were present. After the tea, a public meeting was held in the chapel, the Rev. J. A. Brinkworth, the newly settled minister, presiding, when a variety of topics were discussed at great length. Altogether a most pleasant evening was spent, and the determination was strong in those present to do more than they had hitherto done to promote the great interests of Christian truth and righteousness.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

E. H.—We have given so much space to the subject of your letter, as you will see, that we are obliged to decline it.

UNITARIAN OR FREE CHRISTIAN?

To the Editors.—Some interest attaches to the views enunciated by two of your correspondents on the subject of the Unitarian name; and impressed as I am with a conviction of the gravity of this question as it affects, and will affect the prosperity of our denomination in the progress of our churches, I venture to point to some reasons which, growing from many experiences, have intensified a long ripening opinion upon the subject.

It cannot be denied (and your correspondents' letters bear witness to it) that there is much misapprehension on the point of what is really meant by the term "Free Christian" as applied to the churches of our body. If there be any reason for a distinctive name to any church, its adoption must be a consequence arising out of the existence of some particular quality in that church, for which it desires to be distinguished. It follows, then, that the name should either represent the character of the place, or to some extent the principles of its people, else why the necessity for the name? Does, then, "Free Christian" express either the character of our faith or the nature of our freedom? To call a place "Christian" would simply mean Christ's, and to call it "Free Christian" within the borders of a land filled with Christian churches, must by implication mean "freer than those from which it is so distinguished." The standpoint, it appears to me, of all argument upon the subject is here, for the words to a non-Unitarian must certainly appear to have a distinctly different meaning from that which it is the intention of the Unitarian to convey by them. The Unitarian, conscious that he enjoys a larger measure of religious freedom than most of his fellow-Christians, is led (as I interpret it) to adopt for his chapel the term "Free Christian," simply because he is absolutely free from the necessity of doctrinal subscription, from tests of faith, and from religious conditions of congregational membership. This to many of our brethren seems a sufficient reason for the adoption of the term. But it is, unfortunately, often overlooked that those who are entirely ignorant what principle it is in our church which constitutes this perfect freedom may not so interpret the words.

To those who know nothing of our principles the "Free Christian" name must undoubtedly convey the impression that our freedom consists in an unlimited measure of theological licence, if not of absolute doctrinal uncertainty. If there be any intelligent Unitarian who could expect it to be otherwise in those who are strangers to our faith, I would assure him that there are many places of worship (and some in this town) which have endeavoured to become distinguished by names almost equivalent to "Free Christian." There are, for instance, here, a class who call themselves "Free Gospelers," another adopts the name of "Free Methodists," and a third that of "Free Grace Givers." Now to the Unitarian friends of the term "Free Christian," it becomes a question how they would define or interpret the religious character of, or the amount of Christian freedom possessed by, each of these congregations, as far as it is implied in their respective names. Is it not impossible to do so? Then equally impossible is it for strangers to our faith to define our character or the extent and nature of our freedom by the name "Free Christian." To show how far these names are justified by the sects alluded to, I may state that the first are simply and purely Tractarian, the second propound a theology as dogmatic as that imposed by the liturgy of the Church of England, and each of them demand a test of congregational membership. It may be seen from these illustrations that it becomes a question whether it is either judicious or expedient that the name "Free Christian" should be adopted by our newly rising places of worship.

It may also be fairly asked, what justification there is for abandoning a name which, though doctrinal, is clearly adapted to us, and the adoption of which was forced upon us by the existence of other doctrinal names to which the meaning of our own is distinctly opposed? It appears to me that there is far more honour in bringing men to a perfect consciousness that Unitarian Christianity means free Christianity, than to preach or declare simple Unitarianism, after abandoning the Unitarian name and adopting another under which to declare it. In the first, the beauty of our faith would be made to shine fully out; in the latter it would be lost, for under the banner of "Free Christian" a man should naturally expect a free communion; but the praise is ours if, under the Unitarian name, and by fidelity to our cause, we demonstrate to all the simplicity and beauty of our faith as well as the nature and truth of our freedom.

It may be likewise asked, should we in any way enhance the value of our religious principles, or improve their estimation in the minds of others, by adopting the "Free Christian" name? It seems to me that, so far as those principles have been made known in the works and teachings of our most illustrious men, their grandeur, beauty, and effect would be materially impaired if they were distinguished under any other name but that of Unitarian. Was not the effect of Channing's works upon the Trinitarian portion of this nation more profound and deep by his masterly declarations of truth and freedom under the Unitarian name? Would it have advanced the Unitarian cause if he had given to the world these grand expositions of liberty and truth under the name "Free Christian?" The same remark applies to the works and teachings of other eminent names, and can be illustrated with equal appropriateness by the name of your useful weekly journal, for if a particular name is properly applicable to a church, it should be equally suitable to all the literature pertaining to it. But who will for a moment maintain that the term "Free Christian Herald" would better express the character of your paper or the views propounded by its editors and supporters? Under the title of "Free Christian," would not the journal bear the same evidences of Unitarian principles that it does now?

Originally a Trinitarian, but from the results of personal research a Unitarian, I have endeavoured, with the recollection of past impressions, to look upon this question from at least two points of view, and I must confess that, though even now more largely read in Trinitarian than in Unitarian theology, I feel that the beauty and purity of our faith is best expressed by the Unitarian name, even though regarded as a dogmatic name; for to me that name shines forth filled with associations of all that is beautiful, liberal, and true in the history of the past; and if we desire to be in fellowship with those who have so far carried that faith onward, and to whom we are in some measure indebted for our religious freedom, let us proclaim it under the same standard, and by satisfying inquiring minds and anxious hearts everywhere prove that Christ's faith is our faith, and his freedom our freedom. Having so worked to this end, then indeed shall our church and its ministers be worthy of a loftier distinction than either the former name or the latter.—Yours faithfully, T. E. STEPHENS.
Liverpool, June 9, 1868.

THE COMING WEEK.

Astley.—On Sunday, afternoon and evening, school sermons by the Rev. John Wright, B.A.

Blackley.—On Sunday, school sermons. Preachers: Morning, Rev. Wm. Gaskell, M.A.; afternoon and evening, Rev. J. Black, M.A.

London: UNITY CHURCH SCHOOLROOMS, ISLINGTON.—On Monday evening, a literary and musical evening.

London: UNITY CHURCH, ISLINGTON.—The Rev. Dr. Bellows will preach on Sunday evening.

London: LITTLE PORTLAND-STREET.—On Sunday morning the Rev. Dr. Bellows will preach.

Manchester: PROVINCIAL ASSEMBLY.—On Thursday, annual meeting at Upper Brook-street Chapel. Service at 11 a.m., business meeting at one o'clock. Dinner at four p.m.

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday, morning and evening, the Sunday-school festival. Preachers: Rev. H. E. Dowson, B.A., and Rev. Brooke Herford.

Padiham.—On Sunday, morning and evening, the Rev. Wm. Binns will preach. On Monday evening, lecture by him.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. Thomas Carter.

Birth.

BARKER.—On the 3rd inst., the wife of James Barker, Rochdale Road, Manchester, of a daughter.

Marriages.

CHAPMAN-ELSON.—On the 4th inst., at the Unitarian Chapel, Stand, by the Rev. W. C. Squier, Mr. Joseph Chapman, of Park Lane, Pilkington, to Miss Mary Ann Elson, of Higher Hurst, near Ashton-under-Lyne.

JOHNSON-STONE.—On the 4th inst., at the Great Meeting, Leicester, by the Rev. C. C. Cos, assisted by the Rev. C. Berry, Joseph Fielding Johnson, of Nuneaton, son of J. G. Johnson, Esq., of Stockport, to Edith, youngest daughter of Samuel Stone, Esq., of Eleanfield, Leicester.—No cards.

POTTS-MCGUIRE.—On the 28th ult., at the High Pavement Chapel, Nottingham, by the Rev. Alfred W. Worthington, B.A., of Mansfield, Mr. Charles Potts to Miss Eliza McGuire, both of Nottingham.

ROBINSON-LEA.—On the 1st inst., at King Edward-street Chapel, Macclesfield, by the Rev. T. F. Thomas, Levi, son of the late Samuel Robinson, of Congleton, to Miss Mary Lea, of Macclesfield, formerly of Northwood, Hanley.

SELBY-APPLEBY.—On Whit-Sunday, at the High Pavement Chapel, Nottingham, by the Rev. J. Page Hopps, of Dukinfield, Mr. Henry James Selby to Miss Emily Appleby, both of Nottingham.

Deaths.

HUNTER.—On the 31st ult., aged eight years, Thomas Hawksworth Hunter, youngest son of Mr. M. Hunter, jun., of Sheffield.

MAUGHAN.—On the 4th inst., at his residence, Mary Place, Edinburgh, Edward John Maughan, Esq., aged 75 years.

ISLINGTON: LITERARY & MUSICAL EVENINGS—UNITY CHURCH SCHOOLROOMS.—The Last of the Series will be on Monday, June 15, 1868.

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The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 373.

FRIDAY, JUNE 19, 1868.

PRICE 1d.

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THE Rev. HENRY W. BELLOWES, D.D., of New York, will PREACH in CROSS-STREET CHAPEL, Manchester, next Sunday Morning, when a Collection will be made for the Missionary Branch of the Provincial Assembly. Service, as usual, at half-past ten.

THE Rev. H. W. BELLOWES, D.D., of New York, will PREACH in the Unitarian Chapel, Sale, on Sunday Evening next. Service begins at 6.30. N.B. A Collection will be made on behalf of the Sunday School.

The Train which leaves Oxford Road at six p.m. will be in time for the service. Return to Manchester from Sale by train at 8.30.

GORDON CHAPEL SUNDAY SCHOOLS

—THE ANNUAL SERMONS will be preached June 21st, 1868, by the Rev. BROOKE HERFORD. Service will commence in the morning at 10.45; in the evening at 6.30. Collections on behalf of the Schools.

ROTHERHAM.—SUNDAY-SCHOOL

ANNIVERSARY, on Sunday next, June 21st, when the Rev. JOHN OWEN, of Whitby, will preach. Sheffield friends are invited. Collections for the Schools.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION.

116 Fountains and 98 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst.

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THE ANNUAL EXAMINATION will be held in the Hall, on Monday, 22nd, Tuesday, 23rd, and Wednesday, 24th June, 1868. The Rev. JOHN HAMILTON THOM will deliver the ADDRESS, on Wednesday, 24th June, at five p.m.

THE ANNUAL MEETING OF TRUSTEES will be held in the Library, on Thursday, 25th June, at eleven o'clock a.m.

A VALEDICTORY RELIGIOUS SERVICE, dedicating to the Christian Ministry the Students who have completed their course of study, will be held at eight p.m., on Thursday, 25th June, in Little Portland-street Chapel.

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UNITARIAN HOME MISSIONARY BOARD.—Full Information as to the Subjects in which Candidates for Admission to the above Institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Chestham Hill, Manchester.

Applications from Candidates must be sent in, as above, before 1st September next.

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The Ossett Unitarians have been deprived of their place of meeting and no other can be procured in the parish.

Subscriptions to be forwarded to the Rev. GOODWYN BARKBY, Westgate Parsonage, Wakefield.

SUNDAY DUTY.—A Minister, about changing his pulpit, having some time at his disposal, would SUPPLY for a brother minister any time after the 28th of June.—Address B. A., care of Mr. Phillips, *Herald* office, Market-street, Manchester.

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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

AN APPEAL FOR INDIA.

At the last Annual Meeting of the British and Foreign Unitarian Association, in June, 1867, the following Resolution was agreed to:

"That it be an instruction to the Committee to consider how they can best meet the present religious wants of India; and that if they see their way to advance the knowledge of pure Christianity by the establishment of Missions or by a large distribution of books, this meeting pledges itself to assist them in raising any additional funds which may for any or all of these purposes be required."

It must be obvious to all our friends that such an effort as this indicates, would entail an expenditure which the present funds could not bear, and yet the Committee are anxious to meet the wishes of the members of the Association. We may say that during the past year we have had most assuring statements made to us of the prospects of success for Unitarian Christianity among the two hundred millions of India, if we enter heartily into this cause; and also that Christianity is the only hope for higher civilisation in India, and that our form of faith is the only one that can possibly succeed among that people. The English Unitarians have at present only one distinctively Unitarian Chapel and minister of religion in that great country, at Madras alone. During the past few months we have had considerable correspondence with the Rev. W. Roberts (a native), of Madras; and Miss Carpenter has informed us that Mr. Roberts is doing a good work, and would be able to do our cause more useful service if he could be freed from his secular labours by a stipend from us. Our Appeal for India, therefore, is intended to aid Mr. Roberts, and to promote a more general diffusion of Unitarian Christianity by an efficient Missionary or Missionaries in that country. We need not remind our people that as India is under the British rule, and that we are the recipients of some of the temporal advantages of this connection, we owe the people of India some effort and sacrifice to convey to them the Gospel of Jesus Christ.—Yours very faithfully,

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WHAT THE CHURCHES ARE DOING.

The Roman correspondent of the *Pall Mall Gazette* says:

"On the 4th, Baron de Meyenberg, envoy extraordinary from the Emperor of Austria, proceeded to the Vatican for an official audience. The Baron had a long interview with the Pope, and though great secrecy is preserved, I am enabled to state that the Holy Father refused to sanction the abrogation of the Concordat and the other religious measures of the Reichsrath."

An Indian paper reports the occurrence of an atrocious case of suttee at Sheolee, in the Cawn-pore district, by the widow of a Brahmin. The ceremony was gone through formally, and almost ostentatiously. She was escorted to the funeral pile by a procession with music, and was then and there burned to death, the torch being applied by her own son. About seventeen of the more prominent actors have been arrested, and will probably be made a severe example of. The conduct of the police seems also to be deserving of severe punishment, for although the intention to perform the suttee was known in the neighbourhood some days before it was carried out, they took no steps to prevent it.

Just as Austria has got rid of the Concordat which gave the Roman Catholic clergy a right equivalent to that of the censorship, the Government of Bavaria, which has boasted somewhat of its independence of ecclesiastical supremacy, is permitting the encroachment of the clergy upon civil rights. The Archbishop of Munich has been indulged with the seizure of a newspaper of that city which had traced the decline of agriculture in Bavaria to the idleness fostered by the numerous holidays and pilgrimages of the church.

The second report of the Ritual Commissioners has rather an intricate appearance, but when reduced to its elements its effect may be stated in a reasonably simple form. Twenty-three of the commissioners unite in recommending that the use of incense and lighted candles should be restrained by enabling any five resident parishioners who shall be householders and declare themselves members of the Church of England, or any three such parishioners in places where the population is under 1,000, to complain to the Bishop of the diocese if any innovation has been made on previous practice in these respects. The Bishop, upon such application, is to forbid the practice, and is to have power to enforce his orders in a summary manner. There is to be an appeal from the Bishop to the Archbishop; and they are to have power, if any legal question shall arise before them, to state a case for the opinion of the Privy Council. The Bishop of Oxford and Mr. Harvey Goodwin qualify their signature to this report by a note, the effect of which is that their object in concurring in the report is that offences may be removed by strengthening the hands of the Bishops, and that the ritual of the Church may be regulated by living authority. Sir Robert Phillimore, Mr. Hope, Mr. Hubbard and Mr. Gregory, more logically, as it appears to us, add that, holding the views of the Bishop of Oxford and the Dean of Ely, they feel themselves precluded thereby from signing the report. The Dean of Westminster and Mr. J. D. Coleridge qualify their signatures by a note to the effect that their reason for signing is that they think that the proposal of the commissioners gives "an effectual and sufficient remedy" in cases in which the parishioners object to the use of incense or candles, but that they are of opinion that variety on such matters should be allowed if the parishioners like it. Lastly, Lord Beauchamp and Mr. Perry refuse to sign the report at all, and each of them gives a long statement of his reasons for not doing so.

The *Freeman* gives an interesting sketch of the work of one of the earliest pupils of Mr. Spurgeon's college:

"Mr. E. G. Gange, a few years ago, was invited to supply the pulpit at Lake-road Chapel, Landport, Portsmouth, at a time when the place was nearly empty and the church was reduced to some seventy members. The chapel soon became crowded. Great spiritual success followed the preaching of the Word. A new chapel and commodious schoolrooms were erected, at a cost of about £7,000; the chapel will accommodate 2,000 persons; all the sittings are let and the building on the Sabbath evening is always crowded; the church now numbers 600 members. The schoolroom, like the chapel, is overcrowded. Between 600 and 700 children attend the parent school; and there are, we believe, five

branch schools in lively operation. A Bible-class containing about eighty young women has for a long time been diligently carried on, and the young men of the church supply a number of preaching stations in the surrounding villages."

The dispute in the General Assembly of the Presbyterian Church of Ireland on religious endowments is, it seems, not yet at an end. It broke out again the day after the passing of the resolution of regret and alarm at the prospect of the disestablishment of the Irish Church, when the Rev. Mr. Berkeley read a long protest, on the part of the minority, setting forth reasons for objecting to the resolutions which were adopted by the majority. The reasons were not very strong or very broad, chiefly dwelling on the dreadfulness of the idea of error, that is, Popery, being endowed along with truth.

More than usual interest was imparted to the annual meeting of the Palestine Exploration Fund by the presence of Lieutenant Warren, who has recently been conducting the explorations in the Holy Land. In opening the proceedings, the Archbishop of York said that though Lieutenant Warren's discoveries were not calculated to change the face of history, they were exceedingly important in their results. The secretary reported that there had been a large increase in the number of subscribers, but the income limited the society's explorations to the immediate neighbourhood of Jerusalem. Lieutenant Warren had discovered an immense network of reservoirs and aqueducts, and had demonstrated that the account of Josephus as to the height of the city walls was no great exaggeration after all. He had arranged to return to Jerusalem in the course of a few days, and he hoped to make a more permanent residence there. The treasurer reported that the income during the past year had been over £5,000, of which £3,000 had been expended in Lieutenant Warren's explorations. There had also been a large expenditure in photographs, but the sale of those photographs had been very limited. Lieut. Warren described at considerable length the nature of the work he had undertaken in the Tyropeon Valley, Moriah, Akse, and the west side of the Kedron Valley. The discoveries were mostly underground channels, passages, fountains, aqueducts, and matters relating to the topography of the city. Few works of art had been found, though some of the excavations had been carried to a depth of 60 feet and 80 feet. He had met with great difficulties in consequence of the jealousies of the natives employed under him, but he had been able to overcome them by an admixture of opposing sects and parties.—Mr. A. H. Layard, M.P., said that at present we had scarcely any specimens of Jewish art, and though we might expect that some discoveries of art works might be made, we must not expect such extensive discoveries as had been made at Nineveh.

A very bold step has been taken by Mr. Ben-Oliel and his friends at Addiscombe in consequence of the refusal of the Archbishop of Canterbury to license him to officiate there. Mr. Parnell, a resident in the neighbourhood, has undertaken the erection of a church at a cost of £8,000, the whole expense of which he will bear, and in this church Mr. Ben-Oliel will conduct the ministrations of the Church of England (of which he is a regularly-ordained priest) in spite of the Archbishop's prohibition, although in the diocese of Canterbury he will be compelled to occupy the status of a Dissenter. Much excitement prevails in consequence of this extraordinary state of things in Addiscombe and its neighbourhood. The new church will be dedicated to St. Paul.

The Archbishop of Armagh has convoked the synod of that province without any authorisation from the Crown. The act, of course, is illegal, and punishable.

Mr. Brewin Grant's "anti-Ritualistic" campaign turns out, says the *English Independent*, "as might be supposed, to be a stump on behalf of the Irish Church. Possibly he may convince the audiences he addresses that he represents 'the more observant English Dissenters;' but he will find it very hard to convince them of his own sincerity. He best knows the proper market for his eggs; but not even this accession of talent to Mr. Disraeli's company will suffice to keep the concern going beyond the present season."

The Society of Friends have held their yearly meetings in London and in Dublin. From the

statistical returns made to the Irish Assembly, it appeared that there are in Ireland 2,898 members, making, on the whole, a net increase of 48. The number of settled "meetings" is 327. There are 265 recorded ministers, and about 400 unrecorded. The 265 are distributed in 129 meetings, leaving 198 without any. The 600 are found in 170 meetings, about 80 of which have no recorded ministers. More than 100 meetings never hear a voice, except when strangers happen to call. There are 636 elders distributed in 165 meetings. The distrains for church-rates, tithe-rent charge, and other demands, were 210 for an aggregate amount of £1,902. The amount of distrains in Ireland was about £280. Upon the English statistics it was remarked that the resignations were fewer than in any year since numbers have been reported, that, whereas between 1800 and 1850, there was a yearly loss of from 100 to 200, there was now a small gain, and that the Sunday services attracted more strangers in Lancashire, Yorkshire, and Durham, than in any other counties. These facts and figures gave rise to conversation on the state of the society. The conservative friends gave warning against innovations. Mr. J. Forster was afraid that the reading of the Scriptures in meetings for worship was gaining ground; and, much as he valued the Bible, he could not attend a meeting where it was systematically read. Mr. J. J. Dymond regarded the increased reading of the Scriptures as a proof and fruit of increased vitality. Mr. C. Wilson said it would split the society. Complaints of unsound doctrine, of "serious heresy," were made in reference to the Lancashire Quarterly Meeting, where, as Mr. J. Forster said, "the poison was spreading," and that, as another added, "for years." Pamphlets had emanated from Manchester "opposed to the general faith of Christendom." A report, by many deemed false, had got into circulation, to the effect that many of the Canadian Friends are Unitarians.

The *John Bull* says that the writer of the Church and State articles in the *Globe* "is reported to have been an ex-Dissenting minister, now a mere Erastian." The *English Independent* hints that the Rev. H. Christopherson is referred to—a man, we believe, who fancied he was never properly appreciated by Dissenters.

The living of Ditcheat, Somersetshire, has been held by five rectors of the same family in succession. The dates of their institution are as follows:—Thomas Leir, 1699; Thomas Leir, 1730; Thomas Leir, 1781; William Leir, 1812; and William M. Leir, 1861.

On Sunday last, the Rev. J. Llewelyn Davies delivered a sermon to his congregation in London, in which, while pointing out what seemed to him the advantages of a connection between the Church and the State, he spoke strongly against the maintenance of the Irish Establishment.

WHAT IS SAYING ON CHURCH MATTERS.

A REMARKABLE article in the *Civiltà Cattolica*, which may be regarded as the official doctrinal organ of the Papacy, speaks in a manner which "liberal Catholics" must find it difficult to reconcile with the views they profess of the relations of the spiritual and temporal powers. If the basis of society be shaken, it says, in the present day, we owe it to the doctrine of the independence of the civil power; a doctrine whose birth was contemporaneous with Protestantism, and which is even admitted by certain Catholics, who may be sincere indeed, but are very insufficiently informed. A temporal prince may be sovereign in a certain sense; but it by no means follows from thence that his sovereignty is not subordinate to an authority of a higher order, such as the spiritual power. *Non est potestas nisi a Deo*. Gallicans and Royalists pervert the sense of this text, and apply it to the independence of the civil power. But such an error is refuted by the words that follow: *Quæ autem sunt, a Deo ordinate sunt*; and which (according to the article in question) the Doctors of the Church and the greatest theologians have interpreted in the sense that there must be two powers, the civil and ecclesiastical; that there must also be relations between these powers. But it would be absurd to suppose that the ecclesiastical power should be subservient to the civil, because that would be to reverse the natural order of things:

"Nothing remains, therefore, but the contrary rule, which is, that the temporal power be subser-

vient to the spiritual, just as the body is to the soul. It is necessary, therefore, that he who possesses even sovereign power to govern temporarily should be directed by the Roman Pontiff, who is placed by God at the head of the Church, and appointed supreme master and guardian of the truth and of the immutable rules of justice."

Then, addressing "liberal Catholics," the same journal assures them that "they will gain nothing by interpreting the decrees of the Holy See after their own imaginations," and exhorts them to "put a stop to heterodox laughter at such attempts," by "adopting the Catholic doctrine without commentary." It then goes on to declare, once more, that the Roman Pontiff have pronounced "all liberty of public worship, liberty of the press," to be "madness, poison, pestilence," that "nothing of the kind could exist which was not in itself an immoderate, pernicious, and deadly thing." How will liberal Catholics take all this? For our own part, we imagine they will accept it as easily as our Broad Churchmen swallow the articles and creeds.

The *Pall Mall Gazette* has the following fair hit at Mr. Hepworth Dixon's off-hand writing about American religious matters in his "New America:"

"We recorded last week a stray piece of news which probably attracted little attention in England, but which, if it fell into the hands of a quick American writer, might be made the basis of a very interesting work. As it is very short we may venture to repeat it:—'Six hundred and fifty Mormon emigrants sailed from Liverpool on Saturday for the Salt Lake by way of New York. A large proportion of the emigrants were women.' Any American bookmaker who wished to do a clever thing had only to go to Liverpool after reading this paragraph and there make inquiries about the Mormons. He would probably be referred to Wales, and if he pursued his journey thither he would soon discover that he had hit upon the large training-ground of Mormondom. He would find that we rear the followers of Brigham Young, and that America gets the credit of them. A thrilling picture of the frightful state of social life in Great Britain might be drawn from the presence among us of strange sects. Wales is a great deal nearer to the heart of England than Salt Lake or Oneida Creek is to anything which deserves to be called 'American,' and an enterprising traveller, gifted with a lithe and sinewy style, might easily delude a portion of his countrymen into the belief that the Mormon nursery in Wales can be safely taken as an example of the relations which exist between the sexes all over the country. If he did this, and did it well, he would deserve to be considered a very 'smart' man, for—to use a common phrase—he would have paid us back in our own coin. We send shiploads of Mormons to America and then write books to prove that Mormonism is the natural fruit of the loose principles which prevail in America."

The *Guardian* does not like the Duke of Buckingham's recent letter to the Governor of Natal, directing him "to use all the influence which legitimately belongs to him," to prevent the consecration of a new Bishop in the place of Dr. Colenso.

"This despatch is an order to the Governor of a colony to interfere in a religious dispute agitating a religious body within the colony which is not established by law, and stands, according to the judgment of the Judicial Committee of the Privy Council, in precisely the same situation as any Non-conformist society, 'no better, but no worse.' To 'prevent' a person from being consecrated to a purely spiritual office in this society the Governor is to use 'all the influence which legitimately belongs to him.' He is not to be content with administering the law—which is his proper business; he is to use 'influence,' and Her Majesty's Government, their 'views,' their 'apprehensions,' and regrets, are dragged into the internal politics of a religious community which in the eye of the law is exactly on the same level with the Baptists and Unitarians. Is it possible to involve the Queen's name and authority in a contest more undignified, unbecoming, unwise? Is it possible to place the Crown, or the Government in a more thoroughly false position? We can understand a church or society established by law; we can understand a church or society which is voluntary and unestablished. But a religious community which is neither one thing nor the other, and in which the Government, imperial or local, contributing nothing to its support and exercising within it no legal authority, is to enforce its views by 'influence,' and by making use of the Queen's name, is a thing which we do not understand; and Churchmen in Natal, if they think with us, would rather worship God in a hovel or on a hill-side than submit to this feeble and ridiculous tyranny. All this arises from not accepting, fully, frankly, and at once, the consequences of the principle that the Church in the colonies is a voluntary religious association, with which the Sovereign, as such, has no more right or business to meddle than with any other religious association—consequences which the principle draws inseparably after it, and

which must necessarily be admitted in the long run."

A correspondent of the same paper is in trouble about the violence which might be done to the religious feelings of the son of the late King Theodore, of Abyssinia, by his being put under the care of a Presbyterian!

"Dr. Wilson is, I believe, the eminent and successful head of the Missions of the Free Church of Scotland in the Bombay Presidency. Is it fair to the boy to subject him to a religious training so entirely alien to that to which he has been accustomed as that of the Scotch Presbyterians must necessarily be? The Abyssinian Church, we all know, has, amid many superstitions, and in the utmost depth of degradation (which I am not at all concerned to palliate), retained her hold on many fundamental principles of Christianity, which are lightly accounted of by the Presbyterians. I allude, of course, to the whole sacramental system. Does the right of conquest confer upon Sir R. Napier the authority to subject the faith of this poor lad to such a violent wrench as it must undergo to conform itself to the platform of the Free Church of Scotland?"

We confess it is a relief to us to find it hinted on so good authority that the Anglican faith is so near akin to the Abyssinian! We should hardly have liked to put it so strongly ourselves. However, the matter is understood to be set at rest for the present, by the Queen having directed the lad to be brought to England.

The names of Mr. S. D. Waddy, the barrister, Sir Francis Lycett, the brothers McArthur, and some other Wesleyan gentlemen, are connected, in conversation, with an approaching meeting at Oxford for the foundation of a lecture like the Bampton—preliminary, as is reported, to the formation of a new college in that university on the passing of Mr. Coleridge's University Bill.

The *Correspondant* has an article by M. de Montalbert in which he speaks of the Church of England as an "historical phenomenon whose days are numbered;" and after telling us that religious life has expanded of late years in France, in a way that history will record with astonishment, he goes on to prophesy, somewhat inconsistently with this statement, that a revolution is preparing "to which the crises of 1830 and 1848 will appear child's play."

"A thousand symptoms, as clear as daylight, demonstrate that this future revolution will have for its watchword an explosion of irreligion which will form a most striking contrast with the principles and manners of the Republic of 1848 from the first days of its existence. The suppression of political life has produced in certain strata of French society a development of sensualism, materialism, and even atheism, of which the eighteenth century itself offered no example. To believe that this state of feeling will not react in the most energetic manner upon the social order, and by consequence upon the religious order, is to put oneself outside of common sense and the natural logic of things. To those who would not admit the nearness or possibility of a new revolution, one may observe that under the Imperial rule a simple change of reign or of system may produce in what relates to the church the same effect as a revolution."

The *Guardian* ventures on the following remark, pointing in the direction of Prayer-book-revision:

"It must be admitted that our stereotyped eleven o'clock morning service, the accidental and fragmentary combination of three services, and coming at an hour that is neither morning nor midday, holds its ground rather by traditional custom than upon any principle; and might well be changed for the better."

At the meeting of the Evangelical Continental Society, the Secretary related the following anecdotes:

"One of their colporteurs was set upon by three or four gentlemen, who, pretending not to know what he was, said, 'You are a dealer in spectacles.' His reply was, 'Yes, sir, I have some capital ones; the fact is, the blind can see with them. Must a man not be stone-blind who, in the nineteenth century, goes to church to look for a man who can pardon his sins? Now, if you buy my spectacles you will see it's all madness and folly.' In Belgium the majority of the converts from Romanism received their first impressions in connection with services in the cemetery. A priest, on one occasion, wanted to shut out the Protestant minister and bury the corpse of the Protestant in a corner set apart for suicides. The Mayor arrived, took the spade, and marked out the grave in the cemetery, and watched the grave opened and again filled up. The priest said, 'Now you have done a nice work; who do you think will consent to be buried in a cemetery which has been desecrated in this way?' The Mayor, who was a Catholic, replied to this—'It is a nice sunny spot; just reserve the next place for me.' 'No,' said an older man present, 'I think

the honour will be mine; I am likely to go home sooner."

In speaking at a meeting called to promote the election of Mr. Gladstone to the Chancellorship of Edinburgh University, Dr. Guthrie, the eminent Free Church minister, said:

"I have spent days in the same house with Mr. Gladstone, and I think it is becoming me, as a Christian minister, on this public platform, and before this public assembly, and with the reporters before me—differing as Mr. Gladstone and I do on certain matters that each think of importance—to say that I know no man living, of any church, or of any denomination, in whose hands I could more trust the interests of any cause, being confident that he would bring to those interests all the honesty and integrity of a man of the highest Christian principle and the most sterling conscientiousness."

"THE COMEDY OF CONVOCATION IN THE ENGLISH CHURCH."—I.

A CAUSTIC pamphlet with the above title, edited by Dr. Chasuble, wittily criticises and exposes several weak points in the Establishment; and as it may not have come under the notice of some of our readers, we propose to give them a slight taste of it in this and another article.

The first scene is laid in the Jerusalem Chamber, and those who take part in the proceedings are Deans Blunt, Pliable, Primitive, Pompous, Critical; Archdeacons Jolly, Theory, Chasuble; and Reverend Doctors Easy, Viewy, Candour; and Reverends Athanasius Benedict, Lavender Kidds, the Prolocutor, and the Professors of History and Theology.

Dr. Easy first rises to propose the question of which he had given previous notice: "Would a clergyman openly teaching that there is no God be liable to suspension?"

Archdeacon Jolly thought not, because "what the Church of England especially prided herself on was the breadth of her views. No view could be broader than the one just stated, and therefore none more likely to meet with the sanction of the Privy Council, which he apprehended was the real point to be kept in view in the discussion of this interesting question." (Hear, hear.)

Dean Blunt was decidedly of opinion that Breadth and the Privy Council were kindred ideas.

Archdeacon Theory remarked that "as infallibility is a state of certainty which does not admit of error, so fallibility is a state of doubt which does not admit of conviction. Now the Church of England in proclaiming her own fallibility did so with a peremptoriness which elevated this part of her teaching, and this alone, to the dignity of dogma. For whereas in propounding other Anglican tenets, she so adjusted her definitions of doctrine as to leave the choice of possible and opposite interpretations to the discretion of her members, when speaking of this, the fundamental maxim of her whole theological system, she rose for the moment to the authority of a teacher, and consented to put on the robe of infallibility in order to promulgate with greater force the dogma of her own liability to err. It was therefore clear we ought to deny the Church's infallibility, and that we ought to doubt what the Church teaches. They had no choice about the matter, it was their duty to doubt, and no one who did not doubt every doctrine of his Church could be said to comprehend her nature, or be animated by her spirit. In answer, therefore, to the question, 'Would it be heresy in an Anglican to deny the existence of God?' he replied that it might be heresy to deny the fact, but that it was the plainest of all duties to doubt it."

Dr. Viewy accepted the ingenious, and perhaps too rigidly scientific, observations of his learned friend, as a valuable protest against that narrow and Romanistic theology which some were anxious to introduce into the Church. He gave an interesting sketch of his own difficulties when first ordained, by reason of his bishop being Low Church, "he might say very Low Church," and his rector being a Puseyite. The case was not uncommon, but he had a principle which afforded an escape from this embarrassing position; he applied it thus:—"Manifestly more obedience was due to a bishop than a rector, yet a certain quantum was due to a rector if only because a bishop had appointed him. It became, so to speak, a question of proportion rather than of theology, and was soluble not by the Thirty-nine Articles, but by the rule of three. He therefore preached Low Church doctrine on the Sundays, and High Church doctrines during the week, with-

out abating a single tenet of either. He was bound to admit that this practice occasioned some excitement in the parish, and led to the popular conviction that, however excellent his teaching might be in detail, there was a want of unity about it regarded as a whole. Having, however, explained his reasons to his flock, they at once applauded the delicacy of his conscience, while they ceased not to question the value of his teaching. But unhappily both bishop and rector died about the same time, and were replaced by men of exactly opposite views; it therefore became his duty to invert the order and proportion of his teaching, so that he was thenceforth a Puseyite on Sundays and an Evangelical on week-days. This simple matter, so equitable in itself, created such discord that he was entreated to resign his cure. At first he ventured to suggest that either the bishop or rector should resign instead of himself, since their dissensions, not his disobedience, was the source of all this confusion; but the proposal did not meet with the cordial acquiescence which he had a right to expect from either of the parties concerned."

Later on Archdeacon Chasuble rose to maintain that the gift of infallibility was not "lost to the Church, but only suspended." He gave a luminous exposition of the "branch theory," and contended that as the Church of England was, though not the Church, yet a branch of the Catholic Church, he being a member of one was also a member of the other.

Dr. Candour thought it would not be difficult to show that, if the archdeacon was a Catholic without Catholicity, he was also a branch without a trunk. It was as if his venerable friend addressed the Roman Church thus: "I admit that my Church is not and cannot be the Church Catholic, and that she is not a Church at all, except in a political or national sense, but I contend that in spite of her defects she is a branch of the universal communion. However earnestly you may repudiate the connection, I choose to belong to you whether you consent or not. I will not resign my communion with Rome, though I know that you rank me with the aliens outside, and I must positively refuse to enter her communion though you affectionately entreat me to do so. In a word, I will belong to you in spite of your rejection, and I will not obey you in spite of your invitation." This was the way in which the branch spoke to the trunk. Was it really a branch? If so, on what part of the trunk was it grafted? He had indeed heard of a well-known clergyman who, in answer to the inquiry how they could establish their connection with the Catholic Church, suggested, "May there not be underground suckers?"

Seeing the difficulties that arise out of the Cathecism as it at present stands, one of the characters proposes that it should be recast according to the spirit of the age, so that in reply to the question, "How many sacraments are there?" the answer should be, "Two only as formerly necessary to salvation, but one of them not so necessary now as it used to be."

UNITARIANS.

We take the following sketch (which, though it contains a few blunders, is fairer than most representations of us) from the *Christian World*:

When Lord Hardwicke's Marriage Act became law, the Unitarians in England were a small sect, and had not a single place of worship. It was not till 1779 that it ceased to be required of Dissenting ministers that they should subscribe to the Articles of the Church of England previous to taking the benefit of the Toleration Act, and even this small boon was twice thrown out in the Upper House by the King's friends and the Bishops. In 1813, however, one of the most cruelly persecuting statutes which had ever disgraced the British code received its death-blow, and the royal assent was given to an act repealing all laws passed against those Christians who impugn the commonly-received doctrine of the Trinity; but, even as late as 1824, Lord Chancellor Eldon doubted (as he doubted everything that was tolerant in religion or liberal in politics) as to the validity of this act, and hinted that the Unitarians were liable to punishment at common law for denying the doctrine of the Trinity. Yet the Unitarians have a remote antiquity. They can trace their descent to apostolic times. They were an important element in the National Church in the days of William and the Hanoverian succession.

"Dr. Parr," says Mr. Barker, "spoke to me of the latitudinarian divines with approbation. He agreed with me in thinking that the most brilliant era of the British Church since the Reformation was when it abounded with divines of that school;"

and certainly Unitarians may claim to be represented at the present day in Broad Churchmen within the Establishment, and in divines of a similar way of thinking without. They have been much helped by their antagonists. No man was less of a Unitarian than the late Archbishop Whately, yet, in a letter to Blanco White, he candidly confessed, "Nothing in my opinion tends so much to dispose an intelligent mind towards anti-Trinitarian views as the Trinitarian works."

As a sect, the Unitarians are a small body, and at one time were much given to a display of intellectual superiority as offensive in public bodies as in private individuals. They were narrow and exclusive, and had little effect on the masses, who were left to "go to the bad," if not with supercilious scorn, at any rate with genteel indifference. There was in the old-fashioned Unitarian meeting-houses something eminently "high and dry." In these days, when we have ceased to regard heaven—to quote Tom Hood—as anybody's rotten borough, we smile as a handful of people sing:

"We're a garden walled around,
Planted and made peculiar ground;"

yet no outsider a few years ago could have entered a Unitarian chapel without feeling that such, more or less, was the abiding conviction of all present. "Our predominant intellectual attitude" Mr. Orr confesses to be one reason of the little progress made by the denomination. A Unitarian could no more conceal his sect than a Quaker. Generally he wore spectacles; his hair was always arranged so as to do justice to his phrenological development; on his mouth there always played a smile, half sarcastic and half self-complacent. Nor was such an expression much to be wondered at when you remembered that, according to his own idea, and certainly to his own satisfaction, he had solved all religious doubts, cleared up all religious mysteries, and annihilated, as regards himself, human infirmities, ignorance, and superstition. It is easy to comprehend how a congregation of such would be eminently respectable and calm and self-possessed; indeed, so much so, that you felt inclined to ask why it should have condescended to come into existence at all. Mrs. Jarley's Waxworks, as described by that lady herself, may be taken as a very fair description of an average Unitarian congregation at no very remote date. Little Nell says, "I never saw any waxworks, ma'am; is it funnier than Punch?" "Funnier?" said Mrs. Jarley, in a shrill voice, "it is not funny at all." "Oh," said Nell, with all possible humility, "It is not funny at all," repeated Mrs. Jarley; "it's calm, and what's that word again—critical? No, classical—that's it; it's calm and classical. No low beatings and knockings about; no jokings and squeakings like your precious Punch's, but always the same, with a constantly unchanging air of coldness and gentility." Now it was upon this coldness and gentility that the Unitarians took their stand; they eliminated enthusiasm, they ignored the passions, and they failed to get the people, who preferred, instead, the preaching of the most illiterate ranters whose heart was in the work.

In our day a wonderful change has come over Unitarianism. It is not, and it never was, the Arianism born of the subtle school of Alexandrian philosophy, and condemned by the orthodox Bishops at Nicea; nor is it Socinianism as taught in the sixteenth century, still less is it the Materialism of Priestley. Men of the warmest hearts and greatest intellects belonging to it actually disown the name, turn away from it as too cold and barren, and, in their need of more light, and life, and love seek in other denominations what they lack in their own. The Rev. James Martineau, a man universally honoured in all sections of the universal church, confesses:—"I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Ebionites, heretics, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers out of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books and the authors in chief favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler and Pascal; and in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or Keble, that fasten on my memory and heart, and make all else seem poor and cold." This is the language of many beside Mr. Martineau—of all, indeed, to whom a dogmatic theology is of little import compared with a Christian life.

Unitarianism has no creed, yet briefly it may be taken to be the denial of a Trinity of persons in the Godhead, or of the natural depravity of man, or that sin is the work of the devil, or that the Bible is a book every word of which was dictated by God, or that Christ is God united to a human nature, or that atonement is reconciliation of man to God.* Furthermore, the Unitarians deny that regeneration

*As we need hardly say, Unitarians hold this to be the true Christian doctrine of the Atonement, but deny that God ever required to be reconciled to man.—Eds. U. H.

is the work of the Holy Spirit, or that salvation is deliverance from the punishment of sin, or that heaven is a state of condition without change, or that the torments of hell are everlasting. It may be that the Broad-Churchman entertains very much the same opinions, but then the Unitarian minister has this advantage over the Church clergyman, that he is free, while the latter is not. He has not signed articles of belief of a contrary character. He has not to waste his time and energy in sophistifications which can deceive no one, still less to preach that doctrine so perilous to the soul, and destructive of true spiritual growth, and demoralising to the nation, that a religious, conscientious man may sign articles that can have but one sense and put upon them quite another. Dean Stanley, for instance, boldly proclaims not a clergyman believes the Athanasian Creed. Why, then, it may be asked, do they repeat it?

In our day we have seen something of an Evangelical alliance, that is, a manifestation of the great fact that people are yearning after a Catholic union, and are caring less and less for denominational differences. The Unitarians all speak and write of the orthodox as of a body of Christians perfectly distinct from themselves. Yet there is an approximation between them, nevertheless. Unitarianism, as it becomes a living faith—as it leans to the theology of the sweetest singers and most impassioned orators of the universal Church—becomes in sentiment and practice orthodox; while orthodoxy, as it grows enlightened, and bursts the bonds of habit, and, laden with the spoils of time, gathers up the wisdom and the teaching of all the ages underneath the sun, sanctions the Rationalism and the spirit of free inquiry for which Unitarianism has ever pleaded, and its martyrs have died in our own and other lands. Actually, at the meeting of the British and Foreign Unitarian Society an effort was made to get rid of the title altogether, and to call themselves instead a British and Foreign Free Christian Association, on the plea that the Christian Church consists of all who desire to be the children of God in the spirit of Jesus Christ, His Son, and that, therefore, no association for the promotion of a doctrine which belongs to controversial theology can represent the Church of Christ. To this Unitarianism has attained in our time. This is the Unitarianism of Foster, and Shaw (?), and Ierson, and Martineau. The only representative of the Priestley school in London is Dr. Cromwell. Unitarian theology is always coloured with the philosophy of the hour, and consequently it is now spiritual and transcendental instead of material and necessitarian.

As regards London, the statistics of Unitarianism are easy of collection. In their register we have the names of fifteen places of worship, where Holy Scripture is the only rule of faith, and difference of opinion is no bar to Christian communion. In reality Unitarians are stronger than they seem, as in their congregations you will find many persons of influence, of social weight, of literary celebrity. For instance, Sir Charles Lyell and Lord Amberley are, I believe, among the regular attendants at Mr. Martineau's chapel in Portland-street. In London they support a Domestic Mission, a Sunday-school Association, an Auxiliary School Association, and a London District Unitarian Society.

The Unitarian Herald.

FRIDAY, JUNE 19, 1868.

THE APPEAL FOR THE INDIAN MISSION.

We looked with considerable interest to the recent meeting of the British and Foreign Unitarian Association for some decisive utterance on the subject of the Proposed Mission to India. It seems to us that the explanations and authoritative statements which have been given during the last year or two ought to overcome the hesitation with which the subject has been hitherto approached. Every testimony that has reached us seems to point plainly, if facts have any meaning, to the duty of trying to bring our grand, simple views of religion to bear upon the mind of the rising generation of India. The orthodox missions themselves have borne witness again and again to the enormous extent to which the progress of European knowledge and ideas is rendering the old Hindoo superstitions effete and powerless. They perceive the danger of the whole population gradually falling into atheism or indifference to the whole subject, and they try, with a genuine earnestness which we think has often been underrated, to arrest the tendency in this direction and to win

them to Christianity. They do not, however, succeed. Even by their own showing there are no hopeful signs of any real and thorough success. The Hindoo mind seems hopelessly impervious to such ideas of religion as are the best that the orthodox missions had to give them. They cannot swallow the Trinity. They ridicule the teaching of total depravity. They pick to pieces the scheme of vicarious satisfaction. Missionary after missionary has described the tendencies of the native religious movements towards thoughts which we cannot help recognising as strangely similar to our own Unitarian faith, and their testimony is none the less valuable because given reluctantly and interspersed with very sincere regrets. Now does not this state of things make any call on us? We are a part of the nation that has given them the civilisation that is disintegrating their old faiths, and that has hitherto set Christianity before them only in forms calculated rather to repel than to attract. If we know that all those doctrines which have made Christianity a byword among cultivated Hindoos are *not* Christianity, but a perversion of it, is there no duty lying upon us to let the truth be known in its simplicity? Is not this alike our duty to the truth, and our duty to those who need that truth? We think that it is. We do not for a moment mean to assume that the responsibility of converting India rests upon us. All the signs of the times there seem to indicate that native leaders of the native mind are springing up here and there who will be able to speak with a power that no advocate from a foreign and dominant race can ever hope for. Any great movement of the life of India towards spiritual religion will probably be in the main the work of such men as KESHUB CHUNDER SEN, who has been called the St. Paul of India. But is there no work for us in relation to such men, and to the societies which he and his followers are forming? Would it be no help to them to be in friendly religious intercourse with communities to whom these new views of theirs are not the uncertain territory of daring, and, in such a country, necessarily lonely thought, but the strong, massive rock of well-reasoned convictions, and of a faith that counts its advocates through all the Christian ages? Is there no part of their work in which we may help them by seeing, with a clearness hardly possible to them, some of the moral results to which they must carry on their faith, if it is ever to do any real regenerating work? Take, for instance, the question of caste. The testimony of the deepest thinkers even among the Hindoos themselves is clear as to the necessity of the old distinctions of caste being ignored and overthrown. But their testimony is equally clear as to the enormous difficulties of this task, and would it be no help to those who are striving against these deeply-rooted prejudices to find themselves in brotherly sympathy with whole communities of cultivated Europeans, to whom these distinctions are nothing? Entirely apart from any question as to whether we are likely by any missionary effort we can put forth to win over any considerable number to avowedly Unitarian Christian Churches, surely there is a plain duty to try whether we cannot at any rate give some effective support and help to those who, under difficulties of which we can hardly conceive, are doing

whatever work of religious revival is at present going forward in India.

We hope that such considerations as these may induce our friends to give a somewhat more hearty response than has yet appeared to the appeal which the British and Foreign Association have recently made. In any case this ought to be said:—we had better do the thing heartily or let it alone. Mere dabbling in a great work of this kind is of no manner of use. We cannot help regretting to see that many of the subscriptions that have been proffered are for such short terms as to be practically almost valueless. What kind of idea of missionary work, in a great field half the size of Europe, is that which would propose to offer a tentative support for two, three, or four years? If this thing is to be done, and done it ought most assuredly to be, let it be done after the fashion of churches that believe in their faith, and are resolved at least to deserve success by the spirit of their labour for it.

FIRESIDE READINGS.

STARS.

How pretty is each little star,
Each tiny twinkler, soft and meek!
Yet many in this world there are
Who do not know that stars can speak.
To them the skies are meaningless,
A star is not a living thing;
They cannot hear the messages
Those shining creatures love to bring.
Hush! listen! ah! it will not do;
You do but listen with your ears;
And stars are understood by few,
For it must be the heart that hears.
Look up, not only with your eyes;
Ah! do you hear a tender sound?
To hearts familiar with the skies,
The stars are nearer than the ground.
Poems for a Child.

"SEVEN HOLY FATHERS."

THE following humorous sketch, by the authoress of "From Rome to Mentana," gives a good idea, as we can testify, of the want of respect which is often shown for the head of the Catholic Church in Italy.

At seven a.m., we found ourselves at the Florence railway station, en route for Rome. The astonishment of the clerk at the ticket-office, when I asked for tickets for Rome, was amusing to behold.

"Per Roma! Signorina, non avete paura?" (Are you not afraid?)

"No," said I quietly, "Sono Inglese!" (I am English.) An explanation which all over Italy is accepted as a sufficient reason for utter fearlessness.

We were encumbered with the usual number of boxes, so truly called by the Italians "*Incommodita*," and when registering these, a porter asked me "for where, Signorina?"

"Rome," I replied.

"Ah, Roma," he answered, "going to the Holy Father there?"

"Not at all," I said.

"Oh, yes, but you are; go along to Paradise with the Holy Father, and you will be sure to get there."

"You mistake," I said, seeing that he took me for one of the hated race; "I am English, not French."

"Ah! that makes all the difference," said my impudent young friend, amidst the laughter of all the bystanders. "In that case, you stay here, and let the Holy Father go to Paradise by himself."

There was nothing for it but to join in the laugh, and the first box was lifted off the counter, and on to the weighing machine.

"*Santo Padre, numero uno*," cried the porter. "*Santo Padre, numero uno*," repeated a second porter at the weighing machine; and so it went on through six boxes, till at last we arrived at one of so enormous a size that we had named it Noah's ark.

"Ah! *grosso vecchio Santo Padre* (great, fat, old Holy Father), shouted the porter, as he hauled it on to the weighing machine. "*Grosso vecchio Santo Padre, numero sette*," chorused Porter No. 2; and the numbers and weights were given to the clerk in the bureau as "seven Holy Fathers, weight 136 kilogrammes."

By this time the whole of the station was in a roar of laughter, including the booking-clerk, who handed me out the registration ticket, with 47 francs to pay, saying, "Seven boxes, Holy Fathers, Rome," and I fully expected to find it so written on the ticket; however, it was not.

Meanwhile Porter No. 1, a merry, black-eyed young Italian, had ascended to the top of Noah's ark, and standing on one leg, like the celebrated statue of John of Bologna, with his right hand raised and his fingers closed in exact imitation of the Pope in the act of benediction, solemnly made the sign of the cross over the luggage, saying, "*Ah, benedizione, i miei bauli*" (ah! blessings on you, my boxes), an evident parody of "blessings on you, my children," which the Pope is supposed to say, whenever he raises his hand in blessing the bystanders.

"Now that luggage will be sure to go safely," and the luggage was carried off to the train, amidst the shouts of all around—a singular instance of the utter disrespect in which the Papal authority and the priestly office is regarded, even in Central Italy.

TO PHILÆ.

IN one of his interesting letters to the *Liberal Christian*, Dr. Bellows thus describes an excursion in Egypt:

Starting in the freshness of the morning, our party, accompanied by at least fifty donkey boys, dromedary leaders, pedlars of Nubian wares, and a long tail of supernumeraries whom it was impossible to drive off, directed our way across the sands and rocky mounds of the desert to the little village opposite Philæ. Nobody can adequately describe the shoutings, pushings, haulings, and general hubbub of one of these starts on an Egyptian pleasure-excursion. The hope of "backshish" inspires the whole Arab community, and the Howadji is attended by the expectant looks and outstretched hands not only of the crowd who start with him, but of all the people in all the little hamlets he passes, of all the wayfarers he meets. Naked babes, who can say nothing else, are sure to articulate "backshish" with fearful distinctness. It is the whole English vocabulary to most of them, and the helpless indignation with which it is listened to by most travellers, to whom it grows a most disagreeable sound after a short experience, seems to give it a special charm for the Arabs, who half jocularly, half maliciously, use it as a means of amusement or of torment, even when they expect to realise no money from their petition. The endless variety in the costume of the company, where rags of all colours stream in the wind, the representatives of all ages and all races adding to the peculiarity of the scene; the contrast of big men straddling diminutive donkeys, and little boys mounted on huge dromedaries, while yellow dogs howl and gnash their teeth from the roofs of houses or the gates of mud-enclosures; the growl of the dromedaries, the asthmatic wheeze of the donkeys, the guttural jargon of the Arabs, all mixed in a Babal of sounds; the donkey boys beating and pinching the patient little asses; the caravan shifting every moment its shape, now huddled all together, now stringing out in long files, as here a "Howadji" tumbles off his donkey and rolls in the sand, or a saddle turns and lets a lady down; the outlandish look of the strangers in their extempore turbans, their hats being uniformly bound up in linen folds with a long tail floating in the wind—all this makes a start for a temple in Egypt, a very odd and amusing spectacle, and sometimes a very annoying experience. I found six miles on a dromedary neither so bad as I expected nor so pleasant as it might be. Sitting a little on one side of the hump that holds the saddle in place, with both feet hanging over the left shoulder, and holding on by the knobs that are placed before and behind the saddle, I soon got adjusted to the swinging motion of my beast, and after trying first the walk and then the trot, settled down into the amble, which was about as easy as a hard horse. A string in the dromedary's nose, and a pair of reins fastened about his cheeks, furnished the means of guiding him, but I had enough to do to hold on without indulging my love of driving, and resigned myself to the leading of my Nubian boy, who ran almost the whole distance without once being out of breath, or showing the least sign of fatigue.

THE FREE CHRISTIAN CHURCH, BAYSWATER.

A MEETING was held on Friday week at Lindon Hall, Lindon Grove Bayswater, to inaugurate the transfer of the Kensington branch of the Free Christian Church from Newton-street, Kensington, to this larger place of worship. The commodious building in which the meeting assembled was formerly the residence of Mr. Creswick, R.A.; and his large studio, capable of holding about two hundred persons, has been prepared for the services of the Free Christian Church in question, the minister of which is the Rev. W. H. Channing. The spacious and elegant room, newly painted and decorated with great taste, was adorned with a profusion of flowers and evergreens. Among the visitors were James Heywood, Esq., F.R.S., Sir John Bowring, F.R.S., the Revs. J. J. Taylor, James Martineau, R. B. Aspland, T. L. Marshall, T. Hunter, R. Spears, C. H. A. Dall, H. Solly, R. Shaen, R. Shelley, F. Bishop, and M. C. Conway; Messrs. F. Dillon, B. Donkin, William Shaen, T. Avison, and Charles Holland, of Liverpool; H. Fordham, Royston; while among the invited guests was Dr.

Bellows, of New York, president of the United States Sanitary Commission.

In the course of the evening a series of short speeches were made, without formality—by Dr. BELLINGS, who hoped that his voice would never be unheard when he was asked to express sympathy with any movement that united, or attempted to unite, religion and liberty, which was the great problem for all thoughtful and earnest men throughout Christendom to-day, and who wished great joy in their new enterprise; and by Revs. J. J. TAYLER, JAMES MARTINEAU, Sir JOHN BOWRING, &c. We have only space to record the Rev. W. H. CHANNING's interesting statement on the principle of the society.

The Rev. WILLIAM HENRY CHANNING, the minister of the congregation, after returning thanks for the kindly sympathy of his brethren and of the assembly, said: We call ourselves a Free Christian Church, and however humble our beginnings, our hope and aim are to prove ourselves helpers in building up the Church of Universal Unity. By the name of "Free Christian" we mean to show forth our conviction that the Christian religion is appointed by Providence to be the bond of communion for universal unity—the unity of man around the earth, the unity of humanity on earth with humanity in heaven—the unity of man universal with the living God; and it is our belief that only by the free development and exercise of human powers can this divine end be fulfilled. In unfolding the significance of this name, "Free Christian," he would begin by quoting the words of one of the leading statesmen of Great Britain—of a man who, though he holds no position of political trust, yet, by moral influence and through wise foresight, is exerting an influence which places him in the foremost rank of the statesmen of this generation—Goldwin Smith:—"The only cry in which I am ready to join is a cry for freedom of religious thought, and the entire abolition of all State interference with the conscience of man in matters of religion. I think the time for raising this cry loudly and resolutely has arrived, if the faith of the people is to be preserved." And not only in Great Britain, but throughout Europe and Christendom, and from all Christian communions, is this cry rising for freedom of the church within the State from the checks and constraints of worldly policy. But by the name of "Free Christian" much more is meant than mere emancipation from outward oppression. The name stands as the symbol of inward freedom—intellectual, spiritual, and social freedom. It means freedom in theology; that, by widest research through all religious systems, critical study of most various creeds, and reverent yet fearless discussion of the highest problems involved in man's nature, relations, and destiny, we may come to see clearly the revelation of the Divine character and will to man—the manifestation of God in humanity. It means freedom in holy aspiration; that we may be made one, in prayer and penitence, in hope and longing, in consecration and devotedness, in love and joy, with the saints of all ages, until we learn by experience, as they learned, to enter into the liberty of the children of God, and to become evermore filled from His fullness. It means, finally, freedom to embody in personal and social life that law of love which is the real reign of heaven on earth, which is the real indwelling of the living God in human societies, and which is gradually transforming the laws, institutions, manners, and characters of men throughout the leading nations. And here (said the speaker) let me quote the words of a man who, while he lived, was the true type of what we mean by a "Free Christian"—Baron Bunsen. He says: "Religion, that is, prayer, is the converse of the soul with the Creator, the pulse-beat of the Infinite Being in man; while the political organisation of the community is the practical attestation of the religious sentiments, the fulfilment of the vows uttered in worship." Thus might the Church indeed become, as it ought to be, as it will be hereafter, the "Divine Conscience of the State." This, then, in outline is what they meant by a Free Christian Church. We are longing, working, waiting for the blessed time—steadily, however slowly, coming nearer—when freedom of thought and freedom of spirit shall be fulfilled and perfected in the freedom of loving life throughout communities and nations.

WEST RIDING UNITARIAN MISSION SOCIETY.

ON Wednesday, the 10th inst., the fifty-third anniversary of this society was held at Wakefield. The proceedings commenced at twelve o'clock with service at the Westgate Chapel, the sermon being preached by the Rev. C. C. COE, of Leicester. At two o'clock there was the usual collation in the Music Saloon, to which about 150 sat down, and subsequently the public meeting, presided over by ARCHIBALD BRIGGS, Esq., of Moor House, near Wakefield. Amongst those present were the Revs. J. Kenrick, York; Henry W. Crosskey, Glasgow; J. L. Short, Sheffield; Wm. Binns; Goodwyn Barmby, and P. Cannon, Wakefield; C. C. Coe, Leicester; B. Pilcher, Bradford; J. Thomas, Huddersfield; W. Matthews, Halifax; W. Blazeby, Rotherham; L. Taplin, Todmorden; G. Wooller; Thorne; C. Howe, Dewsbury; W. A. Clark, Pudsey; and T. R. Elliott, Hunslet; Messrs. Josh. Lupton, Geo. Buckton, C. F. Blackett, C. Bulmer, and Dr.

Greenbow, Leeds; Henry Briggs and H. Clarkson, Wakefield; and W. Bould, Ossett.

After a brief address from the CHAIRMAN, on the motion of Dr. GREENHOW, seconded by Mr. BLACKETT, a vote of thanks was given to Rev. C. C. Coe for his services in the morning, to which the Rev. C. C. COE responded.

The report, read by Rev. GOODWYN BARMBY, gave an interesting account of the missionary effort of the district. The average attendance of the Pudsey congregation during the year has been forty-five in the morning and ninety in the evening. There are 108 sittings let. The Sunday schools are in a healthy condition. After a service of above three years, the Rev. W. A. Clarke has recently tendered his resignation. At Dewsbury the proceedings have been satisfactory. The Rev. Charles Howe has succeeded in largely increasing the congregation. The congregation at Elland has suffered from the depression of trade in that place. The Rev. T. R. Dobson, the present minister, has accepted the appointment of pastor of the Sidmouth congregation. At Pepperhill, under many disadvantages, the little flock yet remains faithful, although small increase of numbers has accrued to the fold. The Pepperhill pulpit is chiefly supplied by local preachers. Since the last report, the Rev. J. N. Dresser has been succeeded at Lydgate by the Rev. E. Allen, previously the minister at Padiham. The committee have continued their annual grant of £25 to the Lydgate congregation.—The treasurer's balance sheet, read by Mr. BULMER, showed that the year was begun with a balance in hand of £26. 1s. and the subscriptions, &c., had amounted to £384. There was, however, a balance due to the treasurer of £8 odd, though the income had been about £61 more than on the preceding year.—It would be of very little interest to our readers to give the mere outlines, which is all that would be possible, of the various addresses on the usual business resolutions; Rev. J. Thomas, Mr. C. Bulmer, Rev. J. L. Short, Rev. H. W. Crosskey, Mr. Joseph Lupton, Revs. W. Blazeby, B.A., W. A. Clarke, and C. Howe being in turn called upon. One speech, indeed, was so full of interesting information, that we are glad to be able to give it at some length.

The Rev. J. KENRICK said: We have been occupied this afternoon with the affairs of our immediate neighbourhood in the West Riding. There is a maxim that charity begins at home, but to be fitted for Christian use there should be added by way of supplement that it should not end there. I am about to call your attention to a people by no means wealthy, on the very verge of Christendom, and speaking a barbarous language not heard, I venture to say, on the day of Pentecost. It may seem extraordinary that in so remote a district Unitarianism should be established and about to celebrate its 300th anniversary. In modern times Unitarianism had its origin where you would not look for it—in Italy. It was soon stamped out there by the Papacy, and took refuge in Poland, from whence it was transferred about the middle of the 16th century to Transylvania, where it took such root that in 1568 a conference was held, after which it was decided by the Prince of Transylvania that Unitarianism should be received among the established confessions of the country, the others being Calvinism and Lutheranism. Perhaps some of our friends who are enemies of establishments, may be shocked to hear of Unitarianism being an established religion, but we have to do with their faith only. They continued to flourish; not much in favour, however, with the court or the higher orders, who gradually withdrew. The great misfortune was the incorporation of Hungary with Austria, and from that time they were subject to a series of oppressions which culminated after the great commotion in Europe in 1848 to establish the independence of Hungary. Austria soon set to work to render Hungary completely German and Austrian. The manner in which they attempted it was marked by the insidiousness of the spirit of the Jesuits. They did not directly attack the liberties which the constitution had secured for the Unitarians of Transylvania, but they professed a great zeal for the improvement of education, and told the Unitarians the funds you are able to devote for that purpose are inadequate. You must increase the amount, or we must take the education of the youth upon ourselves. Fortunately, a member of a well-known Unitarian family, Mr. Paget, had settled in Transylvania. He wrote to me to see what could be done to prevent this grievance of having the education of their children taken from them. I appealed to the Unitarians of England, and appeal was also made to those of America, and it may be in your recollection that we succeeded, and assistance was sent to them by which, added to their own noble offerings, the Transylvanians were enabled to meet the demands of the Austrian Government. I need not recall the recent political events which have placed the Unitarians of Transylvania upon a new footing. Deeply as we may regret the carnage of Koenigsgratz and Sadowa, we must remember that by them the liberties of Hungary have been secured, and the ends of the Jesuits foiled. Under these circumstances, the Unitarians of Transylvania are about to celebrate the tercentenary of their religious independence, and they have invited the British and Foreign Unitarian Association to send a delegate to be present at the celebration in August next. The association have voted an address, the bearer of

which is to be the Rev. J. J. Tayler, and the Unitarians of England cannot be represented by one who more fairly represents the catholic spirit which animates our whole body. Mr. Kenrick concluded by moving a resolution of cordial greeting to "our Unitarian brethren in Transylvania."

The Rev. R. PILCHER seconded the resolution, which was to be signed by the chairman on behalf of the meeting, and transmitted to the Rev. J. J. Tayler, with a request that he would present it at the same time as the address from the British and Foreign Association.—On the motion of the Rev. LINDSAY TAPLIN, seconded by the Rev. E. ALLEN, it was resolved that the annual collections should be on the fourth Sunday in March instead of the second, as hitherto. This will accord with the change proposed in some other of the districts associated in these simultaneous mission collections.

THE EAST ANGLIAN CHRISTIAN UNION.

AN interesting meeting was held at Great Yarmouth on Thursday, June 11th, to celebrate the first anniversary of this association. The association itself appears to be rather vague and undecided in its character. Disclaiming any sectarian status; declared by the president at the opening of the afternoon meeting to have for its object "to promote closer Christian union among the congregations of the district, irrespective of all denominational distinctions," and inviting the co-operation of all the Nonconformist ministers of the district, the whole affair seems gradually to have edged off, as the day wore on, into an ordinary district association of Unitarians. Mr. Kirkus's speech in the evening was largely on the duty of Unitarians to spread their faith; the Rev. T. L. Marshall "received a cordial welcome as the representative of the British and Foreign Unitarian Association," and concluded an excellent Unitarian speech by proposing "The Unitarian congregation of Yarmouth." We thought on first reading of the meeting that it would have to be chronicled in the neutral territory of "What the Churches are Doing," but more careful examination seems to justify us in placing it, after the example of our friend the *Inquirer*, among the religious intelligence of our own churches.

The meetings began with service in the Old Meeting, the Rev. R. SHELLEY leading the worship, and the preacher being the Rev. W. KIRKUS, LL.B. (Independent). His text was 1 Cor. i. 17. "For Christ sent me not to baptise but to preach the Gospel: not with wisdom of words lest the cross of Christ should be made of none effect."

The preacher referred to the divisions in the Corinthian Church, with which St. Paul said he had nothing to do. Baptism after all was a very good thing as a symbol; but it was not the symbol, but the thing signified by it which is good; and when the symbol ceases to represent a great spiritual reality, then it is bad, even if Jesus Christ himself established it. It might be desirable to suspend even the two Christian sacraments if they became, as they often did become, dead symbols, perverted from their original purpose, and if the love of God was made dependent upon their reception in the narrow ecclesiastical spirit. Then it might again be needful to the Christian minister to say, "Christ sent me not to baptise, but to preach the Gospel." Words, too, are symbols often acting only as a screen to hide from us the truths and realities we want to get at. St. Paul preached the ultimate fact of the love of God saving the world through Christ. The cross of Christ revealed the Eternal Love. He did not elaborately argue whether God could consistently love man in accordance with this theory or that. The cross of Christ was not only the revelation of the love of God to men, but the revelation of a truly human life to men, manifesting the life which men ought to live, especially in the Saviour's example of entire self-sacrifice. Striving to attain the great truths which often lie hid under theological forms of speech, the preacher explained justification by faith, as, being made actually good, being brought from a sinful life to childlike faith and obedience, and the entire trust of the heart in Christ. But this grand truth has been perverted in our theories and dogmas until it becomes almost unmeaning. The fact of the manifestation of God in Christ, and the wonderful spirit of enthusiasm lighting up the hearts of the Apostles was the foundation of the doctrine of the Trinity. Redemption is deliverance from the bondage of unrighteousness and distrust, and Christ, as an actual fact, does set us free, and this simple fact is turned into the dogma of the Atonement. So the dogma of Scriptural Infallibility is a perversion of the simple fact that we do derive precious stores of spiritual instruction from the Scriptures, and that they are the source of our highest knowledge of divine things. The preacher showed the danger of losing the essential truths through the "wisdom of words" which are meant to express them, but which only succeed, as in the case of that wonderful Athanasian Creed, in obscuring and perverting the simple truths. The sermon closed with an eloquent plea for closer Christian union, combined with fidelity to individual convictions, living in brotherly charity, speaking all that we believe, and denying boldly all that we do not believe, and so working as best we may the work of God.

After the service the first annual meeting of the members of the society was held for business, the president, the Rev. J. D. H. SMYTH, of Norwich, in the chair.

The PRESIDENT briefly stated the aim of the society, as already given. Very little had been done during the year, but they hoped, during the ensuing year, to be able to diffuse a knowledge of their aims and principles, and so help their fellow Christians to a better idea of a Christian church than at present existed. It had been resolved at the last quarterly meeting of the committee that the ministers of the district be encouraged to exchange with each other, on which occasion bills were to be printed at the expense of the society, and that the ministers of

every town be requested to make inquiries respecting the condition of Sunday schools, and where practicable to establish new ones.

The committee was then re-elected, and Mr. T. Lombe Taylor, of Starston Hall, was elected president of the society. Mr. Sothern and the Rev. J. D. H. Smyth were elected joint-secretaries. It was stated that the congregation at Lynn had been revived, and that now there was a respectable congregation, under the ministry of the Rev. Mr. Bruce. It was reported also that the sum of £20 had been received in subscriptions. Various plans of usefulness were discussed, and after a somewhat vague and desultory conversation, it was at length resolved that the committee for the ensuing year be instructed to prepare some practical plan of action.

After the business meeting, the members and friends of the society adjourned to a collation at the Masonic Hall, which was attended by about fifty ladies and gentlemen, the Rev. R. SHELLEY presiding.

In the evening a tea meeting was held in the same hall, when about a hundred and twenty friends assembled. The Rev. R. SHELLEY presided; and, says the Church and Tory paper, "in the course of an admirable speech, spoke of the principles of Unitarianism in a most impartial and intelligible manner." Sir THOMAS BEEVOR, Bart., in proposing thanks to the preacher, expressed the pleasure he felt at the fact that the East Anglian Christian Union had done Yarmouth the honour of selecting it as the place of its first meeting, and said that although he was not partial to long sermons, it was a considerable period since he had listened to an address, occupying fifty minutes in delivery, with that profit and pleasure he had listened that day to Mr. Kirkus, and he could have attended with rapt delight to the discourse had it been prolonged for another fifty minutes. (Applause.)

The Rev. W. KIRKUS, LL.B., in his response, said that preachers as well as other people are liable to get into ruts and to keep up old traditions that needed revision. He thought if preachers were occasionally cross-examined either before or subsequent to their lectures, if it did not spoil their tempers, it might tend to improve their intellects. He proceeded to remark on the importance of their maintaining and teaching that which they believed to be true. The religious opinions of the Unitarians were regarded by the great majority of Christians with absolute horror and amazement. They wondered how, in a land where Bibles could be purchased at ninepence each, Unitarians could hold the belief they did and teach what they taught. Persons professing Unitarian opinions had been too long content with being just tolerated. It was true that they were not now burned or persecuted, or placed under grievous civil disabilities, but he was afraid that they had taken, as a body, but very little pains to urge upon the acceptance of other people what they believed to be the truth. There were doctrines that he deemed most precious—principles which they thought most true—yet they proclaimed these doctrines and these principles as if they were with bated breath, and they went about as though on sufferance, seemingly pleased if persons not of their way of thinking would notice them in the public streets and shake hands with them. In his opinion the so-called orthodox views of Almighty God were grossly superstitious. People for the most part did not regard God as an Almighty Father who watched over and loved all His children alike; who did not wish that one of His children should perish. Most Christians looked upon the Supreme Being as having a few favourites upon whom He bestowed unlimited blessings, while the rest of mankind were totally disregarded and punished. They did not think that the love of God was free, flowing from this divine affection, but a love purchased and paid for at a great price. But the members of this Union held that the love of God was free and overflowing to every human being. If they (the Unitarians) held certain doctrines they should do their best to spread them. Orthodox Christians covered England with tracts, they employed missionaries, and taught their doctrines with energy and earnestness. But if he (Mr. Kirkus) wished to distribute a tract on his side of the question, he scarcely knew where to find one. He did not know where the literature existed which should accompany what they believed to be Christian truth. Why was it that tracts could be produced by millions on the other side, while they (the Unitarians) could hardly get any tracts at all? Unitarians appealed to people to love God from the highest motives, while the orthodox appealed to lower motives—the threats of awful punishments. But in appealing to the highest motives they as a body did not seem to realise them. People asked them where was the fruit of their teaching, where their progress? They were looked upon as a quiet, inoffensive body, and well behaved, but this (said their opponents) was the most that could be placed to their credit. If they loved and believed in their principles they should propagate them—they should go into the highways and byways, and preach their doctrines. He trusted that the love of God would constrain them as a body to move more, and that success would attend this excellent society which had so recently been formed. (Loud applause.)

Addresses were also delivered by Revs. T. L. MARSHALL, of London; BRUCE, of Lynn; J. W.

SMITH, of Ipswich; R. SHAEN, of Royston; R. DUNNE, T. COOPER; and Messrs. I. M. WADE, GLYDE, and DEAN.

INTELLIGENCE.

AINSWORTH.—About 150 members of the Bury Sunday-school Union met at this place on Sunday, June 14th. After tea Mr. John Spencer presided. Mr. Wm. Freeston, of Heap Bridge, introduced for discussion, "The Preparation of Lessons." The reading of the paper was followed by discussion, in which Messrs. Henry Hall, Thos. Holt, John Mason, George Lord, Thos. Lord, D. Wormald, and the chairman took part. After Mr. Freeston had replied, a cordial vote of thanks was passed for his paper, and to the chairman for presiding.

LONDON: WORSHIP STREET SUNDAY-SCHOOL JUBILEE.—A social tea meeting was held in Worship-street Chapel on Wednesday, the 13th May, to celebrate the completion of the first fifty years of its existence. The Rev. J. C. Means, minister of the chapel, who had been one of the teachers of the school at its foundation, was in the chair, and was surrounded by many of the teachers and scholars of the successive periods of the school's existence. After tea, the Chairman gave a sketch of the early history of the school, which had been established in the spring of the year 1818, very much at the instigation of some cousins of his own, now at rest, who had been interested in Sunday schools, and by some friends who were engaged in an orthodox Sunday school, to which, therefore, the Worship-street school may be said to owe its birth. At that time the helps and facilities which now exist were not yet in being; and they had consequently various difficulties to contend with. Among these was the want of books. Those published by the Sunday-school Union were objected to on account of the doctrines contained in them; and the only introductory book which they could use was Mrs. Mary Hughes's "First Book for Sunday Schools," and that was dear. It was the first Sunday school established among the Old General Baptists and Unitarians of London, which had any permanence. The meeting was after words addressed by the Rev. Henry Jerson, of Islington; Mr. C. L. Corkran; the Rev. John Marten, of Peckham; Mr. Wade, secretary of the Sunday-school Association; and by Messrs. Edward Wright, William N. Green, and Henry Green.—Mr. William N. Green referred with great pleasure to his early connection with the Coles-street school, and to the monthly breakfast meeting at Worship-street. Teachers were in earnest then; they used to get over to Worship-street, perhaps two miles from their homes, by eight o'clock, and then hasten back, after breakfast, to be in time for the opening of their own school. They taught their classes, not once a day or on alternate Sundays, but in the morning and afternoon of every Sunday; and his experience told him that teachers who thus took the entire instruction of a class were more interested in their work, and did it more efficiently than those who were less constant.—The company was about a hundred in number, and in it were some of the first scholars, including the very first who was entered, then a little girl of five years old, now a grandmother. An interesting letter was read from one of the first scholars, now a member of the Society of Friends, recalling gratefully the religious impressions she had received in the school in her childhood, especially from the first address given by Mr. Means to the scholars.

MANCHESTER: STRANGEWAYS SUNDAY-SCHOOL FESTIVAL.—The adoption of the offertory for the entire support of the church and all its institutions having done away with special Sunday-school collections, the day which formerly was devoted to this purpose is still set apart for special services, and it is endeavoured to make it as happy and pleasant an occasion as possible to all connected with the Sunday school—the scholars' festival Sunday. Last Sunday being the day appointed for this purpose, the church was very beautifully decorated with plants and flowers. Large and handsome greenhouse plants were arranged on each side of the wide steps leading up to the chancel, and on other available places, while numberless vases and trays of flowers covered the communion table, or drooped from the mouldings of the architecture, the font being filled with the choicest that could be procured. Altogether, the church presented a very beautiful appearance, and enhanced the pleasure of the day, both to the school children, and also to the crowded congregations, for whose accommodation forms had to be placed along the aisles. The Rev. H. E. Dowson preached in the morning. In the afternoon, instead of the usual school, the scholars walked in procession into Greengate, and there a short service was held in the open place, Rev. B. Herford giving a short address, and the scholars singing their hymns, by which especially it was hoped that many in the dense, poor population of Greengate, might be touched by religious memories and impressions. Afterwards, scholars and teachers all had tea together, and then the evening service took place, the Rev. Brooke Herford giving a "sermon to parents and children."

PRESTON.—In April, 1861, the Nonconformists of Preston, in consequence of attacks made upon them by the late Mr. Hoare, of Staplehurst, Dr. Molesworth, of Rochdale, and the Rev. Canon Parr, organised themselves for mutual protection. The

society then formed connected itself with the Liberation Society, and elected the late William Ainsworth, Esq., and the Rev. W. C. Squier, both Unitarians, its president and secretary. On Mr. Squier's removal to Stand, a year ago, he yielded to the urgent wishes of the society that he should continue to act as secretary. His distance from Preston, and his inability to take part in the agitation now going on in the town against the Irish Establishment have, however, compelled him to ask to be relieved of his office. On his retirement from the active duties of a post he had held for more than seven years, the Liberation Society has presented him with Mr. Skeat's "History of the Free Churches of England," as a friendly acknowledgment of his services.

SEATON DELAVAL, NORTHUMBERLAND.—A Saturday night religious service was recently conducted at Seaton Delaval by the Rev. J. C. Street, of Newcastle-on-Tyne, a long and animated discussion ensuing between two of the local Methodist preachers and Mr. Street. Since that time the excitement has been increasing in intensity. He was again announced to preach on Saturday week, at half-past seven o'clock; but on the Saturday morning he received a letter bearing the signature of one of the most active Unitarian friends at Seaton Delaval, informing him with many expressions of sorrow, that the owners had refused the use of the chapel, and advising him not to go out that night at all, but to wait until some inquiries were made, and certain false impressions removed from the minds of the owners. The letter throughout was so ingenious, manifested such knowledge of persons and events connected with the cause, and conveyed such apparently hearty sympathy, that no suspicion was aroused. Mr. Street immediately replied, and sent his letter of sympathy and encouragement in a parcel by train—there being no second post. It arrived, but no one understood it. With the time for service came all the friends, but none of them had written to Mr. Street, and, as he did not appear, a messenger was despatched to Newcastle, leaving behind him several hundred persons impatiently waiting the solution of the mystery. A moment's interview with Mr. Street proved the letter a forgery. A special train was engaged, and at a quarter past nine o'clock he arrived at Seaton Delaval. His reception was most enthusiastic—was indeed an ovation; the chapel was crowded in a few minutes. It was too late to hold a service, but a hymn was sung, and a full explanation of the affair given. At the close a collection was made by the congregation to defray the expense to which the unknown trickster had put them.

STANNINGTON.—On Sunday, June 7th, the Sunday-school sermons were preached by the Rev. Rees L. Lloyd, of Belper. Owing to the long-continued depression of trade, the collections were not so good as on former occasions.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

S. C. S.—Your parcel came when we were going to press.
W. S. P.—Declined with thanks.

LONDON SUNDAY-SCHOOL ASSOCIATION.

To the Editors.—I have read with deep interest the report in the *Inquirer* and the *Unitarian Herald* of the annual proceedings at the breakfast of the Sunday-school Association in London. I thoroughly agree with Mr. Taylor and Mr. Martineau, that the aim of the Sunday school should not be intellectual—that is, I suppose is meant, not chiefly intellectual—but moral and spiritual. I am grateful to them for their emphatic enunciation of this important principle. For several years I have been labouring by lectures and other means to impress the same upon the minds of the teachers in South Lancashire; and last Whit-Sunday, when I stood in Cross-street Chapel and looked down upon two thousand Sunday scholars and teachers collected from Manchester alone, I felt this more than I had ever done before. I saw before me not only the vast number present, but I saw, as it were, behind them the still vaster multitude gathered in our Sunday schools week by week over all the land; and, while I deeply and solemnly felt the grand opportunity thus offered of leavening the masses of this country with the spirit of Christ, I was overcome with sorrow and longing as I thought how this opportunity was comparatively wasted; and I determined still more that I would never rest, as long as I had life and strength, until I had succeeded in awakening a deeper feeling of this opportunity and holy resolve to use it in the heart of our church.

And now I wish to say, in reply to the note sounded in London, that we are not necessarily a long way off from the time when the predominant aim of Sunday-school teaching shall be moral and religious. That aim may be realised next Sunday in every school where there is either a minister or any one who can take his place. It must be realised, if realised at all, generally, by the minister doing the work. It will never be realised if it depends on the great majority of the teachers themselves. I know as much now, I suppose, as any one of the Sunday-school teachers in this district, and I feel assured that there is not one in fifty among them who feels competent or willing

to take up the work. They are a fine and devoted band of workers, and have, I believe, a real desire to improve the young generation; but they shrink from attempting the work of practical, moral, and religious instruction. It is, I believe, partly from the shyness which Englishmen and Englishwomen have in general to speak of the deepest and holiest subjects. If you get one of our young men, the most punctual in attendance, most active and zealous in all other Sunday-school work, and ask him to undertake the moral and religious instruction of his class, he will say to you—if you can get at his real sentiments—"Well, ask me to teach any kind of knowledge that I know anything about; ask me to teach a bit of grammar, or a bit of history, or a bit of geography, or arithmetic, and I will do it. In trying to teach these things I feel that I am superior to the class—I know something that they do not; but don't ask me to speak to them about moral and religious subjects, for I feel as if I could not do it. There I do not feel that I am sufficiently superior to the class to speak to them with any authority. I am not good enough to talk to them about goodness. I am not religious enough to talk to them about religion. I cannot do it, for I cannot feel that I should be real in trying to do it."

And then, in addition to this moral difficulty, there is the intellectual difficulty, which weighs, perhaps unconsciously, with many. They have found by experience how difficult it is to speak on moral or religious themes as to secure the interest of children. The very attempt is connected with the sense of failure in their minds—with the remembrance of vain efforts to express all their own thoughts, and with the picture of the children becoming dull and restless under their words.

Believing, then, as I do, that the state of mind which I have just suggested prevails widely among our Sunday-school teachers, I am convinced that we shall not get the work of moral and religious instruction done by them. IF IT IS TO BE DONE AT ALL, IT MUST BE DONE BY THE MINISTER, or by some one specially prepared like him for the work.

It will be asked at once—But how is it possible for the minister to do the work? He cannot cut himself in pieces to give instruction to a number of classes at once, and he has neither time nor strength to take them in succession. I believe that in this question there lies the misconception which has hitherto been the chief barrier to the introduction into the Sunday school of its true work—moral and spiritual culture. It is a misconception as to the nature of the work to be done.

Those who have not given special attention to the spiritual training of the young are apt to imagine that it needs a systematic course of ideas addressed to the intellect like a course of grammar, history, arithmetic, or science. Now we shall at once see what a mistake this is if we fix our minds on the object to be attained. The object of instruction in grammar, history, arithmetic, or science is to strengthen, quicken, and inform the intellect; but the object of primary moral and religious instruction is to *awaken and train the moral and religious nature*—awaken and train it to love goodness and to love God.

I can hardly imagine that any one will dispute this object; for surely all must see that if we can bring the children of our Sunday schools to love goodness and to love God, we shall have taken the most effectual means to make them good and pious. And then, if we ask ourselves again—what it is that will make our children love goodness and God, we shall see that it is not a course of abstract ideas addressed to the understanding as if we were teaching grammar, but rather a succession of impressions—impressions from lovely images both of goodness and God made on the imagination and the heart.

Such a succession of impressions requires very little system, graduation, or connection. We have not to teach the science of theology, but to awaken the sentiment of religion. Though it would not be accurate to say that we have not to teach theology at all, we may say that we have to teach as our basis the very simplest ideas of theology, that God is our father, good and wise, and great and loving; that goodness is to be loved and pursued, and vice hated and shunned—ideas so simple that they require but once stating to be understood, but so important that it is the work of all moral and religious education to make the conscience recognise and the heart feel them.

What is wanted, then, I repeat, is a simple succession of images of goodness and of God addressed chiefly to the imagination, and resting on this simple basis of ideas, and such lessons may be addressed not only easily but most effectually to the whole school.

I have now tried this plan for several years in our own Sunday school, I believe with complete success. I therefore know that it is practicable. The plan is as follows:—The whole school—boys, girls, and teachers—assemble the first thing on a Sunday morning in our large room. We open with a hymn and a simple prayer, and then the minister addresses the whole school. His aim is, at one time, to make the children feel the loveliness of goodness and hatefulness of vice—say, for example, the loveliness of truthfulness and the hatefulness of falsehood; at another time, he seeks to make them feel the loveliness, the goodness, the fatherly love, and tenderness, the holiness of God. But, whatever his aim, he carefully avoids seeking

to work it out by abstract argument addressed to the understanding, and presents it by actual example or image to the imagination, taking for his model the parables of the Great Teacher. At the end of the lesson a chapter is recommended to the teachers for reading with their classes, in order that the same thought may be impressed on the mind in the beautiful words of Scripture. A hymn, containing the same thought, is also selected for learning till the next Sunday. The scholars then file off with their teachers into their various class-rooms. The teachers—at least many of them—talk with their scholars, and question them on the lesson, read with them, and explain the chapter and hear the last Sunday's hymn. By this time the bell rings for service in the chapel, and the moral and religious instruction in the school closes for the day. The elder scholars and teachers attend the service. Those who remain in school are instructed or entertained by their teachers, as best may be.

The afternoon is given up to intellectual instruction. The teachers now follow the bent of their own tastes and acquirements, and instruct their classes in the subjects which most interest them, or which seem most needed. Some will prefer theology, including the history of the Bible. Others will prefer profane history or natural science. I have no doubt that if any scholars were found who wished to study Greek or learn to read the French Testament, we could, as Mr. Sharpe recommended, find teachers who would undertake the work.

Here, then, both wants are met. The moral and religious aim is kept predominant, and yet it is found that there is still a sufficient time for the teachers to do their own work, and in their own way, in imparting secular knowledge. And I quite agree with Mr. Freeston that some amount of secular education must be given still in our Sunday schools. I am not sure that at present the attendance, especially of elder scholars, would not be greatly lessened if all secular instruction were discontinued. But I advocate the retention of secular instruction, in the interest of the moral and religious training. I believe my own children and young people get as much religion as is good for them in the morning. To renew the subject again in the afternoon would be to risk effacing the impression then made, and wearying and disgusting them with the subject.

Many will shake their heads still at the idea of lessons addressed simultaneously to the whole school. They will imagine that matter, offered especially in story form to the younger scholars, will be listened to with impatience by the elder scholars. I have never found it so in one single instance. Of course, I do not pretend to address the infants, but children from seven or eight upward. And I believe the elder scholars are as much interested in the lesson as the youngest. Many of these elder scholars are, of course, occasional teachers, and therefore listen in the spirit of teachers.

Ministers will take up the work. I feel sure of this, as soon as they see that it is their work. Wherever there is afternoon service, I have no doubt, if the congregation were willing, the minister would—as the ministers have done in many places—change the ordinary service for adults into one suitable for the children; and where this cannot be done, would find some other portion of the day for a simultaneous lesson to the whole school, of ten minutes or a quarter of an hour. This would entail no more labour than the conducting of Bible or other classes, or even acting as superintendents, which they now often willingly undertake, and it would effect a far more valuable result.

T. E. POYNTING.

THE COMING WEEK.

Gorton.—On Sunday, morning and evening, school sermons, by the Rev. Brooke Hertford.
 London: MANCHESTER NEW COLLEGE.—On Monday, Tuesday, and Wednesday, annual examination. On Thursday, annual meeting of trustees, and a valedictory religious service.
 Manchester: CROSS-STREET CHAPEL.—The Rev. Dr. Bellows, of New York, will preach on Sunday morning.
 Padstow.—On Sunday, morning and evening, the Rev. Wm. Binns will preach.
 Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. T. E. Poynting.
 Rotherham.—On Sunday, school sermons. Preacher, the Rev. J. Owen, of Whitby.
 Sale.—On Sunday evening, the Rev. Dr. Bellows will preach in aid of the Sunday school.
 Whitby.—On Sunday, the Rev. Wm. Blazey, B.A., will preach.

Birth.

WIMHURST.—On the 15th inst., Mrs. Wimhurst, of Glossop, of a daughter.

Marriages.

MORRISON-SAWSE.—On the 12th inst., at 3, Watson-street, Aberdeen, by the Rev. J. G. Slater, Mr. Alex. S. Morrison, to Margaret Downie, eldest daughter of Mr. John Sawse.
 PAYNE-BERRILL.—On the 10th inst., at the Unitarian Christian Church, Northampton, by the father of the bridegroom, Thomas, eldest son of the Rev. Iden Payne, to Margaret Dunkley, youngest daughter of the late Mr. William Berrill, both of Northampton.
 TYNDALL-GARDNER.—On the 15th inst., at the Unitarian Chapel, Downpatrick, by the Rev. S. C. Nelson, uncle to the bride, Edward Lant, second son of Henry Wilton Tyndall, of Birmingham, to Elizabeth, youngest daughter of the late Edward Gardner, of Downpatrick.—No cards. At home July the 7th and 8th. 21, Harborne Road, Edgbaston.

WOOD-EVANS.—On the 4th inst., at St. Paul's, Prince's Park, Liverpool, by the Rev. Edmund Hugh M'Nello, Mr. John Pownall Wood, of Manchester, to Elizabeth Ann, second daughter of Mr. John Evans, of Liverpool.

Deaths.

INGHAM.—On the 3rd inst., at his residence, 23, York-street, Heywood, Elizabeth Ann, eldest daughter of Mr. James Ingham, formerly of Newchurch, in Rosendale, in her 22nd year.
 JONES.—On the 15th inst., at Montpelier, France, Mary, third daughter of the Rev. William Arthur Jones, aged 16.

LANCASHIRE & YORKSHIRE RAILWAY.—TOURISTS' TICKETS by ORDINARY TRAINS. On and after June 1, 1868, RETURN TICKETS by Ordinary Trains, First and Second Class, available for one Calendar Month, will be issued from all the principal stations upon this Company's Railway to:
 FLEETWOOD, LITHAM, BLACKPOOL, SOUTHPORT.
 Third Class Return Tickets, available by Third Class Trains for 14 days are also issued to Southport, Blackpool, Lytham, and Fleetwood.

THE ISLE OF MAN.

By way of Liverpool, and thence by the Isle of Man Company's steamers, which will leave the Prince's Pier Head daily, on and after June 1, 1868, RETURN TICKETS by Ordinary Trains, First and Second Class, available for one Calendar Month, will be issued from all the principal stations upon this Company's Railway to:
 FLEETWOOD, LITHAM, BLACKPOOL, SOUTHPORT.
 Third Class Return Tickets, available by Third Class Trains for 14 days are also issued to Southport, Blackpool, Lytham, and Fleetwood.

SCARBOROUGH, HARRINGTON, ILKLEY for BEN RHYDDING, WHITBY, BRIDGLINGTON, FLEY, REDCAR, HOUSLEY, WITBENKSEA, SALTBURN, SEATON, and TYNEMOUTH.

CUMBERLAND.

Windermere, Furness Abbey, Grange, Ulverston, Conistone Lake, Keswick, Penrith, or Troutbeck for Ulsterwater, Lancaster or Morecambe, via Hest Bank.

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MR. HENRY PLANCK, DENTIST, 8, Lover-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 37, Waterloo Road, Cusworth Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, June 19, 1868.

WHAT THE CHURCHES ARE DOING.

It is calculated that the family of the Archbishop of Armagh, who is a Beresford, have, in different generations, drawn nearly four millions from the Church Establishment. It is not uncharitable to say that the Archbishop's objections to the whole movement for disestablishment are natural.

On Wednesday week a new Roman Catholic Church, "Notre Dame de France," was opened in Leicester-square, the building having been for a long series of years that in which Burford's celebrated panoramas were exhibited.

At the Methodist Episcopal Conference in Chicago, a resolution condemning the use of tobacco by the ministry was referred to a special committee. The resolution requests the General Conference to enact a law prohibiting the admission to the ministry of any person using the weed.

At a vestry meeting in Berkhamstead, held on Wednesday, the churchwardens' accounts for the past year were unanimously passed, and the late unprecedented strife, resulting from the forced exaction of church-rates, has been succeeded by more amicable proceedings. Many of the Dissenters who not twelve months before had their goods taken for a church-rate, have liberally subscribed toward the restoration of the fine old parish church, in sums from £3. 3s. to £50. In three weeks the Church Restoration Fund amounted to nearly £3,000. The churchwardens issued a notice calling a meeting of the parishioners in the Town Hall on Wednesday evening week, to grant money by voluntary subscriptions for the expenses of the church for 1868-9.

Letters from Vienna state that on the day of Corpus Christi the processions, contrary to custom, did not make the tour of the churches, but took place in the interior of the buildings. The Emperor and all his family sanctioned the change by their attendance. This circumstance, though unimportant in itself, is not thought of a nature to render the disposition of the Holy See more favourable towards the Austrian Government.

The Quaker missionaries who have just returned from the East, have, during the past few weeks, delivered interesting addresses to their brethren on the subject of the missions and schools in Greece, Asia Minor, Syria, Palestine, and Egypt. At Smyrna, Beirut, Damascus, Jerusalem, and other parts of the East, they visited admirable schools and female missions conducted by "the Prussian Deaconesses," who are a Protestant sisterhood devoted to teaching, nursing, and the care of the poor and afflicted. They are mostly German ladies from the celebrated institution at Kaisersworth, on the Rhine, founded by pastor Theodor Fliedner.

Hitherto it has not been the custom with the Society of Friends when they meet for public worship to have any part of the Bible read to the congregation. Whenever it has been proposed to introduce such reading it has been objected to on the ground that it was likely to lead to the employment of a professional minister or reader. But lately the Bible has been introduced into one or two of the Friends' Meeting Houses, though rather in an unauthorised manner. Those who have wished to listen to the Bible have met for that purpose a little before the regular time of meeting. When the clock announces the hour of worship the reading is discontinued, and the usual time spent in the ordinary manner, namely, in listening to prayer, or to a sermon, or in silent meditation.

The *New York Times* says that it has received a telegram that the Bishop of London has ordered that the President of the United States shall in future be prayed for in all English churches, along with the Queen and Parliament. "This," says the *New York Times*, "is 'a touch of nature' which will have a great effect." We are afraid it is a mistake, but we hope the President will not suffer in consequence.

On Wednesday week there was a large assemblage at Eton College from the surrounding neighbourhood, to take farewell of Bishops Selwyn and Harper, previous to their departure, on the 2nd proximo, for New Zealand.

A Christian and a literary man, Daoud Pacha, has been added to the Turkish Cabinet. He is a native of Constantinople, and an Armenian Catholic.

There is no longer any room to doubt that church-rates will be abolished this year. The bill

passed by the House of Commons was remitted by the Peers to a Select Committee, with the very reluctant assent of Earl Russell and the supporters of the measure generally. Most persons thought that this was equivalent to the defeat of the bill for the year; but the Select Committee have made their report, and though they would have the bill considerably altered, they have honestly accepted its principle. Compulsory rates would, under the altered bill, be wholly and unequivocally abolished, only it is now proposed that, instead of the churchwardens, the incumbent and two householders should have the control of the money raised in lieu of rates.

The Irish Church Suspensory Bill has at length reached the House of Lords, and been read a first time. Lord Clarendon has agreed to take charge of the measure—a circumstance on which Mr. Gladstone and his supporters may well congratulate themselves. Though not a statesman of the first rank, he is a man of great ability, and has had a large Irish experience. The first reading was, of course, unopposed; but both Lord Grey and the Lord Chancellor gave notice of their intention to move the rejection of the bill.

Some curious facts about the crime of "Samadh," or burying alive, as practised in Rajpootana, have just seen the light. The political agent of Serohi furnishes a list of instances in the course of six years that have come to his knowledge, chiefly in the neighbourhood of Motagaon, a border village. The practice is also carried on, we are assured, in the adjoining State of Marwar. Out of nine cases of Samadh reported, eight of the victims were lepers, the other having been sacrificed, no doubt at his own desire, on account of old age and poverty. The Rao of Serohi has issued a proclamation forbidding the practice under the penalty of ten years' imprisonment. His Highness will no doubt do all he can to put his prohibition in force, but there are very great difficulties in the way of carrying out such orders. In many of the cases the persons who dig the pit and cover up the unfortunate wretch, are themselves lepers, and to them death itself would be welcome.

Formerly, whenever a clergyman preached in the presence of any member of the royal family, it was the etiquette for him to write out his text, which was placed in the royal pew for the benefit of the august occupants, whose ears were supposed to be exempt from the task of heeding the preacher at the moment of delivering the extract like those of commoner persons. In these days the clergyman who preaches before the Queen has a better conception of his office, and endeavours as a rule to be unconscious of her presence. At the chapel of the Tuileries there is more parade. The priests who enter, and the fine people who gather there, bow with a cold formality to what they believe to be the Real Presence; but when the folding-doors at the back are flung open, and the splendid messenger there proclaims "L'Empereur!" all, priests and people, turn from the altar towards the imperial tribune, and bow so low there as to convey a painful impression to the mind. There are said to be country churches where the local nobleman or squire is invested with such exclusive quality that no person thinks of going up to the communion table till my lord and family have first partaken.

On Wednesday week, a Congregational Institute was opened at Nottingham, which has cost £5,400. It is for the institution which our Independent friends formed something after the model of the Home Missionary Board; and the object of which is to train a mission ministry, to be divided into two orders—the pastoral and the evangelistic. At each end there is a residence for the professors, the lecture hall being in the centre. The debt remaining is £900, towards which two gentlemen offered £550, on condition that the remainder was subscribed that day.

WHAT IS SAYING ON CHURCH MATTERS.

Rev. Dr. Isaac M. Wise, Rabbi of the temple at Cincinnati and editor of the *Israelite*, a learned and liberal-minded Jew, has just completed a work entitled "The Origin of Christianity and a Commentary to the Acts of the Apostles;" and, by a collation of the *Talmud* and other rabbinical books with the books of the New Testament, especially the Epistles and Acts, numerous new results are said to have been attained in Biblical research.

The chief points, says the *Liberal Christian*, which Dr. Wise claims to have established are—the real existence of Jesus and the Apostles; the possession of manuscripts in the first century by Jesus himself and the Apostles; the nature of the differences between Paul and the original Apostles; the identity of Stephen and one Rabbi Judah, and of Paul with the Acher of the *Talmud*; the history of the Apostles, including that of Paul, and the origin of the principal Christian doctrines.

In noticing the death of the Rev. Dr. Robert Vaughan, the well-known Congregationalist, the *English Independent* says:

"Dr. Vaughan was to a large extent a self-made man. He did, indeed, receive a certain amount of training for the ministry under the Rev. William Thorp, of Bristol, of whom he always spoke with affection and respect; but it was mainly to his own intense love of learning, and his indomitable perseverance, and his force of character, that he was indebted for the high reputation he won. His first pastorate was at Worcester, where he laboured for six years. But it was after his removal to Kensington, where he spent the greater part of his ministerial life, that he became more extensively known. His preaching, though too thoughtful and philosophical to be extensively popular, attracted a large number of hearers belonging to a class not often found in Dissenting chapels. His position as Professor of History in University College, London, contributed to the increase of his influence, and marked him out as a man of scholarly habits and attainments. But, still more, his books earned for him a wide-spread and deserved reputation. First appeared his two historical works, 'The Life of Wycliffe' and 'Memorials of the Stuart Dynasty,' and some years later his series of small volumes on 'Religious Parties in England,' 'Congregationalism and Modern Society,' and the 'Modern Pulpit.' We believe it was these books which recommended him to the committee of the Lancashire Independent College, then anxious to find a president whose name and character should be worthy of the great institution which they had founded. He gave to Lancashire the best service of his philosophic genius, his cultivated taste, his large experience; and Lancashire gave him a hearty confidence and sincere admiration. This is not the place to enter into the circumstances which led to the severing of a connection so honourable to both parties. We believed it to be a mistake at the time, and we have that opinion still more strongly now. But it seemed to Dr. Vaughan that no other course was open to him, and, having presided over the College for fourteen years, he resolved in 1857 to seek comparative retirement, partly to secure the quiet he felt to be necessary to his health, and partly to devote himself to literary work. For a short time afterwards he held a pastorate at Uxbridge, but his time during the last few years has been given mainly to literature. We need not dwell at length on his labours in connection with the *British Quarterly Review*. Among the books of his later days were his 'Memorial of English Non-conformity,' a bicentenary volume; his history of 'Revolutions in England,' a work which reflects the highest credit on his industry and learning, and on which, probably, his permanent reputation will depend. Nor should we forget his valuable little treatise on Ritualism, his brief but telling exposition of the State Church argument, and his admirable volume of Family Prayers. It was only last autumn that he removed to Torquay to enter on new ministerial labours, which have now been suddenly closed."

The *Spectator* suspects that Mr. Disraeli knows that for his party the cry of "Disraeli" alone is no longer sufficient—so he raises instead that of "Disraeli and Providence," a combination of watchwords which he feels very justly that it needs a truly "awful dispensation" to render conceivable. In the most cynical chapters of his novels the Prime Minister has taught us what he really means by a Church cry. He should bethink himself that, stupid as the world is, it usually knows how to distinguish roughly between religious acts and acted religion. Mr. Disraeli's speech, on Wednesday, is, to men of the smallest reality of character, one of the grossest satires upon the age. There is scarcely a sentence in which the speaker's real contempt for the audience he was addressing, and greater contempt for the greater audience whom he hoped to reach through them, is not, with almost perfect insouciance, betrayed.

Every expression of representative opinion on the Irish Church has a special interest at the present moment. The Free Church of Scotland is a religious community of importance, and it is, therefore, worth noting that the "Commission"—a kind of special general assembly meeting—of that body has, by 99 to 34, determined to petition Parliament in favour of the disendowment of all the religious sects in Ireland.

The *Rock* (ultra-Protestant) dreads the advent of

the time when the Irish Church will have what Mr. Gladstone promises it, "perfect freedom." It says that whenever the Legislature adopts this course with the Church in Ireland, it will be nothing more than a question of time, and of a very short time, how the same principle can be applied to England also. The two Churches, if Mr. Gladstone should succeed, will very soon "be deprived of legal privilege and position, and invested with perfect freedom." Take away the pressure of the Legislature and the courts of law, and leave the Church of England in "perfect freedom," and it instantly separates into three or four sects.

The *North British Review* says:

"There is at this present time a desperate rally on the part of the old Tory section of the English Church. They see their ascendancy passing away, and they are banding themselves together for a fierce struggle to regain it. They have chosen their time unwisely. The most marked characteristic of our age is an indifference not only to the Church of England, but, in a measure, to all recognised forms of belief. But while we are thus breaking with tradition and authority, we are keenly alive to truth and justice; we rest our hopes for the future on intellectual progress. And it is at such a time that this Church of yesterday would arrogate to itself the majesty of the Vatican, will spare no effort to maintain in Ireland the greatest ecclesiastical iniquity in Europe, and to banish from our universities all freedom of thought and breadth of culture. Men are beginning to ask how it is that the bulk of the established clergy are always opposed to peace, and freedom, and right; and the question is full of danger."

The *Freeman* gives an interesting account of a Sunday's work with the "Evangelisation Society."

"Invited by one of the honorary secretaries—a Christian gentleman of great earnestness and practical knowledge—we agreed to take two services at Brentwood. On arriving there, on Saturday night, we learnt that in consequence of Ritualistic practices which have been introduced into the parish church a number of Churchmen had engaged the Town Hall for the purpose of holding simple services for all classes of the people. The Evangelisation Society sends down the preachers, all of whom are laymen, who conduct services similar to those held on Sunday afternoon and evening in St. James's Hall. None of the preachers are known denominationally; their object being the presentation of the elementary principles of the Gospel, in the language of thoughtful people, and divested of the rant and noise that characterise too many irregular services. The Town Hall will seat 600 people, and all classes are represented at the services. On the Saturday evening we found our aid solicited at a mission hall for the poorer classes in the town, and accordingly we addressed a very attentive audience of labourers, in company with two Churchmen, one of whom was a commissioned officer from Warley Barracks. On the Sunday the two services—afternoon and evening—were most respectably attended. In Brentwood there is no Baptist chapel. There is an Independent and a Wesleyan place of worship, and since the commencement of the present special effort, the attendance at the services of the Wesleyan chapel has considerably increased."

The *Christian World*, in the course of an article insisting that there must be places in a true ministry for men of every rank and degree of culture, makes a suggestion akin to that which has been lately proposed by some in our own body:

"And now a word on another and opposite side of the subject. There are from time to time young men devoting themselves to the Nonconformist ministry who, by reason of the advantages of a first-rate schooling, or unusual aptitude for learning, are quite worthy of a university education. Our ancient seats of learning are open to them, and the inevitable abolition of tests will place them on an equal footing with the members of the Church of England. It is in every way to be desired that such young men should avail themselves of the advantages within their reach. The way is opening for the training of them. What will shortly be needed is a Nonconformist College or Theological Hall in Cambridge or Oxford to which Nonconformist students may resort for training special to the ministry, while they are gaining the literary advantages and social prestige of a university education. We take it that there is no good reason for removing any of our existing colleges to these seats of learning. Founded for ordinary ministerial training, they will be needed for their purpose for at least a long time to come. What we would suggest is, that since the young men most likely to go to the universities would belong to the more affluent classes, wealthy Nonconformists should take into their serious consideration the founding of such a college or hall. They would thus be making provision for the education of their sons—more of whom ought to be, and will be ere long, in the Nonconformist ministry—and at the same time they would be rendering no small service in the maintenance and extension of the kingdom of God in the world. There is to be a 'Keble

College' in Oxford, why should there not be a 'Vaughan College' also?"

At the last meeting of the Society for the Promotion of Christian Knowledge, a proposal was brought forward to grant about £4,000 out of a recent legacy of £25,000 for Dr. Grey's purposes in the diocese of Natal. The Evangelical clergy, however, little as they like Bishop Colenso, are still less disposed to help the ritualistic Bishop Grey. It is rich to read the *Church News's* account:

"At one time Catholics (the name affected by the High Church party) were in a clear and decided majority; but cabs were sent off to pick up the halt and the blind, so that later in the afternoon the High and Dry, the Erastians, the followers of Mr. Maurice and the Evangelicals all having coalesced, the result was that the grant was lost by fifty-six against fifty. Dr. Miller spoke lamely and limpingly for the Evangelicals, and the spectacle was the reverse of pleasant. To know that the followers of Martyn, Simeon, and their allies should be now found actively supporting a deposed Bishop who denies that prayer should be offered to our Blessed Lord, and who is an Arian if not a Socinian, is a sight to make the angels weep."

An Irish rector and Rural Dean, the Rev. W. Anderson, writing to the *Guardian*, shows that the Canadian Church has passed through the same ordeal as his own will have to go through, and though the former was far poorer than the latter, the clergy, being allowed by the Government to commute their life estates, did not look on their incomes as belonging to themselves, but as given for the service of the Church, and instead of taking the value for their own individual benefits, they gave it to form a fund for diocesan purposes; and Mr. Anderson thinks, if the Irish clergy were to act in the same way, their loss in wealth would be more than repaid by their gain in liberty of action. He puts the case thus:

"Suppose that we were intrusted with the care of a certain vineyard. Our Master has commanded us to cultivate it for Him. Another person comes up and offers to find us wages for being engaged in so good a work. At the same time he says, 'You may do work for me which will not be incompatible with the allegiance you owe your Master. You may improve the quality of these grapes; you may hedge the vineyard; you may keep off intruders; you may act as a garrison for me, and you may attend to my interest as well as to the interest of your Master.' By and by this good neighbour changes his mind. He says, then, to the husbandman, 'I shall not require your services any longer. But I shall not be hard on you. You may still retain three-fifths of the property, the whole of which you have hitherto enjoyed. You may use it either for yourselves or you may employ it in the service of your Master, in order to provide that there shall be for ever hereafter a succession of husbandmen to labour for Him. You say that these grapes are tender; that they will perish if not sheltered in this cold and ungenial climate; or that, perhaps, in the remote corners of the vineyard they may fall into the hands of your Master's enemies, if there be no provision for paying husbandmen to succeed you.' What ought to be our reply to these proposals? Should we not say at once, 'We cannot resist you, but we dare not look on this property as our own. As for the three-fifths, we shall till it all the more carefully for Him, and try if we cannot by better husbandry prevent the crop from becoming less.' If we, on the other hand, were to say, 'Now we shall have all to ourselves, and let the Master do as He pleases for fruit, what words would describe the conduct of such men?'"

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—IX

SUBJECT: The day of Jehovah as the early Hebrew prophets looked forward to it.

Read Zephaniah i. 7, ii. 3. Here the day of Jehovah is to be a day in which the foreign tyrants shall be punished with all those who fill their masters' houses with violence and deceit. Jerusalem is to be searched with lamps, and those who are indolent and slothful are to be punished. It is to be a day of wrath, a day of trouble and distress upon those who have sinned against Jehovah. But, cries the prophet, all ye meek of the earth, ye who have executed His judgments, seek ye Jehovah; "seek righteousness, seek meekness; it may be ye shall be hidden in the day of Jehovah's anger."

Read also Joel ii. 28, iii. 2, and iii. 9—21, where we are told that on the day of Jehovah wonders will be shown in the heavens, bloodshed and war will come upon the earth, Jehovah is to sit in the valley of Jehoshaphat, and all the nations are to be gathered together and to be brought down to be judged there by Him. The sun and the moon shall be darkened, the stars shall withdraw their shining,

and when He utters His voice the heavens and the earth will shake. But Judah shall be cleansed, Jerusalem shall be holy; for Jehovah dwelleth upon Zion.

The above quoted passages may be seen to give a clear and well-marked view of a future judgment, a day in which Jehovah shall settle his account with men; but it is a day of judgment upon earth, such as the millennium of the early Christians, rather than the more modern idea of a judgment in another state of existence. This subject may be continued by reading the 34th and 35th chapters of Isaiah, where the duty of Jehovah is a restoration of righteousness and holiness; but, as in the former passages, it is to come to pass upon earth.

JUST COME FROM JERUSALEM.

THE Sunday school of the Rev. Jas. Martineau had quite a treat last Sunday week. A friend came among them direct from Jerusalem, from Bethany and the Mount of Olives. The school is now held in their admirably-appointed new premises, near the Little Portland-street Chapel, where are gathered daily some five hundred pupils, and about half that number on the Sunday. We hear, by the way, that they are just paying the last instalment of the cost of the buildings, in all about £8,000. On this occasion the Rev. C. H. A. Dall, who has recently spent a month in Jerusalem and in visiting its neighbouring points of deep interest, Bethany, Bethlehem, Hebron, &c., brought, showed, and gave away to the boys and girls a variety of things appealing to them through more than one of the senses. He exhibited one photograph of the church that covers the spot on Calvary where the Cross was set up, on which Jesus cried, "Father, forgive them," with his dying breath. Another photograph showed the Mount of Olives, as it now stands, just behind Kidron from Mount Moriah, and as seen across that road to Bethany, so often trodden by the weary feet of him who loved Martha and her sister and Lazarus. Mr. Dall walked this road once and again not many weeks ago, and descended at Bethany into what is now shewn to strangers by the people of that nearly ruined village, as "Lazarus's house." Very little of it is now above ground, the dust of centuries having nearly buried the once sweet home where Mary sat at the feet of Jesus. It so chanced that Mr. Dall had also with him for distribution to the children, almonds, figs, prunes, &c., which he purchased for supplying his basket, in Jerusalem, at a shop in the *Via dolorosa*, on the way to Golgotha and the crucifixion hill. Besides these, which would enable his eager hearers to say that they had eaten food from, if not in the "City of God," he presented Miss Rutt, the superintendent, and the other teachers, through the hands of their director, the Rev. James Martineau, who is always present with the school to lead its afternoon session, a wreath of pressed flowers, scarlet ranunculus, buttercups, anemones, &c., which the donor had brought from Gethsemane, from the Court-yard of the Temple on Moriah, from the indubitable road to Bethany, and from the tinted slopes of the Mount of Olives—from whose top and minaret he had recently gazed on the Dead Sea and the descending waters of Jordan, splendidly backed by the abrupt and lofty crags of the mountains of Moab. The brilliant wreath will remain on the school walls, neatly framed, as a memento, helping many to realise what to the young is made far more real by such things tangible and visible. *

"THE COMEDY OF CONVOCATION IN THE ENGLISH CHURCH."—II.

THE second sitting was held in Dr. Eassey's drawing-room, where "portraits of the Misses Eassey attracted the attention of the younger clergy, and the absence of reporters imparted to their elder brethren a welcome sense of liberty." The question for discussion was: "Are English orders human or divine?" The Professor of History, who "rose from an ottoman, and then, in compliance with a general request, stood on it, for the convenience of his hearers," subjected the doctrine of apostolical succession to a destructive criticism in the aggravatingly candid style.

Dean Blunt demanded how, calling as we did the whole Catholic priesthood the "spawn of Anti-christ," we could attempt or desire to prove that our orders are manifestly divine, because we could trace them to that source?

On which Dean Primitive asked, "Of whom then are we descendants? We must be descendants of somebody."

Archdeacon Chasuble contended that, if English orders were merely human, he could conceive nothing in creation so degraded as an Anglican Bishop. If everybody was equally qualified to teach religion, it was manifest that no one required to be taught. When our Lord commanded "Go and teach" all nations, did that mean, go and let all nations teach you? or when St. Paul asks, "How shall they preach except they be sent?" were the clergy to reply, "As to teaching, I find no difficulty in it; and as to being sent, I send myself."

The subject of clerical celibacy coming up, a view different from that of most Protestants was taken

by the Rev. Athanasias Benedict, "a young man of pleasant manner but wearing the robe of a monk, who advanced into the room with a quick and eager manner," and explained that he had just returned from Rome, where he had been in order to consult the Holy Father as to whether there was any Catholic precedent by which an individual might appoint himself superior of a religious order of his own creation; whether, if his Bishop was an ignorant heretic, he might treat his foolish opposition with contempt; whether in case of necessity he might teach his Church, supposing his Church to be incapable of teaching him; and whether, if he should be excommunicated by all his monks and excommunicate them all in return, it was his duty or theirs to pay the debts of the monastery? Having received permission from the company he proceeded, "without a moment's hesitation and looking straight before him with a piercing glance," to observe that our clergy from their incessant marrying and giving in marriage had become known as "types of uxorious effeminacy." It shocked the purest instinct of the soul to see a priest entangled in wedlock, but what language could do justice to the revolting spectacle of a wedded Bishop? There was a shameful incongruity in that latest invention of connubial repose, an English parsonage house, or that triumphant device of luxurious ease, an English episcopal palace. (Dean Pompous, crimson with indignation, protested that he would leave the room if the young man repeated such disgraceful language.) Mr. Benedict, whose face was illumined with smiles, continued, and asked what success would have attended the teaching of St. John Chrysostom if he had been escorted in his wanderings through Phrygia by the wife of his bosom, arrayed in a wreath of orange blossoms? He remembered the disgraceful fact that Bishop Barlow's five daughters had married five Anglican prelates—no doubt with the pious intention of keeping alive the apostolical succession in the English Church. And it was to be observed that when a clergyman once married it seemed impossible to revive in him any respect for continence. He would marry every year, if his wives would only die fast enough to allow him to do so.

The Rev. Lavender Kidds (a representative of the Exeter Hall school), who had for some time been forcibly held down by his two neighbours, here shook himself free, and rose up declaring that he would confound Mr. Benedict with the sword of the Spirit. In a high-pitched voice and scornfully waving his hand, he reiterated that "He had been in Rome, and had there witnessed the pernicious effects of unscriptural avoidance of matrimony. He had watched in the Corso those odious Franciscan degraded beings with naked feet and a rope round their waist, dirty and repulsive victims of a grovelling and humiliating superstition. That shocking spectacle had filled him with devout thankfulness for the blessed institutions of his own beloved country. He rejoiced to believe that the unnatural spectacle of an unwedded Bishop had never or very rarely been seen in their scriptural church. Long might they continue to use their 'Christian liberty,' as the late Bishop Denison powerfully observed in this matter, and to adorn the land with a comely and godly offspring."

Dr. Easy brought the Convocation to a close with the following speech, in which, it must be admitted, there is much sound good sense: "If they were content to believe with the whole nation that they were simply the representatives of the English Reformation, that they were Protestant ministers, not Catholic priests, that they were distinguished in nothing from other men except as having undertaken to remind them from time to time of truths which all were too apt to forget, they would then assume the only character which really belonged to them, or in which their own communion, or any other, would ever consent to recognise them. In that case they would no longer expose either themselves or their religion to the world's contempt, nor unwillingly furnish the unbeliever with a fatal argument against the truth and the reasonableness of Christianity. The Church of England had never been the home of the supernatural, as all mankind knew from her history, and to try to introduce so strange an element into such a receptacle would be a far more dangerous experiment than to pour new wine into old bottles. They might as well attempt to inclose the lightning which could shiver rocks in the hands of an infant as to make the English Church the shrine of mysteries which she had existed only to deny."

The Unitarian Herald.

FRIDAY, JUNE 26, 1868.

WHAT IS TO BECOME OF THE PROVINCIAL ASSEMBLY?

WE ask this question in all seriousness, and with very great regret that it should need to be asked. There is no one of our district congregational gatherings that has such a venerable past to look back upon, and that might be so useful in quickening the religious life of our churches in the present. Representing an unbroken suc-

cession of more than two hundred and twenty years, and gathering to a focus the common life and interest of some seventy congregations, it is impossible to exaggerate the good that might accrue from its yearly meetings if they were, as they ought to be, earnest and friendly conferences on the subjects of deepest common interest in our religious life. Unfortunately, however, this is not the case. Now from one cause and now from another, they have continually failed to attain even an average standard of usefulness. Twenty years ago it was a standing reproach against them, especially on the part of our laymen, that they were mere social meetings for a service and a dinner—no work done, no practical purpose served; only great occasions for parsonic talk. Well, an attempt was made to do away with this reproach. Some twelve years ago an attempt was made to reduce the vague constitution of the Assembly to something like a practicable organisation and to utilise the corporate energy of the Assembly in practical missionary work. We are afraid, however, that this must be admitted to have failed. From that time to this the meetings have been constantly occupied with contention and debate relating to the Assembly's own organisation, conducive neither to social enjoyment nor yet to practical work; and this state of things culminated last week in a meeting upon which we are sure that the great majority of those present can only look back with regret and shame. It is perfectly true that this present state of things is caused year after year by a very few men. Certainly the complaint can no longer be made that the Provincial Assembly is either a friendly meeting or an opportunity for ministers to talk. The few men who, for some years past, have been most prominent at the Assembly have been laymen; and the result of their efforts, no doubt made with the best intentions, has been to turn the meetings into little short of an ecclesiastical bear garden. This, however, does not lessen the sadness of the result. It is a miserable thing that a masterful and litigious spirit, even if only in one man out of a hundred, should be able to destroy the religious usefulness of the day, and it behoves all those who desire that this meeting shall really fulfil a useful purpose, to take counsel as to how it may be freed from all such mere red tapeism of organisation as at present affords so ready a handle for legal bickerings.

Without entering into any minute consideration of the changes that might be advisable, and which will no doubt be anxiously considered, we hope without delay, by the committee to whom Mr. DARBISHIRE's propositions were referred, we may point out the main direction in which such alterations must tend. The central purpose and idea of the Assembly seem to be the gathering together of the most earnest and active life of our churches in the province, for brotherly conference on matters touching our common church life and work—conference in such a spirit as may be aroused by united worship and by the quickening address of some leading man. We do not enter upon the question whether it is or is not desirable that such conference should result in organised work. That there can be any objection on principle to its so doing, seems to us utterly untenable. But it will always be a question how far such work can be effectually carried out by the Assembly; and certainly the ex-

periment of the missionary branch has shown that in that matter, at least, the actual work can be better done by smaller local organisations. The one essential thing is that a longer time should be secured for free religious conference. We apprehend that this will have to be done by greatly lessening in some way the mere routine business and the after-dinner speechifying. At the half-yearly meetings of the Congregational and Baptist Unions short papers on chosen subjects of interest are read, and are followed by free discussions, similar in kind to those which took place at the recent Educational Conference in Manchester, or to those with which many of our readers have become familiar in the sections of the Social Science Association. Why should not from two to three hours on the day of the Provincial Meeting be secured for something of this kind? It is not necessary that such discussions should result in any formal action. They might do so in cases where there appears a feeling sufficiently unanimous for action to be taken without friction and discord; but often it would be otherwise. We believe that the subject brought forward by the Rev. JOSEPH FREESTON on Thursday, would have been far more likely to have been fully and thoughtfully considered if it had not been shaped into a distinct proposal for action. The question,—what our churches are doing to promote education, either by day or by Sunday schools, is one of the very deepest importance. Brought forward in a motion for a committee to investigate and propose actual measures, it fell at once to the ground; yet it is a subject that, carefully introduced as matter for general conference, might well have been discussed during at least one of the two precious hours that were wasted upon mere matters of official business.

THE APPEAL FOR INDIA.

"An Intended Subscriber" (whose letter, being anonymous, we cannot print), writes to question "the policy" of our last leader. He says:

"When we are reminded that to offer a tentative support for three or four years is 'mere dabbling,' and that 'many of the subscriptions that have been proffered are for such short terms as to be practically almost valueless,' I would ask, with all due deference, are not such conclusions, thus expressed, more likely to lessen rather than increase the number of those who might otherwise be disposed to become contributors? Nor should it be forgotten how many appeals for pecuniary aid are now being constantly made upon the Unitarian body."

Perhaps it was not politic, yet we are afraid what we said was true. Such taking up of a great work is "dabbling." Business men would be ashamed to take up any secular enterprise in such a fashion. As to the second plea of the Unitarians having "so many appeals," the plain fact is, that English Unitarians have fewer appeals and give less for religion than any other body in Christendom.—Eds. U. H.

FIRESIDE READINGS.

HEROES.

CHILDREN, when you sat wishing,
Down last night on the sands,
Beckoning moments of glory
With little helpless hands,
I heard you saying and sighing,
As the wind went over the seas,
"There never will come knights-errant
To common days like these!"
I heard you sighing and saying,
"The beautiful time is gone
When heroes hunted for monsters,
And conquered them one by one:
And now there is nothing noble,
And we all lie safe at night,
But we would not mind a monster,
If we could have a knight!"

Then taking breath for a moment,
You all stood up and said,
"Remember Garibaldi!
Not all the knights are dead.
A chief for men to follow,
Who never lingers nor halts;
A king for women and children,
Because he has no faults.

"But he is nothing to England!
There is the thought that smarts;
We want an English hero,
To trouble all our hearts."
Ah, children! who could tell you
That hearts grow sick and cold,
Without the healing trouble
That touched the waters of old!

Shake not your heads at England,
Her soil is still of worth;
It cannot lose the habit
Of bringing heroes forth.
I met one yesterday evening,
And when you hear his tale,
You'll not be sighing and saying
That times are feeble and pale.

The wind was soft and heavy,
Where African palm-trees tower,
Hardly stirring the river,
Hardly shaking a flower;
The night was grave and splendid,
A dead queen lying in state,
With all her jewels upon her,
And trumpets at her gate.

The wild notes waved and lingered,
And fainting along the air,
Sometimes like defiance,
And sometimes like despair;
When down the moonlit mountain,
And beside the river-calms,
The line of a dismal procession
Unwound between the palms.

A train of driven captives,
Weary, weak, amazed—
Eighty hopeless faces
Never once upraised;
Bleeding from the journey,
Longing for the grave;
Men and women and children,
Every one a slave.

Lashed and crying and crouching
They passed, suspecting not
There were three or four English
Whose hearts grew very hot,—
Men who had come from a distance,
Whose lives were in their hands,
To tell the love of Jesus,
About the heathen lands.

Studious men and gentle
But not in the least afraid;
With fire enough amongst them
To furnish a crusade.
And when they saw the slave-troop
Come hurrying down the hill,
Each man looked at the other,
Unable to be still.

They did not care for treaties,
And death they did not fear;
One great wrong would have roused them:
There were eighty here.
They were not doing man's work,
They were doing the Lord's;
So they went and stopped the savages
With these amazing words:

"We are three or four English,
And we CANNOT LET THIS BE;
Get away to your mountains,
And set the people free."
You should have seen the black men,
How grey their faces turn;
They think the name of England
Is something that will burn.

They break, they fly like water
In a rushing mighty wind;
The slaves stretch out uncertain hands
By long despair made blind,
Till, in a wonderful moment,
The gasp of freedom came,
Like the leap of a tropical sunrise,
That sets the world a flame.

A blast of weeping and shouting
Cleansed all the guilty place;
And God was able to undraw
The curtain from His face.
A hundred years of preaching
Could not proclaim the creed
Of Love and Power and Pity,
So well as that one deed.

A glorious gift is Prudence;
And they are useful friends
Who never make beginnings
Till they can see the ends;
But give us now and then a man,
That we may make him king,
Just to scorn the consequence,
And just to DO THE THING.

Poems for a Child.

AN OLD TYROL STORY.

THE Emperor Maximilian was as keen a sportsman as any modern *Wildschütz*, and one fine morning, ever so many years ago, he was led, in the excitement of the chase, to the very edge of the great Martinswand, and while the chamois bounded away in safety, the less fortunate Emperor missed his footing, and, falling from the rocks, was just able to save himself by clinging, with the tenacity of despair, to a small ledge of rock, where he hung, head downwards, in full view of his faithful subjects. Nobles and peasants, priests and courtiers, gave him up as lost. The spot was deemed simply inaccessible to anything without wings, and unless a special miracle was wrought in his behalf, a faithful son of the Church must perish. Of course a crowd was collected and a holy abbot was summoned, who, kneeling on the ground, began solemnly chanting the prayers for the dead. The poor Emperor, hanging by his eyelids meanwhile, and looking down from his elevation of more than 700 feet, must have been rather aggravated by the performance, if, in the awful agony of the moment, he had any sight or thoughts to spare for earthly things. But help was at hand, and a brave huntsman seeing from above Maximilian's mortal peril, cried to him to be of good courage and to maintain his hold; and with wonderful skill and hardihood he swung himself down to the Emperor's side, seized him in his strong grasp, and, clinging to the rocks with their iron shod feet, they scaled the wall that seemed so utterly inaccessible, while the abbot chanted on below, and the people shouted "A miracle! an angel has come to the rescue of the Kaiser!"

Pictures in Tyrol.

WHO IS THE TEMPTER?

KRILOFF, the great Russian humourist, has the following fable, the moral of which is obvious:—A Brahmin on a fast day feels inclined to eat something nourishing. In great fear of his superior, he waits till night, lights a candle, and roasts an egg over it. He is gloating by anticipation over the feast, when the superior enters. "What is the meaning of this?" he cries; "deny it not, I find the egg in your hand." "Pardon me, holy father," exclaims the Brahmin through his tears, "I do not know how I fell into such a sin, but I was tempted by the devil." Upon this the devil himself appears from behind the stone: "Are you not ashamed," he says to the Brahmin, "to calumniate me so? I have just taken a lesson from you, for never till this moment did I know how to roast an egg over a candle."

FLOWERS FROM PERSIAN GARDENS.—VII.

In the Institutes of Ardehsheer Babegan, it is recorded that he asked an Arabian physician: "What quantity of food may one eat daily?" He answered: "A hundred dirhams' weight is sufficient." He said: "What strength can such a quantity give?" He replied: "This quantity will carry you, and whatever more you take you will have to carry."

They asked a sick man: "What does thy heart desire?" He replied: "That it might desire anything."

They asked Hatim Tai: "Hast thou ever seen in the world any one more noble-minded than thyself?" He replied: "One day I had offered a sacrifice of forty camels, and had gone out with some Arab chiefs to a corner of the desert. There I saw a thorn-cutter, who had gathered together a bundle of thorns. I said to him, 'Why goest thou not to share the hospitality of Hatim Tai, when a crowd has assembled at his feast?' He replied: 'Whoever can eat the bread of his own labour will not put himself under an obligation to Hatim Tai.' This man, in mind and in magnanimity, I consider greater than myself."

Never had I complained of the vicissitudes of fortune, or saddened my face at the revolution of the heavens, except once on a time when my foot was naked, and I had not wherewithal to purchase a shoe. Entering the great Mosque of Nufah, I saw there a man who had no feet. Then I converted my lament into gratitude and praise for the goodness of God, and bore my want of shoes with patience. A roasted fowl is less than pot-herbs in the eye of him who is already satiated. To him who is needy and fainting, a boiled turnip is a roasted fowl.

I have heard of a wealthy man who was as notorious for his stinginess as was Hatim Tai for his liberality. No one ever saw his door open or his table spread. He was sailing on the Western sea on his way to Egypt, when a contrary wind assailed the ship. Then he lifted up his hand in prayer, and began to utter vain lamentations. What advantage can the hand of supplication be to the unhappy servant raised to God in the moment of peril, but, when liberality is needed, folded under the arm?

I have heard one of the sages say: "No one confesses his own ignorance so much as the man who begins to talk whilst another is speaking, and has not yet finished."

A man with a disagreeable voice, and in a loud tone, was reading the Koran. An observant passer-by asked, "What is your stipend?"

"Nothing," he replied. "Why, then, give yourself this trouble?" "I read," he said, "for the sake of God." "Then," he replied, "for God's sake, read no longer. You mar the beauty of your religion."

THE PROVINCIAL ASSEMBLY OF LAN- CASHIRE AND CHESHIRE.

THE two hundred and twenty-third anniversary of this Assembly of our congregations in Lancashire and Cheshire was held on Thursday, June 18th, at Upper Brook-street Chapel. By eleven o'clock a large congregation had gathered together, among whom were the following:—

The Rev. Dr. Bellows, of New York; the Rev. R. B. Aspland, of London; the Revs. Dr. Beard, Sale; W. Gaskell, W. H. Herford, R. Herford, S. A. Steintal, Jas. Drummond, S. Robinson, A. Rushton, J. Harrop, Manchester; C. Beard, A. Gordon, W. A. Pope, C. B. Upton, J. Shannon, T. Jones, Liverpool; J. Worthington and J. Entwistle, Bolton; W. C. Squier and J. Davies, Stand; J. Wright, Bury; J. K. Montgomery, Chester; G. Ride, Chorley; H. Green, Knutsford; D. Berry, Mossley; A. Hardy, Prescott; T. Carter and J. Freeston, Rochdale; T. Holland, Southport; J. Black, Stockport; W. Probert, Walmsley; R. C. Dendy, Flowery Field; J. Cuckson, Liverpool; F. Revitt, Mottram; L. Taplin, Todmorden; J. Gilbert, Rivington; F. Bishop, Chesterfield; J. Page Hopps, Dukinfield; C. W. Robbards, Oldham; H. E. Dowson, Gee Cross; A. M. Creery, Altrincham; H. Fogg, Ormskirk; J. K. Smith, Newchurch; J. T. Cooper, Buxton; J. Fox, Heywood; E. Allen, Lydgate; A. Payne, Wilmslow; G. Fox, Park Lane; J. C. Lunn and D. Davies, Lancaster; G. H. Wells, Gorton; J. T. Whitehead, Ainsworth; R. J. Orr, Preston; G. Beaumont, Gateacre; and W. G. Cadman, Failsword; and Messrs. Benjamin Heape, R. D. Darbishire, Edlowes, Towman, M.A., R. Aspdon, Harry Rawson, R. Nicholson, John Armstrong, Peter Bickersley, of Manchester; Thos. Avison, Liverpool; George Buckton, Leeds; Major Coppock and Alexander Thornely, Stockport; Thomas Thornely and R. M. Shipman, Gee Cross.

The Rev. C. W. ROBBARDS led the worship, and the sermon was preached by the Rev. J. PAGE HOPPS, from the two texts "God is a spirit" (St. John iv. 24), and "In Him we live and move and have our being" (Acts xvii. 28).

At the conclusion of the service, after an interval during which refreshments were hospitably provided by the congregation in the library, the chair was taken by the president, the Rev. W. GASKELL. Some little time was occupied by the calling of the roll, and by a question which arose out of it as to the admissibility thereon of some delegates whose names had not been sent in beforehand, according to the terms of the circular issued by the committee. After a speech from Major Coppock and one or two other laymen, the subject dropped, and the president proceeded to deliver his annual address to the Assembly. Striking the note of encouragement even more decidedly than last year, the address dwelt upon the various signs of the progress of the principles of religious liberty—the impotency of the Pan-Anglican Synod, the improved position of the effort for the opening of the Universities, and the unexpected strength of the movement for the disestablishment of the Irish Church. This latter conflict must, moreover, lead on to other changes, and the address proceeded to dwell very distinctly on the evil of the State Church system, and speak strongly for a free church in a free state. The address passed on to allude to the work going on in our own churches throughout the province, putting this as hardly verifying Dr. Vaughan's saying a few years ago that we were on the point of dissolution. In some of these works the missionary branch of the Assembly had rendered help, but Mr. Gaskell suggested that that branch would do more good and win wider support if it were converted into a church building fund. The address closed by appealing for closer union and fellowship among ourselves.

After the reading of the minutes of the past year, and a brief notice of the changes in the province, the officers for the past year were chosen on the motion of Mr. THOMAS AVISON.

The report of the Missionary Branch Committee was read by Rev. S. A. STEINTAL. The report stated that what the committee had done during the year was to make a few grants of £20 each.

On the motion for the printing of the report and the re-appointment of the committee, the Rev. BROOKS HERFORD opposed the motion, on the ground that the committee had really nothing to report. They had, indeed, now, nothing to do, the real missionary work of the province being more effectually done by district associations.

Rev. C. BEARD moved as an instruction to the committee that they take into consideration whether the operation of the missionary branch could be extended by the formation of a chapel building fund.

After a brief conversation this was carried.

The report of the Ministers' Salaries Committee (a committee exclusive of laymen) was read by Mr. ROBERT M. SHIPMAN, who has year after year devoted his efforts in connection with the Assembly to the advocacy of justice in the matter of ministerial remuneration. The report stated that the committee had felt that during the past year all they could do was to endeavour to influence public opinion in our congregations by articles communicated to our denominational organs, a series of which had accordingly been published in the *Unitarian Herald*.

As it was not proposed that the committee should be any longer continued, a vote of thanks was passed to Mr. Shipman and the other members of

the committee for their services during several years.

The PRESIDENT then moved on the part of the committee certain resolutions on the subject of the propositions submitted at the last Assembly by Mr. R. D. Darbishire. Mr. Darbishire's propositions, which were widely published at the time, tended to the doing away of any actual work in connection with the Assembly, and to the abolition of the delegate system. The committee proposed that the first part was undesirable, and, with regard to the second, moved that the delegate system be retained so far as the voting for the annual election of the preacher before the Assembly, the voting on all other questions, however, to be open to all present.

Immediately after the moving and seconding of the committee's resolution,

Major COPPOCK rose, and in the course of a long speech vehemently attacked the proposed compromise of the committee. He said the delegate system had never had fair play, charged the secretary (Rev. John Wright) with sending out circulars, drawn up, so as rather to discourage than encourage congregations to appoint delegates, and was proceeding to go seriatim through the congregations which had not sent delegates, making offensive imputations on the several ministers as having, in one way or another, taken care to make the system a dead letter.

Several of the ministers referred to rose and indignantly denied the truth of the speaker, and he was called to order by the chairman, the meeting generally expressing its strong sense of the impropriety of the course Major Coppock was taking. The speaker at length closed by moving that the Assembly proceed to the next business on the paper.

The motion was seconded by the Rev. W. C. SQUIRE, who, while disclaiming any sympathy with the address just made, was unwilling for the delegate system to be disturbed, and felt that to limit it to such a small part of the business as the mere voting for a preacher was virtually to do away with it.

The amendment was put and lost, and Major Coppock challenging the president's decision, it was put again, and the numbers counted with the same result.

Mr. R. D. DARBISHIRE then moved a second amendment, that the whole subject should be referred to a special committee, whom he nominated. Mr. Darbishire's amendment was accepted by the committee, and was about to be put, when Major Coppock again rose and impugned the nomination of the committee, as being almost all pledged to Mr. Darbishire's view. This was shown to be contrary to the fact, and then the resolution was carried.

The Rev. J. FREESTON moved:—"That an Educational Committee be appointed to ascertain the number and condition of our day and Sunday schools, and, if necessary, devise means by which the congregations of the Assembly may more effectually promote the cause of popular education." The resolution, however, was not seconded, the Rev. C. BEARD alone speaking on it, and contending that it was extremely undesirable for the Assembly to attempt any measure on the subject, when we were on the eve of a national system, and just as people generally were coming to the conclusion that education was one of those matters which were best attended to by men simply as citizens, and not by sects and churches. A strong resolution followed on the Irish Church, coupled with an expression of hearty sympathy with our Ulster congregations that have expressed their willingness to give up the *Regium Donum* in order to promote religious equality in Ireland.

The last business was a motion by the Rev. S. A. STEINTHAL:—"That a petition be signed by the chairman of this Assembly in favour of the stopping of the sale of intoxicating drinks on Sunday, and be forwarded to Mr. Bazley, M.P., for presentation to the House of Commons."—A short but animated and interesting discussion took place on this question, ending in its being carried by about thirty votes to six. The meeting then adjourned.

THE DINNER.

Shortly after four o'clock about 250 persons sat down to dinner in the Hulme Town Hall; EDWARDS BOWMAN, Esq., presided.

The CHAIRMAN, after giving a hearty welcome to the Assembly, on behalf of the Upper Brook-street congregation, proposed the usual loyal toast of "The Queen," after which he gave "Civil and Religious Liberty all the world over," to which the Rev. W. H. HERFORD responded.

The Rev. Dr. BEARD responded to the sentiment, "The Provincial Assembly." He said, in the year 1648, now 220 years ago, the first Provincial Assembly was held in Preston, and some two years earlier the first classis was formed in Manchester. They were, therefore, an ancient body of Nonconformists. But he was not quite sure that their ideal of Presbyterianism in the present corresponded to its reality in the past. Let them try to transport themselves back into the past. What would they find those Presbyterian fathers doing? Nothing? Suppose that Assembly gathered together two hundred years ago. There comes to them a report that a certain churchwarden, say at Prestwich, is unsound in doctrine—perhaps a Papist in disguise. What do they do? They issue their decree to try this man. Mark the word—to try

him. Suppose he is found to be unsound in doctrine; for this time he is admonished. A second time he is accused—accused, suppose, of being inclined to Arminianism instead of Calvinism. Being found guilty, the sentence now is that he be suspended. A third time he is accused, tried, and found guilty, and now he is excommunicated, with all the terrible meaning which that word then involved. Those were the doings of the Presbyterianism of the past, from which they boasted that they were descended. Let them come down a little later, down to the time of Oliver Heywood—a man whose religion led him to give up his comfort and endanger his life, for what? for a Presbyterianism that in its corporate capacity should do nothing? No; but to preach the Gospel. He would commend to those who would do nothing, his life and the spirit of it; or, let them take the name of Richard Baxter—a man deeply versed in the whole realm of speculative philosophy and full of piety. Did he try to quench the flame? Did he say "do nothing?" Rather, said he, do everything. Is there not sin and misery around you—evil on every side? Baxter was a man of whom we may well feel proud, but he was no do-nothing man. Yet it was in the name of Presbyterianism that the spirit of "do nothing" had grown up among them, till he often felt inclined to wish that they had never known Presbyterianism. In 1825 he (Dr. Beard) entered Manchester, and found isolation and "do nothing" all around him. He tried to take up the work of the Rev. George Harris in the district, a man whom he found everywhere spoken against because he could not do nothing. He had been striving against that spirit ever since. The first provincial meeting he attended was in 1826. Mr. Peter Eckersley, who he was glad to see still with them, was present; so also was Mr. Robberds, the senior pastor at Cross-street; and Mr. Hugh Worthington, his coadjutor. There was also there the Rev. John James Taylor, aye, and S. D. Darbishire too. Did they go in for "do nothing?" No! They met for work, and thank God they had been doing work ever since, and he should have been much more pleased if at their morning meeting that day he had seen more of the same spirit. He felt that they should do not less, but more. At the bottom he believed they all loved Christ and the good of their fellow-men; but after attending these meetings for forty years, and listening to these fruitless discussions about their constitution, he felt a sense of weariness. As a Unitarian, he would ask them individually to look at the present state of society, and say whether there was not something for every one of them to do. (Applause.)

The Rev. J. PAGE-HOPPS responded to the sentiment of "the preacher and supporter of the day," proposed by Rev. G. H. Wells. He said that, with regard to Dr. Beard's eloquent address, if he read aright the intention of those to whom he alluded as the do-nothing party, as far as he could see, there was every determination to spend and to be spent for the things they believed and loved. (Hear, hear.) If they held tenaciously to their special individual ideas, it was that they might do their work all the better. For himself, he meant to join, not the do-nothing party, but the party which would do all it could for that truth which he loved. (Hear, hear.)—The Rev. C. W. ROBERDS also briefly returned thanks, after which

The Rev. WM. GASKELL rose at the call of the Chairman, to give a greeting in the name of the Assembly to Dr. Bellows. You all feel with me, he said, that there are no two nations under the sun that ought to be so closely united in the bonds of amity and friendship as our own and the great Republic on the other side of the Atlantic. (Hear, hear.) And although now and then there have been slight tiffs, which will sometimes arise even among members of the most loving families; these, I believe, have been only slight ripples on the surface, while underneath there has been a strong, deep sentiment of mutual esteem and respect. When Mr. Abbot Lawrence was the American minister in this country, I remember his telling me that, one morning as he was sitting reading his despatches, there stalked into his room, with the air of a free and independent Republican, a fine specimen of a farmer either from the state of Maine or Vermont, and seating himself down by Mr. Lawrence's side, at once began, "Well, sir, what do you think of the old country?" "Nay, sir," said Mr. L., "what do you think of it?" "Why, sir," said he, with a slap of his brawny hand on Mr. L.'s shoulder that made his back tingle for hours after, "I feel proud of my ancestors!" And I am sure, looking to the United States and their growing greatness, may we say, "We are proud of our off-spring." (Applause.) Many are the ties which bind us in a community of interest, and many the ties which should serve to keep us united in affection.

"We speak the tongue
Which Shakspeare spoke; the faith and morals hold
Which Milton held."

Our literature is their literature; our laws, in great measure, their laws; those old British patriots whose names are still watchwords through our land, are uttered beyond the Atlantic with honour and reverence, hardly less true; and this Assembly carries us back in a direct line almost to those noble Puritan sires,

"Who spread their sails on oceans blue,
For lands their fathers never knew,
Rather than pray like slaves."

United by ties like these, and able, while working in harmony, to do so much for the world's welfare, a sin and a shame would it be if we were to let anything ever introduce dissension and strife between us. (Applause.) Nothing tends more to bind the two nations together than that friendly intercourse which has been so mightily accelerated and increased by the power of steam. Week by week the number is growing of those who know, and respect, and love one another on both sides of the Atlantic. (Hear, hear.) I have already not a few friends in the States dear to me, who have broken bread with me and mine; and I am truly glad to add another to them in the person of our honoured guest, Dr. Bellows, of New York. (Hear, hear.) I need not tell those of you who have read his "Re-statement of Christian doctrine" what a thoughtful and eloquent preacher he is. Nor need I say to those who have seen his letters to the *Liberal Christian*, or even such passages as have appeared from them in the *Unitarian Herald*, how gracefully and charmingly he can write. Dr. Bellows is not only highly valued throughout all the free churches of America, but esteemed and honoured far beyond them for the great services which he rendered, as president of the Sanitary Commission, to the sick and the wounded during the late sad civil strife. (Applause.) Even before that, I remember when I had the pleasure of receiving Mrs. Stowe as a guest, whilst guarding herself against agreement with him in opinion, she spoke admiringly of him both as a preacher and as a man. In proposing his health, I know I may assure him, on your behalf, how heartily we welcome him amongst us, and how sincerely we thank him for the good services he is likely to do by his visit, and at the same time request him to carry back from this Assembly the friendliest feelings and the kindest wishes we can form for those who are building up Free Churches like our own in his native land. (Loud applause.)

The Rev. Dr. BELLOW, in reply, said it was with feelings of extreme gratitude and sensibility that he received, in the name of an American citizen, the kind expression of sympathy and fraternal feeling that their president of the day had been kind enough to express towards his native land. He had been long enough away from it to have become peculiarly susceptible in regard to it. On the soil of the mother of that land, and particularly in the district where he was, he could not but feel a special sensibility; for he remembered how, during the sad and terrible struggle in which his country had been engaged, and under circumstances of great pecuniary and mercantile distress and trouble, the great working class of Lancashire, following the instincts of their own noble hearts, stood by them, and how often they had to feel that they were wiser, perhaps, in their uncultured instincts than many professedly more cultured ones, who took altogether a different view. Leaving that topic, he desired now to say a word or two about the relation which they felt to exist between them as Unitarian Christians. He could assure them their influence was not unfelt in America. He could not tell them with how much interest they read their literature—and the interest which they took in their general proceedings it would be impossible to exaggerate. Their only regret was that, with the exception of the few books which they now and then received, they were able to acquire so small a knowledge of their pulpits; for, after all, it must be humbly confessed, that they had not got rid of the habit of looking up to England, and had never ceased to feel a profound respect for all they were doing. He was not able as yet to form a very definite opinion in regard to the condition in which they (the English Unitarians) were, but one thing appeared manifest to him, and that was that in England they had the same little habit of flinging stones at each other as was displayed in America. He had thought it might be an American peculiarity, and that, as children, they might not yet have attained to their majority; but he was inclined now to think that they were nearly fledged and able to fly charmingly. (Laughter, and applause.) All seemed to be in beautiful proportion. When they came together in their meetings they seemed to be just as mischievously bent as they in America did; but after all they never allowed the effects to last for more than a very few moments. He had listened with profound interest to their proceedings that day, and had noticed that the little cow-skin applied did not seem to mean a very great deal. There were amongst them the same two great parties—always ready to shake their fists in each others' faces, and equally ready to shake hands on the spot. (Laughter.) One party, particularly busies itself in caring for personal liberty; the other is anxious about it too, but thinks it is now able to take care of itself, and that there is quite as much as they can do to cope with the evils everywhere about them—in endeavouring to promote the salvation of human souls. (Hear, hear.) They must not understand him now as taking sides with either party, for he did not wish to interfere. He wished to say that he recognised fully the importance of that body amongst them who were naturally of a sanguine temperament, and thought themselves called upon to gird their swords on their thighs in defence

of the great principles of religious liberty; but without saying one word against their spirit, temper, or dutifulness in this matter, or their anxiety to take care of the liberty of coming generations, he wished to observe that there were others who felt concerned about organising for more immediate, effectual, practical results. And so it seemed to be also in England. In America they had hit upon a mode of feeding their wandering sheep upon the mountains with just such food as they could bear; and that was the peculiar source of whatever inspiration had come upon them during the last ten or fifteen years. There was a time when they made no progress, and were occupied in defending each one his own standing-ground; but that time was barren of results; but since they had determined to unite themselves, and thereby strengthen their forces, they had taken a rapid onward march, and had seen, day by day, the best practical results. (Applause.) It might be that through too much organising they might fall back; but by so organising their individual forces as to respect the personal liberty of each, they got a new power for good. Ever since, they had had twenty times the moving power, twenty times the progressive force, twenty times the results, and twenty times the ability to take their right place in a Christian community. (Loud applause.) And he thought they had got it without the sacrifice of a single iota of any one's liberty; without closing any door of usefulness, or the excision of one single man. (Hear, hear.) They were determined to retain their liberty and their organisation too. They could use their freedom and zeal for good objects, and at the same time retain their individuality. He thought they in England could do the same that they had done in America. We want, said Dr. Bellows, to get at the hearts of the people—of those who need pure bread and water of life. (Hear, hear.) We are not content to be a mere dilettante sect. (Hear, hear.) And it is because we have taken our place side by side with the other religious bodies, contending with them for influence upon the minds of the American people, that we feel the results of our steps. And we want you to stand by our side, and to fight with us, as we are doing, against the error and sin about us. (Hear, hear.) You have it in your power to do so, by ceasing to waste your time and energies, and devoting them, when associated, to great plans and methods. Shoulder to shoulder, you will gain a policy by which you can march on through these open lands of England, and come up in course of time with a rich harvest of human hearts and souls as the result of your campaign. (Loud and continued applause.)

The Rev. CHARLES BEARD responded to "Our educational institutions."

The Rev. R. BROOK ASPLAND spoke to the sentiment, "The British and Foreign Unitarian Association." After alluding to his former connection with the province, which extended over a period of twenty-seven years, and during which all his family ties originated, and expressing the pleasure he felt in again meeting Dr. Beard and Mr. Gaskell, his old college friends, after an absence from the province of ten years, he went on to say that he was conscious of the difficulty which the Association had met with in endeavouring to win the support of this district. Partly this arose from the time at which their annual meeting was held. He knew the difficulty of tempting any of their ministers to London during Whit-week, as he was aware that that week was mainly devoted to their schools. He thought, however, that the Association ought to receive a larger amount of sympathy. Its object was to promote the cause of Unitarianism, or liberal Christianity. (Hear, hear.) To him these terms were synonymous, and they had steadily refused to bind themselves down by any definitions, being determined to conduct the institution upon the most catholic principles. On one side they had had rocks, and on the other whirlpools, but they had succeeded in passing them in safety, and now they had the pleasure of welcoming all as associates. (Hear, hear.) And he wished to add that they were workers—it was a hard-working Association,—for they cared not to talk, and he thought they were now in a way for doing a larger work than ever before. (Hear, hear.) The Association would be glad to render help wherever it could be shown there was a good honest work being done, and that if latterly in London they had discouraged the wearisome discussions which had at one time weakened them, it had been because they had laid themselves out so much work to do that they had had no time to quarrel. (Applause.) The meeting was then brought to a close, about eight o'clock.

THE BOSTON ANNIVERSARIES.

Our American friends had their anniversary gatherings the week beginning May 24. On the Sunday the pulpits of the leading chapels were filled by ministers from distant parts. On Monday several meetings for conference and prayer were held.

The forty-third annual meeting of the American Unitarian Association was held in Boston, on Tuesday, May 26th, and was attended by a large number of the members and friends of the society. The meeting was called to order at about half past nine

o'clock, by HENRY P. KIDDER, one of the vice-presidents of the association, and a fervent and impressive prayer offered by Rev. Dr. Osgood, of New York. The reports of the Treasurer and Executive Committee were then submitted in print, and therefore not read at length, but brief extracts from the latter were read by Rev. Chas. Lowe, the secretary.

It appeared that during the past year more than usual pains have been taken to make known the work which was being done by the Association. We subjoin the more important portions of the report under its various heads:—

Home Missionary Work.—During the year fifty-seven societies have been aided by the funds of the Association. Preaching has been supplied by the Association (through its regular agents or missionaries, or else through ministers temporarily employed for such special service) in one hundred and sixteen places where no Unitarian society existed, and in many of which Unitarian preaching had never before been heard. Forty-two ministers had been employed by the Association, for longer or shorter periods, in this missionary service.

Foreign Mission.—The India Mission has been continued as usual under Rev. C. H. A. Dall, whose faithful and efficient service has merited the grateful acknowledgment of the Association, and has been attended, it is believed, with most gratifying results.

Theological Education.—The committee have expended during the year 1,675 dollars in aid of the three theological schools (Cambridge, Meadville, and Antioch).

Publications.—During the year the following books have been published:—"Re-statements of Christian Doctrine" (new edition), by Dr. Bellows. Norton's "Evidences of the Genuineness of the Gospels." "The Life of the Saviour," by Henry Ware, jun. Greenwood's "The Lives of the Apostles," and "Sermons for Children." "Hymn and Tune Book, for the Church and the Home, and Services for Congregational Worship;" and "Homeward Path" (new edition), by Miss C. M. Haven.

They have also now in press a new translation of the whole New Testament, by the Rev. G. R. Noyes, D.D.; and an abridged edition of the Hymn and Tune Book, for the use of vestry and conference meetings. They have issued during the year twenty-two new tracts, and have distributed gratuitously three hundred and twelve thousand tracts and monthly journals. Sets of our publications have been given to thirty-eight public libraries, situated in various parts of the country, on condition of the books being so placed as to be freely accessible to all who might choose to read them.

Ladies' Commission on Sunday-school Books.—The Ladies' Commission on Sunday-school books has continued its labours, in connection with this Association, with gratifying results. Since its organisation, a little more than two years ago, some twenty-four hundred books have been read, of which six hundred and ninety-six are recommended as more or less adapted for the Sunday-schools of our denomination. A full catalogue was printed last year.

Co-operation with the African Methodist Episcopal Church.—In response to an appeal from persons connected with the African Methodist Episcopal Church, the committee were led to consider the expediency of conducting, in co-operation with that body, the work on behalf of the coloured population at the South. This African Methodist Church, by its position, its abundant supply of ministers, and its large and increasing capabilities for effective working, possessed certain opportunities that we had not, and that, by co-operation with this body, a given sum of money could do more good than if expended upon our own agencies. The committee felt that, under the circumstances, they were acting out the spirit of the denomination by regarding the matter of sectarian aggrandisement wholly subordinate to the desire of benefiting this people. Of course they were careful, while not wishing to enforce the Unitarian belief, also to insure that the money given shall not be employed in ways to encourage narrowness, or to teach what seem to us errors. The co-operation will be confined to certain specified points of clearly recognised useful effort, on what is a common ground of Christian service. The report entered into various other particulars of their agencies in different States.

The Treasurer's statement showed that the receipts during the last year amounted to \$91,765, and the expenditure to \$90,182.

After the election of the Executive Committee, addresses were delivered by the Rev. Dr. NATHANS, lately a Jewish Rabbi, formerly of Hungary, introduced as now a Christian brother, who urged the Association to translate into other languages the finest thoughts of Channing and Parker; by the Rev. J. F. W. WARR, of Baltimore, who recommended the publication of a paraphrased English Bible, without the divisions of chapters and verses; and by the Rev. J. RABSOCK, of Lancaster.

Paraphrase Bible.—The Rev. Mr. WARR then offered the following resolutions:—1. "That the American Unitarian Association, in annual meeting assembled, would recommend to the executive board to inquire into the possibility of publishing a paraphrased New Testament." 2. "That the American Unitarian Association, assembled in annual meeting, would approve the consolidation of the Sunday-school Society with the organisation of the Association."

A long discussion took place on the first of these resolutions, from which it appeared that the best paraphrased Testaments are out of print, and ultimately the question was then put, and the resolution adopted.

The Rev. Mr. CAPEN moved the adoption of Mr. Ware's second resolution respecting Sunday schools.

The Rev. Dr. GANNETT objected to the consolidation of the Sunday-school Society with the Unitarian Association, while conceding that the publication of books for schools might be done through or by the help of the Association. He suggested that "consolidation" should be changed to "co-operation," which was adopted; and the resolution as amended was passed.

On Tuesday afternoon the Boston Ministerial Association, on behalf of their churches, entertained the friends from a distance in the vestry of the Church of the Unity.

The Unitarian Association celebrated its forty-third anniversary, at the Music Hall, on Tuesday evening, May 26. A grand audience filled the hall and galleries, and the platform was occupied by many gentlemen, clerical and lay, prominent and active in the denomination.

Addresses were delivered by H. P. KIDDER, Esq., chairman; the Rev. C. H. BRIGHAM, of Ann Arbor, Michigan; the Rev. Dr. DEWEY; the Rev. J. F. MOORS, of Greenfield; the Rev. C. C. EVERETT, of Bangor; the Rev. R. SHIPPAN, and the Rev. ROBERT COLLYER, of Chicago.

The Doxology was then sung, the benediction pronounced by the Rev. Dr. PALFREY, of Belfast, Maine, and the great audience separated.

Wednesday began with conference and prayer meetings, lead by Dr. Gannett; among others, "Father Taylor" being present.

Wednesday afternoon the mass meeting of the Sunday schools was held.

On Thursday evening the great "Unitarian Festival" took place in the Music Hall, which was crowded by a magnificent audience.

MANCHESTER NEW COLLEGE, LONDON.

THE Annual Examination of this important institution, to which the free churches of England have long been and are under such great obligations, was held in University Hall, Gordon Square, London, on Monday, Tuesday, and Wednesday last. Among those present at some part or other of the proceedings were Samuel Robinson, Esq., President; Rev. J. J. Tayler, B.A., Principal; Professors James and Russell Martineau; Rev. W. Gaskell, M.A., and Rev. J. H. Thom, Visitors; Mr. Thos. Ashton, Treasurer; Mr. R. D. Darbishire, B.A., and Rev. C. Beard, B.A., Secretaries; Mr. R. Aspsden, Assistant Secretary; Revs. H. W. Bellows, D.D., of New York; T. Madge, Thos. Sadler, Ph.D., L. Lewis, H. Ierson, M.A., W. H. Channing, S. A. Steinthal, R. C. Jones, B.A., J. E. Carpenter, M.A., J. E. Odgers, M.A., R. Shoen, M.A., J. D. H. Smyth, J. Dare, B.A., A. W. Worthington, B.A., T. L. Marshall, W. J. Smyth; Messrs. Samuel Sharpe, Mark Phillips, E. Potter, M.P., R. N. Phillips, M.P., Rupert Potter, B.A., E. Enfield, C. Twamley, J. Murch, J. S. Ainsworth, M.A., E. Bowman, M.A., James Heywood, M.A., B. Heape, Professor Evans (Michigan), W. J. Lamport, A. Tozer, W. N. Coupland.

The following programme will show the subjects and course of the examination:

MONDAY.

Hebrew (Junior): *Genesis*
Evidences of Natural Religion
Christian Truths and Evidences (Principles)
Undergraduate Latin: *Horace* and *Livy*
Sermon (Mr. E. B. HULME) from *Matt. vi.*, 33
Introduction to the Epistles
History of Doctrine

TUESDAY.

Hebrew (Middle): *Numbers*
Old Testament (The Law)
Senior Latin: *Seneca*
Sermon (Mr. P. M. HIGGINSON) from *Philemon*, v. 6
Christian Truths and Evidences (Doctrines)
Mental Philosophy
Sermon (Mr. F. H. JONES) from *Amos viii.*, 12

WEDNESDAY.

Practical Theology (The Church)
Senior Greek: *Plato*
Ethics
Sermon (Mr. C. T. POYNTING) from *1 Cor. xv.*, 19
Undergraduate Greek: *Euripides* and *Xenophon*
Interpretation of the New Testament (*Galatians*, *Colossians*, *Philippians*, &c.)
Hebrew (Senior): *Psalms*
Sermon (Mr. J. RUSSELL) from *Matt. v.*, 43

At the close of the examination, a considerable number of ladies, as well as a few other gentlemen besides those above mentioned, assembled in the Common Hall, when the Rev. J. H. Thom, one of the Visitors, delivered an excellent address to the students, of which we hope to give a report next week.

Last night there was to be a Valedictory Service, for the dedication to the ministry of the retiring students, conducted by the Revs. J. J. Tayler, James Martineau, and J. H. Thom.

We cannot conclude this short report without expressing our regret that so few, comparatively, of our friends in London testify, by their presence on these occasions, their interest in an institution which is placed in the midst of them, and on the success of which, they must be conscious, the maintenance of the character which our ministers have long held for their theological attainments must in so large a measure depend.

INTELLIGENCE.

ABERDEEN.—There was a special service on Sunday morning last for the purpose of formally welcoming two of the elder scholars as members of the congregation. The chapel was tastefully decorated with flowers, and the scholars, to the number of 49, were present, and several of their parents and friends. A bible was presented to each of the two new members by the teachers of the school, and a Martineau's hymn-book by the chapel committee.

ADELAIDE, SOUTH AUSTRALIA.—The annual social meeting of the members of the Unitarian Christian Church took place on the 7th of April. There was a large attendance. The meeting was held at Hine's Assembly Rooms, and the evening was spent very pleasantly and profitably. Some beautiful music was well performed by the ladies and by Mr. Oelmann. Mr. W. Kay, J.P., gave a select reading, and the meeting was entertained by Messrs. J. H. Clark, A. M. Woods, H. M. Martin, A. Vaughan, M. S. Clark, S. E. Robert, T. Duffield, and by Mrs. Proctor in a dramatic sketch.

ASTLEY.—On the 14th inst., the Rev. John Wright, of Bury, preached two sermons in aid of the Sunday school, when the collections amounted to £13. 2s.

BRISTOL.—On Tuesday, the 16th inst., from 40 to 50 of the teachers of the Lewin's Mead Sunday Schools, accompanied by the ministers of Lewin's Mead Chapel and Oakfield Road Church, had their annual excursion. They went to Portishead. On Thursday, the 18th inst., 280 of the children of the Domestic Mission Sunday School and of St. James's Back Free School were kindly entertained by Miss Hill, at the residence of Mr. Commissioner Hill. Miss Carpenter and Mr. and Mrs. H. Thomas were present in the afternoon. On Friday, the 19th, the elder boys connected with the Lewin's Mead Free School, accompanied by Mr. Herbert, Miss Coates, and the Revs. A. N. Blatchford and J. E. Carpenter, had an excursion to Portishead by rail. All these excursions passed off very pleasantly.

DUDLEY.—The annual examination of Parsons' Schools, connected with the Unitarian congregation in this town, was held on Thursday and Friday last week. The examination was conducted by the Rev. M. Gibson, before a large number of visitors, chiefly the parents of the children, and the result was most satisfactory in both schools, showing the efficiency of the master, Mr. Mellwrath, and the mistress, Mrs. Timings. Mr. Gibson, in his address at the close of the examination, and before he distributed the prizes, 41 in number, stated his impression of the examination, how pleasant it was, and altogether satisfactory, and also how greatly the schools were appreciated in the town, which was evident from the striking fact that there are on the list of applications for admission 260 boys and girls. 155 is the full number in the schools.

SYDNEY, AUSTRALIA.—The annual picnic of the Sydney Unitarian Church came off on Good Friday last, and was in every respect a most successful reunion of the friends of liberal Christianity in this corner of the world. The day was brilliantly fine, and a steamer having been chartered for the trip, about 350 members and friends of the church landed at Cremorne Gardens, on the north shore of Port Jackson, returning to Sydney at sunset, having enjoyed themselves to a degree which will long be remembered. On landing cheers were given for the Queen, for the Governor, Earl Belmore, and for the Rev. James Pillars, minister of the church.

CORRESPONDENCE.

NOTICE TO CORRESPONDENT.

NEWCHURCH.—Too late for this week.

MISS CARPENTER'S JOURNEY TO INDIA.

To the Editors.—I am quite aware that your readers have many claims on them for pecuniary help, and as an appeal is now being made for a fund in aid of a Unitarian mission to India, in which I fully sympathise, I am reluctant to trespass on the kindness and benevolence of our body. Yet I cannot but hope for some help from them in the effort I am about to make to commence the training of teachers for Hindu women, in Bombay, on the Government principle of non-interference with religious or social customs.

It is well known that until lately there has been much opposition to the education of the female sex in India. The missionaries have done all in their power to promote it, but their means are, of course, limited, and under any circumstances they cannot reach the bulk of the people. On my recent visit to the country, I found that a strong desire had sprung up among the enlightened natives to have education extended to those who exercise so important an influence in their homes. Efforts have been made among the Hindus and Parsis themselves in many parts to promote this;—in Bombay and some other places in that Presidency this has been the case for more than fifteen years. There are, however, at present no trained female teachers to be obtained for these schools, and the fact of the necessary exclusive employment of pundits effectually prevents the desired improvement in feminine training. The enlightened natives earnestly desire to obtain trained female teachers for their girls' schools, if they can have them without

any danger of attempts being made to proselytise or to interfere with their domestic arrangements. In my recent work, "Six months in India" (Longman's) I have stated what efforts have been made by the natives to obtain from the Government the establishment of a Female Normal Training School, and the regret of the inhabitants of Bombay that, owing to their present commercial depression, they cannot comply with the requirements of the Government, that they should themselves furnish half the expense. To voluntary effort in England they must therefore look for help. As any teachers who go out will necessarily require some time to learn the vernacular and the habits of the country before they can be of much use, and as it will be desirable to delay as little as possible, I purpose going out at the end of September or early in October, taking with me some certificated teachers as training mistresses, and any educated ladies who may be willing to go out to prepare themselves for the work. Though this is a purely voluntary plan, yet I should strictly adhere to the Government principle of non-interference, and, as far as possible, to the scheme of a school which I laid before the Indian Government and the Secretary of State for India. I believe that this plan would receive the co-operation and warm sympathy of the natives. Did my pecuniary means allow, I should much prefer doing this at my own charge, but as they are very limited, and will not suffice for much more than my own personal expenses, I am compelled to ask for the help of those who feel the importance of the object. To carry out the scheme effectively, there ought to be one or two certificated teachers whose passages out must be paid, and to whom a salary must be guaranteed, and the maintenance and instruction of these and the students in training must be provided. The trustees of the Gilchrist Educational Fund have kindly contributed £250 to the object, considering it calculated to promote the advancement of female education in India. Subscriptions and donations may be sent to myself, addressed as before; or to Messrs. Carpenter and Westley, 24, Regent-street, London, who have kindly consented to receive them. Any further information I shall be happy to afford, and remain, yours sincerely,

MARY CARPENTER.

Red Lodge House, Bristol, 16th June, 1868.

THE EAST ANGLIAN CHRISTIAN UNION.

To the Editors.—Will you kindly permit me to make a short statement, not so much to correct your report of the late meeting of the East Anglian Christian Union, as to prevent a false impression which your introductory remarks are likely, I fear, to leave upon the minds of strangers.

You say the Association seems "rather vague and undecided in its character," because, while "declared by the president, at the opening of the afternoon meeting, to have for its object 'to promote closer Christian union among the congregations of the district, irrespective of all denominational distinctions,' the whole affair seems gradually to have edged off, as the day wore on, into an ordinary district Association of Unitarians."

Now the truth is simply what the president said. The East Anglian Christian Union has a constitution sufficiently wide to admit every congregation in the district, of which the trust deeds and ecclesiastical usages confess, or may in future confess, that each generation best knows its own needs, and permit its constituent members at any given time to select a minister not because he professes a traditional or stereotyped creed, whether Unitarian or Trinitarian, but because he awakens and answers natural sympathies, the freshest and most vital, in their own souls. It welcomes all such congregations without any further restriction, and aims to unite them more closely for mutual help in cultivating Christian holiness and learning Christian truth. If any other status for the society was assumed at Great Yarmouth, the assumption violated its fundamental principles.

I do not think, however, that any such violation occurred. I cannot see it, as you appear to do, either in the fact that Mr. Kirkus, who does not call himself a Unitarian, exhorted those who do to a more earnest and hopeful expression of their convictions; or in the presence of Mr. Marshall, inasmuch as his professed object was not to pledge the Christian Union to the doctrinal position of the society he represented, but simply to express the sympathy of the latter with the aims and efforts of the former, which were distinctly stated to the "British and Foreign" when the deputation was suggested, and before it was either appointed or welcomed.

I know not whether the observations in the *Herald* were meant as a sneer; and I do know that some few of us in East Anglia have engaged in a very difficult experiment; but I know, also, that neither sneers nor difficulties will make us forsake the broad platform we have chosen, and in choosing which we think we have only done our duty as Providence reveals it to us: neither more nor less. I am, gentlemen, yours truly,

Norwich, June 22, 1868. J. D. HIRST SMYTH.

[Certainly no sneer was intended, but the straightforward pointing out of palpable inconsistency. What the president said was (as by the *Inquirer's* report, which is not impugned; not that "the E.A. Union has a constitution sufficiently wide to admit every congregation in the

district" (this is right enough, but is only what is the case with the majority of our existing district Associations); but, that it "had for its object to promote closer union among the congregations of the district, irrespective of all denominational distinctions"—a very different thing, the meaning of which was illustrated by the statement that all the congregations had been equally invited. If all this means anything it means that the E. A. Union aims to be a general undenominational Association, in which all sects shall meet on equal terms; and in view of this we repeat that we are puzzled by finding that the speakers all dwell on Unitarianism; that Mr. Kirkus alluded to special views as held by "the members of this Union;" that a formal greeting was given to the British and Foreign Unitarian Association—it would have been quite as much in character, more so, to have given it to the Congregational Union; and that the sentiment was proposed, "The Unitarian congregation of Yarmouth;" while Rev. R. Shelley opened the evening meeting by delineating "the principles of Unitarianism in a most impartial and intelligible manner." We place ourselves in the position of the orthodox ministers invited, and who doubtless kept aloof to see whether this strange new Association was really as catholic as it looked, or whether it was, as they would naturally suspect, a Unitarian Association under a big name; and we cannot help feeling that their misgivings were not altogether groundless. The hands are the hands of Esau, but the voice is unmistakably that of Jacob!—Ed. U. H.]

THE COMING WEEK.

Chorley.—On Sunday, afternoon and evening, school sermons by the Rev. J. Black, M.A.

Dudley.—On Sunday, morning and evening, anniversary sermons by the Rev. Wm. Oates.

London.—AUXILIARY SUNDAY-SCHOOL ASSOCIATION.—The annual aggregate meeting of scholars at Unity Church on Sunday next.

London.—On Sunday, the Rev. Dr. Bellows will preach at Hampstead in the morning.

Monton.—On Sunday, morning and afternoon, the school sermons by the Rev. J. Lettis Short.

Penmaenmawr.—PENDRYFFRYN SCHOOLROOM.—On Sunday, Rev. Wm. Gaskell, M.A.

Southampton.—SOUTHERN UNITARIAN SOCIETIES.—On Thursday, annual meeting. Preacher, Rev. Dr. Bellows. Tea meeting in the evening.

Southampton.—On Sunday, morning and evening, the Rev. C. H. A. Dall will preach.

Birth.

CREERY.—On the 19th inst., at Altrincham, the wife of the Rev. A. M. Creery, B.A., of a daughter.

Marriage.

PLIMMER-BROWN.—On the 18th inst., at Chobwell, by the Rev. M. C. Frankland, Edward Plimmer to Ann Brown, both of Tyldesley.

Deaths.

CROFT.—On the 13th inst., at Cisson Fold, near Chowbent, Mr. Ralph W. Croft, aged 46 years.

SHELLEY.—On the 18th inst., at Lewes, aged 13 years, Emma, second daughter of Mr. Joseph Shelley.

TAYLOR.—On the 18th inst., at 83, Copple-street, Werneth, Oldham, in the 64th year of his age, George Taylor.

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Parish of Manchester, London Agent: C. Fox, Paternoster Row.—Friday, June 26, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 375.

FRIDAY, JULY 3, 1868.

PRICE 1d.

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STOKE NEWINGTON GREEN.—Subjects of Sunday Morning DISCOURSES, by Rev. J. K. APPELBE, late of Devonport:
5th July, on the Resurrection.
12th July, on Christ's Beginning of Miracles.
19th July, on Christ's Truth and Christ's Freedom.
26th July, on the First and Second Man.
2nd Aug., on Inspiration.
9th Aug., on Providence.

WALMSLEY CHAPEL SUNDAY SCHOOL.—THE ANNUAL SERMONS will be preached July 5th, 1868, by the Rev. JOHN WRIGHT, B.A., of Bury. The services will commence at 2.30 in the afternoon, and in the evening at six.
Collections, as usual, on behalf of the School.

WEST OF ENGLAND AND SOUTH WALES UNITARIAN BOOK AND TRACT SOCIETY.—THE SEVENTH ANNUAL GENERAL MEETING will be held at Exeter on Wednesday, July 8th, on which occasion a SERMON will be preached by the Rev. Dr. BELLOWES, of New York.
Bristol July 1st, 1868. S. C. WATKINS, Hon. Sec.

BOLTON: BANK-SIRET.—THE ANNUAL SERMONS will be preached on Sunday, July 12th, 1868, by the Rev. P. W. CLAYDEN, of Nottingham. Service in the morning at 10.30; Evening, 6.30.
In the Afternoon Mr. GEORGE SMITH, head master of the Lower Mosley-street Schools, will deliver an ADDRESS to parents, teachers, and scholars. Service at 2.30.
Collections after each service on behalf of the Sunday and Day schools.

CAUTION.—UNITARIAN CHRISTIAN CHURCH, MILE END, LONDON.—To prevent mistakes, I beg to give notice to the Unitarian Public that NO FEELS N is (at present) authorized to solicit or receive subscriptions towards the Building Fund of the above Church. Also to state that the Religious Services will be continued at 245, Mile End Road until further notice, and that the services of the Rev. James Phillips will terminate at the end of the present month.
J. WELLS, Secretary.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION.
116 Fountains and 98 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst.
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UNITARIAN CHRISTIAN CHURCH, POOLE.

The Poole Congregation will be grateful for large and small donations from their Unitarian friends throughout the kingdom towards the erection of the projected new Chapel, of which the foundation stone is just laid.
The amount of money still required to complete the undertaking is much too large for them to meet alone, and being desirous to avoid debt, an urgent appeal is hereby made for assistance.
Amount of Subscriptions previously advertised..... £226 17 6
Harold Lees, Esq., Manchester..... 3 3 0
Miss Browne, Bridgewater..... 1 0 0
Mrs. Yerbury, Poole..... 2 0 0
Samuel Browne, Esq., London..... 3 0 0
A Lady, Derby..... 0 10 0
Subscriptions will be thankfully received by the treasurer, Mr. A. RALSTON, and the secretary, Mr. H. HAMILTON, High-street, Poole, Dorset.

BROOK HOUSE, KNUITSFORD.—Miss CARBUTT expects to see her Pupils on Saturday, the 5th August.

MISS SHAWCROSS'S SCHOOL for Young Ladies, and for Boys from four to eight years of age, RE-OPENS July 13th, 18, Chester-street, Freshold, Oldham.
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The NEXT QUARTER will COMMENCE on Tuesday, August 4, 1868.

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The Public are respectfully informed that Tickets, at reduced fares, will be issued at the Victoria Station, Manchester, for LITTLEBOROUGH, Every MONDAY, WEDNESDAY, and SATURDAY, by the 10.15 and 11.5 a.m., 12.15, 1.15, 2, and 8.30 p.m. Trains until further notice.

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SATURDAY AFTERNOON HOLIDAY.
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NOTICE.—Every Saturday during July and August the royal mail steamers Tynwald, Douglas, or Snafell, is appointed to leave the Prince's Landing Stage, Liverpool, for Douglas, at four o'clock afternoon, returning from Douglas each Monday morning at 6 a.m.

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No. XXII. July 1st, 1868.

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THE WESTMINSTER REVIEW (NEW SERIES), No. LXVII. JULY, 1868.

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WHAT THE CHURCHES ARE DOING.

The Roman Catholic Archbishop Leahy and Bishop Derry have addressed a letter to Lord Mayo, the Secretary for Ireland, throwing upon the Government the responsibility of having broken off the negotiations concerning a charter for a Roman Catholic University.

On the 29th ult., which is the Festival of St. Peter, the Pope was to announce the departure from Rome of the special couriers who are to convey to the various Catholic Bishops of Christendom the Papal missives convoking them for the Ecumenical Council which his Holiness, *jam certes eundi*, intends to hold on the 8th of December, 1869.

The *Nonconformist* says that among the gentlemen just admitted to priest's orders by the Bishop of London is the Rev. Henry Christopherson, formerly an Independent minister. Since his ordination to the Diaconate in the Church of England he has held the curacy of St. Clement's, Notting-hill. He has now resigned this, and is engaged for the present to assist at St. Paul's, Camden-hill, Arch-deacon Sinclair having given the title for priest's orders.

There appears to be some difficulty in finding a successor to Dr. Atlay as vicar of Leeds. The post was offered last week to the Rev. C. Lloyd, vicar of Chalfont St. Giles, rural dean, and chaplain to the Bishop of Oxford, who, after visiting the town, declined. It is now offered to the Rev. J. R. Woodford, vicar of Kempshott, and also chaplain to the Bishop of Oxford.

It is stated from Rome that a proposal to raise a battalion of 1,200 men in the United States for the Pontifical army has been abandoned, as the American Roman Catholic Bishops have been informed by the Washington Government that it would be illegal.

The question of upper-class education is being discussed in Methodist circles. Some are for instituting a Methodist University, with a hospital for medical students, and other schemes associated with it, while on the other hand it is contended that greater advantages would be gained by the inauguration of a college at Oxford so soon as the Universities are thrown open to all denominations, so far as to allow of non-subscribers to the Thirtynine Articles obtaining the higher degrees.

Illustrations of the drawing together of various sects are coming under our notice every day. The Rev. T. Baugh, minister of the Baptist Chapel in Islington, is invited to the Congregational Church, Burngreave, Sheffield, not considering baptism a *sine quâ non* to communion or membership.

Only a quarter of a century ago a clear, neat map was published in the *Baptist Magazine*, showing the Baptist chapels in the metropolitan district. The perspicuity of the area is not marred by much type, the eye can readily distinguish the few-and-far-between localities with well-known names. From Stratford to Chelsea, on the north side of the Thames, 27 chapels are enumerated, and from Battersea to New Cross 16 on the south side. The grand total of 43 appears insignificant when compared with that of 166 shown by the handbook to pertain to a slightly larger circumference in the present year.

What is called "a civil funeral," unattended with religious rites, has just taken place at Brussels. The deceased was Mme. Van Meenen, a lady of eighty-eight, the widow of a judge. The ceremonies were conducted by an association called the "Free Thought Society," and we are told that a procession of more than 200 persons, "almost all belonging to what may be called the *élite* of intelligent society at Brussels," followed the remains. M. Goffin, the president of the Free Thought Society, delivered a funeral oration, which we are assured was "plein de cœur et d'élévation de sentiment."

Lord Shaftesbury has introduced a bill into the House of Lords regulating clerical vestments. It provides, *inter alia*, that every minister, when "saying the prayers in any church," shall wear a surplice with sleeves, and shall be at liberty to wear over the surplice, as at present, a plain black silk scarf. If he be a university graduate, he may also wear the university hood; and if he be not a graduate, he may then, if he think fit, wear "some decent tippet of black." The object of the bill is to secure uniformity in the performance of church worship, and it would prohibit ornaments, incense,

and lighted candles. Should it pass into a statute, for a breach of either of its provisions the Bishop shall have power to inhibit the offender from saying the public prayers for three months.

The Dean of Canterbury lately wrote an article in the *Contemporary Review*, which has excited a good deal of notice in clerical circles, in which he advocated fraternisation on the part of the Church of England with the unestablished Protestant Churches at home, rather than with the Roman and Oriental communions. He has now been giving a practical illustration of his views by presiding at the hundredth anniversary of Cheshunt College, founded by Lady Huntingdon, for the training of her preachers, but which is now a college for the education of Congregationalist ministers, presided over by the Rev. H. R. Reynolds. The celebration commenced with Divine service in the college chapel, which was crowded to excess. Prayers were read (the Church of England Liturgy) by the Rev. Newman Hall, of Surrey Chapel, and the sermon was preached by the Rev. Thomas Binney, not from the pulpit, but from a temporary platform erected outside, opening into the chapel on a level with the galleries, and commanding the quadrangle, which was more densely crowded than even the chapel. After the service, luncheon was served in a tent in the college grounds to more than 600 guests. Dean Alford presided. Amongst others present were the Venerable Arch-deacon Sandford, Professor Thorold Rogers, the Rev. Harry Jones, incumbent of St. Luke's, Berwick-street; the Rev. John Oakley, incumbent of St. Saviour's, Islington; the Rev. C. E. Mayo, of Cheshunt; the Rev. F. Bannister, curate of Stanstead Abbots, near Ware; Sir Fowell Buxton, Mr. T. Chambers, M.P., Mr. Cheetham, M.P., and Mr. McCullagh Torrens, M.P. Among the Nonconformist ministers present were the Revs. T. Binney, H. Allon, A. Raleigh, Newman Hall, and Dr. Mullens. The Dean of Canterbury, at a later period of the day, presented the prizes and certificates to the students; and in doing so, spoke of the importance of a classical education, declaring that the man who was unable to read the New Testament in the language in which it was given to men was not fit to be a Christian teacher, and urging that, as the controversies of the time related chiefly to the Old Testament scriptures, a knowledge of Hebrew was also necessary.

The irrepressible Murphy has published the following advertisement in the *Birmingham Gazette*, knowing tolerably well that the authorities of that city, who care nothing whatever about the details of his father's death, and who do care about preserving the public peace, will not grant him the use of the Town Hall:—

I, William Murphy, am prepared, on condition that the authorities do grant me the use of the Town Hall, and that Dr. Ullathorne, Father O'Sullivan, Father Sherlock, or any of the Romish priests, meet me on the platform, to give the full account of my father's death, which shall be corroborated by my mother and brothers; and I further challenge any of the priests to disprove my statements. Admission to the meeting, 1s. each. The profits to be handed over to the hospitals of the town.

A despatch from Berlin announces that Queen Victoria sent to the King of Prussia, at Worms, a telegram requesting him to congratulate the committee on the completion of the Luther Memorial, and adding, "Protestant England cordially sympathises with an occasion which unites the Protestant Princes and peoples of Germany." This will be a nice pill for those Ritualist romancers who are always abusing the name of Protestantism, and who lately have been affirming the Reformers to be villains!

A line from Jaffa to Jerusalem was surveyed by a German engineer in 1863 and 1864, and strongly supported by the whole missionary body in Palestine. The Ottoman Government, however, refused to give the guarantee demanded of them of 8 per cent., having found out that the capital was expected to be raised in £5 shares from each believer in the millennium in Europe and America, the engineer and projector and his colleagues believing that the great sign of the millennium is to be a railway to Jerusalem, so as to take up the multitudes on that occasion. The Ottoman Government, afraid of embroilment with such fanatics, has preferred to make a common road, and the railway is in abeyance until the Turks acquire more confidence in the millennium.

The Feast of Dedication was observed on Thursday at St. Matthias', Stoke Newington. The celebrations were at seven, eight, and eleven. The *Pall Mall Gazette* states that the Rev. C. J. Le Geyt, the incumbent, issued the following very objectionable announcement:—"The incumbent begs to express the hope that strangers who have breakfasted and done the *Standard* or *Times* will abstain from communicating at the late celebration of the festival."

WHAT IS SAYING ON CHURCH MATTERS.

It is hard times for Mr. Disraeli just at present! To catch the Church he has thrown the nation overboard, and now the Church is far from cordial. The fact is, Churchmen seem to be not quite sure how deep his ecclesiastical principles go, and whether they might not be thrown overboard, if need were, like his old Tory principles. It is refreshing to find the High Church *Guardian* criticising his late speech in this fashion:

"He is bound, therefore, to trace the connection between Mr. Gladstone's Irish policy and English disestablishment according to some definite law of results. If he has resolved to make 'Church and State' the electioneering cry of the autumn, he ought to prove his opponents to be hostile to their union, not merely by implication and remote consequence, but out of their own mouths. No one has ridiculed so happily as Mr. Disraeli himself the unfairness and insincerity of a 'cry.' It is the more incumbent on him to show in an argumentative way what is the principle which he rallies his adherents to support, and in what respects that principle has been, or is, impugned by politicians on the other side. This he did not succeed in doing, if indeed he attempted it, at the Merchant Taylors' feast. His rhetoric was happy; but it was only rhetoric after all. It did not so much as suggest an Irish policy: it did not deal with the arguments which have been advanced in support of the Irish policy of his rival. Nor did it at all help us to discover what, in its author's opinion, is now the effect and meaning of the alliance between Church and State which he so loudly eulogised. The one act of his own Government which has had an important bearing on this subject has certainly produced no favourable impression on the minds of Churchmen. The relations between Church and State expressed in the Duke of Buckingham's first Natal despatch would be, in the opinion of nine Churchmen out of ten, an intolerable wrong."

Two correspondents, Dr. Cromwell and "A Unitarian Minister," have letters in the *Christian World* correcting the statement that the Unitarians deny that "Atonement is reconciliation of man to God." The editor subjoins a note, saying that it was a "slip of the pen made by the writer of the article, which makes him say the very opposite of that which he intended. Of course the writer knew properly well that it is the doctrine of the reconciliation of God to man which the Unitarians deny, and not the converse opinion."

The *Freeman* has the following:—

"Amongst the election news we note the declarations of one candidate, or rather of a gentleman who had been invited to become one for Bedford, which we should like to think the illustration, or the precursor, of many changes of opinion similar to that which it describes. Mr. James Howard, of the well-known firm of agricultural implement makers, had been invited by 300 Conservatives to contest the representation of Bedford. He replies that, though a traditional Tory, the link which united him with the party was his belief that a large extension of the franchise was fraught with danger to the country. This link broken, he feels released from his allegiance. He had recently visited America, and the visit, he says, 'contributed much to this conviction, and satisfied him that the fears he entertained of democracy were groundless. In the States manhood suffrage had long been established, but neither anarchy nor disrespect for law had followed in its wake. He found a country in which public order, wise and just laws, and good government existed, and his former prejudices against an extension of the suffrage no longer continued.' He now objects to the ratapaying clauses, desires a wider scheme of redistribution, and, always has been, an advocate of the ballot, is in favour of the disestablishment of the Irish Church, and 'thinks it will be a happy day for the Church of England when she is released from the shackles of the State.' He is in favour of 'perfect religious equality,' throwing open the Universities, abolition of the purchase system in the army, complete reform in the law of tenure in Ireland, and of election of working men as members of Parliament. What an answer to a Conservative requisition! America seems to be a wonderful school for educating politicians. We remember Lord Morpeth, as he then was termed, came home from it at heart a 'Liberationist.'"

The *Daily News* thinks the contrast between re-

sponsible and irresponsible legislation came out very clearly in the great Irish Church debate in the House of Lords. Their lordships have no fear of constituencies before their eyes, and are inclined to legislate rather from their own inward light than from any reflection from the opinion of the outer world. There is something melancholy in the obstructive attitude of the House of Lords. It is a rising tide against which they are contending, not one of the storms of fate; and it is not the potent wand of omnipotent justice with which they bid it defiance, but Mrs. Partington's mop.

The *Telegraph* observes that when the Episcopal Church of Canada was disendowed and disestablished, the Tory party uttered exactly the same kind of denunciation that they express now. The prediction was confidently made, that such a revolutionary change would endanger private property, and sap the foundations of public peace. Yet the very opposite results have followed. Every sign of discontent has disappeared from Canada, and the last letter which Mr. D'Arcy M'Gee wrote to the Secretary for the Colonies contained the declaration that Canada was profoundly loyal to the mother country because the mother country had listened to Canada's just claims. Would any member of the Upper House re-enact the law which gave supremacy and State endowments to one of the Canadian sects? The idea is too monstrous to be even mooted. It is somewhat difficult to understand how it was ever seriously entertained by eminent statesmen. A generation hence we may be equally at a loss to understand how such statesmen could ever have believed the existence of the Irish Establishment to be bound up with the peace and prosperity of Ireland.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—X.

SUBJECT: The belief in a Future State that was held by the nations living round the Jews.

Read Ezekiel, chap. xxxii. 17—32. The whole chapter is a prophecy against Egypt that the sword of the King of Babylon shall come upon it. The verses quoted above give a description of the gloomy future that awaits the Egyptians and the rest of the nation's enemies when they shall be overthrown. Here are picturesquely described "the famous nations" cast down into the world below. Assyria is there with all her company; their graves are set in the back of the pit; they are all of them slain, fallen by the sword; they who caused a terror of themselves in the land of the living. Persia is there, and Meshach, or the Muscovites; Tubal and the warriors who have gone down to hell with their weapons of war, and have laid their swords under their heads. There is Edom with her kings and all her princes, the Sidonians put to shame away from their might, and Pharaoh himself with all his multitude.

Read also from Isaiah, chap. xiv. 3—20, part of the burden of Babylon. Here it is the Babylonians who are in the dark world of the pit. Belshazzar, king of Babylon, is to die. Hell from beneath shall be moved for him to meet his coming. The departed spirits shall be raised up for him, even all the chief ones of the earth. The kings of the nations shall rise up from their thrones; they shall speak to him. All they that see him shall gaze upon him and say, "Is this the man that made the earth to tremble, that did shake kingdoms?"

In reading these passages, it may be observed that the Hebrew writers have not included the Jews among the inhabitants of the gloomy pit. The whole picture is taken from the mythology of their eastern neighbours, and was part of a set of opinions very much disliked by the Jews. In these two instances their writers have adopted the imagery in order to paint a hateful fate for their foreign invaders.

REVIEW.

"An Open Bible." A Popular Lecture. By the Rev. J. E. Vaux, M.A. Third thousand. London, 1868.

WHEN knives fall out, honest men come by their own. When a particular kingdom, be it of politics or polemics, is divided against itself, outsiders generally profit by the division. When the two schools of orthodoxy—the school of authority and the school of mingled authority and reason—fall to disputing, heterodoxy (if consistent Protestantism must be so called) is sure to be strengthened by their recriminatory confessions. When the

worship of the Church and the worship of the Book have refuted each other, they leave the field clear for the worship of conscience—the worship of the Living God.

Thus Ritualism, in itself a step backwards, is a means of ultimate progress. In advocating Purgatory and Prayers for the Dead, it does much to bring before men's minds the horrible incredibility of an eternal hell. In trying to frighten orthodox Protestants into the acceptance of the Church's authority, it points out to them the impossibility of supporting their favourite doctrines by any fair interpretation of Scripture. And it gives a general blow to the current theories of Bibliolaters.

The able little pamphlet before us endeavours to vindicate Catholicism from the charge of hostility to the circulation of Bibles, and urges that their indisputable increase at the period of the Reformation was due to "the invention of the printing press rather than the labours of the Reformers." The author points out that Christ wrote nothing, and gave no command to write; and that the books of the New Testament are not so many treatises on Christian doctrine—as some seem to fancy—but simply works written for some special object of the moment, and with some special class or person in view. That a Bible was so far from being looked upon in the early ages as a necessity, that the earliest book of the New Testament was not written till nearly a quarter of a century after Christ's ascension; and the latest not until after the end of the first century. That "there is no trace of a collection of apostolic writings, or the formation of a New Testament canon, being attempted in the apostolic age." "Even now, we do not possess all that the Apostles wrote. Two of St. Paul's epistles—one to the Corinthians and one to the Laodiceans—were lost in very early days of the church. Nor do we hear that they or their immediate successors took any steps to provide all churches with accurate copies of the apostolic writings."

"How do you know that the Book, which you call the Bible, is the inspired, written Word of God? You go into a shop and purchase a book which the title page informs you has been 'translated out of the original tongues by His Majesty's special command.' Below will be the name of the Queen's printer, or that of the Society for Promoting Christian Knowledge, or of the British and Foreign Bible Society; and over the leaf a dedicatory letter to 'the Most High and Mighty Prince James, by the grace of God, King of Great Britain, France, and Ireland,' containing some fulsome adulation of that 'bright occidental star, Queen Elizabeth of happy memory,' the brightness of whose memory, by the way, has been a little blown upon since then. Without disrespect to any of these persons or societies, it must be allowed that, even taken all together, they do not furnish us with any very satisfactory imprimatur. What we want to know is, that this Book contains the written Word of God. The Bible is made up of a number of detached portions; how can you be sure that each one was certainly written under the inspiration of the Holy Ghost? And further, how can you be sure that no really inspired book has been omitted? For instance, St. Paul (1 Cor.) quotes a book known to the learned under the title of 'The Revelation of Elias.' Why was this not preserved in the Old Testament canon? Again (Eph. v. 14) the same apostle quotes a passage from some lost religious document, prefacing the quotation with the usual formula, 'Wherefore he saith.' Again, St. Jude, in one short epistle quotes (verse 9) from 'The Anabasis of Moses,' and (verse 14) from 'The Book of Enoch.' How is it these do not form a part of our present Scriptures?"

"Again, as I have already remarked, at least two epistles were written by St. Paul, which are not in the New Testament. St. Barnabas, as everybody knows, wrote an epistle, which in the earliest ages was read in churches. Now St. Barnabas is not only called in Holy Scripture an 'Apostle,' but is expressly said also to have been 'full of the Holy Ghost.' If any writing, therefore, could reasonably be supposed to be inspired, it would be that which came from his pen; why does it not form a part of the Sacred Volume? The same question may be asked respecting the 1st Epistle of St. Clement to the Corinthians, and of the Shepherd of Hermas, of both which books the early Christian writers speak in the highest praise, and both of which were read in the services of the Church in primitive times. Again, there were many spurious Gospels circulated at a very early period. How came it that these were rejected? How happened it that

one book was taken and another book was left? How do you account for the fact that now all Christendom has one uniform Bible? Scripture cannot prove itself, nor does the New Testament bear testimony to its own inspiration. The authors never tell us what they thought of their own writings."

The tract concludes with a lengthy quotation from the Rev. J. M. Rodwell, to show that "there is scarce any phrase in the whole compass of theology more commonly misunderstood or misused" than the *Word of God*, and that it "cannot by any possibility mean, in Holy Scripture itself, the written *Word of God*." He insists, too, that *γραφη*, whether used in the singular or plural,

"Always refers to the writings of the Old Testament, known to the Jews as Torah, Nevim, Kethubim, i.e., the law, prophets, and historical books, but never to the writings of the New Testament, much less to the Bible as a whole. The well-known text of St. Paul to Timothy, 'All Scripture is given by inspiration of God,' cannot refer to the books of the New Testament, as there is no evidence that any one of the Gospels was written at the time when St. Paul penned that epistle in (perhaps) the year 63 or 64, while the canon of the New Testament was not closed till the death of St. John. *Graphé* occurs fifty-one times in the New Testament.

"It is clear that the writers of the New Testament nowhere use the expression 'Word of God' of the Bible as a whole, or as a written rule of faith, and that the expression 'Word of God,' as used in the New Testament, can only mean the great Christian tradition, the history of the Founder of the faith and of His doctrines, as handed down by Himself to His first disciples, and by them to us, and to which the writings of our present Scriptures lend a most important, but still only an incidental testimony. It would have been quite possible for Christianity to have come down to us, as it is, without any written books at all."

Our readers may remember that Mr. Vaux, in a former work on the *Doctrine of the Atonement*, conceded (p. 21) that

"The fathers and doctors of the Church . . . seem to have had, comparatively speaking, very little definite theory about the atonement at all, beyond the fact that it was, in some sort, a sacrifice."

And (p. 37) that the theory of Socinus, as to the life and death of Christ, "in point of morality, certainly has much the advantage over either the Lutheran or Calvinistic systems."

CYRIL.

CONCERNING CHRISTIAN PEOPLE.

I don't mean Unitarians, nor Church-of-England people, nor even Baptists, Wesleyans, or any "ans" or "isms," but just Christian people; all who profess "and call themselves Christian," be they of any or no sect soever. There are a great many kinds of Christian people, some readily discoverable, others hid under shady places and requiring much search after. Perhaps the best are least readily found. They who make the most noise in the world are often those who are the least like Christ; and conversely they who are not called Christian are frequently found to be living a most Christ-like life, whether in moral perfectness or philanthropic usefulness.

There is my friend Jones, of the Make-a-noise-in-the-world Society. Jones is an active, bustling man. He is said to be a "most useful" member of society; attends all parish meetings, committee meetings, and religious meetings; is a tract distributor, district visitor, secretary to clothing club, coal club, and penny savings' bank, &c., &c. Jones never goes to chapel; he can't, for he has an "appointment" every Sunday. He seldom goes to prayer-meeting for a like reason. Jones is in business, a married man with a large family. He ought to be in his business, for there is much competition around him. He ought to be, I say; he is not; how can he? Has he not religious duties to attend to? Are they not of the first importance, even though his wife be gradually going down to her grave through the over-much care and anxiety entailed upon her by her husband's absence from business? Ay, Jones forgets that a man's religious life—his Christian life—comprises his home duties, and that in so far as he neglects those he falls short of being a Christian. The "Gazette" awaits him—"These things do not trouble me; if my business suffer through the Lord's work, He will see me safely through my trials." Jones, my friend, the apostle Paul did not neglect his tent-making because he was an apostle, and the Master in no wise would have you neglect one duty for the sake of what you think a higher and more sacred, self-chosen vocation.

My friend Gideon is also a man of business, a class

leader, secretary to temperance society, and other societies and bodies of religion-workers. Gideon prides himself upon his many offices—not upon the work he does for them. In truth, he does little besides accepting the posts. Gideon does meet his class, and receive their experience, giving in turn his counsel and help. He also preaches the Word from Sunday to Sunday, and across his counter daily to such as will hear it. But 'tis in a "sort of a fashion," to use a Dorset idiom. For my part, I don't understand him. His teaching is not Wesleyan, not orthodoxy, nor heterodoxy, but so very comforting!

George Edmunds is a better fellow, is more liberal-minded, has a larger knowledge of human nature, and somewhat larger sympathies with the wants of the age. George is a Wesleyan local preacher, but is not too well liked. Wherefore? Because his sermons have not enough of the "blood" in them. The truth must be said—George is imbued with the heresy of the day à la George Macdonald. But George is a good Christian man, lives a straightforward honest life, loves God and his neighbours, and hopes to go home because he believes in God, because of Jesus, and lives a life of devotedness to his service.

Johnson lives in a back court. *He goes to chapel regularly*; his children go to Sunday school and to chapel. Johnson is not a member of the society, is not a preacher, nor tract distributor. "Johnson is a poor sort of a Christian. He does nothing; hardly pays his seat rent." Johnson, my friend, has hard work to be a Christian. His temptations, his tendencies to evil, derived from drunken, sensual parents, leave him little time for so-called Christian work. The little time he has he devotes to his children, and to quiet homely conversation with a friend or two. The day cometh when this man's Christian work shall be revealed.

There are certain other of my friends who live a Christian life in their own peculiar fashion. They are not much alike. They differ in all save this—that they love God, love Christ, and wish to live a godly life. They have no bond of union worth the name, for they have not learned how much they are alike, "how little difference there really is between the Christian sects." They quarrel and snarl one with the other, each refusing to the other the name he cherishes for himself. The more the pity!

How shall we recognise Christian people? By this—that they call each other names. In sad truth, that appears to be at this hour the distinguishing feature which is most clearly defined. We really must change all this. How? By learning each for himself that *Christians are not this or that sect*, but individual members of the one great family in heaven and earth. Let us once feel that Jones is brother to Johnson, that Mr. Martineau and Mr. Punsdon are members with Christ in the family of God, and our petty quarrels and little differences will be swallowed up or swept away by the waters of that river whose streams make glad the city of our God, the life-giving river of the Eternal Love.

X. D.

LANCASHIRE MARTYRS.

In his "Lancashire and Cheshire" just published, Mr. Thomas Baines gives the following account of some of those who laid down their lives for their Protestantism in the reign of Queen Mary:

"John Rogers, a Lancashire man by birth, was the first martyr in this persecution. He was educated at Cambridge, and was one of the first scholars of the age, having assisted in translating the Bible into English in the reign of Henry VIII. He was tried on a charge of heresy before a court composed of the bishops of Winchester, London, Durham, Salisbury, Norwich, and Carlisle, in company with Hooper, bishop of Gloucester, and was sentenced to be burnt at the stake, after being first degraded from the priestly office. When brought before Bonner, Bishop of London, to be degraded, he begged permission to take leave of his wife; but was refused, with the brutal taunt, that being a priest he could not have a wife. When brought to the stake he was offered his life if he would recant his opinions, but he firmly refused to do so, and died with dauntless courage, being burnt to ashes in Smithfield.

"The next Lancashire martyr was John Bradford, born at Manchester. In his early life he had filled the office of secretary to Sir John Harrington, treasurer of Henry VIII. and Edward VI. but subsequently he became a minister of religion, and a steady adherent of the reformed faith. He rose to the rank of Prebendary of St. Paul's, but preached often in his native county. He was tried along

with Dr. Taylor for denying the doctrine of transubstantiation, and was sentenced to be burnt as a heretic. His life was spared for some time, in the hope that he would recant; but far from doing so, he seized that last opportunity of addressing letters to the people of the different towns of Lancashire and Cheshire, urging them to be true to the faith which they had adopted. He was burnt in Smithfield, in the month of July, 1555, along with a youth of nineteen, named John Leese.

"A third Lancashire martyr who lost his life in the Marian persecution was George Marsh, a native of the parish of Dean, a poor curate and an instructor of youth. Having become an object of suspicion, he surrendered himself to the Earl of Derby, at Latham House, and was by him subjected to various examinations, in the course of which he addressed the Earl with the following reproof:—'It is strange that your lordship, being one of the honourable council of the late King Edward, consenting and agreeing to acts concerning faith towards God and religion, should so soon after consent to put poor men to a shameful death for embracing the same religion.' After several attempts to shake his firmness, Marsh was committed to Lancaster Castle, and confined in irons with common felons. After being confined some time at Lancaster, he was removed to Chester, where he was tried before the bishop on the charge of having preached most heretically and blasphemously in the parishes of Dean, Bury, and Eccles, as well as in other parishes of the bishop's diocese, not only against the Pope's authority, but against the Church of Rome, the holy mass, the sacrament of the altar, and the articles of the Romish faith. To these charges Marsh answered that he had preached neither heresy nor blasphemy, but only the doctrines sanctioned by authority of the king and his Parliament in the reign of Edward VI. With regard to the Pope, however, he did not hesitate to declare that the Bishop of Rome ought to exercise no more authority in England than the Archbishop of Canterbury ought to exercise at Rome. The Bishop of Chester, on hearing this, stigmatised the prisoner as 'a most damnable, irreclaimable, and unpardonable heretic,' and proceeded to pronounce sentence of death upon him as a heretic. For some time he was confined in the Northgate prison at Chester, and on the 4th April, 1555, he was led out to the place of execution at Spittal, Boughton, within the liberties of the city. When brought to the stake, a desperate attempt was made to rescue him by the people, headed by Sheriff Cooper; but they were beaten off by the other sheriff and his retainers, and in the end George Marsh was added to the martyrs whose blood truly proved to be the seed of the church."

The Unitarian Herald.

FRIDAY, JULY 3, 1868.

INDIVIDUALISM.

It has been often said that the great difficulty which hinders, among Unitarians, the union which is strength, is our too intense *individualism*—by which we suppose is meant an individualism not balanced and supplemented as it should be by wise, modest, and reverent consideration for the judgments of others. We believe this is truly the great difficulty to which, if we would succeed as a church, we must seriously direct our attention. Much has been said about our proneness, as a body, to self-study. Well, we need to carry this self-study a little farther and really understand ourselves; go down to the essential principle of individualism which makes us what we are, determines the whole cast of our theology, and separates us from so large a portion of the Christian world; and then go on to see how this principle has to be exercised, in order to enable us to attain to the noblest, largest form of character.

Individualism is the trust of the individual in his own conscience to reveal to him what is right, and his own reason to bring him to what is true. And it is because men have this trust in the guidances within that they become or remain Unitarians, and not that they have the trust because they are Unitarians. Many minds seem, through constitution or education, to be without this trust. That conscience tells them an act is holy, or that reason assures them a proposition is true, is not to them a sufficient satisfaction that the one is really holy and the other really

true. They need something above and beyond, and must look to an external authority, an infallible book or infallible church, before they can rest in contented faith.

To this class resting on external authority all the orthodox sects belong. And we need go no farther than our own columns, week by week recording what the churches are doing and what is saying on church matters, in order to see to what absurdities this slight to the individual conscience and reason, and this trust in external authority leads men, and in what an unamiable light it permits them to present both themselves and their religion. We see weak, narrow-minded men placing themselves under the shadow of their supposed infallible authority, and forthwith assuming infallibility and giving themselves all the airs of Popes—God's vicegerents upon earth. They utter their own poor, narrow dogmas as if they were oracles of Heaven. They denounce, or pity, or pray for those who differ from them as if they were the undoubted enemies of God.

These exhibitions are sad enough, and yet if any of the other sects were to watch ourselves, we fear they could point out but too many examples in which our opposite principle, individualism, leads Unitarians to faults quite as great, and to exhibitions of character quite as unamiable, though of a different character.

The truth is, too many Unitarians exercise their individualism without observing the conditions which properly belong to it.

Trust in the individual reason and conscience does not mean, with the wise individualist, trust that his reason has attained for him all of truth, that his conscience has grasped for him all of right. Nor is it a trust that he can of himself, and in a moment, as it were, by a flash discover the true and the good. The trust is more negative than positive—a trust that whatever is true must be able to stand the test of reason—that whatever is right must be able to stand the test of conscience. To work out truth and right, he knows his own powers can help him but a little way. He turns with gratitude to the stores of wisdom worked out in the past, to the Scriptures, to the lives and thoughts of the great and wise, to the common experience and consciousness of our race. He listens not only with patience, but with a certain reverence to the thoughts which every sincere and earnest man may offer him. Not that he regards all this as authority to which he is slavishly to bow, making his judgment blind; but as, at least, treasures of valuable suggestion, to which he is to apply the test of his own individual reason and conscience to discover which are the jewels of eternal truth, and which the pebbles, mistaken for truth, of human error.

But there are too many individualists who are not wise, and whom trust in their individual faculties leads to self-conceit. They mistake the trust in what their nature is capable of, for trust in the opinions which they have already formed. Where the wise man is content to have faith that after *calm and patient attention* his faculties are competent to lead him to truth, they seem to fancy their minds are capable of forming a judgment on the most difficult questions, as if by a single flash. Such unwise individualists are the misfortune of our church. Occasionally they are found in the pulpit, speaking in

their flippant way, as if they had taken the length and breadth and depth of great subjects, which exercise the deepest and most reverent minds among us. Now they are found in the pew, heard at the very door of the church, uttering their scornful and self-complacent criticisms on the services to which they have just listened. It may have been one of the profoundest minds among us who has been uttering thoughts which have made some souls thrill as if they had heard a prophet's voice. No matter, the hearer pronounces it "all bosh," and wonders "what the fellow has been driving at"—never remembering that the defect may be in himself—in his own incapacity or inattention. At most Unitarian meetings these unwise individualists are found springing up the moment a proposition has been uttered, prepared to confute it before they have had time to consider it, or even to understand its drift. They waste the time of the meeting talking around some accident or detail of the subject; turn away attention from the main principle, and hinder the more thoughtful and modest minds from speaking.

What we want in our Unitarian individualists is a wiser and more modest estimate of themselves in relation to others—a reverence for other minds, and a recognition of the fact that *they* may learn from others that all the wisdom and all the mental power in the world are not with themselves. We want them to learn when it is more befitting them to take the place of the disciple than the critic, and to cherish a disposition to see in the views of their co-religionists the great common principles in which they can agree rather than the mere accidental details about which they may be tempted to wrangle.

THE CULTIVATION OF THE HABIT OF GIVING.

[Communicated: No. V., by the Ministers' Salaries Committee.]

WHEN Unitarians are spoken of as cold and apathetic, and their doctrinal system as the "North Pole of Christianity," they are naturally prone to give to both the allegations a prompt denial. And undoubtedly in respect to the inherent capacities of their views for the fostering of a warm and devout, if not a demonstrative state of mind, they can emphatically claim for them an unqualified confidence and a high regard.

It is universally admitted that, considering the numbers of the denomination, Unitarians, whether ministers or laymen, contribute their fair share of sympathy, pecuniary means, and personal co-operation, to all those efforts for the promotion of education, social improvement, and political reform, which are so pre-eminently characteristic of the age. At the boards of our atheneums and mechanics' institutions, as founders and directors of reading-rooms and other means of intellectual recreation, as guardians of the poor, members of our town councils, occupants of the bench of justice, and representatives in Parliament, they are generally found amongst the most intelligent, earnest, and laborious.

This is neither the place nor the time for ascertaining (were it possible) why the same generous activity should fail, in the service of those agencies and institutions which are destined to propagate religious truth, and cultivate the devotional affections. Unfortunately, no argument is needed to establish the fact. The same men who respond with alacrity to the call of the general weal, seem slow to appreciate the claims of their particular church, and unwilling to admit that its service has an inalienable right to a considerable share of their efforts and their cares.

It is possible enough that some radical defect in the early training of our fellow-worshippers may account for this singular state of things. The surrender of a portion of either our time or our means is in great measure a habit, more or less fixed in proportion to the extent of early influences and training. In the majority of Unitarian families, the influence of parental example in some departments of public service is sensibly felt; but in very few does the maintenance of our denominational position hold anything like the same prominence. It is possible enough that, especially in the homes of our wealthier members, the suggestion of sacri-

fice on its behalf is seldom if ever heard. Literature, politics, social ameliorations, may form the staple-matter of conversation; but sympathy with specific agencies for religious progress is rarely expressed, and the subtle but powerful influence of example in this direction seldom experienced by the young.

In this paper, however, we are mainly concerned with that particular direction of private effort which consists in the appropriation of pecuniary aid to purposes of piety and benevolence. Now it is notorious that amongst orthodox bodies the young are led, in a variety of ways, to cultivate a strong personal interest in denominational aims. Every large organisation has its *juvenile* branches and departments, with complex machinery adapted skilfully and even artfully to captivate youthful attention, conciliate sympathy, and ensure support. There are *juvenile* missions, *juvenile* Bible societies, *juvenile* associations of various kinds, in almost every one of the thousand sects into which the religious life of our country is sub-divided. Philanthropic societies have not failed to take a hint so suggestive; and it is astonishing to observe the large amounts contributed by juvenile life-boat associations and juvenile temperance unions. These become, in fact, a species of moral savings banks. The budding efforts of the child are thus sedulously cultivated, the habit of benevolent frugality fostered, and the tender twig inclined in the direction of the future tree.

It may with little qualification be asserted that in the Unitarian body there is not even an approximation to such means of educating the laity in the giving habit, as are absolutely essential to the true life either of the individual or of the church. As a rule, our young people are rarely called upon to devote a portion of their pecuniary means to the sustentation of their public religious interests. The father pays his pew-rent when, whether quarterly or otherwise, the collector calls for it, just as he meets the demands of the poor-rate collector. So much accommodation in church or chapel for so much money; and the stipulated obligation is discharged with more or less of business-like punctuality. Look through the subscription lists of our schools, our Ministries to the Poor, our organisations for the spread of our principles, and you will find the contributions only of the heads of families. Young men, arrived at the privileged period of independent incomes; young women, enjoying their regular allowances,—when are they taught the duty, or trained to the practice, of devoting a portion of their resources to the service of religion? That, they consider, is the sole duty of the parent—a duty in which they have no share, and which entails on them no responsibility. As a rule, they recognise few claims save those imposed by custom, society, and fashion, in the provision of personal adornment, amusement, and pleasure.

In all this a radical reform is urgently needed. Our hard-worked ministers will still remain unrecompensed, our institutions languid, and our church life weak, until those who, in the course of nature, will assume the position and responsibilities of their fathers, are taught the duty of devoting, from their early years, a portion of their resources to the maintenance of their church.

It is possible enough that the whole theory of the duty of giving is narrow and degraded as compared with the practice of earlier and devout times. There are abundant evidences in the evangelical records of the fact, that the sacrifice of personal means was an essential primal principle of the early church. Undoubtedly such was the case throughout the Jewish history. The priesthood and the temple with all its rites and ceremonies, were based on the injunction "to bring an offering." It is thought by many a mistake of modern days rudely to sever the practice of sacrifice from that of worship. In the older times they invariably went hand in hand, and each reflected dignity and value on the other. Now we worship at one time, and at quite another, and under purely secular influences, contribute to its support. Formerly the offering testified to the sincerity of the worship, and the worship ennobled and sanctified the gift. In these respects our customs are in marked contrast. Instead of the unrestrained and free-will offering, contributed amidst the hallowing associations of the temple and the exalting influence of worship, we make a bargain for a pew in the same spirit as that in which we take a house; and the claims of the chapelwarden are met in the hard, legal way, in which those of the landlord are recognised and discharged.

However this may be, it is clear that some decided change must be effected in the general tone of our younger people in respect to their sense of personal obligation to religious agencies. They should be led to sanctify their accession to independent means, however small these may be, by a willing devotion of some portion of them to the service of the temple. There is no other time of their life so favourable as this to the formation of the habit of conscientious giving. A little kindly counsel is all they require, together with the influence of parental example. They should be taught that as religion is a strictly personal, individual thing, so should be the services offered in its behalf; that the sacrifice must be alike a willing and a true one; that the surrender of mere superfluities is not sufficient; and that to meet the full demands of duty and satisfy the claims of an enlightened conscience,

they should not offer "of that which costs them nothing."

The application of this principle to the question of ministerial remuneration is sufficiently obvious. A laity thus trained to a habit of conscientious giving, would not look with indifference on any matter which vitally affected their religious interests. It has been shown in the preceding papers of this series how manifestly the Unitarian body has been guilty of serious *laches* in respect to their ministers' salaries, and how much has to be done to repair the injustice of past generations. It should never be forgotten that, by the peculiar nature of his position, the minister is debarred from those direct methods of securing a due recompense for his labours which other—especially non-professional men—enjoy. Etiquette has, in many cases, the power of law. Surely it should be the prompt and generous duty of the layman to supply, by unasked justice, the compensations which the minister is conventionally denied the liberty to demand.

FIRESIDE READINGS.

WHY DO I LIVE?

Why do I live? The years roll on,
And millions sink in death,
Falling as fall the withered leaves,
Swept by the north wind's breath.
Why do I live? 'Tis not because
My mortal life is firm;
It trembles constantly above
Corruption and the worm.
Why do I live? I look in vain
To find the loved and lost.
They who with me life's course began
Long since the dark stream crossed.
'Tis not because exalted worth
Has purchased a reprieve;
For many nobler, purer ones
Have died, while still I live.
Why do I live? Ah! let me think:
How solemn is this life;
What endless meaning it enwraps,
With mighty issues rife.
I live to live when I am dead,
To mingle in the strife,
To throw within the balances
A false or upright life.
I live to be a leaden weight
For truthful men to bear,
Or, bend my nobler powers with theirs,
Their toilsome work to share.
I live to yield to low desires,
To serve the law of sin,
Or, kindle with a purer flame,
And nobler victories win.
I live to die, but die to live
When thrones and kingdoms cease,
To mourn the harvest past and gone,
Or chant the song of peace.
I live to act—my day is short—
Right onward rolls my sun;
When it shall set in shades of night,
Lord, may my work be done.
The golden moments, as they pass,
Fill up the warp of life;
The germs of endless growth are they,
With joy or sorrow rife.
I live—'tis not a choice of mine,
A heritage inborn—
I only may give colouring
To that which must be worn.
God of my life! my wisdom fails—
Life is a fearful thing;
Oh, lead me till my ear shall catch
The songs the seraphs sing.
Lead me, my Father, till my feet
Shall walk the golden street,
And there with deathless joys and loves
My ransomed soul shall meet.

F. DAY.

THE DUOMO OF MONTE ROTONDO.

THE lively authoress of "From Rome to Mentana," visiting the places in the neighbourhood of the latter shortly after the battle there, made her way to the old city of Monte Rotondo, in a convent of which had been Garibaldi's head quarters; and the following is her description, a little abridged, of the state in which she found the Duomo, or cathedral:

The doors were closed, and going round a back lane, we knocked at a side entrance; a priest, evidently in a great state of alarm, popped his head out of the window.

Our guide said, "The Duomo door is locked; can we come in this way?"

"Oh, yes, yes," said the priest; "let the noble Signor and Signora see the *saccayo* (sack) there has been."

We entered, and ascended a most narrow, rickety wooden staircase; the priest met us at the top, and asked us into what had been the room of a gentleman. He welcomed us with the most polished courtesy, gracefully apologising for the state of things around him, and his inability to give us a better reception—saying, as he held up his threadbare soutane, "This, Signor and Signora, is all the

clothes I have left in the world—this, and the shoes and stockings I have on." Then, turning up his sleeves and showing a coarse peasant's shirt, he added, "and this is borrowed, and I have no pocket-handkerchief."

He took us down into the church. It was a large and handsome one, with carved oak seats in the choir, and presented a sad scene of desecration. The holy water stoups had been dashed to pieces, the font destroyed; the side chapel, in which the Host was reserved, had its altar all broken by bayonets. The Host had been placed on the point of one, and carried in mock procession. There is a strange legend that it was found a week after in the pocket of a dead Garibaldian; the pieces were collected by a Zouave who was searching the bodies of the dead; they were brought to the vicar, and that was all they had to communicate with for several days, for the church would have to be re-consecrated before it could be used, so that no celebration of mass could take place; and all the holy oil for baptism having been spilt, and likewise at Mentana, no babe could be baptised nearer than Rome.

Being joined by the vicar himself and the sacristan, who apologised for their strange dress on the ground that they had been hiding twenty-four hours in a cave, they told us they had something more dreadful to show us than the vestments which they had displayed all in strips and filthy dirty, and took us upstairs through a long passage filled with the wreck of church ornaments, among which was the Christmas bambino—the little doll which is always brought out at that time only. It was dressed in swaddling clothes of blue and silver, but headless; and the sacristan placed it in my arms, with a bitter lamentation over its sad fate.

We at last arrived in a sort of loft, and there a priest, disguised in a grey shooting coat and trousers, dashed into a closet, and wheeled out a hideous lay figure the size of life, with very little dress. "Oh, la bellissima," they cried and wept; it was their Madonna—their miraculous Madonna!

Apparently struck by the fact that she was but lightly clothed, he dashed back again and brought out a very coarse, dirty crinoline, which he popped on, and then wept again—"All that is left of our bellissima Madonna's most gorgeous robes!"

I suffered severely in trying not to laugh, and one of my friends remarked to me quietly, "A Madonna in crinoline is somewhat of an anachronism."

"Look, look at her," said the canon; "she was lovely! fetch her head," addressing the sacristan severely. "Yes, yes, we have saved that—a cruel Garibaldian had it on a bayonet. I offered him a hundred litres of wine; he took it, and gave me back the lovely head of our most beautiful Madonna!" This was almost too much for our gravity, though we could not but appreciate the unselfishness with which he had sacrificed his worldly goods for the sake of his religion.

OBSTA PRINCIPIS.

THE following little story, from "Byeways in Palestine," illustrates the wisdom of checking wrong at the outset:

An old Sheikh of Yabneh had five sons. When very old, a complaint was brought to him that some one had stolen a cock; so he called together his sons and ordered them all to search for the cock; but it was not found. Some time afterwards it was represented to him that a sheep was stolen; he then commanded his sons to go and search for the cock. They replied, "O our father, it is not a cock but a sheep that is stolen;" but he persisted in his command, and they did what they well could, but without success. After that he was told that a cow was missing; he again commanded his sons to look after the cock. They thinking he had lost his senses cried, "Salem 'akalak ya Abuna (May God perfect thy understanding, O our father), it is not a cock but a cow that is missing." "Go look for the cock," persisted the old man; they obeyed, but this time again without success. People wondered and thought him in a merestage of dotage. Next came the news that a man was killed. The father pertinaciously adhered to his first injunction, and ordered his sons to look for the cock. Again they returned without finding it, and in the end it came to pass that the killing of the man brought on a blood feud with his relations; the factions of several villages took up the case for revenge, and the whole town was destroyed, and lay long in a state of desolation, for want of sufficient zeal in discovering and punishing the first offence, the stealing of the cock, which thus became the root of all the rest.

NEWCHURCH.—About 70 members of the Acerrington Sunday-school Union met at this place on Saturday, June 20th. The Rev. J. K. Smith presided, and the Rev. J. W. Rodgers, of Burnley, read a paper on "What should Sunday schools aim at?" in which he urged that the religious and moral faculties should be cultivated, and showed how to give a religious tone to secular instruction. In the discussion which followed Messrs. Farn, Turner, Mills, Hargreaves, Rawstrone, Ashworth, Aiken, McLaughlin, Holt, and Rev. T. Harrison took part. A cordial vote of thanks was passed to Mr. Rodgers for his paper, and one also to the chairman for presiding.

MANCHESTER NEW COLLEGE, LONDON.

REV. J. H. THOM'S ADDRESS.

THE following is a very full report of the address given by Mr. Thom at the close of the examinations on Wednesday afternoon the 24th ult:

Gentlemen, the Theological Students of Manchester New College,—After a three days' continuous examination, closing, though far from representing, the toil of a long session, I think I shall best supply what belongs to this time if I briefly set before you the great end you have in view, which may be pursued alike in your seasons of tension, when your studies are all directed by others; and in your seasons of relaxation, when you naturally take to the pastures on which, with the discipline you have received, you can range for yourselves with intellectual delight and spiritual sympathy.

You are here to acquire an initiation into that learning, which is most needful to instruct and to equip those higher gifts of wisdom and of insight, which alone can enable you to be *Ministers of God* to your fellow-men. I use that old prophetic expression as the only one that is adequate to express the office you aspire to fill, knowing at the same time that, attaching to no one profession, it is an office which in his place and measure God requires every man to fill. It can be yours pre-eminently, only in as far as—by your privilege of deliverance from other cares—to you may belong pre-eminently the Divine power of spiritual mediation. As theology is queen of the sciences, so the minister of religion is placed by society in an equal and independent relation to the various callings of men, that he may be able to discern the Divine operation in them all without himself being under the bent and blinds of any. This is the theory—the idea; how far it falls short of being perfected in practice I need not say. We know that nothing can save men from exposure to the temptations incident to the functions they discharge; but let us at least understand what a wretched perversion it is of the purposes of man and God when an office designed to deliver from the narrowing power of castes and special callings becomes itself the narrowest and least human of them all.

The primary, the deepest qualifications of this office are not of an intellectual nature, but in the felt nearness of God to your own heart and conscience. Remember, however, the vast difference there is between the possession of spiritual experience and the gift of its conveyance; that the peculiar service men will require from you, without which your office will be unfilled, your lives a weary and oppressive failure, is not that you should be vicariously religious, for all men should be religious and in equal measures; but that when by privilege of your place, of your instruction, of your secured and consecrated time, you have mused before God, in the untroubled light your knowledge gives, till the fire burns, you should be able so to speak as to kindle like fire in the seeking, *desiring* hearts of earnest men. Spirituality is the aim of every man alike, whatever be his calling; but in addition you aim, if by the grace of God it is in you, at prophetic speech and spiritual interpretation, the power of displaying God, of bringing Him to discernment, in His works and in His ways, in the order of nature and within the life of men. No intensity of spirituality, alone and of itself, without knowledge, without culture, will confer this faculty of teaching; for if you are to reveal God to other men, you must know the steps and follow the methods of His self-revealing—how He has lived in union with our humanity, how He shows Himself, as we are able to bear it, to the unfolding spirit, from the uncorrupted child to the chastened saint—the ways of His own approaches to the soul in nature and in history—until a Son was found who could receive Him face to face, and be what he received.

There is no kind of learning, using the word in its largest sense, that is not instrumental to the perception, and, through the perception, to the communication of God. There is the symbolism of nature in its æsthetic and in its scientific aspects. No great teacher of religion can be without this sensibility—cut off from this medium of personal intercourse with the spirit that lives in Creation. Why are not we able, like our Master, the great Minister of God, to speak parables of nature? Why does not the spiritual significance of the aspects and processes of the universe, of all common things, come as easily to us as it did to Him? I know that these natural organs of spiritual discernment and communion, like every other, are according to the measure of the gift of God; but they are living powers in all, and all may strengthen them by converse with the exalted minds in which they have existed with something of the clearness and directness of organs of sense—with the great poets of all ages—with the psalmists and the prophets—and pre-eminently with Christ. In learning this language, let the natural faculty be trained and quickened only by His greatest interpreters, whose reality makes itself felt, who tell what they have seen, and speak what they do know. Catch up no borrowed and second-hand expressions through which God has not spoken to yourselves.

Of all that learning which can be definitely taught, the most available results for the *religious teacher* are not so much in deposits of knowledge as in the instruments furnished with light, preserved from ignorance and error, instructed in facts, disciplined, and supplied with the needful aids for

the recognition of God in history, in Scripture, in the life of nations. For the perfecting of these instruments knowledge and learning are indispensable, else we lose the vantage ground of all that God has done with man. Yet they are the living instruments themselves, not the knowledge that equips them, that can arrive at any fresh understanding of God either in the concrete life we have to deal with, or in the records of His teaching. The true religious scholar is not he who knows what other men can teach, but he who has learned by aid of this to track God in His own ways.

Indeed, in these days it is one of the noblest offices of a true learning to deliver us from the tyranny of learning, from servitude to the shell of an erudition in whose name and pretensions—

"Blind authority beats with his staff the child who would have led him."

In nothing does a generous learning more delight than when it comes to the aid of our most common yet deepest wants, our most universal instincts, and subverts the work of God in the natural life of man. It is a genuine learning that, against the menaces and mutterings of masters in Israel, authorises us to live as we are moved by the Divine Spirit in our being; whilst, limited as severally we are in range and insight, it extends to us the instructions of the past as helps, suggestions, warnings, enlargements. Learning is thus the best ally of the spiritual freedom wherewith God has made us free. We are *children of the All-perfect Spirit*, and there are progressive growths of man's conceptions of God, of man's understanding of Christ; and a misdirected learning has been stereotyping the formulas of one or more of those stages as if they were absolute and final. A presumptuous erudition is occupied with the authoritative expression, as though men possessed in it the last perfection of religious knowledge; a true learning, by all the help that man can give to man, clears the mirror that is to receive, illumines the eye that is to see. It is a pretentious and arrogant learning that has so long been making God in the image of man; it is a modest and true learning that is more and more to help man to be in the image of God. Learning, and the most legitimate exercise of our spiritual freedom, cannot be separated. Without learning a man has only his own life and experience, without means of understanding them, not knowing his place and continuity, as though the past had never been. Without *freedom*, without a fresh spring and growth of conscious being, learning is but a bundle of traditions, tied together by some string of chronology or system—not the feeder, but the suppresser of life.

Freedom, indeed, at least intellectual freedom, is not itself an end. It has its end in more truth and more enlargement; and therefore we must not pull down the tree the more surely or speedily to get at the fruit, that once for all we may store it for ever, but through all the seasons of God look for fresh fruit and for better fruit as the tree grows. The only freedom that deserves the name is a spirit of individual life developing itself according to the law of its nature and the direction of God, growing by feeding upon, and assimilating, that which is its proper food. The higher limit of that liberty is the measure of the inspiration of God, moving us this way or that; its lower limit is the equal right of every man to follow and work out what God works in him. Without liberty there is no individuality, without individuality there is no variety, without variety there is no unity. Truth is our object, freedom the essential condition of our means, without which we can gain no new truth, and such truth as we have, separated from the living stream, becomes stagnant water. But there are two kinds of truth. There is the lower realm of intellectual truth concerned with "the formation and publication of opinions;" there is the higher realm of spiritual truth, concerned not with opinion, but with experience and reality, when the soul in living communion with God *feels itself* to touch the real ground of our being. And there are two kinds of freedom: freedom to use our own faculties, to employ our own being, according to our own will, without injuring the freedom of others; and the perfect liberty, the fulness of life, activity, and peace, when *God's will* rules in us as our own. It was of this highest truth, of this highest freedom, that our Lord spoke when he said, "Ye shall know the truth, and the truth shall make you free." In fellowship with God there is no bondage. If ye are sons ye shall be free indeed. "Where the spirit of the Lord is there is liberty." And in proportion as we have of this *absolute* truth and freedom, in a real communion with Him who is our life, and in the love of His service, shall we be in a condition fervently and reverently to pursue intellectual truth through intellectual liberty, for we have no fear that we can be carried away from our rock, and we have faith that the more we know Him, in His laws and in His ways, in His methods and in His acts, we shall be more willing, and less unworthy, to rest upon His bosom, and to live in His light.

To those of you with whom the calls of duty are changing their forms, from whom the shelter of college walls is even now falling away, who henceforth are yourselves to speak for God, if without presumption I might venture upon what this age of His church seems most to need, I would say, use your learning not for its own sake—there may be times when it will be your duty to let it appear in its own shapes—but, in your ministrations use it to save from

the intercepting blinds that prevent our seeing Divine things as they are and as they were—simply to remove what would obstruct or distort the pure rays of light coming to us from past or present, by its aid to reach unclouded heights of contemplation, and from those heights to keep the communication open between the soul and God. For there is a higher function of all the great spirits that can give you help, even of Christ himself, than to report to us what God disclosed to him—and that is, to bring ourselves into the immediate presence—through the action of his words, his person, and his life, to form in us the frame of soul to which God himself can impart the same revelations of His truth that He was able to communicate to the receiving heart of Christ. The preacher—if the preacher and the prophet are one—must speak from himself, that which he doth know, that which is given him to see and feel in his purest moments. The most effective preaching is not from the boldest mind, but from the most trembling and self-distrustful spirit that yet is forced by its vivid sense of God to overcome the trembling and the self-distrust. And no one who is without this deep confidence in the impulses which the spirit of God can impart to all the springs of life has the calling of a preacher.

Yet do not be continually laying over again your religious foundations, as if you were in doubt whether or not God had already laid them for us all—and suggesting the doubt to others. Let your metaphysical or psychological knowledge appear rather in the precision, and illuminating clearness, of your affirmative statements, than in the exhibition of analytical processes. If you really believe that faith in God is a natural growth in every healthy heart and mind, assume it heartily, proceed unhesitatingly, and build upon it; but do not, on the vain supposition that you are going down to the roots—for we are rooted in God—lay bare its merely logical aspects, to leave only the intellectual impression that, after all, it is a matter of doubtful disputation.

To all of us alike, whatever be our place in God's church, one thing, and one thing only, is needful—to love God with all our heart, and all our mind, and all our soul, and all our strength, and our neighbour as ourselves. But it will be for you to make men feel that this is no light thing; that to love God with all the heart is to know the spiritual passion of gratitude for loving-kindness, of self-devotion to goodness; that to love God with all the mind is to know the passion for truth that is the enthusiasm of science, the passion for beauty that moves the poet and the artist, when all truth and beauty are regarded as the self-revealing of God; that to love God with all the soul is to know the saint's consecration to holiness—the saint's penitential self-knowledge in the light of the heavenly presence—the saint's abhorrence of sin—the saint's agony of desire to save a sinner's soul; and that to love God with all the strength is the test of all the other loves—the passion for *Reality*, for Spirit, and for Truth, that makes Worship a living offering, and keeps the majesty of the Will behind every spiritual desire to force it forwards to its end, through every colder hour steadfast to that which we knew to be good and from God when we were aglow.

Those of you whose years of preparation are not yet run, we hope to welcome here again in health and strength of spirit. For the months in which you are free to choose your own mental food, and yet cannot return to us unaffected by what you choose, I have only one earnest word of advice—avoid, as far as possible, all second and third-rate literatures. Read in this your seed-time the works of genius themselves, rather than criticisms and literary histories. It will affect your whole position. It will give you the modesty, the depth, the raciness, the weight of those who have sought the great thinkers on their own ground, who know the great poets in their own music; and it will save you from one of the growing offences of our day, the easiness, the confidence, the sharply-defined deliverances of those whose impressions and judgments are all at second-hand.

To those of you with whom the season of silent preparation expires to-day, who henceforth are to prove what you are before the world, I will only add now that it will be a delight to all of us, the purest reward of those to whom you owe most, if we can watch your course with eyes of pride and joy. We pray God for you that *He* will make you a blessing to mankind, that *you* will make such an offering of yourselves in His service that he can use the sacrifice, and do the work of His spirit through you.

TRUSTEES' MEETING.

The annual meeting of trustees was held at the University Hall on Thursday morning, when twenty-three trustees were present; S. ROBINSON, Esq., president, in the chair. The proceedings were of a purely formal character. The Principal read a satisfactory report of the conduct and progress of the students, a vote of thanks was voted to the Rev. J. H. Thom for his admirable address, and six applications were read from candidates for admission, all of whom, their testimonials being satisfactory, were admitted on condition of passing the usual entrance examination.

VALEDICTORY SERVICE.

On Thursday evening a valedictory religious service was held in Little Portland-street Chapel, dedicating to the Christian ministry the two senior students, Mr. Russell and Mr. Poynting, who had

completed their course of study. After a hymn, Mr. Martineau read a Scripture lesson (1 Cor. chaps. ii. and iii.), and offered prayer. Mr. Tayler delivered an address to the young men; and Mr. Thom gave them a welcome into the Christian ministry, concluding the service by an address rich in every quality of pastoral piety, experience, and wisdom, leaving a lasting impression on all who were privileged to hear it. We only regret that a larger congregation was not present.

UNIVERSITY HALL, LONDON.

THIS Hall was established about twenty years ago, in commemoration of the passing of the Dissenters' Chapels Bill. It was considered that the worthiest monument of that event, so memorable to our body, would be to erect a permanent institution calculated to advance the progress of liberal education and to promote the free exercise of individual judgment in matters of religion. It was determined, therefore, to found a hall of residence especially for students attending at University College. When Manchester New College was removed to London, it was located in this Hall, part of which is now permanently occupied by its library and lecture-rooms, some of the Manchester New College students being also residents, though the greater number of them live in private houses.

The annual meeting of the proprietors of University Hall was held on Thursday week, and was one of special interest, owing to the fact that two important resolutions affecting the duties and position of the Principal were to be brought forward. The present Principal, as is pretty well known, is Professor Beesly, who is understood to be a Comptist in theology, and whose strongly expressed opinions on trades union and political questions have, during the last year or two, more than once excited public attention. The first proposition was by Mr. EDWARD ENFIELD, and was to this effect—That whereas hitherto the rules have required that a religious service, consisting of the reading of Scripture and prayer, shall be "conducted or superintended by the Principal," henceforth the requirement should be that it shall be "conducted by such person as the Council shall, after conferring with the Principal, from time to time appoint." A long and animated discussion took place, which ended by Mr. Enfield's motion being carried by a majority of 32 to 15.

The other notice of motion was one of which Mr. P. WORSLEY had given notice:

"That University Hall, being by its constitution a place 'for the academical residence of students, under the superintendence of a resident Principal,' it is essential to its welfare that such Principal should aim to promote among the students feelings of reverence towards God, and an habitual sense of religious obligation. That the present Principal of University Hall, though possessing many valuable qualifications for the office which he holds, appears to this meeting to have ceased to recognise the duty of endeavouring to exert such religious influence over the students; and to have also manifested a want of forbearance and discretion in the public discussion of exciting political topics, which cannot but act injuriously on the interests of the Hall. That this general meeting would therefore earnestly recommend the Council to take the necessary steps for terminating Professor Beesly's engagement as Principal at the earliest fitting season."

Before, however, this motion was read, Mr. FIELD and Mr. SHAEN appealed to the Chairman on the point of order, protesting that such a resolution could not be entertained, and ought not to have been printed and circulated by the Council. The question, if mooted, was one purely for the Council to consider. Considerable further discussion again took place, but ultimately it was decided by 24 against 22 that Mr. Worsley's motion should not be entertained.

About fifty proprietors were present, among whom we observed the Revs. Dr. Sadler, T. L. Marshall, R. C. Jones, W. James, and R. Shaen; R. N. Philips, Esq., M.P., W. P. Price, Esq., M.P., James Yates, Esq., F.R.S., James Heywood, Esq., F.R.S., Dr. Carpenter, F.R.S., Dr. Davison, Dr. Barham, Alderman J. C. Lawrence; Messrs. Mark Philips, P. Worsley, C. Paget, H. A. Palmer, W. Shaen, C. Twamley, H. W. Bask, E. J. Nettlefold, Berkeley Hill, H. Greg, R. Greaves, T. R. Cobb, W. A. Case, T. Smith Osler, E. Lawrence, Manning Needham, R. H. Hutton, W. S. Cookson, Russell Scott, T. P. Cobb, E. W. Field, Talfourd Ely, Rogers Field, Herbert Thomas, F. Swanwick, and J. Robson, secretary.

REMONSTRANT SYNOD OF ULSTER.

ANNUAL MEETING.

On the 16th ult., the Remonstrant Synod of Ulster commenced its annual sittings in the First Presbyterian Church, Belfast. There was a good attendance of members. The outgoing Moderator (the Rev. JOHN M'CAW) preached from Galatians iv. 18: "But it is good to be zealously affected always in a good thing." The Synod was then constituted by prayer, after which the Rev. J. A. Crozier was unanimously elected Moderator for the ensuing year. The Rev. Mr. Porter (Ballee) was elected as clerk of the Synod from 1st January next, and the Rev. John M'CAW (Glenarm) was chosen to the office of assistant clerk.—The CLERK read the reports of the Presbyteries of Armagh, Templepatrick, and Bangor, which were adopted. The great interest of the meeting was the discussion of the endowment question, on which the Rev.

R. CAMPBELL had given notice for a petition. He accordingly moved a series of resolutions, taking the ground that, while not opposed in theory to national grants and endowments for religious purposes, "we regard the equal and impartial endowment of all churches in Ireland as being in the existing state of public opinion utterly impracticable," and petitioning for the complete and impartial disendowment of all churches, as the only solution of the Irish ecclesiastical difficulty.—The resolutions were seconded by the Rev. THOS. SMYTH, but Professor ORR and the MODERATOR both spoke strongly in favour of a system of general endowment, and eventually a committee was appointed to draw up a fresh series of resolutions to be presented the following day.

The Synod resumed on Wednesday morning, and after the passing of a resolution in memory of the late Rev. Henry Alexander, of Newry, and the late Rev. Samuel Moore, of Warren-point, the endowment question was re-opened. Professor ORR moved the resolutions which had been drawn up by the committee in favour of general endowment. Considerable discussion took place upon these; various amendments being moved; and ultimately the resolutions appeared as follow, some suggestions of the Rev. F. McCammon being embodied in order to meet as far as possible the views of the different parties:

"Whereas, the great question of the present day is that of religious endowments, and whereas serious changes in the allocation of the ecclesiastical revenues of our country appear to be impending, it is resolved—

"1. That this church has uniformly supported the principle of religious equality, and cannot but rejoice in any prospect that may offer of its ampler recognition.

"2. That we record our deep sense of the gross injustice of the present ecclesiastical state of things in this country, and our most decided conviction that the Established Church in Ireland, embracing as it does only a small minority of the population, should be disestablished.

"3. That, while we should approve of placing all professing Christian churches in this country on a footing of perfect equality by giving to all denominations unfettered by any doctrinal conditions grants in proportion to their numbers, yet as our Roman Catholic fellow-Christians, who constitute the large majority of the Irish people, and the Methodist and other churches are undeniably opposed to all endowments, we think that the only course now open to our Government is to disendow all churches in our land, due regard being had to existing interests.

"4. But that, in the event of disendowment being only partially carried out in the case of the Established Church, we should consider it an injustice that it should be completely carried out in our own case.

"5. That the fixed committee be instructed to watch over the interests of our church in this matter."

These resolutions were unanimously carried, and the Synod shortly afterwards adjourned.

THE EXETER ASSEMBLY OF DIVINES.

THIS venerable Assembly, founded in the year 1655, held its 213th annual meeting on Wednesday last, at George's Meeting, Exeter. The devotional service was conducted by the Rev. J. SPILSBURY, Independent minister of Uffculne, and an appropriate discourse was delivered by the Rev. J. O. SQUIER, of Collumpton, from John xiv. and part of the second verse, "My Father's house." After the religious service, the usual annual business of the Assembly was conducted, the Rev. J. SPILSBURY, moderator.—The SCRIBE reported that the vacant pulpits at Moretonhampstead and Sidmouth are now occupied by the Revs. Kentish Bache and T. R. Dobson. The pulpits at Topsham and Gulliford are still vacant, but the trustees are desirous of obtaining a minister, and have hopes, through the medium of the scribe, of succeeding in their wishes. In consequence of the increasing years of the Assembly's much esteemed treasurer, B. P. POPE, Esq., who has filled the office for thirty-four years with fidelity and advantage to the society, it was unanimously resolved to solicit the aid of John Hill, Esq., Moreton, as joint treasurer. New trustees were also proposed for the Assembly Fund, subject to the approval of the survivors, B. P. POPE, Esq., and Sir John Smale, Chief Justice of Hong Kong.—The SCRIBE having introduced the subject of the disendowment of the Irish Church, and the measure for opening the Universities, petitions were drawn up, adopted, and sent off the same evening for presentation—one to the Lords, in favour of Mr. Gladstone's resolutions, presented by Earl Fortescue, the other to the Commons, presented to Mr. Coleridge.—The following notice of motion was recorded in the minute book, to be considered at the next annual meeting:—"That the rule which excludes ministers from receiving annual grants, whose congregational incomes do not exceed fifty pounds a year, be rescinded, and that in future all ministers be allowed to participate who have no other resources for livelihood but their congregational incomes, and whose ministerial stipends are less than £100 a year, provided also that their congregations contribute annually to the Assembly Fund."—At the conclusion of the business meeting, the ministers, joined by a few lay friends, dined together at the Clarence Hotel; the Rev. T. W. CHIGNELL presided, when a most instructive and pleasant evening was spent in friendly converse and remarks on local memories and historical incidents in reference to the Assembly.—The SCRIBE informed the meeting that he was preparing a history of the Assembly, from its formation in Cromwell's time to the present period, which was received with approbation.

THE FREE CHRISTIAN UNION.

The first annual business meeting of this society was held yesterday afternoon, Friday, June 26th, at Freemasons' Hall. The meeting had not been advertised, but was convened by circular; and our readers will be surprised to learn that none but members were permitted to attend. We understand that two articles in the constitution, to which strong exception was taken at the time of its publication in our columns, were revised. Persons are henceforth permitted to become members by the payment of a simple registration fee of 2s. 6d., instead of a guinea subscription; and the article which gave to a committee the power of admitting or rejecting members, was abrogated. What other business was transacted we have had no means of ascertaining. In the evening a conference of members, "with others who, amid varieties and changes of doctrinal belief, desire to promote the communion of a common piety and charity," was held in one of the smaller rooms at Freemasons' Tavern. It was expressly stated by the chairman at the commencement of the meeting that the conference was strictly private. We are, therefore, precluded from giving any account of the proceedings, or even mentioning the names of the speakers. We all the more regret this as some of the speeches were of a remarkably interesting character, and the meeting was no more of a private nature than are the annual conferences of the Congregational Union, or the meetings of the Unitarian Association.—*The Inquirer.*

INTELLIGENCE.

LONDON: FREE CHRISTIAN CHURCH, KENTISH TOWN.—We are requested to state that in consequence of the illness of the Rev. William Forster, the special anniversary discourses, announced for next Sunday, will be postponed.

HINDLEY.—The annual school sermons were preached on Sunday, June 28th, by the Rev. C. W. Robberds, of Oldham. The collections and donations amounted to upwards of £11.

LONDON: AUXILIARY SUNDAY-SCHOOL ASSOCIATION.—The annual meeting of our London schools, which was held last Sunday afternoon at Unity Church, Islington, was a great success. Every seat in the building was filled, the visitors present being accommodated in the gallery and on the raised place in front of the communion table. Among these were the Revs. Dr. Sadler, H. Terson, M.A., and Robert Spears; Alderman J. C. Lawrence, Messrs. S. Sharpe, H. Taylor, and H. J. Preston. The schools represented were Brixton, Carter-lane, Chapel-street, Clerkenwell, Hackney, Islington, Mile End, Newington Green, Stamford-street, and Worship-street. Before entering the church, the children who had walked some distance were refreshed with a cup of milk each, which, thanks to the forethought and generosity of a member of the Unity Church congregation—Mr. Henry Taylor—had been provided for them. This little attention was much appreciated. The first part of the service was conducted by the Rev. Joseph Heywood, and the address was given by Dr. Bellows, of New York, who claimed the attention of his young audience as one that had travelled some 3,000 miles before he could speak to them. The address was one which will be long remembered by all who heard it. The assembling and departure of the children was managed with great order and quiet. The number present was about 600.

ROTTERHAM.—The school sermons were preached on June 21st by the Rev. John Owen, of Whitby, when the collections exceeded those of any previous year. Several kind friends from Sheffield were present. On the Thursday previous the boys and girls of the day school were examined by the Rev. W. Blazey, John Hobson, Esq. of Sheffield, and Messrs. Tasker and Hattersley, resident trustees.

SALE.—In the evening of Sunday, the 21st ult., the Rev. Dr. Bellows preached at Sale, Cheshire, on behalf of the Sunday school. The small chapel and schoolroom were crowded in every part. The contributions, which are not yet completed, amount to about £12.

SEATON DELAVAL.—On Sunday last, religious services were conducted at this place in the open air. About 400 persons were present in the afternoon, and 500 in the evening. Except about 40 who went from Newcastle, they were pitmen and their families, who came from the surrounding villages within a circuit of seven miles. Addresses were delivered from a wagon by the Revs. J. C. Street and E. W. H. Parkinson, and Messrs. Lucas, Watson, Brown, Pilkington, and Paton.

SOUTHAMPTON.—The Sunday-school children, with their parents and friends, connected with the Church of the Saviour, Southampton, had their annual treat at Portwood Lawn, Southampton, on Thursday afternoon, June 25th. The pleasure of the meeting was much enhanced by the presence of the Rev. C. H. A. Dall, of Calcutta, who kindly exhibited an interesting collection of Indian photographs. The Rev. C. H. A. Dall preached on the following Sunday, at Southampton, on "The progress of the Gospel in India, and the duties of Unitarians in regard to it." After the discourse in the evening, which was numerously attended, the Rev. Mr. Dall invited the audience to remain and to

put any questions in relation to the subject which might require further elucidation, and a very interesting conversation ensued. Among the audience were a considerable number of persons of other denominations.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

SUNDERLAND.—*Next week.*

THE PROVINCIAL MEETING.—*We have received several communications on the subject of the Provincial Assembly, but as they do not impugn the correctness of our report, and tend in the same direction as our own remarks, we do not publish them, thinking it better not to continue personal discussions, which have had time enough wasted on them at the meeting.*

ADVANCED SUNDAY-SCHOOL TEACHING.

To the Editors.—While the subject of our Sunday schools is before the public, both in London and Lancashire, I think I cannot do better than describe the school belonging to the congregation with which I have the pleasure of being connected. Our methods seem to us to be working well; and a statement of the facts may be useful to others. The average number of scholars in attendance is 36 in the morning, and 158 in the afternoon. Of those, some who can read English sufficiently well, have been allowed to begin studying the New Testament in French and some in Greek. At the present time 28 are learning to read the French Testament, and 14 the Greek Testament. In addition to this, six of those who themselves teach English and French form an extra class to read the Greek Testament between the morning service and the afternoon school. Thus the total number of our Greek scholars is 20. The usefulness of what we are doing is, in our eyes, shown by the result. Listlessness and inattention are banished from those classes. The elder scholars, like the younger, have now a difficulty to grapple with; and they are all equally interested in what they are about. Elder scholars, who had left us, have come back to profit by the higher teaching now offered to them; and new scholars have joined the school, and new teachers the congregation, for the sake of what is going forward,—the scholars for the pleasure of learning, the teachers for the pleasure of teaching. Our teachers, as may be supposed, are by no means all thorough masters of the languages they teach; but those who have some knowledge are willing to teach those who have less, or have none; and in this way teachers and learners are equally improving themselves; and the cheerfulness with which learners study under the guidance of a fellow-student will sometimes make amends for the want of a more accomplished tutor. In the case of the Greek Testament the lesson is made theological, by pointing out some of the most important of Griesbach's various readings, and of the mistranslations in the Authorised Version. But it is with the moral results of this teaching that we are chiefly pleased. The children readily buy Greek Testaments out of their own pocket money. If the knowledge of the languages that has yet been gained is but slight, it is enough to make the pupils wish for more, and it has made them grateful to the teachers, who treat them as beings worthy of the same education as that which they value for themselves. Our plan of reading the New Testament in foreign languages has already been copied in the Sunday schools of three at least of our smaller London congregations. The larger congregations, which possibly have their schools already full, and the seats in the chapels all occupied, very naturally do not so readily admit a novelty. While describing the above, I ought to add that I am not one of those who take a part in this useful work, which is naturally left to the younger people.—Yours, &c., SAM'L SHARPE.

MISS CARPENTER'S INDIAN SCHEME.

To the Editors.—More than a quarter of a century since the Rev. George Armstrong, in a speech at a congregational meeting, said: "I wish I knew how to awaken in you the enthusiasm of the Methodists." I forget now for what especial purpose he desired this alternative, but you will not wonder that this expression, more easily understood now, coming from such a quarter, created quite an unusual sensation, though the evidences were very properly subdued, for were we not satisfied with ourselves as we were? Alas! the consequences of our coldness are too plain. Thousands pass our almost deserted temples who could have found in them the spiritual haven they seek; and we cannot but lament our inability to attract the multitude of earnest thinkers who are drifting into other and often dangerous channels. Our talented friend was right—we want enthusiasm.

I doubt if at that meeting there was more than one or two who thoroughly knew the workings and full extent to which this enthusiasm was available. I had been behind the scenes for many years, and could readily testify to the results. The comfortables in our select society could scarcely imagine the excitement of a missionary meeting where, to secure seats, it was necessary to wait for hours before the doors of a chapel, and stand a good chance of bodily injury to gain ingress. Those

who were fortunate in securing places at the morning meeting (commencing at ten a.m.) remained during the interval, fearing to lose their hard-earned chance of hearing. I have seen the ladies not only empty their pockets, but take off their jewels, and then give promissory notes to express their faith in the movement. I fear some, however, very unkindly suggested, at each extra demonstration, the possibility of extra indulgence in some quarters. It would not be fair to discuss this heresy now.

Now, sir, even we specimens of Frigids have a cause for enthusiasm, never before so worthily offered as an object for zeal in the mission form. No need of caution, no ideal of misapplication or official pets to be pampered to restrain our free gifts. I believe we all feel that Miss Carpenter possesses, in an unusual degree, the peculiar graces for such a work. I do hope the women in each congregation will testify their sympathy and full appreciation of the efforts so nobly made to elevate their sisterhood in other lands.

Tarporley.

M. A. STEVENS.

THE COMING WEEK.

Exeter.—On Wednesday, the annual meeting of the West of England and South Wales Unitarian Book and Tract Society.

London: STOKES NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee, on "The Resurrection."

Walsley.—On Sunday, school sermons, afternoon and evening, by the Rev. John Wright, B.A.

Marriage.

BORST-TADD.—On the 24th ult., at the Ancient Chapel, Toxteth Park, by the Rev. C. B. Upton, B.A., Mr. Albert William Borst, professor of music, of Liverpool, to Emma Roskilly, youngest daughter of the late Samuel Tadd, Esq., of Fowey, Cornwall.

Deaths.

COOPER.—On the 21st ult., Andrew Cooper, Newtownards, County Down, aged 53.

JONES.—On the 19th ult., at Carmarthen, Ann Jones, the eldest sister of the late Rev. John E. Jones, of Bridgend, and of Rev. W. A. Jones, M.A., late of Taunton.

LAKIN.—At Sutton Coldfield, Warwickshire, in the 29th year of her age, after giving birth to a stillborn son, Kate, the wife of Mr. D. Lakin, universally beloved and regretted.

McKEAND.—On the 26th ult., at Southport, aged 58 years, Mr. Robert Heywood McKeand, of Sharples, near Bolton. No cards.

MORTON.—On the 30th ult., at 6, Caroline Place, Cloughton, Birkenhead, Fanny May Marion, infant daughter of R. E. Morton, Esq.

PAYNE.—On the 30th ult., at his residence, 32, Grosvenor-street, Chorlton-upon-Medlock, Manchester, Mr. James Payne, aged 57.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing offices, No. 9, Cross-street, Parish of Manchester, and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, July 3, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 376.

FRIDAY, JULY 10, 1868.

PRICE 1d.

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Post-office Orders to be made payable to Mr. JOHN PHILLIPS, 74, Market-street, Manchester, to whom all orders and business communications should be addressed.

BOLTON: BANK-STREET.—The ANNUAL SERMONS will be preached on Sunday, July 12th, 1868, by the Rev. P. W. CLAYDEN, of Nottingham. Service in the morning at 10.30; Evening, 6.30. In the afternoon Mr. GEORGE SMITH, head master of the Lower Mosley-street Schools, will deliver an ADDRESS to parents, teachers, and scholars. Service at 2.30. Collections after each service on behalf of the Sunday and Day Schools.

BIRMINGHAM.—CHURCH OF THE MESSIAH.—The Rev. HENRY W. BELLOW, D.D., Minister of the Church of All Souls, New York, will conduct the Services in the Church of the Messiah, Broad-street, on Sunday next, 12th July. Service to commence in the morning at eleven, and in the evening at half-past six o'clock.

SWINTON CHAPEL.—The ANNUAL SERMONS in aid of the Sunday School will be preached by the Rev. JEFFERY WORTHINGTON, of Bolton, on Sunday, July 19th. Service at 3 and 6.30 p.m.

UNITARIAN HOME MISSIONARY BOARD.—Full Information as to the Subjects in which Candidates for Admission to the above Institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham Hill, Manchester. Applications from Candidates must be sent in, as above, before 1st September next.

CLERKENWELL.—£5 being wanted to make up the required sum necessary for the ANNUAL SCHOOL TREAT, the Teachers appeal to all well-wishers of this mission to assist them to make about 80 poor children happy for one day. Contributions, which will be acknowledged in one advertisement in the *Herald*, should be received by F. A. WIDHOFF, 29, Cross-street, Islington.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION.—116 Fountains and 98 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst. JOHN LEE, Secretary. Office, 1, Shortland Court, Throgmorton-street, E.C.

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UNITARIAN CHRISTIAN CHURCH AND SCHOOLS, STEPNEY, LONDON.

By a Sub-committee of the London District Unitarian Society assembled in Conference with the Committee of the Rev. J. Phillips's Congregation, on Tuesday, 12th May, 1868, at Stamford-street Chapel, it was resolved that assistance should be rendered to that congregation in obtaining a Permanent Place of Worship at Stepney Green.

In pursuance of such resolution, and through the kind instrumentality of members of the Sub-committee, a suitable site has been obtained on which to erect a Church, School, &c., at Stepney Green.

It has been determined at present to erect a neat and substantial Schoolroom, capable of accommodating about 250 persons, and that religious worship shall be conducted therein till the funds are raised for the Church.

The Congregation, consisting for the most part of working men, appeal most earnestly to the Unitarian public to supplement their efforts to open the School free of debt.

Subscriptions will be thankfully received by Mr. GEORGE RITCHIE, 34, Bread-street, London, E.C.; Mr. F. M. WALLER, 100, Turner's Road, Burdett Road, London, E.; and The East London Bank, Cornhill, E.C.

MIDLAND RAILWAY.—ALTERATION OF TRAINS, JULY, 1868.
7.55 a.m. Buxton to Manchester, will leave at 7.30 a.m., and arrive at Woodley in time for the train due at Stockport at 8.32 a.m., and at Liverpool (Brunswick Station) at 9.1 a.m.
10.30 a.m. Derby to Manchester, in connection with the train leaving King's Cross at 6.25 a.m., Leicester at 9.1 a.m., and Nottingham at 9.25 a.m., will leave Derby at 10.15 a.m., discontinue stopping at Matlock Bridge, Chapel-en-le-Frith, and New Mills, and be accelerated to arrive at Manchester at 12.15 p.m.
1 p.m. Derby to Manchester, will be in connection at Woodley with a New Train to Stockport and Liverpool, due to arrive at Stockport at 3.36, and Liverpool (Brunswick Station) at 4.46 p.m.
11.25 a.m. Manchester to Derby, will discontinue stopping at Chintley and Peak Forest.
12.45 p.m. Manchester to Derby, London, and the West, will discontinue stopping at Matlock Bridge, and stop at Woodley; a Train will leave Liverpool (Brunswick Station) at 11.40 a.m., and Stockport at 12.48 p.m., in connection with it.
2.10 p.m. Manchester to Buxton, will leave at 1.45 p.m.
2.10 p.m. Manchester to Matlock, on Saturdays, will leave at 1.45 p.m.
Derby, June, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—CHEAP SUMMER EXCURSIONS TO HOLLINGWORTH LAKE.—The Public are respectfully informed that Tickets, at reduced fares, will be issued at the Victoria Station, Manchester, for LITTLEBOROUGH, Every MONDAY, WEDNESDAY, and SATURDAY, by the 10.15 and 11.5 a.m., 12.15, 1.15, 2, and 8.30 p.m. Trains until further notice.

Passengers can also be booked from Stalybridge, Ashton, Miles Platting, Bolton, Bury, Black Lane, Bradley Fold, Westhoughton, and Middleton, at the same fares by trains in connection. For particulars of trains, see time bills and books of the Company.

Fares for the Double Journey:
First class, 2s. 6d.; Second class, 1s. 9d.; Third class, 1s. 3d. Children under 12 years of age, half fare. No luggage allowed. Returning from Littleborough at 3.20, 4.45, 5.52, 6.52, 8.5, 8.30, and 10.30 p.m.

Note.—The 8.5 p.m. Train is the last train to Heywood, Bury, Black Lane, Bolton, Bradley Fold, and Westhoughton.

SATURDAY AFTERNOON HOLIDAY.
On Saturday afternoon a SPECIAL TRAIN will leave Victoria Station, Manchester, at 2.45 p.m. for LITTLEBOROUGH, commencing June 13. By order. Superintendent's Office, Manchester, June 1, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—SUMMER EXCURSIONS, ON SATURDAY AFTERNOONS, TO WHALLEY, CLITHEROE, and CHATBURN.—The Public are respectfully informed that a SPECIAL TRAIN will run as under, every Saturday during the summer, commencing Saturday, June 20, 1868.

FARES FOR THE DOUBLE JOURNEY.

		p.m.	Whalley.	Clitheroe.	Chatburn.	
			1 cl. 3 cl. 1 cl. 3 cl. 1 cl. 3 cl.	s.d. s.d. s.d. s.d. s.d. s.d.	4 0 2 6 4 0 2 6 4 0 2 6	
Victoria (ordinary) ..dep.	1 30					
Bolton (special)	2 5					
Bromley Cross.....	2 15	}	0 2	0 3	0 2	0 3
Chapel Town.....	2 20					
Over Darwen.....	2 30	}	2 6	1 6	2 6	1 6
Lower Darwen.....	2 37					

Returning from Chatburn at 8.5, Clitheroe at 8.5, and Whalley at 8.15 p.m. Children under 12 years of age half fares. No luggage allowed.

CHURCH OF INTEREST.—Whalley, for Stonyhurst College, ruins of the Abbey, Milton Church, Clerk Hill, the Nab, &c. Whalley is one of the loveliest and most agreeable spots where parties can spend a delightful summer day. Clitheroe, for its Old Castle, where views of unequalled splendour can be seen. Chatburn, for Fendle Hill, Sawley Abbey, the banks of the Ribbles, Slaidburn, Grindleton, and many other places of interest. By order. Superintendent's Office, Victoria Station, Manchester, June, 1868.

BROOK HOUSE, KNUTSFORD.—Miss CARBUTT expects to see her Pupils on Saturday, the 8th August.

LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

THE CONIGRE, TROWBRIDGE, WILTS.

The PUPILS of the Misses MARTIN will RE-ASSEMBLE after the Midsummer vacation, on Thursday, July 30th.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 7.—No vacancy.

MISS PILCHER'S SCHOOL, 3, Cavenish Place, near All Saints', Manchester, will RE-OPEN on Tuesday, July 28th. Results of examinations, terms, &c., on application.

9, WELL CLOSE SQUARE, WHITBY.
The Rev. JOHN and Mrs. OWEN wish to receive two or three Ladies or Gentlemen as BOARDERS during the season.

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NOTTINGHAM.—MOUNT VERNON HIGH SCHOOLS.—THE NEXT QUARTER BEGINS on Tuesday, August 4th.—During the erection of new premises, address 18, Regent-street. EDWIN SMITH, M.A., Principal.

SOUTHPORT.—Mrs. HEISE'S SCHOOL will RE-OPEN August 3rd. Mrs. H. is most ably assisted in her duties by the Rev. THOS. HOLLAND, B.A., to whom references are kindly permitted. Queen's Arms, 4, Hawkshead-street, Southport.

EDUCATION.—14, GREAT STANHOPE-STREET, BATH.—Mrs. JEFFERY receives a small number of Young Ladies, whom she educates as members of a family. Bath is considered a healthy locality, and offers great facilities for securing the services of efficient masters. Terms on application to Mrs. Jeffery. Referees: Rev. W. Odgers, Bath; Rev. T. E. Poynting, Monton, Manchester; Rev. W. Cochrane, Cradley, Worcestershire; J. Murch, Esq., Bath; E. Cobb, Esq., Bath; W. A. Case, Esq., M.A., late Vice-master of University College School, London; J. Shute, Esq., Clifton Down, Bristol.

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The NEXT QUARTER will COMMENCE on Tuesday, August 4, 1868.

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SOME THOUGHTS ON THE ORGANISING PRINCIPLE IN CHRISTIANITY.

An Address before the British and Foreign Unitarian Association, at the Annual Meeting, June 3, 1868. By HENRY W. BELLOW, Minister of the First Congregational (Unitarian) Church in New York, U.S.A.

Published by request of the Association. London: E. T. Whitfield, 178, Strand.

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THE THEOLOGICAL REVIEW. No. XXII. July 1st, 1868.

1. Lessing as a Theologian: a Study, by J. Frederik Smith.
 2. The Creation, III., by Russell Martineau, M.A.
 3. The Progress of the Working Classes, by P. H. Rathbone.
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Levens-street, Piccadilly, Manchester.—Mr. Planck

was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

WHAT THE CHURCHES ARE DOING.

The recent Papal Allocution, which is occupied with the new Austrian laws respecting mixed and civil marriages, public worship, &c., seems to have caused much irritation in Austria, and to have strengthened the determination of the people to throw off the fetters of priestly rule. The *Tagblatt* announces that the municipal council of Vienna is about to protest in the most strenuous manner against the pretensions of the Papal Government to interfere in the domestic legislation of an independent foreign power, and it is expected that a similar step will be taken throughout the country. The French Liberal papers likewise comment severely on the fact that the Pope openly incites the Austrians to a violation of the laws of their country, which are denounced as "odious" and "abominable," though they are precisely the same as those already established in France, and to which Rome has assented by the Concordat. They also notice with considerable bitterness that Cardinal Patrizzi, when speaking of the "marvellous" intervention of Providence in favour of the Papacy, does not make the slightest allusion to the instrumentality of France in the matter. According to the Roman correspondent of the *Pall Mall*, Antonelli has overcome his difficulties at the Vatican, and his enemies too; and will retain his post, unless removed by death. A few days ago the Pope said, "I am too old to change my minister, and, after all, I have accustomed myself to Antonelli. It is not worth while for me to take a new counsellor for the time that remains to me."

The Pontifical Bull, summoning a General Council of the Roman Catholic Church, to meet on the 8th of December, 1869, was formally promulgated on the 30th ult. at the Vatican. The Bull states that the object of the Council is to assure the integrity of the faith, respect for religion and the ecclesiastical laws, the improvement of public morals, the establishment of peace and concord, and the removal of the ills afflicting civil and religious society. Also adverts to the necessity for maintaining the temporal power, the sanctity of matrimony, and the religious education of youth, and deplores the efforts of the enemies of the church to overthrow those principles.

Cardinal Cullen has published a letter to his clergy insisting upon "the Catholic dogma" of the Pope's spiritual authority "over the whole earth." He deems it expedient "to dwell upon this important truth on account of the many assaults which are made at the present day by bad Catholics, and false friends, and open foes, on Rome, the central see of the Catholic Church."

Lord Shaftesbury's Bill for regulating clerical vestments provides that every minister, when "saying the prayers in any church," shall wear a surplice with sleeves, and shall be at liberty to wear over the surplice, as at present, a plain black silk scarf. If he be a university graduate, he may also wear the university hood; and if he be not a graduate, he may then, if he think fit, wear "some decent tippet of black." The object of the bill is to secure uniformity in the performance of church worship, and it would prohibit ornaments, incense, and lighted candles. Should it pass into a statute, for a breach of either of its provisions the Bishop shall have power to inhibit the offender from saying the public prayers for three months.

The following paragraph, which appears in the *Telegraph*, might make us fancy we had been stepping a few centuries backwards in our sleep:

"The English Langue of the Order of St. John of Jerusalem held their chapter-general at noon on Wednesday at the Chancery of the Order, in St. Martin's Place. Before the meeting Divine service was celebrated in the church of St. Martin-in-the-Fields, which had been kindly placed at the disposal of the order by the vicar. A sermon was preached by the Rev. Thomas Hugo, one of the chaplains of the order, and an offertory was made for the hospital funds of the Langue. In the evening the knights and ladies and other members of the order dined together, in accordance with the custom of former years, at the Inns of Court Hotel. His Grace the Duke of Manchester, the Grand Prior, and Lord Leigh were unavoidably absent."

At the annual meeting of the Clergy Mutual Assurance Society the report stated that, for the year ended the 31st of May, 277 proposals, assuring £243,220, had been completed; that the total sums assured under 4,972 life policies amounted to £4,293,610, the total income to £160,236, and the accumulated fund to £1,605,492.

A meeting of Conservatives was held last week, the Dean of York in the chair, "to oppose the policy of Mr. Gladstone and Dr. Pusey," the latter having given offence to many High Churchmen by his undisguised predilection for "free church" principles. It was resolved by those present, among whom were the Archdeacons of Taunton, Ely, and Oxford, Dr. F. G. Lee, and other High Churchmen, to form a new "Church and State Association," and not only to obtain a monster Declaration in favour of the principle of "Establishment and Endowment," but "to render active support to the head of Her Majesty's Government at the ensuing elections, by urging upon the clergy to take a more active part in political questions than has been their custom." The friends of religious liberty have evidently a hard fight before them, and should be girding themselves up for the battle.

Convocation has been talking for several days, but of course it was *vox et præterea nihil*. A gravamen, presented by Archdeacon Denison, and signed by 28 of his *confrères*, complained of Mr. Gladstone's Church-rate Bill, and urged the Bishops to resist it. An address to the Queen, praying her not to assent to the disestablishment of the Irish Church was agreed to. The usual kind and brotherly attention was given to the Bishop of Natal, and both Houses came to the conclusion that the Church, as a spiritual body, might rightly accept the spiritual validity of the sentence passed upon him by the Bishop of Capetown, but what effect that was to have, in this world or the next, was left unstated. The Bishop of Rochester was added to the committee appointed to inquire into the heresy of the Rev. Mr. Voysey, and the Primate, instigated by the Bishop of Salisbury, undertook to prosecute the inquiry at once. An address to the Crown for licence to provide for a larger representation of the clergy in Convocation was agreed to. The report of the committee on intercommunion with Eastern churches was adopted, the principle on which this is based being that "all churches which are one in the possession of a true episcopate, one in sacraments, and one in creed" are bound to receive one another to communion in prayers and sacraments; which, of course, excludes all Protestant Dissenters at home, as well as those foreign Protestants with whom Her Majesty has assured the King of Prussia Protestant England so willingly joins in honouring Luther. And that was about all that was done, and Convocation was prorogued.

At a recognition service, the other day, Mr. Spurgeon stated that he believed it would be found that the increase to his church at the Tabernacle had been upwards of 600 in the past year, which was probably the largest number ever added to a Christian church, since Pentecostal days, in the course of twelve months.

The *English Independent* gives the following description of the monument to Luther, which, on Midsummer-day, in the ancient city of Worms, was unveiled in the presence of the sovereign Princes of Protestant Germany and 100,000 of his countrymen:

"A granite platform, forty feet square, enclosed on three sides by a battlemented balustrade, is the basis of the monument. In the centre stands pre-eminent a statue of Luther. He has for himself a pedestal sixteen feet high, and on this his statue rises ten and a half feet. The face is turned upward. The clenched fist rests on the closed Bible. The features—massive, calm, and earnest—are true to the well-known portrait of Kranach. The pedestal is of syenite. All its four corners are four-pillared seats, on each of which is a figure. The first of these is Wickliffe, a reverend sage, 'gently stroking his beard as a man wrapped in contemplation.' The second is Peter Waldo, represented as a poor wanderer, with torn cloak and staff, preaching, with the Bible before him, to a congregation, as we may suppose, of simple dwellers among the hills. The third is Savonarola, the precursor of the reformation in Italy, the vehement and high-hearted preacher of Florence. 'He lifts his right hand to heaven, and beats his heart with his left, looking down on the spectator from his cowl with eyes flashing fire.' The fourth is John Huss, whose martyr-death sowed the seed which afterwards sprang up in the Reformation. 'Weighed down with bodily weakness and prolonged imprisonment, he sits a harrowing picture of misery. But his sharp and emaciated features are lit up by an inspired look, as if light fell upon his face from the eye of a Saviour whom he can see through the darkness. These all, it will be observed, are represented either as in a wistful and waiting attitude, or in the strife on which victory has not yet dawned. Luther stands above in 'colossal calm.' The light of victory has streamed

down upon him. To his triumphant repose 'these sorrow-laden harbingers of a better day form a contrast alike beautiful from an artistic as it is satisfactory from an intellectual point of view.'"

WHAT IS SAYING ON CHURCH MATTERS.

The Italian correspondent of the *Temps*, M. Erdan, an intimate friend of the late Cardinal Andrea, gives, as left in his handwriting, sundry notes, which are not very flattering to his colleagues in the Sacred College. After remarking on the Cardinals in general that "They are almost all black," and absolutist in opinion, he says:

"Cardinal Reisach: In respect for the Jesuits he is one of the blackest of all. He is one of the principal authors of the syllabus. Cardinal Barnabo: Has an eye to the Papacy, but will never succeed. Mattei: Hard, hypocritical, and mediocre. Patrizzi: In reality an arrant fool. Torsi: Archbishop of Pisa, essentially black, and a downright enemy of Italy. Pannebianco: Is extremely anxious for the Papacy; but Guidi, who is an abler man, has a better chance. There is reason to believe that the next Pope will be a monk—Guidi the Dominican, or Pannebianco the Cordelier. This Pannebianco is a Sicilian. He is a Sixtus Quintus. He keeps himself in the background, and in reserve. Of all the sacred college, he is the member whose secret intrigues require most watching. He says he is quite black, but in reality he is capable of becoming a Clement XIV. He does not like the Jesuits. In fact, no monk does; that is the rule. There are two men in the household who are indispensable to the Pope: Mgr. Cenni, his trainbearer, and Filippini, a laic. Antonelli has always the same confessor as the Pope. If the Pope changes, he changes also. The present confessor [1866] is the Jesuit father Mignardi; a good man, cold, a censor of the prelates whose little scandals he ferrets out, in conjunction with Mgr. Cenni. The Pope listens to the gravest charges of immorality, requires to be told the minutest details, but never takes severe measures. There are at least twenty prelates whose lives are a scandal. In general, the clergy are more pure than is believed. The prelates who give most scandal by their eccentric immoralities are three. The Pope is perfectly aware of this."

In a sermon delivered a fortnight ago, Mr. Spurgeon expressed his belief that the providence of God might yet make Mr. Disraeli the instrument of dissolving the unholy union of Church and State.

One of the points which the Bishop of London laboured to make in the debate on the Suspensory Bill, was that religious equality by disestablishment was impossible, since a powerful Roman Catholic body, with a foreign prince at its head, able to confer titles of honour, would be placed in a position which the clergymen of a disendowed Protestant church could not assume. Whereas the Bishop of Killaloe held an opinion just the reverse, and contended that the measure would fail because circumstances make it impossible that the Catholic clergy should ever be raised to the social position of the Anglicans. But, as the *Freeman* observes:—

"The wonder is, that a really Christian man, like the Bishop of London, should so publicly display the cloven foot of hierarchical ambition as to ask virtually for State rank and dignity for Christian clergymen, that they might compete in these factitious things with the ecclesiastical grandeurs of Papal superstition. Is it come to this, that Bishops of the best class plead for Establishments that, in the contest with Popery, Anglican clergymen may be able to say to Catholic clergymen, I am greater than you? A more remarkable illustration of the perverting influence of Establishments on a fine mind we do not remember to have met with."

Both the *Nonconformist* and the *English Independent* have articles on the fraternisation of Broad Churchmen and Congregationalists, which we mentioned last week. What the former especially values in the speeches made by Churchmen on the occasion is "the absence of the Pharisaical tone of patronage which has been so customary amongst Evangelical clergymen." Churchmen and Dissenters met upon really equal ground. There was neither contemptuous superiority, disguised by unctuous flattery, on the one side, nor natural servility, disguised by the assumption of extreme indifference and independence on the other. It was worth holding a whole anniversary to hear a Dean utter the words "Give us fair play all round," and to hear an Archdeacon cheer them. The *Nonconformist* is inclined to believe that Dissenters and Broad Churchmen will get on together a great deal better than ever Dissenters and Evangelicals have done. The *English Independent* says "The visit was on both sides designed and accepted as an indication of future alliances in prospect of impending change;" the impending change being

the probable disruption of the Church of England. The *John Bull* in an article on the proceedings at the same meeting says: "Earnestly desiring the reconciliation of Dissenters, we can imagine no course more calculated to prevent that most desirable end."

Referring to the new Act of Uniformity which, as lay-leader of the Evangelicals, Lord Shaftesbury has introduced into the Upper House for the regulation of the worship of the Church, the *Freeman* offers him the following advice:

"If he be in earnest, as doubtless he is, we recommend him to move for the appointment of a State tailor, charged with the duty of making clothes for the clergy according to the pattern approved by the Bench of Bishops and the Lower House of Convocation. To complete the good work there must be a State milliner, bound, under heavy penalties, to provide only such vestments for services in Church as shall carry out the views of Evangelical clergymen. But all this will be useless without a clause enacting that any clergyman who shall wear garments obtained from other than the duly authorised persons shall be inhibited from saying public prayers for three months."

A correspondent of the same paper, showing what voluntarism has done, says:

"Notwithstanding all the disadvantages to which Nonconformists have been exposed, they have increased and multiplied much more than the Established Episcopalians. A little more than 200 years ago they had scarcely a church in the country, and now more than half the places of worship belong to them, and more than half the attendants at worship attend with them, though they have not half the rank and wealth of the country. What, then, might they not have done, if they had not been compelled to support the Establishment which, in various ways, has always hampered and opposed them, and had they not been so long deprived of civil rights for their nonconformity? Indeed the Episcopalians themselves have already discovered that there is a wonderful power in voluntarism. Thence the Bishop of London's Fund, and all the other funds which have been raised, or are being raised in the church, to overtake the spiritual wants of the metropolis and large provincial towns, &c. And if we go to America, where there is no Establishment, we shall find that this giant has done more than any Establishment ever did in any country to provide religious accommodation for the people, notwithstanding the difficulty of meeting the wants of a constant flux of emigrants from all parts of the world. And in Ireland also, though some of us have not done our duty in its evangelisation, and must admit it with shame, voluntarism triumphs; for do not the millions of Irish Roman Catholics support their own religion with the liberty and zeal which are worthy of a better cause, and which Protestants might imitate with advantage?"

The Rev. Edward Stuart, of Munster Square, Regent's Park, replying to a charge of Sir J. Awdry, in the *Guardian*, says:

"I have 'attacked' no 'person'; but I have attacked a *sham* which much needed attack and exposure. A year or two ago the Bishop of London spoke of 'the faith of the Reformation.' I felt inclined at that time to write and ask 'What is the faith of the Reformation? Is it the Catholic faith or is it not? If it is, why not call it so? If it is not, then it is a damnable heresy.' If we mean 'the Catholic faith,' let us say 'the Catholic faith.' What possible good can come of trying to perpetuate such an absurd contradiction in terms as 'the Protestant faith?' There is no such thing."

The *Daily News* remarks that Mr. Gladstone's Church-rate Bill has a vitality which such bills have not before exhibited. The Select Committee of the Lords have transformed it, but cannot be said to have deformed it. It comes from their hands as effective for its purpose as it was before; and though one or two clauses are added which will require modification, the principle of the abolition of compulsion is maintained intact. One or two additions to the bill are, however, quite inconsistent with its principle. It is proposed to allow bodies corporate, trustees, companies, &c., to pay any church rate if they choose, and to deduct the amount from any accounts which they may have to render. This is a direct permission to them to pay the rate with other people's money. The bill abolishes the worst element of discord in the parishes, but by this clause it will open a door to it into corporate bodies. One other new clause provides for the appointment of a body, to be called the "Church Trustees," to hold all moneys which accrue from rates, donations, and bequests, and to hand them over to the churchwardens to be spent for church purposes. These trustees are to be the incumbent, as chairman, and two other persons—one to be appointed by the patron of the living, the other by

the Bishop. This is hardly consistent with parochial self-government. It is an arrangement which the parishes will be sure to resent, and which will, in many cases, be fatal to a voluntary rate. If the rate is henceforth to be a voluntary one, it should be completely so, and nobody should have the power of paying it out of another's money; and if there is still to be a rate at all under a voluntary assessment, it cannot be left too entirely to the disposal of those who consent to give it.

The Bishop of Oxford, in the House of Lords, on Friday night, declared that the Bishop of Natal had always met "from his seniors at home kindness, brotherly counsel—the tenderest and kindest counsel"—and that to assert the reverse was to make "a statement diametrically opposite to fact," and "made in absolute ignorance of the subject." As examples of what Sam Oxon. regards as "kindness," "brotherly friendship," and "tender counsel," "Anglicanus," in the *Pall Mall* gives the following:

"In one episcopal address the Bishop of Natal is said to be 'a miserable man, doing actively the Devil's work;' in another to have conducted himself like 'a successful fiend;' in another it is declared that the whole Episcopal Church regards his criticisms 'only as the offspring of an evil heart of unbelief;' in another, the writer 'has not read or examined the book,' but 'is thankful that it has called forth so strong a feeling of indignation;' in another, his writings are treated as 'childish,' 'heretical,' 'blasphemous,' 'abominable,' 'unhappy,' 'blind,' 'daring,' he is an 'instrument of Satan,' 'poor Bishop Colenso.' In Convocation he has been called by one 'the unhappy man in Natal;' by another, he has been described in the Scripture language applied to Judas; it has been declared by another that Christian burial would be denied him. Thus much for the words of 'brotherly counsel.' The art of 'brotherly friendship' has been lost (to use the language of the Bishop of St. David's); he has been condemned 'under a usurped jurisdiction, by the mockery of a trial in which the accused was assumed to acknowledge the jurisdiction against which he protested, and was condemned in his absence upon charges and speeches which had the advantage of being heard without a reply.' Examples of such words and acts of 'tenderness and kindness' might be multiplied indefinitely."

At the dinner of the Cobden Club, last week, Mr. Villiers gave the following quotation from that clear-sighted statesman on the Irish Church:

"So long as the Church of England possesses the whole of the revenues of Ireland, there cannot, and ought not to be, peace or prosperity for its people. What is of still more importance, there can be no chance of the dissemination of religious truth in that country."

In some remarks upon the debate on the Suspensory Bill in the Lords, when Lord Carnarvon on his own side of the House stood almost alone, the *Guardian* truly observes:

"But the battle is not ended with the rejection of the bill in the House of Lords. He is now in advance of his own friends, and may hear some hard things from some of them. But he is only bolder and more clear-sighted than many more who think with him more than they know themselves, and who will come to see, as he sees, that the right and wise course is not to stand up in defence of what is indefensible, and to contend that it must be sound and strong because it has not been seriously assailed before, but to trust to reason and justice on our own side while admitting their claims on the other; and to put forth our strength and efforts, not in resisting a change which is right as well as inevitable, but in securing that it shall be made fairly and wisely, in regard to those great interests which are greater even than the interests of States, and are never in so much danger as when they are mixed up and confounded with considerations of policy."

In the same debate, the Bishop of Oxford, who, spite of the terrible consequences to arise from disestablishing the Irish Church, was in a most facetious mood, took upon him, we can hardly say with questionable taste, to read out two passages of Mr. Spurgeon's, for the purpose of refuting one by the other, in the conventional "snuffle" or "nasal twang" which Church dignitaries assign to Dissenting ministers. This has called forth a good letter from Mr. Spurgeon, in which he thus handles his prelatical mimic:—

"I am happy to have afforded some little mirth to the grave and reverend Bishop, and would willingly share in it, but I am quite unable to see the point of the joke. Perhaps a parallel case may render my obtuseness less remarkable. If the Bishop of Oxford, after having in such a becoming manner, with such solid reasoning, defended the union of Church and State, should, nevertheless, be found at some future day pleading for starving curates, or even preaching for the excellent society which relieves distressed clerks in holy orders with pecuniary grants and bundles of cast-off clothing, or if we should hear him deploring that a

clergyman should, according to advertisement in the *Rock*, be subsisting upon buttermilk and potatoes, would his lordship be charged with inconsistency, and would it be commendable for some humorous member of the venerable bench in tones of mimicry to make him the subject of public ridicule? The case is precisely parallel to mine, but if there were any fun in it it would surely lie in the folly of the person who should imagine the non-existent inconsistency. The poverty of some Dissenting ministers is only an argument against the voluntary principle as far as the extreme distress of a considerable number of the Anglican clergy is an argument against State support. The painful evil of clerical poverty exists under both forms of maintenance, and it ought not to be made the ground of mutual attack or recrimination, but should be deeply deplored and manfully grappled with. . . . If I advocate the voluntary system must I shut my eyes to its failures, or be impeached for folly? Must I defend its working as absolute perfection, or else be grossly unreasonable in preferring it? If I point out its shortcomings in order to amend them am I self-convicted of inconsistency? It may seem so to the Bishop of Oxford, but I claim the right to differ from him without being ridiculous. One illustration, and I will not further occupy your space. Suppose that two farms in Ireland are put in comparison. I declare my preference for No. 2, and yet regret that it is much depreciated in value by a piece of incorrigible bog. A gentleman who vehemently advocates the superiority of farm No. 1, hearing my two statements, resolves to make me his laughing-stock at the next agricultural dinner, and, being in the full swing of his oratory, exclaims, 'This Mr. Spurgeon, to whom some people look up so much, has spoken in a certain letter most glowingly of the farm which he is weak enough to admire, and yet I will read to you from a document in which he admits that there is a horrible and irreclaimable bog upon it. Ladies and gentlemen, the absurdity is manifest even to the blind; but what a prospect is before you if his judgment is followed! What say you to universal quagmires? How would you feel if your homesteads and estates were all turned into quivering morasses, and if the fine property of his lordship in the chair should be transferred into a vast Slough of Despond?' In some uncivilised rural nook there may be a benighted population sufficiently moonstruck to admire the logic and applaud the humour of such observations; but even with so congenial an audience the acclamations would soon be silenced when the conveniently forgetful orator was reminded that his own favourite farm, about which he could not utter sufficient laudation, was afflicted with a bog equally bottomless with that which he so much decried. It is probable that our imaginary orator would scarcely have sense enough to wish that he had not spoken; in this only does his case differ from that of Mr. Samuel Wilberforce."

Of the six prelates who spoke in the debate, the *Spectator* justly says:

"Not one evinced the shadow of a tenderness for Roman Catholic feeling; not one protested his willingness to share with the Roman Catholics the national property which is a stumbling-block and rock of offence to the Roman Catholics, or to resign it. Not one strove to place himself in the Catholic point of view. Not one strove to act to the Roman Catholics as he would have wished that Roman Catholics should, in like circumstances, act to him. Not one but took, with more or less emphasis, the hard landlord's view of proprietary rights. Not one but trusted, and trusted only, in the rivalry of the 'wise things of the world and the things which are mighty,' for curbing the ambition of Rome. Not one that, as far as we can see, uttered a single Christian sentiment towards the religion of the great mass of the Irish people. Not one that spoke of a religious question in a religious spirit."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—XI.

SUBJECT: Imagery of a future life among the Hebrew writers.

Read Isaiah xxvi. 12—19. In the first part of this passage the writer seems to allude to the eastern doctrine of a life in the grave, which he makes use of when he attempts to paint a wretched fate for the nation's tyrant conquerors. He cries out of them, "They are dead beings, they shall not live. They are departed spirits, they shall not rise." The writer then turns to his own people, "Thou hast increased the nation, O Jehovah," and he foretells for them a more cheering future. "Thy dead shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust. For thy dew is as the dew of herbs, and the earth shall cast out the dead."

This picture of two distinct places of abode after death may be compared to the vulgar notion in our own country of a heaven and hell, one for the good and the other for the bad. It was not properly Jewish. Something more usual among them may be seen in the preceding chapters, where we have

a day appointed for punishment and for happiness, but it is less clearly explained that it is to take place after death. For this read Isaiah xxiv. 21—23, and xxv. 6—8. It shall come to pass on that day that Jehovah shall punish the high ones and the kings of the earth upon the earth. They are to be gathered together as prisoners are gathered into the pit, and after many days they are to be punished. Jehovah of Hosts is to reign himself on Mount Zion gloriously. His people are to enjoy all sorts of plenty on this mountain; and He shall swallow up death in victory, and shall wipe away tears from off all faces.

REVIEW.

British Quarterly Review. July, 1868.

AN article on "The Old London Dissenters" is written in that easy and pleasant style which forms such an agreeable relief in the pages of this *Review* to the essays on severer subjects. It points out that Dissent was strong among the merchants of London at the beginning of the last century. They exercised at that early period the right of presenting an address to the throne, which they still retain; for, "on March, 1702," says Narcissus Luttrell, in his diary, "the Dissenting ministers, to the number of 127, attended Her Majesty with an address, and were admitted to kiss her hand." This implies that there were probably 100 congregations, and from 20,000 to 30,000 adult Dissenters, at that time in London. The aldermen were often Dissenters, and one Lord Mayor attended at Mr. Howe's church. This was Sir Thomas Abney, well known from his connection with the celebrated Dr. Watts.

These old ministers waged fearlessly the battle of their faith with the literary weapons of sermon and pamphlet, till Government wreaked its vengeance upon Daniel Defoe, but signally failed in the effort; for the pillory proved for him "a very platform of honour. There he stood, garlanded with laurels, drank to from silver tankards in the choicest Burgundy, while, instead of cabbage stalks and oyster shells, pretty Nonconformist maidens pelted him with flowers. A wholesome dread of the pillory did the High Church party feel from that day."

They seem to have been cheerful, happy folk, those old London Dissenters. They kept Saturday as a half-holiday, and Sunday with a certain jollity. "Sunday fare" was almost an institution. The "added pudding was never wanting, nor the well-dressed joint; for the connection between piety and cold mutton never entered our forefathers' minds. . . . Sir Thomas Abney's four long-tailed horses duly drew his carriage to Silver-street each Sabbath day." Yet they left the cheerful board to attend the afternoon service, as well as the morning worship, taking their children with them; even the youngest being encouraged to keep its eyes open during the "regulation" sermon of an hour in length, by cake or sugar plum from its mother's hand, for "it was no unwise policy of our great grandmothers when they linked the remembrance of sweet cake and long sermon together. . . . The pleasant old gentleman in the next pew, who patted the child's head, and the kind lady who took his little hand so lovingly in the aisle," made the chapel a home-like place to the child of those days. Charity was inculcated too, for if Sunday fare was better than week-day dinners, it was freely shared with others. Some poorer member of the church, or minister from the country sat down to table with the family, while the kitchen had its humbler guests, and additional plates, brought to the table, would be well filled, covered with a clean napkin, and sent away to old servants or aged invalids.

But there was no lack of religious instruction, too. Mathew Henry took his turn in the Sunday evening lectures at various places, which were more common than is often thought. His "Lord's-day evening lecture, at Salter's Hall," was continued to as late a period as about 40 years ago. There were plenty of week-day lectures, too. A well-studied sermon was regarded as an intellectual treat; and "these week-day lectures seem to have been just as popular as the religious meetings of the present day—they were probably quite as improving. To listen intelligently to a well-studied lecture involved, we think, a rather higher amount of mental effort than to hear some half-dozen speakers advocate a cause, the merits of which we never called in question."

Discussions of various kinds were carried on with pleasure. Dissenters were obliged to give attention to the religious controversies of their day, and so were often more intelligent than the Churchmen. The metaphysical inquiries of the time awoke no common degree of interest in the Dissenting world. They laboured to have a learned ministry, and maintained with liberal contributions various academies for the education of students. The book-closet was an institution in the layman's house, while the ministers aimed at collecting good libraries. Those of Dr. Lazarus Seaman, Dr. Jacob, and Dr. Bates, which last was purchased by Dr. Williams, and forms part of his library now, were sold for large sums. If the Dissenter objected to the theatre and to games of chance, and if the clubs were gradually neglected from the growing tendency to hard-drinking, the Dissenters established "societies" at coffee-houses, where a debate on some appointed subject followed after moderate refreshments, instead of the pipe, the punch-bowl, and the song, usually introduced at the club. These were held both in London and the outskirts. At Highbury Barn, they assembled to amuse themselves with out-door games in the summer, and "conversations on given subjects" during the winter.

They built their chapels with boldness under the protection of the Toleration Act, but yet with caution, lest a change should occur in the policy of the country. Many of them were secure from parochial molestation within the boundary walls of the grounds of the City Companies. Some stood on the borders of two parishes; so that "if the constables entered at one door, the congregation walked quietly out at the other, fearless of pursuit." If the old red-brick meeting-houses were destitute of architectural beauty, the chief members of the congregation often built themselves handsome mansions, adorned with wall paintings and handsome carvings indoors, and with garden plot, trees, and flowers outside. In Queen Anne's reign, they began to build in the outskirts, at Islington, Hackney, Stepney. At Stoke Newington, "Thomas Gunston, Esq.—doubtless to be near his friends the Hartopps and the Fleetwoods—built his stately house—that house which, afterwards, as the residence of his sister, Lady Abney, and the home of Dr. Watts, became almost a Mecca to two generations of Dissenters." Watts was tutor to Sir John Hartopp's son, and assistant preacher to Dr. Chauncey. An illness of his own was followed by a severe loss in the death of his friend Thomas Gunston. In rapid succession he published his "Horæ Lyricæ;" "Hymns for Divine Worship, and Version of the Psalms;" "Divine and Moral Songs." On these rest his chief reputation, excepting his works on "Logic" and the "Improvement of the Mind." His hymns both for young and old have proved an inestimable boon to his own and succeeding generations.

But, as time passed on, the union of the three denominations grew colder; "the Independents and the Baptists felt that the Presbyterians were no longer brethren who, like the Baxters and Calamys of old, would go 'to prison and to death' with them, pledged to hold forth to the world the self-same 'glorious Gospel,' for they were no longer 'brethren in faith and hope.'" With Dr. Watts and Dr. Lardner, who survived for two or three years, the race of the old Dissenters passed away.

An article on *Stanley's Westminster Abbey* hardly falls within our range of notice, but had space remained, we might have given a longer account of a *Review of Montalembert's Monks of the West*, which, after tracing Monasticism to an eastern origin in Buddhistic Monasticism, enters largely into the advantages and disadvantages of the system, pointing out that its celebrated missionary labours have been rivalled by the efforts of Protestant ministers in the South Sea Islands, and concludes by discussing the vexed questions connected with the early history of Christianity in our own island.

PRAYER TO CHRIST.

SOME time ago the Bishop of Natal produced a fresh sensation in the orthodox body, by omitting all hymns addressed to Christ in a new edition of "Hymns, Ancient and Modern;" a proceeding which he afterwards defended in a correspondence with a professor of divinity, by maintaining that addressing prayers to Christ was neither in conformity with the practice of the Christian church in its

earliest and purest times, nor sanctioned by the authority of Christ, who gave his disciples very particular directions as to how they should pray.

Plain common sense asked the pertinent question: Since Dr. Colenso does not believe that prayers should be addressed to Christ, how can he, with any conscience, read a Litany every Sunday filled with expressions such as these: "From our enemies deliver us, O Christ!" "O Son of David, have mercy upon us!" "Both now and ever vouchsafe to hear us, O Christ!" "Graciously hear us, O Christ! graciously hear us, O Lord Christ!" The Bishop, however, was considered so hopelessly heterodox on other and graver questions, and had been so often pronounced anathema maranatha by the whole Christian church, that this comparatively trifling inconsistency was but little taken notice of. It was put down as one of those things which men will do without compunction when conscience becomes hardened through an habitual disregard of its admonitions. But the Dean of Westminster is a very different man. Though constantly mixing in the controversies of the day, in which he has always been among the foremost on the Liberal side, he has never been condemned by Convocation, nor threatened with proceedings in the Court of Arches. Great caution, and an extraordinary command of language—by which he is able to put his thought into words easily capable of an orthodox interpretation, though conveying a very different impression to the ordinary reader—has gained him the reputation of a moderate man, of one who may be considered the fairest representative of the Broad Church school. It was, therefore, with peculiar interest that we turned to an article on the Litany, in the current number of *Good Words*, by the Dean of Westminster. After giving a history of the service, he proceeds to apologise for the prayers that are therein addressed to Christ:

"I turn from the occasion and growth of the Litany to the form in which it is expressed. That form is very peculiar, and its explanation is to be sought in the occasion of its first introduction. The usual mode of addressing our prayers, both in Scripture and in the Prayer-book, is to God our Father through Jesus Christ. This is the form of the Lord's Prayer, after which manner we are all taught to pray. This is the form throughout the New Testament, with two exceptions, which shall be noticed presently. This was the general mode of prayer throughout the early ages of the church. Even those earlier forms of prayer, which are most like the Litany, are for the first three hundred years of the church always addressed direct to God the Father. In conformity with this is the plan adopted in almost all the collects and prayers in the other parts of the English Prayer-book. Most important is this, both because only by so doing do we fulfil the express commands of Christ our Lord, and also because it thus keeps before our minds the great truth, which the Scriptures never allow us to let go, of the unity of Almighty God. Most fully, too, have the greatest ecclesiastical authorities on this subject recognised both the doctrine and the fact that, as a general rule, prayer ought to be addressed, and has in the usual form of ancient Catholic devotion been always addressed, only to God the Father. But there are, as I have said, exceptions. No rule, even in these sacred matters, is so rigid as not to admit some variations."

To this latter opinion we entirely demur. There may be exceptions to any rule that man makes, on account of our limited capacities unable us to foresee all possible contingencies, but there can be no exceptions to a rule that God makes. In the rules by which the material world is regulated, both in the minute and in the vast, there is no such thing as a variation or exception. Oxygen and hydrogen combine, in certain definite proportions, to form water, all the world over. By no possible means could we unite those constituents so as to have a larger proportion of either element in the composition of that fluid. From the law of "chemical equivalents" there is never any deviation. For a long time people used to think that the perturbations in the orbit of the planet Uranus indicated an exception to the acknowledged law of gravity, until Mr. Adams discovered Neptune and fully accounted for them. Until very recently we were accustomed to fancy that the brilliant meteors streaming over the November sky were nought but stray waifs of the universe wandering beyond the realms of order, exceptions to the great cosmic law; but now we are beginning to perceive that those evanescent globes of light have their orbits and their periods just as fixed and regular as any of the planetary bodies moving round the sun. In short, it is only

our ignorance that allows us to imagine that there can be any exceptions to the laws of the universe. Now the unity of plan and the invariability of law, which we find in all spheres of the material world, obliges us to think that the spiritual world is regulated on similar invariable principles. We cannot get an answer to prayer without fulfilling certain needful spiritual conditions, just as we cannot get a physical result without supplying the necessary material conditions. No doubt one man may pray with a concentration of thought and an intensity of feeling of which another is entirely incapable. Nevertheless there is but one law for all—each one's highest and best. When Christ gave his disciples directions how to pray, so that their prayers might be answered, he was either right or wrong. To suppose that occasions might occur in which an exception should be made, entirely deprives the direction of its Divine character. If his rule does not hold in all times and circumstances, in our opinion, it was not from God. What is right once must be right always, in any world regulated by an Infinite Intelligence. But Dr. Stanley proceeds to justify this exception to our Lord's rule for prayer, by making a distinction between urgent prayers and ordinary prayers—a distinction which appears to us to cut at the root of all real devotion. Prayer is not prayer at all, unless it is the most earnest, urgent aspiration of the soul that the person at the time is capable of. All else is a mere saying of prayers—an exercise of no service whatever in procuring spiritual results, but serving only to delude those who have adopted it. However, we must let the Dean speak for himself:

"When the soul is overwhelmed with difficulties and distresses, it seems to be placed in a different posture from that of common life. We knock, as it were, more earnestly at the gate of heaven—'we thrice beseech the Lord,' and the veil is for a moment withdrawn, and the Son of Man is there standing to receive our prayer.

"It was in the Litanies of the Middle Ages that we first find the invocations not only of Christ our Saviour, but of those earthly saints who have departed with him into that other world. These we have now, with a wise caution, ceased to address. But the feeling which induced men to call upon them is the same in kind as that which runs through this whole exceptional service," (the Litany) "namely, the endeavour, under the pressure of strong emotion and heavy calamity, to bring ourselves more nearly into the presence of the Invisible. We justly acquiesce in the practice of our reformed church, which has excluded these lesser mediators. But this one remarkable exception of the Litany, in favour of addressing our prayers to the one great Divine Mediator, may be surely allowed, if we remember that it is an exception, and understand the grounds on which it is made. In the rest of the Prayer-book we follow the ancient rule, and our Saviour's own express command by addressing our Father only. Here in the Litany, when we express our most urgent needs, we may well deviate from that general rule, and invite the ever-present aid of Jesus Christ, at once the Son of Man and Son of God."

Now, we believe that the great use of prayer is to bring our souls into the most intimate union possible with the Supreme Spirit—to become, for the time, one with Him, thereby deriving light and strength to aid us in striving after the blessed life; and that whatever means is best adapted to attain that end should be exclusively adopted in our prayers.

Passing over, without further comment, the strange doctrine that when our needs are very urgent we should seek the aid of Christ, but that in ordinary circumstances God the Father will suffice, we are constrained to ask, why don't these Broad Church clergy, who talk so much about a "truly national Church," capable of comprehending all parties within its pale—agitate for a reformed Liturgy, for which there will be no need to apologise, and which may be accepted by those who take their Christianity from Christ and his Apostles, and not from the monks of the Middle Ages? What has been the effect of all this straining of old dogmas to admit of new interpretations, and that tampering with conscience, which this practice inevitably obliges? Has it tended to widen the portals of the Church, or to draw the scattered sheep any nearer to the fold? Let the proceedings of Convocation, and the thousands who have petitioned that the Bishop of Natal be deprived of his see, give an answer to these questions.

The fact seems to be that opinion progresses on a path so irregular and complicated, that it is impossible for mortals to foresee the ultimate tendency

of those empirical experiments by which they hope to accelerate the movements of society; and that, under the cloud in which the laws of the moral cosmos are at present involved, the safest and wisest course is to be truthful and honest, faithful to the light that we possess, leaving the rest to Him who disposeth all things according to the good pleasure of His will.

The increased attention which this doctrine, discussed by Dean Stanley, is sure ere long to attract, must be my apology for trespassing so much upon your space in bringing it before your readers.

A. M. CREEBY.

The Unitarian Herald.

FRIDAY, JULY 10, 1868.

MORALS AND CUSTOMS.

A REMARKABLE series of leading articles and letters from correspondents has recently appeared in the *Daily Telegraph* on Marriage and Celibacy. We need not dwell upon the painful occurrence which gave rise to this animated discussion, but there is one aspect in which it seems to bear so directly upon the general religious tone of the country, that we wish for a moment to call the attention of our readers to it.

It is noticeable throughout this controversy, and in many another of a similar kind, how completely the moral precepts of both the Old and the New Testaments are not only set at naught, but quietly passed by as something quite out of date. How little can a young man marry upon, with a reasonable expectation of satisfying the demands of a genteel life? Genteel life! though in the smallest of houses, and with the possibility of occasionally going to the opera; this, by-the-bye, seems to be one of the *sine quâ non*s of respectable life, according to the London pattern. No young man, says one warning mentor, should venture to marry under at least one hundred and fifty pounds a year; and a great fool if he marries upon that, writes a more experienced Benedict, who says he has tried it, and found it not at all the sort of thing he had anticipated; children and illnesses, besides the thousand petty exigencies attending upon a semi-fashionable life, had shown him that a hundred and fifty a year was but a small thing to spend, though a great thing to earn.

Now, most men of the present day work fairly hard for their living; from eight or nine in the morning to six or seven at night is the lot of most of those who pass their working lives in offices. Here, then, we have from eight to ten hours a day of work, and this with the regularity of a clock from year's end to year's end. This expenditure of labour, surely, ought to enable a man to marry and bring up a family. But it doesn't, is the practical reply; it only produces £150 per annum. We must seek the answer elsewhere. Are persons in this class of life underpaid? According to abstract views of the case, or the opinions of sympathising friends, they may be so; but, as a matter of fact, if one such situation becomes vacant, there are twenty applicants ready to take it at the same salary. We suppose, therefore, that they receive as much as they are worth. Next, then, we must examine the £150. What prevents a man and his wife and family living upon that? The answer is simple, and sad too, so sad that we cannot help wishing that the problem were capable of some happier solution than it is. Who does not wish to see young people happy—happy to the fullest extent of their desires? But when young people want to live on £150 per

annum after the manner of those who have £300, it must be confessed the problem is a very difficult one. The wish is so very natural, and so very desirable in every way, if it were only possible, that whilst we shake our heads and say that it can't be done, we put our hands a little deeper in our pockets to see if at the bottom there be not some FORTUNATUS's purse to help them out of the scrape; but there isn't. It is only in fairy stories that the impossible is always the nearest way to happiness; in real life £150 is just the half of £300, and will purchase just half as much if judiciously applied. But then, says pleading youth, LILIAN is such a delicate, lady-like girl, so nice in all her tastes, so refined in all her habits, it would be a perfect shame to degrade her by making her undergo the sordid cares and the mean shifts of a poor home. Yes, we admit it. Those delicate fingers would be sadly spoilt by washing up greasy dishes; those pretty eyes could not have been meant for darning stockings. LILIAN will make a beautiful little lady, but certainly not a good poor man's wife; she is scarcely of the right stamp for a twenty pound house, six children, and an Irish maid-of-all-work. It is sad to say it, but LILIAN must marry money, or truly she will be a wretched creature all her days. And this brings us back to where we started from, and a crowd of anxious youth swarm around us, crying out, "Oh, ye old married people, tell us, for you know, how can we marry our LILIANs on £150 a year and be happy ever after?" But the old married people shake their heads, for they know that it cannot be done anywhere, except in the land of the Do-as-you-likes, where fools are fed upon flap-doodle.

The fact is, that our morals and our customs are incompatible, and seem in a fair way to become yet more so. SOLOMON says "A virtuous woman is a crown to her husband;" and Jesus assures us that "Blessed are the pure in heart, for they shall see God." These are the great moral laws, the observance of which leads to family happiness and national strength. But modern custom has become so strong that it imposes other laws far more difficult of fulfilment than these—so difficult that eight hours of work per diem cannot keep a wife and family. Let us "hark back," as the hunters say; we are evidently off the scent. Our customs are leading us all astray; and, in the midst of abundance of this world's blessings, a natural and healthy life is becoming an impossibility to one-half of our population. Our young men and our girls are not over refined; but they are refined with the refinement of custom, and not of a pure morality. They are just refined enough to want to do things in the style of those who are richer. They forget that a cottage is not the twentieth part of a palace, but something essentially different; so different, that to make life endurable, the customs of the inhabitants must be essentially different also. Let our LILIANs be pure in heart and gentle in spirit; these are the graces which make the Christian home happy; but let them also be so educated to the necessary business of daily life that they can make home comfortable on small means, so that they can be industrious without being vulgar; and once more they will be able to marry those whom they love, and not be compelled by their over refinement to sell their love for the sake of luxury.

FIRESIDE READINGS.

OUR BABY.

BY G. S. BURLEIGH.

Oh! have you seen her? You should see
Our baby-girl, our little one,
An opening bud of mystery,
An everlasting hope begun!

Our baby is a sunny thing,
A sunny thing of love and light,
A little blossom of the spring,
A tiny lily, sweet and white.

Her eyes are of the softest blue,
And in the whiteness of her face
Are just like sky-gaps breaking through
A pearly cloud in summer days.

Our baby's arms are little wings
That flutter plumeless in the air;
And in her infant crowing sings
The angel music unaware.

A sweetness clings to all her flesh
Like early grasses steeped in dew,
And in her silky hair the fresh
Faint odours that from heaven she drew.

A thousand things our baby knows,
A thousand things she cannot tell;
For she remembers Eden's rose,
And sunny banks of asphodel.

And she has not forgotten quite
The glory of her home above;
She sees it in the smile of light,
She sees it in the smile of love.

Our baby answers them in smiles,
As full of light and love as they,
And draws our elder hearts with wiles
Of sweetness to her infant play.

And oh! as thus she brings us back
To childhood's simple truth and love,
Be ours to keep her shining track
As sinless to her home above!

KING THEODORE.

DR. BLANC, one of the rescued Abyssinian captives, gives the following interesting account, in the *Pall Mall Gazette*, of the household and private life of the King, who put us to so much trouble and expense:

Theodore had all the dislike of the roving Bedouin for towns and cities. He loved camp life, the free breeze of the plains, the sight of his army so gracefully encamped around the hillock he had selected for himself; and preferred to the palace the Portuguese had erected at Gondar for a more sedentary king, the delights of roaming about incognito during the beautiful cool nights of Abyssinia. His household was well regulated; the same spirit of order which had introduced something like discipline into his army showed itself also in the arrangements of his domestic affairs. Every department was under the control of a chief, who was responsible to him directly, and answerable for everything connected with the department entrusted to him. These officers, all men of position, were the superintendents of the tej makers, of the women who prepared the large flat Abyssinian bread, of the wood carriers, of the water girls, &c.; others, like the "Balderafs," had charge of the royal stud, the "Azage" of the domestic servants, the "Girowond" of the treasury, stores, &c., the Agafaris or introducers, the Likamqas or chamberlain, the Afa Negus or mouth of the king.

Strange to say, he preferred as his personal attendants those who had served with Europeans. His valet, the only one who stood by him to the last, had been a servant of Barouni, the vice-consul at Massowah. Another, a young man named Paul, was a former servant of Mr. Walker; others had at one time been in the service of Plowden, Bell, and Cameron. Except his valet, who was almost constantly near his person, the others, although they resided in the same inclosure, had more specially to take care of his guns, swords, spears, shields, &c. He had also around him a great number of pages; not that I believe he required their presence, but it was an "honour" he bestowed on chiefs entrusted with distant commands or with the government of remote provinces. Almost all the duties of the household were performed by women; they baked, they carried water and wood, and swept his tent or hut, as the case might be. The majority of them were slaves whom he had seized from slave dealers, at the time he made "manly" efforts to put a stop to the trade. Once a week, or more often as the case required, a colonel and his regiment had the honour of proceeding to the nearest stream, and wash the Emperor's linen and that of the imperial household. No one, not even the smallest page, could under penalty of death enter his harem. He had a large number of eunuchs, most of them Gallas, or soldiers and chiefs who had recovered from the mutilation the Gallas inflict on their wounded foe. The queen or the favourite of the day had a tent or house to herself, and several eunuchs to attend upon her; at night these attendants slept at the door of her tent, and were made responsible for the virtue of the lady entrusted to their care. As for the ordinary women, the objects of passing affections or of deeper passions that

time had quenched, a tent or hut in common for ten or twenty, one or two eunuchs and a few female slaves for the whole was all the state he allowed these neglected ladies.

Theodore was more bigoted than religious. Above all things he was superstitious; and that to a degree incredible in a man in other respects so superior to his countrymen. He had always with him several astrologers, whom he consulted on all important occasions—especially before undertaking any expedition—and whose influence over him was unbounded. He hated the priests, despised them for their ignorance, spurned their doctrines, laughed at the marvellous stories some of their books contain, but still never marched without a tent church, a host of priests, defferas, and deacons, and never passed near a church without kissing its threshold.

Though he could read and write, he never condescended to correspond personally with any one, but was always accompanied by several secretaries, to whom he would dictate his letters; and so wonderful was his memory that he would indite an answer to letters received months, nay years, before, or dilate on subjects and events that had occurred at a far remote period. Suppose him on the march. On a distant hillock arose a small red flannel tent—it is there where Theodore pitched his tent and those of his household. To his right is the church tent; next to his the queen's or the favourite of the day. Then came the one allotted to his former lady friends, who travelled with him until a favourable opportunity presented itself of sending them to Magdala, where several hundreds were already dwelling in seclusion, spinning cotton for their master's shamas and for their own clothes. Behind were several tents for his secretaries, his pages, his personal attendants, and one for the few stores he carried with him. When he made any lengthened stay at a place he had huts erected by his soldiers for himself and people, and the whole was surrounded by a double line of fences. Though not wanting in bravery, he never left anything to chance. At night the hillock on which he dwelt was completely surrounded by musketeers, and he never slept without having his pistols under his pillow and several loaded guns by his side. He had a great fear of poison, taking no food that had not been prepared by the queen or her "remplacant," and even then she and several attendants had to taste it first. It was the same with his drink; be it water, tej, or arrack, the cup-bearer and several of those present at the time had first to drink before presenting the cup to His Majesty. He made, however, an exception in our favour one day that he visited Mr. Rassam at Gaffat. To show how much he respected and trusted the English, he accepted some brandy; allowing no one to taste it before him, he unhesitatingly swallowed the whole draught.

He was a very jealous husband. Not only did he take the precautions I have already mentioned, but (except in the last months of his life, when it was beyond possibility for him to do otherwise) he never allowed the queen or any other lady in his establishment to travel with the camp. They always marched at night, well concealed, with a strong guard of eunuchs; and woe to him who met them on the road, and did not turn his back on them until they had passed. On one occasion a soldier who was on guard crept near the queen's tent, and taking advantage of the darkness of the night, whispered to one of the female attendants to pass him a glass of tej under the tent. She gave him one. Unfortunately, he was seen by a eunuch, who seized him, and at once brought him before His Majesty. After hearing the case, Theodore, who happened to be in good spirits that evening, asked the culprit if he was very fond of tej; the trembling wretch replied in the affirmative. "Well, give him two wanchas full (a wancha is a large horn cup) to make him happy, and afterwards fifty lashes with the giraf (large hippopotamus whip) to teach him another time not to go near the queen's tent." Evidently, Theodore, with a large experience of the *beau sexe* of his country, was profoundly convinced that his precautions were necessary. On one of his visits to Magdala, one of the chiefs of that amba made a complaint to him against one of the officers of the imperial household, whom he had caught some time before in his lady's apartment. Theodore laughed, and said to him, "You are a fool. Do I not look after my wife? and I am a king."

Theodore was always an early riser; indeed, he indulged in sleep but very little. Sometimes at two o'clock, at the latest before four, he would issue from his tent and give judgment on any case brought before him. Of late his temper was such that litigants kept out of his way; he nevertheless retained his former habits, and would be seen long before day-break sitting quite alone on a stone, in deep meditation or in silent prayer. He was also very abstemious in his food, and never indulged in excesses of the table. He rarely partook of more than one meal a day, which was composed of sujera (the pancake loaves made of the small seed of the teff) and red pepper during fast days; of wât, a kind of curry made of fish, fowl, or mutton, on ordinary occasions. On feast days he generally gave large dinners to his officers, and sometimes to the whole army. At these festivals the "brindo" would be equally enjoyed by the Sovereign and by the guests. At these public break-

fasts and dinners the King usually sat on a raised platform at the head of the table. No one has ever been known, except perhaps Bell, to have dined out of the same basket at the same time as Theodore; but when he desired specially to honour some of his guests he either sent them some food from his basket, or had others placed on the platform near him, or, what was still a higher honour, sent to the favoured one his own basket with the remains of his dinner.

Unfortunately for Theodore, he had for several years before his death greatly taken to drink. Up to three or four o'clock he attended to the business of the day, and till then was generally sober; but after his afternoon's siesta he was invariably more or less intoxicated. In his dress he was generally very simple, wearing only the ordinary shama (white cotton cloth, with a red border, woven in the country), native-made trousers, and a European white shirt, no shoes, no covering to the head. His rather long hair—for an Abyssinian—was divided in three large plaits, and allowed to fall on his neck in three plaited tails. Of late he had greatly neglected his hair; for months it had not been plaited; and to show the grief he felt on account of the "badness" of his people, he would not allow it to be besmeared with the heavy coating of butter in which Abyssinians delight. On one occasion he apologised to us for the simplicity of his dress. He told us that during the few years of peace that followed the conquest of the country he used often to appear in public as a King should do; but since he had been, by the bad disposition of his people, obliged to wage constant war against them, he had adopted the soldier's raiments as more becoming his altered fortune. However, after his fall became obviously certain, he had on several occasions clad himself in gorgeous costumes, in shirts and mantles of rich brocaded silks, or of gold-embroidered velvet. He did so, I believe, to influence his people. They knew that he was poor, and though he hated pomp in his own attire, he desired to impress on his few remaining followers that, though fallen, he was still "the King."

During the lifetime of his first wife and for some years afterwards, Theodore not only led an exemplary life, but forbade the officers of his household and the chiefs more immediately around him to live in concubinage. One day in the beginning of 1860 Theodore perceived in a church a handsome young girl silently praying to her patron, the Virgin Mary. Struck with her beauty and modesty, he made inquiries about her, and was informed that she was the only daughter of Dejjatch Oubié, the Prince of Tigré, his former rival, whom he had dethroned, and who was then his prisoner. He asked for her hand, and met with a polite refusal. The young girl desired to retire into a convent, and devote herself to the service of God. Theodore was not a man to be easily thwarted in his desires. He proposed to Oubié that he would set him at liberty, only retaining him in his camp as his "guest," should the Prince prevail on his daughter to accept his hand. At last Woizero Tournish ("you are my sister") sacrificed herself for her old father's welfare, and accepted the hand of a man whom she could not love. This union was unfortunate. Theodore, to his great disappointment, did not find in his second wife the fervent affection, the almost blind devotion, of the dead companion of his youth. Woizero Tournish was proud; she always looked on her husband as a "parvenu," and took no trouble to hide from him her want of regard and affection. In the afternoon, Theodore, as it had been his former habit, tired and weary, would retire for rest in the Queen's tent. But he found no warm welcome there. His wife's looks were cold and full of pride; and she even went so far as to receive him without the common courtesy due to her King. One day when he came in she pretended not to perceive him, did not rise, and remained silent to his polite inquiries as to her health and welfare. She was holding in her hand a book of Psalms, and when Theodore asked her why she did not answer him, she calmly replied, without lifting up her eyes from the book she held, "Because I am conversing with a greater and better man than you, the pious King David."

Theodore sent her to Magdala, together with her new-born son, Alamayou ("I have seen the world"), and took as his favourite a widowed lady from Gedjow, named Woizero Tamagno (a rather coarse, lascivious-looking person, the mother of five children by her former husband), who soon obtained such an ascendancy over his mind, that he publicly proclaimed "that he had divorced and discarded Tournish, and that Tamagno should in future be considered by all as the queen." "Il n'y a que le premier pas qui coûte." Soon Woizero Tamagno had numerous rivals; but she was a woman of tact. Far from complaining, she rather encouraged Theodore in his debauchery, and instead of being displeased, she would always receive him with a smile. One day she said to her fickle lord, who felt rather astonished at her forbearance, "Why should I be jealous? I know you love but me; what is it if you stoop now and then to pick up some flowers to beautify them by your breath?"

Alamayou was the only legitimate son Theodore had; but he had several other children. The eldest, a lad of about 22, called Prince Meshisha, is a big, idle, lazy fellow. Though at Zaga, Theodore introduced him to us, and desired us to make him a friend with the English, he did not like him; the young man was indeed so unlike the King that I

can well understand Theodore having had serious doubts of his being really his son. The other children, five or six in number, the illegitimate offspring of some of his numerous concubines, resided at Magdala, and were brought up in the harem. He seems to have taken but very little notice of them; but every time he passed through Magdala he would send for Alamayou, and play with the boy for hours. A few days before his death he introduced him to Mr. Rassam, saying, "Alamayou, why do you not bow to your father?" and after the audience he sent him with us to accompany us back to our quarters.

Woizero Tournish, Alamayou's mother, never made any complaint; though forsaken by her husband, she remained always faithful to him. She spent usually the long days of her seclusion reading the books she delighted in—the Psalms, the lives of the saints and of the Virgin Mary—and bringing up by her side her only son, for whom she had a deep affection. Although she had never loved her husband, in difficult times she bravely stood by his side. When Maisha, the King of Shoa, made his demonstration before the amba and treachery was feared, she sent out her son and made all the chiefs and soldiers swear fidelity to the throne. Two days before his death Theodore sent for the wife he had not seen for years, and spent part of the afternoon with her and his son.

After the storming of Magdala Woizero Tournish and her rival, Woizero Tamagno, were told to come to our former prison, where they would meet with protection and sympathy. It fell to my lot to receive them on their arrival; and I did my utmost to inspire them with confidence, to assuage their fears, and to assure them that under the British flag they would be treated with scrupulous honour and respect.

On the 18th of April, 1866, Theodore, still powerful, had treacherously seized us in his own house; and strange to say, on the 18th of April, two years afterwards, his dead body lay in one of our huts, while his wife and favourite had to seek shelter under the roof of those he had so long maltreated.

Both queens and Alamayou accompanied the English army on its march back. Woizero Tamagno left with feelings of gratitude for the kindness and attention she had received at the hands of the English commander-in-chief, as soon as she could with safety return to her native land, Gedjow. But poor Tournish died at Aikulet; freedom and liberty were not to be her lot. Her child, Alamayou, the son of Theodore, and grandchild of Oubé, has now reached the English shore, an orphan, an exile, but not uncared for.

CHINESE MAXIMS.

NOTHING abridges life like false steps, idle words, and vain thoughts.

Study profiteth little, if it does not teach us to avoid disputation.

Who is the true hero? He who has the most courage in resisting himself.

We should ask those who are well how we ought to die, and those who are dying how we ought to live.

We need wisdom most when we deal with them who have least.

SOUTHERN UNITARIAN AND UNITARIAN FUND SOCIETIES.

THE anniversary service and meetings in connection with these societies took place on Thursday, the 2nd inst., at the Church of the Saviour, Southampton. The Rev. Robert Spears led the devotional service, and the Rev. Dr. BELLINGS preached from John xii., 26th and 29th verses. After service, the members of the congregation resolved themselves into a business meeting, the Rev. H. HAWKES in the chair, when the reports from the Unitarian churches in the Southern district were read by the SECRETARY (the Rev. E. KELL), which contained gratifying accounts of success, and were passed unanimously. Business concluded, a cold collation was served up in the committee-rooms of the church. In the evening a tea was held, followed by a public meeting, over which the Rev. E. KELL, the pastor of the church, presided. After the sentiment of "The Queen," the Chairman gave "Prosperity to the Southern Unitarian and Southern Unitarian Fund Societies"—(applause)—and explained that the first of these was established in 1801, for the promotion of religious knowledge and the practice of virtue, by the distribution of books and tracts, while the second, the "Southern Unitarian Funds Society," sought to diffuse Unitarianism by aiding in the provision of the means for preaching, and by the support of small congregations. The usefulness of this society had been felt by his own congregation, and he also referred to the case of Poole, which he warmly commended to the interest of the Unitarian body. He concluded by calling upon Mr. WM. COLFOX, of Bridport, to give the sentiment, "Civil and religious liberty all the world over." There never was a time when there was more need to give it, and also to feel it. (Applause.) There was a gentleman among them whose ancestors had been long distinguished as supporters of civil and religious liberty. He referred to William Colfox, Esq., of Bridport—(applause)—and he begged to call upon that gentleman to speak to the sentiment.

Mr. COLFOX said this sentiment was more an accomplished fact with our American friends than it was with us, though he had no doubt they felt great sympathy with us in our wishes to extend civil and religious liberty, not only here but all the world over. He thought it must be patent to every one that the present time was more favourable to the extension of civil and religious liberty than had been the case for many years past. When they looked at the great advances made within the last few months, even in the question of the disestablishment of the Irish church that must commend itself to the hearts and feelings of all of them as a grand step towards the extension of religious liberty; and when they looked, in political matters, at the extension that would be practically given to civil liberty in the course of the present year by the operation of the Reform Bill, they found that the extension for which they sought was not only coming but had to a great extent come among them. There was yet another thing. The division in the House of Commons on the previous night was another proof of the extension of the ideas of religious liberty among them. He alluded to Mr. Coleridge's proposition to open the doors of the National Universities; endeavouring to make them what they were not now, national property; making them, in point of fact, instead of being sectarian institutions, which they had been too much hitherto, the foci of national life. (Applause.)

THE CHAIRMAN then proposed a very cordial greeting to Dr. Bellows, which was seconded by Rev. ROBERT YELLAND.

THE Rev. Dr. BELLINGS, who was very warmly received on rising, said he was very greatly indebted to the chairman and to that assembly for the way in which his name had been received there; and still more for the kind appreciation which the chairman had so happily expressed of what was promising and hopeful in the country from which he came. There was no country in the world, he was very sure, which it was so safe to praise as America, because, happily, all that was good in her had been derived, in a great degree, from another country where the seed was first matured. With regard to civil and religious liberty in America, every one knew it was virtually perfect, but then they had their own difficulties there. They were not difficulties that grew out of legal restrictions; but they were difficulties that grew out of sectarian jealousies. With regard to religious usages and customs, there were customs which the Americans understood, and which Englishmen could not be expected to understand, growing out of what was even right and true in their institutions. For instance, sects had a tendency there to survey and organise themselves according to social laws rather than theoretical distinctions and opinions. He could tell in many instances to what place of worship a man would go, according to his station in society. A man would be an Episcopalian under certain circumstances, and another would be a Presbyterian, not after the English fashion, but a high Calvinist. Another person he could be sure would be a Methodist, another a Baptist, another a Unitarian, and so on. There was a tendency in America, growing out of their very democracy, to make people a little jealous of associating with others who were not precisely in the same social attitude and position as themselves. So he was afraid that in America there was a little danger that the time would come when the rich and the poor would not worship together, and feel that the Lord was the maker of them all; and he confessed that he sometimes looked upon the English parish organisations—upon the old Episcopal churches, with rich and poor worshipping in one place—with a certain sort of envy, though when he came to reflect more deeply, and found that what he mentioned was more true in Catholic than in Protestant countries, he thought it better to let things go on in America as they were going, and leave them to correct themselves in due time. In reference to the Unitarian cause in America, it was very flourishing, and had been particularly so for the last five or six years. Up to that time they had, indeed, always held their own and a little more, and they were always improving; but he confessed, however, that during his ministry it had always been a matter of great surprise to him that their cause did not advance faster, for it seemed to him to be one singularly in accordance with scriptural teaching and educational and social progress. But then it had been and still was a hundred years ahead of the public mind. The Unitarian principles, however, were progressing every day and hour, whilst they slept, the cause was advancing, and it must eventually triumph. In reference to specific organisations, such as those present represented by their societies and their church, they were also advancing in America. Their principles were extending through all the relations of society, so that really, when they went into the churches of some of the other religious bodies, they had almost to inquire whether they were not in a Unitarian Church. Not that these preachers professed themselves to be Unitarians, or thought themselves to be so. They would not insult them by charging them with being so! No doubt they intended to be something else, and they kept their dogmatic system locked up, and produced it once a year, or oftener, just to show it was all right; but there were many clergymen and ministers of all de-

nominations, who had much practical sympathy with them in their religious opinions, and especially to the application of religion to the life of man. Their dogmatic principles, however, remained distinct, and he should convey to them a false impression if he led them to understand that they were not wholly out of the Unitarian body, and felt it consistent with themselves to be so. Their Unitarian organisation in America had been more complete during the past few years than it was. For many years they seemed to be in a very painful state of self-criticism. They took up their tree every morning to see how it was growing; they complained of the soil, thought it was not in a healthy situation, and removed the tree somewhere else. Then they thought the tree was growing too much like somebody else's tree, and they would transplant it, and one and another lopped off a branch. In fact, they were asserters of their individual rights and liberty, and so to maintain that liberty they wasted nearly their whole time in that business. But they got sick of it. They used to meet together and abuse themselves and each other, and talked in a discouraging way of Unitarianism, until everybody got tired of it, and agreed to stop off that sort of conversation, and try to go to work and do something for the promotion of their cause. About four years ago they attempted to complete a better organisation than they ever had, and succeeded, contrary to everybody's warnings, in getting nearly all their churches represented officially in a conference which was held in New York, where 600 delegates came together and founded a national conference, which had already had two sittings, and, there being only a meeting once in two years, that conference originated plans which had succeeded in dividing the whole Unitarian district—in fact, the whole of the United States—into local conferences, which corresponded very much with such societies as those they had assembled to promote, and they met once a quarter in their respective districts, where the details of the workings of the churches were discussed, and work set on foot. After many years of painful discussion, mutual suspicion, and jealousy, and great divisions, vicissitudes, and anxieties, they raised one new society every week, for forty or fifty weeks from the date of the convention to the time when he left the States, and from what he saw in the newspapers, he believed that, instead of a falling off, there had rather been an increase in the zeal and success in Church formations since he left the country. It would not surprise him at all if, in ten years from this time, the number of Unitarian churches in America should be doubled. They now numbered, perhaps, about 400, and he anticipated that in about ten years they would have 800 churches in America. The moment a religious denomination ceased to be a missionary organisation, that moment it might prepare to die, while he believed if they increased the missionary spirit ten-fold in America, that a proportionate blessing would attend them. He knew for a fact that the churches which did the most at home, by building schools and supporting in a liberal manner their own ministers and their own institutions, were the churches who did the most for others; and it was not all an uncommon thing in American churches to give from 30,000 dollars to 50,000 dollars a year for religious purposes. When the church of St. Louis was about to be re-erected some twenty-five years ago by the Unitarian Fund Society, many persons grumbled, on the ground that the society would have to lend them 500 dollars, perhaps, to build it. Yet that society had built a church which cost 100,000 dollars, and had given during the last twenty-five years about half a million of dollars to Unitarian institutions, while an University had been set up in St. Louis, which was unsectarian in character, but was chiefly Unitarian, and which had an endowment of half a million of dollars, and from 40,000 to 50,000 dollars a year were given by the society to various organisations in the United States. (Applause.) He wanted to say a few words to those present as to the vital importance of the position they occupied relative to the religious condition of this country at the present time. There were two dangers here in England which it seemed to him were rapidly ripening. One of these dangers was a reaction in favour of sacerdotalism, which, perhaps, when the Irish Church was disestablished, and also the English Church, would turn out to be a sort of Anglican Catholicism, the difference between it and the Roman Church being that one would have a connection with the Pope while the other would not; the other reaction, if it could be so called, was the tendency to the secularisation of the moral and spiritual thought and feeling of the time, and it seemed to him that this was a matter for more serious consideration than the English people seemed to be aware of. There was the same tendency in America, only in England there were more dangers woven around it; but he felt bound to say that some of the ablest, and, in many respects, the most interesting men he had seen in England belonged to that class of people. He thought, therefore, they should be a body of rational Christians standing firmly forward in defence of the right of thinking, and yet manifesting a believing spirit in regard to Christianity itself—a practical and honest religion. He believed the Unitarian body had it in their power to fashion a mould for the mind of the people, and

that both in England and America; and he concluded by exhorting the Unitarians in that part of England to increase in zeal as a missionary body, and to stimulate each other to good works. (Loud applause.)

THOMAS COLFOX, Esq., then proposed—"That this meeting expresses its cordial wishes for the prosperity of the British and Foreign Unitarian Association, and begs to return to the committee its best thanks for having favoured this meeting with a deputation in the person of their esteemed secretary, the Rev. Robert Spears." (Applause.)

The CHAIRMAN said, as this association had lately had a considerable sum of money left to it—he thought to the amount of about £2,000—and as it had also received an impetus in other ways, he hoped it would do some great good with this money, and that some new churches would be raised, and assistance given to struggling churches.

The Rev. ROBT. SPEARS responded in a speech replete with information on the present state of the Unitarian cause in the country, and strongly urged the duty of its professors to increased zeal in its support, especially pleading the cause of the British and Foreign Unitarian Association.

The Rev. H. HAWKES then gave "The youth of our schools and congregations, their spiritual growth and culture."

"The prosperity of the congregation at Wareham on their new connexion with the Rev. J. B. Lloyd" was responded to by that gentleman.

The Rev. W. HARGRAVE, B.A., responded to "Our friends from a distance."

Other sentiments having been proposed and acknowledged, thanks were accorded to the chairman, on the motion of the Rev. ROBERT SPEARS.

INTELLIGENCE.

BIRMINGHAM FREE CHRISTIAN SOCIETY, LOWER FAZELEY-STREET.—The annual treat to the scholars of the Sunday and evening schools was held on Tuesday last at Lapworth. About 400 were present, and a great variety of games were enjoyed. An excellent tea was provided, and a brass band accompanied the party. All passed off satisfactorily.

CHORLEY.—On Sunday, June 28th, two sermons were preached in Park-street Chapel, by the Rev. Jas. Black, M.A., of Stockport, after which collections were made on behalf of the Sunday school, amounting to £11. 10s. The chapel was decorated for the occasion with flowers.

CYMBACH.—The annual meeting of the South Wales Unitarian ministers was held in Abernantygroes Chapel, on Wednesday and Thursday, the 1st and 2nd instant. The introductory services took place on Wednesday evening. Mr. D. Davies, student, Carmarthen, led the devotions. The Rev. W. Rees, Rhydygwin, preached from Luke v. 31; and the Rev. T. Thomas, Pantydeafid, from Matthew v. 48. On Thursday morning, Professor Evans, Carmarthen, opened the services—the preachers were Professor Hunter, Carmarthen, and the Rev. W. Thomas, Llandyssul, the former preaching on Matthew xxii., 42, the latter on the Temptation of Christ. In the evening the Rev. Kees C. Jones, Bridgend, led the devotional services. The sermons were preached by the Rev. J. Evans, Gillyonien, and Professor Evans, Carmarthen, the former discoursing on 1 John ii., 17, the latter on John xvii., 1, 2, from which he urged the doctrine of the final destruction of the wicked. After the morning service a conference of ministers was held; in the afternoon the annual business was transacted. At each of the services there was a large attendance; many friends were present from great distances. The number of ministers present was also large.

PRESBYTERIAN COLLEGE, CARMARTHEN.—On Monday, the 22nd ult., and the three following days, the annual examination of the students of this institution was conducted by a deputation from the Presbyterian Board, consisting of the Rev. R. B. Aspland, M.A., and John Warren and Joseph T. Preston, Esqrs., assisted by the Revs. Edward Higginson and Thomas Thomas, of Pantydeafid. The subjects of examination included the several branches of a classical, mathematical, and theological education, adapted to students who have devoted themselves to the ministry among the Protestant Dissenters. These several studies are pursued in the Carmarthen College by students of widely different theological opinions, and under the direction of teachers differing from each other in the same degree, in complete harmony. At a numerous social meeting of the friends of the college, of different religious denominations, the principles of free thought and free speech, on which it is conducted, were once more received with the fullest approbation and harmony, and with all the best principles of Christianity and promotion of them. On Friday, the prizes were distributed to the successful competitors of the several classes, with some kind words of approval and encouragement to each, by the Rev. R. B. Aspland, who concluded the business of the session with an address to the students, in which, with great power, he reproved the negligent, encouraged the timid, and commended the diligent and faithful, while he insisted on the importance of their several studies in connection with their efficiency in after life as Christian ministers.

SUNDERLAND.—On Sunday week, the annual school sermons were preached by the Rev. Joseph

Smith, of Idle, and collections made in aid of the school fund. In the afternoon a children's recital and religious service was conducted in the chapel by the Rev. J. Whitworth, who delivered an address, chiefly to parents and friends. On Monday evening, a tea meeting was held in the same place, upwards of one hundred present. After tea the proceedings were commenced by the chairman, the Rev. J. Whitworth, reading a report (the first of the kind) of the school work during the past year, and the officers for managing the school were appointed. During the evening addresses were delivered by the Chairman, the Revs. E. W. Hopkinson, and J. Smith, and Messrs. Taylor, Knott, and Metcalf.

WALSLEY.—On Sunday last, two sermons were preached in behalf of the Sunday schools by the Rev. John Wright, B.A., of Bury, when the sum of £42. 15s. 8d. was collected for the support of said schools.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. W. C.—D.—J. D.—H. Y. J. T.—Received.

MILE END.—We have received several letters of explanation in reference to an advertisement which appeared in our last impression, headed "Caution!" It is sufficient to say that Mr. Wells, by whom the advertisement was signed, wishes it withdrawn. The circumstances are sufficiently explained by the statement in the recent report of the London District Unitarian Society, that two congregations were likely to spring out of the effort at Mile End, one part remaining there, and the other commencing a new effort at Stepney.

QUERY—"THE NEEDLE'S EYE."—A correspondent asks if any of our readers can refer him to authority for the explanation of the passage about a camel going through the eye of a needle, viz., that the "needle's eye" is a name anciently, and still given in the East, to the small doorway by the side of the great gates of a city.

THE PROVINCIAL ASSEMBLY.

To the Editors.—In the account of the proceedings at the meeting of June 18th, published in your paper, it is reported that Major Coppock "charged the secretary (Rev. John Wright) with sending out circulars drawn up so as rather to discourage than encourage congregations to appoint delegates." It is necessary that the following facts, which are not mentioned in the report of the meeting, should be made public:—

1. I stated (what was confirmed by the President and other members of the committee) that every circular issued since I was secretary has been presented to and approved by the committee before it has been sent out.

2. I produced the circular for the present year, and requested Major Coppock to point out what there was in it that could be complained of. He was unable to do so, and withdrew his charge, as far as this year is concerned.

3. I mentioned the fact that the circular for 1867 was prepared at a committee meeting, at which Major Coppock was present, and that its wording was framed according to his own express wish.

4. I challenged Major Coppock to prove any instance in which I have, as secretary, failed to perform my duties in a straightforward and honourable manner. The Major made no reply.

The office of Provincial secretary involves some labour. It ought not also to subject the person holding it to imputations of dishonourable conduct. When such imputations have been publicly made, they ought either to be substantiated or to be publicly withdrawn with an apology.—Yours faithfully, JOHN WRIGHT.

NEW TESTAMENT GREEK MADE EASY.

To the Editors.—Having, in my Cassell's Lessons on English, Latin, and Greek, published in *The Popular Educator*, attempted to aid upward striving young persons among the humbler classes to acquire the rudiments of a learned education, I have long desired to give similar assistance in regard to the Greek of the New Testament to any that may be willing to accept it. Mr. Sharpe's praiseworthy attempt to elevate the tone of Sunday-school instruction has revived the feeling; which is the stronger in me, because, if something is not done to restore the now all but lost taste for Biblical studies among laymen, the sacred cause of Christ will lack one of its strongest buttresses. Influenced by these considerations, I offer to do what I can to make the Greek of the New Testament easy, by a course of systematic lessons delivered in the Memorial Hall. As what costs nothing is generally considered worth as little as it costs, I intend to take a small fee. My proposal is to divide the year into three parts or trimesters, each three months in duration; to give, in the evening, one lesson a week, and to charge ten shillings each trimester, Sunday-school teachers five shillings, to be paid in advance. The manuals required will not cost more than six shillings and sixpence. In two years, a diligent student would be able to read the New Testament grammatically and readily. If fifty persons send me in their names as willing to form a class, I will call them together, and get to work.

The attention of ministers and superintendents of Sunday schools in and around Manchester is respectfully invited to this announcement.—Yours truly, JOHN R. BEARD.

[ADVT.]

"CLERKENWELL AGAIN."

To the Editors.—I have no doubt the above remark will be made by many of your readers when they cast their eyes down your advertising columns and behold the appeal from the Clerkenwell teachers; but there is no help for it.

When Aladdin—of old lamp notoriety—was in difficulties, he had a ring which commanded the services of a genii, who was enabled to assist him; but the Clerkenwell teachers, having no such valuable jewellery, they cannot raise anything on that. True, like Aladdin, they have an old lamp at the mission, but nobody considers it worth a new one; and if they were to rub it from morning till night it would only be served by the lamplighter. Clerkenwell's wants, then, being irrepressible, there is no other resource than to ask each of your readers to play the part of a friendly genii by sending a small contribution towards the proposed school treat.—Yours, &c., F. A. WIRDHOFFT.
29, Cross-street, Islington.

THE COMING WEEK.

Birmingham: CHURCH OF THE MESSIAH.—On Sunday, morning and evening, the Rev. Dr. Bellows will preach.
Penmaenmawr: PENDEFFRYN SCHOOLROOM.—On Sunday, Rev. H. E. Dowson, B.A.
Bolton: BANK-STREET CHAPEL.—On Sunday, morning and evening, school sermons by the Rev. P. W. Clayden. In the afternoon an address by Mr. Geo. Smith.

Births.

ALLEN.—On the 7th inst., the wife of the Rev. E. Allen, of Lydgate, of a son.
BARMBY.—On the 3rd inst., the wife of the Rev. Goodwyn Barmby, of Wakefield, of a daughter.
MORLEY.—On the 28th ult., at Lelcoester, the wife of Mr. J. H. Morley, of a daughter.
THORNELY.—On the 7th inst., at Oakland Cottage, Godley, the wife of Frank Thorneley, Esq., of a daughter.

Marriages.

DORRINGTON—DAVIS.—On the 7th inst., at the Unitarian Church, Newhall Hill, Birmingham, by John Green, Albert, son of Thos. Dorrington, to Emma, daughter of Thos. Davis, all of Summer Lane, Birmingham.
THOMAS—ROEBUCK.—On the 4th inst., at the Fitzwilliam-street Church, Huddersfield, by the Rev. John Thomas, B.A., brother of the bridegroom, William Edward, second son of Mr. Robert Thomas, Stockport, to Sarah Northrop, only child of Mr. Henry Roebuck, Huddersfield.

Deaths.

McGOWAN.—Drowned at Seacombe, Cheshire, July 4th, Nina Elizabeth Clorinici Jane, second daughter of R. McGowan, Esq., M.D., late of Tandragee, county Armagh, Ireland, and grand-daughter of W. Spackman, Esq., of Belfast.
STEPHENS.—On the 7th inst., at Exeter, Harold James, only child of James and Emily Stephens, aged five years.

TEVERSHAM'S Boarding House, Commercial and Private, 22, Ironmonger Lane, Cheap-side, London.

TO ENCOURAGE

The growing disposition of the Public to use WINE—AS NATURE INTENDED IT SHOULD BE USED—as a Beverage, we have for some years sold an excellent

VIN ORDINAIRE at 11s. PER DOZEN,

BOTTLES INCLUDED.

We can recommend it as a thoroughly pure, clean-flavoured Wine. It is much in request among Medical Men for their own use.

JAMES SMITH & COMPANY, WINE MERCHANTS,

26, MARKET-STREET,

And at 11, Lord-st., Liverpool. MANCHESTER

NOW READY FOR INSPECTION.

WILLIAM MOSS wishes to call the attention of his Friends and Customers to his large Stock of WOOLLENS from the London, Scotch, and West of England Markets, consisting of the choicest designs for Trousers, Bannockburn Tweeds for Suits, and the "Alexandra" Cloth for Coatings.

FIRST CHAMBERS, 48, MARKET-STREET.

LONDON. SHIRLEY'S TEMPERANCE HOTEL,

37, Queen's Square, Bloomsbury.

SHIRLEY'S TEMPERANCE HOTEL. Beds from 1s. 6d. per Night.

SHIRLEY'S TEMPERANCE HOTEL. Plain Breakfast or Tea, 1s. 3d.

SHIRLEY'S TEMPERANCE HOTEL. For Home Comfort.

SHIRLEY'S TEMPERANCE HOTEL. not only speaks for itself, but hundreds of Visitors from all parts of Her Majesty's dominions have left most favourable Testimonials in the Visitors' Book, which is constantly on the coffee-room table.

SHIRLEY'S TEMPERANCE HOTEL. The motto of which is, "As ye would that men should do to you, do ye even so to them."

LONDON: 37, QUEEN SQUARE, BLOOMSBURY.

SCARLETT FEVER, &c.

S. WHITEFIELD & SONS, PURIFIERS of BEDDING and WEARING APPAREL, by Chemical Process. Purifiers to the Birmingham General Hospital. Testimonials and Terms Post-free on application. VIADUCT WORKS, OXFORD-STREET, EXCHANGE BUILDINGS, STEPHENSON PLACE, BIRMINGHAM.

Printed for the Proprietors, by WILLIAM HARRIS, of Aspley Villa, 377, Waterloo Road, (Newham Hill), at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 73, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, July 10, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 377.

FRIDAY, JULY 17, 1868.

PRICE 1D.

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Post-office Orders to be made payable to Mr. JOHN PHILLIPS, 74, Market-street, Manchester, to whom all orders and business communications should be addressed.

SWINTON CHAPEL.—The ANNUAL SERMONS in aid of the Sunday School will be preached by the Rev. JEFFERY WORTHINGTON, of Bolton, on Sunday, July 19th. Service at 3 and 6.30 p.m.

MILES PLATTING.—On Sunday, July 26th, 1868, TWO SERMONS will be preached; in the afternoon by the Rev. J. PAGE HOPPS, and in the evening by the Rev. G. H. WELLS, M.A. Afternoon service at three o'clock; evening at 6.30. Collections after each service in aid of the School Funds.

CHOWBENT.—SUNDAY-SCHOOL SERMONS, on Sunday next, at 10½ a.m. and three p.m. Preacher: Rev. S. A. STEINTHAL.

OLD CHAPEL, GREAT HUCKLOW.—On Sunday, July 19th, the TRIENNIAL SERMONS in aid of the Sunday and Week Evening Schools connected with the above Chapel will be preached by Rev. R. L. LLOYD. Service at half-past two and six. Collections after each service.

UNITARIAN HOME MISSIONARY BOARD.—Full Information as to the Subjects in which Candidates for Admission to the above Institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Chestham Hill, Manchester. Applications from Candidates must be sent in, as above, before 1st September next.

UNITARIAN MINISTERS.—Ministers in the country, willing during the summer months to spend a few weeks in London or its suburbs, and undertake Pulpit Duty, are requested to furnish the undersigned with their names, and also with particulars as to the Sunday on which they will be at liberty. The necessary expenses will be provided for if an engagement is made.

R. BROOK ASPLAND,
ROBERT SPEARS.

SOUTHPORT, July, 1868.—The Committee of the Portland-street Unitarian Church appeal to the general Unitarian public to assist in paying off the debt contracted in the erection of their Church, which still amounts to about £700. They beg to remind their friends that the Church has been erected to supply a want which is participated in by visitors from the neighbouring towns, as well as by the inhabitants of Southport. While gratefully acknowledging the liberal help they have already received they again appeal with confidence to the generosity of those who sympathize with them in the support of a liberal and enlightened Christianity.

Subscriptions already received towards the payment of

D. B. L., London, per Rev. E. S. Howes.....	£1 1 0
Friends in Chester.....	2 18 0
Henry Long, Esq., Knutsford.....	3 3 0
Fellowship Fund, Halifax.....	2 2 0
Jas. Whitaker, Huddersfield.....	1 1 0
Fellowship Fund, Cross-street, Manchester.....	5 0 0
Joseph Ashworth, Esq., Manchester.....	1 1 0
R. T. Heape, Esq., Rochdale.....	1 0 0
T. Holland, Esq., Southport, 2nd donation.....	5 0 0
Thos. Standring, Esq., Manchester.....	5 0 0
J. Francis, Esq., ditto.....	1 1 0
J. Pearce, Esq., ditto.....	1 1 0
E. Aspin, Esq., ditto.....	1 1 0
Thos. Ashton, Esq., ditto 2nd donation.....	5 0 0
Francis Greg, Esq., ditto.....	2 0 0
Messrs. Horton and Bridgford, Manchester.....	5 5 0
Miss Blackburn, Manchester.....	5 0 0
Messrs. Bowden, Edwards, and Foster, Manchester.....	11 18 0
Subscriptions will be received by the Secretary, EDWARD JOHNSON, 6, New Promenade, Southport; the Treasurer, HOLBROOK GASKELL, Birksdale, Southport; Rev. THOS. HOLLAND, B.A., Belmont-street, Southport.	

UNITARIAN CHRISTIAN CHURCH AND SCHOOLS, STEPNEY, LONDON.

By a Sub-committee of the London District Unitarian Society assembled in Conference with the Committee of the Rev. J. Phillips's Congregation, on Tuesday, 12th May, 1868, at Stamford-street Chapel, it was resolved that assistance should be rendered to that congregation in obtaining a Permanent Place of Worship at Stepney Green.

In pursuance of such resolution, and through the kind instrumentality of members of the Sub-committee, a suitable site has been obtained on which to erect a Church, School, &c., at Stepney Green.

It has been determined at present to erect a neat and substantial Schoolroom, capable of accommodating about 250 persons, and that religious worship shall be conducted therein till the funds are raised for the Church.

The Congregation, consisting for the most part of working men, appeal most earnestly to the Unitarian public to supplement their efforts to open the School free of debt.

Subscriptions will be thankfully received by
Mr. GEORGE RITCHIE,
84, Bread-street, London, E.C.;
Mr. F. M. WALLER,
100, Turner's Road, Burdett Road, London, E.;
And
The East London Bank, Cornhill, E.C.

MIDLAND RAILWAY.—SATURDAY
TO MONDAY AT MATLOCK.—Every Saturday until the end of October, 1868, RETURN TICKETS, at the following low fares, will be issued from the under-mentioned Stations to MATLOCK BATH, by the Midland Company's New Route, by any of the ordinary trains on Saturday, available for return by any train on the following Sunday or Monday.

Stations.	First Class.	Second Class.
Manchester.....	9s. 6d.	7s. 0d.
Guide Bridge.....	9s. 0d.	6s. 6d.
Stockport (Teviot Dale Station).....	8s. 6d.	6s. 0d.

In Manchester, Tickets will be issued at Cook's Excursion Office, 43, Piccadilly, and at the Midland Booking Office, London Road Station.

Derby, May, 1868. JAMES ALLPORT, General Manager.

LANCASHIRE & YORKSHIRE RAILWAY.—CHEAP TRIPS TO SOUTHPORT, LYTHAM, BLACKPOOL, FLEETWOOD, and BELFAST, every Monday and Saturday; and to LIVERPOOL every Saturday until further notice.

From	a.m.	To Liverpool, B'pool, or F'wood.	To Lytham.	To Belfast, for 15 days.
Radcliffe.....	6 40			
Bacup.....	6 25			
Colene.....	7 0	8s.	3s.	8s.
Burnley.....	7 20			
Accrington.....	7 55			
Blackburn.....	8 20			
Preston to Liverpool (Southport only).....	8 15	8s.	2s.	

Returning same day from Liverpool at 5.40 p.m.; Southport, 6.15; Blackpool, Fleetwood, and Lytham, 6.25 p.m.
Return tickets for 14 days by same trains at low fares.
Also Excursions to Windermere, Furness Abbey, Isle of Man, Wales, &c.
For particulars see handbills. By order.
Superintendent's Office, Victoria Station, Manchester, June 5, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—SUMMER EXCURSIONS, every Wednesday and Saturday, to HARROGATE and SCARBOROUGH, and every Saturday to BRIDLINGTON, FLEY, and WHITBY, until further notice, commencing on Saturday, June 27, 1868.

From a.m. Fares There and Back.

Bacup.....	10	Scarborough.
Preston (E.L.).....	11 25	To Harrogate. Bridlington, Fley, or Whitby.
Blackburn.....	11 50	.. 6s. 0d. 8s. 0d.
Colene.....	11 15	
Accrington.....	12 5	
Burnley (L.Y.).....	12 25	

And other stations, as per bill.—Age three to twelve, half fare.
Returning any Thursday or Monday for nine days from date of ticket, as follows:—From Scarborough at 8.30 a.m.; Harrogate, 9.20; Whitby, 5.20; Bridlington, 8.20; and Fley, 8.56 a.m.
Superintendent's Office, Victoria Station, By order.
Manchester, June 16, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—SUMMER EXCURSIONS, on SATURDAY AFTERNOONS, to WHALLEY, CLITHEROE, and CHATBURN.—The public are respectfully informed that a SPECIAL TRAIN will run as under, every Saturday during the summer, commencing Saturday, June 20, 1868:

STATIONS.	Time.	Whalley.	Clitheroe.	Chatburn.
	p.m.	1 cl. 3 cl.	1 cl. 3 cl.	1 cl. 3 cl.
Victoria (ordinary).....	1.30	4 0 2 6 4 0 2 6 4 0 2 6		
Bolton (special).....	2 5			
Bromley Cross.....	2 15	3 0 2 0 3 0 2 0 3 0 2 6		
Chapel Town.....	2 20			
Over Darwen.....	2 30			
Lower Darwen.....	2 37	2 6 1 6 2 6 1 6 2 6 1 9		

Returning from Chatburn at 8, Clitheroe at 8.5, and Whalley at 8.15 p.m. Children under 12 years of age half fares. No luggage allowed.

OBJECTS OF INTEREST.—Whalley, for Stonyhurst College, ruins of the Abbey, Milton Church, Clerk Hill, the Nab, &c. Whalley is one of the loveliest and most agreeable spots where parties can spend a delightful summer day. Clitheroe, for its Old Castle, where views of the unexcelled scenery can be seen. Chatburn, for Fendle Hill, Sawley Abbey, the banks of the Ribbles, Slaidburn, Grindleton, and many other places of interest.

Superintendent's Office, Victoria Station, Manchester, June, 1868.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION.

115 Fountains and 93 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst.

JOHN LEE, Secretary.
Office, 1, Shorters Court, Throgmorton-street, E.C.
Banks—Messrs. Ransom, Bouvier, and Co., 1, Pall Mall East, S.W.; and Messrs. Barclay, Bevan, Tritton, Twiss, and Co., 54, Lombard-street, E.C.

MUSIC.—Mr. THOMAS RAWSON will RESUME his Instructions on Pianoforte, Organ, and in Singing, on Monday, the 27th Inst.
Ceeli House, Broughton Lane, Manchester.

MISS O'DWYER'S SCHOOL will be RE-OPENED Tuesday, August 4.
Northgate, Wakefield.

SOUTHPORT: ALBERT ROAD.—Mr. MILLSON will RE-OPEN his SCHOOL on Monday, August 3rd. He has three Vacancies.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The NEXT QUARTER BEGINS on Tuesday, August 4th.—During the erection of new premises, address 18, Regent-street.
EDWIN SMITH, M.A., Principal.

BROOK HOUSE, KNU TSFORD.—Miss CARBUTT expects to see her Pupils on Saturday, the 8th August.

THE CONIGRE, TROWBRIDGE, WILTS.—The PUPILS of the Misses MARTIN will RE-ASSEMBLE after the Midsummer vacation, on Thursday, July 30th.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 7.—No vacancy.

MISS PILCHER'S SCHOOL, 3, Cavendish Place, near All Saints', Manchester, will RE-OPEN on Tuesday, July 28th. Results of examinations, terms, &c., on application.

THE Rev. JOHN and Mrs. OWEN wish to receive two or three Ladies or Gentlemen as BOARDERS during the season.

HIGH SCHOOL, 126, MUCH PARK-STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Full prospectus on application.

STAND GRAMMAR SCHOOL, NEAR MANCHESTER.—Head Master, Rev. JOHN DAVIES, M.A.—House large and commodious, locality healthy, playground attached, and number of pupils limited. Terms per annum: For Boarders under 14 years of age, £25; for Boarders above 14 years of age, £40. Day Scholars admitted at 12 guineas a year each. Full particulars on application.
N.B.—A Preparatory School for Little Boys and Girls, by Mrs. DAVIES. Terms: For Boarders, £25; for Day Scholars, four guineas a year.
The NEXT QUARTER will COMMENCE on Tuesday, August 4, 1868.

LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmshaw.

WANTED, a Situation, as NURSE, or Upper Nurse.—S. S., 33, Glengall Road, Cubitt Town, Poplar, E., London.

WANTED, by a Young Man (25), a Situation in an Office, Warehouse, or Mill, where he can be actively employed.—Reference, Rev. Brooke Herford, Higher Broughton, Manchester.—Address L. M., Herald office.

WANTED, an experienced middle-aged WIDOW, of economical habits, and her Daughter or Niece, to assist in the work of a small, quiet household, two gentlemen (one an invalid) and a lady. It is expected that no other aid will be needed than what the household so constituted will afford for all its work. Travelling expenses to town will be paid, and liberal wages will be given to a competent person, increasing annually with the daughter. Good character indispensable.—Application, stating particulars and giving references to be made, in the first instance, by letter addressed M. B., Mornington Library, Mornington-street, Camden Town, London, N.W.

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WHAT THE CHURCHES ARE DOING.

The Friends' missionaries in Madagascar send home encouraging accounts of their progress. They had left the capital to visit some districts which white men have seldom, if ever, traversed. Here they met with a very hearty welcome from the natives. At Sakalava, in particular, their arrival excited general interest. Messengers were despatched far and wide to announce the visit of the strangers, and a large company speedily assembled. The two Quakers addressed the people in the Malagassy language, formed a Bible-class, and spent the remainder of the day in replying to the questions put to them on various portions of Scripture by the native converts.

Heber C. Kimball, second president of the Mormon Church, died at Salt Lake City, Utah, on Sunday, June 21. He was a native of Vermont, born June 14, 1801, and in 1832 became a convert to Mormonism. His wives and children numbered at last accounts sixty persons. The *New York Times* says that he illustrated the more striking peculiarities of the Mormon leaders, "their energy and astuteness, their self-sacrifice, their devotion to the church, and their power over its devotees." It had been generally expected that the sect would be broken up by the advance of civilisation westward, and that the Pacific Railroad now approaching Utah would especially injure it. But within the last few weeks Brigham Young has not only declared in favour of the completion of the line to Salt Lake City, but has taken a large contract for making it, and sent three of his sons, with several thousand Mormon labourers, to push forward the works. The exodus of Latter-day Saints, too, from this country still continues, and several vessels have been chartered by them at Liverpool for their conveyance to America.

Some of the large towns in Hungary have protested against the Papal Allocution. The *Lloyd of Pesth* says:

"We shall no more tolerate the interference of Rome in our legislation than we did that of Vienna. We shall tremble as little before a council of churchmen in Rome as we did before a council of war in Vienna. A nation which has passed without wavering through the fusillades of Haynau will be able to defend its independence against the thunders of the Vatican."

The Roman Catholics have had a meeting in London, at which Monsignor Talbot (the Pope's Chamberlain) and three or four Bishops were present, to promote the collection of funds for completing the church of St. Thomas, in connection with the English College at Rome. Archbishop Manning, who presided, said it was doubly important to honour this particular saint just now, as he died a martyr to the principle of the liberation of the Church from State control.

The heat of the weather seems to be getting into the Pope's temper, and he is described as having been for several weeks in a state of great excitement, which keeps up a panic in his household, and causes uneasiness to his physicians. He adopts the most rigorous measures against all who are suspected of liberal views, and is alienating and even banishing his best friends. He has summoned the Archbishop of Turin to appear before him, and answer for his conduct in announcing a plenary indulgence in honour of the marriage of Prince Humbert, which indulgence was repudiated in the *Giornale di Roma*.

The publication of the Bull convoking the General Council which is to heal the world's disorders, was the occasion of a curious ceremony. A pulpit was placed in the atrium of St. Peter's from which the Bull was read by a protonotary, accompanied by the sound of trumpets, while the college of apostolic protonotaries sat on benches below. Two copies of the Bull were then posted on the columns of the vestibule, and the same ceremony was repeated at four other places. The Pope afterwards solemnised high mass at the altar of St. Peter's, and a plenary indulgence was granted to the crowd that was present.

One day last week, in the French Legislative Chamber, M. Gueroult drew attention to the singular relations existing between Church and State, and advocated their separation on the ground that the Church of Rome condemned those principles of liberty on which the French Government was founded. At another sitting, the coming Ecumenical Council was discussed, when M. Ollivier expressed the opinion that, though the

Government should throw no obstacles in the way of the publication in France of the Bull convoking the Council, it was advisable for it to abstain from taking any part in its proceedings, and argued that the Government should prepare a law for the separation of Church and State. M. Baroche, Minister of Public Worship, in reply, said that the Government had to regulate its conduct with regard both to the Concordat and the principles of '89. It had not yet decided whether France should be represented at the Ecumenical Council or not, and whether the decisions of the Council should be totally or partially admitted in France. With reference to the separation of Church and State, M. Baroche said it was necessary to leave time to solve that delicate question.

The *Churchman* says that Dr. Pusey has addressed a challenge "to an appropriate quarter," courting a prosecution with regard to some of the heretical doctrines of which he is looked upon as the chief exponent, and pledging himself not to interpose any technical or legal difficulties in the way of a full discussion of the case on its merits. The challenge (it is added) will no doubt be accepted.

The committee appointed by the General Assembly of the Scotch Kirk on the subject of patronage, has issued two sets of queries, one to the Presbyteries and the other to the elders, with a view to obtain information as to the working of Lord Aberdeen's Act for the regulation of patronage and the settlement of ministers, and whether any alteration of the law is expedient or necessary.

Dr. Norman Macleod is preparing for publication, in an enlarged form, the address delivered before the General Assembly, on the subject of missions in India, from which we gave one or two extracts at the time.

There has been a correspondence between the Rev. D. J. Vaughan, vicar of St. Martin's, Leicester, and the High Sheriff of that county, as to the right of the former to forbid the chaplain of the latter preaching the Assize sermon in his church—the said chaplain being Dr. Lee, the author of the "Directorium Anglicanum." The end of the correspondence is that the High Sheriff waives what some hold to be the right of the sheriff's chaplain to preach in the pulpit of any church where the judges are officially present, merely reminding the vicar that "Dr. Lee is, like himself, a beneficed clergyman of the Church of England, holding also a formal permission from three Bishops of the same Church to preach in their dioceses," and also "a distinguished member of a school as old as Laud and Andrewes, which at the present day is rapidly gaining ground in the English Church." The hostility between the rival parties in the Establishment is daily becoming more bitter, and this is only a specimen of the kind of family quarrels which are likely to disturb it for some time to come.

WHAT IS SAYING ON CHURCH MATTERS.

In a letter to the *New York Watchman and Reflector*, Dr. Pressensé gives a painful account of the progress of Materialism and Atheism in France. M. Sainte Beuve has raised the standard of Voltairianism with an energy and boldness which indicate that he has thousands of adherents after him. His popularity is immense, because he assails that priestly bigotry which is the grand antipodal of intelligent France. He has scarcely been answered except from the standpoint of the champions of Ultramontanism, who put forth their most insolent pretensions. Not a word of true liberty and true Christianity has been heard, nor a noble voice been found to speak at once for Christianity and liberty. It awakens poignant grief, under such circumstances, to see the Protestant Church divided, humbled, exhausted by intestine struggles. At all hazards, the institutions which prolong such a state of things must be broken up. Anything is better than stagnation; and M. Pressensé prays for and blesses the storm which shall deliver France from the union of Church and State—which shall break the fatal alliance that clips the wings of true faith.

On Friday night, Mr. Synan remarked in the House of Commons that the Government had scratched their original favourite, "Catholic University," and had elected to run "No Popery" for the "Election Cup." This horse, no doubt, has won some important stakes, and will be ridden by a knowing jockey, but the general opinion seems to be that its day is gone by.

The *Record*, with its usual charitable spirit, brands the *Daily News* as "seized with the leprosy

of scepticism," because it gave a high character to the men who signed the petition for the disestablishment of the Irish Church. Our Evangelical contemporaries say:

"We had hoped that this new candidate for popular favour would be saved from falling into the great spiritual apostasy which is at work, and the fact that an eminent Nonconformist [Mr. Samuel Morley], deservedly held in highest estimation, is named as chief proprietor, seemed to furnish a guarantee against any countenance being given to the Essayists and Reviewers, and other Rationalists and sceptics, or men of avowed heterodoxy. We grieve to say that we are mistaken, and that the *Daily News* is, like the *Pall Mall Gazette*, apparently taking the broad road of enmity to the doctrines of those who observe the commandment of our Lord and Master, and strive to enter in at the strait gate by the narrow way which leads to life eternal."

We take the following from the *English Independent*, and leave our readers to make their own comments upon it:

"The *New York Herald* has an amusing account of the inauguration of a 'Free Religious Association' in the United States. 'A number of prominent religionists, representing the majority of sects and denominations in America,' met at Boston 'just a year ago' to arrange preliminaries, and on the 29th of May just past 'a miscellaneous gathering of apostles of both sexes' took place at Boston to set the new movement fairly going. The proceedings were opened by the Rev. O. B. Frothingham, whom we have been accustomed to think of as a leading Unitarian minister of New York, but he must have advanced beyond that position now from his definition of free religion; he described Christianity as 'a sect not included in the great religions.' Their new association was to include something much wider than Christianity, for 'Christianity is a complex term, but religion is a perfectly simple term, and is understood all over the globe.' The association must not, however, be supposed to be a vague affair; 'any one,' says Mr. Frothingham, 'who has taken a part in the formation of this association knows perfectly where he stands, and has a definite will and purpose marked out.' The promoters had three sessions. Several spiritualist ladies and others of 'women rights renown,' took their turn on the tribune. Mr. Wendell Phillips lent his oratory for the occasion, and the proceedings were agreeably diversified by 'the vocal efforts of the Hutchinsons.' All this makes fine fun for leader writers in search of the grotesque, but *minus* the ladies and the vocal efforts of the Hutchinsons it has its parallel close to our own doors. 'Just a year ago' a 'number of prominent religionists of various sects and denominations,' met in London to devise a free religious association. Lest we should misrepresent the matter, we will take the description of the gathering from our contemporary, the *Inquirer*:—Representatives of various churches, or at least of various schools of theological thought, were called together to consider whether the time had not arrived to form something like a catholic union of religious men, and, if so, to devise some means for its expression in a corporate or organic form. Several addresses were delivered on the occasion by Mr. Thom, Mr. Martineau, Mr. Kirkus, Sir John Bowring, Mr. W. Miall, and other gentlemen, all approving, in a general way, of the union movement, and promising co-operation. They ultimately resolved upon the title of 'Free Christian Union,'—though, if our memory serves us, not without considerable opposition to the word 'Christian,' from some gentlemen who wished to include Jews, Mahomedans, and Buddhists; but they had, notwithstanding, 'a definite purpose,' and this very definiteness seems to be the hindrance to the movement. It has not yet attained to such proportions as to justify a great gathering: these 'movements' do not acquire impetus so rapidly as they do in the States; but we learn from the journal we have already quoted that its promoters had a meeting on Friday week, so that we may expect to hear something more of it shortly. The *Inquirer* is not sanguine. It thinks its friends 'seek too much, and that they do not set about it in the right way.' It has much less faith in special organisation to produce Christian union than in common work, and instances the practical Christian union exhibited the other day at Cheshunt as something much better than schemes for 'free union.' Depend upon it, 'Free Religious Associations' will not answer if they are to be fettered by anything so narrow as Christianity, nor unless they include both the strong-minded ladies and the vocal efforts of the Christy Minstrels. At least, so much will be needed to make them popular in England."

Mr. Spurgeon gave another little hit at "Mr. Samuel Wilberforce" in his sermon last Sunday but one. He said:

"We heard it said the other day that the religion of Jesus Christ could not be expected to prosper unless it had a fair start given to it, and, strange to say, that observation did not, as you might suppose, come from an infidel, but it absolutely came from a Bishop. A fair start, indeed! Put up the religion of Jesus Christ anywhere, and it asks for nothing. It only wants its own inherent strength

to be developed, and to be let alone by the kings and princes of this world. To be let alone, did I say? Yes. Let these kings and princes oppose it if they like, only let them withdraw from it that deadly thing, their patronage, and the truth of God will always prevail, against every obstacle."

The *Examiner* concludes an article on the Bishop's speech by asking the following questions:

"What sort of faith in religion is this, which refuses to back it to win without heavy odds in its favour? Is our good Lord of Oxford thinking of changing his name? Or would he hereafter tempt men to call him Bishop *Bewildered* force?"

The Bishop's treatment of him is not likely to lessen Mr. Spurgeon's zeal for ecclesiastical freedom, as is shown by a vigorous speech which he delivered the other day at Stowmarket. He thus replied to the notion that a State Church makes a nation religious:

"Then this nation was a godless nation already, for the colonies, the major part of the population ruled by the Queen, had no national religion. He asked were the United States a godless nation? They were as religious a nation as any under heaven, and we ought to be proud of it. The Americans maintaining their religious institutions were as abundantly generous and as religious, he took leave to say, as this country was even in the palmy days of Laud, when the clergy had it all to themselves. He contended that a nation in which all the sects were compelled to subscribe to the support of one favoured sect did not look like a godly nation, whilst one of which all the various denominations conscientiously obeyed the Divine law as they understood it, and all cheerfully and without compulsion gave each according to his means to the cause of God, must be a godly nation."

We mentioned, two or three weeks ago, that Dr. Raleigh had been taken to task by some of his coreligionists for certain expressions in his Address to the Congregational Union, which were thought to savour of heresy. In two letters to the *English Independent*, he clearly and boldly defends what he had said, that there are "mistakes" in the Bible, and that "fallible men wrote the several parts of it." He has thought much and long on the subject, and he cannot make more of it than this:—

"That on the one hand we have the Book with its glorious message from God—from Him, by variety and strength of evidence altogether overwhelming—and that, on the other hand, we have in and about the Book certain human qualities and characteristics which are inconsistent with any theory of rigorous and infallible guidance of the authors and writers down to the minutest particulars."

In answer to a list of passages which one of his critics had brought to bear upon him, to prove the "dogmatic authority" of the apostles, he confesses to a "distrust of an argument which runs continuously through a long chain of Scripture passages;" and shows what a strong, and we should say unanswerable, objection to anything beyond a moderate presentation of doctrinal authority arises from the fact or right of individual liberty in the interpretation of the Scriptures, taken in connection with the corresponding fact that Christian people, in the exercise of this right, have arrived at diametrically opposite conclusions in regard to not a few points of what is supposed to be Scriptural dogmatic teaching. He rejoices to believe that there is "a common faith, answering to the objective truth that is most vital, in the universal Christian heart, underlying all outer diversities of sentiment and opinion"; but still, he says:

"If that inner substance of a common faith, that delicate essential thing, could be perceived and analysed by human thought, it would be found to lie close upon the facts, and to be but little dispersed among the doctrines. The facts, as I said, would have some doctrines in the heart of them, without the apprehension of which no man knows the facts truly. One word more. 'Authority' granted, although we differ in the conception and definition of it, there is a question yet remaining—How is it presented to us in the Scriptures themselves? Does it make appeal to our will for complete submission? or to our reason for rational consideration and acceptance? Are we to submit to it first, and then see it? or are we to see it first, and then submit to it? I dare say we should be agreed that the appeal is to both faculties; but the question is as to priority, and it seems to me that the general answer of the Scriptures themselves to the question may be condensed into this one word, 'I speak as unto wise men; judge ye what I say.'"

The *Free Churchman* has an essay on the position of Congregationalism to the working classes. Nothing is more clear than that the Established Church has utterly failed in its mission to them, and Congregationalism has gained more power over the middle classes than over the artisans. The fault has not been with the system, but with its adher-

ents, who have been content with boasting of the elasticity of their institutions, without availing themselves of the advantages which that elasticity confers. The writer conceives that there is need of special work to be done among the labouring classes, and refers to certain points of Congregationalism which render it peculiarly fitted to bear an important part in that work—such as the assertion of individual right to responsibility in the Church of Christ; "the recognition of the fullest liberty and the maintenance of deep spiritual unity in the midst of many diversities, both in creed and ritual." As regards the kind of preaching best suited to working men, the writer thinks that the weak "simplicity" which some favour is only likely to offend manly artisans, who are not children, and should not be treated as such. Nor are they caught by mere sensationalism, and, much as they love anecdotal illustration, they do not care about it as mere garnish to vulgar, rough addresses. "They do not want elaborate dissertations, nor do they care for great precision and elegance of language. They desiderate force rather than beauty, true pathos more than poetic expression, the word that strengthens and quickens rather than that which charms the ear for a time, and leaves nothing but the lingering echo of a pleasant voice behind." Conferences, like those which were held a short time ago, are recommended; but, as far as we have been able to see, no particular good resulted from them, and they merely afforded an opportunity to a few lovers of notoriety to air their stock objections to religion and its professors.

At a meeting of the Church Union, the other day, Dr. Pusey took a bold stand against those who would degrade the Church into the mere creature of the State. He said:

"The English people will never be persuaded that we, the Church, sincerely worship our God if, while we stretch out one hand to Him, we stretch out the other to the world. We cannot at once retain our birthright and grasp at the mess of pottage. Erastian politicians will, in return for the votes of the parochial clergy, speak of Church and State,—maintain, perhaps, our endowments as long as they can; but our spiritual liberties, such as *Magna Charta* secures to us, such as the Church of old enjoyed, not one. But by how much the things of God are higher than the things of the world; by how much things eternal are of more moment than things of time; by how much the souls of men, purchased by the blood of Christ, are of more value than gold and silver; by how much the faith is dearer than life; by so much, it may be, will the things which we should have to give up be of more value than the things retained."

Referring to Mr. Gladstone's proposals respecting the Irish Church, and those which Mr. Disraeli is likely to make, he said:

"The Government has pledged itself, I believe, to accept the recommendation of the Commission, which recommends a reduction of the Irish Establishment. Who shall say beforehand what will be the difference between the two policies? Both propose reduction. Who knows that the difference may not turn out to be that Mr. Gladstone proposes reduction with freedom, and that the opposite proposal may be reduction with slavery? Better disestablish not the Irish Church only, but the English Church,—better undergo the loss of all things temporal, than that a Minister should have power to treat our clergy as civil servants."

ADVICE TO THE POPE—

DON'T TAKE TOO MUCH ROPE.

POOR dear Pio Nono! I prithee take warning, Nor good advice, though it is *Punch's*, be scornning. Take up what'er hobby may please Antonelli: Take to scouring your back, or to starving your belly—

To hair shirts or Chassepots, to Zouaves or penitents—

To preaching at women in tunics, or men i' tents— To holding your toe to be kissed by young 'Merica— To consigning King Victor to—let us say—Jericho— To putting down Campagna-cub-hunts or chignons— To gagging free speech, clipping freethinkers' pinions—

To sending gold roses to Queen Isabella, And making believe that she's all that you tell her— To threatening damnation to Austria's kaiser— To laying mare's nests for our own *Advertiser*— To cramming canards for our wonderful Whalley— Giving Orangemen points for a row and a rally— To sainting or sinning, blessing or banning— Finding texts for a Murphy, or truths for a Manning—

Bringing down Peter's keys, bringing up Peter's pence—

Putting truth in the Index, and banishing sense— Anything, in a word, that is commonly foolish—

And in mere Papal measure mistaken or mulish— But, as you your good would achieve and renounce ill, Have nothing to do with a General Council: The Council, I mean, that is called "Œcumenical," For which to Rome's bishops the earth o'er you pen a call.

Pan-Anglican Synods may look Lilliputian, To the crowd that obeys your world-wide allocution,

But, from small things to great, by that Synod take warning, Which left its foes laughing, and its friends in deep mourning.

For as sure as too many cooks spoil the broth, The Church will be spoiled by too much of "the cloth."

For proof I appeal to the deliberations— *Conciones ad clerum*—of our Convocations. No work they get through, not a question they settle:

'Tis but clerical pot pounding clerical kettle: Or if e'er they unite to direct Church's thunder, 'Tis to back an injustice or bolster a blunder. What'er your Episcopal Council proposes, For putting down Luther, or backing up Moses, They have no more chance of o'er-bishoping men so Than has Convocation of muzzling Colenso. Be wise, then, and stick to encyclic and syllabus, To mumming and mass in *pontificabilibus*, Prove Papal misdoings mere Protestant scandal, Excommunicate monarchs with bell, book, and candle,

Intone "*Miserere*" and chaunt "*Dies Ira*," O'er bishops and cardinals prone to inquiry, Trust Cullen in Ireland, or Manning in London— Their zeal may be checked, or their blundering undone—

But would you as Pope still direct fasts and feasts, 'Ware General Councils, especially priests'!

Punch.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—XII.

SUBJECT: The misleading doctrine of sins of ignorance among the Hebrews.

Read Lev. iv. 27—35, where we are told what animal must be brought as a burnt-offering to Jehovah by any one of the people who "sins through ignorance." The writer explains that when a man "doeth somewhat against the commandments of Jehovah concerning things which ought not to be done;" that is to say, transgresses one of the priestly ordinances, this, although done innocently and unawares, will make him guilty to a certain degree of wrong-doing, and as soon as he finds out his mistake, he is to bring his offering to make atonement. In the Book of Numbers, chap. xv., offerings for the same unreal sin are in a like way commanded. The confusion of mind thus caused between real doing wrong and this fictitious fault, would of course lead to quibbling. We find the writer of the Book of Ecclesiastes, chap. iv. 6, admonishing his readers that when they have done wrong they "say not before the preacher that it was an error" [better translated, a sin of ignorance]; that is to say, that they should not conceal their real fault by passing it off for one of these omissions of the ceremonial law. On the other hand, a man of a sincere mind would feel that this doctrine spread entanglements in the path of duty, and he might sorrowfully exclaim with the psalmist, Ps. xix., "Who can understand his errors [sins of ignorance]? Cleanse thou me from secret faults."

For an example of the many passages that may be found among the Prophets wholly opposed to this false doctrine, read Isaiah i. 10—20. Jehovah reproves the multitude of the uselessness of the Hebrew sacrifices; He cannot endure them, they are a trouble to Him. But "wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." Show the fruits of a real repentance, and leave alone the rest.

REVIEW.

The Rise, Growth, and Danger of Socinianism. By Fr. Cheynell, late Fellow of Merton College. Quarto. London, 1643. pp. 75.

We have the authority of the *Rock*, the *Record*, and other comic papers, for asserting that Protestantism is in a dying state; and, disturbed as she is by Ritualistic chants on the one side, and the music of the Sunday bands on the other, the old lady's last moments are by no means peaceful ones. Our Prime Minister (in spite of the friendship he used to show for Austria and the Papacy, a few years ago) stands indeed in the ranks of the faithful; and it is a satisfaction to reflect that a Jew, whatever may be his errors, is, at any rate, not a Papist. Fortified by his sturdy support, our Irish Bishops may, for a few years longer, continue their interesting occupation of turning the strait and narrow path into an episcopal gold mine; and of finding a godly and wholesome doctrine in the Athanasian Creed, as interpreted by the able comment of an ample banking book. Yet it is rumoured that even a Disraeli has been so led away by considerations of

mere worldly finance, as to suggest—to the terror of the Hibernian faithful—an increase in the duty on pepper. A fearful blow! which would render it impossible to supply with the present profuseness that pungent soup which is now the cheap support of Irish Protestantism. And in England, alas, things are almost as bad. Heretics and Ritualists are claiming the preposterous right of worshipping their Creator in the way which their consciences dictate. True Protestants are meeting them with the puny weapons of fines, suspensions, and prosecutions, instead of those more powerful arguments of fire and fetters which are alone warranted by the spirit and example of our early reformers. We trust that the book now under review will wake these timorous Boanerges to a more vigorous and consistent course.

From Cheynell's dedicatory epistle we find that, at the time of Lord Say and Sele's mission to Oxford, "there was notice given of a pestilent book very prejudicial both to truth and peace, and upon search made, the book was found in the chamber of Mr. Webberly, who had translated this Socinian masterpiece into English for his own private use, as he pretended; to which vain excuse I replied that I made no question, but he understood the book in Latine; and therefore had he intended it only for his own private use, he might have saved the pains of translating it. Besides, the frontispiece of the book under Mr. Webberly's own hand did testify to his face that it was translated into English for the benefit of this nation. Moreover there was an epistle to the reader prefixed before the book; (I never heard of any man yet that wrote an epistle to himself) and therefore sure he intended to print it." Webberly was a B.D. and Fellow of Lincoln College. As a prelude to a complete answer to him, Cheynell published the work before us. He opens his first chapter with the glowing remark that "The Socinians have raked many sinks and dung-hills for those rags and that filth wherewith they have patched up and defiled that leprous body which they account a complete body of pure religion." After admitting that Antitrinitarianism had supporters "even in the Apostles' time," he traces it down to the time when Servetus "did stubbornly maintain his cursed blasphemies for thirty years together," and found followers even after he had been burned, greatly to the disappointment of the enterprising Senate of Geneva, who "were in good hope by this exemplary punishment upon Servetus to crush this cockatrice's egg and kill the viper." (p. 6.) He remarks that though the heresy was most prevalent in Poland and Transylvania, yet it came originally from Italy. The Italian Church at Geneva did not realise the gentle hint that was given to them by Servetus's fate, and one of their members, Valentine Gentilis, having suffered imprisonment and divers other things from the Senate for his heresies, fled to Lyons, where he was again imprisoned for 50 days, but on his explaining that his only crime had been the opposing Calvin in theological controversy, "the Anti-Christian spirit which reigns in the bosom of Papists did incline them to forgive and release him." (p. 11.) Thence Valentine went to Poland, where he stayed two years, "but at last the King of Poland took notice of them, and intended to have published an edict against their heretical blasphemies, but then the anti-Christian spirit stirred up Cardinal Hosius to suggest another course to his Majesty." In spite, however, of this insidious priest, "God moved the King to banish all strangers and innovators in doctrine." (p. 11.) Whereupon he returned to Geneva, where, "by Divine Providence," a bitter personal enemy, "though it was not his turn, was Governor. . . . Valentine thought it his best course to put a good face upon the matter, and challenge any man to dispute with him, but the Governor, well-knowing that he had been very often disputed with, and fairly admonished, cried *Nat quod justum est*, and clapt him up close prisoner." Upon his examination before the Senate of Berne, to whom he appealed, "he complained that those churches which were called evangelical or reformed churches were still too much enslaved to the Pope; and yet when he was among the Papists he saw his own confession of that which he called his faith passed current enough." (p. 12.) The Swiss Reformers, however, valued the Protestant right of private judgment too highly to allow any one but themselves to possess it, and accordingly put Valentine to death—"his deserved punishment."

Cheynell then passes on to the lives of Lælius and Faustus Socinus, the latter of whom worked hard to spread the opinions which his uncle had taught with more wariness. Cheynell exposes the unchristian laxity of Faustus who (p. 20) "would account them brethren who counted him an heretic and held his opinions to be pernicious, upon condition they did their best to live in obedience to Christ's precepts, and sought in a fair way to convince him by Scripture. *Explic cap. prim. Jeh., p. 4.* But though he pretended to be ruled by Scripture, it is most evident that all his art was to withdraw men from hearkening to the plainest texts of Scripture which do contradict blinde carnall reason." Strange to say, many men were led away by these impudent heresiarchs. Cheynell's second chapter begins (p. 21) with the sad reflection, "Ill weeds thrive apace; Lælius had sown his errors as hath beene already shewen in some five or sixe yeares, within ten yeares space there were whole congregations submitted themselves to the Socinian yoke in Salmatia, as Dr. Calovius assures mee. *Consid. Th. Soc. Proemial, p. 65.* And this heresy did spread so fast in Transylvania that within twenty yeares after there were some hundreds of congregations infected. *Ut via triginta elapsis annis aliquot centuriæ catulum talium ibidem numeratæ fuerint. Ibid.*" His third chapter on "The Danger of Socinianisme" not only shows the impossibility of calling these abandoned men Christians, but, upon quoting the bold assertion of Smalcus (*Contra nova monstra*), "A man may be a Christian who denies the divine essence of Christ," he adds (p. 24), "I cannot but blot out Smalcus his name out of the white roll of Christians, if it were but for that one blasphemy," which seems a little severe. He faithfully exposes the un-Protestant spirit of the Socinians, and their readiness to dethrone "the received interpretations of fathers or councils" that they may "set their own private spirit or judgment in the chair, which is, indeed, to make every man a Pope"—a presumptuous heresy, too well calculated, alas! to please the multitude, "for every one would faine have his reason, his fancy, to sit judge in all controversies. . . . Every one desires to give a toleration or a dispensation to himself, that he may be allowed to maintain such opinions . . . as are generally condemned by the judgment of learned and pious men." (p. 26.) "There is another quarrel that they pick with the Reformed Churches, and that is, for extolling their doctors too highly, such as Luther, Brentius, Melancthon, Bucer, Chemnitius, Calvin, Beza, Zuinglius, and the rest; but they [the Socinians] would pardon this error, if they [the churches] did not oblige other men to stand to the judgment of these and such like reverend authors; if they"—Popish traitors!—"might but have their liberty of prophesying according to their own private spirit or judgment, they would be content; but the cause of the quarrel is that the churches," exercising the lawful authority of infallible Protestants, very properly "pass their censures upon such as dissent from the most received interpretations of fathers, councils, and the reformed divines."

Cheynell afterwards proceeds to expose the Socinianising tendencies of various High Church and Latitudinarian divines of that day. Our readers may remember that he attended at Chillingworth's funeral, to fling into the grave the incomparable "Religion of Protestants," with a savage prayer that it might "rot with its author." In the work before us, he (p. 30) exposes Chillingworth, who had dared (Section 29) to speak of the Socinians as Christians, and had added, "They explicate the lawes of Christ with more rigour and less indulgence to the flesh than the Papists do"—which Cheynell remarks "is true, but not much for their commendation, because they thereby disgrace the moral law of God and say it was imperfect till Christ gave new laws."

He exposes Acontius, who had urged the advisability of re-uniting all Christians on the basis of fundamental agreement, and whose work (the "Stratagems of Satan") had, sad to say, been actually reprinted at Oxford. He, ferrible to relate, "thought nothing else fundamental but obedience to Christ's precepts," and actually "conceived Abraham to have been ignorant of those heads of divinity which we count articles of faith."

But (p. 49) he reveals the existence of a Socinian alliance in a quarter where we should never have suspected it. "What practices there have been by

the Popish party for the promoting of the Socinian heresies, I could show at large, if it were not too manifest to be proved. Faustus Socinus writ a most pestilent book *On the authority of Scripture*, and this book he did privately leape about in writing to his friends. Dominicus Lopez, a Jesuit, it seems was a great friend of his, and the book coming to his hand, he thought fit to publish it for the common good. Mr. Webberly, in the Appendix or Sixth Book of his Translation, shows that the two great articles which offend the Romanists and Racovians are—1. The total exclusion of all kind of good works from justifying a man before God; and 2. The total negation of man's freewill in doing good."

When we reflect that the *Record's* time is taken up with superintending the souls and insulting the religious opinions of all its fellow-Christians in Catholic countries, and the majority of those in Protestant ones, we can hardly hope that it will have that leisure for the history of Protestantism which it has never yet had for Whately's "Logic" or Lindley Murray's "English Grammar." I may, however, peruse this slight memorial of those reforming heroes who, in the name of conscience and God, burned His image and the Pope's Bull with equal triumph. If so, it may see the necessity of consistency with its party traditions. We may shortly see Dean Stanley condemned by the Evangelical Alliance to imprisonment for life in Exeter Hall, and escaping thence to the Birmingham Oratory, where we have no doubt that Dr. Newman, "with the anti-Christian spirit which reigns in the bosom of Papists," would at once "forgive and release him." Or, on the other hand, a truer conception of the principles of the Reformation may prevail. The pious may cease to maintain that "The Confessional Unmasked," and it only, is the religion of nineteenth century Protestants. The creeds and dogmas of Popish ages may give place to the grand old German watchword of "The Rights of Conscience." And we perhaps may be deemed not heretics, but true and consistent Protestants, for taking as the best motto of our faith, "God and Liberty." CYRIL.

UNIFORMITY OF PUBLIC WORSHIP BILL.

In an article on the debate upon Lord Shaftesbury's Bill, the *Pall Mall*, while feeling that nothing can be more paltry than the particular points at issue about vestments, incense, and the like, considers that it was of great interest, as showing the sort of result towards which we are tending in ecclesiastical affairs.

The substantial question which the Ritualists are raising is nothing less than this: Who is to be master in the Church of England, the clergy or the laity? A thousand symptoms make it perfectly clear that the Ritualist movement is almost entirely confined to a comparatively small section of the clergy, supported by a very small minority of the laity. Amongst others, we may notice the fact that not one of the speakers in the House of Lords the other night supported the Ritualists on the ground that they were right. The only remark made in their favour was made by the Archbishop of Canterbury, and was to the effect that the bill, if passed, "would be simply an act of the Legislature, without any reference to the feelings, views, or opinions of the Church" (by which the Archbishop obviously means not the nation at large, but the clergy of the Church of England, or at most the clergy supported by clerically-minded laymen), "an act which might perhaps override the opinions of the clergy," and which the Archbishop thought "would effectually lead to disruption." That the introduction of Ritualism as an indirect way of teaching several of the characteristic doctrines of Popery is thoroughly unwelcome to the great bulk of the laity of the Church of England, and that it has a tendency to alienate some Protestant Dissenters, and in particular the Wesleyans, from the Church of England, is vigorously asserted by Lord Shaftesbury, and is, we think, manifestly true. The practical question is, what under such circumstances ought to be done? Several answers are given. One is that, whereas liberal comprehensiveness is the peculiar characteristic of the Church of England, the variety of opinion and practice which Ritualism denotes should be left undisturbed. Another, which is perhaps the same answer in another shape, is that the risk of disruption is so great that it ought to be avoided at the price of submitting to the existence of an evil, if Ritualism is to be regarded as one. A third answer is that the case is one for legislation, and that, if legislation drives the Ritualists out of the Church of England, and creates one sect the more in a country which is already full of them, it will do very little harm. This last opinion we most incline to; and though there may be more or less weight in the objections already noticed, we think that the advantages of legislation would far outweigh them. As to the theoretical

objection founded on the liberalism of the Church of England, it is founded upon a misapprehension of the nature of the liberalism of the Church of England. It is an institution supported and governed by Parliament for certain purposes, one of which is the celebration of public worship in a manner judged to be on the whole desirable, and another the maintenance of a class of men who will study and teach theology. In order that they may study and teach theology to good purpose, it is desirable that they should be free to choose between a variety of theological systems, and this freedom they accordingly possess, though, as every one knows, it is not altogether unlimited; but the question how public worship shall be conducted, what is the true theory of it, and what practice ought to be founded upon that question, are matters upon which the governing body of the Church—that is, Parliament, and not the individual officers of the Church, the parochial clergy—must decide. The liberalism consists not in flinching from the responsibility of forming an opinion and acting upon it, but in assigning its proper place and due prominence to the opinions formed by others. People rarely fall into any confusion upon this subject in lay matters. For instance, take the case of law. Judges, barristers, and attorneys are permitted freely to criticise the law of the land, to declare their opinion that for such and such reasons it is objectionable and ought to be altered in such and such respects; but they are bound both to know it, obey it, and administer it with unhesitating submission; nor does any one see any inconsistency or indecency in this. If Parliament or if the Admiralty are of opinion that ships of war should be built in a certain manner, the dockyard authorities are bound to build them according to orders, though they may publish pamphlets and write letters to the papers to show that they ought to be built otherwise; but no one calls Parliament or the Admiralty intolerant for deciding how they shall be built, or for compelling their subordinates to build them so and not otherwise. So with public worship. How it is to be conducted, and on what principles, is a question for the legislature of the Church—that is to say, for Parliament—and it is no more illiberal for Parliament to decide whether the Church service shall be so conducted as to recognise and typify the truth of the sacramental theory, than it is for Parliament to decide whether ships shall have broadside guns or turret guns. Whether the sacramental theory is true or false is a matter about which people will probably dispute for a long while, but a great public institution ought to be conducted either on the principle that it is true, or else upon the principle that it is not true, for most certainly it is either a truth of unspeakable importance or a most pernicious superstition. To allow individual clergymen to regard it as either, and to defend and propagate their views in their personal capacity, is necessary as being the only known security for truth. To allow clergymen in their official capacity to act upon a view opposed to that which prevails amongst those who govern the institution, is mere weakness and timidity, of which we have had far too much in the management of Church affairs from the Reformation downwards. It is highly desirable in our opinion that the English people should prove by an act of ownership that they are the masters of the Church of England, and that the clergy are their servants, and that those who do not like the service may leave it. As for the immediate loss and gain of such a measure it is no doubt worth the counting. There would no doubt be some loss, but the gain, we think, would largely preponderate. The first effect would probably be the formation of a small free Church, but such a body would be no more considerable than its deserts. Many of its members would, no doubt, become Roman Catholics, for it would consist only of the most earnest and vigorous Ritualists; the waverers, the moderate men, would, upon one ground or another, stand by the endowments. An earnest and vigorous Ritualist, finding himself excluded from the Church of England, would soon feel that the Church of Rome was the real place for him, and the result would simply be to deepen, strengthen, and reassert the Protestant character of the Church of England at the expense of adding to the number of Roman Catholics a certain number of people who hold as it is the most objectionable parts of the Roman Catholic creed. On the other hand, if the Church of England were once to take up frankly and decisively a Protestant position, it would become apparent to the great body of Dissenters in England and foreign Protestants elsewhere that the differences between them and the English Church were in truth imperceptible, and that the points of sympathy between them were deep, numerous, and important. Two centuries ago the Church of England might have been made truly national if it had not been for the High Churchmen of that day. Great changes will assuredly be made in it before long. When the time for them comes, their nature and direction will depend very much upon the question whether the Ritualists still form a powerful party in the Church or not. It must never be forgotten that this whole subject is one which will settle itself if it is not settled by the Legislature. It is needless to say what are the reasons why Church Establishments are on their trial in this country at all events. If the law does not deal with Ritualism, the people will deal with

it after this fashion. They will say sooner or later, this kind of Church suits us as little as the Protestant Establishment suited the Irish, and sooner than see Popery brought back under an *alias* we will break up the whole institution.

The Unitarian Herald.

FRIDAY, JULY 17, 1868.

MISLEADING SIGNS. OF THE TIMES.

OUR own columns present, week by week, certain signs of the times. We see there records of the more prominent instances of narrowness and liberality throughout the churches. And we must sadly confess that too often the narrowness seems to predominate; and our hearts are saddened from time to time as we think we see indications that the great power of orthodoxy is still all-pervading and unbroken. We sigh, "How long?" How long will it be before the iron rule is broken, and freedom and light prevail?

But now we would say that we may be too apt to misinterpret these signs of the times; and because we see so few signs of liberal movement, because we do not hear more often the voices of the larger and freer minds in convocation, and church meeting, and similar places, we are apt to fancy the liberal movement immeasurably less than it is. If, however, we reflect a little, we shall be assured that there must be an immense current of liberal religious thought slowly but irresistibly moving beneath the surface of society, deepening and broadening, and gathering strength from day to day. Let us believe a little in human nature. Our fellow-men have the same faculties and aspirations that we have, and they have only to be put under the influences that have made us what we are to become very much like ourselves. And thousands and tens of thousands of the young men who have during the last few years been entering the pulpits, and of those who will enter them in years to come, have been brought up under influences very much akin to those in which we have rejoiced. They have grown up in that new world of thought which has spread in society. It has been as impossible to shut them from it as to shut them from the atmosphere. It has been around them like the palpable air. It has pervaded the popular literature, has met them in the newspaper, has been kept constantly before their thoughts in the great questions of the day. Let us be assured that among so large a portion of our fellow-creatures there will be no small band of minds large enough and strong enough to gather strength and freedom from such influences to be the leaders of the future. They have been like men turned out on the free moors and mountain slopes, breathing the fresh breezes and inhaling at every pore the all-quickenening light. Those who have vitality in them, we may be sure, will grow strong under such experience. It is only the hopelessly weak, for whom the breezes are too strong, and for whose feeble eyes the light is too overpowering, that, shutting themselves up in their own retreats, will remain unchanged. Trusting to effects from studying causes, then, we should say that there is a body of the younger men in all Protestant churches gradually growing and gathering strength, who are deeply touched by the liberal thought of the age. That we should not hear much of these men is exactly what we ought to expect. They are too scattered—too little organised at

present—to venture to make any very public manifestation. And then, again, they have little to say on the great platforms of society; it is the noisiest, and loudest, and most fanatical among the sects that lift up their voices there. Their work is a very different one. It is in their own circles, and by quiet persevering toil to cause the nobler views of God and life to permeate their portion of society, trusting that before such views the old errors will gradually die away. They do not, perhaps, feel that their work is to come forward as Iconoclasts to rouse the whole army of the ignorant and the fanatical against them by attacking their errors. They feel, it may be, that the best way to expel darkness is to let in the light.

Again, the minds that hold correct theological views to be all-important, and who, never having doubted, hold sharply-defined doctrines, easily expressed, are those most naturally to be found at the surface of society. They have doctrines and systems to defend. They do not, cannot feel that the spirit of the age is on their side, and so they must fight with all their strength to hold their own. The great body of liberal thinkers are yet in a state of transition, they have not built up their thoughts into a clear and sharply-defined system. And then they are content to bide their time, knowing that the tendency of the age is sweeping irresistibly on in their direction.

One thing they find it possible almost everywhere to do—without proclaiming war with the orthodox system—to select out of its vast store of heterogeneous materials those views of the love of God and the beauty of goodness which are in accordance with their own thoughts. We may depend upon it that if we could drop into church or chapel all over the land, here and there, not unfrequently we should hear views preached identical with our own. The hearers do not suspect they are listening to Unitarianism, because no denials are made, no prejudices are directly attacked, and only doctrine is set forth which is *theoretically* held by the Christian world at large. This state of things will become more and more common, and as the old generation of orthodox minds passes away, the voices which plead for narrowness and bigotry will be more and more seldom heard. And in a few years the minds that will bear religious sway in England will be of those who are quietly working and thinking, and making no noise at present.

MINISTERS' SALARIES COMMITTEE REPORT.

We publish, at the request of the committee who have so long had this subject in hand, the subjoined report, which was presented at the last meeting of the Provincial Assembly:

It will be in the remembrance of this Assembly that in presenting their report for 1866-7, the committee did not ask for re-appointment. It was, however, considered desirable that they should continue the agitation of the subject for another year at least. During the past twelve months your committee have held only two meetings, inasmuch as they had come to the conclusion that the only mode of operation which remained to them was a series of papers in the periodical Unitarian newspapers. Considerable difficulty arose in carrying this into effect, inasmuch as it unfortunately happens that the laity have been very much dependent on the ministry for the agitation of most subjects, and are therefore often at a loss how to put forth their own ideas and views in a manner calculated to enforce on others the convictions which they entertain. In the present instance, the peculiar position of our ministers rendered impossible a general appeal to them for assistance. The committee, however, have succeeded in getting written a series of articles, which have appeared in the

Unitarian Herald. These, they hope, may be productive of good results, and aid in fixing firmly in the minds of their fellow-Unitarians the conviction of the absolute necessity for an increase of salaries, and of an earnest and individual working for this end. Your committee would call attention once more to the facts which they have elicited as to the exceeding smallness of remuneration, the average being only about £120 a year; to the fact that the amount contributed by individuals is pretty generally in inverse ratio to the amount of endowment; that the number of our more highly-trained ministers does not increase in the same proportion as our congregations and mission stations increase. If we are to look around among the ranks of our younger ministers, there are comparatively few on whom our body would unanimously fix as worthy to succeed our older ministers when they enter into their rest. The committee also believe that no stronger argument in favour of an increase of salary can be adduced than this—that the higher standard of education amongst our laity necessitates a higher culture in our ministers, if they are hereafter to retain the prominent and influential position they hitherto have held amongst us.

The committee also beg unreservedly to state that in any argument they have brought forward in favour of a higher education of students, they do not intend in the slightest degree to find fault with those of our ministers who may be considered rather as active workers than as quiet students. To both of these classes the committee consider that the increase ought to be extended. Both are eminently useful, and neither can do well without the other. The object of the committee has been, by promoting an increase of salaries, to give time to the minister for a prosecution of those studies or of that work which is best fitted to his sphere of usefulness, and in either case to allow him to pursue this course without those pressing and harassing cares which a narrow income forces upon every one.

The committee would also call attention to their conviction that the increase of ministers' salaries must not be one arising from a temporary and spasmodic effort, but must result from exertion steadily and constantly made; that they ought to be augmented in somewhat the same proportion as the income of other classes in society, whether mercantile or professional, have been increased, in order that the minister may maintain, relatively, the same position with respect to his congregation that he did in days of old. It has been objected by some that an increase of salary is not the one thing needed; that it is religious zeal and earnestness in the minister, and with those qualities salary is a secondary object. Whilst the committee fully and freely admit that learning alone cannot make a minister, they still must decidedly and distinctly state that in their opinion it is not a question of inducing men deficient in the above qualities to enter the ministry, but it is a question of simple justice that the laity should place in a position of ease and comfort those who devote to their best interests talents of a high order, and qualities of head and heart which would enable them to take a good position either in commercial or professional circles. Thus, whilst not tempting unfit men into the ministry, yet they would not deter them, when competent, from entering it by the fear of poverty, not only to be endured by themselves, but which must be shared by those whom they hold closest and dearest to them. Your committee may be pardoned for adverting to the unquestionable facts that, shortly after the commencement of their agitation, a new and wide-spread interest developed itself in many other religious bodies on the question of ministers' remuneration. In the Independent Connexion this has been the case in a marked degree; as it has also amongst the Methodists, the Scotch Presbyterians, and other denominations. It is worthy of remark that in America the same effort has been observable as in our own country to induce the laity to contribute more heartily to the support of their ministry, and no longer to give "that which costs them nothing" to the agencies on which mainly depend the religious education of themselves and children.

In looking back over the labours of five or six years, your committee rejoice to discern some evidence that the cause they have sought to promote has made progress. If it were expedient, they could specify several congregations—some large and influential, and others of comparatively limited numbers and resources—in which a material advance has been effected in the salaries previously paid to their ministers. But besides these cheering facts, they have reason to believe that the efforts they have made to arouse attention and quicken conscientious action in this matter have been not unsuccessful in many other quarters, and that seed has been sown which in after years must prove productive.

The committee feel that they cannot now, in deference to the principles which they have enunciated, further carry on the agitation with effect; and in taking leave of this Assembly, they would entreat of them, and of the Unitarian body at large, to remember that on each one of them individually depends whether we are to take, in the future, as we have done in the past, a lead in all that conduces to the enlargement of civil and religious liberty and to the progress of true reli-

gion; or whether we are to rest satisfied with what our forefathers have done for us, and quietly enjoy that inheritance without striving to leave it increased and enlarged and purified to our children. And they would earnestly entreat every one forthwith to contribute to the utmost of his power for this most desirable object, and diligently to enforce upon others the conviction of its necessity.

FIRESIDE READINGS.

THE SHADEY LIMETREE BY THE WAY.

BESIDE the hot and dusty way,
Upon a summer's burning day,
A youth, footsore and travel-stained,
I passed into the shade so cool—
'Twas bathing in an airy pool—
The shadow of the limetree gained.
Instant adown I threw the load
Borne many a mile along the road,
And then my body down I threw,
Spread on the grass each burning palm,
And felt the cool refreshing balm—
Life, life returning in soft dew.
The coolness of the grassy shade
Began my body to pervade
Through every pore from sole to crown;
Unbooted feet, uncovered brow,
Beneath the shadow of the bough
Were cooling down—were cooling down.
A dream of friends I'd left behind,
Of friends I hoped ere long to find,
Who knew not of the way-worn boy:
Over my fevered spirit came,
With the cool shade dew on my frame,
Distilling drops of gentle joy.
There passed no creaking, rumbling wain,
No frocked and heavy-footed swain,
No country girl, coy, half afraid,
No farmer on his old slow mare,
No rustic urchin with a stare—
Nought roused the refter in the shade.
There was no song of singing bird,
No voice of sheep or kine was heard,
No rippling, murmuring brook passed by,
There was no sound of waterfall;
Hot noon had seeming silenced all—
Brook, bird, and beast—'twas all bright sky.
So with the dream my eyelids closed,
And there I lay as if I dozed
Upon the shady grass outspread;
Anon I opened my eyes, and lo!
Myriads of blossoms in full blow,
With the soft hum of bees o'erhead.
The blossoms in long traces hung,
The bees alighting, sipped and swung
On blossoms delicate and chaste:
A world of beauty and soft din,
With constant passing out and in,
Of winged visitors in haste.
At length I rose, took up my load,
And stepped into the dusty road,
And with a blessing left behind
The shady limetree by the way,
With blossoms hanging on each spray,
And hum of bees—to me so kind.
O, that the traveller way-worn
On life's hot, dusty road forlorn,
Could ever find on grassy sod
A shady limetree by the way,
Where he might halt and down him lay,
Unloaded, unbonneted, unshod!

Stand. JOHN DAVIES.

THE SHAKERS.

MR. HENRY VINCENT, in a letter to the *Star*, gives the following account of a visit to the Shakers:

On the north-western border of the State of New York, within a mile of the dividing line of Massachusetts, and about 150 miles from the city of New York, is the summer retreat of Lebanon Springs. Hills, mountains, and valleys, trees, gardens, farm-houses, and farms spread around and above you in ever-varying beauty, reminding one of the hills and valleys of Llangollen in Wales. On the side of one of the mountains—Mount Lebanon—commanding a fine view of the whole panorama, cluster three distinct portions of that singular body of people called by the vulgar, "The Shakers." This "society of believers" is the product of that mighty upheaving of the mind and soul that manifested itself in England and Europe during the greater part of last century. Wesley, Whitfield, the French Prophets, Emanuel Swedenborg, and others, all represented, with more or less truth and power, the yearning of living souls for light, life, and salvation. In this great awakening, as in the time of the Commonwealth, many strange doctrines and new sects rose and fell, and among these we must class the people called Shakers. About the year 1758, Ann Lee, of Manchester, England, came under strong religious convictions, and, joined by six or eight brethren and sisters, under the guidance of a vision, left England for America, settling in this country. After working separately for a living, and suffering much persecution and hardship for many years, the little

band gathered into a religious society in the woods of Waterylist, near Albany, in 1776. In 1779 a great revival of religion occurred in New Lebanon, and in other towns and villages, and many of these people were gradually impressed by Ann Lee and her friends that the time had come to gather themselves out of the world, and in the power of the Holy Spirit "to crucify all worldly lusts"—and to enter into the spiritual Millennium Church, in the practice of perfect chastity, temperance, charity, brotherly and sisterly love—abandoning all private property for the common good, and having, like the early Christians, "all things in common." From their great fervour in preaching—their tremblings and quakings—they were spoken of as "Shakers," which name they are by no means ashamed to adopt. Their progress was necessarily slow, as they took up a cross too heavy to be borne by ordinary men and women of the world. The Shaker communities are divided into families. Within sight of each other at Mount Lebanon are three of these families—North Family, Church Family, and South Family. The first numbers sixty brethren and sisters; the second 120. In the New Lebanon Society there are altogether eight of these families—in all 500 brethren and sisters. This New Lebanon Society owns 6,000 acres of land—a large proportion of which is devoted to fuel, timber, and sheep. This people also possess garden seeds, herbs, and fruits, which are everywhere famed for their quality. Throughout the Union there are eighteen flourishing Shaker societies, sacredly living a celibate life, and enjoying a perfect community of worldly goods.

We reached North Family about seven o'clock, and were welcomed with modest grace by an elderly sister, and we soon grasped the warm hands of Elder Frederick Evans, who, some months ago, courteously invited me to share "the simple hospitalities" of the society. We were soon introduced to other brethren, and found ourselves at home and at ease with our hearty friends. The brethren and sisters at North Family occupy three neat and substantial houses. There is no restraint other than the restraint of good breeding and true Christian propriety. Brethren and sisters at North Family occupy the same houses, the sleeping accommodation being at opposite parts of the dwellings. They rise at half-past four o'clock in the morning, breakfast at six, dine at noon, supper at six in the evening, and retire to rest about ten. At meals the women occupy one end of the table, the men the other. Before meals they all kneel down, and offer thanks and prayers in solemn silence. My friend and I took our meals in a small neat room alone. We were waited upon most attentively by one of the sisters, who constantly left the room, returning to inquire if anything was wanted. A Shaker meal is a wholesome feast. A room beautifully clean, a plain, clean table, good white and brown bread, sweet fresh butter, rich milk and cream, well-cooked meat, plain vegetables, preserved fruits; but all served in the simplest, neatest, and most economical way. We occupied two bedrooms that opened one into the other. The beds are sweet and clean, and you sprawl in them with a perfect delirium of lazy delight. All the rooms of the houses are cleanliness and neatness to perfection. Round about are the gardens, orchards, farms, workshops, barns, and storehouses. The large barn is the most perfect model for space, convenience, and ventilation. It consists of three storeys, the lower storey being appropriated for stalling cattle. It is built on the side of a hill, so you can drive wagons into the third storey from the road on the side of the hill. The men and women gravitate towards the work they can most easily perform; and all are busy from morn until night, working with a joyous will. The men dress as the early Quakers dressed. The women with the same Quaker-like neatness—and they are all simple but hearty in their manners. On Saturday night we attended worship for the first time. The men and women stood in three lines in the presence of each other. A brother read a hymn, which they all joined in singing. This was followed by other exercises in song. Elder Evans then gave a powerful exhortation from the words, "There is therefore now no condemnation for those who are in Christ Jesus." He was followed by a brief exhortation from one of the sisters. A line was then formed in the centre of the room, three brethren and three sisters standing face to face. The remainder formed in a circle round the room. The brethren and sisters in the centre of the room sang hymns, while the rest moved round in a kind of dance, moving their open hands as though waiting to catch a blessing. All was gravely performed, with an evident sense of awe. On Sunday this worship was repeated, with the addition of a more lively spiritual song and dance. The Shakers hold to the example of Miriam and King David, and other members of the ancient church, in manifesting their joy and gratitude at the goodness of God towards them by spiritual songs and dances. Although the ceremony was new to me, I felt no levity, but was gravely impressed by the deep solemnity of what I saw.

PADHAM.—On Sunday last, the school sermons were preached by the Rev. G. H. Wells, M.A., of Gorton, and the collections amounted to £55.13s.0qd.

WESTERN UNITARIAN ASSOCIATION.

THE seventy-seventh annual meeting of the West of England and South Wales Unitarian Book and Tract Society was held in Exeter on Wednesday, July 8th. In the morning there was a service in the fine old chapel, George's Meeting, South-street, where a large congregation assembled. There were visitors from Crediton, Moreton, Honiton, Colyton, Taunton, Bridport, Bridgewater, Bristol, &c. Dr. BELLINGS, of New York, preached the sermon. The Rev. W. JAMES, of Bristol, conducted the preliminary service. The preacher took as his text Romans x. 2—"For I hear them record that they have a zeal of God, but not according to knowledge." Dr. Bellows referred to the state of religion in America, and dwelt on the zeal and superstition prevalent amongst professing Christians. He believed that liberal Christianity, lived out—he blessed God that one day it should be lived out—would have an all-pervading warmth and attractiveness which would command the faith, admiration and following of the world.

In the afternoon the supporters of the society and their friends dined together at the Royal Public Rooms. Mr. NORRINGTON, in the absence (through the indisposition of Lady Bowring) of Sir John Bowring, was called to the chair. There were present the Rev. Dr. Bellows, Mr. Bellows, jun., Rev. W. James, Rev. R. L. Carpenter, of Bridport; Rev. J. Taplin, Crediton; Rev. P. H. Wicksteed, Taunton; Rev. T. W. Chignell; Rev. W. Robinson, Crewkerne; Rev. J. C. Street, Newcastle; Rev. J. E. Carpenter, Clifton; Rev. H. Calloway, Bridport; W. Colfox, Esq., Bridport; J. Melhuish, Esq., J.P., Tidcombe; Rev. T. H. Dodson, Tidcombe; T. Colfox, Esq., Bridport; John Baker, Esq., Taunton; W. Blake, Esq., J.P., Ilminster; R. Cuff, Esq., Crewkerne; C. Baker, Esq., Seaton; J. Murch, Esq., Honiton; — Bromhead, Esq., Crediton; John Baker, jun., Ilminster; Dr. Barham, and Messrs. Collins, Shute, Mortimer, Murch, Welsford, Edwards, E. Tozer, Pope, Upright, J. Brown, S. W. Preston, (Taunton), Parr, Easton, jun., Harris, Winsor, Bonney, Chalk, Bailey.

Dinner over, the CHAIRMAN proceeded to propose the usual loyal toasts. In doing so he referred to Sir John Bowring, whose absence he sincerely regretted, because he was so well known for his long acquaintance with the congregation, his acute intellect, his extraordinary memory, and, more than that, for a long life of adherence to principle. (Hear, hear.)—The Chairman next proposed the sentiment of "Civil and Religious Liberty," to which the Rev. R. L. CARPENTER, of Bridport, responded. The Rev. P. H. WICKSTEED, of Taunton, also responded.—The Rev. T. W. CHIGNELL proposed the health of Dr. Bellows and his son, Russell Bellows, in a speech full of hearty expressions of welcome and gratitude for the eloquent discourse with which the learned doctor had favoured them that morning. That sermon, he said, had raised the pulse of the free Christians of the West of England.

Dr. BELLINGS, in acknowledging the compliment, expressed in eloquent terms the gratitude with which, as an American citizen and an humble representative of the Unitarian body in America, he received from them and from all Unitarians in England their kindly sympathy and generous affection for their brethren and sisters over the water. In America, he said, Unitarians were more prosperous than in England. The spiritual children, who had carried the work and the inspiration of their fathers into more propitious fields, had reaped somewhat larger harvests. The soil was worked more easily; it was less sickly, and required less patience on the part of the husbandman. He looked with unspeakable respect upon those faithful ministers in England who laboured on with a patience and fidelity which ordinarily belonged only to those who were constantly crowned with success; and he was rejoiced to find that sturdy English feeling, that adherence to their principles and fidelity to their convictions, which rendered them in some degree independent of visible and immediate success. Success was often long and dreadfully delayed. But they would find that, though the morning clouds might seem to promise only a laggard day, and every auspice was unpropitious, yet all at once the glorious luminary of prosperity would burst forth and make the day radiant with the illumination of their splendid principles. (Hear, hear.)

Mr. RUSSELL BELLINGS also replied, and in a speech full of thoughtful earnestness showed how much there was yet to be gained by more frequent and intimate intercourse between the great communities of the civilised world.

Mr. MORTIMER proposed the health of the visitors, coupling with the toast the name of Dr. Barham, of Newton Abbot, and eulogising the efforts which he has made in that town in behalf of free religious thought. (Cheers.)

Dr. BARHAM, in reply, said when he first went to Newton he was compelled to attend the services at the Established Church, where he generally went in the afternoon, when there was no danger of hearing the Athanasian Creed. (Laughter.) But after a while he was convinced that this course was not consonant with what he believed to be the truth, and, an opportunity arising, he purchased the humble chapel where he now teaches. The congregation was small, but they held their ground.

If they did not go ahead so much in Newton as in Exeter, it was no doubt owing to the fact that in Exeter they had a better guide and cultivator in their able minister, Mr. Chignell. (Cheers.)

The Rev. T. W. CHIGNELL offered a few words of congratulation to the venerable doctor, of whose presence in the room he was previously unaware. He then proposed the healths of his friends the Revs. W. James, of Bristol, and J. E. Carpenter, of Clifton.

The toast was acknowledged by the Rev. J. E. CARPENTER.—Mr. JAMES proposed the health of "The Chairman," to which Mr. NORRINGTON responded, and the meeting then separated.

THE EVENING MEETING.

In the evening a second meeting was held, over which the Rev. T. W. CHIGNELL presided. There was a very large attendance.

The CHAIRMAN, in opening the business, said they were met to celebrate the 77th birthday of a venerable institution, which had done considerable service. At Bristol she had a large magazine of ammunition with which to attack the theological superstitions of the age, and also a large reservoir of real alimant for the mind. Altogether this society was a very useful one. To-day they had secured for her advocacy the services of an illustrious American citizen; and they had had the pleasure of meeting him and through him reviving their sympathies with the sister country. America was near and dear to Englishmen, and to-day they had shaken hands with her, and looked into her face through their friend, Dr. Bellows. (Hear, hear.)

After referring to the numerous gathering of the day, the chairman remarked that there were a large number of persons who held free and enlightened views of Christianity, but who were as yet unable to avow them. Men and women, by means of science, historical criticism, and general reading, had been emancipated from the thralldom of narrow religious dogmatism; but they could not expose the tender buds of their new religion, because the north-east wind of cold contumely was against their development. But let them wait. The winter would be rolled back, the sharp frost would relent, and these men and women would by-and-by uncover their convictions to the open day, and they would be hailed as brothers and sisters to a new freedom—richer and broader than the Lutheran and Cromwellian freedom of old. (Applause.)

The people of Exeter, he continued, on passing the building in South-street, were accustomed to say, "Oh, that is a Unitarian Chapel; of course we don't go into it." He would tell them, however, that the man who preached there was not bound to utter one word that he did not believe. (Hear, hear.) A clergyman of the Established Church might often have a fresh and devout heart, and could pray with the freshness of the song of a bird; but he dare not utter a single syllable that was not compiled for him three centuries ago, and in language that did not answer to the devout and poetic piety of the 19th century. (Hear, hear.) This was cruel, cruel tyranny. Moreover, the clergyman was obliged to preach a doctrine that he could not believe; but the preacher in South-street was under no such compulsion. There was no such liberty as this in England, except among Unitarians. None of the other sects of Dissenters—even the Independents, who had approached nearer than all the others to an enlightened religious liberty—enjoyed such freedom as this. (Hear, hear.) Let them, then, bless Heaven sometimes for the freedom and enlightenment which they enjoyed in the Unitarian connexion. Again, if he looked at one of the more intelligent hearers in this place of worship, what kind of religion did he see? Why, he saw a man believing that human beings spring up fresh from God as any product of Nature. He saw a man believing that the whole of human nature is stamped with the Creator's divine stamp—one who looked upon the earthly inclinations of man, when innocently exercised, as divine. (Hear, hear.) Moreover, he saw a man who believed that divine inspiration is a necessity of human nature—who saw that man is dear to God from his very nature, that God cannot but be encompassing man wherever he is, and that inspiration is as natural and as necessary a part of man's being as the inhaling of the life-breath by which our lungs and our frames live. (Hear, hear.) This was the kind of religion permitted within Unitarian walls, and it was worth every intelligent man's attention. (Hear, hear.) Mr. Chignell remarked in continuation upon the changes which were taking place in the various forms of religious belief, observing that the Bible was now being looked at with different eyes than it once was. But the Bible was divine as ever—nay, diviner. He believed that the modern historical criticism brought to bear on the Bible had only redeemed a divine thing, that was fast tending to become a museum of extinct fossils, and had raised it into a new world of living, breathing, divinely melodious objects. This was what modern criticism had done for the Bible. (Hear, hear.) But modern criticism looked upon it as upon a literature—not dropping down from heaven, but rising up from the earth, the accumulated literature of a great nation now extinct. And this modern criticism brought to bear all the historical, geographical, and scientific light which it could upon this reservoir of Hebrew literature, in order to trace its growth, and to show how foreign elements become mixed with it, and how legend

and imagination played with its historic facts. (Hear, hear.) The chairman then went on to speak of the difficulties respecting science and faith, and continued by observing that the topics which he had touched on were the great questions of the day. We need not, he said, fear to dig to the bottom. The rule of science which affirms that there is not a globe or an atom which is not pervaded by unalterable law was only the modern expression of the old affirmation of the Hebrew poet: "Whither shall I go from thy spirit? There shall thy hand lead me, and thy right hand shall uphold me." (Applause.) He might here allude to the ghastly spectres of materialism which haunted the air, and sometimes froze the very marrow of our bones. There was secularism, for instance, which said, "Let us eat and drink, for to-morrow we die, and there's an end of us." And there was a materialism, more scientific, which said, "We are the last link in the long chain of animals, and when we die there's an end of us,"—that the soul, love, beauty, and God were all a fancy. He mentioned these things simply to indicate the new work cut out for the free Christian preacher of to-day. In conclusion, he would say, let them never be afraid of investigating every question, and inquiring into every doubt that the human mind might raise, and let them never lose their faith in the great Mystery of Existence—dark with excess of light, unanalysable and indissoluble, whose great arms were about us everywhere. (Applause.)

The Rev. W. JAMES (of Bristol) read the annual report, which set forth the progress of the society during the long period of 77 years. It stated that this was the eighth occasion on which the anniversary had been held in Exeter. The society circulates nine different classes of books, and its catalogue comprises 608 of the best works in the English language. The number of members is 460, sixteen of whom are Exonians. Last year 4,000 tracts were circulated. The report warmly recommended the society to the support of Unitarian churches.

The Rev. J. C. STREET moved the adoption of the report in a vigorous speech. He spoke of the value of the works circulated by the society, and stated that a large parcel of books which he recently received for distribution had proved of immense value. He suggested that, as a supplement to preaching, books should be exposed for sale and given away in their churches. (Hear, hear.) He showed that the miners of the North-country were readers of Theodore Parker and Dr. Channing; and gave instances of some glorious out-door meetings, which he had addressed in his missionary capacity. These meetings, he remarked, were characterised by much thoughtful attention and critical observation on the part of the hearers, and the absence of anything like ignorant revivalist excitement was most marked.

The Rev. J. TAPLIN, who seconded the resolution, spoke of the usefulness of the society's tracts in another respect. The society, he said, had had a long and useful career in the promotion of Christianity. It was brought into existence at Crediton, the first sermon on its behalf being preached in 1793, in the speaker's present pulpit. It was not, he feared, sufficiently known. Some took objection to the title "Unitarian." But with that objection he had no sympathy. To the name Unitarian he had clung from his childhood—many pleasant memories clustered round it. He held that the Bible was its own interpreter, and that it was to be read with candour, judgment, and a free mind. He claimed the right of individual unrestricted thought on all theological subjects.

The resolution was carried unanimously.

The CHAIRMAN then invited his audience to become subscribers to the society, and during the evening several persons gave in their names.

Mr. W. MORTIMER proposed a vote of thanks to the officers of the society for their services during the past year.

This was seconded by Mr. JOHN POPE, and carried. Mr. NORRINGTON then proposed that a vote of thanks should be given to Dr. Bellows.

Mr. S. W. PRESTON (Taunton) seconded the resolution, which was carried by acclamation.

Dr. BELLINGS was received with loud cheers on rising to acknowledge the compliment. He thanked them heartily for the over kind way in which they had been disposed to accept what had cost him no sacrifice, indeed what had been an indulgence of his own inclination, and went on to speak of the condition and prospects of Unitarianism in America, setting forth, in language of the most beautiful and withal simple character, the great principles on which its churches are founded. Unitarianism, he said, was much more prosperous in America than here, as far as numbers were concerned; and he believed there was a glorious future in store for it. The cause had made within the past few years encouraging and courageous progress. Led by an observation like this to look back some thirty-five or forty years, the rev. doctor called up many pleasant associations connected with the labours of such men as Dr. Channing, the great living thinker and writer Emerson, Henry Ware, Ephraim Peabody, and others, each of whom he referred to in graphic and affectionate terms. He contended strongly for organisation in connection with their churches, showing clearly and forcibly that the religious wants of the people, equally

as much as their other requirements, must be met by special provisions. Dr. Bellows' speech was continued until long after darkness had fallen upon his hearers, but so intense was the interest created that the fact was scarcely remarked until he himself referred to it. The speaker resumed his seat amid loud applause.

A formal alteration in the society's rules having been carried, votes of thanks were awarded to the chairman and the Rev. W. James, and the meeting separated.

INTELLIGENCE.

BOLTON.—The annual school sermons were preached in Bank-street Chapel on Sunday last, by the Rev. P. W. Clayden, of Nottingham. The congregations were large at both morning and evening services, it being necessary at the latter to place forms along the passages of the gallery. In the afternoon Mr. George Smith, of Manchester, delivered an address in the schoolroom to a numerous gathering of scholars, teachers, and parents. The day's collections amounted to £111. 2s. 6d.

LYE WASTE.—The annual treat to the day and Sunday schools connected with this place was given on Monday last, when T. Pargeter, Esq., threw open the beautiful fields adjoining his house for their enjoyment. Refreshments were provided for the scholars, and Mr. Pargeter's family kindly provided tea for teachers and friends. The day was delightfully spent.

TAMWORTH.—On Tuesday, the 7th inst., a meeting of "Protestant Dissenting Ministers of Warwickshire and the neighbouring counties" was held at Tamworth—an event which had not taken place in that town for twenty years previously. Divine service was celebrated in the Unitarian Chapel; the Rev. J. Kedwards, of Lye Waste, read the introductory service, and an impressive sermon was preached by the Rev. W. Cotton, missionary to the "Midland Christian Union." The ministers, with a few lay friends, were kindly entertained at dinner by Mr. Samuel Spence, a member of the congregation, and a very pleasant day was spent.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

M. C.—The trustees have had plans under consideration, but there were some difficulties in carrying them out satisfactorily, which, it is hoped, may in a short time be removed.

THE PROVINCIAL ASSEMBLY.

To the Editors.—The Rev. John Wright, in his letter which appeared in your publication of the 10th instant, quotes from your report of the proceedings of the Assembly that I charged him "with sending out circulars drawn up so as rather to discourage than encourage congregations to appoint delegates to the Provincial Assembly," and adds that "when such imputations of dishonourable conduct have been publicly made they ought either to be substantiated or to be publicly withdrawn with an apology."

As regards your report of the proceedings of the Assembly, I am not answerable for the same. I did not think it was such a report as would illustrate what really occurred at the meeting.

I did not charge Mr. Wright individually; I charged the secretaries to the Assembly, from the period when Mr. Martineau carried the present organization of the Assembly. I had all the circulars from that time convening the Assembly before me, but the impatience of the meeting, the determination of certain parties who acted up to the declaration which I heard before the meeting made by an influential, and by no means young minister in reference to Mr. Darbishire's resolutions, "Oh, we shall make short work of them," prevented my reading the circulars; and Mr. Wright's getting up, and very irregularly interrupting me, caused me to ask the chairman to read the circular convening the then meeting, and on his doing so I at once, and without any qualification, withdrew all imputation against Mr. Wright as regards that meeting.

I am more accustomed to meetings of laymen than I am to such meetings as the one in question, and I must confess that when, early in the meeting, I asked whether the announcement in the secretary's circular that "The committee empower me to state that no names will be entered on the roll that are not sent to me by June 10th," was within the authority of the committee, I was surprised at the secretary's warmth of expression, which included a threat of resignation. I was obliged to the chairman who, though at first, holding with the secretary, did after consideration decide that I was right, and that no delegate could be excluded by any resolution of the committee.

No one regrets more than I do the excitement of the last Assembly, but I have generally found that "to make short work with a question" generally tends to embitter and prolong the same.

I very much object to our meetings for business being held in a place of worship. Too often with the vantage ground of the pulpit our ministers are but imperfectly heard; but in speaking from a pew, desirous of being heard, the speaker renders himself open to the charge (which your reporter makes against me) of making a vehement speech.

I found myself before an unwilling audience, in the unfortunate position of moving an amendment on a resolution of the chairman's; I therefore must claim some indulgence for my shortcomings. The necessities of railway speculation have introduced a mode of procedure making the chairman move the resolution as if he were (as he there is) a partisan instead of the moderator of the meeting.

I am glad to apologise in the most effectual manner to the Rev. John Wright for having even fancied that he was against the delegate system, and especially for having raised a suspicion in his mind that I intended to charge him with having used his office of secretary "in any dishonourable manner." The phrase is his, not mine. I thought I had sufficiently apologised at the meeting, but he must have either misapprehended what I said, or, in the vast space of the chapel, which each speaker in vain attempted to fill, my words must have escaped his attention. Nevertheless, I had before me the circular of May, 1865, signed by Mr. Wright, in which is the following: "If your congregation decline to appoint delegates, be so good as to inform me of the fact." It is true that, on my objection in 1867, this sentence was withdrawn from the circular, and had I been allowed to go through the circulars this would have been explained; but Mr. Wright's haste fixed upon me the making of a personal imputation as against himself, which I never intended to make, and which I immediately withdrew at the meeting.

As I have had no communication from Mr. Wright since the meeting requesting the withdrawal of any imputation (not withdrawn at the meeting), I think he has rather unkindly rushed into a newspaper correspondence. I hope in future the lay element in the Assembly will assert its independence, and prevent the Assembly from being, as your reporter deprecates, "turned into an ecclesiastical bear garden."*

In conclusion, whether it were better to have two days' meeting, one for the religious purposes of the Assembly, and the other for its business, the general body of Unitarians in the Province must determine; but I hold that union is strength; that the ministers can do nothing except the laymen are heartily with them; that organisation is requisite to give full effect to our denominational influence, and that the reveries of philosophers, however profound, are valueless otherwise than so far as they act upon and direct the active energies of man.—Yours respectfully, HENRY COPPOCK.

Stockport, 13th July, 1868.

[* NOTE BY THE EDITORS.—We cannot consent to our comment being thus ingeniously twisted into the exact opposite of what our readers (if they have the article before them) will see as our perfectly unmistakable meaning. The whole sentence read thus: "The few men who, for some years past have been most prominent at the Assembly have been laymen; and the result of their efforts, no doubt made with the best intentions, has been to turn the meetings into little short of an ecclesiastical bear garden."]

MISS CARPENTER'S FUND.

To the Editors.—There are, I make no doubt, a number of persons who desire, as I do, to contribute something to the fund now being raised for Miss Carpenter's mission to the women of India, but whose mites cannot be paid into the treasury in a subscription list. For the sake of these, and for the mission itself, allow me to suggest the propriety of a collection being made in the various Unitarian chapels throughout the country for the fund in question. The ministers and trustees would surely rejoice in a movement of this kind, and take the necessary steps to make it successful.—Yours obediently, THOMAS CHAMBERS.

July 14.

THE COMING WEEK.

Chowbent.—On Sunday, morning and afternoon, school sermons by the Rev. S. A. Steinhilf.
Great Hucklow.—On Sunday, afternoon and evening, triennial school sermons by the Rev. B. L. Lloyd.
London: STOKES NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee, on "Christ's truth and Christ's freedom."
Pennmaeswarr: PENDRYFFRYN SCHOOLROOM.—On Sunday, Rev. E. B. Aspland, M.A.
Swinton.—On Sunday, afternoon and evening, school sermons by the Rev. Jeffery Worthington.

Birth.

PRESTON.—On the 10th inst., at 89, Camden Square, the wife of Alfred Preston, Esq., of a daughter.

Marriages.

HOLLAND-SCHWANN.—On the 8th inst., at Little Portland-street Chapel, London, by the Rev. W. H. Channing, Arthur Holland, M.A., second son of Charles Holland, Esq., of Liscaud Vale, Cheshire, to Mary Catherine Barbara, only daughter of Frederick Schwann, Esq., of Gloucester Square, Hyde Park, London.—No cards.
OTLEY-WOOLLEN.—On the 13th inst., at the Upper Chapel, Sheffield, by the Rev. J. L. Short, Mr. T. S. Otley, second son of Mr. T. Otley, manufacturer, Meadow Works, to Annie Maria, second daughter of Mr. C. Woollen, all of Sheffield.
PARSONS-GALE.—On the 14th inst., at the Unitarian Chapel, Bridport, by the Rev. R. L. Carpenter, B.A., James Parsons to Hannah Gale, both of Bridport.
SCHOFIELD-BRADBURY.—On the 13th inst., at the Free Christian Church, Mossley, by the Rev. D. Berry, John Schofield to Sarah Bradbury, both of that town.

WATHALL-GRACE.—On the 5th inst., at the Unitarian Chapel, Belper, by the Rev. Rees L. Lloyd, Mr. Thomas Wathall, of Belper, to Miss Elizabeth Grace, of Holbrook.
WRIGLEY-HORTON.—On the 6th inst., at the Free Christian Church, Mossley, by the Rev. Daniel Berry, Joseph Edward Wrigley, of Lees, near Mossley, to Mary Hannah Horton, of that town.

Deaths.

BUTCHER.—On the 11th inst., at Plumpton, near Lewes, Mr. Richard Butcher, in the 63rd year of his age.
CLEPHAN.—On the 13th inst., at Stockton-on-Tees, Mr. Wm. Clephan, aged 57 years.
HARDING.—On the 15th ult., at Role Hall, Tamworth, Chas. Harding, Esq., aged 85, a regular attendant at the Unitarian Chapel until his health failed him. In middle life he built a small organ and presented it to the congregation, besides compiling a hymn-book for their use.
MEYER.—On the 8th inst., at Tunbridge Wells, Ida Henrietta, fourth daughter of the late M. S. Meyer, Esq., of Smedley New Hall, near Manchester.
WORTHINGTON.—On the 15th inst., at Sale Hall, Cheshire, aged 63, Robert Worthington, Esq.

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Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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(Under Mr. Henry's Music Warehouse).
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The Unitarian Herald

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 378.

FRIDAY, JULY 24, 1868.

PRICE 1D.

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MILES PLATTING.—On Sunday, July 26th, 1868, TWO SERMONS will be preached; in the afternoon by the Rev. J. PAGE HOPPS, and in the evening by the Rev. G. H. WELLS, M.A. Afternoon service at three o'clock; evening, at 6.30. Collections after each service in aid of the School Funds.

KENT GENERAL BAPTIST ASSOCIATION.—The ANNUAL MEETING of this Association will be held at the General Baptist Chapel, Cranbrook, on Tuesday, July 28th, 1868. The Business of the Association will commence at ten o'clock a.m., when the Letters from the Churches will be read, and the general affairs of the Association transacted. Divine Service will commence at eleven o'clock, when a SERMON will be preached by the Rev. T. B. W. BRIGGS, of Dover. In the evening, at five o'clock, there will be a PUBLIC TEA MEETING at the Chapel, after which the meeting will be addressed by several ministers and other friends. The subject will be, "The Established Church in Ireland, the cause of the slow progress of Protestantism in that Country."

SOUTHPORT, July, 1868.—The Committee of the Portland-street Unitarian Church appeal to the general Unitarian public to assist in paying off the debt contracted in the erection of their Church, which still amounts to about £700. They beg to remind their friends that the Church has been erected to supply a want which is participated in by visitors from the neighbouring towns, as well as by the inhabitants of Southport. While gratefully acknowledging the liberal help they have already received they again appeal with confidence to the generosity of those who sympathize with them in the support of a liberal and enlightened Christianity. Subscriptions will be received by the Secretary, EDWARD JOHNSON, 6, New Promenade, Southport; the Treasurer, HOLBROOK GASKELL, Birkenhead, Southport; Rev. THOS. HOLLAND, B.A., Belmont-street, Southport.

UNITARIAN CHRISTIAN CHURCH AND SCHOOLS, STEPNEY, LONDON. By a Sub-committee of the London District Unitarian Society assembled in Conference with the Committee of the Rev. J. Phillips's Congregation, on Tuesday, 12th May, 1868, at Stamford-street Chapel, it was resolved that assistance should be rendered to that congregation in obtaining a Permanent Place of Worship at Stepney Green. In pursuance of such resolution, and through the kind instrumentality of members of the Sub-committee, a suitable site has been obtained on which to erect a Church, School, &c., at Stepney Green. It has been determined at present to erect a neat and substantial School-room, capable of accommodating about 250 persons, and that religious worship shall be conducted therein till the funds are raised for the Church. The Congregation, consisting for the most part of working men, appeal most earnestly to the Unitarian public to supplement their efforts to open the School free of debt. Subscriptions will be thankfully received by Mr. GEORGE RITCHIE, 34, Bread-street, London, E.C.; Mr. F. M. WALLER, 100, Turner's Road, Burdett Road, London, E.; and The East London Bank, Cornhill, E.C.

CLEKENWELL.—THE TEACHERS OFFER THEIR BEST THANKS for the following DONATIONS: Mr. Walpole, 2s. 6d.; Miss Bridget, 2s. 6d.; A. P., 1s.; Mrs. Harrod, 5s.; Two Friends, 2s.; Herbert Chamberlain, 10s.; E. B., 2s. 6d.; W. S. B., 2s. 6d.; F. Nettlefold, 10s.; Miss Ralph, 8s.; P. Holland, 10s.; From the West, 1s.; Mrs. Cooper, 8s.; Mr. Wade, 5s.; Annie Preston, 2s. 6d.

IN THE MATTER OF THE CHARITY CALLED "THE GENERAL BAPTIST EDUCATION FUND." Notice is hereby given, that an Order has been made by the Board of Charity Commissioners for England and Wales appointing Trustees for the management of the above-mentioned Charity. A Copy of the Order may be inspected, free of cost, daily, except on Sundays, during the space of one calendar month, to be computed from the date of publication of this notice, at the office of the said Commissioners, at No. 8, York-street, St. James's Square, London, between the hours of ten a.m. and four p.m. Dated this 14th day of July, 1868. HENRY M. VANE, Secretary.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION. 116 Fountains and 98 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst. JOHN LEE, Secretary. Bankers: Messrs. Ransom, Rouverie, and Co., 1, Pall Mall East, S.W.; and Messrs. Barclay, Bevan, Taitton, & Wills, and Co., 54, Lombard-street, E.C.

BEERHOUSE LICENSING SYSTEM

AMENDMENT, For Remedying the fearful Evils arising from the present indiscriminate and unrestricted granting of Beerhouse Licences by the Excise. VICE-PRESIDENT.—ED. AKROYD, Esq., M.P., Halifax. PROVISIONAL COMMITTEE. JOSEPH WHITWELL PEASE, M.P., South Durham. Archbishop MANNING. TITUS SALT, J.P., Bradford. Col. SHAKESPEARE, J.P., Witham, Essex. J. ROBINSON, Esq., Mayor, Rochdale. Alderman SIOTT, Rochdale. E. B. W. BALME, J.P., Mirfield. Sir ELKANAH ARMITAGE, J.P. NATHAN WORTHING ON, J.P., Oldham. CHARLES PEASE, Darlington. J. RILEY, J.P., Oldham. TAYLOR, Manchester. WM. TOUCHSTONE, Manchester. G. BANCROFT, Manchester. E. HANSON, Manchester, &c., &c. BANKERS.—Messrs. CUNLIFFE, BROOKS, & Co., Manchester. SECRETARY.—Rev. WILLIAM SPANNEY, M.A., formerly Curate of St. James's, Halifax. AGENTS.—Messrs. MATTINSON, MARSH, and PRESCOTT. Offices, 116, CHEETHAM HILL, MANCHESTER.

DONATIONS ALREADY ANNOUNCED.	July 14, 1868.	£	s.	d.
Edward Akroyd, M.P.	100	0	0	
Titus Salt, J.P.	100	0	0	
E. B. W. Balme, J.P., Mirfield	25	0	0	
S. Kershaw, Manchester	1	0	0	
Councillor H. Riley, Oldham	2	0	0	
Hocken, Bird, Cole, & Co., Manchester	5	0	0	
D. Dale, J.P., Darlington	2	2	0	
Rochdale Auxiliary	15	3	0	
J. Riley, J.P.	2	0	0	
W. Schofield, J.P.	1	0	0	
Alderman Stewart	1	0	0	
Asa Lees, J.P.	1	0	0	
Thomas Emmott, J.P.	1	0	0	
Councillor Dearden, Rochdale	1	0	0	
Josh. Fletcher, J.P.	1	0	0	
The Mayor of Chester	1	0	0	
W. Slater	1	0	0	
Oldham Auxiliary	11	0	0	
Ashton Auxiliary	9	10	0	

Further sums thankfully received. The following noblemen and gentlemen, among many others, have sign'd their approval of the movement:—The Lord Bishop of Oxford. W. E. Sutcliffe, Deputy-Lieutenant. Canon H. Cadogan, Esq., Islington Priory, county of Durham. The Very Reverend Dr. Howson, Dean of Chester. Rev. John Hand, Rector of Handsworth. Lieut.-Col. White, Chief Constable of the county of Durham. The Rev. T. Eaton, Canon of Chester. Sir John Swinburne, Bart. Sir Stephen Glynn, Lord-Lieutenant, Flintshire. The Lord Mayor of London. The Mayor of Chester. The Mayor of Rochdale. The Mayor of Ashton. The Mayor of Oldham. The Mayor of Bolton. The Mayor of Southport, &c., &c.

The Association purposes obtaining 150 influential petitions from as many corporate towns, in each case, if possible, headed by the Mayor, and to hold 25 large public meetings. INSTANCES OF THE EVIL WORKING OF THE PRESENT CONFLICTING SYSTEM.

1. At the Oldham Police Court, — On 23rd August, 1866, was fined 2s. and had his licence taken away by the magistrates. In open defiance of the justices he now carries on a beerhouse, having subsequently demanded a licence from the Excise. The conviction was for notoriously disgraceful proceedings. N.B.—The amendment now proposed would hinder such a case as this.
2. In South Durham, after the magistrates had, on the almost unanimous petition of the inhabitants refused to license a public-house, a number of beerhouse licences were demanded from the Excise. Instances a *plurimum*. Ask the Police their opinion of the beerhouses. Send for papers to the Secretary.

MIDLAND RAILWAY.—SATURDAY TO MONDAY AT MATLOCK.—Every Saturday until the end of October, 1868, RETURN TICKETS, at the following low fares, will be issued from the under-mentioned Stations to MATLOCK BATH, by the Midland Company's New Route, by any of the ordinary trains on Saturday, available for return by any train on the following Sunday or Monday.

Stations.	First Class.	Second Class.
Manchester	9s. 6d.	7s. 6d.
Guide Bridge	9s. 6d.	7s. 6d.
Stockport (Leviat Dale Station).	8s. 6d.	6s. 6d.

In Manchester, Tickets will be issued at Cook's Excursion Office, 42, Piccadilly, and at the Midland Booking Office, London Road Station. JAMES ALLPORT, General Manager. Derby, May, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—NINE HOURS AT THE SEASIDE.—This Company is now prepared to ARRANGE EXCURSIONS, at nominal fares, with Mill Hands, Mechanics' Institutions, Provident and other Societies, Sunday and Day Schools, to SOUTHPORT, the Montpelier; or BLACKPOOL, the Brighton of the North; or to those other delightful Watering-places, LYTHAM, FLEETWOOD, and WARTLEIGH. Also to LEEDS for the National Exhibition of Works of Art. The conditions may be obtained on application to the undersigned. H. BLACKMORE, Superintendent's Office, Victoria Station, Manchester, June 22, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—CHEAP SUMMER EXCURSIONS DAILY TO LITTLEBOROUGH for HOLLINGWORTH from Manchester, Stalybridge, Ashton, Bolton, Bury, Middleton, &c.

Fares for the Double Journey: First class, 2s. 6d.; Second class, 1s. 9d.; Third class, 1s. 3d. A SPECIAL TRAIN also leaves the Victoria Station, Manchester, on Saturday Afternoons, at 2.45 p.m. for LITTLEBOROUGH. To WHALLEY, CLITHEROE, and CHATBURN, Every Saturday, from Manchester, at 1.30 p.m. Fares for the Double Journey: First Class, 4s. Third Class, 2s. 6d. For further particulars, see handbills. By order. Superintendent's Office, Victoria Station, Manchester, July 16, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—ART TREASURES EXHIBITION AT DARWEN.—NATIONAL EXHIBITION OF WORKS OF ART AT LEEDS.

For the accommodation of parties wishing to visit the above, the public are respectfully informed that 1st, 2nd, and 3rd class tickets will be issued to Leeds, from all stations on this Company's line, at ONE FARE FOR THE DOUBLE JOURNEY, to parties of not less than six 1st class, or ten 2nd or 3rd class passengers. The tickets will be available for Return the SAME DAY ONLY, and parties can only proceed and return by that class of carriage for which they have taken tickets. Where the distance exceeds 50 miles, the tickets are available for return the following day. To obtain these tickets, application must be made by letter not later than three days before the excursion, addressed to the Superintendent of the district, stating the following particulars, viz.:—For which class of carriage; the date of the proposed excursion; and the probable number of the party. Manchester, July 6, 1868. By order.

SOUTHPORT.—Mrs. HEISE'S SCHOOL will RE-OPEN August 3rd. Mrs. H. is most helpfully assisted in her duties by the Rev. THOS. HOLLAND, B.A., to whom references are kindly permitted. Queen's Arms, 4, Hawkehead-street, Southport.

EDUCATION.—14, GREAT STANHOPE STREET, BATH.—Mrs. JEFFERY receives a small number of Young Ladies, whom she educates as members of a family. Bath is considered a healthy locality, and offers great facilities for securing the services of efficient masters. Terms on application to Mrs. Jeffery. References: Rev. W. Odgers, Bath; Rev. T. E. Poynting, Monton, Manchester; Rev. W. Cochrane, Cradley, Worcestershire; J. Murch, Esq., Bath; E. Cobb, Esq., Bath; W. A. Case, Esq., M.A., late Vice-master of University College School, London; J. Shute, Esq., Clifton Down, Bristol.

KNOTSFORD.—Mrs. LAW FORD'S SCHOOL for Little Boys will be RE-OPENED on Saturday, August 8th.

OLD HOUSE SCHOOL.—Mr. HUTTON will RE-OPEN his School on Tuesday, August 18th. He has two or three Vacancies.

MUSIC.—Mr. THOMAS RAWSON will RESUME his Instructions on Pianoforte, Organ, and in Singing, on Monday, the 27th inst. Cecil House, Broughton Lane, Manchester.

MISS O'DWYER'S SCHOOL will be RE-OPENED Tuesday, August 4. Northgate, Wakefield.

SOUTHPORT: ALBERT ROAD.—Mr. MILLSON will RE-OPEN his SCHOOL on Monday, August 3rd. He has three Vacancies.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The NEXT QUARTER BEGINS on Tuesday, August 4th.—During the erection of new premises, address 13, Regent-street. EDWIN SMITH, M.A., Principal.

THE CONIGRE, TROWBRIDGE, WILTS. The PUPILS of the Misses MARTIN will RE-ASSEMBLE after the Midsummer vacation, on Thursday, July 30th.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 7.—No vacancy.

MISS PILCHER'S SCHOOL, 3, Caven-dish Place, near All Saints', Manchester, will RE-OPEN on Tuesday, July 28th. Results of examinations, terms, &c., on application.

9, WELL CLOSE SQUARE, WHITBY. The Rev. JOHN and Mrs. OWEN wish to receive two or three Ladies or Gentlemen as BOARDERS during the season.

HIGH SCHOOL, 126, MUCH PARK STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Full prospectus on application.

STAND GRAMMAR SCHOOL, NEAR MANCHESTER.—Head Master, Rev. JOHN DAVIES, M.A.—House large and commodious, locality healthy, playground attached, and number of pupils limited. Terms per annum: For Boarders under 14 years of age, £25; for Boarders above 14 years of age, £40. Day Scholars admitted at 12 guineas a year each. Full particulars on application. N.B.—A Preparatory school for Little Boys and Girls, by Mrs. DAVIES. Terms: For Boarders, £25; for Day Scholars, four guineas a year. The NEXT QUARTER will COMMENCE on Tuesday, August 4, 1868.

LENDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

WHAT THE CHURCHES ARE DOING.

It appears that, after all, the Bishop of Cape-town is about to carry off Mr. Macrorie, incumbent of Accrington, and have him consecrated at Cape-town by the South African Bishops; so we may expect lively intelligence from Natal before long.

A brisk controversy is at present going on in Berlin, arising out of an address made some time ago by Dr. Lisco, when presiding at a Synodal Conference of the Evangelical Church, in which he maintained that modern ideas regarding the nature and structure of the universe contradict those of the old orthodoxy, and that this, formed by a credulous study of the Bible alone, finds itself now pitted against the might of philosophy and science. On this Pastor Knak, representing the High Lutheran party, rose and declared that if that orthodoxy were "antiquated and worm-eaten," he at least would never desert it, nor be ashamed to profess his attachment to the ancient symbols. In reply, Dr. Lisco presumed that Mr. Knak believed, contrary to the words of Scripture, that the earth moved round the sun. Nothing of the kind, said Mr. Knak; you may say what you will about Copernicus, but "I recognise no other world-picture save that which I find in my Bible." This led to a hot paper war, in which the old question came up of the sun standing still at Joshua's bidding. Some of Pastor Knak's brethren endeavoured to save the text by alleging that Scripture always accommodates itself to popular modes of speech, as we now speak of the sun "rising" and "setting." The orthodox pastor, however, is not to be satisfied with any such explanation, but in a letter to his brethren he boldly says: "The Bible speaks distinctly of 'God causing his sun to rise over the just,' &c., and therefore the earth must stand still and the sun moves. For the laughter I cause," he continues, "I care little. I am as happy as a child. And what is more, I do not stand alone; I have some of the highest scientific authorities on my side." Unfortunately, he does not mention who these are. The controversy is still going on, and assuming larger dimensions every day.

On the 16th of last month Pius IX. commenced the twenty-third year of his Pontifical reign. Since St. Peter, to whom tradition assigns twenty-five years, there have been but three Popes out of 258 who have lived to commence or to finish their twenty-third year of government. They are Adrian I., the Pope of Charlemagne; Pius VI., the Pope of the Directory; and Pius VII., the Pope of Napoleon I. Pius IX. will be the fourth. If he lives until June 16, 1869, he will stand alone with Pius VI.; if he lives till June 16, 1870, he will be matched only by St. Peter. But if he survives June 16, 1871, he will have outdone not only all preceding Popes, but St. Peter himself.

While the King of Prussia has been inaugurating the Luther monument at Worms, and a festival has been held at Constance, to commemorate the Reforming services of Huss, the Italian Government has been honouring the memory of the great Florentine reformer, Savonarola. The convent of St. Mark at Florence has been converted into a national museum, in which, in addition to the great artistic treasures, the works of Fra Angelico, which it previously contained, will be preserved whatever relics, antiquarian, artistic, or literary, can be found in any way connected with Savonarola's history. The municipality of Florence has also decreed that one of the great squares in the new quarter of the city shall be named Piazza Savonarola.

The Presbyterian (Scotch) congregations in England seem more liberal to their ministers than some we could name. In the same paper we observe that the one in Regent Square, London, have agreed to give a stipend of £800, and that Dr. Munro's, in Manchester, while providing him with a colleague, to whom they give £400 a year, allow him also the same sum.

A singular case of superstition is reported from Cornwall. A "white witch" of Liskeard was consulted by the son of a farmer, supposed to be "ill-wished" by the wife of a labouring man residing on the estate. On the recommendation of the witch the latter was discharged. The "ill-wished" man fell sick, and during the night was visited by the village blacksmith. The latter, on going to the sick man's house one night, saw something like a goat; the next night it assumed the form of the devil. The witch on being consulted ordered that a gun should be kept loaded, charged with four-

penny-pieces broken into small bits. The blacksmith kept a strict watch the succeeding night and fired to the great alarm of the villagers. This is a case which ought to come under "What the Churches are not doing," rather than "What they are doing."

On the retirement of the Hon. and Rev. Baptist Noel from the active duties of the ministry, his congregation last week, when he completed his seventieth year, presented him with a thousand pounds, as an expression of their profound respect for his character and for his ministerial efforts during nearly twenty years. At the same time a handsome silver service was presented to Mrs. Noel.

A society formed within the pale of the Establishment, entitled "The Confraternity of the Blessed Sacrament of the Body and Blood of Christ," has printed a manual for the use of its members, which, under the heading "An Act of Adoration," for the "Eucharistic Sacrifice," has the following:

"I adore thee, O Lord my God, veiled under these poor earthly elements, and prostrate before thy Divine Majesty, I desire to honour thee with all the devotion of which I am capable, and that I may the better honour thee, I unite myself with all thy saints and angels in their more perfect adoration."

"Hail! Living Bread, that comest down from heaven to give light to the world. Hail, most holy flesh of Christ! Hail, heavenly drink of Jesu's blood, to me above all things the sum and fulness of delight."

This, too, is part of a Litany contained in the manual:

"Soul of Christ, sanctify me!
Body of Christ, save me!
Blood of Christ, inebriate me!
Water from the side of Christ, wash me!
Passion of Christ, strengthen me!
O good Jesu, hear me.
Within thy wounds, hide me."

And in "An Act of intercession" the Romish phrase is used without disguise—"O Almighty Father, I offer to Thee this propitiatory sacrifice."

Notwithstanding the ignominious treatment to which some of the Evangelicals conceived themselves exposed at the last Church Congress, it seems that Dr. McNeile, Mr. Ryle, and several other leading men of the party are about to attend the coming meeting in Dublin.

The Town Council of Edinburgh have elected the Rev. Dr. Glog, of Blantyre, to the church and parish of Old Greyfriars, by 18 to 15, against the Rev. Robert Wallace, of Trinity College Church, Edinburgh. The congregation had petitioned in favour of Mr. Wallace, but he was rejected chiefly on the ground that his sentiments in regard to "innovation" harmonise to a considerable extent with those of the late Dr. Lee.

The Rev. W. W. Malet, vicar of Ardeley, has just published a book, giving an account of a pilgrimage he made last year to Rome, Jerusalem, and Constantinople, "for the reunion of the faithful." He assured the Pope that he (the vicar) represented "thousands in England" who sympathised with him in his mission; urged upon Pio, among other reasons for the restoration of intercommunion that "England has her holy orders and ordinances of worship from Rome," and "recognises His Holiness as the Chief Bishop of all." This is an admission which we fancy will be somewhat startling to many of Mr. Malet's brother Churchmen, but he tells us that, before his interview with the Pope, he "had laid before the Holy Father's Chamberlain and Secretary his letter of 'holy orders,' signed and sealed by the Lord Bishop of Rochester," and "his letter commendatory of the Primate of England." The latter, however, was nothing more than a simple commendation of Mr. Malet to the care of all Christians as one deserving of it; but when the Chamberlain found it associated with an introduction from Dr. Manning, and from Mr. Malet's "commission for re-union of Christendom by the President and the Secretary of the Society for promoting that union," he might not unnaturally suppose that the pilgrim had come to Rome with a sort of quasi authority from his Metropolitan for the same purpose. But though the Pope received him courteously, listened to him, and gave him his benediction, which Mr. Malet hails "as an earnest of recognition," it is clear from his own narrative that both Pope and Chamberlain regarded his representations more in a spirit of contempt than as likely to lead to any serious result.

As we were afraid would have to be the case, Mr. Coleridge's Universities Bill was withdrawn on Wednesday.

Supposing that the purpose of the Church Association, in prosecuting Mr. Bennett, is to dispute the right of those who hold the High Church view of the Eucharist to remain in the Establishment, and conceiving that this purpose will not be attained by proceeding against the Vicar of Frome for "inadvertently using inaccurate and untheological language," Dr. Pusey writes to the Secretary of the Association to "renew the same invitation which he has given at different times to others who have impugned his good faith at public meetings, or have otherwise uttered calumnies against him:

"You accuse me of teaching doctrine contrary to that held by the English Church. Substantiate your charge, if you can, in any court. If you do, I will resign the office which I hold by virtue of my subscription. I will oppose no legal hindrances, but will meet you on the merits of the case."

The Doctor adds:

"I will not conceal from you that I think that you run a risk in acceding to the invitation. I cannot think that any court could condemn me; and, if I were acquitted, your party could no longer use the language which it does against us. This is your concern, not mine. You must have looked at this in the face; for you could not as honest men, make charges which you do not suppose that you could substantiate; but then I think that as honest men, you are equally bound not to try to take advantage of an accidental slip of language (if you can; for a Judge, I suppose, would allow Mr. Bennett to correct his language), but if you dispute our right to teach as we do, dispute it directly. . . . It is not for me, of course, to dictate the course which your association should take; but I may say this for your information, that a mere attack on the language of Mr. Bennett will not attain your end, and that I do not think that Englishmen will think it a straightforward proceeding to fix on those incidental and disowned expressions, instead of calling in question our belief itself."

WHAT IS SAYING ON CHURCH MATTERS.

The *Christian World* thus expresses its feelings on a movement which we mentioned a little time ago:

"The small but increasing section of Unitarian Friends who appear to take Dr. Colenso as their great authority, are continuing to issue pamphlets containing enunciations of their views in derogation of Scriptural authority and of the deity of Christ. At the last annual meeting of the society, held in London in May, much discussion took place relative to the progress of these unsound doctrines. We are sorry to learn from several sources that during the past two months the difficulties attendant on this movement have increased instead of decreased. Much anxiety is felt by the Friends in the neighbourhood of Manchester in particular."

The *Daily News* remarks that one of the most formidable missiles used in war is the grenade, which, from the foul matter with which it is filled, and the unbearable odour which it diffuses, is known by the uncomplimentary English name of a stink-pot. In Mr. Murphy, the party who are endeavouring, for political purposes, to raise the "No Popery" cry, have possessed themselves of such an instrument. Mr. Murphy is Mr. Disraeli's stink-pot. He is both a nuisance and a danger. His obscenities are as disgusting as his violence is outrageous; and both are the more odious for the religious pretences under which he hides them.

The *Church Times*, the organ of the Ritualists, in remarking on Dean Alford's presence at Cheshunt College, not only admits but exults in all that he said regarding the "thread of foreign scarlet" in the garment of English Protestantism, and says:

"It is just the 'thin scarlet line' which is the only formidable one in the battle of the Faith against unbelief; and if the Church of England is to have a new suit of clothes, we mean that it shall be neither black nor grey, and we shall say of her as of the wise woman of the Proverbs, 'She is not afraid of the snow for her household, for all her household are clothed with scarlet.'"

In the same article we have this choice little morsel:

"It would be too much to expect Dr. Alford to remember his Bible, now that he is casting in his lot day by day more distinctly with the Colenso school, upholding Unitarians, disputing the Resurrection, and playing fast and loose with Holy Writ, in pursuance of his old habit of raving and then taking up with any party that seemed fashionable and popular."

The same contemporary takes the Queen to task, which seems hardly becoming, considering that she is the Head of the Church which it professes to uphold, in this rude fashion:

"Although the Queen cannot find time or in-

clination to discharge her duties as the chief officer of the State, it seems that she is able and willing to make herself prominent in matters which lie completely out of the sphere of her obligations. In a very uncalled-for telegram to the King of Prussia, on the occasion of his unveiling the Luther monument at Worms, she attempted to pledge the nation over which she rules to sympathy with the apostate and profligate, albeit able and courageous, Augustinian. In so doing she needlessly insulted all her loyal Anglican subjects, who are pledged to resist Lutheranism to the uttermost, all her Roman Catholic subjects, and finally, all her Scottish Calvinist lieges, the maintainers of a creed which Luther stoutly anathematized. And considering that she holds the title of 'Defender of the Faith' on no other ground than that an ancestor and predecessor of hers controverted Luther, she ought either to have checked her pen or abdicated the distinctive appellation."

It is encouraging to see the way in which some of the clergy are bringing themselves to contemplate the possibility of a separation of Church and State. The Bishop of Ely, for instance, at a Church Conference the other day, said:

"We must strive to keep what blessings have been given to us; but if it should happen that in the course of the next few years they should be taken away, we may still strive to maintain the Anglican Church; we should still be of the Catholic Church in this country; and, if organised, we might still be able to prevent our Church on the one hand from being absorbed into Rome, on the other from dwindling down into a sect. If our Church is not to pale before Rome on the one side or Rationalism on the other, it must be the result of greater life and fuller organisation."

It is not for us to pass judgment on Broad Churchmen who remain in the Establishment when they have ceased to hold its doctrines, but we are often led to wonder how they reconcile it to their consciences to go on solemnly declaring before God that those who disbelieve the contradictory statements of the Athanasian Creed "without doubt shall perish everlastingly," and yet speak of it thus, as Dean Stanley does in *Macmillan's Magazine*:

"According to the obvious intention of that famous creed, according to the view with which it was first received into the Western Church, and the meaning which it must bear for all who accept its words without such a qualification as is tantamount to a virtual repudiation, the gentle and devout Philaret 'cannot be saved,' and 'shall, without doubt, perish everlastingly.' So, doubtless, would have believed the author of the creed, and the larger part of the Western Church from the eighth to the fifteenth century. But so believe now probably only a few even in the Roman Church. So, in spite of the continued recitation of that creed in many of our services, not one amongst the prelates and clergy of the Church of England."

The *Daily Telegraph* says:

"We have now before us a tradesman's card on which it is really difficult to comment, and we should not notice it if we had not recently observed several of the kind. It runs thus:—'Jesus only' — oil and Italian warehouseman, No. —, — road, Notting-hill. Sauces, jams, pickles, &c., &c.' The words 'Jesus only' are printed in neat small letters on the left-hand upper corner of the card. We are aware that some religious societies hope to do good by the display of startling Scripture texts in unexpected places; but it is much to be feared that, instead of introducing religion into common life, they vulgarise and profane words and ideas usually associated with the most serious and respectful thoughts. And whatever may be said of religious placards posted by religious enthusiasts at railway stations and hotels, no one can fail to see the atrocious profanity of dragging in the most sacred name as a help to puff off jams and sauces."

With regard to the decision of the Lords on the Irish Suspensory Bill, the *Methodist Times* remarks:

"It is very natural that the Irish Bishops should say to the English Church and the English aristocracy, 'You are all in the same boat with us, and if we go to the bottom you will go with us;' but it is the extremest folly for either Church or aristocracy to admit the plea. It is quite true that we are all in the same boat, and that the weather is changeable and seas are high, but so far from going to the bottom together, we throw Jonah overboard to save the ship. The Irish Church is to be sacrificed to save the rest. A monstrous and indefensible injustice, neither the Church, nor the aristocracy, nor even the empire itself is strong enough to protect it, and the Liberal party call upon the nation to sever its fate from that of all our other institutions, lest they should be involved in a common ruin. But the spectacle which the House of Lords has presented in this debate has not been reassuring to the country. It is like a part of the crew taking up Jonah's cause, and protesting that they will either save him from destruction or go overboard with him. Of course, not even the Bishop of Oxford, nor Lord Redesdale, means this. There is a good deal of what the Americans call 'buncombe' in this talk."

The *Irish Evangelist*, the organ of the Wesleyan body in Ireland, says that the great mass of the ministers of that denomination have "lost all faith in establishments and endowments as being auxiliary to true Protestantism; regard the general disendowment of all the charities in Ireland as essential to the safety and efficiency of Irish Protestantism; and will hail the hour of general disendowment with peculiar joy."

Mr. Disraeli's methods of helping the Church seem to excite distrust even among many Conservatives. One of them, "Presbyter E.," in a letter to the *Guardian*, after remarking that there has been "a good deal of cock-crowing" on the rejection of the Suspensory Bill by the House of Lords, writes thus:

"Ought I not to ask what the Government propose to do in the matter of the Irish Church before I give my three or four votes in their favour? It is all very well to run down Gladstone's disestablishment scheme, but I tell you I dread something far worse from the present Government, and it would be a great relief to my mind to know what they intend to do. A very sensible speech was made recently at Bath, I believe, by the rector of Walcot, about 'killing the Church by inches;' and if it is intended to reduce the number of Bishops to six (and they might in their presumption just as well reduce the number to 0, and declare their omnipotence in things sacred and religious at once), and otherwise lower the Irish Church by weakening her sinews, while all the old State trammels are to be left in full swing, or even tightened—for as the power of the Church is weakened in the same proportion will that of the State be increased over her—then I think Gladstone's scheme more honest, more religious, and far more favourable to the Church's mutual wellbeing, and I think we ought to support him in that case."

The Rev. J. Monsell, vicar of Egham, while he loves and respects the two dignitaries of the Church, who were at the Cheshunt College anniversary, "as the lions of the day," cannot see how they could be present and take part in the proceedings "consistently with their duty to the Catholic Church." As he says, in the *Guardian*:

"Two remarkable protests were publicly made against Catholic truth. One against the power of the keys as entrusted by Christ to his church, and the other against one article of the Apostles' Creed, founded as it is on the dying words of our Lord, and accepted as it has been through all ages of its existence by the church universal. Are these great truths upon which so much depends to be dealt with so lightly, that, for the sake of one day's kindly compliment and speech-making, they are not only to be omitted from the day's service—that were a comparatively small offence—but they are to be openly and distinctly denied? For surely it is nothing short of denial of such truths, that men who have not episcopal orders should wear the Church's dress and read the Church's service; that by their marked omissions from her ritual they may make plain their protest against those doctrines which she teaches, but in which they do not believe."

One clerical correspondent of the same paper can only characterise the epithets which Dr. Littledale employed, when he called the Reformers a set of "unredeemed villains," as most unwarrantable and unchristian; but another thinks it ludicrous that it should be considered "high treason to breathe a word of condemnation against Cranmer, Ridley, and Latimer, while nothing is thought too bad or too hard to say against Archbishop Laud and Charles the Martyr," and it seems to him, while the present acts of the Legislature in Church and State remain, "somewhat more indecent in an English Bishop or Priest to attack the Act of Uniformity in the reign of Charles II., than it is for Dr. Littledale to insult the actors in the sixth year of Edward VI." From the way in which they treat it, with a view to "bolster up Bishop Colenso," the "authority of the law is as much a nose of wax in the hands of the Broad Church party, as the Holy Scriptures are in those of the Low Church."

The Rev. Wm. Anderson, rector of Raymunderdoney, in a reply to Dr. Macdonnell, Dean of Cashel, which appears in the *Guardian*, asks,

"How long is it to be endured that Cashel, with some 6,000 Church-people, should have over £13,000, while the parish of Belfast, with some 40,000 Church-people, should have far less than £1,000 a year?" And concludes his letter thus:

"We have been unable to understand why Protestantism should have become so effete and so crippled that if it were disestablished it would cease to exist in many parts of Ireland. We do not see why Irish Protestants should be so much weaker than their kinsmen in Canada, or than the Free Church of Scotland. Of one thing we are sure, that the evil does not arise from any inherent defect in Protestantism itself. We have learned

that Protestantism is strength and freedom. We have been taught that the great champion of Protestantism in the sixteenth century declared that notwithstanding the inhuman atrocities and systematic perfidy of Philip II. and his infamous lieutenants, 'there were no Papists left in Holland, except a few ecclesiastics;' and we believe that the system which would completely reverse this picture over a wide part of Ireland, if the Establishment were withdrawn, so that there would be no Protestants left except a few ecclesiastics, must require a complete revolution, whether the Suspensory Bill pass or not. There are many of the Irish clergy who think it no discredit to be supported by the 'doles' of their flocks, and who, if they had not cherished the hope of some revolution in the distribution both of revenue and of labour, would long since have repaired to Canada, or to any other part of the world in which their efforts for the good of the Church would have met from those in high places, if not a readier sympathy, at least a less contemptuous refusal."

With reference to the Œcumenical Council, our High Church contemporary has the following just observations on the action of the Romish Church:

"She must fight in her own way, and that way is laid down for her in a groove which centuries have cut. She is like some huge ponderous machine which deals heavy blows right and left, but wastes nine-tenths of its strength in false directions. Terrific sweeps, that ought to demolish Babylon itself, hit nothing, and terminate idly in the air. The blundering engine acts in obedience to an impeding law of motion, which is part of itself now, whether part of its original construction or not. And the blundering Church misapplies its forces for the same reason, because she is obliged to act in harmony with what has been, and to consult and follow up the past. She is what ages have made her. The act of the present moment represents herself under the hidden necessities which a thousand years prior of action have imposed. There is nothing so inexorable as the past, it continues as a binding power long after the express acts are over, and dictates the policy of ages after. It creates the mind and disposition of the body, dictates its policy, and inspires its points of view. Rome is Rome, and to expect her to act otherwise than as her history inspires her, is to expect a death and a resurrection in this world. Even now, with common enemies on all sides of us suggesting common defences, we hear of her contemplating in this very council of which announcement is now made, an addition to Roman dogma, in the shape of a dogmatic imposition of the extreme form of the doctrine of the Papal Infallibility. She is bent on stiffening in her sectarianism, while everything around calls for common grounds."

In a pamphlet just published by Dr. McCosh, of Belfast, there are some remarks on what are likely to be the results of the present crisis of the Irish Church. He has hopes of much incidental good to arise out of it. He believes that it will call forth a spirit of zeal and liberality in the Irish Episcopal churches, and the Irish Presbyterian Churches, such as they have never exhibited before. He has an expectation, too, that the barriers which at present separate them being broken down, the Churches of Christ in the sister isle will be brought to a better understanding, and Protestantism exhibit before the Roman Catholic population a visible unity such as she has not been able hitherto to display. He indulges the hope that in a very few years Episcopalians and Presbyterians, at present standing at a distance from each other, will be seen meeting for prayer and for conference, and for the spread of the free Gospel of Jesus Christ, north and east, and south and west, throughout Ireland.

The *Italia*, of Florence, after remarking on the omission of sovereign Princes or States from the invitation to the proposed Œcumenical Council, observes that this indicates a great change which has taken place since the Council of Trent. "Instinctively modern society has brought about a real separation between Church and State." Rome assumes the air of not accepting this current of ideas, and protests against it. And yet by the form of her present Bull she does accept it; and the principle of the separation of Church and State will be the result of this Council, either because the State takes no part in it, or because its canons will be so intolerable that the mixed system of relation between the two powers at present practised will appear wholly incongruous and incompatible. "Trent was powerless to prevent Protestantism. Rome will not prevent the separation above spoken of."

ACCRINGTON.—On Sunday last, the Rev. J. W. Kay, of Higher Bentham, late of Nottingham, preached two sermons to good congregations, morning and evening. Collections were made on behalf of the Sunday school.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—XIII.

SUBJECT: God's loving providence upon the earth is beautifully described in the Hebrew writers.

Read Psalm lxxv., where the writer joyfully addresses God, "Thou gladdenest the outgoings of the morning and the evening. Thou visitest the earth and waterest it; Thou abundantly enrichest it." The fertility of the earth is said to be the goodness of God dropping on it from above, and the springing up of its verdure is compared to shouts of joy.

Read also Deut. xi. 2—17. The favour of Jehovah to his people is said to be shown in the fruitfulness that He gives to their country. It is "a land which Jehovah thy God careth for always." "The eyes of Jehovah thy God are upon it, from the beginning of the year even to the end of the year."

Again, read Psalm cxlvii., where, together with the works of God in nature, the writer mingles the doings of the Almighty among men. It is He "who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains," and who "giveth to the cattle their food, and to the young ravens when they cry." But His work is more especially among the joys and the sorrows of His children: "Jehovah buildeth up Jerusalem, He gathereth together the dispersed of Israel, He healeth the broken in heart and bindeth up their wounds."

REVIEWS.

The Theological Review. No. xxii., July, 1868. Williams and Norgate, London.

THE contents of the *Theological Review* are more varied than usual, embracing articles on philanthropic subjects as well as pure theology. We can recommend this number to our readers, as in one or other of the papers they will find matter instructive and interesting to them, however varied their tastes. A brief, somewhat too brief an article by Mr. J. F. Smith, describes the claims of Lessing as a theologian, which are only too little known in England, and points out the influence he has exerted upon the development of a sound and reverent criticism of the Scriptures. Mr. Russel Martineau brings his studies, on the account of the Creation given in Genesis, to a conclusion, in an article which will, perhaps, be read with more interest than his previous ones, as he enters in it upon the exposition of a theory of the origin of the Israelites based upon the description of the Garden of Eden, which will be novel to most of his readers, giving, as it does, a suggestion of a common origin of the Semitic and Aryan races, which few have hitherto been able to trace. Mr. Rathbone's article on "The Progress of the Working Classes," is full of suggestive thoughts, which we should have liked to have seen more thoroughly and fully worked out. Mr. Tayler's review of Dr. Davidson's Introduction to the New Testament is generously appreciative of the great service that gentleman has rendered to the study of the Scriptures by his thorough and scholarly work. Perhaps the natural love of controversy which men possess will make the concluding pages of his article especially interesting, as they contain a severe and just rebuke of the dogmatizing tone which Mr. Higginson adopted in criticising Mr. Tayler's work on the Fourth Gospel. The number contains an article by Sir J. Bowring on "Remunerative Labour in Prisons," and a brief notice of the biography of the late Chevalier Bunsen, by the Rev. C. Kegan Paul, characterised with the fairness and animation which mark all this gentleman's contributions to the *Review*. Of one article we cannot, however, speak with praise; not that we have to find fault with the literary ability it displays, but from a deep sense of what we cannot help calling its immoral tendency. "Presbyter Anglicanus" defends in it the position which those of the clergy and laity hold in the Established Church, who, having abandoned full belief in the creeds and articles, and disapproving of the sacramental teaching of the Liturgy, still use its services and avail themselves of the social and other advantages it affords. To us it has always been a difficult task to comprehend how men whose honour we were unable to question could conscientiously hold offices which, in the common apprehension of all men, imply belief in what is commonly called orthodoxy, while they teach opinions of so broad and liberal character as to render them appropriate to the freest Unitarian pulpit. The doctrine defended in the well-known "Essays and Reviews," that the legal

is the measure of the moral obligation, always seems to us simply dishonest. No high-principled tradesman would apply it to his business; and we can certainly see no reason to regard it with greater favour when it is applied to the more sacred questions of theological opinion; and yet "Presbyter Anglicanus" does not hesitate to restate it in defence of his position. He calmly claims the right to use the solemn language of prayer, without holding the doctrines implied by the words he employs. He states that no layman, and he implies that no clergyman, can be considered bound to believe in the propositions of the various creeds which both repeat, without one qualifying word to hint that they are not held to be literally true. He distinctly declares "that every one of the most solemn formulæ of the Church of England are used with certain reservations and evasions by large parties within her pale, and used with the full sanction of the Parliament and the people." That sanction is, however, only given because no legal process has yet been discovered by which uniformity can be enforced. There are many dishonourable actions in trade which are not punishable by law, but a merchant who avails himself of the statute of frauds to cover a breach of contract does not hold a very enviable position on the Exchange. It seems to us as if these gentlemen who hold and defend the views of "Presbyter Anglicanus" are involving society in the danger of bringing upon us a condition of things akin to that which prevailed in the sinking days of heathenism, when educated and enlightened priests and philosophers had come to utter unbelief in pagan teaching, but conformed to the rites which the faith and self-interest of the uneducated people still upheld, contenting themselves with an esoteric doctrine of pure theism. We all know something of the unmeasured immorality, the licentious cruelty, the awful superstition, combined with the rare sublimity of here and there a scanty philosophic school, which was the result.

When men can play fast and loose with religious teaching, it is not surprising that they should be corrupt in every matter of less importance. Are not the upholders of a free but esoteric faith in the Church, perhaps the men upon whom the responsibility rests, that we are now so lax in matters of ordinary duty? We hear complaints on every hand of tradesmen being guilty of using false weights and measures, adulterating almost every article in which they deal. We lately saw the leading commercial men of Liverpool publicly protesting against the lax views of honour which are current upon the Exchange. We know that appearances and not realities are only too frequently valued in social life. Can we be surprised at this when the leaders of the moral and religious life of the nation—the men of the highest learning and the noblest philosophy—justify reservations and evasions with regard to religious opinions upon which all true life should be based, and when it can be declared unblushingly by a dignitary of the Church, and quoted by a clergyman with approval, that "if all such reservations and evasions are to be regarded as inadmissible, there is not a single clergyman who could, with a good conscience, retain his office, from the Archbishop of Canterbury to the meanest curate in the wilds of Cumberland?"

In the teaching of the so-called Broad Church there is much that we admire, much with which we have deep sympathy; and even when, as at present, we are compelled to find fault with the spirit of the leaders of the party as wanting in straightforward simplicity, we are convinced that it is the influence of an education in an establishment based upon compromise and concession, instead of principle, which silences the voice of conscience in honourable men, and hides from them the straight path of duty. We are more grieved than angered; but from a party which is so unable to distinguish the clear path of honesty, we have but little hope to see arise the reformation of religious life in the Church of England.

The Edinburgh Review. July, 1868.

An article on "Salem Witchcraft," after describing the village of Salem with the interest of one who has visited the place, and rehearsing part of the oft-told story with details from Mr. Charles Upham's work on the subject, draws a striking parallel between the delusions of the day which believed in satanic influence, and the one which believes in spirit-rapping. It enlarges upon the mysterious

phenomena of sleep-walking, mesmerism, and the like, as showing the intimate and yet unexplained relation between soul and body, and considers that many of the delusions of possession in the middle ages and of spiritualism now would probably be cleared up, if the manner in which the mind suffers from a morbid state of the body could be thoroughly understood. But some think these phenomena can be referred only to possession or inspiration by spirits; some consider a physiological explanation of the subject to be materialism; while others shrink from novelty, fear for religion, and will not listen to evidence opposed to their prejudices; and so the riddle comes slowly to solution. The late Prince Consort wisely said that he could not understand the conduct of the English medical profession in leaving the phenomena of mesmerism to the observation of unqualified persons, instead of undertaking an inquiry which was certainly their proper business, in proportion as they professed to pursue science. And Mr. Hallam, in 1844, considered that the phenomena of mesmerism and other similar ones were "fragments of some general law of nature, which we are not yet able to deduce from them, merely because they are destitute of visible connection." Progress is making in this direction. Sir Henry Holland tells "How certain treatment of this or that department of the nervous system will generate this or that state of belief and experience as well as sensation." Dr. Carpenter discloses facts of brain-action without consciousness, and Dr. Maudsley shows in the horrors of the lunatic asylum the very phenomena which our forefathers ignorance referred to the power of Satan.

An article on the "Apocryphal Gospels" gives the critical history of the recovery and publication of their various texts, which had disappeared when their strange accounts had laid foundations for the beliefs, the practice, and the art of mediæval Christianity. Though coming from an early date, and not chargeable with wilful fraud, they are yet very useless for increasing our knowledge of early Christian history. What information they give is not as to direct facts, but indirectly of the habits and customs, and the growing tendencies of belief in the age when they were produced; showing, e. g., the early inclination to belief in the dogma of the Virgin's Immaculate Conception, recently promulgated by the Pope. They disappoint us by not giving any residuary traditions of the public life of Jesus, which might have floated in an unfixed form in the memory of the early church after the Gospels had taken their definite shape. Instead, they give us strange and fanciful, and sometimes disagreeable tales about the origin of Jesus, and his own youthful conduct. Their principal use is in the confirmation of the canonical gospels, insensibly afforded by the contrast between their wild fictions and unchristian thought and the soberer records and sublime teachings of the canonical gospels. The reviewer mentions, with considerable praise, a contribution to the literature of this subject in the lectures of M. Douhaire, in the "Université Catholique," and in the "Dictionnaire des Apocryphes," included in M. Migne's "Encyclopédie Théologique," the text book of the French clergy. It may be well to quote the caution given by the reviewer, that the valuable translation of the Apocryphal Gospels, published last year by Mr. B. Harris Cowper, is defaced by frequent inaccuracies in the translations from the Greek, and even from the Latin. The most flagrant instance is a direct contradiction of the original "Evangelium Nicæ: P.I.A. c. xv. οὐκ ἀγνοεῖτε (ye are not ignorant) ye know not." p. 81 note.

The concluding article, generally supposed to be by Dean Stanley, treats the question of the "National Church," in a very liberal way for one who argues in favour of Establishment. It considers the Church under the control of the law and the nation, which have no right to dictate in matters of faith. Thus the Church includes various schools of thought. Their separation from the State would result in the formation of more extreme sects, while, if the Church hold together, it may by gradually continuing its present course of relaxing its bonds, attract the better part of the Dissenters. The reviewer refers to previous articles on Church Extension, Revision of the Prayerbook, and Amendment of the Rubrics, as illustrating the large advantage which would spring from simple changes. Without suggesting anything very novel in its point of view, this article is yet interesting as showing in what influential quarters liberal views are held, and with what sober thought the details of progress and improvement require to be considered.

The Unitarian Herald.

FRIDAY, JULY 24, 1868.

FREE CHRISTIAN UNION.

THOSE who are trying to do away with sectarianism, and bring the divided members of the body of CHRIST closer together, are doing a noble, if a difficult, work, and deserve the cordial sympathy of all free men. So the promoters of the Free Christian Union, which for a year past has been struggling to win a foothold among ecclesiastical associations, if they cannot as yet be congratulated on their success, and even if some of their measures seem to outsiders a little erratic and incoherent, ought to meet with earnest and thoughtful appreciation; and if we take upon ourselves to criticise them, it is certainly in no unkindly spirit.

The feebleness and inefficiency of their efforts seem to us to result from a certain indecision as to what it was they were really attempting. They appear to have been vacillating between two different things—the one an effective working union of free churches, the other a personal association of men and women, whether belonging to free churches or not, upon a basis which should simply disregard all existing lines of church organisation and affinity. They began with the attempt to carry out the first idea. The movement originated with the needs of our free churches. It was distinctly put forward as a project for giving these free churches what it was contended, quite logically, the British and Foreign Unitarian Association could not supply—a church union that should foster and extend free churches; and one large part of the argument by which the British and Foreign Unitarian Association was induced to relinquish the principle of congregational representation was, that that special branch in our co-operation might be taken up more competently by the projected Unsectarian Association. We should have been perfectly content to have foregone even more important elements of the old Association of our own group of churches, if there could have thus been gathered into one brotherly organisation all the scattered congregations—for there are many besides those in open alliance with ourselves—based upon the principle of Free Christianity. This, however, has not been done, and we think that there is fair ground of complaint against the leaders of the movement that it has not even been fairly attempted. We are afraid, in fact, that the leaders of this movement have been acting not very differently from the promoters of the English Church Union in their efforts to draw the Greek Church into a quasi-fraternisation. Our High Church friends have professed the deepest anxiety for union between different churches, but all they have done has been to make frantic efforts to get on to speaking terms with some churches in the far East, while they have shown not the slightest desire for any union with that large portion of Christendom—the Nonconformist bodies—at their own doors. So we confess it seems to us that those who have assumed the leadership of the Free Christian Union have been making very great efforts to win the Broad Church clergy into their new alliance—these being able in any case only to come in as individuals—but have been at no pains whatever to ascertain what Dissenting congregations there might be, and influence

them to join—and we know there are scores throughout England—that are as unsectarian as our own, and many of which, we believe, would be glad to be able to enter into Christian association with other similarly constituted churches. Hence has arisen, as we believe, the miserable disproportion between the programme of the Free Christian Union and its actual results. Our own congregations, feeling their existing District Associations to be as free as is practically possible already, do not feel the want of this new candidate for their guineas; the scattered free churches unconnected with ours hardly know anything about it, and the Broad Churchmen, with a very few exceptions, refuse to come. Thus it has become, practically, a mere friendly association for promoting individual Christian union. In that character its meetings of a few weeks ago are by no means without their interest. The mere fact that the evening meeting was presided over by GOLDWIN SMITH, that GEORGE DAWSON, STOPFORD BROOKE (the biographer of F. W. ROBERTSON), and several other clergymen, with a few men from among ourselves like R. D. DARBISHIRE, JAMES MARTINEAU, and Dr. BELLOW, all successively addressed the meeting, is significant of a hopeful state of things, and cannot but lead to some drawing nearer of the scattered elements of Christian life. But, then, what does all this come to? If we are not much mistaken, simply to something in which no organised union is necessary—something which lies close at hand for every one who really cares for such wider Christian fellowship. The Rev. STOPFORD BROOKE hit the mark when he insisted, as we are informed, that the great thing for those who believed in wider religious fellowship, is, to take it, to hold open religious association with one another, ignoring the lines of sect, by exchange of religious services and other ways usual between churches that are in Christian fellowship. This, however, needs no association in order to make it practicable. The way is open. Those who feel thus disposed have only to declare it, and it becomes an accomplished fact, without any association, or rules, or preamble, or guinea, or even half-crown. The thing was actually done a week or two since by Dean ALFORD and several other clergymen at Cheshunt College, and that without any timid susceptibility on the subject of reporters. While our Free Christian Unionists were talking about it with closed doors, these men were doing it before the world. A few such instances are better than all talk in the world.

AMERICAN NOTES.

The scheme for raising an American battalion of 1,000 men for the service of the Pope, has been put a stop to by the Archbishops of Baltimore, Cincinnati, New York, and St. Louis disowning it. They think that if it were carried out, it would prove detrimental, instead of beneficial, to the Holy Father. "Pecuniary aid is more needed just now than military aid," and they urge the faithful to contribute the former, and the Pope "will employ their offerings in such way as may seem to him best."

Dr. Bushnell thus concludes an article defining the relations which should subsist between Science and Religion

"We are to say, go on gentlemen, for there is a much larger field to be possessed. As yet you have but snatched the world's surfaces, in what you call your sciences. Go deep; for the deeper you go, and the more unsparring your search, the better it will be for us. Wrench every subtlest and most secret thing from nature's bosom, and let us have it. We shall appropriate every true thing you bring us,

and thank God for it. Only bring us no conceit, as if nature were the all, and science the all expounder. What you call nature is but a very small affair, compared with God's high spirit empire, and the vast immortal quantities, and powers, and passions, and truths, that build the eternal system it composes. Do not imagine that you are in a commission large enough to include and give you jurisdiction of things supernatural, when your only jurisdiction is of shell. Be not in haste to put your sentence on the faiths of religion."

The question of Presbyterian union seems to be making more rapid progress in the United States than here. The two principal bodies, the Old School and the New, at the annual meetings of their General Assemblies, have agreed on a joint basis of union, in doctrine and polity. The basis of doctrine may be thus summarily defined:

"The Scriptures of the Old and New Testament; the Westminster Confession of Faith, it being received in the Reformed or Calvinistic sense; and liberty being given for philosophical views and explanatory statements in the united Church which do not impair the integrity of the Calvinistic system."

In noticing a sketch of the official life of Governor Andrew, the *Nation* (N. Y.) gives some interesting reminiscences in illustration of the character of this truly noble man, from which we take the following:

"As Governor of Massachusetts it was his duty to look after those who may be regarded as the wards of the State—the children in the public schools, the paupers, the prisoners, the deaf and dumb, the insane, the blind. No Governor before ever gave such attention to these in times of peace as Governor Andrew did in the midst of the awful war. Once, when he was visiting the reform school for boys at Westboro', having spent the morning in examining classes, dinner-hour came, and the company of visitors moved toward the dining-room. Governor Andrew was following, when he heard some shrill little voice calling his name. He looked around and saw no one; but still the little voice piped out "Governor Andrew! Governor Andrew!" At last it was found to come from a room high up above the hall, in which a little boy was confined for some offence. He had the boy brought down, heard his appeal and his petition to be allowed to join his companions, called back the officers, inquired into the case, requested the authorities to forgive the child and remit the rest of the sentence, and then, calling together again the rest of the boys, told the story of their companion to them, showing them how they might help such a boy to do right or make him go wrong. The Governor lost his dinner; but that evening, as he related the story in full, it was easy to see that his generous heart had entered fully into the case of this poor lad and made it his own.

"Toward the close of his term there was a great outcry made against him because he refused to sign the warrant to execute Green, the Malden murderer. The crime was a brutal one, and the community cried for the man's blood. The Governor would neither sign the warrant nor publish his reasons for not doing so. A storm of reproach and complaint arose; but nothing shook his solid mind. One day, at this time, walking in the country, we were overtaken by the Governor in his carriage, who stopped and took us in. Being alone with him, we took the opportunity to ask his reasons for this course. 'Well,' said he, 'people say I do not hang him because I am opposed to capital punishments. But since I have been Governor I have signed two death-warrants, so that I need not sign another in order to show that I can hang a man.' He then proceeded to explain, at length, that Green had not been tried, but had pleaded guilty, and had been sentenced on that plea; but that by the law of Massachusetts there were two degrees of murder, the first of which was punished by death, and the second by imprisonment for life. Now, in pleading guilty to murder, Green had not (in the opinion of the Governor) been properly made to understand the difference between these two, and the Governor did not believe that he meant to plead guilty to murder in the first degree. That question, he thought, ought to be tried, especially as, by the concurrent testimony of those who had known Green from childhood, the ministers of the town, the Mayor, and the detective who had worked the case, he was a person of very imperfect intellect. Explaining all this at great length, and with all the reasons and facts fully given, the statement was so impressive that we said: 'Governor, if this were published, it would produce an entire change of opinion through the State in twenty-four hours in regard to your course.' He answered: 'Very likely. But I shall make no such statement. I could not do it without seeming to blame the courts, and I do not think it right to set the executive and judicial departments of the Government even at apparent variance now. No; my back is broad enough to bear all the reproach, and I would rather have it fall on me than on the judges.' His course on this occasion and in regard to the liquor law were the two bravest acts of his life, for on these occasions he alienated his own party and his friends. But he never seemed to mind it. He was no more afraid of his friends than of his enemies—the rarest courage in a public man."

A short time ago we mentioned that a correspondent of the *English Independent*, who was convinced that many of the more thoughtful members of the Congregationalist churches were disbelievers in the doctrine of eternal punishment, wished to know how they were to be treated; and that the editor declined to have the subject discussed in his columns, merely saying that he thought such persons could not be very comfortable in Congregationalist churches. Adverting to this matter, the *Liberal Christian* observes:

"There are a great many Universalists in Methodist, Congregationalist, and Episcopal churches in this country, and they are so 'comfortable' there that they do not care to leave them to help to form or sustain a church of their own. The reason of this probably is, that so many 'Evangelical' ministers have 'reasonable doubts' whether *everlasting* is used in the Scriptures in a philosophical sense, and whether it comports with the character of God, as revealed by Christ, to shut any soul up in hell for ever for the sins and shortcomings of this finite life. They use the Scripture language in its obviously popular sense and indefiniteness, refusing to dogmatise upon uncertainties, and not pretending to be wise above what is written. Let the doctrine of endless punishment, as laid down in the creeds, be preached from the 'Evangelical' pulpits by men who really believe it and feel the real danger of it, and there would be such a secession from the 'Evangelical' churches as they have never witnessed; or, what is more likely, the preachers would be dismissed in the most summary manner. If our 'Evangelical' friends do not believe this, let them try the experiment."

A correspondent of the *Pall Mall*, writing on the Roman Catholics of the States, remarks that as, of the two nations which contribute the bulk of emigrants that land there, the Irish send scarcely any but Romanists, and the German more of these than of Protestants, one would expect New York to be almost a Catholic city; and yet in the last directory, out of 327 churches of all denominations 39 only are returned as of the old faith. All allowances made, the preponderance of Protestants must be very great—greater than can be accounted for, except on the theory that the free air of America is unfavourable to the durability of an exclusive and narrow persuasion. The priest, even according to the testimony of Catholic observers, gradually loses his influence over the new comers, and more rapidly among the Irish than the Germans. To keep them at all, he must humour them to an extent of which his principles will not strictly allow; and from this kind of loose adherence to positive defection the step is short, in a country where everything conspires to nurse independence of thought. This is especially the case in New England. The "Methodist episcopal" body—which, speaking generally, appears to be the most growing in the States—is held to be more powerfully organised, both for conquering and preserving its conquests, than either the Catholic or the Anglican; the latter, though fashionable and prosperous, seeming to gather within its fold chiefly those who like to see the lieutenant saved before the ancient. The Methodist church spoken of has at once the compactness which episcopal government gives—that government which, by a singular turn of events, Wesley permitted to his American disciples while he refused it to his English—and, in addition, the peculiar democratic force of Wesleyanism. Through the machinery of its "classes," it calls the community itself in aid to watch over and answer for every member, and its offsets are not planted, but spread themselves naturally as suckers from a tree.

THE NEXT GENERAL COUNCIL. (*Pall Mall Gazette*.)

A GENERAL COUNCIL professes to be, and by the largest and most widely spread of all Christian bodies is believed to be, an infallible sovereign legislature—at all events when the Pope agrees with it—having the power to make laws binding the consciences of all Christians upon all subjects connected with faith and morals. Upon the theory held by those who convoke or believe in it, it can declare with infallible authority the truth as to all matters in controversy; make rules as to ecclesiastical discipline, which rules are binding alike on all persons, clerical or lay; superintend literature, education, marriage—in one word, do all that appertains to the moral and spiritual government of the human race; and this as the organ of God Almighty invisibly present at, presiding over, and directing its deliberations. These are the pretensions set up for general councils by those who believe in them. Let us see what is to be done by the particular General Council which is to meet at Rome at the close of next year.

It is summoned by letters apostolic which in their style and manner are as turgid and diffuse as

they might be expected to be, but, rejecting superfluities, they are as follows:—The only begotten Son of the Eternal Father chose Peter to be and do a great many things, of which one was to "rule the Universal Church;" wherefore "the supreme power and jurisdiction of Peter over the whole Church continue unaltered in the Roman Pontiffs." Hence the Roman Pontiffs have done their best at all times "to preserve the deposit of the faith, the clergy's discipline, and their holy and learned education as well as the sanctity and dignity of marriage; and also to promote every day more and more the education of the youth of both sexes, to favour religion, piety, and morality among nations, to defend justice, to further the peace, order, prosperity, and wants of civil society." When they have found themselves in difficulties they have from time to time called councils. They find themselves now in a very great difficulty. "All know with what a fearful tempest the Church is assailed, and what many and mighty evils afflict civil society. By the acts of the enemies of God and man the Catholic Church, its salutary doctrine and venerable name, and the supreme authority of this apostolic see, are attacked and trampled on; everything sacred is despised, ecclesiastical property is usurped, Bishops and venerable men devoted to the divine service, and persons conspicuous for their Catholic sentiments, are harassed, religious communities are suppressed, impious books of all sorts, pestiferous journals, multifarious and pernicious sects are everywhere diffused, the instruction of youth is almost everywhere taken from the clergy, and, what is worse, entrusted in many places to masters of error and iniquity. Hence . . . impiety, immorality, unbridled licence, the contagion of bad opinions, of vice and wickedness, and the disregard of all human and divine laws have acquired such proportions that not only our holy religion, but human society itself is fearfully convulsed and afflicted." Wishing to remedy this, "the Bishops of the whole Catholic world" are to be convened to an Ecumenical Council, which is to decree rules relating to a variety of matters, amongst which are mentioned "the improvement of morals, the education of Christian youth, and the general peace and concord of all," whereby "all evils may be removed from the Church and from society." For this purpose, "as well as the Patriarchs, Archbishops, Bishops, as our beloved sons the Abbots, and all others to whom by right or privilege it belongs to attend General Councils and deliver their judgments in them," are solemnly named to attend at Rome on the 8th of December, 1869. Upon this M. Veuillot, writing in the *Univers*, makes a characteristic observation in the following words: "The Bull convening the Ecumenical Council does not invite sovereigns to sit in that legislative council. The omission has been remarked, and it is indeed remarkable. It implies that there are no longer Catholic crowns, that is to say, that the order in which society has lived for the last thousand years no longer exists. What has been called the 'middle ages' has come to an end. The 29th of June, 1868—the date of the promulgation of the Bull 'Æterni Patris'—is the date of its death, of its last sigh. Another era begins. The Church and State are separated in fact, and both recognise it. Thus we can understand why the Pope has departed from the precedent of the Council of Trent, and has not summoned the representatives of the temporal authority. What place could they hold, and what part could they play, in a programme of the government of mind and morals? What could they venture to do for the object of the council, for the greater glory of God, for the integrity of faith, for the Christian education of youth; in a word, for the eternal salvation of men?"

We are much disposed to agree with M. Veuillot. The fact is as he states it, and it is one which those who are able to appreciate its significance must regard with the most absorbing interest. Let us try to state a little more at large what the fact in question is. It is that there are, speaking boldly and generally, two ways of viewing the world in which we live. There is the lay and there is the clerical point of view. After centuries of more or less confused struggle it is gradually becoming obvious to every one who can look upon the world fairly that these two views are conflicting and cannot be reconciled. It would not be impossible to show how they are connected with other controversies in politics, in ethics, and in metaphysics, but that there is a broad and striking contrast between them, and that the clerical view in its most concentrated, unmixed, and absolute form is represented by Pius IX. and his clergy, appear to us to be propositions as plain as any propositions of so much generality can possibly be. To find any one representative of the other view is obviously impossible, for this plain reason: its one essential feature is that it is imperfect, and changes from time to time according to the growth of our knowledge and experience. All those, however, who believe that much is still to be learnt upon religious and moral subjects by using the common means by which facts are investigated more or less represent it, though, if they were to assert that at any given moment they had arrived at any other sort of certainty respecting such subjects than that which can be obtained on other branches of knowledge they would be inconsistent with their own principles. Thus the contrast between the lay and the clerical

view of life relates not so much to the subject matter—the doctrines which are believed—as to the manner in which those doctrines are ascertained, and the foundation on which they rest when they are ascertained. It would be altogether inconsistent with a cordial and genuine acceptance of the lay view of life to refuse to hear evidence in favour of every doctrine which Pius IX. has to teach, so long as those who taught those doctrines admitted the validity of the common rules of evidence, and called for no other or further belief in their teaching than such as might be warranted by those rules. The question is not, for instance, whether the doctrine of the Immaculate Conception is true or false, but whether it can be established by the same sort of evidence by which you prove, for instance, any theory in political economy, and whether, when it has been established, people are to be required to have in it more confidence than the state of the evidence at any given moment would naturally produce. This is the real, the vital difference between the two views of the world; and what Pius IX. and his clergy have got to make good is the proposition that their solemn assertion as to the truth of any doctrine, theological or moral, is conclusive proof of its truth, and imposes upon the whole human race a conscientious obligation to believe it now and for ever, and in spite of any evidence which may be at any time offered to the contrary.

To us there is something almost affecting in the manner in which the whole body of the Roman Catholic clergy are preparing themselves to protest with passionate energy against the determination of the lay world, expressed in all sorts of forms, to take its own course and to see with its own eyes. They are not unlike the traditional crew of the Vengeur assembling, according to Barrere's famous *canard*, to sing the "Marseillaise" as their ship went down. We have only to look at one or two broad facts to be convinced of this. So long as they confine themselves to making theological assertions, which it is as impossible for any one who cares to use words with a meaning to deny as to affirm, they are on perfectly safe ground; but, if their theological assertions were really believed, their orders as to morals would be obeyed. If the States of Europe and America, or those who govern them, really attached any considerable importance to the clerical view of things, they would acknowledge the right of the clergy to regulate marriage, education, and the press at least. Either the clerical claims are altogether false, or else they know what is the divine will upon these matters; and, assuming that the divine will upon these matters is known, can there be a question that it is the duty of legislatures to bow to it and enforce it by appropriate legal sanctions? We cannot understand how any one accustomed to use language with a meaning can doubt it. It is clear, however, that in almost every part of the world the State—that is, the effective majority of grown-up men—steadily refuses to accept the clerical view of life to this extent, and resolutely insists upon acting on other views more or less opposed to it. What is the result of this? Clearly, that grown-up men all over the world have ceased to render to the clergy an unquivering belief, and will act no longer upon the assumption that in any matter of importance they know better than other people what is true and what is not. This is equivalent to saying that henceforth the Church and the State are to be regarded not merely as separate, but to a great extent as hostile bodies.

Agreeing, as we do, with M. Veuillot as to the fact that Church and State are divorced, it does not follow that we are obliged to agree with him as to the moral impotence of the State—its utter unfitness to govern mind and morals. Notwithstanding the odium which we seem to have incurred by saying so, we are of opinion that a father ought to govern his family in case of need, and this is eminently a case of the government of mind and morals. Why, then, should not the fathers of the State, collectively, the permanent majority of adult men, be able to govern both themselves and the weaker members of the State, by devising or maintaining institutions calculated to guide their passions into proper channels, to restrain them where restraint is good, to leave them at liberty where restraint is bad? Have they not done so, in fact, in every part of the world? and is it not a gross untruth and exaggeration to say that the result has been utterly bad, that "immorality, unbridled licence, the contagion of bad opinions, of vice and wickedness, and the disregard of all human and divine laws," have prevailed wherever lay legislation, and lay principles of legislation, have prevailed? There is a fine figure in one of Mr. Goldwin Smith's pamphlets of which we are constantly reminded by the attitude of the clergy and their doleful outcries in these days. A man at night fell over a cliff and caught hold of the edge with his hands. He clung, and screamed, and struggled, and suffered the bitterness of death, till at last his convulsive grasp slowly gave way and he fell just six inches. So now the clergy, with the Pope at their head, cry aloud in tones of the most passionate and agonised entreaty to the lay world to be governed by them, under pain of unutterable consequences; the lay world steadily goes its own way, and when it has at last carried the clergy with it, the clergy will find themselves much the better for their defeat.

FIRESIDE READINGS.

ECHOES.

J. H. MILLAR.

Words! 'tis said, when once they're spoken,
Like a stone thrown in the sea,
Wake a ripple on the ocean
Of the great eternity.

Idle thoughts, though whispered softly,
Fall not, but for ever rise;
Still progressing, still expanding,
Till they thunder in the skies!

Guard them, then, for soon as uttered
Quick they vibrate on the air,
Travelling through the whole creation,
Scattering influence everywhere

Think when wandering hereafter
In that land beyond the tomb,
Hearing those undying spirits
Shrieking wildly through the gloom!—

Words you dreamt were long forgotten,
Echoed louder than before;
Silent ripples of the ocean,
Dashing wildly on the shore.

O that every thought when spoken
Were but told in truth and love,
What a holy strain of music
Would reverberate above!

What a universal anthem,
If each silent world around,
In one glorious constellation
Would unite to swell the sound!

WATER! WATER!

THOUGH there are complaints from many parts of the country of the serious scarcity of water, we may trust that none of our countrymen will have to undergo the sufferings which are occasioned by thirst. M. Vambéry gives a lively idea of what these must be, in his "Travels in Central Asia." We abridge one of his descriptions.

On the road to Bokhara from Tünükli, after examining our skins we calculated we should have to apprehend a deficiency of water only during a day and a half; but the very first day of the six, I remarked that the Oxus water did not bear out our calculations, and that, either from the heat of the sun or its own evaporation, it diminished every moment. This made me watch my stores with double carefulness; in this I was imitated by others, and, in spite of our anxiety, it was even comical to see how the slumberers slept, firmly embracing their water vessels. Notwithstanding the scorching heat, we were obliged to make marches of from five to six hours during the day. Some of the poor camels fell ill through the torments of the sand and the heat, and at one station two of them died. We ourselves were left without strength, and two of our poorer companions, forced to tramp on foot by the side of their feeble beasts, having exhausted all their water, fell so sick that we were forced to bind them at full length on the camels, as they were perfectly incapable of riding or sitting. We covered them, and as long as they were able to articulate they kept exclaiming "Water! Water!"—the only words that escaped their lips. Alas! even their best friends denied them the life-dispensing draught; and when, on the fourth day, we reached Medem Bulag, one of them was freed by death from the dreadful torments of thirst. I was present when he drew his last breath. His tongue was quite black, the roof of his mouth of a greyish white; his lips were shrivelled, the teeth exposed, and the mouth open. I doubt whether, in these extreme sufferings, water would have been of service; but who was there to give it to him? It is a horrible sight to see the father hide his store of water from the son, and brother from brother; each drop is life, and when men feel the torture of thirst, there is not, as in the other dangers of life, any spirit of self-sacrifice or any feeling of generosity.

On the fourth day, I had still left about six glasses of water in my leathern bottle. These I drank drop by drop, suffering terribly, of course, from thirst. Greatly alarmed to find that my tongue began to turn a little black in the centre, I immediately drank off at a draught half of my remaining store, thinking so to save my life; but, oh! the burning sensation, followed by headache, became more violent towards the morning of the fifth day; and when, about mid-day, we could just distinguish the Khalata mountains from the clouds that surrounded them, I felt my strength gradually abandon me. As we were searching eagerly to discover a drove of cattle or shepherd's hut on the side of the mountains, the leader of the party drew our attention to a cloud of dust that was approaching, and told us to lose no time in dismounting from our camels. These poor brutes knew well enough that it was the Tebbad (*fever-wind*) that was hurrying on; uttering a loud cry, they fell on their knees, stretched their long necks along the ground, and strove to bury their heads in the sand. We entrenched ourselves behind them, lying there as under a wall, and scarcely had we done so, before the wind rushed over us with a dull, clattering sound, leaving us covered with a crust of sand two inches thick. The first particles that touched me seemed to burn like a rain of flakes of fire. Had

we encountered it when we were six miles deeper in the desert, we should all have perished.

Towards evening we reached fountains that had not yet been visited this year by the shepherds; the water, undrinkable by man, refreshed our beasts. We were ourselves all very ill, like men half dead, without animation but that which proceeded from the now well-grounded hope that we should be saved. I was no longer able to dismount without assistance; they laid me upon the ground; a fearful fire seemed to burn my entrails; my headache reduced me almost to a state of stupefaction. My pen is too feeble to furnish even a slight sketch of the martyrdom that thirist occasions; I think that no death can be more painful. Although I have been able to nerve myself to face all other perils, here I felt quite broken. I thought, indeed, that I had reached the end of my life. Towards midnight we started, I fell asleep, and on waking in the morning found myself in a mud hut, surrounded by people with long beards. In these I immediately recognised children of Iran. They first gave me something warm to drink, and a little after some sour milk, mixed with water and salt. This gave me strength and set me up again.

FLOWERS FROM PERSIAN GARDENS.—VIII.

THERE was a handsome and virtuous youth who was betrothed to a beautiful girl. I have read that as they were sailing on the great sea, they fell together into a whirlpool. When a sailor came to seize his hand, and save him from perishing in that extremity, he called out from the midst of the threatening waves, "Leave hold of me, and take the hand of my beloved." Every one admired him for that speech; and when he was expiring, he was heard to say, "Learn not the tale of love from that light-minded person who forgets his beloved in the hour of danger."

It was good, the answer which the aged woman made to her son, when she beheld him, strong as an elephant, able to cope with a tiger: "Didst thou call to remembrance the time of thine infancy, when thou lay helpless in my embrace, thou wouldst not to-day afflict me with violence, thou in the fulness of thy manhood, and I a weak old woman."

He who has never learned good habits in his childhood will in his manhood never recover his superiority. You may twist the green wood in any way you please; the dry you can make straight only by fire.

A king, who was sending his son to school, placed on his breast a silver tablet, on which was written, in letters of gold, "The severity of the schoolmaster is better than the indulgence of the father."

I heard a learned instructor saying to one of his scholars, "Did a man fix his heart as much upon Him who affords him subsistence as upon the subsistence itself, he would raise himself into the sphere of angels. He did not forget thee when thou wert as yet unborn and hidden in the womb. He gave thee a soul, and reason, and form, and intellect, and beauty, and speech, and thought, and judgment, and understanding. He arranged on thine hand thy ten fingers, and adapted thy two arms to thy shoulders, and thinkest thou now, who art at thy best a mere nothing, that He will forget to give thee the means of subsistence?"

I saw an Arab, who was saying to his son: "O, my child, on the day of the resurrection, they will ask you, What have you done? not Whose son are you? The veil which they kiss in the holy place is not famous, because it came from the silkworm. It was associated some time with a venerable personage. That is the reason why it is so precious."

A silly fellow, having a pain in his eyes, went to a farrier, and asked him for a remedy. The farrier applied to his eyes something which he would have given to an animal, and it blinded him, upon which they made an appeal to the magistrate. The magistrate said: "This is no case for damages; it is plain that this fellow is an ass, or he would not have gone to a farrier. No man of enlightened understanding will commit weighty matters to one of mean abilities. A weaver of mats, though he be a weaver, will not be employed in the weaving of silk."

CHURCH CURIOSITIES.—XI.

WISHING TO BE MARRIED.

APPROPOS to the recent innovation in the Scotch Kirk of celebrating marriages at the church, instead of at the residence of the parties, the *Londonerry Standard* relates the following incident:

The afternoon services had ended, and the congregation were arranging themselves for the benediction, when, to the manifest interest of the worshippers, the good parson descended from the pulpit to the desk below, and said in a calm, clear voice:

"Those wishing to be united in the holy bonds of matrimony will now please come forward."

A deep stillness instantly fell over the congregation, broken only by the rustling of silk, as some pretty girly or excited matron changed her position to get the first view of the couple to be married. No one, however, arose, or seemed the least inclined to rise. Whereupon the worthy clergyman, deeming the first notice unheard or misunderstood, repeated:

"Let those wishing to be united in the holy bonds of matrimony now come forward."

Still no one stirred. The silence became almost audible, and a painful sense of awkwardness among those present was felt, when a young gentleman who occupied a vacant seat in the broad aisle during the service, slowly arose, and deliberately walked to the foot of the altar. He was good looking and well dressed, but no female accompanied his travels. When he arrived within a respectable distance of the clergyman, he paused, with a reverent bow, stepped to one side of the aisle, but neither said anything nor seemed at all disconcerted at the idea of being married alone.

The clergyman looked anxiously around for the bride, who, he supposed, was yet to arrive, and at length remarked to the young gentleman, in an undertone:

"The lady, sir, is dilatory."

"Yes, sir."

"Had you not better defer the ceremony?"

"I think not."

"Do you suppose she will be here soon?"

"Me, sir?" said the young gentleman, "how should I know of the lady's movements?"

A few moments were suffered to elapse in this unpleasant state of expectancy, when the clergyman renewed his interrogatories.

"Did the lady promise to attend at the present hour sir?"

"What lady?"

"Why, the lady, to be sure, that you are waiting here for."

"I did not hear you say anything about it," was the unsatisfactory response.

"Then, sir, may I ask you why you are here, and for what purpose you thus trifle in the sanctuary of the Most High?" said the somewhat enraged clerical.

"I came, sir, simply because you invited all those wishing to be united in the holy bonds of matrimony to step forward; and I happened to entertain such a wish. I am very sorry to have misunderstood you sir, and wish you a very good day."

The benediction was uttered with a solemnity of tone very little in accordance with the twitching of the facial nerves, and when, after the church was closed, the story got among the congregation, more than one girl regretted that the young gentleman who really wished to be united in the holy bonds of matrimony had been obliged to depart without a wife.

A CLERICAL HIRELING.

In his "Saints and Sinners," Dr. Doran, writing of the clerical hirelings that abounded in the last century, tells the following anecdote of one of them. Mounted on a cob, he was trotting briskly on a Sunday morning to the country church where he had engaged to preach. He overtook Howell Davies, Whitfield's coadjutor, who was walking with similar purpose in view. As Howell looked clerical, the equestrian clergyman entered into conversation with him. He spoke of their calling as unprofitable; "I can never get more than half a guinea for preaching," Howell mildly remarked that he was glad to preach for a crown. The cob-exalted priest did not refrain from expressing his contempt for a fellow who so disgraced his cloth. "You'll perhaps despise me more," said Davies, "when I tell you that I am going 18 miles in and out to preach, and that I have only 7d. in my pocket for all expenses." "Why," cried the other, "you said you were glad to preach for a crown." "So I am," replied Howell, "for a crown of glory." Whereat Presbyter put his one spur to the flank of his cob, and rode away with a "psha!"

EARLY CHILD NAMES.

THE choosing a name by sound belongs to civilisation. It was not so with nations in their infancy. They went by sense. They fixed on a name that described the child, that referred to its personal characteristics, that was an outlet for their piety and thanksgiving, that was owned already by something that they were grateful for and loved. The Jewish mother—as long ago as the days chronicled in the Bible—rocked her baby on her breast, and as she sat among the flocks, and birds, and flowers, called it Susanna, lily; or Hadassah, myrtle; or Zophar, her little bird; or Deborah, the bee, that buzzed so closely it made her little one open its eyes and smile. Or, joyous and poetic in her luxuriant land, the timid sheep were bleating by, and she called her babe Rachel, in their memory; or the rich fruit of the pomegranate overhung her, and gave her food, and she called her baby Tabrimon; or the palm-tree rose straight and tall, and so her child should, and be named Tamar; or the sparrows twittered in her ear, and her child was Zipper; or the dove cooed softly, and she called it Jonah; or the crow showed its sable plumage, and its name was Caleb; or the light seed-down was wafted by her, and her babe was Julia, the tender, delicate, nestling little thing. Carmi, my vineyard, the Israelites' child became, when they were grateful for that source of their happiness and wealth; or Eshcol, the full cluster of ripe, purple grapes; or Lot, sweet-scented myrrh; or Peninnah and Pinon, pearl; or Thabash, the tender tint of hyacinth, fragrant and pale; or Ulla, a young child; or Sapp, the moss growing so plentiful at their feet on the bright sea-shore. And then Hebrew parents

mourned over a sickly child, and called it Abel, because they saw it was like breath or vapour, and would soon pass away; or they named it Delilah, weak; or Hagar, timorous stranger; or Jabez, sorrow; or Job, a weeper; or Leah, weary; or Necho, lame. And the robust child, the sturdy, strong, young fellow was rejoiced in, and called Elah, the tall, spreading oak; or Amos, weighty; or Asher, bliss; or Ruth, contentment; or Rebekah, fat; or, more poetically still, Abigail, the father's joy; Eve, the gladder; Isaac, laughter; Nahum, comforter; and David—sweet and tender utterance—beloved.—*Chambers's Journal.*

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—The Rev. William Oates, of Derby, has accepted the unanimous invitation of the Birkenhead Unitarian congregation to become their minister.

BELFAST: SUNDAY-SCHOOL RE-UNION.—On Saturday last, Dr. and Mrs. Ritchie entertained at The Grove three schools connected with the Northern Sunday-school Association, namely, the Mountpottinger, York-street, and Stanhope-street schools. At half-past three o'clock about 200 children, accompanied by the superintendents of the several schools—Mr. Robert McCalmont, Rev. J. Jellie, and T. Bowring, and thirty teachers—arrived, and found that most extensive preparations had been made for their entertainment. Tables were laid on the lawn for the children, who were supplied with an abundant tea, and other refreshments. In a handsome *marquise* Dr. and Mrs. Ritchie entertained the teachers and visitors. Before the company returned from the *marquise* to join the young people, the Rev. D. Maginnis, of Stourbridge, who had been deputed to do so, tendered the most cordial thanks of the three schools to Dr. and Mrs. Ritchie for their generous hospitalities, to which Dr. Ritchie replied, and expressed his hope that their re-union would become an annual one.

BIRMINGHAM.—On Monday, the fifth annual excursion of the Lawrence-street Mission was made to Dudley. Upwards of 300 persons, with the sax horn and drum and fife bands from the schools, visited the town, the Wren's Nest—a huge hill, parallel with the castle grounds; the limestone caverns beneath, and the castle and beautiful grounds. After rambling about for some time the party took tea together in Bayliss's School. The party was under the direction of the Rev. John Wilson. Mr. Ridgway rendered valuable help.

CRENSHAW.—On the 12th inst. the second annual Sunday-school sermons were preached by the Rev. H. Austin. Both the attendance and collections were encouraging. On Thursday, the 16th inst., about 120 children and friends went to Alfred's Hall, by the kind permission of Earl Bathurst, and found ample amusement. The friends, as on a former occasion, kindly subscribed and provided the children with their tea free of expense. A month ago, the Rev. H. Austin recommended his open-air village addresses at Kemble. Large numbers of villagers assembled at these meetings, and, indeed, nearly the whole population has espoused the cause of liberal Christianity. On Tuesday last, the psalmody of these services was very much improved by a young man bringing out his harmonium, and under the large elm trees gathering a choir, which put new animation into the meeting.

CHOWBENT.—On Sunday last, the annual school sermons were preached by the Rev. S. A. Steinhilf, of Platt. The attendance was large, the sermons good, and the collection excellent, being about £40.

LONDON DISTRICT UNITARIAN SOCIETY.—We understand that this society has taken the chapel in St. John's-square, Clerkenwell, better known as the "Free-thinking Christian Chapel," for the purpose of holding Sunday evening services. This will in no way interfere with the Clerkenwell Mission, as it is intended to continue that as a school and mission station, while the new place will be used for religious services only. As there are two restrictions under which the society holds it, viz., that the services shall not be conducted by a salaried minister, and that Trinitarianism shall not be preached, the Lay Preachers' Union will no doubt render great service. The chapel is capable of holding about 200 people, and having recently been painted and cleaned, it will be one of the most attractive of the stations of this society.

SWINTON.—The annual sermons in aid of the Sunday school were preached on Sunday last, by the Rev. Jeffery Worthington, of Bolton. The chapel was filled both afternoon and evening. The collections amounted to £20.

UNITED PRESBYTERY OF SYNOD OF MUNSTER.—At the annual meeting of this religious body, held in Cork on the 14th inst., the following motion on a subject which has excited and is occupying so much of the public attention at the present moment, was brought forward by the Rev. James Orr, of Clonmel, and seconded by the lay representative of the said congregation, James Crawford Ledlie, Esq.:—"That while deeply grateful to the British Government for its support hitherto, by giving to us, with other Irish Presbyterian Dissenters, the grant usually termed *Regium Donum*, without any interference on its part with our religious liberties, we are, nevertheless, rejoiced at the determination of the British House of Commons to place all religious denominations in this country on an equality, and believe that while this will for a time be pre-

judicial to some weak congregations, yet that it will on the whole be highly favourable to the progress, peace, and prosperity of a country too long distracted by sectarian differences." As this motion leaves the question of endowment of all, or disendowment, entirely to the wisdom of the British Parliament, and simply affirms the principle of religious equality, no objection to it was anticipated. But it was met by a counter resolution to this effect—that it was "inopportune" to give any expression to our sentiments, and this resolution was affirmed by the majority. If the Synod of Munster, in its wisdom, be right in this respect, surely all other religious bodies that have given expression to their sentiments on this subject must have been ill-advised to moot the question.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

W. S. P.—Your letters being unpaid, cost us 2d. F. M. W.—Declined.

THE GREEK OF THE NEW TESTAMENT MADE EASY.

To the Editors.—In announcing my willingness to open a class for the systematic study of the Greek of the New Testament, I used the term "persons." A warm friend to the effort asks me whether the word includes or excludes "ladies." Includes, certainly. If, however, a sufficient number of ladies prefer a class for themselves, I am ready to form one. I may add that, as I shall studiously avoid debated points of doctrine, the instruction given will be open and unobjectionable to persons of all denominations. JOHN R. BEARD.

The Meadows, Altrincham, July 20, 1868.

AN EXPLANATION.

To the Editors.—It is to-day I had the first sight of your issue of the 10th inst. In the brief report of our quarterly meeting held at Cwmbach, I am represented as having urged the doctrine of the final destruction of the wicked. It is not correct to say that I urged the doctrine. It is only true that I alluded to it in my address to the congregation. When afterwards questioned by some of my brother ministers as to my views on the subject, I said I did not see how several passages in the Gospels could be explained, except on the supposition that the wicked were to be finally annihilated.—Yours faithfully, D. L. EVANS. Carmarthen, 21st July, 1868.

MILE END AND STEPNEY, LONDON.

To the Editors.—Permit me to refer to an advertisement in your columns from the Unitarian Christian Church at Stepney. I have requested the secretary, Mr. Waller, to correct the first paragraphs, but he declines, therefore, I am desired by the members of the sub-committee referred to in the advertisement, to say that no resolution was agreed to, and that the London Unitarian District Society is not pledged to render any help. The society may or may not assist. Allow me also to say that about twelve months ago the District Society opened rooms at 245, Mile End Road. In the course of nine months about fifty members joined the church. A difference arose about the continuation of the minister. I attended one of these meetings, and found that thirty agreed upon a change of minister and twenty determined to hold by their present minister, the Rev. James Phillips. Mr. Phillips and his friends have now opened a room at Stepney Green, and the friends who made the first effort at Mile End Road, and have been very active, remain in the meeting-house by the wish of the District Committee. It was not the committee of the Mile End church, but the friends of Mr. Phillips, who met the sub-committee of the District Society at Stamford-street Chapel. I need not say we greatly deplore this division, and the London District Committee have not decided upon the course they may take.—Faithfully yours, ROBERT SPEARS.

THE COMING WEEK.

CRANBROOK: KENT GENERAL BAPTIST ASSOCIATION.—On Tuesday, the annual meeting. Business at 10 a.m., service at 11. Preacher, Rev. T. B. W. Briggs. At five p.m. tea, followed by a public meeting.

MANCHESTER: MILES PLATING.—On Sunday, school sermons. Preachers: Afternoon, the Rev. J. Page Hopps; evening, the Rev. G. H. Wells, M.A.

PENMAENMAWR: PENDRYFRYN SCHOOLROOM.—On Sunday, Rev. R. B. Aspinwall, M.A.

Marriages.

BOTH—FIRTH.—On the 23rd inst., at the Unitarian Chapel, Heywood, by the Rev. J. Fox, Mr. Edward Booth to Betty Hannah, eldest daughter of Mr. Sutcliffe Firth, all of Heywood.

HASTINGS—BEAVERS.—On the 19th inst., at the Old Meeting, Yarmouth, by the Rev. R. Shelley, Mr. George Andrew Hastings to Miss Mary Ann Beavers, both of Yarmouth.

JONE—WILLIAMS.—On the 21st inst., at Gorton Chapel, by the Rev. G. H. Wells, M.A., Joseph Jones to Esther Williams, both of Gorton.

SHAW—WHITEHEAD.—On the 22nd inst., at Cross-street Chapel, Manchester, by the Rev. Wm. Gaskell, M.A., Mr. Joe Shaw to Miss Henrietta Whitehead, both of Falsworth.

Deaths.

JACKSON.—On the 18th inst., at her residence, Byrom-street, St. John's, in her 63rd year, Frances, relict of the late Mr. John Jackson, of Manchester.

WANTED, by a Young Man (25), a Situation in an Office, Warehouse, or Mill, where he can be actively employed.—Reference, Rev. Brooke Herford, Higher Broughton, Manchester.—address L. M., Herford office.

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offices, No. 3, Cross-street, Parish of Manchester; and Pub-

lished by JOHN PHILLIPS, at 74, Market-street, in said

Parish of Manchester.—London Agent: C. Fox, Paternoster

Bow.—Friday, July 24, 1868.

The Unitarian Herald.

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 379.

FRIDAY, JULY 31, 1868.

PRICE 1d.

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REV. DR. BELLOW, OF NEW YORK.
On Sunday next, August the 2nd, the Rev. H. W. BELLOW, D.D., of New York, late President of the United States Sanitary Commission, will PREACH in Hope-street Church in the Morning (service at eleven a.m.), and in Renshaw-street Chapel in the Evening (service at half-past six).

FREE CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—The Rev. J. PAGE HOPPS will preach in this Church next Sunday, August 2nd, both morning and evening.

BUXTON: PRESBYTERIAN CHAPEL.
BAIL BANK. On Sunday next, Aug. 2nd, a SERVICE by Sir JOHN BOWRING, LL.D., F.R.S., &c.; and on the 9th, SERVICES by Rev. D. GORDON, of the Presbytery of Antrim. A Collection after each service in aid of the Chapel Funds.

ROCHDALE: CLOVER-ST. CHAPEL.
CONGREGATIONAL JUBILEE AND OLD TEACHERS' and SCHOLARS' TEA MEETING.—On Saturday, Aug. the 8th, it is intended to celebrate the Fiftieth Anniversary of the Opening of the above Chapel, by a Jubilee and Tea Meeting. Old friends, teachers, and scholars are kindly invited. Several ministers and gentlemen of the district are expected to be present and address the meeting. Tea on the table at half-past four. Tickets, 6d. each.

DOB LANE, FAILSWORTH.—SUNDAY-SCHOOL SERMONS on Sunday, Aug. 9, 1868. Afternoon at 3, by the Rev. J. PAGE HOPPS. Evening at 5.30, by the Rev. JOSEPH FREESTON. Collections at the close of each service.

SOUTHPORT, July, 1868.—The Committee of the Portland-street Unitarian Church appeal to the general Unitarian public to assist in paying off the debt contracted in the erection of their Church, which still amounts to about £700. They beg to remind their friends that the Church has been erected to supply a want which is participated in by visitors from the neighbouring towns, as well as by the inhabitants of Southport. While gratefully acknowledging the liberal help they have already received they again appeal with confidence to the generosity of those who sympathize with them in the support of a liberal and enlightened Christianity.

Subscriptions will be received by the Secretary, EDWARD JOHNSON, 6, New Promenade, Southport; the Treasurer, HOLBROOK GASKELL, Birkdale, Southport; Rev. THOS. HOLLAND, B.A., Belmont-street, Southport.

UNITARIAN CHRISTIAN CHURCH AND SCHOOLS, STEPNEY, LONDON.

By a Sub-committee of the London District Unitarian Society assembled in Conference with the Committee of the Rev. J. Phillips's Congregation, on Tuesday, 12th May, 1868, at Stamford-street Chapel, it was resolved that assistance should be rendered to that congregation in obtaining a Permanent Place of Worship at Stepney Green.

In pursuance of such resolution, and through the kind instrumentality of members of the Sub-committee, a suitable site has been obtained on which to erect a Church, School, &c., at Stepney Green.

It has been determined at present to erect a neat and substantial School-room, capable of accommodating about 250 persons, and that religious worship shall be conducted therein till the funds are raised for the Church.

The Congregation, consisting for the most part of working men, appeal most earnestly to the Unitarian public to supplement their efforts to open the School free of debt.

Subscriptions will be thankfully received by Mr. GEORGE RITCHIE, 34, Bread-street, London, E.C.; Mr. F. M. WALLER, 100, Turner's Road, Burdett Road, London, E.; and The East London Bank, Cornhill, E.C.

UNITARIAN HOME MISSIONARY BOARD.—Full information as to the Subjects in which Candidates for Admission to the above Institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Chesham Hill, Manchester.

Applications from Candidates must be sent in, as above, before 1st September next.

IN THE MATTER OF THE CHARITY CALLED

"THE GENERAL BAPTIST EDUCATION FUND." Notice is hereby given, that an order has been made by the Board of Charity Commissioners for England and Wales appointing Trustees for the management of the above-mentioned Charity.

A Copy of the Order may be inspected, free of cost, daily, except on Sundays, during the space of one calendar month, to be computed from the first publication of this notice, at the office of the said Commissioners, at No. 8, York-street, St. James's Square, London, between the hours of ten a.m. and four p.m.

Dated this 14th day of July, 1868.
HENRY M. VANE, Secretary.

TO UNITARIAN MINISTERS.—THREE
MISSIONARY MINISTERS, or Qualified Preachers, are WANTED.—Apply to Rev. E. SPEARS, 27, Grosvenor Park, Camberwell, London.

REQUIRED, by a Lady of experience, a Re-engagement, to take the CHARGE of a HOUSEHOLD, or to assist in Superintending the duties of a Family, and to give instruction in English, Music, and French. References.—Address E. M., 26, Falkner Square, Liverpool.

WANTED, for a Young Lady, aged 21, a Situation, as RESIDENT NURSEY GOVERNESS. Letters to be addressed to E. M., Mr. MATTHEWS, 39, Congreve Road, Birmingham.

WANTED, by a Young Man (25), a Situation in an Office, Warehouse, or Mill, where he can be actively employed.—Reference, Rev. Brooke Herford, Higher Broughton, Manchester.—Address L. M., Herford office.

LANCASHIRE & YORKSHIRE RAILWAY.—NINE HOURS AT THE SEASIDE.—This Company is now prepared to ARRANGE EXCURSIONS, at nominal fares, with Mill Hands, Mechanics' Institutions, Provident and other Societies, Sunday and Day Schools, to SOUTHPORT, the Montpelier; or BLACKPOOL, the Brighton of the North; or to those other delightful watering-places, LYTHAM, FLEETWOOD, and WATERLOO. Also to LEEDS, for the National Exhibition of Works of Art. Fares and conditions may be obtained on application to the undersigned.
H. BLACKMORE,
Superintendent's Office, Victoria Station, Manchester, June 22, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—CHEAP SUMMER EXCURSIONS DAILY TO LITTLEBOROUGH FOR HOLLINGWORTH from Manchester, Stalybridge, Ashton, Bolton, Bury, Middleton, &c.
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For further particulars, see handbills. By order.
Superintendent's Office, Victoria Station, Manchester, July 16, 1868.

LANCASHIRE & YORKSHIRE RAILWAY.—ALTERATION OF TRAINS FOR AUGUST, 1868.
A new Train will leave Blackpool at 3.10 p.m., and Lytham 8.25 p.m., for Preston, Blackburn, and Accrington.
The 1.15 p.m. Train, Manchester to Preston, will run forward to Lytham and Blackpool, leaving Preston at 9.15 p.m.
A new Express Train will leave Blackpool for Manchester at 2.45 p.m., stopping at Lostock, Bolton, and Salford.
The Train leaving Liverpool for Accrington and Colne at 3.30 p.m. will leave at 3.40 p.m., and cease stopping at Ormskirk; it will also run to Sowerby Bridge, arriving there at 5.40 p.m., forming a connection with Trains for Halifax, Bradford, and Leeds.
A new Train will leave Sowerby Bridge at 6.15 p.m., after the arrival of Trains from Leeds, &c., for Burnley and Accrington.
The Train leaving Preston for Accrington at 9.20 p.m. will leave at 9.10 p.m.
The Train leaving Accrington for Preston at 9.55 a.m. will cease stopping at Bamber Bridge.
The 9.20 a.m. Train, Preston to Liverpool, will be discontinued.
The 8 a.m. Train, Preston to Liverpool, will leave at 9.8 a.m. and stop at Ormskirk at 9.35.
The 7.55 p.m. Train, Liverpool to Preston, will stop at Bootle Lane.

SUNDAYS.
The Train leaving Accrington at 1.15 p.m. will run through to Blackpool, arriving there at 2.58 p.m.
A new Train will leave Preston for Blackpool at 2.10 p.m.
A new Train will leave Blackpool at 8 p.m. for Preston, Blackburn, Accrington, Burnley, and Colne.
For various other alterations see the Company's time bills and books. By order.
Superintendent's Office, Victoria Station, Manchester, July 29th, 1868.

MIDLAND RAILWAY.—SATURDAY TO MONDAY AT MATTLOCK.—Every Saturday until the end of October, 1868, RETURN TICKETS, at the following low fares, will be issued from the under-mentioned Stations to MATTLOCK BATH, by the Midland Company's New Route, by any of the ordinary trains on Saturday, available for return by any train on the following Sunday or Monday.

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In Manchester, Tickets will be issued at Cook's Excursion Office, 42, Piccadilly, and at the Midland Booking Office, London Road Station.
JAMES ALLPORT, General Manager.
Derby, May, 1868.

METROPOLITAN DRINKING FOUNTAIN AND CATTLE TROUGH ASSOCIATION.

116 Fountains and 93 Troughs for Animals have been erected, and are kept in repair, and supplied with water, by this Society. The Committee are urgently in need of Funds to enable them to sustain and extend the work, and they earnestly appeal for help to all who are anxious to promote habits of temperance or to alleviate the sufferings which are experienced by horses, dogs, sheep, and oxen in the streets of London from thirst.
JOHN LEE, Secretary.
Office, 1, Shorters Court, Throgmorton-street, E.C.
Bankers—Messrs. Ransom, Houeverly, & Co., 1, Pall Mall East, S.W.; and Messrs. Barclay, Bevan, Tritton, Twiss, and Co., 54, Lombard-street, E.C.

LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

MRS. GLOYN'S PUPILS will RE-ASSEMBLE at three o'clock on Tuesday, Aug. 11th. Acomb House, Greenheys.

HOME EDUCATION AT PARIS, especially for Unitarians.—A Gentleman receives a few Unitarian YOUTHS to TEACH them FRENCH and other branches of instruction.—For further particulars and references apply to Mr. A. G., 31, Rue de Fleurus, Paris.

SOUTHPORT.—Mrs. HEISE'S SCHOOL will RE-OPEN August 3rd. Mrs. H. is most ably assisted in her duties by the Rev. THOS. HOLLAND, B.A., to whom references are kindly permitted.
Queen's Elms, 4, Hawkhead-street, Southport.

KNUTSFORD.—Mrs. LAWFORD'S SCHOOL for Little Boys will be RE-OPENED on Saturday, August 8th.

OLD HOVE HOUSE SCHOOL.—Mr. HUTTON will RE-OPEN his School on Tuesday, August 18th. He has two or three Vacancies.

MISS O'DWYER'S SCHOOL will be RE-OPENED Tuesday, August 4. Northgate, Wakefield.

SOUTHPORT: ALBERT ROAD.—Mr. MILLSON will RE-OPEN his SCHOOL on Monday, August 3rd. He has three Vacancies.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The NEXT QUARTER BEGINS on Tuesday, August 4th.—During the erection of new premises, address 18, Regent-street.
EDWIN SMITH, M.A., Principal.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 7.—No vacancy.

9, WELL CLOSE SQUARE, WHITBY.
The Rev. JOHN and Mrs. OWEN wish to receive two or three Ladies or Gentlemen as BOARDERS during the season.

HIGH SCHOOL, 126, MUCH PARK-STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Full prospectus on application.

STAND GRAMMAR SCHOOL, NEAR MANCHESTER.—Head Master, Rev. JOHN DAVIES, M.A.—House large and commodious, locality healthy, playground attached, and number of pupils limited. Terms per annum: For Boarders under 14 years of age, £25; for Boarders above 14 years of age, £40. Day Scholars admitted at 12 guineas a year each. Full particulars on application.
N.B.—A Preparatory School for Little Boys and Girls, by Mrs. DAVIES. Terms: For Boarders, £25; for Day Scholars, four guineas a year.
The NEXT QUARTER will COMMENCE on Tuesday, August 4, 1868.

NEW EDITION OF DR. EPHRAIM PEABODY'S "CHRISTIAN DAYS AND THOUGHTS." Just published, neatly printed, and bound in bevelled boards, with red edges, price 3s. 6d., a new edition of "CHRISTIAN DAYS AND THOUGHTS." By EPHRAIM PEABODY, D.D.
London: E. T. Whitfield, 178, Strand.

DR. BEARD'S MANUAL OF CHRISTIAN EVIDENCE. No. VII. The GOD OF REVELATION and the GOD OF IDEALISTIC MATERIALISM. Orders may be sent to Mr. JONES, Memorial Hall, Manchester.

Nearly ready.
"THE LEEDS TUNE BOOK," price 4s. 6d. TUNES TO ALL MARTINEAU'S HYMNS.
London: Novello and Co., 1, Berners-street, W.

THE SUNDAY-SCHOOL PENNY MAGAZINE for AUGUST, contains:—Aunt Ruth's Almanac.—The Boys' Adventures. Chapter VI.—The Ex-torted Promise. Part IV.—The Tomtit: A Fable. Published by the Manchester District Sunday-School Association. London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 59, Market-street. General Agent: Mr. T. P. JONES, Memorial Hall, Manchester.

Will be published in a few weeks, crown 8vo., about 180 pp., well bound, cloth lettered, price 3s.

WORDS FROM A LAYMAN'S MINISTRY:

A MEMORIAL VOLUME of the late GEORGE BROWN, Barrister-at-Law. Containing 17 sermons preached by him in the Free Christian Church, Barnard Castle. Edited by Rev. JOHN JAMES TAYLER, B.A., with Memorial Sketch, by Rev. BROOKE HERFORD.

The friends at Barnard Castle who are putting forth this Memorial Volume will be especially glad to receive orders for it as soon as possible. To all persons sending their names and 8s. worth of postage stamps it will be forwarded, post free, immediately on publication. Any profit accruing from the volume will be added to the fund for carrying out an object for which Mr. Brown had long and earnestly striven, viz., the building of a new chapel.
Subscribers' names to be sent to Mr. JOSEPH LEE, Barnard Castle.

PRESENT Condition of Unitarian and Liberal Christianity Everywhere, Historical and Statistical. Price 3d. Whitfield, 178, Strand, London.

WHAT THE CHURCHES ARE DOING.

The Russian papers give a long account of the progress of Innocent, the new Metropolitan of Moscow, from his former diocese, and of his entry into that city. Among other things, it is mentioned that at Kazan he kissed the relics of St. Cyprian, and visited the nunnery where "the wonder-working image of the Mother of God is preserved;" on his arrival at Moscow, Bishop Leonidas welcomed him, and presented him with "a consecrated picture of the Divine Mother of Iberia"; the Mayor and councilmen offered bread and salt; and the heads of the monasteries and nunneries presented him with consecrated pictures. On the Sunday, after service and kissing of relics, an address was read to him, in which a curious parallel was drawn between the journeys of "His Eminence" and the Apostle Paul. In his reply, the Metropolitan said he was only "a modest workman in a small field of Christ," and not worthy to be compared with his predecessor. The *Independent* notices as singular the omission in his address of all reference to the Holy Ghost.

The Municipal Council of Florence have been debating the question—which is sure before long to rise up in every Catholic country—Who shall control the schools, the State or the clergy? On one hand, it is feared that if the common schools are taken entirely out of the hands of the priests, they will use their influence to keep the children away from them; and on the other hand, the "Liberi Pensatori," who seem to answer pretty much to our "Secularists," and are the usual product of revolt against Catholicism, are strongly opposed to allowing the clergy any influence in the schools, and go in strongly for educational freedom.

Letters from Rome state that the rupture of diplomatic relations between the Vatican and the Austrian Government may now be considered as complete. M. de Meysenberg has left, after placing in Cardinal Antonelli's hands the protest of Baron von Beust against the Papal allocution of the 22nd of June.

The commissioners appointed by the Bishop of London for the preliminary inquiry into the charges of heresy brought against the Rev. W. J. E. Bennet, Vicar of Frome, are Sir Travers Twiss, Archdeacons Hale and Sinclair, and the Revs. J. E. Kempe and F. G. Blomfield.

According to the *Leeds Mercury*, Mr. Councillor Clapham has been fined by the magistrates twice, the second time £15, for allowing music on Sundays in his park; and the magistrates seem resolved to enforce the penalty so long as Mr. Clapham continues to repeat the offence.

From a correspondence between Mr. Hubbard and the Bishop of London, it appears as if they were both of them powerless against Mr. Mackonochie, of St. Alban's in Holborn notoriety, who, in spite of their objections, pleadings, and supplications, persists in the "introduction of strange and obsolete services." Mr. Hubbard, who has spent five or six thousand pounds upon the church, says that when he presented Mr. Mackonochie to it, he gave him a promise, which he has not kept, to "act as a true and faithful priest of the Church of England, with prudence and discretion;" and dishonourably introduced the gorgeous vestments, knowing that Mr. Hubbard's fellow-churchwarden had written to him on the subject, before his answer could be given, "to preclude any intervention on his part." Mr. Hubbard has repeatedly invited Mr. Mackonochie to submit his objectionable practices to the Bishop, but he will do nothing of the sort, and his unfortunate patron asks the Bishop if he can give him no help. His lordship, in reply, assures him of his sympathy under his "disappointment," but as Mr. Mackonochie has refused all reference and arbitration, and his case is before the Judicial Committee of Privy Council, the Bishop wishes to know their decision before doing anything, but confesses he sees no hope of final peace till the Bishops have more powers of interference given them than they at present possess.

The Bishop of Capetown has published a circular in which he says that Convocation having declared that "the Church as a spiritual body may rightly accept the validity of the sentence pronounced against Dr. Colenso; and the Government having, after an undue interference with our liberties, admitted our perfect right to consecrate an orthodox Bishop for the faithful clergy and laity of Natal," there is no further legitimate hindrance

to the consecration of Mr. Macrorie. The consecration, therefore, will be proceeded with at the earliest possible period; and Dr. Gray, "sure that it will be felt that it is neither reasonable nor right that one Bishop in Africa should remain responsible for the income of another," has made himself answerable, so long as needed, for £600 a year.

A striking illustration has just been given of the kind of religious liberty which is granted in Russia. A clever journalist in Warsaw ventured, though a Pole, to contract marriage with a Russian lady, and in order to escape official displeasure, registered her as a Roman Catholic. But in Russia, children inherit the religion of their parents, and she therefore belonged to the Greek Church. The Government, becoming cognisant of the offence thus committed, banished the husband to Siberia, and sentenced the wife to five years' confinement in a convent. Having a presentiment, however, of what was awaiting them, the young couple escaped into a freer country, and when sentence was ready to be executed, were not to be found.

Emboldened by their successes in Wales, the Mormons have endeavoured to break ground in Liverpool. Few persons out of the Principality are aware of the encouragement which the emissaries of Brigham Young always find in the Welsh counties, especially in the southern parts. The miners, allured by the promises held out to them of getting "land for the asking," high wages, and a comfortable home, gladly abandon a life of toil for the fair prospect which is pictured to them. The Mormon elders, however, seek chiefly for girls, and many a household in Wales loses its best female servants once or twice a year, owing to the persuasions of Mormon preachers. These young women are generally told that polygamy forms no part of the Mormon religion or practice, and that its alleged existence is a mere wicked calumny of the "Gentiles." In Monmouthshire the progress of the sect during the last few years has been very great, but it is impossible to estimate it properly by statistics or returns, because the "converts" are taken out of the country as fast as they are won. In Liverpool the Mormon pioneers did not find a promising field the other day. Two of them began to preach in Sheil Park, but they were mobbed and driven from the spot. It is not usual for Mormons to resort to this method of proselytising; they prefer to work unnoticed, and "lead captive silly women." The elders are not men to be discouraged by the displeasure of a single crowd in Liverpool.

A correspondent of the *Pall Mall*, who was present at the opening of an iron church at Clapton, by the Bishop of London, says:

"Only two of the many clergy present were even the least eccentric, or childish, in their dress; one wearing a short black petticoat beneath his surplice, and the other not only a petticoat, but a small black tippet, with bow and strings behind. The last clergyman referred to came late, and seemed to amuse the congregation, especially the younger members of it, as he glided up the church. It is a curious fact that nearly all the clergy who aim at eccentricity in dress are not members of our Universities, but very generally persons who have gained access to the Church through St. Bees, or otherwise."

It is stated that, in consequence of the complications of various kinds which have for some time existed in the college of St. Aidan's, Birkenhead, the Council have under consideration the question of closing it at Christmas.

The *Weekly Review* regrets that the practice of placarding the walls with announcements of forthcoming sensational sermons on topics of the day is on the increase in South London. One struggling cause last week sought to attract a congregation by copying Madame Rachel's advertisement, "Beautiful for ever!"

Punch gives the following as a few of the alarming and disastrous calamities which a large proportion of the peerage, the clergy, and the county families, and an excited section of the ladies residing in market towns and rural districts are confident will be the certain result of the disestablishment of the Irish Church:—Scarcity of foxes, stoppage of banks, an inferior description of sherry (bad enough already), decay of county balls, increased consumption of tobacco, demoralisation of curates, alarming spread of poaching, indifference to the office of rural dean, decline of croquet, general neglect of gloves, disease amongst grouse, servants more and more indigent, no railway dividend, black beetles, the fires at Smithfield, disuse of powder by male sportsmen, no champagne, short sermons, the elevation of Mr. Bright to the peerage, and the setting of England's sun for ever.

WHAT IS SAYING ON CHURCH MATTERS.

M. Veuillot, in the *Univers*, seems to confirm what M. Ollivier called "the pretensions of the Roman Church to bind the State, but not to be bound by it." He says that it is not "alliances" but "conquests" that the Church now has in view. If Concordats are doomed to be destroyed, as he thinks is the case, by the "fury of revolutions" and the "thoughtlessness of princes," such destruction will only bring about a closer description of unity, and by no means abolish that union of Church and State which the "Church will never renounce," but, on the contrary, maintain more firmly than ever, "with a view to the future."

In an article on the Rev. Baptist Noel's retirement, the *Freeman* remarks:

"Alas, that when he entered the pulpits of Dissent the pulpits of the Church were closed against such a man! Will they ever be opened to Dissenters? Never, we fear, until that—on the one hand much dreaded, and on the other much desired—event has happened, which at the present moment is so ominously projecting its shadow into the future. The hierarchy will never undraw the iron bolts; never cast away the brazen bars; never surrender the fortress to invaders. But we know enough, alike from the course of Providence and the Word of God, to be assured that nothing shall be permitted permanently to obstruct the accomplishment of the Divine purposes. He has often broken an opposing power which would not bend to His will. He can take away all the supposed buttresses and safeguards, and leave His Church uninjured; more than this, he can make its disestablishment in England and all the countries of Europe the greatest of blessings to all churches and to the world. And whenever that disestablishment takes place, we have not the belief simply, but the firmest conviction, that this will be the result. And still more, we are bold to affirm, whether we obtain credit for it or not with our Church friends, that of all the motives by which Dissenters are actuated in this great controversy, this is the most powerful. Our principles may place us in antagonism with the Church of England as it is at present constituted, they can never place us in antagonism with the Church of Christ; and just in proportion as the true elements of the latter exist in the former, will her real dignity be advanced and her usefulness be extended by her disenthralment from the bondage of the State."

Several of the Church papers are labouring hard to bring discredit upon the principle of voluntaryism, chiefly by quotations from Nonconformist letters and statements of a fault-finding character. The great object of the writers is to prove that the Irish clergy would starve were it not for State support; and in some parishes where "dearly beloved Roger" is the only person to profit by their services, this might be the case. But, as the *Freeman* observes, the failures of voluntaryism no more prove the scripturalness of State aid than the failures of a State Church prove the scripturalness of voluntaryism. The failures of small farmers do not prove the necessity for large landowners; nor does the successful competition of other countries in manufactures to the depreciation of some of our own show the absurdity and injustice of free trade. It should be borne in mind that where Dissent is weakest there social persecution of Dissenters by Churchmen has been most rife; that Dissenters have to contend against the old notion of the lack of respectability which attaches to voluntary communities; that, in other words, the unjust system of setting up one denomination above the rest has crippled all but the favoured sect. Nonconformists of the present day have inherited the burdens of their fathers; in many cases enduring the obloquy which attached to them, and hindered in their work by incumbrances which were bequeathed them. Considering the difficulties they have had to contend against, and the indignities they have had to submit to, the wonder is, not that they have done so ill, but that they should have succeeded so well. The era of suppression of Dissent is now gone; Dissenters are making their influence felt not only where they have been successful, but also in those quiet nooks and corners where a few years ago clergymen looked contemptuously upon their existence, and threatened them with speedy extinction.

Dr. Norman Macleod gives the following illustration of the lengths to which sectarianism may be carried:

"I one day met one of ten missionaries from America, and I asked him why he didn't belong to the great body of the American portion of the churches labouring in India. He replied that there were such differences between them that they could not have union. 'Pray,' I said, 'what are

these differences?" "Well," he said, "there is one tremendous thing—they sing hymns." That is as worthy a man as lives—a most excellent man. I then asked if he would not, in consequence of those differences, worship Jesus Christ with them. "Yes," he replied, "under protest." I could not help saying that was the worst Brahminism I had ever seen in India."

Both the Rev. John Oakley and Archdeacon Sandford reply, in the *Guardian*, to the rebukes of the Vicar of Egham for their attendance at the Cheshunt anniversary, which we gave last week. They remark, with truth, that the passage in the Apostles' Creed, omitted by Mr. Newman Hall, of "the descent into hell," is not found in the earliest forms of the creed, and is "bracketed" in the American Prayer-book. Mr. Oakley says:

"The view that Mr. Newman Hall's reading of our morning prayer, and wearing of a surplice and a chaplain's scarf, was an act of sacrilege, and a virtual 'denial of truths,' at which I ought to have recoiled in horror, represents a pitch of Anglican enthusiasm of which I freely confess myself incapable."

We, poor heretics, have had countless sins laid to our charge, but, as appears from a sermon in the *Methodist Times*, on "Who was Melchisedec?" the Rev. T. B. Balch finds us guilty of one which we never heard of before, and the exact nature of which, we must confess, we hardly understand. It seems that we are Aaronites, whereas we ought to be Melchisedecites. Mr. Balch thus concludes us, together with the Ritualists, under sin:

"That remarkable priest [Melchisedec] was a Canaanite. He was never included within the fences of Judaism, and never offered a Jewish lamb, or sent upward from his censer a grain of Jewish incense. And yet we, who are Gentiles and not Jews, are under a priesthood, modelled not after that of Aaron, but after that of the Jebusite, who acted under the Divine oath. Unitarians, then, who deny the priesthood of our Saviour, are boldly confronting that oath, and Ritualists are everywhere guilty of the same daring sin. Aaronites, both in England and New York, are flocking over to Papistry. We regret to announce this fact, but they who sow the wind often reap the whirlwind."

In a first notice of "Dr. Davidson's Introduction to the Study of the New Testament," the *English Independent*, admitting that he is "a superior scholar and a courageous critic," makes much of the change which his views have undergone since his former works appeared, and contends that this places him in an unfortunate position, and greatly lessens his authority. It says:

"Dr. Davidson may possibly be nearest the truth in his latest opinions, and, of course, having formed them, he was bound in all honesty to correct what now seem to him to be his earlier errors. Still, it cannot be denied that so extreme a divergence of opinion as that between his present book and his former introduction to the New Testament, and still more between it and his treatise on Sacred Hermeneutics, does take away from the influence of a writer. It is an awkward thing to have three separate works all treating the same theological problems, and each giving them a different answer. The misfortune is all the greater when we find these opposing views expressed with the same unhesitating dogmatism in every case, and often unsupported by any argument beyond the bare dictum of the writer."

After pointing out some of these "opposing views," and intimating that "considering how much he has conceded and how rapidly he progresses, the Doctor may yet reach the same conclusion" as Strauss and Renan have arrived at respecting the Gospel narratives, the reviewer concludes with this harsh sentence:

"We are bound to say that even the fulness of the information his book contains, the complete view it gives of the work of German critics, and the extreme minuteness of his own observations afford no compensation for the dangerous principles which it inculcates."

After describing the controversy which there has been respecting Professor Morley's discovery in the British Museum of what he takes to be an Epitaph by our great Puritan poet, the *Christian World* puts the question:

"If English-speaking critics, the countrymen of Milton, sitting in judgment two hundred years after his death, cannot decide whether a certain poem is his or not, what likelihood is there that English or German critics, judging Greek writings composed eighteen centuries ago, are able to determine whether an Apostle might or might not have used an expression which we now find in a Gospel or Epistle?"

A conference was held at Ipswich the other day, one great object of which seemed to be the glorification of the Evangelical party. This, however,

does not seem to be in a very hopeful condition. One of the leaders said:

"If the desultory and isolating policy of the past was to be continued, and individual men were to act each for themselves, what would become of the Evangelical party; if they failed, what would become of the truth they represented; and if that were darkened, what of the Church of England, when her salt had lost its savour, and her light was darkened in the midst of her?"

Another speaker, however, the Rev. S. Garratt, found reason for hope in the very weakness of his party:

"He was of opinion that it was probable the second coming of our Lord was approaching. He believed the Evangelical party was never weaker than now; and if so, it was not a ground of discouragement, because God loved to help the weak—He came to the help of Gideon when his army had been reduced."

We mentioned last week that the Catholic Archbishops of America had put a stop to the proposal to raise a battalion for the Pope in that country, and had stated that what he most needs is not men but money. On which the *Nation* asks:

"If this be true, why not disband the army, and use the funds which now go to feed and pay the lazy scamps who compose it in missionary labours? Here are heathen, as any one of the Archbishops will tell us, going to destruction in enormous numbers every day, for want of instruction, and the money that would send out missionaries to them is put into 'Zouaves,' who are certainly neither a credit to the Church nor the world."

In a letter to the *Independent*, called forth by Dr. Raleigh's address, to which we have more than once referred, the Rev. Gilbert Wardlaw says: He conceives that the way to enforce the claims of Scripture on opponents is not "to descend upon them with texts, denounce them as enemies of truth, and threaten them with Divine condemnation"; this only excites disgust in intelligent minds. But he thinks reference may be made to Scripture doctrine and authority that is perfectly compatible both with the mental position of unbelievers towards revelation, and with their right of independent judgment in relation to ourselves:

"We, on our part, may approach them in an attitude, not of dictation, but of frank acknowledgment that we can speak only our own conviction, and that however dangerous and even fatal their errors may be, it belongs to them, as far as we are concerned, to judge for themselves. But it is allowed us at the same time to remind them that they are responsible to God. We may be able to show them that this responsibility is not a light matter. We may be able to give them reasons for self-suspicion as to their own impartiality and perfect moral sincerity in their treatment of such a system as Christianity is. We may give them reasons for apprehending that if a revelation coming with much evidence, and charged with the most important moral requirements, is rejected, God cannot hold the rejecters guiltless. We may also show clear cause why those who profess the benevolence of Christianity, and who believe it to be a message of life and death to guilty human beings, should not suppress their convictions, but earnestly utter them when called to speak of the moral bearings of the greatest theme of human discourse. Doing thus, we may doubtless be still reproached for the narrowness and harshness of our creed; but no unbeliever of common candour will charge us with assumptions of an infallibility that does not belong to us, or such a usurpation of a right to dictate truth as he may turn from with contempt."

In another set of "Essays on Questions of the Day," edited by the Rev. Orby Shipley, Dr. Little-dale thus writes of the Broad-Church party:

"The real use of the Broad-Church party is, that it acts as a useful check on over-clericalism, whenever that danger is imminent, and brings the priesthood back to primary social truths and duties sometimes forgotten in the strife of tongues. It represents, when at its best, the mere human side of Christianity with great faithfulness, and therefore it cannot be spared, though many of its members might depart without arousing any special pangs in those they left behind. Another useful function which the Broad-Church party discharges is to act as a safety valve during the first revulsion of minds which have been trained in the belief that Calvinism and Christianity are the same thing, and have suddenly awoke to the horrors of the Supralapsarian creed. In a large proportion of cases they would hurry at once into infidelity (as Switzerland, Holland, and New England know only too well), were it not that they find a refuge in Broad-Churchism, which, though lying perilously near the frontier of the desert, is yet within the Christian pale, and affords ready access to safer and more fertile regions. Principal Tulloch and Dr. Norman Macleod are doing this work for Scottish Presbyterianism now, and if the picture of the state of religious belief amongst the thoughtful peasantry, drawn by Mr. George MacDonald, be at all correct, not before it was needed."

In the midst of some sharp abuse of the Rev. Charles Voysey, "the clerical Tom Paine," as he is styled, the editor of the *Methodist Times* puts a question, which only shows his own ignorance. He asks, "Who ever argued that miracles proved the superhuman or Divine nature of Christ?" We could point him to not a few that have been esteemed champions of orthodoxy in their day who have so argued; but perhaps his question may be taken as a sign that some of the old arguments are no longer relied on.

The *Times* is ashamed to see that the remnants of religious bigotry are still so considerable as to drag our legislators through so much folly and trumpery in regard to the new Poor Relief Bill. There is one clause in it which is necessary simply because at present a minister cannot enter a work-house at all without permission of the authorities, and it is necessary to ensure him free access. On this an amendment has been tacked, prohibiting the minister's visits wherever an inmate "being above the age of fourteen years, and after having been visited at least once by such minister, shall object to be instructed by him." This is practically saying that a minister shall not be allowed to make more than a single attempt to gain a hearing. One would like to know what would be the effect of a chaplain's or clergyman's ministrations if he were never allowed to appeal more than once to an erring member of his flock. Again, it is difficult to listen with gravity to a serious discussion whether it be at the age of twelve or fourteen that a child becomes competent to "select his religion." Mr. McLaren declares that he knows children of twelve who could puzzle members of Parliament on religious subjects. A similar feat was performed by Robinson Crusoe's man Friday, and in later times by a South African savage on a Bishop. It is absurd that if a little vagabond of twelve gets "bored" with the service or the Sunday school to which the priest or minister takes him, a State department must be called upon to inquire into the tenderness of his conscience and the precocity of his wits.

The *Advertiser* is afraid that many Dissenters have lost or outgrown their Protestantism. Only last week, Mr. Edward Baines, an eminent Dissenter—the *Advertiser* is sorry it cannot use the old phrase "Protestant Dissenter"—gave both his vote and his speech in favour of forcing a Romish chaplain, with altar and other Romish paraphernalia, on the workhouses of Marylebone and St. Pancras, at the expense of the ratepayers! Yet the Romanists distinctly avow their expectation of reconquering this realm of England; and maintain in all their recent publications the fitness and propriety of the massacre of St. Bartholomew. Our contemporary may somewhat calm its fears by remembering what a Defender of the faith Protestantism has in Mr. Disraeli. As the song assures us,

"With him to guide,
The Church will outlive
The threatening storm!"

Dean Stanley has brought upon himself the ire of several clerical wasps by venturing, the other day, to say a word or two, in the *Guardian*, on behalf of the Bishop of Natal's hymn-book. First, the mild-spoken Dr. Little-dale declares that the Dean, "in speaking to the brief he holds for Dr. Colenso, has for the most part confined himself to fervid rhetoric and veiled sophism"; says, "he has had the inconceivable indiscretion (not to use a far harsher and seemingly more appropriate word) to cite the book of 1853, which was never called in question, as though it were that of 1866, which has been justly inculcated"; and charitably adds, "it is quite impossible that Dr. Stanley could have mistaken one book for the other." Then comes the Rev. M. F. Sadler, who, on the Dean's statement that Dr. Colenso has published two editions of his hymn-book, in which are certain orthodox hymns, begs to ask the Dean "whether Dr. Colenso is publishing a second edition of his 'Sermons,' and, if so, whether, in this edition, he is omitting the horrible insinuations contained in the first, &c." And the Rev. H. Douglas thinks the Dean's letter "in defence of the heresiarch of the day is quite consistent with the course he has taken throughout, and only adds to the pain experienced by many that one so high in office in the Church, and possessed of so many gifts, should chiefly use the influence which these afford in the support of one who has done more than any other living man to destroy the faith as given to the Church once for all to keep whole and undefiled."

In regard to Lord Redesdale's opinion of the Coronation Oath, the *Guardian* well observes:

"If his opinion of it were just, it ought on any consistent view of the British Constitution to be abolished immediately. What could be more unconstitutional or more mischievous than that the Sovereign (who is one member of the supreme Legislature of the realm) should be required by law to bind himself on ascending the throne not to assent to alterations of the law which might be approved by the other members of the same supreme Legislature? And what can be more improper than for a peer to suggest to Her Majesty that her moral or religious duties conflict with advice which may hereafter be constitutionally tendered to her by her Ministers? Such difficulties may always arise in a Sovereign's mind; but it is indecent in the extreme to anticipate them in this fashion."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XIV.

SUBJECT: Pictures of God in bodily shape as met with in the more ancient of the Bible writings.

Read Genesis xxxii. 22—32, where Jacob wrestles with a man in the night and holds him fast until he obtains a blessing from him. Jacob afterwards discovers that it is God with whom he has been struggling, and he calls the name of the place Peniel [or the Face of God], "for," says he, "I have seen God face to face and my life is preserved." This ancient story of God in bodily shape and substance that could be touched and felt, is one of the most forcible in the Bible. There are others of the same sort, but from their having been altered it is no longer always clear what the writer meant us to believe in them.

Read with care Judges xiii., where the angel of Jehovah appears to the father and mother of Samson, and they try to persuade him to eat with them. Manoa's fear at the end of the story, "We shall surely die because we have seen God," shows that it was Jehovah himself who had talked with them, and not as the words, "Angel of Jehovah," would lead us to suppose, merely an angelic being.

For another example by the side of these may be set a few verses of the ancient account of God's appearing upon Mount Sinai, Exodus xxiv. 9—11. Here Moses, Nadab, Abihu, and seventy of the elders of Israel go up the mount, and they see the God of Israel. The writer expresses surprise, as in the narratives above, that after having thus seen God they yet lived and eat and drank. We may point to the words of Deut. iv. 12, "And Jehovah spoke to you out of the midst of the fire. Ye heard the voice of the words but saw no similitude," to show that later writers took pains to contradict the early account, after long centuries of struggle against idolatry had shown them the danger of low and corporeal notions of God.

REVIEW.

The New Catholic Church. Third Edition, revised. London: Trübner and Co., Paternoster-row. 1868. This pamphlet, which bears the *nom de plume* of "Amicus"—a name which, as I am in a position to state, represents its various autho(r)s—recognises the fact that all ecclesiastical organisations are falling to pieces, being unsuited to the deep intuition, the rational conceptions, and the practical common sense and circumstances of the present day.

"The Church of England is not what its name imports—the religious home of the people. Great public movements advance without much reference to the teachings of the pulpit. A considerable portion of the intelligent working people in large towns attend no place of worship; and many of our most profound thinkers and best philosophical writers—our Carpenters, Darwins, Faradays, Huxleys, Lyells, Mills, Owens, Spencers, Tyndalls, &c.—are connected with none of the popular churches. The Dissenting bodies have no greater reason to boast than the Establishment. Confessions and bewailments of inefficiency are rife among all sects. They no longer hold the common mind as in days of yore. In sober truth, common sense is in the ascendant, and clerical influence is losing its sway over the young and the old of both sexes."

After drawing a truthful and effective picture of the undeniable decay of all ecclesiastical systems, the authors of this pamphlet inquire:

"Without attempting to forestall the future or fix the progressive, we ask ourselves whether the principles of a national religious organisation may not be indicated with sufficient breadth and clearness to form a basis of union for all earnest and devout minds?"

The answer which they return is this:

"The acceptance of two simple, practical, but most comprehensive principles would seem to be enough. All who accept with loving heart the

worship of God and the service of man, *may be* members of one church. They *are* of one church, even if they own it not—know it not."

Here is surely a contradiction between the statements that men holding the principles just named *may be* members of the Church (as if they were not so already), and yet that they *are* of one church, even though they know it not. Had the authors held fast by the idea that love to the Lord and love to mankind make all who cherish and live according to these loves to be of one church, they might have easily and safely floated onwards to the solid truth, that the church is the human mind which has such love for the Divine Will as results in the service of God in every needful service to mankind. But instead of seeing that the church, or temple of the living God, is the faithful soul—the soul that is faithful to what is seen to be right, doing daily nothing but what is understood to be right, or the Divine Will—the authors are still entangled in the notion—it is really akin to the old Popish notion—that the church, even if stripped of all traditional darkness, and cleansed from all accumulated defilements, would still be an ecclesiasticism, a clerical or ministerial corporation, an external institution with national dimensions. Accordingly they speak of "admission into the church," their new Catholic Church, by (of course) those who might be invested with power to admit; they speak also of "the lay element," and of "linking all noble institutions with it" (their ideal church), as if a noble institution could be separate from God's church, the mediate source of all that is externally noble; thus showing that they still keep up in their minds the old artificial distinctions of lay and clerical, secular and religious, the religious being restricted to the ecclesiastical. "The New Catholic Church," thus conceived as an ecclesiastical mechanism, is an impracticable dream, though the benevolent gentlemen who have dreamt it are seeking for a better and brighter age for the world. Their New Catholic Church would be only a new sect, which, with its power of the keys—of admission and exclusion, and with its ideas of religion and secularity—could hardly fail to grow, and grow rapidly, into a new and tremendous tyranny. No; this "New Catholic Church" will not do; the present age, and the ages of growing intelligence that are to follow, will not have it. The well-intentioned authors of this pamphlet, who are feeling after the truth, and who, from one or two expressions they have dropped, are evidently not far from the truth, may see that the distinction which they would maintain between the secular and the religious, the lay and clerical—a distinction inseparable from their present idea of the church—has of necessity an immoral tendency, strengthening and propagating the delusion that secular deeds are non-religious (whence follows, too, and naturally, their transaction in a non-religious, *i.e.*, a selfish and worldly spirit), whilst religious works are confined to ecclesiastical regulations, and the ministry of religion to a distinct order of men. As I have before said, that which needs to be seen in reference to this subject, is the simple truth that the church is the human soul, considered both individually and universally, when it has faith in the right, which is the Divine Will as individually perceived, and when all that is done upon earth is done from the right spirit, or because it is conscientiously believed to be in obedience to the commandment of God. Then every true work would be seen to be a religious work, and every faithful worker a minister of religion and of God. The Church, which would disperse all sacerdotalism and sectarianism, would regenerate the State, ennoble our professions, purify our trades, and diffuse light and blessedness all around. It would hallow everything—every home, every workshop. We should then have really religious societies, and united worship, and enlightened addresses. Those who have been taught themselves, and had a capacity for teaching, would, voluntarily and gratuitously, at least for some years to come, be teachers of others. But such teachings and worship would not be regarded as more religious than the duties faithfully performed by the farmer, the mason, the shopkeeper, &c.; neither would the teachers of the most exalted truths or the leaders of social worship be esteemed as more sacred or more deserving of honour than any other class of men who did their duties sincerely and thoroughly, all good workers being ministers of God, and all good works being services to God. If these ideas of the Church were em-

bodied in the next edition of "The New Catholic Church," which in that case would have to be wholly remodelled, it would, as I am thoroughly convinced, meet one of the greatest necessities of the age.

WM. HUMPHREY,

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Middleton, Manchester.

WILBERFORCE AND SPURGEON.

A contemporary thus contrasts, not altogether unfairly, these two well-known men:

"It would be difficult to find two people more completely the antitypes of each other than the Bishop of Oxford and Mr. Spurgeon. The genius of the one is eminently sickly and soft. A courtly, polished man of the world; a graceful ecclesiastic, well versed in the ways of winning hearts; a supple pleasing intellect, which has been trained and coaxed up to its highest point of culture, are all found in Dr. Wilberforce. He can rebuke so gently as to make his sweet censure seem like the chastening of one who loves; and he can denunciate, and sneer, and ridicule with a vigour and force which makes upper-class Christians and High Church penitents look up to him as to a champion indeed. Who so gallant or chivalrous as this episcopal defender of that forlorn hope, the Irish Church—who so full of common sense and real charity as this compassionate protector of Sunday-school children—who so playful yet so dignified as this urbane utterer of placid witticisms—who never seems to forget his position in the Order of the Garter, and that deferential devotion to the fair is a paramount duty of every true knight, be he clerical or lay? Mr. Spurgeon is the reverse of all this. Balfour of Burley is the sort of knight he resembles most. His genius is natural and bluff; his humour of the rough Saxon sort, and his pathos of the broad and hearty kind which appeals to the people of every-day life, the people who buy and sell, who bear their share of common every-day burdens, who have neither time nor inclination to sentimentalise or to 'dress up' their thoughts, or feelings, or sorrows, but who grieve when they grieve, and rejoice when they rejoice, with a heartiness and simplicity which makes plain-speaking essential to their comfort."

THOUGHTS FOR PRESENT USE.

PROFESSOR VINET has the following remarks on Church and State in relation to Protestantism and Catholicism, which call for application at present.

If Protestantism have devised or regulated a State Church, it is not by virtue of its principle. On the contrary, in this it has shown itself unfaithful to its principle, and its State Church is but a worthless relic of former ages. The church of free investigation would only be a society of consciences. She must either abjure her principle or yield to liberty. Her head is at Rome or in Heaven. If she will not receive the Holy Spirit as a head, she must be content with a Pope, and this Pope ought to be in communication with the Holy Spirit, and should be able to prove it, or at least should make the attempt. But in the Reformed churches, neither the clergy nor the State have attempted this proof. They have thus acknowledged the Protestant principle, while at the same time they have denied it indirectly in their institutions. The principle lives, although concealed, always ready to reveal itself, always demanding satisfaction, and certain of obtaining it, in spite of established custom, inveterate prejudices, and inextricable logomachies, and the interested resistance of men wilfully inconsistent.—Protestants to deny everything, and Catholics to bind everything.

If the question were here to place the interest of one sect in opposition to another, we should say that Protestantism cannot defend itself against Catholicism with the Catholics, but with the Protestant principle. Protestantism, as such, cannot be strong but on condition of maintaining its Protestant character, and in proportion as it does so. And after all, what does it wish? It wishes, at least, to exist. For Protestantism, apparently, to exist, is to be Protestant; but if this reasoning be too abstract to convince many persons, we can approach them in another manner. Whatever their Protestantism may be, or whatever it may be worth, they do not wish to be Catholics. They do not wish the flood of Catholicism again to invade the shores which it formerly covered. But Catholicism will be weak against a strong principle, and strong against a weak principle. Catholicism is a theocracy, frank and imperious; territorial Protestantism is a theocracy, but equivocal and hesitating. Every vague principle aims at precision; every uncertain principle would become rigorous. Protestantism, as it is, has two principles, both vague, both uncertain; one is the principle of individuality, the other is the theocratical principle, both of which it accepts by halves. But it is with the Church as with the man: a divided heart is inconstant in all its ways, and it is weak when it is inconstant. The Church is a kingdom, and it is true of every kingdom, that when divided against itself, it cannot stand. But Catholicism, in this respect, at least, is not

divided against itself. It is compact—Protestantism is not. It is true that Protestantism pretends to be so, by means of this territorial Catholicism, or of this nationality, whose principle we oppose; but that which it esteems a cement is but a solvent, since its union with the State detaches it from its principle. It is united with a strange body, but it is separated from itself.

Protestantism must not deceive itself by its duration for three centuries. It still lives by the first and vigorous impulse it received in the sixteenth century. It lives by its antecedent politics. It lives by the element of nationality. But this impulse will be exhausted. The beams of the framework are disjointed. The edifice shakes in every part. The accessory and auxiliary supports are withdrawn. Protestantism remains alone and disorganised. No institution can be maintained in a disorganised condition; no institution can long endure an organisation foreign to its principle. There are still Protestants, but no Protestantism. And from this moment the assailant, we mean Catholicism, has only to contend with individuals, and would nowhere meet with a body, had not the alarm, of late years, given to Protestantism an unforeseen organisation, but opposed to its ancient organisation, and incompatible with the system we combat. Protestantism is only saved by forming societies without the pale of Establishments.

The Unitarian Herald.

FRIDAY, JULY 31, 1868.

CAN THERE BE A CATHOLIC CHURCH?

WE think there can be. Indeed such a church already exists, only it is not organised into a visible unity. The different sects of Christians, however they diverge from one another in a considerable portion of their religion and theology, have still a common section in which they are all one. The lines of Christian thought and feeling may be compared to lines of railway which run from a common terminus, and, for a space, all form only one track, and then diverge and run ever farther and farther apart. This common section of the faith of Christendom is that which makes a catholic church at present, and it is by our throwing ourselves upon it, and bringing it out into greater prominence in the Christian consciousness, that we shall prepare the way for the visible catholic church of the future.

Let us consider in how much Christian minds are one, whether Evangelical or Ritual, Trinitarian or Unitarian. They are one, first of all, in loving and seeking the same good life for themselves and others—a life of justice, truthfulness, kindness, purity, temperance, tenderness, and reverence. Whatever divergent theories they hold as to the means by which this good life is to be attained, and whatever place it occupies in their scheme of faith, they all profess to love, desire it, and strive after it.

They are one, again, in loving and worshipping the same God. No doubt if you regard the whole of the features, loving and wrathful, beautiful and repulsive, which each sect professes by its creed to see in its God, the God of one sect does sometimes seem a different God from that of another sect. But if you will pay little attention to the creeds of Christians, and look more at their prayers and religious poetry, you will find that there is one aspect in which all sects see God in a very considerable portion of their thought and worship. It is as the Father, the pure, good, loving Being, in whom is found the perfection of the goodness which we seek on earth. As a matter of fact, discovered by frequent experience, all Christians can join in a large part of the worship usually offered in churches where Unitarians meet. They recognise that the God there presented to them is their own God, as far as the representation goes, though they will

often complain that there is something wanting—that is, the other and sterner side of the Divine nature.

Then, thirdly, all Christians go a certain way with one another in their thought of CHRIST and their feeling towards him, however their lines of doctrine diverge as to his essential nature. They all reverently see in him the embodiment of the good life on earth, and the image in humanity of the Father in heaven. And so, though they explain in different ways the methods by which his death benefits us, they all agree that there is *one way* at least in which it does so, by acting on us, and drawing us by love and gratitude into sympathy with him.

Fourthly. All sects of Christians agree in some portion of their belief with regard to the future life. They may hold widely different theories as to the nature and duration of future punishment, but still they are one in believing that the *really* good life in this world—in justice to some of them we emphasise *really*—will be followed by a state of blessedness in the world to come, and that a life of unrepented sin will be followed by a state of suffering there.

Now, we believe that if the different sects of Christians could but be brought to notice this unity of thought and feeling amid all their differences, they would be gradually drawn together. They would feel their common brotherhood and see that, widely as they differ, there is yet a common ground on which they can meet and interchange sympathies, and even enter into common worship. We would ask no sect for admissions as to what are the essentials and what the non-essentials of Christianity. We would only ask all to recognise that there is a portion of the Christian life which, whether the essential or non-essential, is common to all.

Our assertion that the different sects of Christians could actually join in common worship may appear too bold. It might be thought the faith in which we all agree is too bald and scanty to furnish materials for worship that would satisfy any party. But we point to the Liturgy of the Church of England, in which a large number of the prayers are formed from these common materials, and have therefore the most catholic character. Take, for example, the Confession, Absolution, Lord's Prayer, the Prayer for all Conditions of Men, the General Thanksgiving, and a very considerable number of the Collects. It only needs to drop out from the Liturgy everything that has not this catholic character, and we have the conditions of a truly catholic worship.

We would have the teaching from the pulpit—connected with this catholic worship—of the same catholic nature. The preacher should confine himself there within the limits of the theology common to all, and maintain the practical aim of inspiring the soul with a greater love for the beautiful life, and hatred for the sinful one; of helping it to realise more and more the moral image of Christ, and lifting it in love and aspiration towards the Heavenly Father. Here is scope for loftiest, most strenuous efforts.

But do not let us be misunderstood. We do not ask anything so absurd as that Christians shall cease to differ, or cease to attach importance to the doctrines in which they differ. Let there be times and places for the meeting and interchange of sympathy of the sectional branches of the

church. Let them there pursue their own peculiar doctrines, and even have, if they wish, their peculiar worship, but let them keep the common catholic worship and teaching sacredly broad. Christendom might then be like a body of worshippers assembling in some grand cathedral, meeting in sects and parties in the smaller chapels round the edifice, but at times coming all together into the choir to forget their sectarian divisions, feel that they are all brethren, and join in common worship to the same Father.

REGIUM DONUM.

A WRITER in the *Freeman* furnishes us with the following account of the origin of the royal bounty, the "miserable pittance," as Mr. Disraeli termed it, which so many of the Irish Presbyterians are anxious, not merely to retain, but to have increased.

When James I. ascended the throne, the Roman Catholics expected to receive much consideration from that monarch. And it must be admitted that at the first his general policy tended towards conciliation; but the Gunpowder plot frightened him, and he refused to tolerate the public performance of Roman Catholic worship. The fruits of this conduct were secret plotting against the Government among the Irish chieftains, and applications for assistance to France and Spain to help them to put down English rule in Ireland. But the conspiracy was crushed in the bud, and the lands held by the conspirators were confiscated. The king found that he had about half a million of acres at his disposal, which he divided among three classes—British undertakers (English and Scotch), servitors of the Crown, and native Irish. This was the origin of the "Ulster Plantation." A large number of Scotchmen came over and took possession of the forfeited lands; and these being chiefly Presbyterians, their ministers were induced to settle in the country. This was the beginning of the Presbyterian Church in Ulster. But the ministers came as Nonconformists, who had no legal status in the Irish Church. The Bishops of that day, however, were not very exacting. The terms of conformity were made comparatively easy, and these having been accepted by the Presbyterians, they preached in the parish churches, and received tithes of all the people possessed. But their tranquillity was of short duration. The genius of Archbishop Laud was in the ascendant, and although the Irish Church had before declared its independence, that arch persecutor found ready tools to carry out his high-handed policy in Ireland, and to set aside all that the gentle Usher had established. Dr. Reid says, that, "by the tyranny of Strafford, the Presbyterian ministers were deprived, their meetings suppressed, and themselves obliged to flee." From the same authority we learn that they suffered much during the wars of the Commonwealth. From 1649 to 1654 they had no settled maintenance; and although the Presbyterians espoused the cause of Charles II., yet, when that monarch came to the throne, he did not reward their loyalty as they expected. They met in Synod at Ballymena in the memorable year 1660, full of spirits. Mr. Adair distributed warrants for the collection of parochial tithes, and two ministers were deputed to go and present a congratulatory address to His Majesty. The historian says that Charles "looked with an awful majestical countenance on them, and promised royal protection for the time to come." During the next twelve years there was little improvement in their condition, but at the end of this period Sir Arthur Forbes, who was in high favour with the king, persuaded him to make a grant to certain Presbyterian ministers out of the secret service money. Sir Arthur had induced four ministers to go to Dublin, and during a conference with His Majesty the latter inquired concerning the Presbyterian ministers in Ireland, how they lived. Sir Arthur replied that they lived in no great plenty, whereupon "the king, of his own mere notion, told Sir Arthur that there was £1,200 a year in the settlement of the revenue of Ireland not yet disposed of but designed for charitable use, and he knew not how to dispose of it better than by giving it to those ministers." But the £1,200 was found to be only half that sum, so a warrant was made out to "S. A. Forbes, our marshal in Ireland, for secret services without account, £600." Thus, the *Regium Donum* began with Charles II. The warrants continued in force during the next ten years—till 1682, but the money does not appear to have been regularly paid, as "the warrants provided that deficiencies in the revenue, which were always very great, should fall on the pension list." The keeper of records in Dublin "could find only one entry of the payment;" but in a work known as "Presbyterian Loyalty" the bounty is said to have been paid without interruption, except during the reign of James II. and a very few years of the latter end of the reign of Charles II.

The presence of William III. in Ireland revived the hopes of the Presbyterians, who never lost an opportunity of pleading their sufferings and urging

their claims. Accordingly, they laid a petition at the royal feet, setting forth "the insupportable straits" to which they were reduced, and asking that they might, "for their present necessary support, have a proportionate share in the public charitable collections." The appeal was successful. On the 19th of June, 1690, when the court was at Hillsborough, the king issued his famous order to Christopher Carleton, collector of the customs at Belfast, "authorising the payment of £1,200 yearly to the Presbyterian clergy of Ulster." Owing to some legal difficulties which presented themselves to the Belfast collector of taxes, a warrant was issued, placing the royal bounty on the civil list for Ireland. During twelve years three patents were issued, the last by Queen Anne. Twenty-eight years after the original grant was made, an augmentation of £800 a year was given, to be divided between the Synod of Ulster and the ministers in Dublin and the South of Ireland. The amount has gradually crept up till it has reached nearly £50,000 a year, which is paid not out of the civil list, but as a parliamentary grant, so that in reality it is no longer a royal bounty.

ECUMENICAL COUNCILS.

(English Independent.)

AN Ecumenical Council having been called for next year by the Pope, it may not be out of place to glance at the history of this kind of ecclesiastical assemblies. During the first two centuries we meet with hardly anything of the sort. In the third century there were meetings of Bishops and Presbyters convened to arrange disputes concerning points of faith or of practice; but the greatest of these did not rise above the line of provincial gatherings, called Synods by the Greeks and Councils by the Latin Christians. The Emperor Constantine was the first, in the year 325, to convene a church meeting of a larger description, consisting, in part, of representatives of the whole Christian Church. To councils, of which this set the precedent, the epithet ecumenical was given, because they extended to the whole Roman empire, then commonly considered as co-extensive with the habitable earth; ecumenical, as scholars need not be told, being the Greek equivalent for home-abiding, and the noun signifying earth being understood when it is used. There never was, however, an ecumenical council in the complete sense of the word, and it is evident that, so far as Pope Pius is concerned, there will not be next year. In calling such councils, nevertheless, their universality is assumed, and the rules or canons which they lay down are by those who take part in them held to be of universal obligation. Of the nineteen councils on record under this high-sounding title, only the first seven have any plausible claim to be so considered. These are the First Council of Nice, in 325, called to settle the Arian controversy; first of Constantinople, 381, on the Trinity; of Ephesus, 431, to condemn the Nestorian heresy; of Chalcedon, 451, against Eutyches; second of Constantinople, 553, on the resurrection of the body, and the pre-existence of the soul; third of Constantinople, 680, against the Monothelites; and second of Nice, 787, to approve the worship of images. In consequence of the schism between the Greek and the Latin Churches, the representatives of the former, who had never been numerous, ceased to attend the general councils, which, from this point downwards, must be regarded as comprising only the adherents of the Church of Rome. The whole of the twelve need not be recapitulated; it will suffice to name the first Lateran, which, in 1123, decreed the celibacy of the clergy; the third Lateran, which (1179) condemned the Waldenses; the fourth, which (1215) defined Transubstantiation; that of Constance, which, sitting from 1414 to 1418, deposed two Popes and sentenced Huss and Jerome of Prague to the flames; and that of Trent (from 1545 to 1563), which fondly hoped to crush the Reformation. It may be safely predicted that the council of 1869 will not complete that unfinished work; nor, meanwhile, can it escape notice that, in place of a second Council of Constance, a large representative assembly is at this moment taking place at that city, for the purpose of doing honour to the memory of the Bohemian martyr.

SISMONDI.

If we were obliged to believe all that some people say—which, fortunately, we are not—we should suppose liberal Christianity, such as we understand and hold it, to be a thing barely of yesterday. These gentry—some of whom bear, as if in mockery, the title of "the learned professor"—fancy that for us to remain in the Protestant Church whilst rejecting the creed which was never St. Athanasius's, is a monstrous intrusion that would have horrified our fathers. Our fathers, however, knew as many things as they do, and understood them much better. We will take a single instance; it shall be Sismondi.

We have all heard of him—an erudite historian, an acute political economist, a rigid republican, a

man of the utmost probity and humanity.* His opinions must have great weight with thinking men. He was a Genevese, a Protestant, and the son of a pastor. Religion held a prominent place in his life. It is worth while to see how he understood and valued her.

In 1819 he married a sincere and enlightened Protestant, orthodox in her opinions, the sister-in-law of Sir James Mackintosh. They often talked on religious matters. He writes on Feb. 26, 1825:

"We were talking this evening on the worth of prayer. My wife is convinced that it is impossible to be in the habit of praying daily without becoming better. In opposition to this view, I appealed to facts, and the hard-heartedness of devotees in other religions than her own. But she does as all women and many men do. She begins by putting into her religion all that is best in a pure soul like hers, then she fancies this to be the character of religion in general, and that all religions participate in it. She forgets that if we take the whole human race, those who make beneficent truths a part of their religion are not one in a hundred.

As age comes on, Sismondi shows more marked signs of piety; he searches his heart, and writes one morning in his journal thus:

"Dec. 31, 1835.—I feel strong traces of age; I know that I am an old man;† I know that I have not much longer to live, and this knowledge does not trouble me. My confidence in the perfect goodness of God, as in his justice, grows stronger daily. I become more religious, but it is a religion of my own, a religion which accepts Christianity as men have perfected and still are perfecting it, not as the priestly spirit has handed it down."

He was wrong here. Men have not perfected Christianity; they have only restored it to its original divineness. Great progress indeed has been made; great progress indeed will yet be made; but as Réville well says: "Never will man discover anything greater than duty, perfection, God, and the obligation to seek them; or therefore anything greater than the Gospel. Systems, dogmas, and churches shall pass away, but Christianity shall not pass away, for it is not a system, it is better than a dogma, it is greater than a church. It is one with the tendency of human nature to truth, holiness, and charity; and the Gospel can disappear from the world only by mankind becoming extinct. This is one of the great excellences of the religion of Jesus that, being chained to no system, it can and must link itself with the development of the human race. Every truth, known or unknown at present, is Christian."

For some time previously to this said year of 1835, Sismondi had been in correspondence with Channing. The latter thought that France was ripe for a religious revolution, and that this revolution would not be long in coming. Sismondi, who did not altogether concur in this view, tells Channing (in a letter dated 6th September, 1831) that he judged too leniently of [the religious position of France. He says:

"Religious feelings have progressed in France during the nineteenth century; but I am not sure that the imprudent efforts of those who seek to revive them are not on the other hand causing a recoil at present. Like you, I am convinced that entirely new teachings will be necessary to satisfy pious souls; like you, I nowhere see these teachings beginning; nay, on the contrary, I see religion reproduced in its abuses, in its hateful side."

He goes on to sketch the mental condition of France. Firstly, there are men who have inherited the anti-Christian fanaticism of the last century. To a certain extent they are excusable. Catholicism was then intolerant and oppressive; and her overthrow was necessary. It was a battle that must be fought. Things were carried too far, it is true; but all revolutions are carried by their motive-power beyond their true aim. However, these anti-fanatical fanatics were daily becoming fewer. Sismondi says:—

"After the overthrow of the Church by the critics and the revolutionists, when a little calm had succeeded to the tempest, the need of affection, the need of faith and hope, admiration of the Creator's work, a feeling of the spirituality of our nature, the thirst for immortality, made themselves felt in the mind. Political life was still too stirring for men of superior mind to turn their attention to spiritual things. It was chiefly amongst women that religious feeling re-awoke; but their influence made itself felt over society in general. Nearly all thinking men whose opinions were formed before the Revolution belong still to the school of Voltaire; but they are now seventy years old, and they stand alone. None of their posterity adopt either

* His chief works are the "History of the Italian Republics," "History of the Fall of the Roman Empire," and the elaborate "History of the French," in 31 vols. Born 1773, died 1842.

† He was sixty-two.

their turn of mind or their opinions; no man under sixty years of age who writes, who exercises the least influence, possesses a mocking scepticism; there may be doubts, but there is a desire for loftier opinions; there is a need of religion, and a respect for beliefs which, however, few men fully adopt."

How can this general sympathy of which Sismondi speaks be changed into a full adhesion? He and Channing have answered the question—*entirely new teachings are necessary to satisfy pious souls.* Whilst awaiting them, Sismondi attends without scruple and with profit the religious worship of Geneva, though taking with him his reservations and his secret dissidences. He finds himself side by side with some Calvinist who clings to predestination, or with some Rationalist who sees in Christianity only "the successive labour of the most virtuous and enlightened men of all ages to formulate all that our race has learned of its connections with the God who made it, and of its duties to itself." Does he find this promiscuous mixture detestable? Nay, he says:—

"Both say they are Christians, and I believe them. I receive them as brothers, and I find pleasure in joining with them in a public homage of gratitude and love to the Being who gave us existence, and has enriched it with so many blessings."

Sismondi has been charged with logical errors, with confounding at times sentiment and science. But when he wrote the lines we have just quoted, he rose to a more pure and touching conception of Christianity—a conception loftier, truer, more Christian, and more Protestant than that of the men who style themselves orthodox, who make division amongst brethren and call it unity.

CYRIL.

RELIGIOUS BUZZING.

THE Rev. Henry Ward Beecher recently preached a sermon before the Young Men's Christian Association at Brooklyn, in which he drew a contrast between true and misguided religious zeal, in the following caustic language:

It seems to me that this is a very fit exhortation to the Young Men's Christian Association of our land: "Go tarry until the Holy Ghost descends and brings you power from on high." There is a rash and wasteful expenditure of activity; there is such a thing as coming into the service of the Lord, or into the service of man, in such an unprepared state as that we squander rather than accumulate success. I desire to impress this thought upon you, that your power in all outward endeavour, in practical labour, will be in the ratio of your hidden life. That is, your power to plan, to achieve, to think, to feel, to influence the minds of men depends upon the internal, the spiritual condition of our souls.

It is one of the characteristics of novels to represent busybodies in other men's matters, and it is also one of the strongest living criticisms to point at men that are eternally fluttering, not as bees, in the Lord's garden, gathering honey, but as flies in the Lord's house, annoying everybody, and to style them busybodies. Theirs is an activity that seems scarcely less than impertinent. Ever full of buzzing, ever full of alacrity, these men settle down upon your ear, and are brushed away, only to settle upon your face, bringing you nothing and carrying away nothing. They wake you if you slumber, they pester you if you read, they perpetually torment you, and not the less because they are so insignificant.

In the heat of summer what is more nimble than a fly? When every other thing seems to drop under the heat, and to become leaden and lethargic, then they triumph in the swirl of an amazing nimbleness and activity. I have seen men that had nearly the same sort of activity, who were great in little things; who were continually running hither and thither; who were full of new plans; full of new thoughts and projects; who run about hither and thither continually; and in the end are nothing but busybodies and blusterers. What do they do? A thousand of them would not make a man. Straw thrice threshed are they, but they have never had any wheat in them.

There is always something that they have to do, and by doing that universal something they might hit the right something. There is with them no deep communion with God; no realm of invisible truth; no hill over which they have ranged, and from which they came clothed with fresh power; no real religious sympathy; no depth of feeling. Their well is empty, and they have nothing to draw from it with, if it had any water in it. Restless are they and lovers of excitement. A kind of dry inspiration they sometimes have, a kind of financial conscience. Too often to this is joined a secret inspiration of pride, of vanity, of love of place, of love of name and influence. They shrink from real life, from Christian self-denial; from unseen work, from wise adaptation of means to the ends to be gained.

Against all such activity as this (which is as mis-

shapen as it is foolish and worthless) I warn you. You are not called upon to be active merely for the sake of being active. Mere activity is not usefulness.

The peculiar tendency of our day is to external action. Such action has in it much of blessing, if to this be added a wise preparation. If the soul be truly spiritualised, then is this a most auspicious age in which we live.

The Late Mr. William Clephan.

LAST week we recorded the death of Mr. William Clephan, of Stockton-upon-Tees, as one widely respected for his integrity, and as a generous supporter of the Unitarian Church. The respect which he had inspired in his native place was shown at his burial, when his remains were followed to the grave by "a long train of sorrowing townsmen, who," says the *Stockton Herald*, "desired to pay their last respects to their departed friend." The Chief Magistrate and other members of the Town Council were present, and all classes of the inhabitants joined in the demonstration. The same paper says, "He was well known throughout the district as an eminent architect, several of the principal buildings in the town and neighbourhood having been designed and erected by him. He was a good and thorough workman—one of those who love work, and love to see it rightly done—who finish their task for its own sake." As the master-mason of whom Hugh Miller learnt his craft "put his conscience into every stone that he laid," so the conscience of the deceased went with every line that he drew and every nail that he drove. As Mr. Elliott said, in his funeral sermon, "no one could come in contact with him, without knowing that he was a man of high honour and sterling integrity." As he was just and true, so was he also kind and generous, winning, with the confidence of those around him, their warm affection. The poor and needy have lost in him a tender friend, and society a valuable member. Of an active and energetic spirit, and of sound judgment, his frame was less robust than it seemed; and within the last few months his health gave way; but the faith which had animated his life sustained him in death. Of our own branch of the Christian church he was an attached and exemplary member; and it sustains, in common with his family and friends, a severe loss by his lamented death.

FIRESIDE READINGS.

COMMUNION.

WITH heart ennobled by the worthy aim,
Christ! Saviour! see, I seek to follow thee;
I am a bondsman until thou make me free,
A slave unknown by any holy name.
Baptise me, Lord, with inward-searching flame,
The purifier from iniquity,
So that my soul, enbarbouring sanctity,
May wear the whiteness of an angel's fame.
I needs must have thy countenance anear,
Thy life, thy love, must in my bosom burn,
Else I am vanquished by the shapes of fear
That gloom me, shadow-like, where'er I turn.
Give me a servanthip, Redeemer, dear,
And strength from Heaven earth's earthliness to spurn.
Glasgow. JAMES M'CONNOCHE.

LAPLAND SUPERSTITIONS.

A WORK recently published, entitled "Tellstrom and Lapland," gives some curious particulars respecting the people, from which we take the following:

The Laplanders are shy, suspicious, and superstitious—the natural result of oppression and moral darkness. They worship stones, presenting to their idols offerings of deer's horns. It is said that they never dance, and their very singing is melancholy. The first Christian churches were erected there in the sixteenth century, subsequent to the Reformation in Sweden; and the earliest Christian book in the language is dated 1619. There are thirteen parishes in Swedish Lapland; but in some the incumbent is ignorant of the language, and therefore can do little to instruct his parishioners. Charms and omens are much regarded; and a leading superstition—the use of the divining-drum—continues in full force to this day. The writer has a specimen before him, supplied by his friend Tellstrom; and, as a proof that the superstition is not obsolete, the man who sold this drum became exceedingly unhappy, and could not rest until he had procured another. The divining-drum is an oval or egg-shaped wooden hoop, sixteen and a half inches long, by ten wide at the broadest and five at the narrowest part. It is three inches deep, with a cross-bar inside, of great firmness, and to hold the drum by in the one hand.

A covering of prepared reindeer skin, the smooth side outwards, is spread tightly over the hoop, and is marked with a variety of figures with reddish dye. From the broad end hang fifty cords, about a foot long, made of leather covered with wire, and each having a brass ring or other distinguishing mark fastened at the end. Thirty-six similar cords, six inches long, are suspended from the narrow end. Whether these appendages are merely ornamental, or as Tellstrom was informed, form, the longer ones a chronicle of remarkable events, and the shorter a necrology of distinguished persons, the writer cannot decide, though he inclines to trust the accuracy of Tellstrom's information. A pointer, made of deer's horn and ornamented with coloured beads, is laid loosely on the cover of the drum; and, taking a small hammer of the same material in his right hand, the diviner, by striking the drum, causes the pointer to move about on the surface; and when it has reached a certain mark, he professes to discover, and proceeds to disclose to the applicant, the matter concerning which his aid has been sought. The possessor of a divining-drum occupies an important position amongst the people, and when he travels a separate sledge is provided for it. The drum is carefully concealed from females, and they are not allowed to touch it. This superstition is sometimes turned against themselves. A constable was applied to by a Laplander who had been robbed. The man strongly suspected a neighbour of being guilty of the robbery, but had not sufficient evidence to convict him. The constable promised to use means for discovering the criminal; and, getting several men to surround a table, he placed on its centre a pocket-compass, necessary to him in travelling, declaring that this was a divining-drum. Placing the pole opposite the suspected man, he caused the needle to revolve rapidly, saying that the point would stop opposite the guilty one. All eyes were fixed; and when the needle rested, the man declared it was all nonsense, and changed his place for a second trial. A corresponding change was easily made in the position of the compass; and, lo! the needle stopped again opposite the same man. He now requested to try it himself, and the constable allowed him to do so; when, on being pointed at a third time, he openly confessed his fault, and restored the property to its rightful owner. He then sought a private interview with the constable, and offered to purchase at any cost this divining-drum, as it was the best he had ever seen. Of course the constable, for sufficient reasons, declined compliance.

UNDESIRABLE ACQUAINTANCES.

M. VAMBERY, in his "Central Asia," gives an account of two creatures he met with that may certainly come under this heading.

On one occasion, he says, I dwelt in the court of a deserted mosque, and in the evenings the Turkomans usually brought with them one of their collections of songs or ballads, from which I had to read to them aloud, and it gave me especial pleasure to witness the undivided attention with which they listened to some popular hero, while the silence of the night air around us was only broken by the hollow murmur of the rolling waters of the Oxus. One evening our reading lasted till near midnight. I felt rather tired, and, unmindful of the advice I had often received, not to sleep in the immediate proximity of ruined buildings, I stretched myself out beside a wall, and soon fell sound asleep. After about an hour I was suddenly awakened by an indescribably violent pain in my foot, and jumping up and screaming aloud, I felt as if hundreds of poisoned needles were shooting through my leg, and concentrating in one small point near the big toe of my right foot. My screams awakened the eldest of the Turkomans, who slept near me, and without questioning me, he exclaimed, "Poor Hadji, a scorpion has bitten thee, and that during the unlucky period of the Sarafan (the dog days)! May God help thee!" By careful treatment, however, of course he recovered.

Another creature which he had to dread in Bokhara, and the apprehension of which doubled his sufferings from the intense heat, was the Rshite (*Maria Medinensis*), by which, during the season, one person in every ten is attacked. One feels, at first, on the foot or some other part of the body, a tickling sensation, then a spot becomes visible, whence issues a worm like a thread. This is often an ell long, and it ought some days after to be carefully wound off on a reel. This is the common treatment, and occasions no extraordinary pain; but if the worm is broken off, an inflammation ensues, and instead of one, from six to ten make their appearance, which forces the patient to keep his bed a week, subjecting him to intense suffering. The more courageous have the Rshite cut out at the very beginning. The barbers are tolerably expert in this operation. The part where the tickling sensation is felt is in an instant removed, the worm extracted, and the wound soon heals. One curious thing is that sometimes the malady recurs in the following summer, and that too even when the patient is in a different climate. It happened so with Dr. Wolff, the well-known traveller, who dragged with him all the way from Bokhara one of these long memorials of his journey. It did not show itself till he came to England, when it was extracted, in Eastern fashion, by the late Sir Benjamin Brodie.

A SCOTCH CRITIC.

A VOLUME of Essays by the late Alexander Smith has been recently published, with a memoir prefixed, in which the writer tells some amusing anecdotes of Hugh Macdonald, a close friend of the poet and a most unique critic. Macdonald, with the warmest affection for Smith as a man, combined a resolute contempt for him as a poet, to which he never hesitated to give the very broadest Doric expression.

"I like ye weel, Sandy," he would say, "an' that ye weel ken; but as for yer poetry, as ye caa' 't, sae help me, I mak' but little o't. It may be poetry; I'm no sayin' it is na; but the creetics say it's poetry; an' nae doot they suld ken; but it's no my kind o' poetry. Jist a blather o' braw words, to my mind, an' bit whirly-whas they caa' *eamages*. I canna' mak' either head or tail o't."

Macdonald was so fanatically devoted to Burns, that save in a grudging way, he would concede no merit to any other poet. The following is a racy bit of his criticism:

"Shakespeare?" he would say dubitatively. "Well-a-weel! Shakespeare! nae doot a vera great poet! I wadna just ventur to say our Rabbie" (Burns, of course) "culd hae written *Hamlet*; but there's aye twa ways of puttin' a thing. Honestly, div ye really think, noo" (with a twinkle in the keen grey eye of ironical humour, presumably, more probably of intense conviction), "Shakespeare culd hae written *Tam o' Shanter*?" Shakespeare's superior claims were thus to be considered neutralised, if not entirely disposed of. Lesser and later men were much more peremptorily set aside. "Keats was a puir bit penny whistle o' an English cratur! Endeemion, say ye? There's nothing in 't to get a grip o'. I canna get a hand o' 't, Sandy, ony mair than o' ye, wi' yer whirly-whas. Hech, but it's thin, thin—a bit coloured wab, the like o' whilk amaist ony speeder mitch spin, gif ye gie'd it vermealion i' the guts o' 't. Nae clath there to clead puir men's backs wi'! Shelley was whiles bonnie, bonnie; but just clean daft, puir fellow! a' the air, like his ain laverock" (skylark). Or again: "O' him ye ca' Wudsworth I hae jist nae opinion ava. He drank naething a' his life but lake watter, they say, and troth, I weel believe 't, for little else eer cam' out o' him." For Tennyson his expression of contempt was extreme, and once—the book being at hand—I remember he effectively illustrated his position by a reading of "Ary. Fairy Lilian." Working his Scotch with vigour and carefully emphasising any little points of weakness—for which he had the keenest eye—he produced, with much ease, a detestable caricature, which nearly made us all expire with laughter. Then of course he triumphed. "Laugh awa' lads? Deed ye may weel laugh at him. O, but, but its wersh, wersh, that kin o' thing to put beside o' Rabbie; I tell 't ye he was nae poet."

WESTMINSTER ABBEY.

OBSERVE how magnificently the strange conjunction of tombs in what has been truly called this Temple of Silence and Reconciliation exemplifies the wide toleration of Death—may we not add, the comprehensiveness of the true religion of the Church of England? Not only does Elizabeth lie in the same vault with Mary, her persecutor, and in the same chapel with Mary, her victim; not only does Pitt lie side by side with Fox, and Macpherson with Johnson, and Outram with Clyde; but those other deeper differences, which are often thought to part more widely asunder than any political, or literary, or military jealousy, here have sunk into abeyance. Goldsmith, in his visit to the Abbey, puts into the mouth of his Chinese philosopher an exclamation of wonder that the guardianship of a national temple should be confided to a "college of priests." It is not necessary to claim for the Deans of Westminster any exemption from the ordinary infirmities of their profession; but the variety of the monuments in country and in creed, as well as in taste and in politics, is a proof that the successive chiefs who have held the keys of St. Peter's Abbey have, on the whole, risen to the greatness of their situation, and have endeavoured to embrace, within the wide sympathy of their consecrated precincts, those whom a narrow and sectarian spirit might have excluded; but whom the precepts of their common Master, no less than the instincts of their common humanity, should have bid them welcome. The exclusiveness of Englishmen has given way before the claims of the French Casaubon, the Swiss Spanheim, the Corsican Paoli. The exclusiveness of Churchmen has allowed the entrance of the Nonconformist Watts, of the Roman Catholic Dryden. Courayer, the French latitudinarian; Ephraim Chambers, the sceptic of the humbler, and of Sheffield, the sceptic of the higher ranks, were buried with all respect and honour by the "college of priests" at Westminster, who thus acknowledged that the bruised reed was not to be broken, nor the smoking flax quenched. . . . The god-like gift of genius was recognised, the baser earthly part was left to the merciful judgment of its Creator. So long as Westminster Abbey maintains its hold on the affections and respect of the English church and nation, so long will it remain a standing proof that there is in the truest feelings of human nature, and in the noblest

aspirations of religion, something deeper and broader than the partial judgments of the day and the technical distinctions of sects,—even than the just, though it may for the moment be misplaced, indignation against the errors and sins of our brethren. —Dean Stanley's Memorials of Westminster Abbey.

ROBERT HALL'S PORTRAIT.

AFTER some remarks on the likeness of Sir Henry Havelock, among the portraits at South Kensington, a writer in the *Freeman* gives the following anecdote of another distinguished Baptist whose likeness appears in the same collection:—"About the year 1823, the writer accompanied an elderly lady to an artist's room at Leicester. After the object of the visit had been accomplished, the artist, with great glee, said, 'Madam, would you like to see my portrait of Mr. Hall?' The reply was, 'Why I have been told that Mr. Hall never would sit for his portrait.' 'No, but I have made sketches unseen by him whilst he was preaching.' He opened a case lying on the floor and disclosed a full-sized portrait. 'Has Mr. Hall seen it?' 'Yes, Ma'am, he was brought here this week, and looked at it with surprise, as he was not aware that it had been done. I said to him, Well, sir, what do you think of it? He replied, If it were not another man's property I would put my foot through it, sir! and turned away in displeasure.' His great dislike to having any representation of himself made public is well known."

A SINGULAR CURE.

At a recent meeting of a charity, called the "Jewish Blind," a remarkable case was brought under the notice of the president, Sir Benjamin Phillips. A woman (stone blind) has been in receipt of a pension for about eight years. During a heavy storm that prevailed some weeks since, she became suddenly aware, as she expressed it, of "a glimmer of light," and from that time to the present her vision has improved daily; perfect eyesight is now restored to her.

INTELLIGENCE.

A CORRECTION.—In the brief report which we gave last week of the proceedings of the Synod of Munster, we stated that the resolution affirmed by the majority of the synod was that it was "inopportune" to take the question of the withdrawal of the *Regium Donum*; the word should have been "premature." The majority, we are informed, fully agreed with Mr. Orr, but thought it better to wait till the intentions of the Legislature were fully known before passing any resolution on the subject.

BURY DISTRICT SUNDAY-SCHOOL UNION.—On Sunday, July 26th, about 90 members of this union partook of tea at Bury, after which about 130 attended the meeting in the upper schoolroom, the Rev. John Wright, B.A., in the chair. The Rev. J. T. Whitehead, of Ainsworth, read a paper on "The relations between superintendents and teachers." The following took part in the discussion, viz.:—Messrs. Wm. Freeston (Heap Bridge), Rev. W. C. Squier, and Messrs. Darbyshire and Tonge (Stand), Richd. Kay, John Reynolds, Thos. Holt (Bury), and the chairman.

GREAT HUCKLOW.—On Sunday week, two impressive sermons were delivered to large congregations in the Old Chapel, by the Rev. R. L. Lloyd, at the close of which collections amounting to £13. 5s. 11d. were made in aid of the Sunday and week evening schools.

SWINDON.—The Rev. F. R. Young, who has returned from a visit to America much improved in health, preached two interesting sermons, last Sunday, on completing the seventh year of his ministry here. After adverting to the experiences of the past, and mentioning the inducements that had been held out to him to settle in some of the cities of the Far West, he said that he did not feel warranted in forsaking his present sphere of labour, and would only leave it if another offered to him a greater prospect of doing good. At the same time, he exhorted his hearers that if any minister could help them as he could not, or any other principles appeared to them purer than those which he taught, then they should leave him, and seek some other church better adapted to their spiritual wants.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

ANONYMOUS.—Our memory, we admit, is fallible, but in the case referred to we feel pretty sure that it is yours, not ours, that is in fault.

THE FREE CHRISTIAN UNION.

To the Editors.—In your leader of last week you have so far broken through the restraint imposed by the Free Christian Union upon itself and its friends with regard to the proceedings of its late evening conference, as to state that certain gentlemen successively addressed the meeting, and you intimated that the facts of the presidency of Mr. Smith, and the delivery of those addresses were

significant of a hopeful state of things, and could not but lead to some drawing nearer of the scattered elements of Christian life.

Perhaps the prohibition of publication is not binding upon a certain class of good-natured friends, and it may be lawful for such to repeat hearsay for the purpose of "not unkindly" criticism. With that I have nothing to do. You, however, named me as present at, and as addressing that meeting. It was only fair, if you attempted any enumeration, to count the unclean as well as the clean beasts who entered that ark; the simple badger as well as the philosophic elephant and the megatherium of western might.

It is true that such a conference and the free exchange of speech between earnest men of the most various schools of training was remarkable, and in all probability must promote such a better understanding as may enable them to unite more freely than they were likely to do without that opportunity of mutual acquaintance and appreciation. Nevertheless, as to the supposed fact of my particular presence there, I am seriously unwilling that, even under the meanest mark, I should be named as either a member or a friend of the Free Christian Union. If I was present on that occasion, it could only be as a curious and mistrusting inquirer. If I spoke there, it could only be to prevent any misapprehension as to the meaning of such attendance. At such a meeting I think it must have been impossible for me not to have protested against the practice of the Union, and against the theory of its organisation.

To insist, as the majority of the founders are understood to do, on the acceptance of their view, that all possible noble development of character and life is implied in the word "Christian," and to exclude from co-operation in such objects as some of those are which the union sets before it, alike such as believe that persuasion, however fond, however amiable, to be irrational and deceptive, and all who are purely pious and good outside of the Christian pale, is to inaugurate not freedom, not love, I venture to say, from Christianity, but only a new denominationalism—an act intrinsically inconsistent with the professions of the union preambles, and its terms of fellowship.

To use the word "Christian," and, while so accepting it only in the most comprehensive sense, also to consent to its being used, confessedly, on the ground that thereby the co-operation may be secured of those to whom the word is known to imply a definite dogmatic position of some sort, seems to me identically the very same abuse of words for the sake of conformity, which you, and other leaders of heterodox free thought in Church matters, so systematically and so righteously denounce, when criticising broad Churchmen and their non-natural constructions of traditional theology—a most strange commencement for a body pledged to urge the avoidance of controversial names.

It is a question which either students of the nature and history of humanity and of the profoundest laws of its action and development, or those inspired teachers whose several faculties, in decent order ranged, teach them what is in man without the labour of philosophic research, can alone answer with certainty, and which less learned and less prophetic men may gravely doubt about—whether self-conscious drill can ever organise anything more than sectarian mechanism, more or less powerful and enduring according to the width and stability of its platform. Men who lose themselves in the earnestness of pious affection, or in the zeal of devotion to every next duty naturally unite when and as the opportunity for cohesion occurs, and, without conscious effort, simply and generously blend, and form a church or a league—members of one body.

For those who can wait, the end is certain: the Church and the Brotherhood of the Sons of God. So far as I can see my way in the midst of a problem so great, so complicated—which, however, is one that is laid upon each one of us to solve, and must therefore be within the grasp of every modest and single-minded servant of the Lord—it seems that it is not for us to organise that millennial union. What is within our reach is unaffected piety, and unflinching exertion in every field of duty which our circumstances open to us; a simplicity of character which knows nothing of its purity, its strength, its holiness, its effort, its self-sacrifice, its success, its consequence, which is content to do the bidding of God, and lose itself in love and duty where he has placed it, and to leave to Him the government of the greater world, the organisation of the universal.

If we have learned anything, it is the coldness and the false shame of our piety, the conceit and self-will of our activity. Let us root out these evils, and the uncleanness that impedes a living union will be removed. If we have gained any insight, it is the knowledge that every sectarian bond is a delusion—a painted standard, and not the cross. Let us practise the principle we profess, and neither raise nor recognise the lines of a politicism of which the end is surely at hand, and every day shall see the leaven work till the whole is leavened.

It may very well be that I have not eyes to see, that I do not hear the call which the Free Christian unionists have heard and are obeying; but till now the union seems to me but a carved image of a

saint, and not the inspiring presence of the Lord—a hindrance and not a help in the way of the kingdom of one God. R. D. DARBISHIRE.

29th July 1868.

THE COMING WEEK.

Buxton.—On Sunday, a service by Sir John Bowring, LL.D.
Hyde Chapel, GEE CROSS.—On Sunday morning, the Rev. R. Brook Aspland, M.A., will preach.
London: STOKES NEWINGTON.—On Sunday morning, the Rev. J. K. Applebee will deliver a discourse on "Inspiration."
London: FREE CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—On Sunday, morning and evening, the Rev. J. Page Hopps will preach.
Liverpool.—On Sunday morning, the Rev. Dr. Bellows will preach in Hope-street Church; in the evening in Renshaw-street Chapel.
Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. P. H. Wicksteed, B.A.

Births.

BROMHEAD.—On the 23rd inst., at Alpine Villa, Bristol, the wife of Mr. Sidney Bromhead of a son.
THORNE.—On the 23rd inst., at Lower Bedford Place, Bristol, the wife of Mr. J. W. Thorne, of a daughter.

Marriages.

FOX—CUNLIFFE.—On the 25th inst., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, assisted by the Rev. John Wright, B.A., the Rev. John Fox, of Heywood, to Mary, only daughter of the late Richard Cunliffe, of the Folds, Bolton.
SMETHURST—CRITCHLEY.—On the 23rd inst., at Hope-street Chapel, Liverpool, by the Rev. A. Gordon, M.A., Joseph Smethurst, Esq., J.P., Audenshaw, to Elizabeth, daughter of the late Henry Critchley, Esq., of Liverpool.—No cards.

Deaths.

ALCOCK.—On the 25th inst., at her residence, Nelson-street, Manchester, aged 88, Miss Sarah Alcock.
EVANS.—On the 27th inst., Mr. Thomas Evans, Lower Bolton, near Altrincham, aged 70 years.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Birmingham 114, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, July 31, 1868.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 381.

FRIDAY, AUGUST 14, 1868.

PRICE 1d.

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STAND.—On Sunday next, the **SUNDAY-SCHOOL SERMONS** will be preached by the Rev. JAS. DRUMMOND, B.A. Service in the morning at 10.30; in the evening at six.

LONDON: 245, MILE END ROAD.—Dr. S. C. DAVISON will PREACH on Sunday, August 16th, at the Unitarian Christian Church, and on the following Sunday, August 23rd, the Rev. T. CROW will PREACH, morning and evening.

Services are conducted every Sunday by Ministers and Members of the Lay Preaching Union.

UNIVERSITY OF LONDON.—The Regulations relating to the EXAMINATION OF WOMEN for Certificates of General and of Special Proficiency, under the provisions of the Supplemental Charter, having been framed by the Senate, and approved by Her Majesty's Government, may now be obtained on application to the Registrar of the University.

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UNITARIAN HOME MISSIONARY BOARD.—Full Information as to the Subjects in which Candidates for Admission to the above Institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham Hill, Manchester.

Applications from Candidates must be sent in, as above, before 1st September next.

UNITARIAN CHRISTIAN CHURCH AND SCHOOLS, STEPNEY, LONDON.

By a Sub-committee of the London District Unitarian Society assembled in Conference with the Committee of the Rev. J. Phillips's Congregation, on Tuesday, 12th May, 1868, at Stamford-street Chapel, it was resolved that assistance should be rendered to that congregation in obtaining a Permanent Place of Worship at Stepney Green.

In pursuance of such resolution, and through the kind intermediality of members of the Sub-committee, a suitable site has been obtained on which to erect a Church, School, &c., at Stepney Green.

It has been determined at present to erect a neat and substantial Schoolroom, capable of accommodating about 250 persons, and that religious worship shall be conducted therein till the funds are raised for the Church.

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The Rev. BROOKE HERFORD receives into his house, as members of his family, Young Men studying at Owens College. Two vacancies for next session. Mr. Herford will be glad to procure any information that may be desired respecting the terms, classes, &c., of the College.

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ABOLITION OF COMPULSORY CHURCH RATES.

At a Meeting of the Executive Committee of the Society for the Liberation of Religion from State Patronage and Control, held August 7th, 1868, it was resolved:

"That this Committee records with more than ordinary gratification the passing, on the 31st of July last, of the Bill for the Abolition of Compulsory Church Rates, regarding it, not only as a satisfactory termination of a severe and protracted struggle, but as an important step towards the realisation of one of the fundamental objects of the Society, viz., 'the discontinuance of compulsory exactions for religious purposes.'"

"It recognises with pleasure the frankness and courtesy displayed by the authors of the Bill in endeavouring to render it as acceptable as well as an effective measure, and the readiness with which their efforts have been seconded in both House of the Legislature."

"On behalf of the opponents of Church Rates, it desires to express a deep sense of obligation to J. A. Hardcastle, Esq., M.P., for his valuable assistance in promoting a settlement of the question, and also recalls with gratitude the services rendered by Sir William Clay, Bart., Sir John Trelawny, Bart., and others, who, in past sessions of Parliament, ably and perseveringly laboured in the pursuit of that object."

"While acknowledging the value, and rejoicing at the success of the parliamentary proceedings which have resulted in the abolition of compulsory Church Rates, the Committee feels bound to express the belief that the success is primarily due to the patient and self-sacrificing exertions of those who, during the last thirty-five years, by resolute resistance in the parish vestries, and by subjecting themselves to disrepute, to prosecution, and to imprisonment, have practically abolished Church Rates, or the compulsory collection of rates, in numerous parishes, and have at length aided the Legislature to put an end to the unrighteous system of compulsion throughout the kingdom."

"In directing that steps be taken for giving wide publicity to the provisions of the Compulsory Church-rate Abolition Bill, with a view to the full realisation of the intentions of the Legislature, the Committee expresses the hope that the spirit of conciliation which has marked its passage through Parliament will be also manifested in connection with the practical working of the measure, and that, as the result, the members of the Church of England will acquire such increased experience of the power and sufficiency of Christian willingness, as a means of sustaining Christian agencies, as will encourage them to rely upon it unreservedly for the future maintenance and extension of their Church."

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WHAT THE CHURCHES ARE DOING.

According to the Roman correspondent of the *Pall Mall*, the Eternal City is still under a *regime* of proscription. A few days ago some of the pupils of a hospice near the Baths of Diocletian complained that they were badly treated by the rector, a Belgian prelate who had been appointed to the office during the administration of Monsignor De Mérode. The Pope, without inquiry into the facts, instantly sentenced the rector to banishment. The poor man procured evidence to prove that he discharged his duties in an exemplary manner, and drew up a statement of the case, supplicating the Holy Father to rescind his sentence; but he could find no courtier to support his petition. At last this office was undertaken by a Roman prelate, Monsignor Macchi, who, having obtained an audience, induced the Holy Father to go into the case, and satisfy himself that the rector was blameless. The Pope expressed himself to this effect, writing some words on the margin of the petition with his own hand, and then returning it to Monsignor Macchi, who hurried with it to the porch of the Vatican, where the rector was waiting. Monsignor Macchi, elated with success, put the petition in his hand with a smile, and told him what had passed. They then proceeded to read the Pope's minute, when, to their dismay, they found it to consist of these words:—"The rector must leave Rome within twenty-four hours."

We are glad to say that Dr. Littledale has had the candour to "express publicly (in the *Guardian*), as he had already done privately, his apology to Dean Stanley for having suggested that he had cited Dr. Colenso's Hymnal of 1853, as though it were that of 1866."

The parishioners of St. John's, Hanley, know so little of the Church to which they belong, that they have actually been asking their vicar to resign, because his conduct does not please them. It seems that Hanley does not agree with him, and that for five years he has spent but one Sunday in the place, providing them with curates instead of ministering to them himself. Not satisfied with this, they went to the Bishop, and the Bishop wrote to the Vicar, but he, in substance, told the Bishop to mind his own business. Whereupon the parishioners held an indignation meeting, and in a very dissenting fashion resolved that it was "very unjust and blameable on the part of Mr. Whidborne, to continue to hold the incumbency of Hanley for the mere sake of the emoluments, when he well knows that he is unable to perform the duties attached thereto." These poor Hanley people have evidently a good deal still to learn, or they would know, as Sidney Smith once said to a friend of ours, "in our Church we never give up anything."

The material changes recommended in the Irish Church Commissioners' report are said to be these: A reduction in the number of dioceses from twelve to eight, by distributing Cashel, Kilmore, Meath, and Killaloe amongst the adjoining sees; the lowering of the incomes of the Bishops to £3,000 each, with £500 extra from those who have to attend in the House of Lords; the reduction of the income of the Primate to £6,000, and of the holder of the see of Dublin to £5,000 should he remain an Archbishop, and to £4,500 should he be turned into a Bishop; the abolition of all cathedral establishments, except those attached to the eight surviving sees; a reduction in the salaries of the Deans and number of Archdeacons; the giving of encouragement to tenants under church leases to purchase the perpetuity; and the relieving of incumbents from the management of glebe lands. Sundry recommendations affecting the distribution of incomes are included in the report.

The late great Dublin brewer, Sir B. L. Guinness, who has left upwards of a million, wills that if certain estate bequests fail from want of issue, the property is to go to Trinity College, and the interest expended in the maintenance of Protestant students of all denominations, *Arians and Socinians excepted*. Well, let us hope that his views have become a little broader where he is gone.

The *Rock* gives an account of a grand exhibition of Ritualism which took place on the "feast of St. Martha," at the opening of a "school chapel," at Charnley, in Sussex. About five o'clock in the afternoon, a procession wended its way through the village, headed by a boy, decked out in scarlet and white, bearing a banner with a portrait of the Saint of the day. Then came some thirty charity

children from St. Margaret's "Convent;" then the village choir, and a youth with another banner, and some of the choir of Christ Church, St. Leonard's, in scarlet cassocks and surplices; then some "monks" in cowl, hood, &c. These were followed by the "Sisters" of St. Margaret's Convent, in the usual "coal-scuttle" bonnets; and the procession was wound up by the "priests," among whom were Dr. Littledale and Mr. Nugee, in surplices and gaudy "stoles" of red and gold. A verse of one of the hymns sung was this:

"Mary, God's dear Mother,
Israel's lily, hail!
Pattern for Christ's children
In this sinful vale;
Mid life's surging ocean
Whither can we flee,
Save to our sweet Saviour
Who was born of thee."

A verse of another hymn in the "Order of Dedication" was as follows:

"Mary, mother star of Ocean
Mystic rose, God's minor bright,
Who within Thy bosom's chamber
Did'st contain the Infinite;
We implore Thee, we beseech Thee
Show the Saviour to our sight."

On arriving at the ground, the procession halted before a large wooden cross, when "Brother Dunstan," one of "Father Ignatius'" monks, mounted the steps, and delivered a rambling address, in which he said the jaws of hell were opening wide to swallow up Protestants, as they did Nathan, Korah, and Abiram, those "wicked schismatics" in Moses' time, and "the next thing Protestantism has to do is to lie down and give up the ghost."

All beneficed clergy of the Church of England are now either rectors or vicars. The style of "perpetual curates," which has attached to the incumbencies of district churches and of the greater part of the appropriate and inappropriate rectories, has been extinguished by the District Church Titles Amendment Act, which has just become law, and the nominal inferiority implied by the use of that title has thus been removed.

A superb edition has been issued of the "Directorium Anglicanum." Some of the instructions for the celebration of the communion rival the most ridiculous precepts of the Talmud. For instance the priest is told that before "mass" he must not wash his teeth, but only his lips, for fear of mingling water with his saliva; and that "after mass he should beware of expectorations until he shall have eaten and drunken," lest by any chance he should spit out any atom of "the body" which "shall have remained between his teeth!" The priest is also minutely directed what to do if a fly or a spider has fallen into the "blood," and what penance he shall do if any of the "blood" has dropped upon the table, or on the linen cloth; how the blood is to be sucked up, and the wood scraped, and the shavings burned, or the linen washed three times over the chalice, and the ashes or the ablution preserved with the relics.

Last session the friends of religious equality congratulated themselves on the passing of three bills, which, to a greater or less extent, recognised their principles. This year they have put just the same number on the statute-book; but the measures are of greater importance. The result, says the *Liberator*, that whereas the last Parliament did nothing to further our cause, that which is about to be dissolved has helped it by passing seven measures during the short period it has existed. These measures are the—1866. 1. Qualification for Offices Act; 1867. 2. Dublin Professorships Act; 3. Transubstantiation Declaration Act; 4. Offices and Oaths Act; 1868. 5. Compulsory Church-rates Abolition Act; 6. Irish Burials Act; 7. West Indies Ecclesiastical Grants Act; and, taking them in connection with other measures, which have advanced towards, though they have not reached, the legislative goal, the expiring Parliament is entitled to our thanks.

The Council of the Church Association sends the following reply to Dr. Pusey's challenge:

"You are under a misapprehension in supposing that the object of Mr. Sheppard's proceedings against Mr. Bennett is to obtain a judgment founded on two verbal expressions, which as you state 'he has since cancelled.' Those expressions form only a small part of the allegations of false doctrine published by him, and the proceedings are undertaken with a view to obtain a decision condemning his teaching, as inconsistent with the doctrine of the Church of England. In this teaching you

admit that you and your party in general substantially agree. It is true that such teaching has already been authoritatively condemned in your case by the University of Oxford, when you were silenced from preaching before the University for two years. In the case of Archdeacon Denison the teaching was also condemned by the court held at Bath, presided over by the late Archbishop of Canterbury, with learned assessors, who determined that the doctrine was 'directly contrary and repugnant to the Twenty-eighth and Twenty-ninth Articles of Religion,' and adjudged the Archdeacon to be deprived of all his Church preferment. And this judgment on its merits the Archdeacon never ventured to challenge. The Council cannot entertain the idea of advising Mr. Sheppard to discontinue the action against Mr. Bennett; but if, in the progress of that case, it should appear necessary to take further proceedings, in order to vindicate the Church of England from the false dogmas of the Church of Rome, they will hold you to the offer made in your letter."

The Dean of Westminster, writing to the *Times*, urges strongly, on archeological and artistic grounds, the maintaining of the Church of St. Margaret's by the side of the Abbey. He also suggests an addition. The Abbey is not yet filled. There are places, and will be for at least another generation, for the famous Englishmen who can be commemorated on no other spot so fitly as beneath its roof. But still we must look forward, and for the future the provision is at once easy in itself, and in full accordance with the other improvements proposed in the neighbourhood of Westminster:—"It is the erection of a cloister which should be connected with the Abbey by Poet's Corner, and continued on the space behind Abingdon-street, facing the Palace of Westminster on one side and the College garden of the precincts of Westminster Abbey on the other."

Two parties have been warmly contending, not for the dead, but the living body of the Rev. Donald Fraser, a Free Church minister of Inverness—his own congregation, and one in Marylebone, London. The latter offered a stipend of £800 a year for him; but against this his own people laid a memorial on the table of the Presbytery, signed by 1,333 persons, deprecating in the strongest terms his removal to the South. In the end, after long discussion, the decision was left with Mr. Fraser himself, who, though he had long cherished the idea of being a minister in London, felt it his duty to remain in his present sphere, where he has made himself so popular.

WHAT IS SAYING ON CHURCH MATTERS.

The Paris correspondent of the *Guardian* points to an apparent reaction against Protestantism in some of the more elevated minds there, and says:

"A 'strong' Church is, it appears, as much in favour now as a *strong* Government; and because religious principles have been rudely shaken, people are invited to rush into Ultramontanism for safety from infidelity, just as they did before into absolutism from anarchy."

As many of our readers no doubt are aware, Dr. Bellows's letters to the *Liberal Christian*, from which we have so often given extracts, have, part of them, been collected into a volume. The American correspondent of the *English Independent* speaks thus appreciatingly of them:

"A genial sympathy with nature and humanity, and a spirit of philosophic criticism upon peoples and institutions, are well combined in 'The Old World in its New Face,' by Dr. H. W. Bellows, of New York, whose name as a popular Unitarian divine, and as the president of that original and most efficient auxiliary to our army, the Sanitary Commission, is doubtless well known to readers of the *English Independent*. Dr. Bellows has the faculty of seeing things understandingly, and of saying things well. He is a charming talker, fresh, racy, well-informed, of broad views and generous sympathies; and he has succeeded in making his book talk much as he himself talks. Of course, like all travellers who give their passing impressions, he is liable at all times to mistake the causes of social phenomena, and to form judgments which a better knowledge of the interior of society would lead him to revise, if not to revoke. But Dr. Bellows had unusually good facilities of access to the best sources of information, and his personal judgments are aided by the matured convictions of philosophical students in France and Germany. His sketches of places and men are sometimes quite piquant."

The newest and most delicious thing in songs is thus advertised: "Our Dear Old Church of England, New National Song. Dedicated, by *express permission*, to the Right Hon. Benjamin Disraeli. May be had," &c. According to the *Independent*, it is expressly arranged for a falsetto, and the words,

which are an adaptation from several of the Premier's recent speeches, are highly sentimental. It will be sung by him in character, during the recess, in Buckinghamshire and elsewhere.

The *English Independent* has searched through Dr. McNeile's lengthy letter against the disestablishment of the Irish Church, and, like ourselves, has been unable to find in it a solitary new fact or argument, or even any freshness in the statement of old ones. There are the innuendoes about Mr. Gladstone's motives which Tory speakers and journals are for ever repeating—the stock arguments about the danger to the rights of property and to English liberty involved in his proposals, the familiar denunciations of Popery in which the writer has always been so fond of indulging, and to which a special solemnity is imparted by the assumption of a knowledge of its character and working which others do not possess. This is literally all. Dr. McNeile does not condescend to show how the disestablishment of the Irish Church involves the concession of a power to Popery which it does not at present possess, and still less does he undertake to point out any actual service which the Establishment has rendered to the cause of Protestantism. All that has to be proved is taken for granted, and such an attempt at reasoning is valueless, because it is either irrelevant, or rests upon assumptions which themselves require first to be established.

The *Church Times*, referring to the Bishop of London's Fund, which is not getting on so well as it did at first, says of it and him, more plainly than courteously, "The bubble is beginning to burst. The Bishop is a bad Bishop; he has no adequate idea of his work or his responsibility. Cold, inaccessible, shifty, his rule is unjust, his administration disastrous. The condition of the people committed to his charge is becoming worse and worse; the clergy are discontented, the people are dissatisfied, and if the present system of bustling negligence and silly cunning continue, it must result in the catastrophe which all prescient men see imminent."

Mr. Spurgeon, the other day, was scolding certain of his followers who declined to interfere in politics on the ground that they were "not of this world." This, he argued, was mere metaphor: "You might as well," he said, "being sheep of the Lord, decline to eat a mutton chop, on the plea that it would be cannibalism."

Dean Alford, who has hitherto taken no part in the "Cheshunt correspondence," thinking the best thing he could do was to let it work the good which he had no doubt it was working, writes to the *Guardian* now because there seems to be a misapprehension respecting his "platform" of action, which, if suffered to continue, might hinder the object he has in view. He says:

"That object is the frank recognition of the Christian bodies around us as churches of Christ, without any compromise of doctrine, and with no ulterior views. As to the former, compromise of doctrine, I claim to be, as to every Church doctrine, unchanged by 'fraternisation' with those who differ from us. And they on their part stand on the same ground. On the firm maintenance of this principle, all true recognition and union depend. Whether they omit in their worship an article of the Creed, is no matter of mine. They love and serve the Lord Jesus Christ; they are my brethren; I believe the time is come when I am bound to show that I regard them as such. And as to the latter point, abandonment of ulterior views respecting them, I have no hesitation in saying that, as I do not expect, so neither do I wish for, any reabsorption of Nonconformists into the Church of England. I believe it would be the worst thing possible, both for ourselves and for them. We are to be 'not unwise, but understanding what the will of the Lord is.' And to my mind, His will has been unmistakably manifested in the free expansion of the Christian conscience as now found among us. It is our duty not to fight against His providence: not to attempt to work our way back to an uniformity which has utterly gone by; but to surrender our miserable jealousies; to accept, bravely and frankly, the state of things in which God has placed us; to walk, in the kingdom of God, and to the house of God, and in society before the world, hand in hand with our Nonconformist brethren. Thus only shall we of the Church of England be making safe and wise preparation for the day which must soon come upon her. We may, if we please, lower ourselves, by exclusiveness and uncharitableness, so as to become in that day a mere sect among sects; but we may also, and I hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State, a Church among churches."

The *Guardian* has an article headed "The Jew Premier," which, as Artemus Ward would have

said, is "rit sarkastikal." The writer (professes to be of George Eliot's opinion in "The Spanish Gipsy," that extraordinary deeds are the result of "race," and the extraordinary spectacle of a Premier holding on for a whole session against large adverse parliamentary majorities, is only to be accounted for by the fact that Mr. Disraeli is a Jew. "An almost superhuman grasp of what they had was taught the Jews at first by the circumstances of their situation, and subsequently became an hereditary mark. The Jew of the middle age grasped his treasure so long as his fingers remained to perform that function. We may readily see what a strength such a faculty would, by a vast genealogical accumulation obtain; what a power of tenacity would enter into the blood, and form part of the character of the nation. It is this power of tenacity which Mr. Disraeli has shown in the campaign of this session, and in which, we think, he stands distinguished from—we use the expression for the sake of convenience, and mean no offence—an English Premier. In the one point of grasping—keeping fast hold of what he has got—the Englishman is no match for the Jew."

The *English Independent* says:

"The rage of the clergy on account of the proposed disestablishment of the Irish Church towards Nonconformists, especially Nonconformist ministers, would be amusing were it not that it is so unchristian. All Dissenters now are represented 'as the antagonists of the Church, and as joining with traditionalists and philosophers in an unholy crusade against pure Christianity.' We pity the men professing to be Christians who can so far forget themselves and set aside truth as to pen such language; not less do we compassionate all those who, on such untenable ground, can separate themselves from their fellow-Christians and abuse them. 'Union with traditionalists and philosophers against pure Christianity! Well do intelligent Churchmen know, however much they may be led astray by prejudice, that if they could convince Nonconformists that 'Establishments' and 'pure Christianity' were synonymous, they would soon cease to be Dissenters. Well do they know that if they could show that the removal of 'Establishments' would be ruinous to 'pure Christianity,' Dissenters would cease to seek their removal. But we are ashamed to think of Christian men even affecting to believe that pure Christianity needs for its existence an 'arm of flesh,' the status and support of worldly power. Still more are we ashamed of Protestant Christians who maintain that no sooner will the Protestant Church of Ireland cease to be established and endowed, than that Protestantism will cease to exist, and that Romanism will arise and at once become predominant and supreme."

In noticing Mr. C. Bentinck's civil remark in the House of Commons, that "Dissenters generally belong to the lowest class of society," the *Christian Monthly News* observes:

"This was a bold assertion, especially when we look at our respective gaol deliveries, which show that for every one Dissenter 'in durance vile,' there are more than forty-six Churchmen, and even nearly four Churchmen for every Romanist."

The *Oswestry Advertiser* has the following:

"Some time ago we stated that a Shropshire clergyman 'improved the occasion' of Gladstone's first Irish Church victory, by comparing him to Barabbas. Another rural parson in the county beat this on Sunday, by attributing the continued hot weather to the wickedness of the nation in supporting Gladstone throughout in his measure. In the latter case it is pleasant to know that there is room for repentance, for the parson hinted that if the people supported good staunch Churchmen—like one they had amongst them (indicating a Tory squire and M.P. present)—at the next election, they would redeem themselves from the disgrace under which they had fallen."

The *Tomahawk* presents us with this, "from the St. Alban's Primer"

"Poor Mr. Hubbard,
He went to his cupboard,
To build a good priest a church,
Who was no sooner there
But he left (hardly fair)
His most excellent friend in the lurch
"However," said he,
'I have found you a home';
'Thank you much,' said the priest,
'But there's no place like Rome.'
"Then he went to the tailor's,
To buy him a cope;
But when he came back—
He was playing at Pope!
"Said he then to the priest,
'Come, get out, make your bow';
Who replied, as the dog did,
With 'Get out? Bow-wow!'"

The *Church News*, in an article on the distinction between clergy and laity, thus uncompromisingly upholds the high claims of the former:

"The aunt that buys her nephews' commission in the army has as much right to interfere at the Horse Guards as Mr. Hubbard has to interfere at St. Alban's, and the rich squire has as little control over the services of his parish church as the keeper of the village general shop. The priest takes his orders and executes his office with a mission from the kingdom where education and birth meet with as little regard as money or anything that money can buy. It is part of the priest's mission to present the services of the Church to his people, as far as possible, in the form in which they will be most benefited by them, having regard to the future as well as the present; but this is a matter for his decision, not theirs. If a man builds a church and wants to have services conducted after his own devices, he is quite at liberty to engage as his minister any gentleman who will agree with him, but if he selects a priest of the Church Catholic, he must understand that he is choosing one whose allegiance is already pledged, and to whom, as the representative of the Church, he must himself submit."

The *Pall Mall* thinks Sir George Bowyer should at once communicate with "Captain C," who in an advertisement in the *Tablet*, offers for a trifling loan to become a Catholic and to supply the Pope with an invention far surpassing the Chassepot, which, as General Dumont bragged, did such wonders at Mentana. The advertisement is as follows:

"Rome.—'Secret invention.'—Guaranteed to repulse any existing army, equipped as they now are, that may attempt to force the gates of the Holy City. The inventor (seven years in the English army) seeks the loan of £1,500 to enable him to proceed to Rome, there first to embrace the Catholic faith, and then place himself and invention at the service of the Pope. Freehold property and effects given to the value of the loan required. Address, Captain C., under cover to the Editor of the *Tablet*."

The *Telegraph*, noticing Bishop Hind's pamphlet on the "Free Discussion of Religious Topics," joins issue with the Bishop when he virtually contends that even if a clergyman believes doctrines which he knows to conflict with those of the Church, he is still entitled to use his position and his power as a clergyman to spread those doctrines before he leaves the Church. Such a man commits a fraud. He received certain privileges on the distinct condition that he should not teach certain doctrines in defiance of that agreement, he does teach those doctrines before he gives up his position; and hence he is as clearly guilty of a breach of faith as the man who, receiving money beforehand for the performance of work, keeps the money, but leaves the work undone. If the Articles of the Church of England are too stringent, let them be altered; but let us have no playing fast and loose with what the law has declared to be their meaning. After all, clergymen, as well as laymen, must obey the commandment, "Thou shalt not steal;" but they do steal—they steal power, they steal prestige, nay, steal money—when they use an Anglican pulpit, or the office of an Anglican clergyman, to teach doctrines which the accredited authorities of the Anglican Church have bound them not to teach. With Dr. Hind's main object—the promotion of free discussion among the clergy as well as the laity—the *Telegraph* has the warmest sympathy.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XVI.

SUBJECT: Eastern manners in the Bible.

Read Genesis xxiii. 3–20. The account of Abraham's buying the cave of Machpelah. The men of Heth are sitting at the gate of their city when Abraham goes to sit down among them and explains his errand. They answer him with compliments, and offer him the best of their sepulchres. Abraham rises up, bows himself before them, and modestly asks to be allowed to buy the cave of Machpelah at its full price from the owner. Then Ephron the Hittite speaks in the hearing of the rest. "The field I give thee and the cave that is therein, in the presence of the sons of my people give I it thee." Abraham understands good manners better than to take this speech for more than it is worth. He bows again, and again he offers to give money for the field. So Ephron names a good round sum as the price of the land, adding that the money is but a trifle between two such men as they are. The silver is then weighed out in the scales, and the bargain made sure in the presence of the rest.

Read also 2 Samuel xxiv. 18–25. When David buys the rock that Arounah had used as a threshing floor, for an altar for Jehovah, compliments are passed between them in the same way, and then

David pays down the fifty shekels. The like scenes may be witnessed to-day in the bazaars and markets of the East.

Read 1 Kings xx. 1—21. Benhadad, king of Syria, encamps his army before the city of Samaria and lays siege to it. He sends an insulting message to the king. "Thy silver and thy gold is mine, thy wives also and thy children, even the goodliest are mine." In the abject language of eastern deference, the besieged makes an answer, "My Lord, O King, according to Thy saying I am Thine, and all that I have." But Benhadad is not to be put off with words, and he proclaims his intention of sending to fetch his treasures. At this the King of Israel calls a council. "Mark, I pray you, and see how this man seeketh mischief," my compliments and my promises were not enough for him; he means to enforce their performance. And the Samaritans prepare for battle.

HOW TO TREAT CATHOLICISM.

IN a letter to the *Times*, Dr. McNeile tries to show that his "boggy" is not a make-believe but a dreadful reality. Consistent Roman Catholics, he maintains, must wish to persecute; the canon law enjoins persecution; and there are sufficient grounds for seriously apprehending that the "Papal authorities in England may so far delude themselves as to think that their time has come to try it on;" whence, he concludes, we ought not to go on "removing our defences one after another." The *Pall Mall*, which does not think it worth while to waste time on a man who cannot see the difference between a code of laws enforced *in invitato*, and a set of rules adopted by a people of their own free will, has the following good remarks on the points we have mentioned:

How any one can seriously believe that any sane Roman Catholic thinks that the Pope can ever dream of exercising any sort of legal power in this country is to us altogether unintelligible, particularly when we think of the position to which the course of recent events has reduced him in France, Austria, and Italy. To connect such a design with the famous aggression of 1850 is about as absurd as it would be to say, that if a debating club which had previously been managed by its secretary determined to adopt the standing orders of the House of Commons for the regulation of its debates, this was evidence of an intention to subvert the Constitution. It is impossible to argue with these fantastic terrors, yet there is something more in the matter than the difficulty of arguing with Dr. McNeile. The real annoyance is to see how he and other excellent people strengthen the system which they dread by making these absurd attacks upon it, whilst they have close before them, and actually employ, though without apprehending its scope, an argument against the whole system which is altogether unanswerable, and which derives great part of its force from the very circumstance which throws them all into such terror.

Dr. McNeile says consistent Roman Catholics ought to persecute. Their creed binds them to it. Their canon law sanctions and even commands it. Their whole theory of this world and the next implies persecution. This we think is true in the main, though we would not warrant Dr. McNeile's exposition of the canon law; but surely the obvious inference from it is that the Roman Catholic creed is silently, but not the less emphatically, denied by the whole of the modern world. Religious persecution is beyond all question a thing of the past. It is practised nowhere, and any attempt to revive it would meet with universal execration and contemptible failure. If, then, the Roman Catholic theory demands it, the Roman Catholic theory has lost *pro tanto* its hold upon mankind.

This consequence is unquestionably the true one, and if Dr. McNeile and others who think with him were capable of taking a calm view of the subjects on which they write so eagerly, they would see that, notwithstanding the eternal brag about the logical character and perfect consistency of Popery of which we hear so much, its contact with the world, its recognition as one form of religious opinion amongst many, its practical reduction, in a word, to the position of a religious sect enjoying just as much influence as it can get by practising the common acts of religious sects—all these things are continually placing it more and more in a radically false and untenable position. Nothing can be more really hostile to the spirit and to the creed which is the essence of Popery, than the sort of treatment which it receives from modern society in general, and especially from modern society in England and the United States. Bow down before it, and it will govern, and perhaps tyrannise, as it did in the middle ages. Recognise it as a hostile power, to be confronted and baffled by the law of the land, and you provoke a vehement and acrimonious contest in which you will very likely come off worst. Treat it with courtesy and justice as one amongst many contending religious sects, all of which are equal before the law of the land, and all of which must recognise the law of the land as their common superior whenever the state of circumstances requires a trial of strength, and you

put it at once on its true level. It may brag and bluster, and make pretensions as high in words as ever, but in their hearts the lay members of the body know that they are treated justly, and as they themselves wish to be treated. The great mass of Roman Catholics, like the great mass of Protestants, care for a variety of other things much more than they care for their priests or their dogmas. They want to buy and sell, and marry, and educate their children, and succeed in their professions, and amuse themselves just like other people, and they would dislike the realisation of the theories of their priests just as much as Protestants. They like their clergy to be allowed to say their say and make their claims, and go through their observances without being interfered with or humiliated by the law, but that is all. There is no more fear that any great body of modern Roman Catholics will try to carry the High Catholic theory in practice, than there is that the lay members of the Church of England will ever come to treat Unitarians as they most certainly would treat them, if they really believed certain parts of the Athanasian Creed. By practically putting all creeds on a footing of equality, by refusing to recognise the tenets or rules of any one sect in any other character than as the terms of a voluntary contract, and impartially recognising all of them in that character, the world at large tacitly, but nevertheless really, gives judgment in favour of the great heresy of all heresies—that after all is said and done religion is matter of opinion, upon which people must agree to differ. This general conclusion is in fact helped on by Roman Catholics, however much they may condemn it in words, when they demand and accept religious equality, and insist that they have as much right to call their ecclesiastical dignitaries Bishops of Westminster, or Beverley, or Birmingham, as the Wesleyans have to divide the country into circuits and appoint preachers to them with the title of minister of such a district in such a circuit, and that they have as much right to adopt the provisions of the canon law as rules for the management of their own ecclesiastical affairs amongst themselves, as the Wesleyans have to exact from their ministers obedience to the regulations made by Conference. The substance of a thing is apt to be stronger than the form within which people may try to compress it. The Roman Catholic clergy and laity may turn and twist the matter as they will, but they will never make anything else of their church than a sect tolerated like other sects, arguing with them upon equal terms, subject to precisely the same law, and indulging in the same sort of hopes, with, to say the very least, no greater amount of justice. By helping them good-naturedly, and with perfect justice and *bona fides*, into that position, fundamentally inconsistent as it is with every one of their opinions, you will do as much to injure their system as you would do to help it by recognising the Pope as a rival to the Queen, and the canon law as law in some sense other than that in which the rules of the Jockey Club are law.

CALVIN AND SERVETUS.

A WRITER (E. L.) in *Notes and Queries*, has been trying to whitewash Calvin as far as his complicity in the burning of Servetus goes. Another correspondent (W. D.), who regards E. L.'s letter as "evidently the production of a lawyer practising himself in the art of special pleading," and thinks that a much better defence had been already made by Calvin's biographer, Bungener, says:

"The only real question that any one cares about is not touched on by him—that is, *what* were the respective acts of Servetus and Calvin, and *what* is the moral judgment we are authorised to pass on them? . . . I will only mention the two most important facts, and which the reader will most care to know. First, if Servetus did not deserve his fate morally, he did so in another common sense of the word, inasmuch as he brought it entirely on himself by his inconceivable fatuity—not only in openly declaring himself a heretic, and that on so purely abstract and therefore wholly impracticable a question as the Trinity (while yet one considered essential to all idea of religion by both Romanists and Protestants), but by repeatedly putting himself into positions of danger again after narrow escapes, and even at the last going to Calvin's church at Geneva, and so getting recognised, as he might have expected. Secondly, Calvin does not seem ever to have intended to have Servetus burned, or even to have expected it. He simply wished him to be put to death by being beheaded, and voted against his being burned. At the same time it seems evident that he made no effort to prevent it, as it can scarcely be doubted that he had influence enough to have obtained the more merciful sentence, if he had urged it with earnestness. Still it was better that he should have given this lukewarm and barren support to the more humane course, than that he should have instigated the other."

Another correspondent (Jaytee) remarks:

"Seeing that E. L. admits 'it was true he (Calvin) was in earnest in having him (Servetus) punished, which is the worst that can be said against him,' I

do not think, considering the power held by Calvin in Geneva over the minds of the people, that E. L. can escape the conclusion of Calvin's complicity in the burning of Servetus. In the days when that event took place, Calvin would only be thought 'in earnest' if he did pass sentence of death upon Servetus. Some men are only thought to be 'in earnest' now when they consign a heretic to eternal perdition. Why be nice, then, about Calvin burning Servetus? The belief in Calvin's doctrines recognises the certain perdition of the majority of the human race; why be so fastidious in respect to the censure of a single heretic who was troublesome? Calvin could scarcely with any consistency, holding Servetus to be an arch-unbeliever, feel a qualm in passing sentence of death on him. The greater, of course, includes the less in this as in other respects."

The truth seems to be that Calvin did wish the burning to be dispensed with, as, in a letter to Farel (Aug. 20, 1553), he said, "I hope Servetus will be condemned to death, but I wish the severity of his punishment may be softened;" and again (on Oct. 26) he wrote, "He will be executed to-morrow. We have endeavoured to change the mode of death, but in vain." There seems good reason, however, for believing that the stern Reformer was not particularly distressed at the way in which the arch-heretic had been removed, with his "diabolical imaginations."

The Unitarian Herald.

FRIDAY, AUGUST 14, 1868.

HOW NOT TO DO IT.

THE spectacle presented by the Unitarian body of late years is of so strange a character that it would be ridiculous were it not so sad, and disgraceful were it not so simple. Possessed of men of intellect and energy equal to any of the present day, and engaged in the promulgation of those very theological truths to which the age is most manifestly tending, we have so frittered away our great powers and opportunities, that it is questionable whether our numbers and influence are increasing or decreasing. Is not this sad?

During the last half century, men educated in Unitarian principles have, in no small numbers, proved themselves capable of gaining distinction in every walk of life. Under the fostering influence of our grand theology, they have, with small beginnings, heroically fought their way to the front ranks of our English world. We need cite no instances, but those who know the inner history of the leading men of the day know how large a share the influence of Unitarianism has had in moulding their character. Are these earnest Unitarians? Do their children grow up to be a support to our body? Notoriously the contrary. They have been educated in such an excessively liberal manner that they think everybody's creed a little better than their own, and therefore naturally take the first opportunity of making an exchange. Does not this betray the most infantile simplicity on the part of a body professing to think that it represents the essence of the Christian church? Viewed in any other light than this, we certainly are making ourselves a laughing stock to gods and men. We flatter ourselves with the delusive hope that we are imperceptibly influencing the National Church, and silently changing the current of theological opinion. Very imperceptibly and very silently, indeed. The units of truth which we throw into the sea of error float confusedly about the surface for a few years; they disappear in death, and their children coalesce with the greater mass. They are lost to us and to our cause. The wealth, the influence, and the intellectual habits fostered and matured by Unitarianism, in

the second or third generation are turned against us. The bitterest arrows shot at us are feathered from our own wings, and we meantime are contented in our apathy, because a few large-hearted Trinitarians give us a friendly meeting, and talk dreamily about the future of a Free Church. We forget they will die, and their large heartedness with them, and the world will be as far off a pure monotheism as ever. Instead of consolidating our forces, we are dissipating them; instead of making sincere Unitarians, we are content with sympathising with liberal Trinitarians. Instead of concentrating what educational power we have in one centre of strong light, we dissipate it over rival institutions, and then send our young men of the laity to be educated under Trinitarian influences. *Quem Deus vult perdere!* And is it really so? Is there nothing better left for the descendants of PRIESTLEY and BELSHAM and CHANNING than a happy despatch at their own hands, consummated in the presence of an admiring Trinitarian audience?

Our error lies not in defect, but excess of faith; we are so certain that the truth will triumph, under God's good providence, that we forget that we are the keepers of the Ark. We are contented spectators of a great drama, in which we were appointed to be leading actors. Great is the truth, we cry, and sit with folded arms on the front benches of the theatre awaiting her appearance. No wonder that she does not come; for those who are to play that part have slipped in among the audience, and are too busy criticising the performances of others to take their proper place in the drama. Oh, most excellent Bishop! we say, surely he is coming near the truth. Oh, most admirable Dean! in him we see the prologue to the great drama; the pure statue will be unveiled by him, and our souls shall be satisfied with the sight of the long-expected Goddess. But we wait even as our forefathers waited, and she comes not.

We are the inheritors of the glorious faith that drew Israel out from among the heathen, and made of her a great nation, heirs of the true faith in ONE GOD, the FATHER ALMIGHTY, and yet we cower before a predominant but bastard Christianity, and apologise for the grandest faith the world has ever had—whether Jewish, Christian, or Mohammedan; and consider ourselves happy when the followers of heathen tradition will admit us within the pale of the Church—in theory;—in practice we know that it cannot be in our time—no, nor ever. Why are we so long in seeing that the Unitarian and Trinitarian can have no spiritual affinities? Our whole religious conceptions are wide as the poles asunder. We, in our conception of God and His providence, follow the leadership of ABRAHAM and MOSES, and the grand school of the Prophets. The Trinitarians of the present day are the spiritual descendants of the sun worshippers of the ancient world, and they ignorantly echo the ritual and philosophy of a school of thought to which they can attach no meaning, but which they have made palatable to the multitude by a grossness of imagery almost without a parallel in the world's history. Is it not so, when in every parish church in England they preach about the death of an eternal God, and the very essence of their creed is a direct contradiction of the divinely implanted human reason. No

wonder that we do not flourish as we ought. We have had the true precious stone given to us, and we go about coveting the glass gems of others, because they have more tawdry settings. Instead of scattering our forces, let us try to concentrate them. Let us have faith in the truth that is in us, and bring up our children to feel that to be born into a Unitarian church is a blessing and not a curse; and, little as we are in the world's estimation, we shall have the consciousness of being true to the light that is given to us; and when the time is come we shall be the nucleus around which shall gather the grandest Christian church which the world has seen since the days of the Apostles. But if this is to be our future, we must not be half-hearted now. Charitable and tolerant as ever to all forms of religious thought, we must still dare to be true to our own. Both at home and in the world we must show that we are proud of our simple faith, and are prepared to make any sacrifice rather than betray our trust. Let us only do this, and our children will not go over to the strangers; nor will they treat us with a pity that closely borders on contempt.

THE "NO POPERY" DODGE.

THE papers in Mr. Disraeli's interest, obeying his lead, are working the "No Popery" pretence with great zeal, and making a special effort to excite the fears of Protestant Dissenters. The *Standard*, for instance, bids them note that, though the Established Church in Ireland may be swept away, an Establishment will still remain, for, adopting Dr. Waldegrave's words, "as the supremacy of the Queen recedes that of the Pope advances." After dwelling on the aggressive force which is wielded by the Papacy, the *Standard* declares that the English Church is the only effectual barrier against its machinations (forgetting that that Church has given to Rome Dr. Manning, Dr. Newman, and many besides), and asks, whether the Protestant Dissenters of England are willing, either from apathy or from unworthy jealousy of the State Church, to hold aloof from a contest in which the Protestant cause is threatened by an array of adversaries as united as it is heterogeneous in its elements and composition? Agreeing as we do entirely with the *Pall Mall Gazette* in the importance of the great question on which the approaching election will turn, it is most desirable that there should be a clear understanding of it, so that none should be led to give their votes from fear, instead of from reason. With this view, we subjoin some of the remarks of our contemporary on the candidature of Sir John Acton for Bridgnorth, who has laid aside literary labours in which he was engaged, in the desire to vindicate one English town at least "from the most odious of all imputations, the imputation of an ignorant and craven bigotry." Whether Bridgnorth does or does not enable him to accomplish his purpose, the speech which he made the other day is a valuable answer to that "No Popery" cry, by the revival of which the Government is discrediting itself and its supporters. It was to be expected that this odious watchword would be raised with unusual vigour in a borough where the Liberal candidate is a Roman Catholic, and this anticipation, it seems, has been amply justified. It may be worth while to illustrate, by one or two quotations, the tone in which an enlightened Roman Catholic speaks of the question of disestablishment. Those whom it concerns can then compare it with that assumed by men who have chosen to style themselves, for the nonce, the defenders of "civil and religious freedom" against Popish tyranny.

Sir John Acton is evidently not afraid to take the bull by the horns. In order to put in the clearest possible light the controversy about the Irish Church, he selects as an appropriate analogy the controversy about the temporal power of the Pope. "Suppose," he says, "I were to say, in the case of Rome, that I would not consider the principles on which the Government is conducted, and the charges which are brought against it; that I would not judge it by the same standard as other States,

because I thought that its destruction might be injurious to the Church to which I belong—what would you then think of me? You would say that I was a man without principle; that I was willing to do evil that good might come; that I acted as if the end justified the means. . . . And you would be perfectly right." The characteristic fault of the line taken by the Conservatives on this question is just what is here stated. At the best they subordinate moral considerations to theological; at the worst they "disguise a sordid interest in the stolen garb of religion." In other words, they adopt, in all its cynical defiance of principle, the Ultramontane defence of the temporal power. Substitute "Irish" for "Roman," and "the Church of England" for "the Catholic Church," and the arguments of the *Univers* or the *Dublin Review* might be transferred without further alteration into the columns of the Conservative organs. Speak to a Ministerial candidate of conceding the just demand of four-fifths of the people of Ireland, and he answers by an elaborate demonstration that such a concession would be fatal to the theory of an Established Church. This it is that must be maintained at all hazards. It does not trouble him that this or that particular establishment cannot be supported without a sacrifice of principle. So much the worse for principle—or rather, he has no belief in principle, as distinct from the supposed interests of religion. This is the best thing that can be said for the defenders of the Irish Church. They are anxious to benefit the cause of Protestantism; and where the end is so good they cannot believe that the means can be bad. A sound theology purifies everything it touches. In matters of religion the motto of the Conservative party seems to be, *Non olet*.

But when the Tories refuse to "consider the conditions which justify or condemn the existence of a State Church," they are really doing more harm to the Church of England than they can possibly do good to the Church of Ireland.

"The tactics of the Tories are not only a crime, but a mistake. They are binding the two Establishments together by a bond which may prove too strong to be sundered when the weak one sinks. They, not we, have embarked the Church of England in this crazy boat; they, not we, are answerable for the result. They cannot save the Irish Establishment; its weakness exceeds their strength. I would warn them not to plunge the two institutions into one common ruin. . . . It is yet time for the English Establishment to free herself from her sinful sister and to escape the effects of a ruinous complicity. If she will bring back the untaught heathen of our great towns to the forgotten name of Christ, and work out that apostolate of charity towards the neglected poor, which England among all the nations needs the most, then she need not fear for her endowments, for Catholic and Nonconformist will alike acknowledge that the labourer is worthy of his hire."

At the close of his address, Sir John Acton referred to the use which the Bishop of London made of his name in his speech on the Suspensory Bill:—

"You may be told that I occupy an exceptional position, apart from the common and familiar line of opinion among the English Catholics. You may be reminded that, in the late debates, a right reverend prelate pointed to me as one who had special reason to look with sympathy on the existence of the Establishment. And it may be said that a man cannot be taken as a representative of the Catholic body who is at variance with a large portion of it on important points. Whether I represent the body or not, I claim to understand and represent the spirit. If I differ from many of my friends, I differ from them in nothing more than this—that so far from my believing the principles of my religion to be hostile to political enlightenment, to the progress of religious or secular knowledge, to liberty which is a test of truth, or to charity which is a test of faith—that religion has taught me to cherish the high qualities, the love of fair dealing and of open speech, the love of even justice and of freedom, which are the glory of the English name."

These are the opinions and the policy which are being denounced all over the country as subversive of civil and religious freedom. The "No Popery" cry is not directed against an effort of the Church of Rome to obtain a new position or exceptional privileges. It is raised with no other excuse than the merely accidental one, that the most conspicuous sufferers by the wrong it is proposed to remove happen to be Roman Catholics. The qualities which make the name of Popery a bugbear are to be found to-day on the side of the Irish Church. The most significant support accorded to Mr. Disraeli's policy on this question has been given, as Sir John Acton reminds us, by "an official organ of the Roman Government, a new paper

which is published under the authority and the shadow of the Vatican." We do not believe that this device of the Government will exercise any appreciable influence on the result of the contest. Mr. Disraeli will have the satisfaction of knowing that he has done his best to fan into unnatural life the embers of a slowly-dying bigotry; but his self-congratulations will, to all appearance, have to end here. But that this spurious intolerance may not snatch a momentary victory, it is well that those to whom it falls to give an answer to the Ministerial challenge should not relax their exertions till the result has become a certainty.

FIRESIDE READINGS.

IMMORTAL HARMONY.

ALL sainted souls, Lord, are the chords
From which Thy fingers draw
Immortal music to the tones
Of Thy most holy law.
The melodies, which Thy high heavens
Thro' all the ages fill,
Are wills responding, and at one
With Thine, the Master-Will.
The angel's harp is but a heart
That knows no law but Thine;
The angel's song, a creature's love
At one with Love Divine;
And music breathes from all Thy worlds
Because they never stray
From the blue spaces where of old
Thy hand has traced their way.

J. S. BURNS.

CHINESE IN MELBOURNE.

THE *Melbourne Argus* furnishes us with the following account of two of the favourite resorts of the Chinese in that place:

We commenced our tour of inspection by a visit to a gambling-house. On a word from a Chinese detective we were instantly admitted. At the side of the door was a boarded partition, where an almond-eyed Celestial of the better class was retailing lottery tickets. These tickets are pieces of coarse, grey paper, containing eighty squares, a letter being marked in each square. They are sold at various prices, the purchasers being entitled to blot out so many of the signs according to the price he pays. For 6d. four or five squares are allowed, the number varying at the different shops. When the eventful period of "drawing" takes place, the proprietor, sitting before a table on which a number of papers stamped with signs are deposited, takes one at random and sticks it upon the wall. Each sign corresponds with one of those on the purchased ticket, and when eighty have been drawn, the lottery is over. The blotting out of one, or even three, right numbers on a ticket does not entitle the owner to a prize. Four is the usual average; but should any one succeed in taking all, or even half, his gains will be very great, the interest paid increasing with the declaration of every new square. Some of the Chinamen spend all their earnings in this amusement, and, although nearly starving, will reserve a sixpence to buy a ticket of four numbers with. The profits made by the owners are sometimes large, as nights frequently pass without any one gaining a high prize. The temptation is great, however; £400 can be gained for 6s., and £80 for 2s. 6d., if the purchaser "have luck," the chances of his not having it being largely in favour of the bank. Passing through a large and lofty hall (the house had been a two-storied store in days gone by) we were apprised by the rattling of coins that the gambling-tables were near. The doorway of the room was choked up with Chinese, some in wadded-silk coats, some in fustians and moleskins—all, however, wore white felt wide-awakes; and the array of dented grey crowns clustered round the table reminded one of a troop of Confederate sharpshooters. There were two tables in the room, one only being occupied, the rules being that after twelve "throws" the company adjourn to the other. The game was the celebrated fan-tan. It is wonderful that no spirited European has ever yet introduced this game into polite society. It is as simple as blind hockey, as exciting as roulette, and the stakes are unlimited—three advantages which recommend it to the sporting public. Fan-tan is played with counters—pieces of tin divided into four squares each numbered. Each player bets on a number, and the game having been "made," the banker flings a handful of counters upon the table, and proceeds to withdraw four at a time by means of a forked ivory rod. The number that remains on the table when the last series of four has been removed wins, the rest lose. Nothing can be more simple. A solemn personage, very yellow about the teeth, very red about the eyes, and very bristly about the head, sat behind the banker, and sold counters to represent various sums, but did not in any way take part in the game. Several incomprehensible blotches on red and yellow paper decorated the walls, and our conductor informed us that these were invocations to gods presumably favourable to players, and consolatory

maxims from Confucius, for the benefit of the losers. A gilded and illuminated sheet placed over the banker's head contained the rules of the game. The noise was deafening. The incessant jabber while staking, the shrieks of delight at winning, and the screams of disgust at losing, were terrific; while the fumes of bad tobacco almost hid the players from view. The twelve throws were over about ten minutes after we entered, and the crowd rushed frantically to the other table, in order to secure good and "lucky" places. We stayed for some time longer, but nothing out of the common was to be seen; there was no very high play going on, and the losers bore their losses with equanimity.

Declining all offers to "take a hand," we left the place, and crossing the road, entered an opium shop. There were some twelve or fifteen persons in the place when we entered, and the peculiar acrid smell of the burning opium was almost unendurable for the first few moments. The interior of a Chinese opium house has been frequently described, and the languid eyes, withered faces, and hopeless aspect of the confirmed smokers desecrated upon *ad nauseam*. The scene in the house we visited was of the usual kind. Couches, or rather benches, covered with straw matting, are placed in little alcoves. On each bench reclines a brown and withered figure, whose unstrung muscles, leaden eyes, and corpse-like visage, proclaim him a slave to the influence of the drug. It is a common mistake to suppose that opium-smoking induces visions of extraordinary beauty. This is not the case, save in some rare instances. The influence of *hatchis*, or opium, when eaten, not smoked, will have this effect. The drug is chiefly used in the first instance to alleviate pain, or to produce a temporary excitement of the nerves, similar to that effected by the moderate use of alcohol. One pipe leads to another, and so seductive is the power of the poison, that a fortnight is long enough to rivet the chains of this terrible vice around the victim. Should he attempt to break off the habit he has formed, the terrible pains that follow drive him nearly to madness. All the men we saw in the establishment were old and hardened smokers, and they were lying in full enjoyment of their brief respite from pain. The eager-looking faces of the new comers became calm and composed after a few whiffs at the pipe; and one unfortunate, who had been hanging about the door with a horrible expression of longing and pain on his haggard features, upon receiving a few shillings, rushed in, and having applied his lips to the huge bamboo stem with impatient greed, puffed volumes of the acrid smoke through his nostrils, and sank back upon the matting, with a smile and inarticulate moan of delight that was absolutely painful to witness. He had been debarred from the use of his stimulant for two days, and after praying in vain for relief, had been twice ejected from the house with blows. The drug is sold in little boxes at 1s. each. Each box contains sufficient opium for three pipes. The opium is prepared in the form of a paste, which has a sweet and peculiar smell, and looks much like treacle. The smoker takes it up with an iron pin, and lights it in the flame of a lamp. The burning drug is then placed in a small hole in the huge clay bowl of the pipe, and the smoke inhaled through the bamboo attached.

We followed our guide into several rotten wooden sheds immediately behind the Theatre Royal. Most of the places were used as lodging-houses and as resorts for thieves. At the first rap at the door, a general stampede took place, and in less than three minutes the place was cleared. Rushing rapidly through the house, we caught a glimpse of a departing pigtail, as its owner dived through some broken palings close to the stage door of the theatre, and, as the courtyard was thickly paved with broken bottles, and ankle deep in mud, we did not follow. The house had originally contained about three rooms, but by judicious insertion of lath and plaster these had been converted into ten or twelve. Each little apartment was about six feet by three, and the furniture consisted only of a bench, on which the occupant lay. Lines were stretched across the bed—which consisted of a few dirty rags—and from these lines various garments dangled. To give an adequate description of the filth, the disorder, and the smell of these dens would be impossible. Only a few of them had windows, and in all the entrance was so low that we had to crawl through. Most of the "lodgers" had bolted, and in one room a "party" had been assembled, for we found three opium pipes, a pack of Chinese cards, and a few shillings lying on the bed, the owners having abandoned them at the dreaded sound of "police." In a cheerful (!) looking spot, some five feet by two, lay an old man, in the last stage of atrophy. He was unable to move, and grinned ferociously when we invaded his privacy, clutching with his long fingers a small roll of blanket, in which, probably, his money was deposited. We succeeded in assuring him of our good intentions, and he informed us, through the medium of F— S—, that he was a rag-picker. He had been a digger, "no good!"—shepherd, "no good!" and was now dying. He was able until the last week to earn money by picking up rags, bottles, and rubbish in the street, and selling the same. His rent was 3s. a week, and he had to find his own board. His savings would soon be

done, and then he said complacently, "Me die 'long a street." The stench was unbearable. He had not been moved for five or six days, and had lived chiefly on opium during that time. We entered several houses, all of which were equal to, and some worse, in point of filth and overcrowding, than the one we had just left. The number of Chinese in Melbourne averages about 500, and as a rule they are quiet and orderly. Whatever vices they have they keep them to themselves, and are seldom in an English court of justice. There is a joss-house in the "quarter," and behind it is a room used as a courthouse, in which disputes between relatives are settled, some well-known and wealthy Chinamen acting as arbitrator. These disputes, however, are few and far between; and considering that the Melbourne Chinese are usually the scourgings of the seaport towns of their native country, we may congratulate ourselves upon their usual good conduct.

STANDING FIRE.

MORAL courage, when it is really true, rarely, if ever, fails to secure respect. The following instance is a proof of this:—A young soldier, going to his barrack-room to sleep for the first time, quietly knelt down to pray in presence of his comrades. This act was the signal for a storm. Hisses, shouts, and whistling filled the room with hideous noise. Belts were thrown at the kneeling soldier, one man leaped upon the bed and shouted in his ear. But he was unmoved to the end of the prayer, when he arose and silently went to his rest. The next night his comrades eagerly watched to see if he would dare to pray a second time. To their surprise he again dropped upon his knees, and they saluted him with the same noises as on the previous evening. He did not flinch, however. The third evening he knelt down and prayed, regardless of their continued knocking and noise. On the fourth evening the noise was less. On the fifth it was still less, and on the sixth one of the soldiers exclaimed: "He stands fire, he stands fire. He's genuine." After that no one disturbed him. He had overcome opposition—he had won respect.

OUT OF THE STORM.

AN angel in the Book of Life
Wrote down an infant's birth,
Then added, ere he closed his book—
"Too beautiful for earth."
And when the reaper, Death, passed by
He read the words, and smiled;
Then gently folded in his arms
The lovely little child.
The mother wept, but angels sang,
With soft and glad accord;
They welcomed the transplanted flower
In the garden of the Lord.
The mother wept; she will not weep
When all her days have run,
And at the gates of Paradise
She meets her little son.

FAREWELL BANQUET TO DR. BELLOWES.

OF the various interesting speeches delivered on this occasion, at Liverpool, last week, we regret that we can only find room for that of Dr. Bellows. He said:—Mr. Gair and gentlemen, any personal pride which I might naturally feel both in receiving the honour of this banquet, in the presence of this distinguished company, and in the kind and genial way in which you have been pleased to receive my name is suitably chastened, I hope, by a proper consideration that in your eyes, and in the eyes of my friend, Mr. Gair, I have the good fortune to represent, unworthily it is true, but yet to represent not only the Unitarian body in America, but America itself. (Cheers.) And that the great kindness, and what I am ready to say is the uncalled-for kindness, of such an occasion as this, is only justified by that consideration. As to my friend, Mr. Gair, he has utterly forbidden me to say a word about himself, and as I know his modesty is of that genuine sort that what he says he absolutely means, I intend therefore to pay him the respect of silence upon that point. I may, however, remind him of what I know he has not forgotten, that I had the pleasure of speaking into his ear for some ten years; and I hope that, mingling with that fond and devoted interest in the country where he has long lived, which he is so generally known to feel, there are some slight strands woven in of affectionate partiality for his old minister. I congratulate my fellow-Unitarians and fellow-Christians, upon an occasion which brings before us the recognition of the fact, that we have part here and part on the other side of the flood of that small but goodly company of fellow-men and fellow-Christians who, in the providence of God, have been permitted to attain to views of religion and of Christianity so precious and so dear to our hearts, those who are esteemed by the honoured and, I trust, ever to be honoured name of Unitarians. (Cheers.) I rejoice to be able to say that in passing from one country to the other, and in examining, with a little of the taste of the amateur, or, perhaps, of the connoisseur, the character of the article, I

rejoice to be able to say that it would be extremely difficult for me to tell the difference in the cloth, or texture and finish, on either side of the roll, though the wide ocean divides them. I find, and I rejoice to find, that the article is precisely the same article here and there; that the cloth is ruffled a little here precisely as it is ruffled a little there; but the warp and the texture are precisely the same things. The looms of Manchester, the forges of Birmingham, the commerce of Liverpool, all turn out essentially and precisely that which we are accustomed to weave, or to forge, in the name of Unitarianism, on the other side of the water—(cheers);—and I declare to you, although I have been here only a few short weeks, that I am so utterly unable to feel myself to be a stranger—(cheers)—or to realise that the broad ocean divides me from my own land and my own Unitarian friends, that I almost feel as if I were going away from home rather than towards it. These are great and joyful days, brethren, for our cause. I do not know that we hold a prouder or nobler place than those who have gone before us, and who had the burthen and heat of the day to bear; but I have always found that sacrifices and crosses in behalf of noble things and noble sentiments brought in their train a touch of glorious knighthood, which made them in no small degree compensations for everything that prosperity could confer; and therefore, when I look back to our noble Nonconformist fathers in this country from whence you sprang, and those other noble men in America, who first took their lives and their reputations into their hands, and went out from the strongholds of prosperous creeds to maintain the integrity of their own creeds—it is almost with envy that I consider what they bore and what they sacrificed for the honour of God and truth. But we cannot all be heroes and martyrs. Let us therefore rejoice that we are victors, and let us bear whatever a gracious Providence may place upon us, with gratitude to the good God who has given to our cause at least something like the aspect of prosperity, and to our hearts something like the cheer of success. But this glorious success is not brought about by our labours or our purses, or by the victory of our right hands, but has come to us owing to the great fact that the principles and ideas we have contended for are so natural, so deeply grafted into humanity, and into the very necessity of things, that whilst the stars in their course fought against Sisera, the constellations, science, art, human progress, are all fighting, by the necessity of God's most holy law, for the very cause for which we have been contending from the first. Never had any cause so humble in its origin such mighty alliances. I have only to refer you to the eloquent discourse of Mr. Wicksteed before the Unitarian Association in 1866, which I read with great gratification, for a full exposition of the relation of the fundamental idea of the unity of God, to the contributions which science, political economy, the agencies and experiences of nature and of humanity, are all bringing to bear upon that fundamental principle not only of the universe but of humanity itself. Well, I believe the days of our small things are gone by. The days of our struggling in both countries necessarily had the effect of putting on our faith a certain hardness, a resisting and antagonistic quality, a necessity of denial, and a certain chill and coldness, which undoubtedly gave it some aspect of unprofitableness—at any rate want of attraction to men of fervid temperament and active thought. That cruel, crushing period, when we had to put on this aspect, has happily gone by. Doubtless whilst it lasted it had a most trying, in some senses a most dispiriting, a most chilling, and in every respect a very disagreeable influence, both over the form of our faith and the acceptance of it in the hearts of our disciples. But, thank God, our great hammers of science, political, metaphysical, aye, and physical, too, are now grinding to powder that great system made up half of chains and half of mill-stones. (Cheers.) Those old ideas, I can never speak of them without a profound respect, for, grim as they were they had some majestic elements of truth—the same solemn necessities in the providence of God, the rude rough vessels in which alone the precious water of life could be held during periods when it was exposed to various kinds of assaults, now happily passed away—these ordinances and ceremonies have now been marked for ruin and destruction. No glacier descending those Swiss mountains, which your wives and daughters are now visiting, ever came down with more fatal and crushing weight on the rocks that obstructed its progress, than these powerful scientific and progressive ideas are now pressing down fatally and irresistibly upon the errors and convictions which so long passed for the true creed of Christianity. (Cheers.) You might as well try to tie up one of those glaciers with a ribbon snatched from the neck of a Swiss peasant, as to stop the inevitable pressure of those ideas. Therefore the preparation for that positive form of Liberal Christianity for which we are now waiting is taken out of our hands, and is being done for us by the might and good providence of God. (Cheers.) Our faith—and I thank God that I have lived to see such a glorious era—has taken in my own country, and I think I can see clearly that it is taking in your country, a positive form; and, oh! what glory, what victory, what precious results await the hour when we can affirm a Unitarian Christ-

ianity without doubt, fear, or misgiving; when it shall be seen to grow, not amidst storms and glaciers, but in the pleasant sunshine of human confidence and human devotion. Oh! what will it not be when men failing to look at it any longer with the eye of suspicion, and doubt, and fear, come to see in it all the gentleness, sympathy with humanity, tenderness to human weakness; all the mighty confidence in the love of God; all the mighty aspiration after holiness and beauty that dwell in the life and sanctify the death of Jesus Christ? What will not this positive religion do, when, taken out of the old chill, it is permitted to blossom and to bear fruit in the sunshine of human eyes, and in the dew of human hearts. Oh! with what joy, with what hope, with what confidence, do I look forward to the day when the general reception of these ideas shall permit the world to see how long they were crucifying the master himself, in the despite and contempt which they poured upon the simplicity of the Gospel, reproduced in Unitarianism. Well, I must tear myself away from so inviting a consideration as that which opens before me—a theme so full of hope and delightful sympathy, for I desire to express to you the extreme delight and joy, nay, I must say, even surprise, with which I have passed through those of your churches and societies with which I have acquainted myself. I have met your ministers and laity in England within the last ten weeks, and have noted the degree of strength and hopefulness, preparation for noble victories, and the degree of social influence and dignity and importance that belong to the Unitarian cause in England. I am prepared to say that instead of being less than I feared, it is far greater than I hoped. I was here twenty years ago, and I recollect that in the short visit I paid them I was struck with the shabbiness of your church edifices, and the dirty and cob-web air that prevailed; the smallness of the congregations I met, and the apprehension that the good old times had gone by—that the thing would last as long as they lasted, and “after us the deluge.” (Laughter.) That seemed to be rather the feeling that prevailed amongst the Unitarians at that time. Such was the state of things I encountered twenty years ago. After twenty years' absence I find elegant and costly structures where I found before old, dilapidated, dispiriting chapels. I find excellent congregations wherever I have been. Out of twenty occasions when I have had to address Unitarian congregations in England, I have not looked upon anything that could not be considered full and devout audiences. I find, amongst the ministers here, men in all respects equal in learning, equal in spiritual zeal, in elevation of tone, and in mutual sympathy and co-operative spirit, to our brethren at home. I find among you men of whom I should not venture to say that they are a whit inferior to those we are able to present in my own country, and that, for an American, is saying a good deal. (Cheers and laughter.) Let me also add that I have been very much delighted—and I am old enough, I think, to be permitted the privilege of expressing an opinion upon that subject—I have been truly delighted with the character and promise of the younger portion of the ministers who have fallen under my own eye, and come within my own knowledge. I confess that when I came here, I was sufficiently under the prejudice of my own particular notions to be a little disturbed that a certain licence of thinking and speaking, as it seemed to me, was common amongst them; but the longer I have been here, and the more intercourse I have had with the younger ministers of the Unitarians, the more disposed I am to think and say that they have been subjected to a kind of training, a thoroughness of discipline, which entitles them to hold their own opinions. I hope I never shall be one of those men who, having got very tired himself, pronounces that there is no road beyond the point which he has reached, or who is disposed to lay his dead body across the track to prevent anybody else going any further. I have my own opinions, and they do not agree with the opinions of a great number of our young people in my own country and here; but I have too much reverence for the providence of God to wish to tie up the rising generation with my own girdle, or to strangle them with my own spiritual girders; and I purpose therefore, in full confidence that God has new light to bring into the world, to trust my son, and those with him, in the care of the same Being who has so prosperously and so mercifully ruled my own thoughts and fortunes. There are the same political and ecclesiastical squabbles amongst the Unitarian body with us, but there is a disposition to shake hands over them, or at least a disposition to consider that they are not fatal to our communion, but rather establish mutual respect and joint sympathy and compassion; and that, dear brethren, is all we can expect or hope for. I trust there will never be that sort of stupid and sleepy unity in the Unitarian body here or in America, which, from the absence of any two elements of policy in it, is reduced to that motionless point which must belong to a thing which finds nothing on earth to differ with it. I find that motion is a certain disturbance of equilibrium, and if you are to have that healthy swing so favourable to health and spirits, you must at least have some honest differences of opinion and some antagonism even within your own body. We have come to understand in America that the very thing

we originally most heartily disliked and quarrelled with, and rather tried to trample out, has, in the providence of God, turned to our good. I wish to state a plain truth on the subject, and I declare to you that, if the kind of fenced and restricted Unitarianism which ruled in America forty years ago had been permitted to continue, we should have been almost without anything but a tombstone and a record at this hour. Dr. Channing, who, without knowing it, was one of the greatest transcendental radicals that Almighty God ever raised up, reanimated the Unitarian body in Boston and throughout America by inspiring us with the sense of an immanent God in connection with the human soul. It was that spiritual thought that revived and saved Unitarianism. And when Theodore Parker afterwards, in a rough, blacksmith fashion, tried to forge it into a more definite and semi-philosophical shape, I in my heart thought that if I had had a foot quick enough I should—not to put too fine a point upon it—have kicked him out of the theological world. Yet I lived long enough to see how, in the mighty shapings of the good providence of that great and glorious God, who is so much greater and more comprehensive than the utmost sweep of the human intellect and the utmost breadth of human charity, he was made to us an instrument of tremendous usefulness. We have loved and honoured and respected him without necessarily adopting his conclusions; for I wish distinctly to say here, in this presence, that while I yield to no man in liberty, or in allowance to human thought, and while I yield to no man in—I do not like to use such a word as “toleration,” it is an insult to the human race—but in absolute rejoicing in the liberty of every human soul, let its conclusions be what they will, I am not, and never expect to be, a doubter as to the supernatural, or the miraculous authority of the religion of Jesus Christ; and I believe with all my heart and soul that all you young ministers, and all you old ministers, and young and old laymen who wander from that point, just as far as you go from that direction will you have to replot, under many difficulties, your way, until you find yourself in the presence of, and bowing low before, him whom God has made His Son in the one sense, in which no other person is His son, the leader and head of the human race and of the Christian church. (Cheers.) With regard to the condition of things in America, we have to rejoice that over there they are a little more encouraging than that which is nevertheless very encouraging in your condition here. We have more elements of success and prosperity amongst us, more particularly within the last ten years. Ten years ago our condition was not more prosperous than yours is to-day, but I can assure you that we have plucked up courage, and adopted principles of organisation which we find compatible with absolute religious liberty. Our churches have enough liberty, and enough confidence in their liberty, to bear to creep into communion without fear that they will be quashed or destroyed by coming into union with other churches. And since congregational independence has become so safe, the people have consented to union, and our organisation has become a strong weapon for ecclesiastical purposes—(cheers)—I do not think that is a triumph which has been very successfully attained amongst the English Unitarians. During the last five years we have succeeded in organising ourselves in such a way that we have become a formidable progressive Christian denomination, ready to take the field against any odds, and to bear ourselves in such a manner as to claim the attention of the public. We do not intend to be modest any longer, but to be courageous in the cause of Christianity, of truth, and of enlightenment. (Cheers.) Therefore, we have taken on a noble confidence, and we expect to succeed, and mean to succeed. We are not willing to succeed in that very doubtful way which consists in supplanting the prejudices of people, and undermining their minds and hearts by some secret underground current, while they continue professing members of Calvinistic and orthodox Churches; but we mean to succeed in the amalgamation of our churches, the intercourse of our ministers, and the extension of our own proper body. (Cheers.) I do not approve of an exalted superiority to all external circumstances, and to all bodily and visible shapes. I am afraid I do not share that high spirituality of thought which is contented by knowing that our ideas are secretly held by those who profess sentiments of a contrary character. (Cheers.) I want to acknowledge and honour religious conviction. I confess that I have taken, myself, a most ardent and zealous interest in the attempt to persuade our people at home to organise themselves for the ordinary ecclesiastical victories, to achieve success externally; not, I trust, for the sake of external success, but for the sake of that internal administration by which that success is to be achieved. We must have done with all visionary notions—we must aim at positive and definite results. That is what we are aiming at in America, and just in proportion to our clearness of aim and distinctness of purpose has our success been. For five years past our success has exceeded anything that could be shown for fifty years before. Put five years against fifty, and you will not over estimate the success which is attending our organisation. We consider our laymen to be kings and priests; we require them to work with us, and to go before us if neces-

sary; and most cordially do I say that the Unitarian laity of America have really saved the Unitarian clergy. (Cheers.) Our laity now are actuated by a new and strange fire, not that unholy "strange fire" we read of in the Scriptures, but strange because new. They are doing the work of Christians; they even lead at our prayer meetings, and they animate themselves with a noble enthusiasm in our cause. Is nothing but the fear of hell, or the hope of a sensuous heaven going to stir up enthusiasm on behalf of the human soul? Are we so low and degraded as not to consider the wants of human beings as human beings? There is little to be said for our latent capacity of being followers of Jesus Christ, if there be not in our system a stirring energy, and an enthusiasm in our disciples. If there be not a capacity for enthusiasm in Liberal Christianity as great as ever moved any system of Christianity that was ever known, then it is not the grace and truth of God which is in it. Brethren, I conclude this not wandering speech, for it has been woven on my heart-strings; I conclude my wandering—if they be wandering—thoughts, with expressing to you the heart-felt gratitude which He who knows my soul knows is eternally recorded there, for the hospitality and over-kind welcome, and genial sympathy and confidence I have received from one to the other end of England, and especially from our Unitarian churches. I beg to assure you that I return home anxious to be made, in the providence of God, a humble link which binds these twins of grace together. I hope I may prove a bond strong and flexible enough to be stretched across the broad Atlantic, to bind something very near your hearts to something very near their hearts; and then this body of Christian people may not unfitly represent that unity of feeling which I trust will not only exist between the severed parts of that Christian church, but between all the children of the common English mother, who has taught us the English tongue, and inspired us with the sympathy which beats in our hearts as in yours—the one heart of Saxon humanity. (Great applause.)

INTELLIGENCE.

BARNARD CASTLE.—On Sunday week, the services in the Broadgate Chapel were conducted by the Rev. W. Elliot, of Stockton-on-Tees. There was a large congregation in the evening. On Monday the ladies gave a treat to the choir within the ruins of Balio's Tower. Later in the evening the friends connected with the church met for the purpose of taking farewell of Dr. John Chalmers, who has closely identified himself with the cause in Barnard Castle during his residence there. Mr. Stephen Kirtley, in the name of the ladies, presented him with a neat pocket Bible, and an address. Mr. Chalmers, in his reply, was much affected; and he carries with him in leaving the well wishes of the congregation, and the inhabitants generally of Barnard Castle.

LONDON: CARTER-LANE MISSION.—The friends of this institution will be glad to learn that the various entertainments for which their bounty has been solicited have, during the last three or four weeks, come off with great satisfaction. The first was an excursion to Windsor Castle, by twenty-four poor women of the "Mothers' Meeting." This annual treat is the only occasion many of them have of getting into the country. After viewing the Castle, St. George's Chapel, &c., a large van was provided, and the whole party was driven to the Virginia Water. On returning to Windsor, all sat down to tea, and after a few words from Mr. Taylor they returned to London. The children next had their treat. Some ninety of these, too young to go to the school excursion, were entertained in the schoolroom on Friday, the 31st ult. On Sunday the 2nd instant, the half-yearly distribution of prizes took place. On this occasion the upper room was decorated with flowers, ferns, hops, and wheat. It was crowded in every part. After an address, Mr. Taylor distributed 45 prizes and two extra prizes to children who had not lost a mark during the whole year. At the conclusion of the service, the flowers were given, some to those children who had just missed the extra prize, and some sent to sick children at home or in the hospital. On Monday last, the annual excursion of the Sunday day and evening schools took place to Petersham. Upwards of 300 children and teachers were taken by boat, and all enjoyed the day.

SEATON BURN, NORTHUMBERLAND.—On Saturday evening last, the Rev. J. C. Street, in response to a request from friends, went out to Seaton Burn to preach. No Unitarian service had before been held in that place. The colliery schoolroom was granted for the occasion. Very short notice had been given, but the schoolroom was nearly filled by a most attentive audience. The subject of the sermon was "The first principles of Christianity." At the close many persons assembled together, and a general desire was expressed that further services should be held. A number of tracts was distributed.

TAUNTON.—On Wednesday, Aug. 5th, the scholars of the Mary-street Chapel had their annual treat in a field in Holway Lane, kindly lent by Mr. Godfrey. On arriving at the field several games were entered into, and continued till eight o'clock, when, after a fire-balloon had been sent up, all re-assembled and walked back to the schoolroom, where

they were dismissed after a few kind words addressed to them by the Rev. P. H. Wicksteed, minister of the chapel. Refreshments were of course provided for the day.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

A LIVERPOOL UNITARIAN.—Our rule is not to publish letters unless the writers sign their names.

ANDREW DAVIDSON.—Next week.

W. S.—We have forwarded your inquiry to the writer of the articles. Thanks for the interest you take in our efforts.

S. S.—Received.

CHURCH RATES AND THE IRISH CHURCH.

To the Editors.—Will you allow me to call the attention of your readers to the minute of the Executive Committee of the "Liberation Society," adopted at their first meeting after the Compulsory Church-rates Abolition Bill had received the royal assent, and which appears in your advertising columns?

That minute not merely recognises the value of the services rendered by the parliamentary friends of church-rate abolition, but does honour to those without whose aid the long struggle which has just ended in victory could never have been maintained. I refer to those who have conducted the agitation in the parishes. They have for many years formed the most numerous portion of my correspondents, and I have, therefore, had ample opportunities for becoming acquainted with their difficulties and their exertions. For devotedness and energy; for aptitude in learning the legal lessons which were needed to foil those whose war-cry was—"It's the law," and for patience in bearing the obloquy which was, sometimes, the least part of the price they had to pay for this championship of the right, they have been supporters of whom any organisation might well be proud, and to whom the Liberation Society owes a deep debt of gratitude. I suspect, too, that the gratitude exists in other and less partial circles; for I believe that in many a parish Episcopalians are now thankful to those who years ago abolished church rates, and made it necessary for them to resort to other, and better, modes of raising funds for the purposes of Divine worship.

It is a curious and suggestive fact that, just at the time when the society's remaining stock of church-rate publications may be destroyed, as having done their work, all the available space in its depository is required for pamphlets, tracts, leaflets, handbills, and placards, on the much greater question of the Irish Church. These have been carefully prepared for circulation among electors, prior to the general election, and, already, strong testimony has been borne to their adaptation to the circumstances of the hour, and to their utility as means of dispelling ignorance or fear among Liberal electors, and securing their votes in support of Mr. Gladstone's Irish Church policy. Every post brings information which shows the necessity for the wide distribution of such facts and arguments as these publications contain, and, although great pains are being taken, by advertising and otherwise, to make the fact of their existence known, your readers may feel assured that they can render valuable assistance by their personal efforts in the same direction. This is especially desirable in the counties, where the effect of the extended franchise will probably be more important than in the boroughs, and where, from the sparseness of the population, meetings and lectures can scarcely be arranged for.

There is, however, abundant room for an extension of this last-named agency, and the Executive Committee hope to have at their disposal a sufficient amount of lecturing power to enable them and their friends to turn to the best account the golden opportunity which will be afforded to them by the electoral excitement which will prevail in September and October next. But, for that purpose, they must be well backed by the activity of individuals throughout the kingdom, and, although both lecturers and audiences may be excused facing each other during this the great holiday month of the year, it is not too early to send up requests for lecturers from all places where their services will be valuable for electoral purposes.—Yours, very truly,

J. CARVELL WILLIAMS.

2, Serjeant's-inn, Fleet-street, E.C., August 10.

MILE END AND STEPNEY.

To the Editors.—I have delayed, perhaps too long, taking any official notice of the discussion between Mr. Spears and Mr. Waller, in reference to the circumstances connected with the division in the congregation at Mile End, in the hope that Mr. Waller might accept Mr. Spears's corrections, and that the matter might thus be quietly settled. It appears, however, from Mr. Waller's letter in your impression of Friday last, that this is not to be the case, and I feel that it is desirable that the real state of the question should be set before your readers.

The fact that a difference of opinion on some important points existed in the congregation was formally notified to the committee of the London District Society at one of their meetings, in April or

May last. It appeared to the committee that a separation was desirable in the interests of both sections of the congregation, and a sub-committee was appointed to confer, not with a committee of Mr. Phillips's congregation, but with a committee representing one section of that congregation, the views of the other section having been already represented to the committee by one of the members then present. This conference took place at Stamford-street Chapel on the 12th of May. The sub-committee did not resolve that assistance should be rendered in securing a site, for the very sufficient reason that they had no power to pass any resolution, their duty being simply to report to the committee of the District Society the result of the conference, which they did at the next meeting, and the committee took action on their report. What was done afterwards by a member of the committee in respect to securing a site was not done in pursuance of such a resolution, nor in his capacity of a member of the committee, but simply in his private and individual capacity.

This statement of facts seems to me to dispose of some portions of Mr. Waller's letter in your paper of Friday. In reference to other points it may be remarked that the facts connected with the schism are disputed by the members of the other section of the congregation; that Mr. Wells has fully explained the misunderstanding which on one occasion caused the harmonium to be closed and the hymn-books to be out of the way when wanted; and that we have been informed of members who, instead of staying away from the services without ceasing to subscribe, attended at the meetings and spoke and voted, avowedly with the intention of complicating matters and obstructing the views of the other section, without having paid any subscription at all, or at any rate for some time previously. It is hardly possible again that the congregation at Mile End could ever have recognised the appeal as their own, when your intelligence and advertising columns make known the fact that service is still being held at 245, Mile End Road.

The only desire on the part of the committee of the London District Society has been that the separation, if inevitable, should be so carried out as to be productive of the least possible ill feeling; and while they have no intention, as they have seen no reason for it, of withdrawing from the congregation still meeting at 245, Mile End Road, any sympathy and assistance which they have up to this time afforded them, they will sincerely rejoice if the circumstances of the congregation at Stepney Green and the position they take up shall be such as may justify them in extending to them also such assistance as they may be able to give.—I am, dear sir, yours very truly,

SAM'L. DAVIDSON.

London, 11th August, 1868.

[We have received other letters upon this subject, but the above, we think, must end this correspondence.—Eds. U. H.]

THE COMING WEEK.

London: 245, MILE END ROAD.—On Sunday, morning and evening, Dr. S. C. Davidson will preach.

PENMAENMAWR: PENDYFFRYN SCHOOLROOM.—On Sunday, Mr. C. T. Poynting.

Stand.—On Sunday, school sermons by the Rev. James Drummond, B.A., morning and evening.

Births.

ALLEN.—On the 11th inst., Mrs. P. Allen, of Sedgley Park, Prestwich, of a son.

AUSTIN.—On the 12th inst., at 1, Pembroke Terrace, Cirencester, the wife of the Rev. H. Austin of a daughter.

ROWLAND.—On the 10th inst., at 153, Warde-street, Hulme, Manchester, the wife of Mr. W. J. Rowland of a son.

Marriages.

CLARK-BELL.—On the 9th inst., at the Church of the Divine Unity, by the Rev. J. C. Street, Mr. Thomas Clark to Matilda Bell, of Newcastle-on-Tyne.

PEPPERILL-WENSELEY.—On the 10th inst., at Southport, by the Rev. Thos. Holland, B.A., Robert Pepperill, of Bridgewater, to Emma Wensley, of Southport.

SPACKMAN-HARRISON.—On the 5th inst., at St. Paul's Church, Northwich, by the Rev. D. Waller, Alfred W. C., youngest son of Mr. William Spackman, Belfast, to Jane, youngest daughter of the late Mr. John Harrison, of Northwich, Cheshire.

TALBOT-HARDING.—On the 11th inst., at the Old Meeting House, Birmingham, by the Rev. C. Clarke, F.L.S., John Arthur, second son of William Talbot, Esq., of Whitwell, near Kidderminster, to Flora, youngest daughter of William Sextus Harding, Esq., of Harborne Heath, near Birmingham.

Deaths.

ALLEN.—On the 11th inst., aged 41, Sophia Russell, wife of P. Allen, Esq., Sedgley Park, Prestwich, and eldest daughter of the late John Edward Taylor, Esq., of this city.

AYRTON.—On the 6th inst., at 123, Chatham-street, Liverpool, in his 76th year, Mr. Francis Ayrtton, sen.

CROSKEY.—On the 8th inst., at Liverpool, Sydney, the youngest son of John and Caroline Croskey, of Beddington, near Lough, Sussex.

EATON.—On the 6th inst., in her 63rd year, at her residence, Claremont, Shrewsbury, Emily, last surviving daughter of the late John Eaton, Esq., banker.

NASH.—On the 10th inst., at Royston, Herts, Martha, youngest daughter of the late William Nash, Esq., in her 87th year.

HOME PAGES.—A complete List of the Series, and also of the Tract Covers, with prices, &c., will be forwarded on application.—All orders must now be addressed to Rev. BROOKE HERFORD, Manchester.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, August 14, 1868.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 382.

FRIDAY, AUGUST 21, 1868.

PRICE 1D.

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In sending Stamps for orders for short advertisements, parties must reckon the words for the first line, and eight words for each succeeding line. In cases where the amount sent is insufficient, we leave out unnecessary words to reduce the advertisement.

UNITARIAN NEW CHURCH,
ST. JOSEPH-STREET, HUNSLLET ROAD, LEEDS.
The OPENING SERVICES will be conducted on Wednesday Evening, August the 26th, at seven o'clock, by the Rev. C. WICKSTEED, B.A., of Liverpool.

And on Sunday, August the 30th, in the morning at eleven o'clock, by the Rev. T. R. ELLIOTT, minister of the place; and in the evening at 6.30, by the Rev. BROOKE HERFORD, of Manchester.

On Wednesday, August 26th, previous to the service, a PUBLIC TEA MEETING will be held in the New School-room, Tea at five o'clock. Tickets, 1s. each, to be had of Mr. J. Child, 20, Hunslet Road; Mrs. Tordoff, Hunslet Road; Mr. Lawson, Hunslet Road; and of the Chapel-keepers at Mill Hill and Holbeck.

N.B.—The above place of Worship will be conducted on the Free Pew System, and the Offertory will be taken at the close of each service.

HEAP BRIDGE UNITARIAN SUNDAY SCHOOL.—On Sunday, the 30th August, 1868, TWO SERMONS will be preached in the above School by the Rev. H. E. DOWSON, B.A., of Gos Cross, when Collections will be made in aid of the School Funds.

Service to commence in the afternoon at three o'clock, and in the evening at half-past six.

UNITARIAN HOME MISSIONARY BOARD.	
DONATIONS.	
Miss Yates, Liverpool, 2nd donation, 1868.....	£100 0 0
T. C. Clarke, London.....	1 1 0
C. F. Taggart.....	1 0 0
Mrs. T. Janson.....	2 0 0
Rev. T. S. Hunter.....	0 10 0
E. Smallfield, London.....	1 1 0

UNITARIAN CHRISTIAN CHURCH AND SCHOOLS, STEPNEY, LONDON.

By a Sub-committee of the London District Unitarian Society assembled in Conference with the Committee of the Rev. J. Phillips's Congregation, on Tuesday, 12th May, 1868, at Stamford-street Chapel, it was resolved that assistance should be rendered to that congregation in obtaining a Permanent Place of Worship at Stepney Green.

In pursuance of such resolution, and through the kind instrumentality of members of the Sub-committee, a suitable site has been obtained on which to erect a Church, School, &c., at Stepney Green.

It has been determined at present to erect a neat and substantial Schoolroom, capable of accommodating about 250 persons, and that religious worship shall be conducted therein till the funds are raised for the Church.

The Congregation, consisting for the most part of working men, appeal most earnestly to the Unitarian public to supplement their efforts to open the School free of debt.

Subscriptions will be thankfully received by Mr. GEORGE RITCHIE, 34, Bread-street, London, E.C.; Mr. F. M. WALLACE, 109, Turner's Road, Burdett Road, London, E.; and The East London Bank, Cornhill, E.C.

MIDLAND RAILWAY.—SATURDAY TO MONDAY AT MATLOCK.—Every Saturday until the end of October, 1868, RETURN TICKETS, at the following low fares, will be issued from the under-mentioned Stations to MATLOCK BATH, by the Midland Company's New Locomotive, by any of the ordinary trains on Saturday, available for return by any train on the following Sunday or Monday.

Stations.	First Class.	Second Class.
Manchester.....	7s. 6d.	7s. 6d.
Guide Bridge.....	9s. 6d.	6s. 6d.
Stockport (Teviot Dale Station).....	8s. 6d.	6s. 6d.

In Manchester, Tickets will be issued at Cook's Excursion Office, 43, Piccadilly, and at the Midland Booking Office, London Road Station.

Derby, May, 1868. JAMES ALLPORT, General Manager.

LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

UNITARIAN HOME MISSIONARY BOARD.

Full Information as to the Subjects in which Candidates for Admission to the above Institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Chestham Hill, Manchester.

Applications from Candidates must be sent in, as above, before 1st September next.

OWENS COLLEGE, MANCHESTER.

The Rev. BROOKE HERFORD receives into his house, as members of his family, Young Men studying at Owens College. Two vacancies for next session. Mr. Herford will be glad to procure any information that may be desired respecting the terms, classes, &c., of the College.

I, Kersal Terrace, Higher Broughton, Manchester.

WANTED, a Situation in a Unitarian firm, as CLERK, PORTER, or WAREHOUSEMAN. The Advertiser would take a small salary to begin with.—Address A., Herald office.

WANTED, by a Lady of experience, an Engagement as GOVERNESS in a family. Highest references given.—Address C. L. A., Post-office, Chesterfield.

WANTED, by a Young Lady, a Re-engagement as DAILY or RESIDENT GOVERNESS in a family. Acquirements: English, French, Music, with Rudiments of German and Drawing.—Address Y., 140, Southgate Road, London.

THE Friends of a Young Lady (aged 19) wish to procure for her a Situation as RESIDENT NURSERY GOVERNESS, or to Assist a Lady in Household Duties. She is very fond of children, and willing to make herself useful.—Address C., care of Mr. Thew, 1, Castle-street, Liverpool.

REQUIRED, by a Young Lady, aged 19, accustomed to tuition, a Situation as NURSERY GOVERNESS to two or three children. English, Music, Rudiments of French and Latin.—Address H. S., "The Briers," Tunbridge Road, Maidstone, Kent.

A YOUNG LADY, accustomed to tuition, desires an Engagement as RESIDENT GOVERNESS in school or family. She is capable of teaching good English, Music, Drawing, French, and German. Good references.—Address L. K., 30, Clarke-street, Ipswich.

WANTED, a Situation, as PREPARATORY GOVERNESS, English Teacher in a private School, or as an Assistant in a British School. Good references. Address L. PATTEN, Somerset Place, Bridport.

WYTHALL ACADEMY, ALVE-CHURCH, WORCESTERSHIRE.—Principal: G. du G. MAKEPEACE, M.A.—In this healthy-situated establishment Boarders can receive first-class Instruction in English, Mathematics, Physics, and Ancient and Modern Classics. Gentlemen's education and the comforts of home. Unitarian Chapel conveniently near.

HOME EDUCATION AT PARIS, especially for Unitarians.—A Gentleman receives a few Unitarian YOUTHS to TEACH them FRENCH and other branches of instruction.—For further particulars and references apply to Mr. A. G., 63, G. Hilford-street, Russ 1-Square, London; or to Mr. A. G., 31, Rue de Fleurus, Paris.

9, WELL CLOSE SQUARE, WHITTY.
THE Rev. JOHN and Mrs. OWEN wish to receive two or three Ladies or Gentlemen as BOARDERS during the season.

HIGH SCHOOL, 126, MUCH PARK-STREET, COVENTRY.—The Rev. G. HEAVISIDE, B.A., having taken extensive premises, is prepared to RECEIVE BOARDERS. Terms: 30 to 40 Guineas per annum. Full prospectus on application.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—SCHOOL RE-OPENED on Tuesday, August 4th.—During the erection of new premises, address 13, Regent-street.

EDWIN SMITH, M.A., Principal.
NOTE.—At the recent B.A. Examination of the University of London, one of Mr. Smith's pupils has successfully passed. This makes the fourth of his private pupils who have been prepared by him especially for the B.A. degree, and in each instance with success.

THE Misses SMALLFIELD'S SCHOOL RE-OPENS on Monday, September 15th, 1868. 33, Kensington Gardens Square, Bayswater, London, W.

Just published, second edition, price 3d.

SUBSTANCE OF A LECTURE ON COMPULSORY EDUCATION. By THOS. AINSWORTH. Read at Cleator, February 14, 1868. London: Whitfield. Manchester: Johnson and Rawson.

PRESENT Condition of Unitarian and Liberal Christianity Everywhere, Historical and Statistical. Price 3d. Whitfield, 178, Strand, London.

Just published, price 4s. 6d.
THE LEEDS TUNE BOOK, Containing Tunes to ALL Martin's Hymns. London: Novello and Co., 1, Berners-street, W. Manchester: Johnson and Rawson. Leeds: Hopkinson Brothers, 5 and 6, Commercial-street; and of all music and book sellers.

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THE SOVEREIGNTY AND FATHERHOOD OF GOD: A Discourse preached during his visit to England, by the Rev. HENRY W. BELLOW, D.D., Minister of the First Congregational (Unitarian) Church, New York, and late President of the United States Sanitary Commission. Printed by request. London: E. T. Whitfield, 178, Strand.

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Will be published in a few weeks, crown 8vo., about 180 pp., well bound, cloth lettered, price 3s.

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A MEMORIAL VOLUME of the late GEORGE BROWN, Barrister-at-Law, Containing 17 sermons preached by him in the Free Christian Church, Barnard Castle. Edited by Rev. JOHN JAMES TAYLER, B.A., with Memorial Sketch, by Rev. BROOKE HERFORD.

The friends at Barnard Castle who are putting forth this Memorial Volume will be especially glad to receive orders for it as soon as possible. To all persons sending their names and 8s. worth of postage stamps it will be forwarded, post free, immediately on publication. Any profit accruing from the volume will be added to the fund for carrying out an object for which Mr. Brown had long and earnestly striven, viz., the building of a new chapel.

Subscribers' names to be sent to Mr. JOSEPH LEE, Barnard Castle.

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For 3s. a packet containing six of each of the above Tracts.

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BOOKS.—The following New American Books, published by the American Unitarian Association, may be had for Cash from Mr. JOHN PHILLIPS, 74, Market-street, Manchester:

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WHAT THE CHURCHES ARE DOING.

Some churches seem to have strange notions regarding the nature of Christian conversion. The *Pall Mall* tells us, that the other day a singular procession was seen passing through St. Petersburg. Twenty Jews with a white cross chalked on their backs were carried along under strong military escort. These wretched beings had been condemned to deportation to Siberia, but had prayed to be converted to the Orthodox Church, in order that the usual pardon might be granted them. Instead of being obliged to work in the mines, they are allowed to "settle" in Siberia as a reward for embracing the faith.

The Pope has hit on a grand device for sobering down his ever unruly subjects. In the year of the Council he intends to celebrate also the "Year of the Jubilees" (Anno Santo), which on account of his "absence" in 1850 did not come to pass. This would be no joke. All "worldly amusements," such as theatres, concerts, balls, &c., would be entirely at an end during that whole year. Whether this is likely to pacify the Romans, seems to us rather doubtful.

The invitations which Churchmen have recently given to Wesleyans to "come over and help them," do not seem likely to be responded to at present. At the Conference just held, a letter was read from the Rev. Thomas Jackson, a Methodist patriarch, eighty years of age, who has been twice President, and twenty years Divinity Professor in one of the Wesleyan Colleges, in which he said that forty years ago he published, by request, a pamphlet in which friendly relations were acknowledged towards the Establishment. But the principles then laid down are not applicable now. "The Church of England is not what Wesley understood it to be. Many of the clergy declare their abhorrence of the very name of Protestant, affect Popish forms, and preach Popish doctrines." And he concludes by declaring the amalgamation of Methodism and the Church of England to be "legally, morally, and religiously impossible."

The *Essex Herald* gives us this:

"The wife of a respectable innkeeper had driven over from Chelmsford with the laudable intention of 'standing godmother' to the infant child of an acquaintance, and fearing she was rather late, she at once hastened to the church, and found the clergyman and others waiting, but the child not yet arrived. As it would have been rather a novel precedent, to say the least, to christen a child in its absence, and the clergyman had been already kept considerably beyond his time, the godmother elect, whose acquaintance with her *protégé* seems to have been of the slightest, hastily undertook to fetch it, and running to the parents' house, caught up a baby which a female neighbour held in her arms near the door, and returned with it in triumph to the church. Everything being now in readiness, the ceremony was about to proceed, when the clergyman, looking earnestly at the baby, asked, 'Whose child is this?' 'Mr. So-and-So's,' replied the godmother elect. But what was the dismay of the party, and the congregation generally, when the shrill voice of a little nurse girl in the background was heard to exclaim, 'No, that I know it aint; you've got the wrong 'un.' As may be supposed, notwithstanding the solemn character of the occasion, a titter went round the church, and could scarcely be said to grow 'small by degrees and beautifully less' when the godmother having stated, in reply to the minister, that the child was a boy, the persistent nursemaid shouted out, 'No it aint; it's a girl.' Explanations now ensued; it was clearly shown that the godmother, whose intentions were doubtless of the very best, had in the hurry of the moment brought the wrong child; and the 'real Dromio' having been duly substituted, the ceremony was gone through without further mishap, and the party went on their way rejoicing."

Miss Brennen, described as "a talented young lady belonging to Gateshead," has been preaching at Jarrow for the last month to crowded congregations.

The expected gathering of the Provincial Synod of Dublin next month is to be merely formal after all. Lord Mayo has taken the advice of the law officers of the Crown as to its meeting without the Queen's Writ, and they have given their opinion that legal objections exist.

We have now practically done with Church Rates, as no suit in any court can be instituted to compel the payment of them.

From returns to the late Conference it appears that the total number of members of the Wesleyan body in Britain is 342,380, being an increase of 5,310 during the year, and there are 24,926 on trial for

church-membership. Within the year 5,471 members have died. A long conversation at one of the meetings took place on the presence of the registrar at Wesleyan marriages. The subject was not finally decided upon, but a very strong feeling came out against all invidious distinctions between Episcopalians and Wesleyans. They lay claim, with increasing earnestness, to religious equality with the Church of England in baptisms, marriages, and the burial of their dead.

It is stated, on what seems good authority, though the *Times* can hardly believe it, that the Archbishop of Canterbury has made formal application that a Royal Mandate may be granted for the consecration of a new Bishop for Natal, and that the Duke of Buckingham has given his consent to the issue of such a mandate. On what grounds this can be justified it is hard to say. If Dr. Gray is what he claims to be—the Bishop of a Free Church, he can have no power to depose the Bishop of a State Church; and the Queen, acting through her ecclesiastical courts, has refused to acknowledge in him any such power. For Dr. Gray and his following to speak, as they do, of Dr. Colenso having been deposed by a "canonical trial," is mere trifling so long as there is no legal deposition; and the wonder is that the Primate and the Colonial Secretary can help seeing this.

WHAT IS SAYING ON CHURCH MATTERS.

In a letter to the *Times*, the Rev. Lord S. G. Osborne traces the declining influence of the pulpit to the cowardice of preachers, who, "to avoid what they know they ought to say but dare not say, wander away in their discourses from plainly speaking plain truths to everything and anything their ingenuity can extract from Scripture which may chance to attract, but is not likely to offend." In his opinion, "the great use of preaching is to uphold right, to denounce wrong; to offer hope, or warn against its loss, *without respect of persons*." But before people find fault with the clergy, he asks for a just consideration of their case. "Say that a London West-end preacher determines to be honest, or even that a Bishop in his pulpit does so, would the congregation bear to be told in plain words Bible truth as to adultery, gambling, utter devotion to money-making, the giving up mind and body to mere pleasure-hunting in any fields, however polluted by open sin?" He believes not; it would be set down as bad taste, and would not be endured. "There is many a pure heart which feels itself choked in utterance because, forsooth, the higher orders are not to be offended." Take a country parish, "you are expected to work at those poor poor; to preach down drunkenness, poaching, stealing of all kinds; and in the afternoons to speak plainly about the marriage vow and its frequent breach. You know full well that these poor poor have been starved on low wages, that they are dependent on the poor-rate for every interruption to their normal famishing state; you know they are so housed that all ordinary rule for the protection of modesty is a farce; that drunkenness to them is a dearly-bought forgetfulness, for a time, of the wretched monotony of a struggling life, and becoming a habit is their ruin. You know that their condition can truly be traced to the door of some of the other classes to whom you have to preach; that they, owners and occupiers, do reap the benefit of keeping these poor as they are. Now, dare one clergyman in a hundred—could he get a Bishop to do it for him?—preach Bible-truth as plainly about the duty of employer and landowner to their poor, as they expect him to preach to the poor the virtues which Heaven demands from them, and which will make them better *earthly* servants? If your great man or any of the lesser great ones should live a profligate life, should he be a known drunkard, would it be justifiable, even in your Bishop's eye, if you preached at his vices as he expects you to attack those of the poor?" S. G. O. concludes with adding his conviction "that if a Church which has failed of its purpose should be disestablished, his own is in danger," and with saying he "would like to see one year's honest campaign against high-class vice. He should then be less ashamed of the order to which he belongs, the profession he has not yet altogether quitted."

In the same letter, the Rev. Lord gives the following experience:

"When I was a young man I was doing duty in a parish which my sexton thought highly privileged.

'There was a deal of carriage company.' I had one morning preached on the proper religious training of children, the duty of keeping them out of the way of early vanity and temptation to early ungodliness. I had hardly got home to luncheon when a groom came with a hurried note from one of my flock, a lady of high rank and what was called great worldly influence—as kindhearted a creature of that sort as any I have ever known. She expressed her astonishment that, being on the friendly terms I was at — with all the family, I 'should have so pointedly preached at them.' I sent her the sermon, case and all, begged her to observe it had been preached a few Sundays before at D—t for the National School Society. She apologised the next day with all that good-humoured grace which so well became her, only adding—'But you know, I think—you ought to have seen, that what would not give offence at D—t would surely do so to us.'"

On S. G. O.'s letter, the *English Independent* asks: "Can it be the Established Church of England that is thus talked of by one of its own ministers? Why, this is one of the stock arguments against the voluntary principle, that it makes cowards of its ministers—that being dependent on their congregations they dare not tell them the truth—that the Dissenting pastor is always afraid of the deacon who hands him his salary quarterly, or of the rich giver in the big pew who subscribes largely—and that at least he spares his faults. Week by week the Broad Church papers of the *Spectator* school proclaim that connection with the State is the only method of maintaining the independence of the clergy, and Erastian Evangelicals everlastingly harp the same tune in a slightly different key. It has formed the staple of a series of papers contributed by the Vicar of Lowestoft this very month to one of the most Evangelical of Evangelical newspapers. But here we have an acknowledgment at the hands of an irrefragable witness that this fear of the people, this time-serving in the pulpit, is the common failing of a State-supported, State-patronised clergy, and that this is the reason of their dull and stupid sermons. Bishops with £5,000 a year, and richly-endowed clergymen who cannot be turned out of their livings, are the men 'who preach to please,' and not the humble Nonconformist minister who has nothing but his £20 a quarter to depend upon."

For those who cannot make up their minds to endure the present quality of preaching patiently, nor to depart when prayers are over, nor to stay away from church altogether, the *Pall Mall* says there remains but one alternative:

Their only resource is to agitate for the introduction into the ranks of the clergy of another class of men whose sole duty it shall be to preach, not merely good sermons, and short sermons, but long sermons, especially adapted to the wants of well-educated men and women. The present system of sermon-manufacturing is radically a blunder. It sacrifices the influential few to the unimportant many. All the letters of all the correspondents who write to the *Times* and all the other London papers, and all the instruction in theology, in rhetoric, and in speaking, which could be given to embryo clerics in all the colleges and seminaries of the country, could never confer upon the large majority of the clergy those gifts which nature has altogether denied them. It is as absurd to expect every clergyman to preach so as to satisfy the demands of the quick-witted man of the world of to-day, as it would be to expect every singer in the Sacred Harmonic Society to sing like Mario, or every fiddler in an operatic orchestra to play like Joachim. What an educated listener wants is not a string of platitudes, whether ten minutes, or half an hour, or three-quarters of an hour long. He wants a *bond fide* discussion of some subject or other, which may, at least, interest his understanding, even if it fails to convince his judgment or to affect his conduct. He wants to be brought into contact, so to say, with another man's mind, and to hear what is to be said, whether on general religious topics or on separate passages in the Bible, by a well-educated person, who gives a good deal of his time to theological and critical studies, with the special intention of handling them in public before audiences capable of understanding what he has to say to them. This is the only kind of preaching which will be permanently endurable to cultivated and sincere minds."

Sir George Bowyer has been called to account by Dr. Cumming for having said, "Dr. McNeile will find a declaration prefixed to the Catechism of the Scotch Church, that it is the duty of all civil governors to suppress by fire and sword all doctrines contrary to those of John Knox, and especially all Popery and Prelacy." Sir George is obliged to admit that in making the charge he had trusted to his memory, and that what he had taken for a declaration of the Catechism was in reality an Act of the Scotch Parliament. On which the Doctor says, "Sir George may denounce as want of courtesy every exposure of unfounded charges of this sort. But, as I never attribute to his Church what I cannot prove, I must entreat him not to charge the Protestant Church with

doctrines she repudiates, and when, as in this instance, his allegation is shown to be unfounded, to do the gentlemanly act of expressing his regret and withdrawing a charge he owns he cannot substantiate."

In Sir Roundell Palmer's address, asking for reelection at Richmond, the *Guardian* understands him to intimate that he could not vote for Mr. Gladstone's Resolutions and Suspensory Bill, without knowing more definitely the provisions in regard to the endowments allowed to remain. This is the difficulty no doubt felt by many in regard to the disestablishment of the Irish Church. They are prepared for that step, but are still anxious that the Church should not be totally crippled in the new start she has to make.

Mr. J. J. Murphy, an Irish layman, writes to the same paper:

"I think there is every reason to believe that a measure based on Mr. Gladstone's Resolutions will soon become law. I shall rejoice at the separation of our Church from the State, for I believe its political position here in Ireland, though not in England, is purely mischievous; though I see no reason for depriving us of any great portion of our present endowments. Whether we are to be disendowed or not, however (and there is every reason to fear that we shall be), it is evident that our whole position must be changed and reorganised; and in all probability there will be large pecuniary demands on the members of our Church in order to enable her to continue her present career of usefulness."

Mr. Murphy considers that a central endowment fund will be needed, and if such a fund is properly set going, pledges himself to give a thousand pounds to it.

Dr. Monsell, still harping on the Cheshunt anniversary, like a good Churchman, says:

"I believe that to be in full communion with the Church of Christ (of which the Church of England is one of the purest and most perfect sections) would increase the holiness of the holiest Dissenter that ever lived or died. And therefore for Christ's sake, for their sake, and for our own (the whole Body and Head would feel the blessing), I desire most earnestly the return of our Nonconformist brethren to all the privileges of the Christian Church."

The Rev. H. R. Reynolds, President of Cheshunt College, with reference to the same occasion, writes:

"Unquestionably Dean Alford has struck the true note in his recent letter, when even granting a divergence of creed which as a fact does not exist, he maintains the right of the Christian conscience, and the wisdom of the course which he and others have pursued. There can be no sympathy, charity, nor brotherhood, unless these are based on the mutual recognition of conscience; they cease to exist if they become merely smothered attempts at proselytism; they cannot be bought at the expense or compromise of principle. Nothing but eventual disaster could result from a hollow truce. It is not imagined at Cheshunt College that any Anglican clergyman has consented for an hour to undervalue one distinctive principle of his Church by the course he has recently adopted, nor have we as Nonconformists repudiated one ecclesiastical principle by the heartfelt welcome we gave to those who differ from us."

To the Secretary of the Church Association Dr. Pusey writes:

"I do not express any opinion on the Council of the Church Association's declining to accept my challenge to institute proceedings against me, either simultaneously with, or as a substitute for, the proceedings against Mr. Bennett, until I shall see whether and in what way it shall re-form its charges against Mr. Bennett. If it shall now withdraw the charges founded upon language which Mr. Bennett has corrected, and shall set itself to dispute in a straightforward way our belief in the Real Objective Presence, the Eucharistic Sacrifice, and the adoration of our Lord truly present under the Eucharistic symbols, as not being tenable by clergymen of the Church of England, well. If not, notwithstanding its disclaimers, I cannot but think (and I believe that the majority of fair-minded Englishmen will think with me) that it hopes for some advantage from attacking one who wrote unguardedly, rather than one who has, in a long series of years, defended at length 'the way which you call heresy,' as being the teaching of the whole Catholic Church from the time of the Apostles, to which our own directed us. I deeply regret to see you wasting against us, who in all which you hold of faith (i.e., as many of you as are not Lutherans or Calvinists) are at one with you (for denials of faith are not faith), energies which had better have been directed to gain those who deny the Saviour, whom we both adore. But since you will have it so, I shall not need to be 'held to the offer' which I have made, but should at any time gladly defend against you primitive and Catholic truths, which, if the Church of England denied, she would forfeit her claim to be a portion of the Church of Christ.

But I shall not hold myself bound to any *obiter dicta* of judges, or to any censure of inaccurate statements which do not express my belief, or of ambiguous terms which may be condemned in any unsound sense which no one holds, or to any condemnation of anything which does not, in clear unmistakable terms, condemn my belief, but I should challenge you anew to assault it, not something else which you represent to be it."

In his pamphlet on "Free Discussion of Religious Topics," which we referred to a fortnight ago, Bishop Hinds thus truly describes the painful position in which not a few of the clergy of the Establishment are placed:

"The position of a clergyman becomes thus very embarrassing when he finds himself compelled, from conviction, to question and dissent from any doctrine of his Church. On the one hand, if he avows his convictions, the consequence may be that he and those dependent on him will be brought to destitution, and the very calling by which he earns his livelihood interdicted to him. On the other hand, if he suppresses his convictions, and goes on preaching and teaching what he doubts or disbelieves, or conforming to that which he holds to be wrong, with what a troubled conscience must he do so! Am I wrong in supposing that, of the two hard alternatives, some will choose the latter? And if he who does this cannot be acquitted of the charge of dishonesty, those who condemn him may well temper their sentence of condemnation with sympathy, when they reflect on the trying circumstances in which he is placed; and may well ask themselves, before they cast a stone at him, what they would do under the like circumstances? Even when a clergyman, by speaking out, has no pecuniary sacrifice to fear, or to whom the sacrifice is of minor moment, to face the taunts of the many, and the ban of the class to which he especially belongs, supposes more than ordinary courage, and he who braves this social martyrdom has given a pledge of being sincere, whether he is right or wrong in his convictions."

In an article on the Irish Church, the *Daily News* observes:

"The theory of Church Establishments is not now in question, except so far as some of the clergy seem bent upon showing that the tendency is not so much to consecrate authority by religion as to make religion the handmaid of faction, and to convert those who should be its teachers into eager political partisans and electioneering agents. Let these clergymen reflect that in so far as they succeed in connecting the Church with a particular party and policy, they associate its future with the fate of that party and policy. The Church of England has survived the uprise and the growth of Nonconformity. It has even been purified and strengthened by the healthful rivalry of the Free Churches; and its numerical losses have thus in one respect been its moral gain. But it will not survive an alliance, offensive and defensive, with Toryism, and a partnership with the professional politicians of the day. The evil spirit of privilege and ascendancy, hunted out of its retreat in rotten boroughs, must not be suffered to find a refuge in the sanctuary. Happily, there are clergymen in the Church of England, and many of them, who understand that the only politics which have any proper place in the pulpit are those which enforce the highest morality of nations, who feel that justice is the first duty of a Christian State, and that the best service that can be rendered to Protestantism in Ireland, is to withdraw it from a position which is in conflict with the elementary principles of social and neighbourly duty."

Referring to Mr. Maclorie's consecration, the *Record* says:

"In the proposal for obtaining a royal mandamus for the consecration of a rival to an undeposed Bishop, we only hear the knell of departing Church Establishments. If, in consequence of a legal condemnation of Dr. Colenso's pestilent heresies, the Duke of Buckingham were to recommend Her Majesty to revoke that unworthy Prelate's patent, we should rejoice. But as long as Dr. Colenso is legally Bishop of Natal, the consecration of a rival Bishop is an act of violence to law, and an affront to the Church of England as by law established."

Appropos of Dr. Monsell's charge that a clause was omitted from the Apostles' Creed in the service at Cheshunt, about which so much has been written, a correspondent writes:—

"Though the 'Apostles' Creed,' as it has been erroneously called, contains nothing inconsistent with Unitarianism—as in the Scriptural expression 'Holy Ghost,' the idea of personality is not necessarily involved, and the miraculous conception has nothing to do with the matter—it has not only been greatly interpolated, but in the earliest form known to us it has in one particular departed from the teaching of the Apostles. According to Mr. Justice Bailey, no fewer than eleven changes have been made since the year 600; and among these the introduction of the word 'Catholic.' The error referred to is the substitution of the word 'flesh' or 'body' for the word 'dead.' The Apostle Paul speaks of 'the resurrection of the dead,' not of the 'body' or the 'flesh.' On the contrary, he says, 'thou sowest not that body that shall be,' and

'flesh and blood cannot inherit the kingdom of God.' Besides, he speaks of a 'spiritual body' as distinguished from a 'natural body.' He also says 'we shall not all sleep; but we shall all be changed.' According to Dr. Campbell *ἀναστροφῆς τῶν νεκρῶν* denotes nothing more than 'the renewal of life. After speaking so plainly, is it not strange that he should have been so generally misunderstood, as he has been, both in ancient and modern times?"

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XVII.

SUBJECT: The proclamation of the only true God.

Read Deut. xxxii. 1—43. The song that Moses spake to the assembly of the Israelites. "My doctrine shall drop as the rain, and my speech shall distil as the dew, because I publish the name of Jehovah." The purpose of the poem is to ascribe greatness to God. Surrounded by false worshipers and idolatries more than we can have any notion of, and speaking to a people only half freed from superstition, the writer takes some pains to prove that the power of Jehovah is greater than that of all other gods. Jehovah it was who did the great things for the nation. "Jehovah alone did lead him, and there was no strange god with him." They have angered God, he says, by sacrificing to gods whom they knew not, to new gods who came newly up, whom their fathers feared not. The gods of the heathen, he argues, cannot be compared with the Hebrew God, "for their rock is not as our Rock, even our enemies themselves being judges." Where are these their gods? Let them rise up and help you, and be your protection. Then in words very similar to some, we find (Isaiah xlv.) Jehovah declares, "I, even I, am He, and there is no God beside Me. I kill, and I make alive. I wound, and I heal." In this poem, we meet with the primitive thought that God could feel jealousy against the gods of men. "When Jehovah saw it, He was angry, . . . and He said, . . . they make Me jealous with what is not God. They make Me angry with their vanities [or idols], and I will make them jealous with what is not a people. I will make them angry with a foolish nation."

Read also Isaiah xl. In a grand strain of poetry, the writer declares that the glory of Jehovah shall be revealed, and all flesh shall see it together. Messengers are to carry the word to the cities of Judah, "Behold your God." Take notice of the distinctly Unitarian spirit of this chapter. Who but Jehovah has done the mighty works of creation? "With whom took He counsel, or who instructed Him?" No burnt-offerings or sacrifices are great enough for Him; no likeness or image can be made of Him. It was He that stretched out the heavens as a curtain. He also is the God of men. He bringeth the princes to nought; He giveth power to the faint, and to them that have no might He increaseth strength.

CONSIDERATIONS SUGGESTED BY THE PERUSAL OF THE REPORT OF THE MINISTERS' SALARIES COMMITTEE.

[COMMUNICATED.]

THE retirement of the Provincial Assembly's Committee on ministers' salaries, and the publication of their last report in your columns, suggest a reflection on the prospects of the movement which they have so successfully initiated. By their withdrawal, the agitation of the matter, in the form of general argument, may be considered as brought to a close; and it must be confessed that little remained to be said on a question, the merits of which were so indisputable that nothing could with decency be urged on the opposite side. There are people, to be sure, who, if they do not openly argue, are ready enough to insinuate against any movement in favour of ministers' money. For their benefit, may I refer to an article by Dr. Caird, in the March number of *Good Words*, and extract the following pungent sentences:

"We have never been able to see why enforced poverty should guarantee clerical purity of motive. It is true that a clergyman should be disinterested and self-denied; but the disinterestedness and self-denial would be evidenced better in making a good and unselfish use of money, than in not having it at all. A lawyer or physician is as much bound to be self-denied as a clergyman, but does either of them for that reason ever refuse a fee? Or would either quietly listen to a rich tradesman who offered him beggarly payment for his skill and toil, on the plea that self-sacrifice is a fine thing, and that a Christian man should be above the love of money? There would be self-denial in spending my hard-earned emoluments, not on myself, but on works of charity and love; but there is no self-denial in letting a rich man keep the reward of my toil and thought in his own pocket. Why should the clerical be the only profession of which wealthy tradesmen and others get the benefit dog-cheap, buying the

results of a costly, long-protracted education at a rate of emolument they would scorn to compound for in their own cases, nay, sometimes which they would blush to offer to a clerk? It is certainly a new kind of self-denial to swell out a millionaire's bank balance, or to enable him to buy more pictures for his walls, and more dresses for his wife and daughters."

In quoting these remarks it is difficult to suppress a feeling of vexation, that such misconceptions as those here noticed should ever stand in the way of a direct and practical treatment of the subject. Surely the bare fact stated, not for the first time, in the committee's report, that the average stipend of our own ministers does not exceed £120 a year, is argument enough. The *Daily Telegraph* has recently discussed the question as to the *minimum* upon which it is wise for a city clerk to undertake the expenses of married life, and concludes by fixing on the sum of £300 per annum. How must it fare with a clergyman salaried at less than £120? In point of fact, the minister who finds no way to improve upon such an engagement enters upon a life, the unhappy incidents of which it is well he should seldom foresee. What a godsend to him and his family an occasional little gift of a wealthy patron may some day be; how he and they shall rely on favours of the kind, for tiding over difficulties that constantly threaten; how large a place among his cares the mere escaping from insolvency shall come to occupy; all this, if known beforehand, might have an effect in reducing too much the number of aspirants to the clerical office. As it is, there can be no doubt at all but that much of the reluctance to enter the profession, which is exhibited by young men of good culture and generous feeling, arises from the almost servile under-character naturally induced by a life so circumstanced. The heart of the true minister will turn from the desire of luxury, but it is anything else than a deliverance from the cares of money to have the want of it forced upon him every day of his life. If it were desired that pecuniary considerations should have a constantly-felt weight on the mind of any class, no plan could be more effective than to raise them to a position of respectability, to supply them with means altogether inadequate to their wants, and then, by the courtesies of their office, to shut their mouths against all complaint.

There is something irritating in the repetition of such considerations. The necessity for augmenting the stipends of our ministers is thus evident, while no agency presents itself that may be relied on for effecting this object. The stipend is what it is, because it has all along been nobody's business. By general understanding it is not the minister's own business. The sentiment, even of a congregation like Ward Beecher's, while it permits the letting of seats by auction, and is gratified with the minister's presence and encouragement at the bidding, does not as yet allow him personally to transact the bargain. One of the principal parties being thus removed, his interests are virtually left to others. Now it is not too much to say that in practice this has been very often ignored; that no one has undertaken the trust expressly on the minister's behalf. This duty, I apprehend, should fall upon the vestry, or managing committee of the congregation. It is for them to appeal for whatever funds may be required; to inform the congregation of the state of affairs, as to which congregations are often entirely ignorant; to represent, in short, the demands upon the finances, as well as to economise the expenditure. This business is, and always has been, theirs, and they cannot well escape a share, and a large share, of whatever blame attaches to the neglect of the minister's interest in the temporalities.

But if, in the past, the vestry has done its part, as a representative body, in representing the stagnation of the church, let us hope it will not be found wanting in giving effect to the newly-awakened interest which the community everywhere takes in all that pertains to religion. The movement for increasing ministers' salaries is now general among the denominations. Its true significance lies in its being the undertaking of the laity themselves; and it only remains for the representatives of the laic body to carry out the common desire that this matter should no longer impede the progress of our churches. The benefit of such a movement will then appear, when the clergy learn to interpret it as a demand for a more efficient performance of their functions. It may be recommended on the score of justice to a profession, whose emoluments have not been raised in proportion to the general advance of incomes and prices. But the act of tardy justice is prompted by a motive of interest of which no one need be ashamed—the people's interest now at last beginning to be felt in the business of their pulpits.

Reverting to the labours which the committee have so long continued under the able and zealous direction of their convener, Mr. Shipman, and which have just been brought to a close, it remains to ask whether their retirement may not in the meantime leave the matter to silence and forgetfulness. In other denominations something more has been done than our committee could venture upon. This year one of the Methodist connexions has determined to raise the allowance to its preachers by a considerable amount; this year, too, the Congregational body has taken another

step in the same direction; and this year the Free Church of Scotland has at length attained the *minimum* stipend, originally proposed, of £150. Among ourselves the matter now lies in the hands of the vestries and managing committees.

The case of congregations that are unable with their best exertions to raise a proper amount, is too frequent with us to be taken as a mere exception, and deserves more consideration than it has yet received at our hands. The chairman of the Salaries Committee, in his remarks on presenting the report, threw out the suggestion that an effort should be made for supplementing the funds of such congregations by a general subscription. So timely a hint, and from such a quarter, should not go for nothing. The successful issue of the agitation, however, depends not so much on any particular scheme, as on the determination of the people that something shall be done. The only danger is lest, after all, the matter should again be left to be nobody's business.

DR. PUSEY AND CONFERENCE.

In the Wesleyan Conference last week, a letter from Dr. Pusey was read which was remarkable enough to deserve a separate notice. One of the speakers regarded it as "a sign of the times," and complimentary to Methodism; to us it looks simply like a sign of distress. The object of the High Churchman's communication was to induce the Wesleyans to co-operate with the Oxford Tories in their attempt to defeat Mr. Coleridge's scheme for throwing open the honours and emoluments of the Universities to men of all creeds and denominations. The bill, he said, had been advocated as being "in the interest of the different Dissenting bodies," but, he added:

"I am convinced that it can be in the interest of no religious Dissenting body, of no Dissenting body at all, except the Socinians, and not even of them permanently; for Socinianism, being one of the most inconsistent of all religionisms, can maintain no long hold upon the human mind. It must go downwards towards Deism, even while it continues to call itself Christian, or to acknowledge some unreal Christ of its own invention."

By "Socinians," as there is no such body in England, of course the doctor means "Unitarians," and it is hardly courteous or gentlemanly in him, instead of using the appellation by which we are ordinarily known, to designate us by what, he must be well aware, is only an offensive nickname. We can afford, however, to smile at such pettiness as this; and as for his *dictum* about ours being "the most inconsistent of all religionisms," great as the Doctor may be thought by some, we cannot help feeling that he is scarcely so great as Newton, or Milton, or Locke, or many others who have found rest in that "religionism."

He is persuaded that the effect of Mr. Coleridge's Bill would be to legitimise a conflict between the old creeds of the Church and some form of irreligion:

"The body whose interests it would advance would be those whose indistinct belief is ever being precipitated downwards, who hardly know what they themselves believe, and who, under the name of progress, are ever retrograding to the hopeless scepticism before our Lord came. It is true that this (although a diminishing party among our young men) does exist among us; some have gone far further than this, to the denial of Christianity itself, of their own free agency, and of God."

"Supposing the present state of things to be changed," which it is sure to be, he suggests, "two alternative expedients." One is that subscription to the Nicene Creed (which would exclude "all who have lapsed into Socinianism") should be substituted for subscription to the Thirty-nine Articles; the other that new colleges should be founded out of the revenues of the old ones for "the different bodies who hold the faith in our Lord Jesus Christ." "Better," he says, "even to decide that Socinianism should be endowed than to allow that all colleges should become Socinian, sceptical, Deistic, Atheistic." On which the only remark we have to make is, that the Doctor does not seem to have much confidence in the prevalence of his own views.

The discussion which followed the reading of his letter was not of a kind to afford encouragement to his party, as will be seen by the remarks of one or two of the leaders in Conference. The Rev. W. Arthur could not wonder that Dr. Pusey was afraid to see the side which he took brought into unsupported conflict with Socinianism and Atheism. A remark made to him (Mr. A.) by a leading member of the Oxford party, had led him to believe that he saw exclusiveness to be a fine thing so long as it lasted, but that it could not last always.—Dr. Rigg felt that the letter was a proof that Methodism was recog-

nised as a power in the State beyond what it had previously been, and likewise that the party of exclusiveness was in *extremis*. Dr. Pusey would not have come before Conference if he had not felt that the course taken by the Methodists was of much consequence to his party. He had not changed from what he was thirty years ago, but he had felt that the hour had struck when the Universities must be nationalised. The question was—How? Dr. Pusey had suggested two methods. One was that all should subscribe to the Nicene Creed; the other, that new colleges should be created for the denominations. He (Dr. R.) hoped they would be no party, directly or indirectly, to either scheme. He would not like to debar from University privileges even one who declined to subscribe to the Nicene Creed; neither would he care to endow colleges for all sects. He thought the Conference could not make a greater mistake than to commit itself either way. He would avoid all harsh words; he would recognise the Christianity of Dr. Pusey and his party notwithstanding its heresy, as they also recognised the Christianity of the Methodists notwithstanding what was thought to be their heresy; but they must abstain from all alliance with Dr. Pusey.—The general feeling of Conference seemed to be, that it was misfortune only which could have driven the High Church party to seek an alliance with the Wesleyans, and it was politely decided to abstain from dealing with the subject "at present."

LORD FALKLAND.

This celebrated man—one of those rare heroes whose good fortune it has been to be appreciated by all parties—is said by Aubrey to have been the first English Socinian. Dean Cressy, of Leighlin, and of Merton College, first brought Socinus's books into England, and from him Falkland borrowed them. A perusal of Falkland's forgotten works against Romanism—the *Discourse of Infallibility*, and the *Reply to a Catholic Answer* to that book, has confirmed my belief in his heterodoxy. He advances, indeed, no heterodox propositions; but one can hardly fail to see the conclusions to which he must have perceived that his position logically led, or to discern the cause of his occasional reserved modes of expression. And though he guards himself against being construed to be arguing in defence of Arianism, there can be little doubt what was passing in his mind when he wrote such sentences as the following:—

"Mark what Cardinal Perron (*Contra Regem Jacobum*, p. 633) confesseth, that an Arian will be desirous to have his cause tried by those authors we now have, which lived before the question arose; for there, saith he, will be found, 'The Son is the instrument of his Father,' 'The Father commanded the Son when things were to be made,' 'The Father and the Son are *aliud et aliud*,' which who should at this day dare say would—now the language of the Church is better examined—be accounted an Arian. . . . If you please to reconsider these authors seriously . . . you will confess it." (*Reply*.)

"All which reasons move me to think that the generality of Christians had not always been taught the contrary to Arius's doctrine; but some one way, some another, most neither." (*Reply*.)

His immediate purpose in these passages is to show that tradition is not so complete and accurate a guide as his adversary alleges. Falkland, we learn from Clarendon, "had read all the Greek and Latin Fathers, all the most allowed and authentic ecclesiastical writers, and all the councils, with wonderful care and observation." Both his books display great logical power and clearness of mind, as well as calm temper and a vein of pleasant humour.

He declares his unbiassed love of truth:

"This I must profess for myself, that since I considered anything in religion, and knew that there were several of them in the world, I never avoided to hear (at least) any man that was willing to persuade me by reason that any of them was the true . . . nay, rather have I laid wait to meet with such of all sorts as were most likely to say most on their side." (*Reply*.)

He says that he paid special attention to the arguments on the Romish side of the controversy lest his educational prejudices should bias him:

"I was never more ready to part with my clothes when they were torn, than with my opinions when they were confuted and appeared to me to be so." (*Reply*.)

"If the Church be divided, I have no way to know the true Church but by searching which agrees with Scripture and antiquity, and so judging accordingly." (*Discourse*.)

He vindicates free inquiry from the supposition of its being displeasing to God:

"It will not stand with the goodness of God to damn men for not following His will, if He hath assigned no infallible way to find it. . . . To them that follow their reason in the interpretation of the Scriptures, God will either give His grace or assistance to find the truth, or His pardon if they miss it." (*Discourse.*)

"Grant the Church to be infallible, yet he that denies it, and employs his reason to seek if it be true, should be in as good case as he that believeth it, and searcheth not at all the truth of the proposition he receives, . . . unless the Church be like a conjuror's circle that will keep a man from the devil though he came into it by chance." (*Discourse.*)

"Next to this certain and undoubted damning of all that are out of the Church of Rome—which averteth me from it—comes their putting all to death that are so, where they have power. . . . That averteth me yet more, for I do not believe all to be damned that they damn, but I conceive all to be killed that they kill." (*Discourse.*)

He writes with great calmness and fairness, and praises his answerer for doing likewise, remarking:

"I have ever thought that there should be as little bitterness in a treatise of controversy as in a love letter." (*Reply.*)

On the argument from majorities, he says:

"I am told that many more Christians disagree from your Church in this main question of her being a guide than she herself consists of; the Turks are more than both; and the Pagans more than all three; so that if they relate the state of the world aright, multitude must rather seem an argument against truth than for it."

Of Constantine:

"I believe his after-wits to have been his worse wits, in punishing, though not in condemning of Arius. . . . To have laboured in stopping of disputes on both parts, and tying them to Scripture phrases, and to speak of God only in the word of God, had been, at least in respect of unity, not a worse way than to have given an example of what after followed, I mean the frequent explication (with *Anathema* to boot) of inexplicable mysteries. Neither, then, would so many questions have so long troubled the Church, which, for their slightness, were unworthy even to exercise the schools."

CYRIL.

The Unitarian Herald.

FRIDAY, AUGUST 21, 1868.

HOW TO DO IT.

IN our last week's number we could not help calling attention to the weakness and inefficiency of our Unitarian body. But we should feel that it would be very useless to call attention to our disease unless we had some remedy to propose for healing it. But having such remedy to propose, we think it right to make the patient desire to apply it, by making him first conscious of his disease. Yet we would even do more than make the patient feel that he is sick; we would lead him to discover why he is sick. We would not detain him in merely marking and bewailing the symptoms. We would take him down to the very root of the disease, that he may thoroughly understand what it is he needs to make him better.

It appears to us that the Unitarian church languishes very much from simple atrophy—defect of nourishment—for the soul. We have so long considered it our work to point out to the religious world at large that their methods are only "how not to do it;" to point out that the straw and the chaff of mediæval dogma which is held out to men as bread is not bread, and will not nourish the soul—that we have little time or energy—perhaps have lost the inclination—to fall back on the real grain that we profess to have winnowed from the refuse, feed upon it ourselves, and give it to others. We neglect the "how to do it." We do not saturate and inspire our souls enough with what we tell ourselves are our great positive ideas. We do not seem to realise the fact that no soul can live and grow strong upon mere negations. Men cannot be inspired to any great

effort, any great self-sacrifice, any great desire of sympathy and co-operation, but by some great positive idea. There never was great work done in this world but was done by strength and zeal, inspired by some great idea. The zeal of orthodoxy is inspired by a great idea, though an erroneous one—that of saving men's souls from the terrible doom of everlasting fire, and giving them an entrance into everlasting bliss.

We have a great idea too, but, unlike the orthodox, we neglect to concentrate our mind upon it, to make it permeate our whole being, to be the very centre of our thoughts. Our great idea is to make man noble, beautiful in life and character, the image of God, his Father and Original. And we tell ourselves, directly or virtually, that we know, too, the means of accomplishing the end. It is by neglecting, ignoring the dogmas that do not feed the soul, and setting before it the real bread of life that will feed it. But what is that bread of life? It is the *living image* of that nobleness, that beauty of life which we would seek and give. It is this alone which awakens the love of goodness. And the only instrumentality which will make men noble is that which will awaken in them a burning love for nobleness. Now here is our mistake. We do not concentrate our thought sufficiently on this our great aim, and on this instrumentality for effecting it. We do not let these permeate through all our being, and fire us with the glow of zeal and ardour which we need. Go next Sunday into our churches and Sunday schools, and notice in how many—alas! how many—the attention of teacher and learners will be occupied, not with that living image of excellence which fires the soul with yearning love for it, and burning desire to attain it, but with matters which lie around such image, and are only like fringe or framework to it. Here we listen to a lesson on archæology, which, because it is connected with the Bible, is supposed to be religion. Good food for the intellect, but it does not feed or fire the soul. Here we hear profound inquiries into the foundation of morals and religious belief. Good food again for the intellect, but starving to the soul. Here the teacher gathers together the chaff and straw of the orthodox errors dealt out around us, and makes splendid bonfires of them. The intellect again is warmed and quickened into triumphant activity by the blaze, but the soul receives little or no warmth of inspiration to the noble life.

It would seem as if we had not sufficient faith in our own principles. We are ever for proving them rather than using them. We boast of the grand estate of spiritual truth we have, but instead of entering into it and enjoying it, we make ourselves policemen to it, going round and round it to apprehend errors—vagrants that we think may have a design upon it. And we are so eager in defending it from without that we take up our abode in the lodge.

We know that many good practical souls will be impatient of these remarks as too theoretical, and they are all for action. Well, they are among the most valuable men we have; and yet they, too, lose a large portion of their labour because it is misdirected. They are for doing, doing, ever making plans for remedying this evil and effecting this improvement. Alas, they are only laying a network of pipes to refresh a city with water, and

neglecting the means by which the water may be turned into them when completed. Our plans do not work because we do not carry with them and give with them the divine afflatus, that affords the motive power which is wanted in and through all.

How shall we set about attaining what we need? There is one principle for our guidance. Whatever will not tend to inspire men, to make them in love with the nobler life and God, its perfection—that is not an essential to our greatest work of inspiring the human soul and changing it to goodness,—we may leave aside in order to concentrate our minds on what is essential—the living image of that which we would love and cause to be loved.

We believe that if all of us would for a year only leave all our straw burnings, and our circumambulations, and all our pottering about the mere framework of our religion, and concentrate our thoughts on the work of presenting to ourselves and others the living image or images of the beautiful life and character to which we would form men, we should soon gain such life, such zeal—we should so feel the real bond of our union that, instead of being one of the coldest, we should be one of the most ardent; instead of being one of the least coherent, we should be one of the most compact of religious bodies.

A PHARISEE'S PRAYER.

THOSE who wander about from place to place, and from chapel to church, come across a diversity of characters, hear a variety of sermons, and see various phases of religious life. I have sometimes thought that it would be well if some of our travelling friends would publish in this, or some newspaper, journal, or publication, their observed experiences. It would serve many good purposes; enlarge our knowledge of, and deepen our insight into, the religious faculty of man; render us more truly liberal towards those who differ from us, by revealing to us the good that underlies all forms of worship, and the truth that is at the bottom of every creed; and would furthermore intensify our own devotion and spirituality. Strange is it that amongst the observed phenomena of the universe, this class of them should so generally escape being placed on record. Religious (so-called) newspapers have their notes upon ministers, churches, towns, and peoples, by "Crayon," "Rambler," or other wandering knights of the pen; but never, or hardly ever, do we have any light thrown upon the life of the people—their inner religious life, so far as that may be discerned in their church or home. During my travels I have come across, amongst others, a preacher of the Wesleyan body—a big man; somewhere about six feet in height, and a "long way round." He looks big, and thinks he is so. To hear him preach, is to hear some one preach *once*. This much you are tolerably certain of hearing—something *new*. I will give you an instance. "Paul, a man of God—a man of patience—had his share of troubles; more than his share of them." Meaning, as I suppose, that he bore *vicariously* those of some other person. This same Paul, according to my reverend friend, was an extraordinary person; but would he sympathise with his biographer's reverence for Satan? Quoth the parson: "Paul was an enemy, not of man, nor of God, but, I say it *with all reverence, of Satan.*"

Strange as the good man's sermons may be, and at times they are strange enough, his prayers are still more so. In truth, they are not prayers at all, but something colder—more heartless than his sermons. The difference is, the sermon is preached to the people to tell them what God has done and said; the prayer is preached to God to tell Him what is being done, and what He ought to do. This may seem extravagant language, but it is somewhat below the truth. Maybe some of these days, I will give a brief report of one of these "sermons to the Deity," for the special instruction of our ministers. Will they thank me?

But of all the escapades of my Wesleyan friend

and of all his remarkable utterances, the most extraordinary and, to me, the most shockingly irreverent, was indulged in on Sunday, August 1st, 1868. The evening was very hot, the sermon dry and tedious. A few young men in the gallery, who deserve no small credit for staying through the sermon, left immediately after, without waiting for the singing of the last hymn. During the singing of that a few others left, making, with their heavy boots, a considerable noise. The good man waited till all was quiet, and thus opened his heart before God (I try to give accent, as well as words, correctly):

"We pray Thee, O Lord, to give us more grace than those young men and young women have. They, it seems, do not need the prayer and benediction; there may come a time when they will need it. They do not mind treating Thee and Thy house with irreverence (*sic*). We beseech Thee put a BETTER spirit in us; and give us, O Lord, better manners, for it is very bad manners to leave before the service is over."

I perceive by the "station list" that the reverent gentleman will speedily take his departure to another circle of friends. I hope they will be warned in time, and acquire good manners, or that they will introduce some liturgical service. Failing these, and, with these, they will need charity and patience.

SEPTIMUS SMITH.

SERMONS.

THE *Times* has lately been indulging on the defects of Sermons. The *Guardian* thinks it is not worth while to condense laboriously its complaints, but that it is enough to say that, according to this authority, sermons are long, or dull, or both; that they are below mediocrity in composition, and are too superficial and empty to be addressed to an educated boy of twelve; that they are either delivered in "a monotonous tone on B flat, or in a voice which has a definite key-note of A three sharps," whatever that may be. Such are some of the common faults of our Sunday discourses; and a remedy is proposed which may partly meet them. The preacher is not to read his sermon from a manuscript, or to repeat it from memory. He is to study his subject carefully, write down on small note-paper (there is nothing like precision in directions), the outline of what he wishes to say; and then to look his audience well in the face, and express his thoughts in language originated in the pulpit. In that case, we are led to expect, the clergyman may succeed about as well as a member of Parliament delivering his speech, or a barrister addressing a jury. The *Guardian*, however, does not seem to think so highly either of parliamentary or forensic eloquence as the *Times*. It is not a matter of obligation with most members of the Lower House to make every week two speeches, each of the length of at least twenty minutes. They are supposed to speak only when they have something which they really want to say; and even then they do not always dispense with previous verbal preparation. Not long before the close of the last session, an honourable member tried to read a written speech, and excused this attempt at a breach of the rules of the House on the ground that he had not had time enough to prepare himself more thoroughly. And yet, is the standard of ordinary parliamentary speeches high? Does an average member of the House of Commons attain that easy fluency which is the least that we expect in the pulpit? A rumour has reached us from the Reporters' Gallery that most of our representatives would be horrified if a word-for-word report of their speeches met the eyes of their constituents; that wearisome tautology is of frequent occurrence, that bad slips of grammar are not uncommon, and that there is a frequency of those interjectory "hum's" and "ha's," which are recognised by necessity more readily than by Lindley Murray. It may be answered that there have been hitherto, and will probably be hereafter, a great many men of only average ability in the House of Commons; and it may be replied that there have been hitherto, and will probably be hereafter, a great many men of only average ability among the clergy. . . . Sermons are dull for various reasons. Sometimes they are dull in consequence of the essential dullness of the preacher. In this case a perfect cure is hopeless; and we can only desire that the audience should share the dullness of the clergyman, and consent to be edified in a slow, heavy, matter-of-fact way. Occasionally, it cannot be denied, the preacher has not sufficient interest in his subject; when this happens, the treatment wanted is moral and spiritual rather than intellectual; and the patient for the most part must minister to himself. These are examples of dullness absolute: there is also a dullness relative, which arises from a want of congruity between the sermon and the audience. Perhaps, in a large town, the incumbent of a Peel district, who has never had a regular University education, is vexing with his platitudes the sons and daughters of a manufacturer who has taken care that his children should be thoroughly well taught; while a few miles off in the country a former "Fellow and Tutor" is trying in vain to produce by point,

rather than by force, an impression on dull, rural minds. An acute critic has lately observed, that if Dr. Newman had preached in former days one of his famous St. Mary's sermons before a Scotch town congregation, they would very likely have thought the preacher a "silly body." A student who has been living in the past from Monday to Saturday, and is saturated with the spirit of the books he has been studying, may fail at first to interest a listener who, like a recent writer in the *Times*, wants "to hear the faith of Paul, the love and hopes of John, the ethics of James, translated into modern phrase and placed in contact with the difficulties, the doubts, and the troubles of the age we live in." But if a preacher is not essentially dull, this relative dullness can almost always be modified, and can sometimes be quite overcome. Just as some fluent declaimers become utterly dreary when they have been heard half a dozen times, so some clergymen, who are quite uninteresting to chance listeners, gain a powerful hold over the regular attendants at their church. The habitual seeker after striking sermons may thus often sentence himself to that infliction of dullness which he is particularly anxious to avoid. Interest and sympathy in a common subject may convert an otherwise ordinary address into a strong bond between speaker and hearer, and this interest and sympathy should be cultivated by laymen towards clergymen, as well as by clergymen towards laymen. The preacher must quit his own groove out of regard to his congregation; and the listener must remember that it may be hard for ordinary teachers of religion to make a real impression on his mind in the course of a single lesson.

ROMANISM IN THE ESTABLISHMENT.

CONSIDERING that the Anglican Church is, as the Bishop of Oxford assures us, "the great bulwark of Protestantism," it is strange to see how very near its teachings can approach, on some leading points, to those of Romanism. Truly it may often be said "Thin partitions do their bounds divide." A good illustration is furnished us in a little work just published, called "The Plain Guide," by the Rev. J. S. Pollock, of St. Alban's, Birmingham. It is evidently intended to produce an effect on the people, for though it consists of 104 pages, and is well printed on excellent paper, the price of it is only twopence. One or two extracts will be sufficient to show what High Church doctrine is.

The following, we suppose, means that a good Christian must shut his eyes, and go only where his priest thinks fit to lead him:

"You must not choose your own religion; but believe all the truth that God teaches in His Church."

To one who knows anything of ecclesiastical history the next seems a somewhat bold assertion, but a true Churchman, of course, is bound to receive it on trust:

"The clergy of the Church of England trace their descent from the apostles whom the Lord Jesus ordained."

This is what you do when you sign yourself with the sign of the cross, which you can do "by making a line with your right hand from your forehead to your breast, and another line from your left shoulder to your right:

"When we use it with the invocation—'In the name of the + Father, and of the Son, and of the Holy Ghost. Amen'—it forms a short creed, meaning that we believe in three persons in One God, and that all our hope is in Jesus, who died on the cross." It acts, too, as a kind of charm, being "a defence against temptation, especially against evil thoughts."

These are among the advantages derived from the Sacraments, of course "duly administered" by "Divinely-appointed ministers:

"By Holy Baptism we are washed from the sin of our birth, and born again of water and of the Spirit."

"Holy Communion feeds us with the Most Precious Body and Blood of our Saviour Jesus Christ."

"Confirmation gives us the Holy Ghost to strengthen us."

"Absolution cleanses us from sins committed after baptism."

"By the ministry of God's priests in the Visitation of the Sick, our souls are saved in their last agony from the assaults of the devil."

This is what you are to do "when you go to your confessor:

"Keep in mind that Jesus Christ has sent him to you—that your Saviour knows the depths of your heart, and will Himself come to be your Judge. Kneel down, and think that you are at the feet of Jesus on His cross, who is ready to save you, and to wash you from your sins in His own most precious blood. When you see that the priest is ready to hear you, say 'Father, give me your blessing, for I have sinned.' When the blessing has been given, you may begin thus:

"I confess to Almighty God, before all the company of heaven, and to thee, my father, that I have sinned very much in thought, word, and deed, through my fault, through my own fault, through my most grievous fault. [You may 'smile upon' your breast each time you say the word 'fault!'] Especially, I accuse myself that since my last confession, which was — ago, I have — &c."

On the Real Presence, this is what Mr. Pollock says:

"God only can make God present anywhere. Nothing but the mighty words of Jesus, spoken by His priests in the Consecration Prayer, can 'bring Christ down from above.'"

How any one who ever looks into his New Testament at all can imagine for a moment that such things as these form part of the simple Gospel of Christ, is to us an utter mystery.

AMERICAN NOTES.

It has long been remarked that old-fashioned Quakerism is dying out, and that the peculiarities of dress and culture are going with it. Small as their body is, the Society of Friends has had its full share of schisms, and another, it appears, is now rending the body in America. This time it is on the subject of dress. Their peculiar uniform has been for a good while almost their only remaining distinction, and now they seem likely to lose that. A Baptist journal informs us that the Western Quakers have of late fallen so far into the ways of the world's people as to dress like other men, and a Mr. Daniel McPherson, otherwise a minister in good standing, was not allowed to speak at the Philadelphia yearly meeting, because of the depraved and worldly style of his personal appearance. A stiff controversy has arisen in consequence. "Friends" very likely would open their eyes if any one were to tell them the "dress" feature in their usages was only another development of the old spirit of ritualism and form, belonging to the same class of errors as that against which George Fox and his brethren made their protest.

The New York *Evening Post* is responsible for the following "comparison of notes" between an eloquent and reverend lecturer and the somewhat reckless reporter who attempted to put his remarks in type. Here is what the reporter said:—"The lecture last evening was a brilliant affair. The hall ought to have been filled, but we are sorry to say only forty persons were present. The speaker commenced by saying that he was by birth an ecclesiastical deduction; gave a learned description of Satan, and his skill in sawing trees. Among other things, he stated that the Patriarch Abraham taught Cærops arithmetic. We trust the eloquent divine may be induced to repeat the lecture at some future day." Here is what the lecturer said upon this:—"Dear Sir—In a report of my lecture in your beautiful city, you have made some mistakes which I wish to correct. You make me speak of myself as by birth an 'ecclesiastical deduction.' What I said was, that I was not by birth, but only ecclesiastically, a Dutchman. Instead of speaking of Satan as 'sawing trees,' I spoke of him as 'sowing tares.' I said nothing of Abraham, but spoke of the Arabians as nomads of patriarchal simplicity. I said that Cærops was the founder of Athens, and instructed the people in agriculture."

The New York *Independent* gives the following statement as coming to it with the endorsement of a responsible name:

"A ruling elder, who is also the Sunday-school superintendent in the Strangers (O.S.) Presbyterian Church, Leavenworth Co., Kansas, is quite badly afflicted with colourphobia. A few Sabbaths since he drove the teacher of the ladies' Bible-class from her seat, because, forsooth, she brought a neatly dressed small quadroon girl with her to Sunday school. The class had unanimously chosen their teacher; so, when told to leave, she said she would like an expression from the class. Whereupon the elder, seemingly filled with holy indignation, said: 'You can't have it;' very emphatically adding, 'We won't have any discussion. We ain't a-going to have any niggers in the Sunday school.' An Oberlin graduate—a member of the same church—arose: but the elder repeated, peremptorily, 'We won't have any discussion here.' So there is one church in 'the green prairie West' in which the men as well as the women must 'keep silence'—at least on one subject. It is said that, though this church has received 500 dols. from the church extension fund, it still owes on its neat little house of worship, dedicated some two years since, several hundred dollars. If any friends in the East are desirous of promoting a purely white Gospel, they may know from this where they can safely invest. A check addressed to the order of the Sessions of Strangers (O.S.) Presbyterian Church, High Prairie, Kansas, Leavenworth City Post-office, would doubtless be gratefully acknowledged by the earnest labourers for white salvation."

The retirement is mentioned in the pastoral office of the Rev. Albert Barnes, so well known in this country by his "Biblical Notes." In the States his reputation rests more upon his theological

opinions, which are said to have given a tone to the "New School" section of the Presbyterian Church respecting the nature and origin of sin, human freedom, the atonement, &c. He was much persecuted thirty years ago by the rigid followers of Calvin, but the more liberal views which he has represented have made great progress since then. Mr. Barnes has been both an assiduous preacher and a voluminous writer. His latest contribution to theology is lectures on the "Evidences of Christianity," in which he deals with some of the leading objections of modern scepticism.

The heat in the States has been capping ours. A Washington correspondent, who writes with the thermometer, in his shaded room, standing at 98, which is 5 or 6 degrees lower than in Albany and towns in Connecticut, says:

"One is reminded of that state of affairs of which Wendell Holmes speaks:

"I saw a roasting pullet sit
Upon a baking egg;
I saw a cripple scorch his hand
Extinguishing his leg;
I saw nine geese upon the wing
Toward the frozen pole,
And every mother's gosling fell
Crisped to a crackling coal."

Mr. Beecher, lately alluding to the way in which people pray "Thy kingdom come," and then cry out against every mode that God uses to bring about the coming of that kingdom, illustrated it by the difference between American hospitality, as considered theoretically and practically. We pretend, he said, to be an asylum for the oppressed, and yet grumble at being overwhelmed by Germans and Irish; a land of freedom for the enthralled, and yet are unwilling to give the negro man the legitimate results of freedom; a schoolhouse for the ignorant of the earth, and yet grant no means of advancement beyond manual labour, and no adequate means even of legal protection to the industrious but unknowing Chinaman. Last winter a bill came up in the California Legislature to allow Chinamen to testify in certain cases in the civil and criminal courts, but the Assembly rejected the bill, and virtually gave free licence to all ruffians and robbers, provided they are white men, to inflict such outrages as they choose upon the poor Mongolian, without fear of legal penalty. This is but a continuation in spirit of the barbarous laws that but lately stood upon many of our State statute-books, excluding the negro from the witness box as against the white man. It took a terrible war to overturn that relic of savagism—for as an instrument of unlimited torture and oppression, it is nothing else. The fifty thousand Chinese in California are, taken all in all, if not the most intelligent, highly educated, and wealthy, certainly the most patient, quiet, law-abiding, industrious, peaceable, and honest set that California can show.

An American High Church newspaper, as a proof that the doctrine of baptismal regeneration is not new in the Anglican Church, quotes the following epitaph, which it says is from a stone in the churchyard at Whitmarsh, Pennsylvania, full of very ancient tombs:

"Two harmless babes, they only came and cried
In baptism to be washed from sin, and died."

Another journal, taking the Evangelical view, asks if we are really to go to tombstones for our theology, and retorts upon its contemporary with the following, which it has copied from an ancient tombstone in a village not twelve miles from the city of New York:

"Here lies an honest man at rest,
As ever God with His image blest;
A friend of age, a guide of youth,
Who honoured God and loved the truth:
If there's another world he lives in bliss,
If there is none he made the best of this."

GODALMING, SURREY.—The annual services were conducted in Meadow Chapel on the 9th inst., by the Rev. H. W. Ellis, of Hincley. In the evening there was a meeting of the members of the congregation and others interested in it, the Rev. H. W. Ellis presiding. The reports of the secretaries of the congregation, library, and Sunday school having been read, the meeting was addressed, chiefly on matters relating to the work of the congregation and its institutions, by the Chairman, Messrs. Isaac Ellis, J. Cook, T. Potter, sen., John Ellis, J. Colman, Edwin Ellis, T. Potter, jun., and by the Rev. W. J. Smyth, minister of the congregation. The speeches of the members of the congregation implied much religious earnestness on their part, and gave promise of increasing congregational activity.

FIRESIDE READINGS.

MY CREED.

ALICE CARY.

I HOLD that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

I hold all else named piety
A selfish scheme, a vain pretence;
Where no centre is can there be
Circumference?

This I moreover hold, and dare
Affirm where'er my rhyme may go;
Whatever things be sweet or fair,
Love makes them so:

Whether it be the lullabies
That charm to rest the nestling bird,
Or that sweet confidence of sighs,
And blushes without word:

Whether the dazzling and the flush
Of softly sumptuous garden bowers,
Or by some cabin door, a bush
Of ragged flowers.

'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That makes us saints; we judge the tree
By what it bears.

And when a man can live apart
From work, on theologic trust,
I know the blood about his heart
Is dry as dust.

QUEEN AND POET-LAUREATE.

THE *Gartenlaube*, a paper published in Berlin, gives the following account of an interview which is said to have taken place between the Queen and Mr. Tennyson:

Queen Victoria is one of the most ardent admirers of Tennyson's poems, and shortly after "Enoch Arden" had appeared, she heard that Tennyson's enemies and enviers charged that poem with being immoral and a glorification of concubinage. She applied to an eminent clergyman, and learned from him that cases of bigamy, it was true, were not very rare, and those whom such a misfortune befell might, perhaps, be pardoned by the Lord on the day of judgment, for the mercy of the God of Heaven and Earth knew no bounds; but that it indicated an alarming confusion on the part of the poet, to represent in a kind of halo a man who tolerated the continuance of such a sinful relationship between man and woman. This was what Enoch Arden was doing. Instead of appearing before his wife in order to resume his position as her husband, he lay down and died. The Queen was not a little disquieted on hearing this. It was true she was well aware that some of the High Church dignitaries were not very favourably disposed towards Tennyson. But since her husband's death the Queen had accustomed herself more and more to attach a higher importance to the voice of her surroundings than to her own opinions, and thus she was, for a while, unable to decide whether "Enoch Arden" really deserved the harshness with which it had been criticised or not. Finally, she thought she had better consult somebody else on the subject, and she happened to apply to a person who censured Tennyson's poem with still greater severity, which was no wonder, considering that this person was no other than the lady who is commonly believed to be the subject of one of Tennyson's earlier poems, the celebrated "Lady Vere De Vere," the poetical rejection of an aristocratic coquette, who had cast her nets after the poet when he was still a very young man.

After this twofold condemnation of "Enoch Arden," whose wonderful success had meanwhile fallen in a thousand echoes upon her ears, the Queen thought it would be best for her to speak with the poet himself on the subject which he had treated of in "Enoch Arden." She therefore extended her drive along the seashore that very afternoon beyond its usual length, and ordered the coachman to drive further west. Osborne, the Queen's country seat on the Isle of Wight, is rather distant from the house of the poet, who lives likewise on that island; but no distance is very considerable there, and the roads all over the island are excellent. She soon after saw the poet's house, which lies in the middle of a small grove of pines and firs, peering forth between the verdure and foliage around it. The Queen was accompanied by two of her daughters. When she perceived Tennyson's form in his garden—his long hair and full beard caused her to recognise him at a glance—she entrusted her sketch-book and the metal box in which she gathered flowers and plants for her herbarium to the Princesses, and walked alone to the low garden gate, whither Tennyson had already hastened to meet her. She did not want to enter his house, but, walking along with him along the shore, she explained to him what disquieted her in regard to his poem, on the beauties of which she dwelt with that refined appreciation which is said to be peculiar to her. The two thus walked along the high western shore—at their feet the blue sea, upon which many white sails, like scattered blackthorn blossoms, were scudding, while the neighbouring

hedges resounded with the merry chirping of the robin redbreast and the wren, and innumerable seagulls, screeching, circled round the steep cliffs. At last a bundle of faggots obstructing the pathway arrested their progress. A light-haired, blue-eyed girl of ten or twelve years was standing beside it, not a little frightened at not having shouldered her burden yet; for, like all the islanders, she knew the Queen, and to have obstructed the path to the graveyard, before the entrance of which lay her faggots, seemed the more unfortunate to her as the high road, owing to its muddy condition on that day, could not be used by pedestrians. Tennyson assisted the little girl in binding and shouldering her bundle of faggots; the Queen asked her name—it was Annie—and gave her a piece of money, and the happy girl went slowly on her way.

"A sweet-faced child," said the Queen, gazing after her, as she was tottering along with her heavy burden; and, then, as if to lead the poet back to the subject of their previous conversation, she added musingly, "It is about thus your Annie Lee must have looked,—I mean at the time when she was the playmate of Enoch and Philip, and, to reconcile them in their boyish quarrels, promised them both to become their little wife."

"A painter really might use that little girl as a model for that purpose, your Majesty," replied Tennyson. He had stood still, in order to allow the Queen to pass a puddle of rain water, and the august lady, calling to mind a beautiful passage in Tennyson's "Idylls of the King," on seeing the ripple on the surface of the puddle, recited the lines. "But that inscription is Enoch, is it not?" asked the Queen, looking in passing at the epitaph on one of the moss-grown tombstones, and then answering herself:—"Sure enough, it is Enoch. It is strange how important something which we formerly regarded with utter indifference suddenly appears to us. Thus, for instance, this name, which I have so often read on these stones, among so many others from the Old Testament, during my excursion on the island." And, then, looking around, she added, "It is a pity that your Philip had not likewise a namesake here; people would not be long in believing that the two heroes of your poem are buried here, and they would, maybe, lay the scene of your whole poem in the shade of these walnut trees. But, tell me, Mr. Tennyson, what have you to reply to all those objections which I mentioned to you before?"

"Very little, your Majesty."

"What?"

"I should be sorry, your Majesty, if the little girl yonder had to bear the stain of illegitimate descent."

"What little girl?"

"The little girl disappearing just now behind the hawthorn hedge, your Majesty; I mean the child carrying the bundle of faggots."

"And what has that girl to do with your poem?"

"A great deal; for if the Bishop of N. had had his way, little Annie, yonder, would be considered a child born in illicit wedlock."

The Queen had stood still.

"You do not mean to say, Mr. Tennyson," she replied, "that on our little island here an event such as you related in your 'Enoch Arden' has really happened?"

And as Tennyson was silent for a moment, she continued, "Oh, I know you do not like to answer such questions. But tell me now; did Enoch Arden live here? and is he perhaps even buried underneath that tombstone?"

"Your Majesty," said Tennyson, "there occur among the lowly and poor many traits of heroism, for which historians might envy the quiet observer of the people. Happy he who can contemplate and comprehend such traits with an unbiased mind; happy he who is enabled to relate them in his poems without spoiling their simple originality too much; happy above all he of whom poets can tell such traits. His memory disseminates heavenly seed."

The Queen had walked across the lawn to the tombstone and laid her hand on its moss-grown edge. She stood there a long while in silence, her eyes fixed on the spot where Enoch had found his last resting place. At length she drew herself up, and, turning to go home, she said, "God bless him! He did right after all."

THE JEW'S USE.

THE *Guardian*, in two recent articles, has had some curious speculations, *apropos* of Mr. Disraeli, regarding the peculiarities of the Hebrew race. It says it is a very common observation made about the Jews, that they add nothing to the productive energy of those countries to which they belong. They are great in all the tactics of the counter, in the machinery of barter, in the diplomacy of retail; furnish them with material and they will dispose of it to the best advantage; they can wait for custom, they are media for the productions of others to pass through, and they are successful expositors of articles and goods, but they create nothing; they contribute nothing to the work of production in a nation. This is no accidental feature of the Jew, it accompanies him everywhere, it is something inherent in the stock. Who hears of a Jewish farmer? of a Jewish cattle-breeder? of a Jewish converter of any raw produce to use?

He is at any rate a great rarity. On the other hand, they line whole cities with their shops and bazaars. Nor is this to charge the Jew with uselessness; he has his use and his place in the economy of the community; but this is his use and his place. We observe an analogous feature in the character of the Jew as a politician and statesman; the observation of which is of service, as showing how the same characteristic can pass through different circumstantial media, can appear under different forms, and perform different functions.

What does everybody say, then, of Mr. Disraeli? That he is a tactician, an admirable tactician, an unrivalled tactician. His patience, his dexterity, his adroitness, his disputative art, his skill in dealing with sections and groups on the arena of the House—in a word, his management, is in everybody's mouth; that is to say, he is great in one branch of parliamentary government. But a nation cannot live upon tactics; it wants substantial food as well; it wants the origination of schemes and measures for the actual development of its resources, for the growth of its commercial limbs, for the fertilisation of its whole area. It wants its stomach filled with proper nourishment. What does the most dexterous set of moves on the chess-board of the House of Commons, with a number of benches of men looking on, and saying to themselves "How fine, what play, what fence!"—what does all this do to feed the nation? Nothing. It may be a part of parliamentary government, but it is the unproductive part of it, not the productive. Tactics are what Lord Bacon calls final causes in science—they are barren virgins, they have no offspring.

These being, then, the two great branches of parliamentary government, what has the Premier, so successful in one of them, got to show in the other? Have the brains of Mr. Disraeli, fertile as they are in chess moves, generated one single great or useful measure of finance, one single facilitation to trade, one single expansion of the commercial area of the country? Has he added one single spring to the activities, one single outlet to the resources, of the nation? In a word, he has been thirty years, and has he one single productive work to show? Whenever he has been in office he has simply followed Mr. Gladstone's lead on this ground, without attempting anything of his own. He has shown the good sense not to interfere with what has been done, but he has inaugurated and originated nothing. Is this accidental? It is not. It is a feature of the race. The Jew adds nothing to the productive energy of the country to which he belongs. He has his functions, his activities, his aptitudes; he is the medium in trade, the tactician in Parliament, but no inventor, no fertiliser, no provider of fresh matter, no discoverer of new resources. In that fountain and well-spring of creative energy—that process which forms the vital function of a prosperous, a flourishing, and a growing nation, he takes no part.

Mr. Disraeli has the good sense not to be ashamed of his race, and it would be unpardonable in anybody to taunt him with it; but his political life still bears the stamp of his race. It is impossible that a statesman can devote a whole existence to tactics, can fasten his eye for ever upon the moves and transpositions of a narrow arena, and can come out a perfect strategical conjuror, without having violently suffered from the process. He has been excluding himself all the time from the field of solid originality and production. This side of the statesman has simply withered for want of exercise. "Withered" do we say,—has he ever had it? Has he got this sort of work in him? We do not believe that he has. He is a master of *finesse*, he can arrange party resources, he can set out his wares admirably, his scales can weigh a man to a nicety, he has the inherent patience of his race in waiting for the best bargain; but he has not the stuff of an English statesman in him. The manager, the bartender, the retailer of political life is perfect; but the producer of solid material for the benefit of the country, the invigorator of its commercial blood, the originator of fertile and fruitful legislation, never existed.

INTELLIGENCE.

GLASGOW.—The annual excursion of the Sunday school took place last Monday. The scholars, accompanied by their teachers, parents, and friends, numbering in all nearly 200, left Glasgow by steamer in the morning and proceeded to Inellan. Among those present were Rev. H. W. Crosskey, minister of the congregation, Mrs. Crosskey, Rev. John Russell, and others. After landing and spending some time in a pleasant hill-side ramble, the party assembled in a field on the sea shore for games; tea followed, after which prizes were distributed to successful competitors, and all safely returned home.

MELBOURNE, AUSTRALIA.—We have received the annual report of the Unitarian church at this place, dated January 31, 1868. The average attendance at the morning services is 100, and in the evening 50. Several persons during the year have left the colony, as, for instance, Mr. Chas. Heape and Mr. G. G. Ellis, and the church has consequently suffered loss. In the early part of the year an exchange of pulpits was effected, the Melbourne pulpit being

occupied one month by the Rev. J. C. Woods, of Adelaide, and another month by the Rev. J. Pillars, of Sydney, while the Rev. Henry Higginson for two months occupied the pulpit at Adelaide. The committee suggests that these exchanges should be for at least a year, and mention as evincing a strong feeling of vital practical Christianity in the congregation at Melbourne, that about £40 has been collected for charitable purposes. The gross income was about £420, but as there is a balance of about £50 against the congregation, the committee urge the members to save them the necessity of a personal solicitation by making their subscriptions voluntary, and conclude by saying:—"We do not pretend to be a wealthy congregation, nor do we seek to make our church a great financial success; but, while we believe in the truth of the doctrines we profess, and hold that without making any great mark amongst the churches of our adopted land, we are still beneficially influencing, and tending to liberalise, more popular teachings, it is our first duty to exert ourselves vigorously, to maintain our minister in an independent position, and our church free from the deadening incubus of debt."

STOURBRIDGE.—On Sunday week, the eighty-third annual sermon, in aid of the Wollaston-road Schools, was preached by the Rev. H. W. Crosskey, of Glasgow, from Luke ii. 52. The collection amounted to £40. 10s. 10d.—On the evening of the 9th, the members of the choir and some visitors were entertained at the schools, when votes of thanks were accorded to the Rev. H. W. Crosskey for his services on the previous day, and to sundry other persons.—On the 10th, the children had their annual treat at Wollescote, the residence of T. H. Pargeter, Esq., who kindly placed his grounds at the disposal of the schools for the day. At half-past four 217 children sat down to tea. When the children were marshalled for their homeward journey, Mr. Akroyd tendered the cordial thanks of the schools and friends to Mr. and Mrs. Pargeter for their very kind and hospitable attentions. Mr. Pargeter acknowledged the compliment in some suitable remarks.—The "Meeting of Ministers" (established in 1782) was held in the Presbyterian Chapel on the 11th, at half-past eleven o'clock a.m. The services were introduced by the Rev. R. H. Cotton, of Birmingham; and the Rev. H. W. Crosskey preached, taking as his text Acts x. 15—"What God hath cleansed, that call not thou common." After service a meeting for business was held. In the afternoon the ministers were entertained at dinner by Mr. and Mrs. Akroyd, of Parkfield. The "meeting" was attended by the following ministers:—Revs. S. Bache and J. Wilson, Birmingham; M. Gibson, Dudley; H. McKean, Oldbury; J. Gordon, Evesham; H. Eachus, Coseley; W. Cochrane, Cradley; J. Dean, Tamworth; D. Maginnis, Stourbridge; A. Gordon, Liverpool; W. Robinson, Crewkerne; and H. W. Crosskey, Glasgow.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. D.—H. F.—Received.

No anonymous letters inserted; the writer of ever letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors.

THE NEW CATHOLIC CHURCH.

To the Editors.—Cordially sympathising with the reviewer of the pamphlet under this title, whose article appeared in your number of 31st July, I would yet, with your permission, present a few thoughts in qualification of his criticism, and endeavour to set the question of a formal organisation, embodying the principles of the pamphlet, in a less unfavourable aspect than that in which he has placed it.

In his definition of the true church, if I correctly apprehend his meaning, I find myself perfectly at one with him. This church exists now, and has existed, and will continue through all time. The faithful of every clime, colour, and condition are its members. Whoever loveth God and worketh righteousness is in it, and of it; nor does it matter what his function, or what the remainder of his creed. That all life is sacred, and every true work a service of God, and every worker who dedicates his life and labour to the Father, a very priest in the temple whose roof is "grand immensity," the authors of this pamphlet, I apprehend, would join your reviewer in cordially affirming. There is no opposition between him and them in any of the general ideas he has expressed in this relation. But he would seem to be contented with the affirmation of the viewless, universal, spiritual church, whose members are scattered through all sects and societies of mankind; while they desire to seize the principles which are common to all religious sects, and embody them in a visible organisation, into which every member of the former may enter, and from which no one who professes these principles shall be excluded, except by his own will, ignorance, prejudice, or other internal limiting affection.

Mr. Hume-Rothery considers this "an impracticable dream." The impracticable dreams of one age, however, have, ere now, become the common realities of its successor; and although

this dream may not be realised to perfection in our time, a beginning may be made which shall, at least, point the way to that consummation. Mr. Hume-Rothery will probably acknowledge that there is no recognised "church," or sect, or party, in our land which does not add more or less to the cardinal principles affirmed in this pamphlet; and that such additions constitute the barriers which exclude those whom its authors would include, and who may be said to be at present without any religious home; while, in virtue of affirming the very sum of Christian doctrine—the love of God and neighbour, on which "hang all the law and the prophets," as declared by the Master himself, whom all the sects profess to revere and follow—they would not necessarily exclude any votary of the more complex creeds. Is not a church based on such universal principles a want of the age? Grant that it would appear "only a new sect" (for I take it its projectors would scarcely admit it to "be" such), what then? It would hold out the right hand of fellowship to all the sects, and show them with unquerable logic, that their freedom to hold other tenets in addition to its simple principles being respected, they might, with perfect consistency, enter its broad fold, and maintain unity of spirit with variety of thought, realising at last "on earth peace and goodwill." What is to hinder all who have attained Mr. Hume-Rothery's own idea of the church, to form themselves into an organisation for the propagation of that idea, and all the grand issues involved in it? Would not this, in fact, be pretty much what the authors of this pamphlet contemplate—a church for the more speedy realisation of the church?

The verbal inconsistency which he points out in the sentences he quotes, finds its resolution in the different senses in which the word "church" is used; and this need not be further referred to. The "tremendous tyranny" which he finds in this New Catholic Church is surely a "bogy" of his own imagination. To give any support to it at all, he is forced to impute a "power of the keys," which I believe the authors of the pamphlet would be the first to repudiate, and for which there is not, to my observation, any ground in their production.

Other remarks occur to me as desirable to be uttered, but I have already trespassed enough upon your space, and am therefore constrained to reserve them.

How far the Unitarian church already fulfils the conditions and requirements of the New Catholic Church, and how soon and to what extent the purification and expansion going on within it will realise the "impracticable dream" of "Amicus," are topics which I should like to see treated. Will any of your readers "condescend" upon them, as the Scotch say, and oblige yours faithfully,

ANDREW DAVIDSON.

Liverpool, Aug. 10, 1868.

THE COMING WEEK.

Leeds: HUNSLLET.—On Wednesday next, opening services of the new Church. Tea party at five o'clock. Service by the Rev. C. Wicksteed, B.A., at seven o'clock.

Birth.

PARRY.—On the 14th inst., Mrs. Pierce Parry, of East-street, Bury, of a daughter.

Marriages.

ELLIS—LAIDLER.—On the 12th inst., at the Church of the Divine Unity, by the Rev. J. C. Street, Mr. Jonathan Barker Ellis, merchant, to Alice, youngest daughter of William Laidler, Esq., of Newcastle-on-Tyne.

GOODMAN—LOWE.—On the 16th inst., at the Great Meeting House, Coventry, by the Rev. G. Heavilside, B.A., Mr. Theophilus Goodman to Miss Jane Lowe, both of Coventry.

SMITH—TWOOT.—On the 15th inst., at Horsmonden, Kent, by the Rev. Hugh Smith Marriot, M.A., Albert Smith, Esq., elder son of Wm. Smith, Esq., of Camden House, Chatham, to Alice Tyler, second daughter of Richard Tyler Twoot, Esq., of Hayman's Hill, Horsmonden.—No cards.

SMITH—KERFOOT.—On the 17th inst., at the Old Chapel, Dukinfield, by the Rev. John Page Hopps, Mr. William Smith, of Town Lane, to Jane, second daughter of Mr. Edward Kerfoot, of Cheetham Hill Road, Dukinfield.

Death.

TATE.—On the 18th inst., aged 36 years, at his residence, 31, Clarence-street, Cheetham Hill Road, Manchester, Mr. Edward Booth Tate, only son of Mr. Councillor Tate, Salford.

NEW GOODS FOR THE SUMMER SEASON.

WILLIAM MOSS has just received a large assortment of Angola Cloths for Tourists' Suits, also Bannockburn Tweeds for Fishing and Shooting Suits. FIRST CHAMBERS, 48, MARKET-STREET.

TO ENCOURAGE

The growing disposition of the Public to use WINE—AS NATURE INTENDED IT SHOULD BE USED—as a Beverage, we have for some years sold an excellent

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Printed for the Proprietors, by WILLIAM EVANS, of Apeley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, August 21, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 383.

FRIDAY, AUGUST 28, 1868.

PRICE 1d.

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HEAP BRIDGE UNITARIAN SUNDAY SCHOOL.—On Sunday, the 30th August, 1868, TWO SERMONS will be preached in the above School by the Rev. H. E. DOWN, B.A., of Gas Cross, when Collections will be made in aid of the School Funds.

Service to commence in the afternoon at three o'clock, and in the evening at half-past six.

ROCHDALE, CLOVER-STREET.—On Sunday, September 6th, 1868, TWO SERMONS will be preached by the Rev. F. BISHOP, of Chesterfield. Service to commence in the afternoon at half-past two, and in the evening at half-past six o'clock.

A collection will be made at the close of each service in aid of the Sunday School.

OPENING OF A NEW ORGAN AT THE UNITARIAN CHAPEL, NEWCHURCH.—On Sunday, September 6th, 1868, TWO SERMONS will be preached by the Rev. G. H. WELLS, M.A., of Gorton. Service to commence in the afternoon at half-past two, and in the evening at six o'clock.

Colonel MUNN, J.P., has kindly consented to preside at the Organ, when a selection of Sacred Music from the works of Handel, Haydn, Mendelssohn, &c., will be sung by the choir of St. James's Church, Waterfoot.

Collections will be made in aid of the Organ Fund.

The Organ is built by Edward Wadsworth, Esq., of Manchester, and contains two full rows of keys, nine stops in the grand organ, and six in the swell pedal organ, C.C.C. to F, grand bourdon and grand octave bass, four couplers, and four composition pedals.

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Further information may be obtained on written application, addressed to the Principal, or to the Secretary at the Hall.

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Applications from Candidates must be sent in, as above, before 1st September next.

MIDLAND RAILWAY.—SATURDAY TO MONDAY AT MATLOCK.—Every Saturday until the end of October, 1868, RETURN TICKETS, at the following low fares, will be issued from the under-mentioned Stations to MATLOCK BATH, by the Midland Company's New Route, by any of the ordinary trains on Saturday, available for return by any train on the following Sunday or Monday.

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JAMES ALLPORT, General Manager.

Derby, May, 1868.

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The Rev. BROOKE HERFORD receives into his house, as members of his family, Young Men studying at Owens College. Two vacancies for next session. Mr. Herford will be glad to procure any information that may be desired respecting the terms, classes, &c., of the College.

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with

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WHAT THE CHURCHES ARE DOING.

A curious controversy has sprung up at Moscow. M. Aksakof, in the paper called the *Moscow*, has been advocating religious liberty in Russia. He complains that the religious superintendence of the Government over a Russian begins with his birth, never leaves him one moment during his life, and accompanies him to the grave. The police regulations about his baptism extend to the most minute details. Still more particular are they about his catechising. He is required to be diligent in his attendance at church, especially on Sundays and civil festivals. Parents are bound, under severe penalties, to see that all their children over seven years go to confession at least once a year, and the civil and military authorities are to see that no parents fail in this. All adults are under the same rule, which in their case is to be enforced by the "civil and military authorities." "In the most private details of religious life the policeman stands sentinel over every Russian." Police regulations require him to attend church "with piety" and "without hurry," not to talk there, to treat the sacred pictures with due reverence; not to move from one part to another; to show "awe, silence, recollection, and reverence;" not to kiss the pictures except before or after the service. All particulars of the church decorations are carefully prescribed, and useless ornaments out of keeping with the sacredness of the place and carved images are strictly forbidden. Then as to religious liberty, any member of the Russian Church is subject to the forfeiture of all civil rights and exile to Siberia, or two years' service in a penal corps, if he joins any other communion. M. Aksakof has been pressing for the repeal of these laws, and has been answered in the *Russia* by M. Pogodine, who says:—"What in the world would you have with your 'liberty of conscience?' If the Government were to listen to you, we should soon have the population in different sects, and half the great ladies throwing themselves into the arms of charming abbés." M. Aksakof's arguments may be guessed. But a Paris correspondent says that the fact of their being freely discussed in newspapers at Moscow, shows that the press in Russia enjoys a degree of toleration, if not of liberty, which inclines one to hope that such laws as these, when once freely discussed, are not likely to be long unrepealed.

The Home Secretary of the London Missionary Society gives an encouraging account of the state of things in Madagascar. Such is the eagerness to listen to Christian preaching that on the Sunday previous to the departure of the last mail, 2,450 persons were counted out at Mr. Toy's church, while 230 were listening outside during the service. At another place, on the same day, the whole of the usual congregation turned out to make room for the crowd of people outside, that as heathens they might thus see the Christians were anxious that they should all hear "the joyful sound." *The Queen and Government have publicly renounced idolatry*; the great national idol has been sent away, and the Queen sends her household to attend Mr. Toy's ministry. The Government works have been stopped on the Lord's Day, and a representative of a Foreign Power on his way to the capital to obtain a ratification of a commercial treaty, having reached the last station on a Saturday night, instead of finding the usual escort, was informed that *he could not be received at court until Monday*. The eldest son of the Prime Minister, together with the Prime Minister's sister, are candidates for Church fellowship.

The *Calcutta Englishman* gives an account of the burial of the late Queen of Madagascar. The body was swathed in nearly 500 silk lambas, in the folds of which 20 gold watches, 100 gold chains, rings, brooches, bracelets, and other jewellery, together with 500 gold coins, were rolled. All the presents she had received from the Queen and the Emperor of the French were buried with her, and all her furniture and personal effects. Directly the Queen's death was made known, all the people, with the exception of about twenty of the highest officers, had to cut off their hair and put off all their clothing except the "lamba," and this only to wear from the waist to the knees, until after the funeral, when the shoulders were to be covered by the "lamba," but nothing else worn. No singing is allowed whilst mourning for a sovereign; no clay walls nor houses are to be built; no earthenware made, and a great many more things are forbidden.

The Queen's coffin was made of silver dollars, and is valued at about £4,500. The tomb is built like that of Radama I., only the little house on the top is painted scarlet, with gilt posts and eagles. There is a bar of silver across the door, and the inscription is laid in solid gold.

It is stated that Cardinal Antonelli has officially notified Count de Sartiges, that the invitation to the Emperor Napoleon to send a representative to the Council next year is a special measure, not to be connected with any resolution which may be taken hereafter as to other sovereigns. In reference to this subject, the Pope remarked to a cardinal, "Formerly sovereigns undoubtedly had rights here, and the sovereigns of the present day wish to retain those rights, but they wish also to be absolved from the obligations they impose." From this it would seem that some of the Catholic potentates are making it an object to be represented at the Council, and are met by hard conditions, the Holy See always exacting a *quid pro quo*.

Dr. Norman Macleod stated at a meeting of the Established Presbytery of Glasgow, that he is preparing for the press, with considerable care, a general statement of his views regarding Indian missions.

The great Protestant Demonstration at the Crystal Palace, which was intended to strike terror into the heart of Mr. Gladstone and all his deluded followers, turned out to be supremely ridiculous. Though great exertions were made to secure a large attendance, and a hundred thousand was the estimate made by its promoters, the truth-telling turnstile would not vouch for the presence of more than seven thousand, which, when the ordinary sight-seers are deducted, leaves but a small gathering of faithful Protestants, ready to do battle for the Irish Church. Even the *Record* is obliged to apologise for the miserable character of the whole proceedings, and to express regret that the "assertion (made by a Mr. Holden, from Manchester) that Judas Iscariot was a gentleman compared with Mr. Gladstone, should have been received with cheers and laughter."

One of the next things that Dissenters will have to struggle for is the right to have their own ministers to perform the last offices for their dead in the parochial burial grounds, instead of being liable to such treatment as that which the *Times* the other day reported as given by the Rev. R. T. W. Taylor, rector of St. Mewan, near St. Austell, in the case of two children of Mr. Choad, of the same place, who belonged to the Wesleyan body. He lost a boy in September last, on a Wednesday, and on the following Friday he told Mr. Taylor that the child was dead. He asked him when he wished to have him buried, and Mr. Choad said on the following day, and spoke to him about reading the burial service. He said he was sworn not to do it, and Mr. Choad would not wish him to break oath. On the following afternoon, when the funeral arrived at the churchyard, no preparations had been made, except the construction of a grave. The sexton and undertaker were there, but no clergyman, and the child had to be buried without any ceremony. The same thing occurred when Mr. Choad lost another child in November. For this cruel conduct, Mr. Taylor has been cited to answer before a commission of inquiry at Exeter, and is liable to lose his gown for three months.

At a meeting of the seatholders of the Doncaster Parish Church to consider what should be done in regard to a church rate, Dr. Vaughan, the vicar, pointed out that, under the new act, three courses were open to them. One was to levy an increased rate, and trust to the liberality of the parishioners to supply the necessary funds as heretofore, the rate being levied over a much smaller area than formerly; a second course was to abolish the rate altogether, and to increase in its place the rents of the seatholders in sufficient degree to meet the deficiency; and the third course was to abolish the rate and have an offertory, morning and evening, once a month, for the purpose of meeting those expenses hitherto defrayed out of the rate. The resolution came to was, that the abolition of the rate should be recommended, and a monthly offertory substituted, and the vicar promised to give the recommendation all the help in his power.

The Society of Friends, in their annual report on church rates, give the following figures as to dis-
traints on the property of Friends:—Church rates,

cases 39, amount £153. 19s. 4d.; rent-charge in lieu of tithes, cases 155, amount £1,716. 1s.; other ecclesiastical demands, cases 16, amount £33. 2s. 2d. These figures are for England and Wales, the principal total being in Essex, £624. 8s. 8d.; Warwickshire, Leicestershire, and Staffordshire are conjoined, the total being £37. 8s. 5d. The Lancashire and Cheshire Friends have been mulcted of £29. 6s. 8d., and those of Yorkshire have suffered to the extent of £65. 10s. 7d. In one case, for a claim of 3s. 3d., £6 was taken; and in another, for 2s. 4d., £3 was taken.

The Church Congress is to be opened in Dublin, by a sermon from Dr. Magee, Dean of Cork, on Sept. 29th. On the same day papers are to be read by Dr. Kay, of Lincoln College, Oxford, Professor Plumptre, of King's College, London, the Rev. R. Gregory, of Lambeth, and the Rev. Charles Rice, on "Our Religious Societies; how their economical and efficient Working may best be promoted;" "Hindrances at Home and Abroad to the Progress of Missions, and how these may be overcome;" "Relative Functions of Church and State in National Education." On September 30th, papers will be read by the Dean of Cashel, the Rev. Alexander Irwin, the Rev. F. W. Farrar, and the Rev. Edward Jackson, on "Church Work in Ireland," and "How the Church may best secure and retain the Attachment of her Younger Members." On October 1st, the Dean of Chester, Mr. Gambier Parry, Archdeacon Gilson, and the Rev. Dr. Reeves will read papers on the following subjects: "Authorised and systematic Lay Agency, Male and Female;" "The American and Canadian Churches, their Organisation and Practical Working;" "Convocation and Diocesan Synods in England and Ireland." On October 2nd, the Dean of Norwich, Sir Joseph Napier, Professor Jellett, and the Archdeacon of Dublin will read papers on "How the Efficiency of our Church Service may be increased;" "The Influence of the Increased Investigation of Physical Science on the Religious Views of those engaged in such Inquiries, and on Theology in general;" "The Church and the Periodical Literature of the Day;" "Biblical Illustration, i.e. the Bible as illustrated by Modern Science and Travel."

The following melody, we suppose, is intended for an electioneering song:

"Our dear old Church of England, new national song. Dedicated, by express permission, to the Right Hon. Benjamin Disraeli. Words by J. E. Carpenter. Music by J. L. Hatton."

The Rev. H. Christopherson, formerly an Independent minister, has been nominated to the incumbency of Bedford Chapel, St. George's, Bloomsbury, where he will succeed the Rev. J. C. M. Bellew, who, in an old caricature, played Treacle to Mr. Spurgeon's Brimstone.

A curious proposal has been made, not, it would appear, for the first time, on behalf of the spirit dealers of Edinburgh; viz., that they should erect a church or churches for their own special benefit. The suggestion is put forward under "aggravated feelings." A Free Church minister of that city refused to admit a spirit dealer as a member of his church, on the ground of his trade. The excuse was all the more singular as several wine merchants are already members of the church. Forthwith the *Scottish Advertiser* proposes getting up a fund to remedy this condition of things. "Let those in each city or town, head a subscription for the erection of churches for the convenience of their own body—the general members will soon follow, and the result will be emancipation from this kind of thing. None observe the Sabbath more implicitly and conscientiously than the members of the trade, as a body. In every town, so greatly have the different branches extended, and so numerous are the persons engaged in it as employers and employés, that nothing could be more desirable than that they should hold churches of their own, and cease to be dependent upon the caprices of the ministers of public churches, for the opportunity of discharging their religious duties."

The following advertisement from the *Record* shows how souls are still dealt in even in Evangelical quarters:—

"Episcopal chapel for sale, fashionable town; high-class congregation; average income, last seven years, £500 a year; present income rather low. First-rate opening for an Evangelical preacher. Immediate possession. Price only £1,700 for long lease, fixtures, and fittings. Principals only address —, Strand, W.C."

WHAT IS SAYING ON CHURCH MATTERS.

The *Spectator* thinks that Bishop Hinds, in his plea for clerical freedom, goes just a little too far. He has not overstepped the limit to which any clergyman or layman has a right to push his investigations, or to propagate among other men the result they bring home to his conscience and his intellect. There is and can be no such limit, not if inquiry brings the inquirer to the dreary faith of the sincere Secularist, that man dies like the flower, or to the horrible faith of the Recordite, that the Almighty doomed some men from eternity to damnation, and then sent His Son on earth to mock them with the false promise of a redemption He had previously decreed for them should never be. Even that worst of conceivable creeds is not beyond the range of the sincere and conscientious delusion possible to men otherwise able to comprehend what justice and truth-speaking imply. But the *Spectator* is wholly unable to believe that there are no limits which an honest man, solely intent on propagating truth as a minister of a church, be it that of England, or Rome, or Wesley, or John Bunyan, is bound to respect. Upon the whole, it is of opinion that no man ought to remain a clergyman of the English Church who does not believe in God as a sentient Being who rules the universe, in Christ as divine, or in the right of the nation to decree the creed of the National Church.

After well combating several of the Bishop's views, the *Pall Mall* very justly adds:

"Even if we were satisfied, with Dr. Hinds, that the interests of the Church herself are promoted by those who have adopted more latitudinarian views than hers remaining in her ministry, we should hold this advantage dearly purchased by the prevalence of doctrines respecting the obligation of subscription such as he advocates, and such as would not meet with one moment's countenance from any one, if applied to any contracts or documents other than ecclesiastical. But we believe quite the contrary. It is the avowed opinion of many that the formularies of the Church need recasting, both with a view to greater liberality and greater precision, an opinion shared in by very many more who dare not express it. Now if it be recognised that subscription to formularies means nothing, of course any such reform becomes unnecessary, and is adjourned indefinitely. The secession of a very few men, at once conscientious and enlightened, would probably give a greater impulse towards the enlargement of the Church's barriers than any amount of disingenuous evasion."

Among the baits which Churchmen have set to catch Wesleyans, the oddest is that which has been tried by the *Church Times*. This is the form in which it puts it:

"If we believed in metempsychosis we should say that the soul of John Wesley was at this moment enshrined in Mr. Mackonochie. At all events we are certain that if Wesley could revisit the earth again there is no man living with whom he would feel more at home than the Vicar of St. Alban's." "And we would respectfully point out to them [Wesleyan laymen] how great and important service they might do, if they would, in conformity with the principles of John Wesley, utterly refuse ever to be present at any celebration of the blessed Eucharist where the celebrant was not a real priest."

With a view to aid the "No Popery" cry, the *Rock* has engaged the "great Tupper" to reproduce some of the horrible tales of female martyrs under the Inquisition, and this eminently Protestant print having at the same time been attacking Mr. Spurgeon in its feeble-forcible way, he reminds it that

"The same spirit which blazed up at an *auto-da-fé* smoulders in an imprisonment for church rates; and the same principle which, in its manhood, dyed the Netherlands with blood in order to thrust in the Papacy, is that which thrusts in the Irish Church upon an unwilling people."

The *Spectator* thus introduces a speech (made, by the way, some two years ago) of the great Baptist preacher:

"Mr. Spurgeon, it is said, does not see why Nonconformist ministers should not interfere in politics. His brethren, deprecating such interference, remarked, that they were 'not of this world.' Mr. Spurgeon, who with a great many faults never can stand cant—and once, it is said, rather fiercely told a total abstinence that porter helped preachers—retorted: 'All that is metaphor. You might as well, being sheep of the Lord, decline a mutton chop on the plea of cannibalism.' Considering that some of the greatest crimes ever committed in the world owe their origin to political feeling, and some of the greatest acts of virtue to political heroism, not to mention that the legal accusation on which Christ was murdered was suspicion of treason—the notion that politics are beneath the attention of a

minister of the Gospel is certainly a most grotesque display of the arrogance of caste. Do these men never scold or praise their cooks, that they are too holy to encourage or warn their representatives?"

Alluding to a half-treasonous comparison once made by him, when the Queen was still young upon the throne, the *Scotsman* thus sharply hits the great Liverpool Evangelical for his meddling with the subject of the Coronation Oath:

"There is reason to be thankful for what the Rev. Hugh McNeile has not said, or said again. Giving a hurried but comprehensive sketch of the history of 'the agency referred to,' he plunges somewhat wildly into scandal about Queen Elizabeth—but what about Queen Victoria?—what about the late lamented 'Jezebel?' The Rev. Hugh once made himself a great name by a startling and ingenious comparison between a certain British and a certain Jewish Queen. That celebrity proved only temporary—perhaps he has made a mistake in now seeking to snatch a like celebrity by like means. Nay, it may even be that, as events have proved the doctor quite wrong before, he may be wrong again, and we may be all right yet. For be it known to all men, except those few Liverpool men and many Liverpool women who will not believe it, that even the Rev. Canon McNeile, in spite of the excellent state of his foreign relations, is not infallible. He aims, indeed, at the position of a Protestant Pope, but his claims are not unimpeachable nor unimpeached. Some years ago, he charged Mr. Milner Gibson with not being a good Protestant, whereupon the hon. member said what, though we don't much like him, seems to be a good thing, and worthy to be here adopted and repeated—'I am a better Protestant than Dr. McNeile, for I protest against all that he protests against, and I protest, moreover, against Dr. McNeile.'"

The *Pall Mall* thus defines a Dean:

"He is a clergyman who receives a handsome income for regulating, in some sort of intermittent fashion, the services in a cathedral church. He is, in fact, a sort of clerical churchwarden, with the right to preach, and to appoint others to preach, and also to forbid others to preach. His work, in truth, is infinitesimally small, he has a handsome salary, and the house which is his official residence is comfortable. Consequently, deaneries are held to be the special perquisites of the English aristocracy, either in consideration of the Dean's personal or matrimonial relationships. Out of the twenty-seven English deaneries about one-half are held by gentlemen who are either the sons of peers, or have married the daughters of peers, or have some other connection with the territorial interests of the country. Lord Palmerston's rule, as suggested by Lord Shaftesbury, that, if possible, Bishops should be selected from the ranks of those whose names are not only in the book of life, but also in the peerage, is acted upon with even more fidelity in the making of Deans. The working cathedral clergy are the minor canons, with whom the dignitaries for the most part decline to associate in that smallest among small institutions, the 'society' of a cathedral city."

The *Guardian* speaks of Dean Goode, who was found dead in his bed the other day, as "almost the only man pretending to theological lore in the Evangelical school, and certainly the one who most showed it in his writings."

The *Irish Churchman* states, that a collection of statistics is being made with a view to show how much practical work has been done of late years in the various parishes of Ireland, and says:

"It is to be hoped that the mass of information thus acquired will be judiciously arranged, and then given to the public, in order that our friends in England may see how much injustice there is in the statements which represent the Irish Church as doing nothing. The notorious Dr. Littledale has bitterly accused the Irish Church of neither possessing the affections of her children, nor of drawing forth their sympathy towards good or charitable works. It is far easier to make such sweeping statements than to take the trouble of ascertaining facts; and it is to be hoped that Dr. Littledale (of whom it was wittily said, even when he was in a chrysalis state, that he was a Littledale that thought a great 'dale' of himself) will be clearly confuted by the evidence of facts and figures."

The "Cheshunt correspondence" still goes on. The Rev. Edward Fellows, of Great Malvern, "confesses to a warm indignation against priests of the Church of England doing or saying anything to strengthen the notion" in the President of the College, that he may "consider himself in all spiritual concerns equal to a priest episcopally ordained." And Mr. Fellows thinks

"If the English clergy would but honestly attend to their own duties, and not go out of their way to mislead the already deceived and to disgust those of their own order; if they would in their own churches to which they are appointed devoutly pray, day by day and week by week continually (as they have bound themselves to do), to be delivered 'from all false doctrine, heresy, and schism,' that all who profess and call themselves Christians may

be led into the way of truth,' if they would show their love for their 'brethren' by being always at hand to advise, to help, to cheer, and to rebuke, if necessary; if they would show their belief by their works, that they are heart and soul in earnest about the salvation of souls; if they would follow St. Paul's advice and avoid those who cause divisions, and strive to win back those that are scattered—if, I say, the English clergy would carry out all this in practice, Cheshunt College would lose its work and its students, for there would be one fold, *honestly* collected into one by a straightforward course."

At the present season, when the *Times* and several of its contemporaries besides, are afflicted with the sermon fever, the *Freeman* wonders that lay preachers have escaped. It says:

"This may partly be attributable to the fact that the grumblers are members of the Church of England. Congregationalists, of either section, and Methodists, of all varieties, are less liable to the epidemic. They are stronger men, and their ministers frequently administer tonics, which keep them up to the mark. Evidently Nonconformists find the sermon more endurable than Episcopalians report it is, from which it is fair to conclude that there is more power and less prosing at chapel than at church. But how about the lay preachers?"

Take England through, a moiety, we should think, of the classes below the mechanic, who attend places of worship, are led in their devotions by unprofessional ministers of the Lord Jesus. Such men merit recognition. In common with other preachers, and perhaps beyond most, the 'volunteers' of the pulpit indulge in long sermons. Sometimes lack of preparation, and, occasionally, the want of thoroughness in thinking out a subject, accounts for the undue length of the discourse. Brevity is the result of a painstaking condensation of matter. To pack closely a man must work hard, and patiently, and skillfully. Many sermons occupy an hour because the preacher had not time to concentrate his thoughts, or to separate the chaff from the wheat. This being the case, it is not surprising that the preachers who have the least leisure should preach the longest sermons. And yet of all congregations those they minister to most require brevity. The uneducated are not accustomed to continued meditation or sustained thinking. Neither agricultural labourers nor city costermongers are fitted to thread their way through the labyrinthine intricacies of an involved discourse. For such hearers the path should be made narrow, so as to admit of no wandering; plain, so that the careless even may not fail to see it; and brief, in order to conduct the weakest to Him who is the end of preaching. Every sermon to the unlettered should be simple, straightforward, and short. An hour's service usually suffices, and a twenty minutes' discourse is long enough. An editor, perhaps, is scarcely justified in assuming the airs of a professor, and delivering a lecture on homiletics; but, in the interest of hearers, he may be excused for saying to lay preachers, let thoroughness characterise your preparations and brevity your preaching."

Dean Close writes to the *Record* to try and whip up the zeal of his brother Evangelicals in the cause of the Irish Church. A single extract from his letter will be enough to show that his logic still admits of considerable improvement:

"If this great act of spoliation, of wrong and robbery on the Irish Episcopal Church be accomplished, for the first time one of the three kingdoms will be stripped of its character as a Christian country, and turned adrift to be the prey of anarchy, and sectarianism, and Popery. Christianity will not be persecuted or denounced, it will only be placed on a level with Judaism, Swedenborgianism, or Mormonism. Ireland becomes a secular State! If there is no national Church, there is no national religion, no form of worship,—nay, no God, no Church recognised as the 'god of the country.' It will be cut down lower than most of the pagan nations, who have learned even by natural religion that the acts of the Government of a people should recognise their gods!"

It is confidently stated that the Rev. Robert Gregory, of Lambeth, who married the relative of a member of the Government, is to be the new Dean of Ripon, and that the Premier is thus to reward the services of another of Mr. Hardy's committee at the Oxford election. The *Record* severely lectures Mr. Disraeli upon the contemplated appointment. It says:

"The friends and supporters of the Government, who are also the friends of Protestantism and the pure Gospel, whether in India or in England, ought surely to warn Mr. Disraeli and his colleagues that, by his Ritualistic and Ultra-Church ecclesiastical appointments, he justifies the rumour which alleges that he is in these matters only the tool of the Bishop of Oxford, a Prelate who *probably knows less of the real state of the Church of England than almost any other Prelate on the Bench, the Archbishop of Canterbury only excepted.*"

A correspondent of the *Daily News* makes the following ingenious suggestion:

"The supremacy of the Crown and the unity of the Protestant Episcopate," he says, "have hitherto been regarded as the two chief bonds of union and guarantees of order amongst English Churchmen in all parts of Her Majesty's dominions. But all this is now changed, and the Duke of Buckingham has, we understand, invited the Archbishop of Canterbury to apply for a mandate to consecrate a second Bishop for Natal. It is certain that the example here set must soon be followed at home—at least if dissentient English Churchmen are to be treated with even-handed justice in the diocese of Sarum as well as in that of Natal. The Bishop of Salisbury has made himself at least as obnoxious to the Evangelical clergy by his open avowal of Roman doctrine, as has the Bishop of Natal by his commentary on the Pentateuch. As far as the Evangelical and Protestant clergy of the diocese of Salisbury are concerned, the Bishop may be said to be 'spiritually deposed.' Let, then, those of the clergy who are dissatisfied with the teaching of Dr. Hamilton lose no time in electing a Bishop of sound Protestant principles, and then proceed to memorialise the Government to issue a mandate for his consecration as Bishop of Dorchester, to have jurisdiction over all the Protestant clergy and laity who may wish to transfer to him their allegiance from the present Romanising Bishop of Sarum."

Dr. Pusey writes a long letter to the *Times* explanatory of his communication to the Conference, in which we cannot see that he really explains anything, though he pays one or two compliments to the Wesleyans, as "the most religious body external to the Church," and thinks "they would not wish to promote a plan by which, until our sons should be removed from the university, soul-destroying worship should be taught to the members and future ministers of the Church of England." In the course of his letter, he says:

"I certainly do believe that we are in a state of revolution, and that as a part of that revolution, in all human appearance, the days of Establishments are numbered, whether, in fact, the disestablishment comes a little sooner or a little later. I have for some time expected the Irish Establishment to be modified or abolished first, then the Scotch, then the English. I naturally do not wish for disestablishment, but it is well to be prepared for anything."

We have more than once referred to the theological movement which is going on among the "Friends" in Manchester and the neighbourhood. The author of a good pamphlet on "The Exercise of the Intellect in matters of Religion" thus alludes to the subject:

"Whilst these pages have been passing through the press my attention has been drawn to a circular issued from Manchester, respecting certain doctrinal opinions said to be held by some members of that meeting, and indirectly calling for the interference of the yearly meeting to assist in dealing with the subject, intending, we must suppose, either to put down with a strong hand the opinions in question, or perhaps to expel those holding them from the society. The circular gives little precise information as to the nature of the points at issue, nor is it needful that they should be discussed here; it is sufficient to know that they identify those professing them with the 'rational,' rather than with the 'evangelical' party, and that there is no charge against the 'heterodox' members of delinquency in Christian life or conduct; they are, on the contrary, stated to be 'friends of high character, of great natural ability, and considerable intellectual power, possessing many excellent gifts, both of head and of heart (and leading many followers after them)'. That within a religious body which owes its peaceable existence to the recognition of the rights of conscience and which, for many a long year, fought a heroic battle in defence of those rights; which, moreover, has from the first persistently avoided requiring from its members a formal subscription to any articles of faith,—that within such a society it should be thought necessary at this day to pursue the course apparently desired by the author of the Manchester Circular, is, of itself, a more than sufficient justification of the present essay. The mere possibility of such a course being taken ought indeed to stimulate every one who respects his own conscience, and who regards a living, though it may be an erroneous belief, better than a cold and lifeless orthodoxy to show plainly on which side he stands. What could be more astounding than to find a large section of a society which professes to be emancipated from the bondage of all formalism, thus distinctly refusing to accept as sufficient the simple and practical tests of discipleship which our Lord himself enunciated ('By this shall all men know that ye are my disciples, if ye have love one to another.' 'Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples'), yet perhaps ignoring these, but adding thereto tests and formulæ of a widely different character?"

MINISTERIAL APPOINTMENT.—We understand that the Rev. Wm. Bines, late of Birkenhead, has accepted an invitation to become minister of the congregation at Bridgewater.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XVIII.

SUBJECT: The affection of the Hebrew writers towards God.

Read Isaiah lxvii. 7; lxiv. 12. "I will mention the loving kindness of Jehovah." He has been the Saviour of Israel. In their affliction He was afflicted. In His love and in His pity He redeemed them. Take notice that in these later writings God has begun to be called a father. Doubtless, Thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Jehovah, art our father, our redeemer. The prophet prays for a better religious spirit among his countrymen. Why, O Jehovah, hast Thou made us to wander from Thy ways, and hardened our hearts from fearing Thee? However, he expresses his trust that God will pardon. We shall be saved, he says. Our righteousness is as filthy rags. But, now, O Jehovah, Thou art our father. Be not wroth very sore. Behold, see, we beseech Thee, we are all Thy people.

Read also Psalms xxvii. Jehovah is my light and my salvation, whom shall I fear? Jehovah is the strength of my life, of whom shall I be afraid? Leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then Jehovah will take me up. From the Psalms might be gathered a large number of loving thoughts towards God. The Psalmist cries out in the bitterness of his distress, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

More than all ancient religions that we know of, and more than most of our modern forms of Christianity, the Hebrew religion breathes a love of God. Not merely a gratitude for His blessings, but a love of Him for Himself without these blessings. The prophet Habakkuk beautifully expresses this, iii. 17—19: "Although the fig tree shall not blossom, although every sort of famine is over the land, yet I will rejoice in Jehovah, I will joy in the God of my salvation." This passage has been put into verse by Mrs. Barbauld, Hymn 135, Martineau's Collection:

"And when every blessing's flown,
Love Thee for Thyself alone."

SOMETHING WANTED IN OUR WORSHIP.

I HAVE often been painfully sensible of the meagreness of the more devotional part of our services. In endeavouring to avoid the complications of the rituals of the Romish and English Churches, we have fallen upon a form of service which, from its very simplicity, is frequently barren and unprofitable, so that our congregations too often pass it by with the listlessness of indifference, looking to the sermon as the redeeming feature of it, forgetting that that place which they call their "place of worship" would not be a place of *worship* were it merely a place for the preaching of sermons.

This want of interest on the part of our congregations, in the devotional portion of our religious services, I look upon as a great misfortune.

And the question which for years past has quietly forced itself upon my mind in the view of it has been, "How can we create more interest in our forms of worship? How make them more attractive and more profitable?"

I had the pleasure of listening, now about twelve months since (in the Madeleine at Paris) to an eloquent discourse of a well-known and popular abbé. He spoke of the difference between Protestantism and Roman Catholicism, and he summed up the difference by saying that Protestantism was preaching and reading the Scriptures, and Roman Catholicism was devotion. Now, he said, devotion is religion, but preaching is not religion, and reading the Scriptures is not religion; so that there is, in effect, no religion in Protestantism! The abbé was rather sweeping in his conclusion, and yet I felt that it was not without some truth, and felt that the truth was shown in none more than in ourselves—in us who are Protestants of the Protestants.

That this is so often the case in our churches is due to that formalism which, as Unitarians, we abhor, but which, it must be confessed, we are wonderfully under the influence of. Our more orthodox dissenting neighbours, in their church assemblies have, with similar forms, less of formalism,—for their prayers are free and extempore, and those who join in them, join in them with more of heart; they have thus saved themselves from falling into that formalism which has too often been a pitfall to us

Some of our ministers, feeling the need of improvement in this regard, have looked for it to the Liturgy, and various forms of Liturgy have been introduced amongst us,—all bearing considerable likeness to that of the English Church.

But too often the evil I refer to has not been even modified by this change. Instead of the long prayer, you get indeed the shorter prayers and collects of the Liturgy—and they might be an improvement upon that long prayer—but it often happens that the want of fervour, which spoils the long prayers of the minister, spoils those shorter prayers of the Liturgy; and I have often heard in our chapels those prayers gone through with perfect coldness, and the congregation listening with a feeling of utter carelessness to the clerk repeating the responses, and saying "Amen."

The fact is, I take it, there is no special virtue in any form whatsoever. All forms are helpful to those who, in a deep sense of their value, adopt them. The forms of worship most common with us are such as have been handed down to us from our fathers. We have pruned them and lopped them on every side, and reduced them to proportions such as our fathers who first had recourse to them would have thought painfully diminutive. The two prayers have been in many cases reduced to one; the "long prayer" has been cut down from an hour to ten minutes, and yet it is often thought *too long*. And perhaps it is fairly open to doubt now, whether, in some instances, even our brief devotional service does not produce more feeling of weariness than *their* long services—for long they were—did to our fathers. Of course, much of the difference in our habits and feelings in regard to these matters is due to political circumstances. Were we so circumstanced that we could not meet together now to offer up a prayer without imperilling our lives and properties, we should hardly be Englishmen if, in meeting together, we did not offer up *very long* and *very earnest* prayers. I imagine the longer prayers of our Presbyterian ancestors were as much due to the excitement they laboured under in consequence of the persecuting spirit of their age, as to a superior belief in the efficacy of their prayers.

But, however this may be, it is impossible to look back to those times and not feel, when we seem wrestling whole days in prayer with God, "there have been giants on the earth." Here, e.g., is an account of a day spent by the Westminster Assembly of Divines. It is from the journal of Dr. Baillie, principal of Glasgow University, who was one of the Scotch deputies to that Assembly. He calls it "spending from nine a.m. to five p.m. very graciously:"

"After Dr. Twisse (the prolocutor) had begun with a short prayer, Mr. Marshall prayed large, two hours. After, Mr. Arrowsmith preached an hour. Then a psalm. Thereafter, Mr. Vines prayed nearly two hours, and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours; then a psalm. After, Mr. Henderson preached; and Dr. Twisse closed with a short prayer and blessing."

So that at that single meeting three prayers were offered, each of about two hours' duration, and three sermons, each nearly an hour long! We do not wish to see those times revived. If we extended our *long prayer* to the ancient proportions, and crowned it with a sermon as long as our prayer, I am afraid that our congregations would not feel like people ought to feel who have spent their time—to use Dr. Baillie's phrase—*very graciously*. What I desire to see effected, in regard to our services of devotion, is not so much an extension in their length as a *quickening* in their interest and power. In times such as those I have referred to, the very atmosphere seemed full of the spirit of excitement, and a man could pray in the congregation for two hours together without either himself or his congregation becoming wearied. But I must confess I should dislike quite as much as any of our laity dropping into a house of worship where some Mr. Marshall was "praying large, for two hours." Two hundred years have made a great change in the political state of churches. We have fallen upon times of peace, *profound* peace. There is no longer the old excitement in the air. No breeze of political persecution sweeps sharply through our conventicles, causing us to gird up our loins, and prepare for the exigencies of wintry weather; but soft, luxurious zephyrs breathe into us the spirit of languor and sluggishness. Under such circumstances, Mr. Marshall "praying large, for two hours," instead of sustaining our attention and feeding our zeal and devotion, would, I fear, do us no better service than sing our lullaby.

It becomes highly necessary, therefore, in such a state of things, for us who are ministers, as we respect our "calling," and wish it to be respected, to consider by what means our religious services can be improved, made more attractive, more interesting, and more helpful to those who engage in them.

I regret exceedingly that when questions of such importance as this are constantly pressing for our consideration, we so often allow the opportunities which occur for seriously discussing them to slip by unused.

Only a few weeks have elapsed since we had our great annual meeting. What better occasion could we have had for considering this and similar questions? And yet we allowed it to be frittered away in a discussion which, from any point of view in which our congregational advantage is concerned, must be regarded as utterly futile and absurd. There are earnest men amongst our laity who go up to the annual meeting of our Provincial Assembly, hoping to be helped and encouraged by the words they may hear spoken there, and they return home utterly hopeless of seeing any good come out of it; and I believe no good ever will come out of it until some of us, who think that there is something worth aiming at—something worth our aiming at—put our shoulders to the wheel, and move, what I fear is a very old rickety coach, out of the rut into which it has fallen, and where now for some years it has stuck fast.

The Unitarian Herald.

FRIDAY, AUGUST 28, 1868.

DR. BELLOWS ON THE CONDITION OF OUR CHURCHES.

THE recent visit of Dr. BELLOWS to this country has been a source of great interest to our body generally. We believe it has tended to encourage our churches, by the good feeling it has excited. Dr. BELLOWS has received a warm welcome from this side of the Atlantic, not only from his own personal merits, but as an envoy conveying to us peace and goodwill from our American brethren. He has earned a title to our respect and gratitude by the urbanity which he has constantly displayed, by the masterly discourses and speeches he has delivered, and by the hopeful spirit he has stirred up. We could have wished to have been able to show him a greater denominational prosperity. We know but too well the weakness of our churches, and the great need there is among us of a new inspiration. We are apt sometimes to look despairingly on our position, to mourn over our lack of enthusiasm. Yet, altogether, comparing the present with the past, if we are yet in the day of small things which we are taught not to despise, we may rejoice in some amount of progress made, and a hopeful outlook into the future.

In the admirable speech made by Dr. BELLOWS at Liverpool, just before his departure from our shores, very gratifying reference was made to this fact. This reference was the more marked and satisfactory because, if Dr. BELLOWS saw our denomination under some of its best aspects, he had special opportunities of observing it in some of its very worst. We cannot forbear quoting the following extract from his speech on the above occasion:

"I desire to express to you the extreme delight and joy, nay, I must say, even surprise, with which I have passed through those of your churches and societies with which I have acquainted myself. I have met your ministers and laity in England within the last ten weeks, and have noted the degree of strength and hopefulness, preparation for noble victories, and the degree of social influence and dignity and importance that belong to the Unitarian cause in England. I am prepared to say that instead of being less than I feared, it is far greater than I hoped. (Cheers.) I was here twenty years ago, and I recollect that in the short visit I paid them I was struck with

the shabbiness of your church edifices, and the dirty and cob-web air that prevailed; the smallness of the congregations I met, and the apprehension that the good old times had gone by—that the thing would last as long as they lasted, and 'after us the deluge.' (Laughter.) That seemed to be rather the feeling that prevailed amongst the Unitarians at that time. Such was the state of things I encountered twenty years ago. After twenty years' absence, I find elegant and costly structures where I found before old, dilapidated, dispiriting chapels. I find excellent congregations wherever I have been. Out of twenty occasions when I have had to address Unitarian congregations in England, I have not looked upon anything that could not be considered full and devout audiences. I find, amongst the ministers here, men in all respects equal in learning, equal in spiritual zeal, in elevation of tone, and in mutual sympathy and co-operative spirit to our brethren at home. I find among you men of whom I should not venture to say that they are a whit inferior to those we are able to present in my own country, and that, for an American, is saying a good deal. (Cheers and laughter.)"

We do not wish to receive such an eulogium with any other feeling than that of modesty. If Dr. BELLOWS can discern so desirable a change for the better, in our denomination, we cannot but be conscious of our own shortcomings and the need of greater faithfulness. But we would refer to it as affording reason for thankfulness that our cause has not grown weaker in our hands, and as an encouragement to yet more zealous labour. With some among us moving within the sphere of our denominational activities, and acquainted with the real position of our churches, a not unnatural discontent occasionally arises at the apparent feebleness of our congregational life. Those in our midst are not always the best judges of our condition. It is therefore peculiarly pleasant to us to receive such a testimony from Dr. BELLOWS, concerning the improvements manifest in our body during the last twenty years.

On another matter which has in some quarters been the subject of unnecessary lamentations, Dr. BELLOWS, in the speech before referred to, made gratifying allusion. Much apprehension has occasionally been expressed, concerning the alleged decline of a learned ministry among us. We have sufficient respect for learning and the intellectual character of our ministers, to be anxious that no deterioration whatever should take place in their educational status. Much as we rejoice in the new elements of life infused in our body through the Home Missionary Board, we should greatly regret if thereby the general culture of our ministers should be lowered. We do not think this will be the case to any appreciable extent; and we are glad to find Dr. BELLOWS referring so significantly to the character of our younger ministers as in the following paragraph:

"Let me also add that I have been very much delighted—and I am old enough, I think, to be permitted the privilege of expressing an opinion upon that subject—I have been truly delighted with the character and promise of the younger portion of the ministers who have fallen under my own eye, and come within my own knowledge. I confess that when I came here I was sufficiently under the prejudice of my own particular notions to be a little disturbed that a certain licence of thinking and speaking, as it seemed to be, was common amongst them; but the longer I have been here, and the more intercourse I have had with the younger ministers of the Unitarians, the more disposed I am to think and say that they have been subjected to a kind of training, a thoroughness of discipline, which entitles them to hold their own opinions."

We are personally much obliged to Dr. BELLOWS for the encouragement given to us in the statements already quoted. Coming from a land where everything religious is less hampered by traditions than in this country, and from a denomination which enjoys many privileges denied to English Unitarianism, Dr. BELLOWS has spared us any humiliating comparisons,

and has done much to cheer us by his genial testimonies to the progress of our liberal cause. We are glad to feel that our body has received a new impetus from his friendly presence and wise counsel. We are assured there is a better hope amongst us through his most acceptable visit. We have not much to boast of in the way of progress. But we have learnt that we have moved and are moving. We trust such an inspiring fact will serve to revive our spirits—too often prone to droop—and give to us a greater courage in the difficult work which, as a body, we have to do.

WESLEY'S "FOUNDRY" AND WHITFIELD'S "TABERNACLE."

WHITFIELD'S "Tabernacle" is about to be replaced by a larger building on the same site; and this gives occasion to the *Christian World* for a brief retrospect in connection with it, from which we take the following:

Early in the last century existed in Moorfields, near the windmills, the celebrated "Foundry," where the Government brass ordnance was cast, where the great bell of St. Paul's is said to have been born, and where, subsequently, the world-renowned George Whitfield and John Wesley preached to assembled thousands.

Pennant, writing about Moorfields, gives an anecdote worth repeating:—"Here, too, religion set up its stage itinerant, beneath the shade of the trees; and here the pious, well-meaning Whitfield long preached so successfully as to steal from a neighbouring charlatan the greater part of his numerous admirers, in defiance of the eloquence of the doctor, and the witty sallies of his pious attendant. The faithful *Merry Andrew* told his master not to be discouraged; he would engage soon to dislodge his powerful adversary. He accordingly climbed a tree above the head of the zealous preacher, who, in the midst of an ecstatic attitude, received from the impious wretch the full effects of a most active drug, and was forced to quit his discourse with the utmost precipitation. But Andrew found it difficult to escape with his life, for he was assailed on all sides by showers of stones from the justly-enraged congregation, and long felt in his battered bones the consequences of his wit. Mr. Whitfield used often to relate the adventure with much humour; and I received the account from a gentleman who heard him describe his piteous mishap."

Wesley in his "Journal," under date Sunday, June 17, 1739, thus writes:—"I preached at seven in upper Moorfields, to (I believe) six or seven thousand people, on 'Ho! every one that thirsteth, come ye to the waters.' In the afternoon I saw poor R—d T—n, who left our society and the church. We did not dispute, but pray; and in a short space the scales fell off from his eyes. He gladly returned to the church, and was in the evening re-admitted into our society. At five, I preached on Kennington Common to about 15,000 people, on those words, 'Look unto Him, and be ye saved, all ye ends of the earth.'" On Sunday, Sept. 9, he "declared to about 10,000 people in Moorfields what they must do to be saved. My mother went with us about five to Kennington, where were supposed to be 20,000 people." And on the 23rd he again addressed another 10,000 in Moorfields "with great enlargement of spirit."

But the time was drawing on when a great change produced some beneficial results. Wesley, writing Sunday, July 20, 1740, tells us:—"At Mr. Seward's earnest request I preached once more in Moorfields, on 'the work of faith, and the patience of hope, and the labour of love.' A zealous man was so kind as to free us from most of the noisy, careless hearers (or spectators rather) by reading meanwhile at a small distance a chapter in 'the Whole Duty of Man.' I wish neither he nor they may ever read a worse book, though I can tell them of a better." In the evening he went with Mr. Seward to the love-feast in Fetter-lane Chapel, and at its conclusion he read a paper, stating that he and the congregation having differed in opinion, he must leave them then and there to God. With him left eighteen or nineteen of the society, and on Wednesday, the 23rd, "our little company," writes he, "met at the Foundry instead of Fetter-lane. About twenty-five of our brethren God had given us already, all of whom think and speak the same thing. Seven or eight and forty likewise of the fifty women that were in band desired to cast in their lot with us."

On Thursday, Sept. 18, he again writes:—"The Prince of the Air made another attempt in defence of his tottering kingdom. A great number of men having got into the middle of the Foundry began to speak big, swelling words, so that my voice could hardly be heard while I was reading the 11th chapter of the Acts. But immediately after, the hammer of the Word broke the rocks in pieces, all quietly heard the glad tidings of salvation, and some, I trust, not in vain."

The "Foundry" Chapel is described by Silas Told

in his "Life" (edited by Wesley, 1789), who tells us that in July, 1740, "Mr. Charles Gaspar Greaves, the young bricklayer, introduced me among the people called Methodists," and on a Sunday morning following he went to hear Wesley there. "When we entered the Foundry," writes he, "I gazed about me to make observations. Finding it a ruinous place with an old pantile covering, a few rough deal boards put together to constitute a temporary pulpit, and several other decayed timbers, which composed the whole structure, I began to think it answered the description given of it." In one corner sat three or four old women, one of whom appeared like a statue, with her apron over her face, nor was she uncovered during the whole service. The enemy of souls immediately suggested that she was a hypocrite. My friend Mr. Greaves stood close behind me to prevent my going out, to which I was strongly tempted; and had it not been for the multitude of people assembled together, and the profound seriousness which appeared in the countenance of every person, I should have given way to the temptation, and thereby have lost the greatest blessing I ever experienced." His description of Wesley is curious:—"Exactly at five o'clock a whisper ran through the congregation, 'Here he comes! Here he comes!' I had a curiosity to see his person which, when I beheld, I much despised. The enemy of souls suggested that he was some farmer's son, who, not able to support himself, was making a penny in this low manner. He passed through the congregation into the pulpit, and, having his robes on, I expected he would have begun with the Church service; but, to my astonishment, he began with singing a hymn, with which I was almost enraptured; but his extemporary prayer was quite unpleasant, as I thought it flavoured too much of a Dissenter."

In 1791, Wesley and Whitfield became opponents. The event is recorded by the former in his "Journal" thus:

"Sat., 28 March.—Having heard much of Mr. Whitfield's unkind behaviour since his return from Georgia, I went to hear him speak for himself, that I might know how to judge. I much approved of his plainness of speech. He told me, 'he and I preached two different Gospels, and therefore he not only would not join with or give me the right hand of fellowship, but was resolved publicly to preach against me and my brother wheresoever he preached at all.' Mr. Hall (who went with me) put him in mind of the promise he had made but a few days before, that 'whatever his private opinion was, he would never publicly preach against us.' He said that promise was only an effect of human weakness, and he was now of another mind."

Wesley preached in the Foundry previous to the separation, and he preached there after. The time was five in the morning and seven in the evening, and the men and women sat apart, not in pews, but on "forms" or benches. Whitfield preached, it is said, mounted on the top of a grocer's sugar hoghead, but his eccentricity did good.

In 1752 the old building gave place to the one lately dismantled. Rough and unsightly as the structure looked, it yet gave accommodation to 4,000 Independents. On the 10th of June, 1753, George Whitfield himself preached the opening sermon; and one hundred and fifteen years after, on the evening of Sunday, July 12, 1868, the Rev. W. Grigsby preached therein the last, and many of those that heard the last words preached in the old edifice were descendants of those who heard the first words preached therein more than a century ago.

Whitfield died in America, and Wesley preached his funeral sermon on Sunday, the 18th of November, 1770, at Tottenham-court-road Chapel, wherein "an immense multitude was gathered together from all corners of the town."

Eight years after, in 1778, Wesley removed from the Foundry to his new chapel in the City-road, facing Bunhill-fields. In his house there he died the 2nd of March, 1791, in the eighty-eighth year of his age, and was buried in the vault prepared by him, not only for himself, but for other itinerant preachers dying in London. "He had no illness," writes Lackington, the bookseller and near neighbour, "but the wheel of the machine being worn out, it stopped of course." He laid in state, and forty to fifty thousand persons paid their last respects. When he was buried, so great was the crowd that he had to be carried to the grave on Wednesday, March 9, between five and six in the morning, Dr. Whitehead preaching his funeral sermon, and even at that early hour great numbers being unable to get near the chapel. And for weeks afterwards hawkers assembled in a body in the neighbourhood, and vended "the only genuine" life of this good and worthy Christian.

AMERICAN NOTES.

A MAN appealed to Ward Beecher as follows:—

"Lancaster, February 5th, 1867.

"Rev. Henry Ward Beecher.—Sir—I hardly know how to address so great a man. You said in a sermon, some time ago, that honesty ought to be rewarded. I am honest with my fellow-man, myself, my God. Can get recommendations (the best)

from lawyers, doctors, preachers, &c. Get me an easy (sic) situation. Honesty may be rewarded.—C. C."

An extract or two from Mr. Beecher's reply may serve to amuse our readers:

"Surely a man as honest as you are has been rewarded already. What? 'honest with your fellow-men, yourself, and your God!' There are few men who can say so much. Honest with your fellow-men! How long has it been so? Have you come to it gradually, as the winter apple ripens, or has it always been so? Excuse these questions, I am deeply interested. You belong to an exceedingly small class. You have few fellows on earth. Indeed, when you say that you are honest with yourself, I cannot keep company. You are ahead of me; and that clause—*honest with your God*—takes you entirely out of my sight. Why do you come to me? I ought to sit at your feet. You are my master. No doubt you can get 'recommendations from lawyers, doctors, preachers, &c.' You place these gentlemen doubtless in a climax. Lawyers are proverbially honest—doctors never deceive—preachers always practise what they preach. Recommendations from any of these would smack of self-laudation. Every man praises his own virtues. Get some one not so inevitably good to recommend you. Are there no editors, no members of Congress in your neighbourhood? But I am come to the most important part of your letter: 'Get me an easy situation, that honesty may be rewarded.' I am ready to do all in my power for you. Had you signified the sort of easy place you would prefer, I should have been less perplexed. Let me see. You are a born president! All parties are looking out for you. They want a man 'honest to his fellow-men, to himself, and to his God.' What a motto is that to run a race with! Thus far they seem not to have found just the man. If I were to divulge your name no doubt you would be ravished away to Washington in spite of your screams. And the only reason why I do not disclose your whereabouts is, that I fear the presidency would not prove that 'easy' place which you justly think is due to your honesty. Don't be an editor if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops, and merchandise. Abhor politics. Keep away from lawyers. Don't practise medicine. Be not a farmer or a mechanic; neither a soldier nor a sailor. Don't think. Don't work. None of them are easy. O my honest friend! you are in a very hard world! I know of but one real 'easy' place in it. That place is in the grave! How is it in Lancaster? Can they not serve you there? Even graves are very dear here. Try and get suited at home."

An Episcopal minister of Rhode Island is to be tried before an ecclesiastical court next month for permitting a Baptist minister to occupy his pulpit upon a certain Sunday when he himself was preaching for the Baptist Church. It is held that one of the canons of the Episcopal Church prohibits such an interchange of pulpits, though of this there are some doubts. Some Churchmen seem to be incensed at the Bishop for yielding his consent to the procedure, while the defendant is assured of the sympathies of all Protestants in the Episcopal Church.

The Rev. Dr. McCosh, recently appointed to the presidency of Princeton College, United States, is to have a hearty reception from his friends in the States. The *New York Evangelist* says that, as a suitable preparation for his coming, some gentlemen of that city have raised a fund of 60,000 dollars to endow his chair. This will be a double advantage—of securing to him an annual income of 4,000 dollars, and leaving untouched the present salary, which is continued to the retiring president, Dr. McLean. Six thousand dollars have also been raised to furnish a house for Dr. McCosh. The principal subscribers are stated to be Scotch-Irish Presbyterians.

The *New York Independent*, writing about dull ministers, says:

"Every man knows ministers who, without a trait of brilliancy, are yet part of the vital force of their whole country. No matter if their reiteration of simple truths becomes a little fatiguing; it is always to the point. No matter if their jokes at the parish tea-tables are time-worn; they are hearty. These men know every child in town, because they recall its grandfather. They superintend the schools, they watch over the village morals; and their life is one long struggle against that anti-Christ, the tavern-keeper. They even cope with him in town meeting, and refuse him a licence unless he behaves himself. What would any New England village be, for instance, without its dull minister? And these know their limitations, and have sober wishes. Their more showy neighbours are, one by one, drafted away to city parishes. There they save souls in the best styles, with the latest improvements, regardless of expense. The dull ministers stay behind and occasionally peruse the discourses of their old friends. Their wives perchance are indignant, and opine that some

other people's sermons would read quite as well in the *Christian Thunderbolt*. We believe it. 'Smart' preaching is a great deal worse than dull preaching. But, after all, why should any preaching be dull? Any man who speaks simply from his heart, and does not go beyond his depth, can make something worth saying out of the commonplace of every week. Any gossip can make these subjects attracting in her day; cannot the minister in this? The trouble lies chiefly in a false method. The dullest discourse could commonly be made interesting by shortening it one-half, chopping each sentence into two or three, striking out most of the doctrinal argument, and filling in with such simple illustrations as one would use in conversation. Let each man, in addition, make three-fourths of what he says extemporaneous, and remember that grown people are, after all, much like children, and need, like them, to have everything simplified and illustrated. With this method we should in time have a new race of country ministers, better than the old, retaining all the heartiness and escaping much of the dullness."

One of the editors of the *Revolution*, Mrs. E. C. Stanton, who has been rusticated at Peterborough, N. Y., writes thence to her paper:

"On last Sunday morning we had the pleasure of preaching in 'the Free Church' on the 'Women of the Bible' to a large and attentive audience. At five p.m., as is the custom here, the congregation assembled to criticise the morning discourse, where we had quite a spirited discussion on the whole question of suffrage for women. At the close, a rising vote was taken, which was almost unanimous in the affirmative, only one maiden lady and one coloured youth, Theodore West, rising in opposition." The same lady, in another article in the *Revolution*, tells us that the Methodist Church in America has lately struck the word *obey* from its marriage service.

The late John Wilson.

THE announcement of the decease of this excellent man, at Cambridge, yesterday, August 3rd, 1868, after a protracted illness, was received just as we were going to press. The intelligence will bring sorrow to many who have been acquainted with his worth, and indebted to his accuracy and intelligence for kindly-rendered and helpful aid. He has been known for some years in this community as an accomplished printer and proof-reader, allowing no error to escape his eye. Everybody who had a book or anything else to put to press, felt themselves fortunate if it was intrusted to his taste, skill, and revision. But remarkable as he was in his calling, he had higher claims to regard.

Mr. Wilson came to this country from England, a man of culture and full of information upon the subjects that chiefly engaged his attention. He was well read as a theologian, and published several books in illustration and defence of his cherished faith as a Unitarian, that exhibited great research and painstaking. Besides these, he was the author of a volume of great practical value, entitled "A Treatise on Punctuation," in which he embodied in a condensed form a vast amount of useful matter; making, in fact, a model manual.

He bore an unblemished character; and showed the sincerity of his convictions in his thorough uprightness and his many Christian graces and virtues. We have no time or space to speak of him as we would, but are quite sure of the concurrent assent of his troops of friends when we merely add, that his life was one of unwearied diligence, and that in all relations he commanded esteem and won affection for his simplicity of manners, unswerving truthfulness, patience under embarrassments, resignation when afflicted and bereaved, conscientiousness in discharge of his duties, cheerfulness, hopefulness, and endeavours to be faithful as a true man.

To the above (taken from *The Boston Transcript*), a friend who knew and valued Mr. Wilson desires to add a few words. John Wilson, in the year 1834, left Belfast and settled in Manchester. Obtaining employment as a printer in the office of the *Manchester Guardian*, then conducted by its founder, John Edward Taylor, he, without delay, joined the Unitarian congregation assembling in Greengate, Salford, under the ministry of Rev. John R. Beard. At once putting his hand to the plough, he rendered valuable services in the Sunday school, and many a young man now in easy circumstances, and some useful in the church, owe to their respected teacher the best of what they possess. Of special value were the instructions he gave in a Bible class which he conducted for several years, winning the love and respect of his pupils, as well as filling their minds. Bringing to the task accurate and extensive information, and possessing a well-disciplined intellect and a very kind heart, also a conscience no less strong than pure, he made

his class a kind of training ground for the intellect as well as the character, and so produced impressions and fostered habits which were indelible as well as truly religious. Mr. Wilson had a great natural aptitude for exact learning. Had he enjoyed opportunities in early life, he would have made a first-rate scholar. As it was, he produced works which would do credit to a man whose profession was literature. As the decided bearing of his nature was religious, so did his pen unavoidably turn to religious topics. Moreover, Mr. Wilson having tasted the bitterness of Calvinistic orthodoxy, could well relish the sweetness of Unitarianism, and being a man of simple earnestness, he was not ashamed to call Unitarianism by its proper name. Accordingly, his first work was an octavo volume, entitled "Illustrations of Unitarianism"—an excellent manual for young persons and inquirers after religious truth. The work relates conclusively to the Scriptural doctrine of Father, Son, and Holy Spirit, which it treats exhaustively. More than once did the writer urge on his friend the composition of a similar work on the Scriptural doctrine of the Atonement. Such a treatise is still needed; but, alas! in this day of clouds, shadows, mists, and moonshine, where can we find the solid acquirements, and orderly intellect, and lucid pen of John Wilson? Another work, entitled "Concessions of Trinitarians," is a compilation of passages from Trinitarian writers, which either directly or indirectly yield the points at issue between them and Unitarians. This volume, afterwards published by the American Unitarian Association in a somewhat altered form, with the title of "Unitarian Principles, confirmed by Trinitarian Testimonies," has had a most extensive circulation, and exercised a most beneficial influence. The latter effect is not a little owing to the spirit of the author. John Wilson honoured a broad creed by cultivating a large as well as tender heart. If before all things he wished and laboured to promote Unitarianism, it was because, believing it to be the gospel of Jesus Christ, he knew that its great central truths, sympathies, and aims are of the widest and most comprehensive nature, and as such subversive of bigotry, zealotism, exclusiveness, and partiality, tending of necessity to make the human race a family of brothers under the one visible Head, Christ, the Son of God, and under the one invisible Sovereign, God, the equal Father of all.

In the religious society with which he connected himself, Mr. Wilson found a congenial circle of friends by whom his aid was welcomed, his studies assisted, and his worldly interests promoted. Specially valuable, as contributory to his writings, was the large yet neglected collection of books pertaining to bygone ages which bears the name of "Chetham's Library." With its and other aid, he made himself acquainted with Greek and Hebrew, and acquired a certain facility of reading texts and consulting passages in other languages. But he was something more than a compiler. He had a fervour of mind which fused into a homogeneous whole the materials that had been collected by his industry. Yet his patience and perseverance deserve high encomium. When once he had set himself a task he never stopped or relaxed his efforts until it was accomplished. With him labour was a kind of genius. During the years he spent over these and other compositions, he had to earn a livelihood for a large family by a pursuit which was exhausting in the degree in which it was useful, and in the midst of domestic circumstances little favourable to literary pursuits. The writer well remembers the reluctance and even grief with which, at Mr. Wilson's request, he wrote a few words wherewith to introduce, on the other side of the Atlantic, one who was so highly esteemed and so much loved at home. In his adopted country, however, he, though most unobtrusive, soon acquired other friends, thus creating an additional tie between the Unitarianism of the Old World and that of the New. His departure is one more added to the "innumerable company" of "just men made perfect," who linger around the inner verge of paradise, not content to pass into its central glories until they can go hand-in-hand with some who are still detained here below.

The late Thomas Emery.

A FEW months ago we recorded the death, at Leicester, of Mr. Whetstone, an old attendant at the Great Meeting House, and a man of mark in the town. Mr. Coe has now lost another useful member of his congregation—Mr. Thomas Emery, editor of the *Leicester Free Press*—very much respected, and of whom he thus speaks:

"I have lost one of my best and staunchest friends, one who was for many years a regular attendant upon my ministry, and one who was in no small measure the support of that ministry, by ever helping me to keep a lofty idea of my office, and by expressing his special sympathy with whatever was most earnest and most fraught with a Christian faith and spirit. Mr. Emery was born in humble circumstances, and in striving to recall the past, by the help of others, I see him first a steady apprentice, receiving proofs of his employer's favour; then a thoughtful workman, on whose lips no idle or profane word was

ever heard by one who worked in constant company with him, but whose mind was often musing, amid the routine of toil, on those problems of religion and of politics which it was the business and the recreation of his after life to solve. Next we see this meditative side of his character leading him to become a debater, a lecturer, an author of essays, worthy of the prizes which they gained, and of the approbation with which they were received. Meanwhile, the working man from the loom manages to become a bookseller and news-agent; and thus both by the intellectual processes of his mind, and by the outward circumstances of his life, he is being prepared for the arduous, the delicate, and the not very enviable office of a newspaper editor. This work, which became the occupation of his ripened manhood, was done ably; it was performed in a thoroughly independent spirit. He wrote according to the truth that was in him, whatever patrons might say, or whatever the popular opinion might be. He was ever ready to use his pen as a means by which wrong might be redressed; and with this end in view, he was always accessible to those who stood in need of his help, and to those who were ready to avail themselves of his sound advice. His power as a writer was maturing to the last; his wit grew more refined, and his utterance came with a greater power."

At the funeral, which took place on Tuesday week, P. A. Taylor, Esq., M.P. for the borough, was present, along with many of the members of the Town Council and respectable inhabitants of the town, and a proposal has been made to erect a suitable monument over his grave at the public expense.

FIRESIDE READINGS.

MY BLESSING.

I LAY my hand upon thy head,
And bow my own above, and shed
A tear or two thereon, instead
Of love's caressing;
A kiss hath not so tender touch;
Smiles say of kindness ne'er so much;
What is the import, then, of such
A heartfelt blessing?
Not a light wish of loving mood
To compass only worldly good.
My heart would not be understood
In want so shallow;
Not what is termed a life of ease,
Perpetual sunshine, changeless peace,
Nor, whatsoever the charm, a bliss
Whence doth not bellow.
I bless thee with a quiet mind,
Obedient, steadfast, and resigned,
That scorns in trifling things to find
Its fullest measure;
I bless thee with a generous heart,
That will not shrink from care or smart,
So to enlarge or to impart
Its choicest treasure.
I bless—oh, friend, forgive the strain,
Since loss is often richest gain,
And joy is sweetest after pain—
Thy life with sorrow;
Some clouded days, some nights of tears,
Some sacrifices, conflicts, fears,
Showers where the bow of hope appears
For God's to-morrow.
I bless thee with a work to do,
A holy purpose to pursue,
A faith to keep and to renew
By love and duty;
With strength to climb a toilsome hill,
With patience for thy Father's will,
Or the stern strokes that polish still
The gem of beauty.
I bless thee with a constant ray
Far down the future's doubtful day,
And heaven-lights all along the way
For guide and warning;
And when earth's sun shall sink to night,
I bless thee with the promise bright,
"At evening time it shall be light,"
And heaven at morning.
I bless thee thus in wish and prayer,
Content if thou the portion share
Thy Father sees thee fit to bear;
And so confessing,
To Him would I commend thy youth,
Thy life and love, grief, joy and truth
All to all-perfect love: in sooth
This is my blessing.

Sabbath at Home.

THE WINDOW THAT MADE FACES UGLY.

PART VIII.

WHEN the father had finished the two terrible stories of his fellow-apprentice and his own sister, which had filled up the measure of his abhorrence of orthodoxy, there was for some time silence in the sick chamber where little Harry was lying. Presently, however, the nurse, as if she felt something was expected from her, said:

"Well, sir, I must confess, you have put it in a very terrible light. I never saw it in that light

before. But, after all, if the doctrine of everlasting torment is true, it is true, and our not liking it won't help it. I mean, won't make it not true. All you have said, sir, only shows what a 'fearful thing it is to fall into the hands of the living God'; 'for He is a consuming fire.' And if the Bible reveals the awful doctrine, we are bound to believe it, however much it goes against our weak nature. I do not see what good it will be to us to make to our own minds a God of our own, just as we should like Him to be."

"But, nurse," said little Harry, whose heart had been deeply touched by his father's stories, and whose hatred and horror of the doctrine of hell-fire was now fully excited, "mayn't we misunderstand the Bible? There is something in me that tells me now that it cannot, cannot be true that God is such an awful, cruel tyrant."

"And you mean," said Mr. Warner, seeing that he paused as not knowing exactly how to express himself; "you mean that you are sure you understand that which speaks in your heart, and you may not be sure that you understand the Bible?"

"Yes, that is just what I mean, father."

"Well," continued Mr. Warner, "I shall show you in my next conversation that people have misunderstood the Bible in supposing the doctrine of eternal torment, and by literal fires, to be really its teaching. I shall show you that the doctrine has come from heathen books and heathen superstition, and been foisted into Christianity, to which it does not belong."

About a week after the last conversation, as the boy seemed able to bear it, his father and mother, and little Jane and Joey, and nurse, took their places in his bedroom again, and Mr. Warner thus began:

"I told you that for a long time I lived without religion; I had been frightened away from God. On Sundays, at that time, I mostly took long walks into the country. One day I had walked a considerable distance from town, and came about half-past two in the afternoon to a quiet little village with a green, on the edge of which stood an old ivy-covered chapel. Fields spread behind its little yard where the dead reposed, and a row of trees waved their branches before it. It looked so quiet and cool, that as the people were just making their way towards it I was tempted to enter also. I did not know to what sect it belonged. The prayers seemed to be in a style different to anything to which I had been accustomed. God was addressed as a tender, loving father, in simple, natural language, and I missed the old stereotyped phrases. But when the minister, a scholarly-looking grey-haired man, came to the sermon, he took his text from Mark ix. 47, 48,—'To be cast into hell-fire, where the worm dieth not, and the fire is not quenched.' Now, thought I, we are to have one of the old-fashioned sermons about brimstone and fire, and I disposed myself in the corner of the pew, determined, if possible, to sleep and not to hear it. The minister's first words, however, made me open my eyes and look towards him, and what followed so interested me, that when I got home I wrote down the sermon as well as I could from memory. 'The words of my text,' he said, 'have a very different meaning from that which is usually put upon them. They do not refer to a dark cavern and lake of fire and everlasting torment. They are figurative; intended to represent, not the mere punishment of sin, but the terrible condition of the sinful mind itself. The hell in which millions of Christians believe, and which is preached from thousands of pulpits, is not the hell of the Gospel, but the hell of the heathen poets. Let me try to show you what was the kind of hell of which Jesus spake:

"Standing on the western wall of Jerusalem, and at the southern angle, the spectator looks down a valley which bends away to the south-east, and which formerly had been one of the greenest, pleasantest valleys about Jerusalem. In very ancient times, some hero of the name of Hinnom seems to have encamped there, from whom it was called Ge-Ben-Hinnom,—that is, Valley of the Son of Hinnom; shorter, Ge-Hinnom; by-and-by corrupted into Ge-Henna. This valley was associated in the minds of the Jews, in the time of Christ, with everything horrible and fearful. Let me tell you how this came to pass. Many hundreds of years before, this valley had been the scene of the most horrible idolatry. We will put ourselves in the place of Jeremiah in his own days. We will stand on the hill above and look down into the ravine of Gehinnom, and describe what we see. We see first, then, a huge brazen idol towering aloft, made in the shape of a bull, with several heads. It is the idol of Baal, the Lord—or Molech, the King,—of heaven. It is a solemn day. The idol has been smeared with pitch to make it inflammable, and then set on fire, and crowds of worshippers fall down and adore it as a symbol of the awful deity. When the idol is heated to the utmost, mothers, who have been selected by the priests, bring forward their children, their dear first-born children, to offer them in sacrifice. They are placed on the outstretched arms of the idol, and roll down into an opening in the bosom, where they fall into the heated oven within, the priests keeping up a horrid din with drums and cymbals all the time to drown the crying of the children.

"Horrid thought, was it not, that God could be so unutterably cruel as to need His children to crush the holiest, tenderest feelings of their hearts, and offer to him their first-born darlings, thus com-

mitting them to the flames to appease His wrath or win His favour? And yet is that thought more terrible than that of many Christians of their God—that he does require millions of His children to pass eternity in flames, and that even that will not appease His anger or win His mercy? Ah, friends, such Christians little think it, but they are holding the old idolatry still, and the God whom they worship is but the old Baal under another name.”

(To be continued.)

A PLEA FOR SHORT WORDS.

JUST now, when it has become so much the fashion to use big Latinized words, the following clever plea for short racy Saxon ones appears in season:

Some men fear to use us in their grand books, or in the course of their speech, as if we were not so good as they would like, so I mean now to show that no one need think that we are bad as well as small. I can do my work best if I may tell a dream; when I have told my dream, those who hate us may laugh and jeer if they can. In my dream it came to pass that all short words were put out of use by a few proud men, who took an oath that they would not stoop to use a short word; they swore a great oath that they would not have a short word said in the house or out of it, and that a breach of this strict law should be paid for by a large fine. This was a sad case for us poor things. How this new law would work was more than I could guess, but as there was to be no more need of me, or such like, I made up my mind to spend a whole day that I might find out how the proud world would get on with big and fine words. I set to work as soon as I could, and kept at it all the day, so that I might tell just what took place, and let wise men know what fools had done. In the first place, just at peep of day, the poor maid-of-all-work was found in a nice fix, for she, too, was bound by the grand law. Not one short word might she use. All her life long she had not learnt a long one, so now it was hard for her to make her wants known. She could not ask either for wood or coal that she might light the fire; pots and pans she could not so much as name, nor could she ask for match, chip, wood, or brush, so there she stood as mute as if she had been born deaf and dumb. Down came the cook next, and she, too, soon found out what is meant by a dead-lock. How could she tell the maid to clean the knives and forks, to lay the cloth, to boil the eggs, to make dry toast, to heat the rolls, or broil the ham? She had the look of one who had gone daft, yet, though she was in what the boys call “a wax,” she could not—she dare not—call the maid a goose or an ass. Poor cook! I felt much for her, yet my pride kept back the sigh which would fain have come at such a sight. I soon heard the step of the head of the house, and then my pride fell, for I thought he would know how to keep the law which he had made. It was hard work for him, though. I saw a twitch from his lips now and then, as if a short word had just made a dash at him. It was soon clear that he was quite as much in a fix as the maid or the cook, for he could not ask his wife to pass the bread, to hand the eggs, or to pour out the tea; nor could he ask his son to draw the blind and shut out the sun which shone full in his eyes. When he came to him for the work of the day he was shut up for want of words. He could not ask for his coat, his hat, his stick, his horse, his gig, or his whip. He was quite as bad when he got to town, for he could not call for pens or ink, nor could he say that he would pay his bills, or draw a cheque on the chief bank in the place. As to the health of his friends, he dare not say one word about it—pains in the head, corns on both feet and on all toes, stiff arms, sore hands, weak backs, and game legs, were all left without a hint or a word that could tell how much pain they had brought into the poor flesh. The wife of this great man was in a poor plight all the day; when I tell half her tale, it will be seen what a wreck she was: first of all, she could not say that she would buy a dress; she lost her bunch of keys, but could not ask if it had been found; she would have told her maids to wash or darn, to bake or sew, to sit still or go out, or to lie down or to stand up, but not a word could she say on one of these points. Was she not, then, if not a wretch, at least a wreck? From the house, I went to find out how men who think and write would get on with big words, and the scene will long haunt the eye of my mind. The men who write news found that their trade was cut up by the roots; pen and ink were, of course, both gone; and books, desks, maps, and globes had gone with them. The men who try their hands on great books, were quite as much at sea; not a line or page could they name; no one could be told to stitch or bind their books; and not a shop or stall that would show the loose leaves for sale. I then went to look at the trades, and found that all of them felt the grip of the hard law. Men could not ask for saws, planes, nails, or screws, nor could they call for wood, stones, slates, glass, lime, lead, paint, or glue; in short, the whole world was fast; time and tide stood still; sun and star said they would not shine; and as for the shy moon, she put on a veil, and went by like a girl in a pet. Such was my day's work as shown in my dream. In the course of my dream, the small words, as if bent on a plot, met to talk of the strange state to which they had been brought. All the small words were there; in

fact, they came in a rush to the scene of war. A fine old word, whose name is Wise, was put in the chief seat. Strong was on his right hand, and Bright on his left, and at the far end of the room, close to the door, Big, Blunt, Sharp, Keen, and Smash, stood in a knot as if they had made up their minds that their lives were of less worth than their rights. Strong was in a fierce mood; when he said in a loud voice that he would not spare the foe, there was a clear, shrill cry of joy in all parts of the large room, and three cheers were a proof that Strong had laid his hand on the right chord. This brought him up a peg or two; and as he stood there with his hands at full stretch,—and his voice, now as round as a drum and then as sharp as a file,—I felt that the cause which we all had so much at heart was more than safe. When Strong sat down, young Brag took the floor, and in less time than I can dip my pen, he shook his fist in the face of the foe. His speech was in the grand line. “What,” said he, in a tone which was meant to start the hair on end, “what can the big words do if we don't help them? Look at us and see what force we have!” (A loud “Hear, hear” broke in at this fine point.) “But for us, small though we are, where would be the hills, the dales, the woods, the streams, the sun, the moon, or the great sea, that wails like a dirge, or moans like a sad—sad—sad” (a slight smile was on Keen's face) “a big word would help me, but I spurn its aid. Can we not run, sit, climb, walk, or fly just as we please? Can we not dream by night and work by day? If they cast us out, how will good folks pray, or preach, or sing, and bad ones drink, or brawl, or lie? In time of war, how will men fight their foes, fire their guns, draw their swords, lift up the shield, or thrust with the spear? In time of peace, how will men plough their fields, sow their corn, reap their crops, send the young to school, or the old to church?” The short words were now in high glee; and they all felt that for the good of the cause they must vent their joy in three cheers more. The cheers brought my dream to a close; the noise woke me, and as the light of a new day broke into my room, I felt that, though big words might have a good use of their own, yet the time was a long way off when short words would not help to sing their joys, to tell their woes, and show the depth of their thought and love.

SUPERSTITION IN THE ORKNEYS.

THURSDAY is esteemed the luckiest day in the week for marriage. In former years the belief prevailed that if a cow were killed when the moon was in the wane, the beef would dwindle in the pot. Should the first lamb of the season be white, the omen is still regarded as fortunate, and the appearance of a black lamb is deemed unlucky. So late as 1814 there lived an old beldame in Stromness, named Bessie Miller, who sold favourable winds to mariners at the low charge of sixpence. Bessie is described as having been a withered, sharp-featured woman, with two light-blue eyes gleaming weirdly in her corpse-like face. She must have been kith and kin to Sycorax, the “blue-eyed hag,” mother of Caliban, “That could control the moon, make flows and ebbs.”

The Stromness Hecate boiled her kettle, muttered her incantations, and so raised the wind both for herself and her dupes. Kin to Sycorax, she was also the “weird sister” of Steine Bheag, the Ross-shire witch, whose wonderful deeds were recorded by Hugh Miller in his “Scenes and Legends.” Though Bessie has left no successor in the sale of winds trade, there are old crones lingering about the Islands who possess charms for curing toothache, and for ensuring safety in childbirth. One of these charms is a little pamphlet of two or three pages, containing a “Copy of a Letter written by our Blessed Saviour Jesus Christ; King Agbarus's Letter to our Saviour, and our Saviour's Answer; His Cures and Miracles; Lentulus's Epistle to the Senate of Rome concerning Jesus Christ.” The Letter of Jesus Christ, “faithfully translated from the original Hebrew copy now in the possession of Lady Cuba's family at Mesopotamia,” promises happiness and prosperity to the household in which a copy of it shall be found, and thus the pamphlet is greatly prized and carefully preserved by superstitious old women. First introduced perhaps by a travelling merchant, or “yagger,” in the palmy days of the great Kirkwall Fair, it still circulates quietly among some of the cottagers in Orkney and Shetland.—*Corrie's “Summers and Winters in the Orkneys.”*

INTELLIGENCE.

CHOPPINGTON.—On Sunday afternoon and evening last, open-air services were held at the above place, in which the Revs. J. C. Street, E. W. Hopkinson, and Messrs. Brown, Watson, and Pilkington took part. The congregations on both occasions were large.

CLERKENWELL.—On Tuesday, 18th instant, the Sunday-school children of this mission went in vans to Chingford, Essex. In the course of the day the school was admitted to view the interior of old Chingford Church (now a ruin), and there, in the part still kept in repair for occasional services, they sang several sacred pieces. On returning home they gave three hearty cheers for all who had contributed towards their real day of enjoyment.

EAST CHESHIRE UNITARIAN SUNDAY-SCHOOL UNION.—The third annual meeting of the members of this Union was held in the schoolroom at Styal, on Saturday, August 22nd. The three schools at present composing the union, viz., Congleton, Styal, and Dean Row were pretty fully represented, there being about thirty-five teachers present. After tea, the chairman of the union, Rev. A. Payne, opened the proceedings in an interesting speech, in which he dwelt especially on the questions of secular instruction and of doctrinal teaching in Sunday schools. The reading of the minutes of the previous meeting, and the secretary's statement of the various incidents of the last year gave rise to considerable discussion, much of which turned on the best mode of carrying on the teachers' library of reference, for which over one hundred volumes have already been collected. As one means of increasing its usefulness, it was determined that a fund should be established by the subscriptions of the members of the union for the purchase of valuable recently published works. Considerable discussion on the question of secular instruction in Sunday schools, as well as on the subject of religious services for the children, took place.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

F. E. C.—A. J.—A. L.—Received.

A MISSION FOR WIGAN.

To the Editors.—It is pleasing to see the amount of good done by the East Lancashire Unitarian Association, in establishing places of worship in various towns for the dissemination of the religious views we hold dear. Seeing this, I am induced to ask why it is that we have no mission in Wigan, where there is a population of from thirty to forty thousand souls? I am aware that several attempts have been made which were not successful, and I have heard people say, “That Unitarianism cannot live there.” With this opinion I beg to differ. I believe there are now about a dozen families living in the town, who find it inconvenient to go two miles and a half to Park Lane on a Sunday. These people send their children to other Sunday schools, because there is none of the right stamp at Wigan. Here is the nucleus of a congregation. Surely we are not to be told that Unitarianism can live in Hindley and Park Lane, and not in a town with a population like this.

I hope these few words will draw attention to the matter, and lead to something being done.—Yours truly, WILLIAM MOSS, Market-street, Manchester.

THE COMING WEEK.

Heap Bridge.—On Sunday, afternoon and evening, school sermons, by the Rev. H. E. Dowson, B.A.
Leeds: HUNSLER.—On Sunday, continuation of opening services of the new church. Preachers: Morning, Rev. T. R. Elliott; evening, Rev. Brooke Herford.
Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. C. Beard, B.A., service at eleven a.m.

Marriages.

HARWOOD—MARSH.—On the 27th inst., at the Congregational Chapel, Heaton Mersey, near Stockport, by the Rev. S. Hooper, George Harwood, B.A., second son of Richard Harwood, of Bolton, to Alice, youngest daughter of the late James Marsh, of Worsley Messes, Wigan.
KEARSEY—ALDROFT.—On the 23rd inst., at the Unitarian Chapel, Swinton, by Mr. William Harrison, Mr. Edward Kearsley, of Bury, to Hannah Aldcroft, of Irlams-o'-th'-Height, Pendleton.
STANHOPE—BRADLEY.—On the 24th inst., at the Unitarian Chapel, Belper, by the Rev. Lees L. Lloyd, Mr. George Stanhope to Miss Ann Bradley, both of Belper.

Deaths.

ELGOOD.—On the 19th inst., at her son's house, Sale, near Manchester, Elizabeth Elgood, in her 64th year.
EMERY.—On the 13th inst., at Leicester, Mr. Thomas Emery, editor of the *Leicester Free Press*, aged 43 years.
SQUIER.—On the 21st inst., aged four years, Mary Victoria, only daughter of the Rev. W. C. Squier, of Stand, near Manchester.
WILSON.—On the 3rd inst., at Cambridge, U.S., Mr. John Wilson, aged 63 years.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 384.

FRIDAY, SEPTEMBER 4, 1868.

PRICE 1D.

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FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.

On Sunday next, the Rev. Dr. CHAS. STEVENS will PREACH in the morning, and the Rev. J. K. APPELBEET in the evening.

ROCHDALE, CLOVER-STREET.

On Sunday, September 6th, 1868, TWO SERMONS will be preached by the Rev. F. BISHOP, of Chesterfield. Service to commence in the afternoon at half-past two, and in the evening at half-past six o'clock.

A collection will be made at the close of each service in aid of the Sunday School.

OPENING OF A NEW ORGAN AT THE UNITARIAN CHAPEL, NEWBURY.

On Sunday, September 6th, 1868, TWO SERMONS will be preached by the Rev. G. H. WELLS, M.A., of Gorton. Service to commence in the afternoon at half-past two, and in the evening at six o'clock.

Colonel MUNN, J.P., has kindly consented to preside at the Organ, when a selection of Sacred Music from the works of Handel, Haydn, Mendelssohn, &c., will be sung by the choir of St. James's Church, Waterloof.

Collections will be made in aid of the Organ Fund.

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Tea will be provided in the Schoolroom, for the convenience of friends from a distance. Tickets, sixpence each.

ELLAND: On Sunday, September 13th, TWO SERMONS will be preached on behalf of the Sunday Schools, by the Rev. JOHN ELLIS, minister. Afternoon, at half-past two; evening, at half-past six.

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THE SECOND TERM of the Academical Year, 1868-9, BEGINS on Monday, September the 7th.

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WHAT THE CHURCHES ARE DOING.

The *Calcutta Englishman* gives an account of the burial of the late Queen of Madagascar. The body was swathed in nearly 500 silk "lambas," in the folds of which 20 gold watches, 100 gold chains, rings, brooches, bracelets, and other jewellery, together with 500 gold coins, were rolled. All the presents she had received from the Queen and the Emperor of the French were buried with her, and all her furniture and personal effects. Directly the Queen's death was made known, all the people, with the exception of about twenty of the highest officers, had to cut off their hair and put off all their clothing except the "lamba," and this only to wear from the waist to the knees, until after the funeral, when the shoulders were to be covered by the "lamba," but nothing else worn. No singing is allowed whilst mourning for a sovereign; no clay walls nor houses are to be built; no earthenware made, and a great many more things are forbidden. The queen's coffin was made of silver dollars, and is valued at about £4,500. The tomb is built like that of Radama I., only the little house on the top is painted scarlet, with gilt posts and eagles. There is a bar of silver across the door, and the inscription is laid in solid gold.

It appears that notwithstanding the abhorrence which the Pope has evinced of journalists and newspaper correspondents, he has himself taken to dabbling in the evil thing. He seems to have caught the infection while reading the proofs of the *Civiltà Catholica*, for it is from the annotations he then made that he has composed several articles which have appeared in the official journal at Rome. The last *Giornale de Roma* contains some anonymous strictures by the Holy Father on a canon of Vienna, Father Egidio Dalla Vallez, who held the condemned doctrines of Febronius, and lately died unrepentant.

The Roman correspondent of the *Pall Mall* gives the following extraordinary statement about a new saint:

"Nothing is now talked of at Rome but the new saint, Maria Taigi, a washerwoman in the service of the Chigi family, who died here in 1837, in the odour of sanctity. A great sensation has been created by her prophecies, which were confided to her confessor, Father Natali, now 90 years of age, who has faithfully related them as the events successively happened. The proofs of her present residence in heaven are incontestible, though her body is still on earth, having just been exhumed. The corpse was found perfectly fresh and flexible, and is now exposed in a chapel *ardente*, raised at the expense of the Princess Barberini, in the aforesaid church, where everybody in Rome, with the exception of myself, has kissed its feet. The exhumation was ordered on the demand of the Postulator for her canonization, on his adducing the proofs of her beatitude, which state, among other wonders, that her image was sent to the Capitol last October, with an intimation that the building was threatened by a great danger, which nothing but this palladium could avert. The next day brought the insurrectionary attack, at the time supposed to have been repulsed by the troops, but now admitted to having been foiled by the miraculous image. The Marquis Cavaletti, senator of Rome, is determined to commemorate this event in a becoming manner, the Capitol being under his care; and he has ordered it to be represented in a picture, which will be placed in one of the galleries. The other day the confessor was asked whether Maria Taigi prophesied any further danger from the Garibaldians. 'Yes,' he answered, 'and in those days we shall see the Tiber as full of corpses as it now is of fish.' At this moment fish are so abundant in the Tiber, owing to the floods from the Sembra, that the Romans pick them out of the water with their hands. The soldiers in the camp of evolution are preparing for the evil time; and to-day they will engage in a sham fight at Albano, when the Zouaves will defend the town against assailants from Ariccia and Castelgandolfo."

The same correspondent is assured, on good authority, that the next promotion to the cardinalate will include Dr. Manning, Archbishop of Westminster, and, possibly, the Archbishop of Paris, who at last has consented to sign a retraction.

The accounts from Paris give proofs of the growing activity and influence of the Protestant Churches there. The power of the priesthood over the working men is gone, and they are craving for a faith which will satisfy at once their reason and their religious nature. M. de Pressensé's church have opened several mission stations, which are said to be crowded with hearers, and he, with his co-pastors in the Taitbout Church, and others, contemplate founding a Theological Seminary or Faculty in Paris for the training of ministers and

evangelists. If conducted on really free principles, such a school of theology may play an important part in the present state of religion in France.

The cathedral in memory of Cardinal Wiseman is about to be built in Westminster. £50,000 is to be spent upon it. It is to contain a shrine by Mr. Pugin, to be placed first over the Cardinal's grave, in Kensal-green, and transferred with his remains to the contemplated edifice, when ready to receive the deposit. Special interest is attached to the building, as it will be the first Catholic Cathedral which the Catholics have been enabled to erect since the Reformation.

A new church has been opened at Brighton to meet the wants of those who, not satisfied with the Establishment, are yet not disposed to enter the ranks of Dissent. Both within and without its appearance is that of a "high" church. The sermon of dedication was preached by Dr. Cumming, and the prayers were read by a clergyman of the Church of England, who is permanently associated with the duties with Mr. Winslow, the incumbent, while the sermon in the afternoon was preached by the vicar of Portsea. The service was that of the Liturgy of the Church of England, strictly followed, with two exceptions, namely, that in the Absolution the word "power" was omitted; and in the Apostles' Creed, the words "He descended into hell." Mr. Winslow repudiates Dissent, and declines to rank himself as a seceder from the Established Church. In fact, many absolute members of the Church are gathered together among his congregation, which has not to be sought, but was organised before the church was built. The church, in short, is not to be the instrument of forming an ecclesiastical following, but springs from the wants of a large body of religionists seeking organisation, and who propose to describe themselves as of the Free Church of England.

The Rev. Canon McNeile's devotion to Disraelism and the Irish Church has been rewarded. He is appointed to the vacant deanery of Ripon.

No successor to Dr. Jeune in the see of Peterborough has yet been appointed; but as Mr. Disraeli has promoted a moderate man like Dr. Atlay, and an extreme Evangelical like Dr. McNeile, the High Church party think it is now their turn to have something good from him. The *Church News* is anxious for the appointment of Archdeacon Denison, but we should hardly think the outspoken Archdeacon had much chance of being turned into a Bishop.

A Methodist college has been opened in Belfast, the erection of which has cost the body £24,000. The Methodists of America have contributed £10,000 towards an endowment fund. The president is the Rev. William Arthur, ex-president of Conference.

As a farewell testimonial to Dr. McCosh before leaving for America, a handsome silver service was presented to him in Belfast from friends belonging to various denominations.

It is stated that a son of Mr. Gladstone's will be a candidate for holy orders at the Christmas ordination of the Bishop of Winchester, and will be ordained to the curacy of St. Mary-the-Less, Lambeth, of which the Rev. R. Gregory is the incumbent.

Some shrewd practical laymen of the Establishment, foreseeing the inevitable disestablishment of the Irish Church, offer to come to the rescue, by starting a fund, not for raising a cry, but for the purposes of the Church when it shall have been disestablished. Two laymen offer £1,000 each, with a promise of more when the fund shall have been started.

A project is on foot to establish in Manchester a branch of the Brotherhood of the Holy Redeemer, an order founded some years ago by the rector of East and West Torrington, Lincolnshire. The object is to assist in the revival of religious life in the Church of England, chiefly through the instrumentality of young men as mission priests, lay helpers, schoolmasters, organists, &c.

The dispute, respecting the appointment of a successor to the late Dr. Lee, between the congregation and the town council of Edinburgh, still continues, and excites great interest throughout Scotland, as bearing on the subject of patronage. The people have set their hearts on the Rev. R. Wallace, the minister of an adjoining congregation, and as two of the clergy, Dr. Glog and Dr. Taylor, who were proposed for their acceptance, have de-

clined the presentation on account of the attitude assumed by them, it seems likely that, if they hold on, they will gain their point.

WHAT IS SAYING ON CHURCH MATTERS.

The writer of "Conference Sketches" in the *Methodist Recorder* says of the Rev. Thomas Jackson's letter to Conference:

"I cannot help noticing the hearty response which the sentiments of this letter elicited. Some few did not appear to like this strong expression from the lips of the sunny old conservative, but they were only units in comparison to hundreds. The Church of England, in the persons of many of her sons, insults us constantly by insolent denials of our ecclesiastical claims, or by proposals for absorption; but until she cleanses herself from the bastard Popery and skulking infidelity which now disgrace her, she cannot hope or ask for our support, and she ought to thank us if we do not lift our hands to strike her. Strict political neutrality we are all agreed to observe, but an active moral support of the Church of England, in her present condition, it would be impossible to secure from the Conference, and it would be improper to give."

The *Rock* has the following pretty little bit of clerical assumption:

We cannot altogether endorse much of the prevalent criticism on sermons. Too many of our critics, in their irreverence and disrespect, on this question seem to forget that the clergy are set in authority to teach them, and that they have no authority to teach the clergy."

The *Methodist Times* considers that good may arise from the way in which the *Times* and the *Saturday Review* have taken up the subject of preaching. It says:

"We may be grateful that through channels so unusual, the subject of preaching will be presented to thousands of alienated minds. Reflection may end in conversion. We hope that the readers may inquire for themselves, why it is that the sermons they hear are not more interesting. We believe that in some cases the honest thinker will conclude that the parson's purpose and subject have repelled, and not the defective mode in which the speaker has enforced the claims of Divine truth upon his mind. There is a strong temptation to a guilty audience to offer the parson as the sacrificial victim for their conscience sins. This disposition tinged, with an offensive die, the spirit of these public censors of the pulpit."

After mentioning that Sir Roundell Palmer tosses aside with contempt most of the reasons which have commended themselves to Mr. Disraeli as good for "cries," that he scouts as "nonsense" all the talk about the Coronation Oath, the Act of Union, and the Supremacy of the Crown, and ridicules the idea which "some excellent people have got into their heads, that it is the abstract duty of the State to have some Established Church everywhere," the *Scotsman* points out the weakness of the ground on which the great lawyer rests his support of the Irish Church—namely, that, from want of habit, the Episcopalian Protestants are not, and never will be, able to provide for themselves. Our contemporary justly says:

"In Ireland, and not less in Scotland, experience presents insuperable obstacles to Sir Roundell's theory, that from having so long possessed endowments, Irish Episcopalian Protestantism is disqualified not only now, but apparently for ever, for existing without them. Irish Roman Catholicism, whose adherents are in the main the poorest of the poor, has lived and thriven without endowments throughout those same three hundred years in which Irish Protestantism has pined and dwindled with endowments; and Sir Roundell forgets that the Irish Roman Catholics formerly possessed the endowments which in one day were transferred to the Protestants. Is this power of existing without endowments given only to Roman Catholic and denied to Protestant Churches? The most recent, if not the strongest, answer is supplied by Scotland. Not to go back to earlier and smaller cases of the same kind, something like a half of the Established Church of Scotland—men trained under the endowment system—chose, one day, to throw up endowments; and, from the very day after, have found no difficulty in providing for their spiritual wants without endowments. That new and unendowed Church, composed of men formerly accustomed to rely on endowments, now provides without endowments 900 clergymen, and includes a population nearly double the whole number of adherents of the Irish Established Church. Wherein does Irish Episcopacy differ from Scotch Presbyterianism as to anything bearing upon this question? The only visible difference is this—that the Scotch Presbyterians who have so provided for themselves are, generally speaking, poor; whilst the Irish Episcopalians who are declared unable to provide for themselves are, generally speaking, rich and powerful. There is another difficulty about this argument of Sir Roundell's, that the Irish Episcopalian Protestants cannot provide for themselves

owing to want of habit—if it is good at this time, it is good to the end of time, and indeed will get better or stronger with every century. The Irish Protestants, says Sir Roundell, cannot swim, because they have never needed to go into the water, and therefore it would be very cruel to induce them to go into the water: endowments are things that may be begun, but never ended—may be given, but never resumed. This, which is his main position, Sir Roundell Palmer supports by some outworks, to which it is wonderful that so able a man should have put his hand."

Punch informs us that that Anglican out-and-outer, Archdeacon Denison, is deeply disgusted with Dr. Pusey's letter to the Wesleyan Conference. He declares its *animus* is Pusey-I-animous.

Mr. Burgon, of Oriel, Oxford, writing to "Dear Dr. Pusey" on the same letter, tells him that he has read it "with unmingled astonishment and concern;" and after describing his plan for preserving the religious character of the University, he says: "I freely declare that of all the wild expedients I have ever seen committed to paper by a good man, I never in my life met with anything more wild, more impracticable than this." "It must not be thought for an instant that you have expressed the sentiments of this University, or even of any considerable number within it. Your proposal is entirely your own; a proposal which I venture to assert that you will not find five Churchmen in the place to endorse." "The bill of Mr. Coleridge, irreligious as it was, would have been far less mischievous in its operation than the proposal of which you are now the advocate. From his scheme there would have been an escape at some future day, if the University and the country at large were ever to come to a better mind. From yours, there never could be any. You are for stereotyping the evil, and for making it irremediable." "How you can possibly contemplate with any measure of complacency the confiscation of Church revenues for the permanent endowment of schismatic bodies in Oxford, and then call your scheme 'religious,' I am unable to understand. A more irreligious spectacle I can scarcely imagine, or one more certainly destructive of any definite faith at all. I question if religious Dissenters would be parties to it. I am sure they would repent of their folly if they did. What you say about endowing Socinianism bewilders me quite." "Would to Heaven that I could convince you and others, that the way out of our present difficulties is neither to propose a compromise with the Romanists on the one hand, nor with the Wesleyan body on the other. The Papists (excuse me) will only smile, and put your book on the Index. The Methodists will only stare, and wonder why the author of the *Eirenicon* should address overtures to them. Believe me, my friend, no such methods will be of the least avail. With Rome, until she revokes her blasphemous dogma of 1854, there can be no concordat. With Dissent, so long as it remains Dissent, there can be no compromise. There must be no sitting on the same platform with Methodists on the one hand; no ignoring of our differences with the Papists on the other."

Referring to the same subject, the *Guardian* remarks:

"We doubt the wisdom of making direct overtures to those who are on the watch for opportunities to proclaim their absolute determination to refuse them. By all means let charity, and proper courtesy, be carefully observed towards the members of religious bodies external to our own communion: we shall gain nothing—perhaps lose a great deal—by anathemas or affronts. Charitably and courteously we may watch for opportunities favourable to reconciliation with those who have been estranged from us. But we shall not create the opportunities by an attitude of entreaty which corresponds as little to our own inward convictions as to the sentiments and prejudices of those in whose presence we assume it. If Wesleyans are to be won back to the Church, it must be through their own persuasion of the justice of her claims, and, still more, through their admiration of the beauty of the religious life and spiritual training which she provides. The craving for unity which our own Church principles have taught us to feel has no proper existence with them. Keen emulation between rival communities is a religious idea with which they are much more familiar. We do not like to say that our busy and pious negotiators are sowing the seed in vain: it may spring up, let us hope against hope, hereafter; but assuredly it will be after many days. England must be other than she is, before her divided children can begin to be of one heart and mind in religion again."

On Dr. Pusey's scheme, the *Pall Mall* makes the following pertinent remarks:

"Suppose that Oxford was divided, as he sug-

gests, amongst a variety of denominations—that University was given to the Jews, Magdalen to the Roman Catholics, Balliol to the Unitarians, Oriel to the Baptists, Brasenose to one set of Wesleyans, and New College to another, whilst the dean and canons of Christ Church still appertained to the Church of England. When the division was complete, what effect would be produced on the minds of the students, who, as we are constantly told, do now receive at Oxford definite dogmatic teaching as the teaching of the university? What could they possibly learn except that all the tutors, professors, fellows, masters, and other university authorities contradicted each other upon religious subjects? And to what result could this lead except the very one which Dr. Pusey regards with such horror—the practical admission that the truth in these matters is unascertainable, and that a *bond fide* search after it ends in irreconcilable difference of opinion? But if you must come to this at last, why not admit it at first? What is the good of building with immense labour and trouble an edifice which must infallibly fall to pieces and destroy you when it is erected? Is such a process anything else—can it be anything else—than an elaborate insertion of one's head into the sand in order to avoid an unpleasant sight? The fact we have to deal with is that religion is, and from henceforth must and will be, matter of opinion. We are forced to recognize this at some time and in some form or other, and whether we do so at once and frankly by adopting the principle of Mr. Coleridge's bill, or in a roundabout reluctant way by adopting Dr. Pusey's suggestion, the fact remains unaltered, and, what is more, the practical result will ultimately be the same, subject always to this—that Dr. Pusey's scheme would direct the attention of the young men in the most pointed way to religious differences, whilst it would at the same time intimate to them in the most emphatic manner that those differences were of little real importance. No youth of the commonest intelligence could help asking himself, in such a state of things, why, if Socinianism was such a terrible thing, the State had endowed a Socinian college, and why the undergraduates who went there were so very like those who went to the Wesleyan or the Church college? Dr. Pusey ought to know better than most people the sort of answers which such questions usually receive."

Like the *English Independent*,

"We find it hard to understand how Anglican writers and speakers can, with unblushing boldness, talk about the religious influences of the colleges. Dr. Pusey looks forward with great alarm to the probable consequences of opening the fellowships on the minds of young men who, 'in the first excitement of the fresh feeling of intellectual power, before judgment is matured, and when they themselves are disposed to embrace anything which looks to them new and bold, should be committed to irreligious novelties which may destroy their faith.' But granting the possibility of this peril, surely it exists now, and the system of subscription has failed to check it to any appreciable extent. Dr. Pusey is conscious of this, but he thinks that the trifling with the obligations of subscription is a temporary thing, that the influence of these lax views is declining, and, 'if the university is left to itself, will pass away.' This is, to say the least, a very sanguine calculation, and is certainly not justified by past experience. Subscription having utterly failed hitherto to give that security which he desires, it is surely idle to expect that it will become more efficient in the future, and to talk of maintaining it as a bulwark of orthodoxy and religion. Nor must Dr. Pusey forget—when he condemns those who, treating subscription as an obsolete form which must not be allowed to interfere with free thought, have felt themselves at liberty to inculcate Rationalist views—there are numbers who think that he and his friends have been just as guilty on the other side, and who, while they would be very unwilling to see the universities converted into 'propagandas of unbelief,' are just as displeased to see them become what they have too often been—Propagandas of Romanism. To earnest Protestant Dissenters outside, it appears impossible that the minds of young men could be exposed to greater peril in a state of perfect freedom, than they are now under the restrictions of a system which has sought to enforce uniformity, but whose whole history is one of egregious failure. If, indeed, these were the colleges provided by the Anglican Church for the education of her clergy, she would be entitled to govern them as she should see best. There may be foundations in Oxford and Cambridge answering to this description, and with their management no one would propose to interfere. But colleges which are the property of the nation ought to be available for all classes of the people, and to this point we are, through much misconception and mystification, slowly but certainly making our way."

In an article on Madagascar, the same paper says:

"The history of Christianity there has no parallel, except that of its victories over the Paganism of Greece and Rome in the first centuries. The devotion of the missionaries, the simplicity of the earliest converts, the fierceness of the persecution which quickly arose, the steadfastness and heroism with which the fury of the idolatrous Queen and populace were endured, the change of opinion which the faithfulness and purity of the Christian natives

gradually wrought, the alternations of fear and joy which attended the accession of each new sovereign to the throne, and the gradual progress of the new religion under all alternations of frown or favour from the ruling powers, are among the most satisfactory attestations to the power of the truth in modern times, and the best credentials of modern missionary enterprise. Only a few months ago the fears of those who were watching the progress of Christianity in the island were awakened by letters describing the discovery of a plot against the Government, in which some of the native Christians were said to be implicated, with the apprehension of the supposed conspirators, followed almost immediately by the death of the Queen. But before any explanation had been received, or the probable issues of these events could be calculated, it is announced that the new Sovereign has disclaimed idolatry in a way which none of her predecessors had either been inclined or had ventured to do, and that her people have at once, and, as it would seem with the utmost readiness of mind, generally adopted Christian usages—such as the observance of the Lord's-day. The Christian places of worship are crowded, and idol worship is neglected. And this popular acceptance of Christianity has been accompanied by a curious leap into civilisation. The Government encourages education, and gives permission to build houses with brick and stone."

The *Athenæum* says that "a swan from Norwich is yearly presented to the Pope as a tribute of respect from a devoted son of the Church of Rome." Whether it is that *rara avis*, a black swan, our contemporary does not inform us.

In a brief notice of "A Tract on the subject of our Bishops and Mr. Voysey," the *Guardian* observes:

"Mr. Voysey may be insignificant, but the quiet toleration of his outrageous language is not so. Our Bishops, in the present state of the law, may well shrink from acting. Yet is it not a case wherein it is a duty to act without regard of consequences?"

In a second letter to the *Times* on "pulpit cowardice," S. G. O. says:

"I do not deny that we see evidence on all sides of great money expenditure, in really good religious and philanthropic works at home, that there is a great apparent zeal for the extension of Christianity in foreign lands. I do not dream of a day when the principles and precepts of our holy religion shall triumph universally in any favoured spot of our globe. What I do see to mourn over, that on which I clearly foresee danger to the Church is, that all this savours but too much of the reception of a creed to which we pay thus far great deference, but are, alas! stopping far short of doing much else which it equally demands. We rub the platter very hard, make a great noise in doing it, polish it to the utmost, for ever point to the success of the operation, declare year after year it never looked so well, and yet are content thus to claim on the credit of its service that it really reflects good from a valuable and substantial basis, when we know well how much of our work is wholly superficial. There may be legions of communicants, vast and increasing masses of people who make up congregations, churches may have so increased that already the face of the land is churchpocked, Ecclesiasticism has become eruptive, and the evidence of its inoculation meets the eye in all directions; and all this does not blind me to the fact that the machinery, however vast, however fed with material, has failed, is failing, to do the work with reason to be expected. The world, were its followers to call their devotion to it religion, would soon prove that, however they may accept the Church as a wholesome institution to uphold a teaching to which they are willing to offer some deference, they will not accept it as that to the rebukes of which against their lives they will yield. All the money devoted in one year by the members of the Church for philanthropic purposes would scarce amount to that risked on 'a Derby'; the money spent in one year to uphold the Turf would, I believe, far exceed all contributed for the same time to increase church accommodation and extend the knowledge of the Gospel to other lands. Strange to say, the betting-book and the Prayer-book will be often found in company, the owner using either as the scene he frequents may demand. Is not the worlding in a position to claim his triumphs if he chose to thus depreciate those of the Church?"

The *Freeman*, referring to Dr. Pusey's letter to Conference, observes:

"He is a good, amiable, and religious man, and thoroughly sincere; but he certainly does not comprehend us. We have had far too much of denominational ticketing already. We do not desire to perpetuate the evil in seeking equality at the Universities. If Churchmen are dissatisfied with equality of education at the National Universities, and at the charge of the national property, then let them seek another educational Alma Mater, where they may enjoy the pleasures of regarding themselves as the ecclesiastically *élite*. Such, however, happily is becoming less and less the temper of English laymen, and budding "successors of the Apostles" must join the majority or seek their own

Gamaliels. But, like sensible people, they will be content to learn on all general subjects from the best men, and to seek the theological professors of the church of their choice."

A correspondent of the *Methodist Times* gives a lamentable account of what the *Homilist* is doing in certain quarters, especially among a certain class of young Wesleyan ministers, who take it as their model, and who, in consequence, are "shallow, pedantic, and priggish, and souls are not converted under them." It says:

"In the *Homilist* we have had ambiguous reference to the Deity of Christ, hazy and uncertain references to His Cross, something Socinian on the atonement, and a radically unsafe and unsound reference to the blood of sprinkling. Now this is the periodical which in a great measure supersedes the study of the Bible, and which so many of our young readers patronise. What has caused the decadence of orthodoxy in the English Congregational pulpit, within the last few years—a decadence which filled the late Dr. John Campbell's great soul with much sorrow before he died, and which is still exciting the apprehensions of many venerable ministers who are yet spared to us, such as Parsons of York and Kelly of Liverpool? We reply, the *Homilist*, more than any other cause. Let a preacher select it as his model of sermonising, and from that hour his weakness and barrenness may be dated."

CONFERENCE TO PUSEY.

No, Pusey, no; it is no go:

Your overture's made in vain.
Any green in our eye, do you think you spy,
That you seek our aid to gain?
We know your creed, and we can't, indeed,
In the same boat pull with you.
We must decline; take your own line,
And paddle your own canoe.
For to ourselves we'll keep ourselves,
Your Colleges' plan won't do.
We shall not drown, if you go down;
So paddle your own canoe.

No peace with Rome, or those at home
Who wear Rome's mask, say we;
And there the vest upon your breast
Is branded with M. B.
Nay, Pusey, nay, away, away!
We never can join your crew:
You're adrift on the tide, to the Tiber's side:
No, paddle your own canoe.
For, &c.

You offer one hand to the Papal band,
And the other to us extend;
Do you really hope that we and the Pope
Can acknowledge a "mutual friend?"
You tell us our bark is not an Ark;
We don't believe that's true.
We'd trust a raft before your craft:
Just paddle your own canoe.
For &c.

Of an ocean trip in partnership
Our principles won't allow.
You had better, a deal, have the Fisherman's Seal
Stamped fairly on your brow.
We must leave in the lurch, both you and the Church
'That encourages yours and you.
Our fingers don't itch for a touch at pitch:
Go, paddle your own canoe.
For &c. Punch.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XIX.

SUBJECT: The Hebrew writers teach that God Himself is our Saviour and our Redeemer.

Read Isaiah xliii. 1—25. Jehovah tells the Hebrew nation not to fear, for He has redeemed them, He has called them by their name; they are His. He, Jehovah, is their God and their Saviour. He reminds them that they are His witnesses and His servant, whom He has chosen to come to the knowledge and belief and understanding that He is God. "I, even I, am Jehovah, and beside me there is no Saviour." This people whom He has formed for Himself, they shall show forth His praise. And He assures them that, though they have burdened Him with their sins, and wearied Him with their iniquities, "I, even I, am He that blotteth out thy transgressions for mine own sake, and I will not remember thy sins."

Read also Isaiah lix. 1—20. The Prophet declares that Jehovah's hand is not shortened that it cannot save, neither is His ear heavy that it cannot hear; but it is our iniquities that have separated us from God, and our sins that have hid His face from us. Yet notwithstanding that we have transgressed and departed from God, the writer goes on to tell us Jehovah needeth no intercessor, His own arm worketh salvation. He is to come clothed both with vengeance and salvation; that is to say, He is to bring with Him punishment and forgiveness. In reading this passage we may remark that while the Jews had gained views of God's patient correction

of sin, they had by no means learned that His forbearance was to be dealt out equally to all mankind. We have here two different treatments—a severer retribution for the nation's enemies, a more forgiving treatment for the favoured people. Thus we read, verse 18, "According to their deeds, accordingly He will repay, fury to his adversaries, recompence to his enemies." But a little further on, He is to come a Redeemer unto Zion and unto those that turn from transgressions in Jacob.

REVIEW.

An Antidote against Arianism. By Erasmus Warren, Rector of Worlington. London, 1712.

THIS old duodecimo, which is in the form of an exposition of the Athanasian Creed, brings before us an interesting phase in the history of the Trinitarian controversy. The author writes in strong condemnation of the modal or Sabellian explanation of the Trinity, then prevalent, and plumes himself on putting forth a final and satisfactory hypothesis, which he calls "The vital Trinity." This is, in brief, that the three persons are three lives, existing in one essence, or having a "specific unity," though in what way the substitution of the word *life* for *person*, which is, in fact, the sum total of his work, in any way solves the difficulties of the doctrine, it seems hard to see. He, however, was clear that it somehow did, and, confident in the brilliance of his discovery, speaks most candidly of the popular Trinitarianism:

"To a great deal written of the Blessed Triad even by learned men, I may too fitly apply Hermias his expression (*Illis. Gent. Phil.*), "All is but darkness of ignorance, and black mistake, and infinite error, and imperfect thought, and incomprehensible foolishness." (*Preface.*)

"For Christians to enjoy the blessed Gospel almost 1,700 years, to be baptised into the faith of a Trinity, and to own and successively profess that they believed it as a prime and fundamental article, and yet during all these centuries to have no notions of it, even amongst the most learned and wise, but what was light, and vain, and empty, silly, impertinent, and nonsensical—to say no worse, if searched to the bottom, is not this sad and dismal to consider? Yet this was not the worst. . . . [For when thus in the dark, they, taking the best means to remain there] determined it to be a profound *mystery*, and then never attempted to unfold it, as concluding it to be inexplicable." p. 75.

That a Gospel which was to be that of the poor should be composed of subtle mysteries, he admits to be incredible:

"How can it comport with God's infinite goodness, or consist with His infinite wisdom, and so conduce to His honour and glory, to make the main article of saving faith to Christians so puzzling and intricate as that none of them yet could ever thoroughly understand it themselves, or explain it competently unto others?" (*Preface.*)

"For my own part, I declare that it will be very hard for me to think that the doctrine of the Holy Triad which the meanest assent to at their initiation into Christ, and are to adhere to and profess ever after, should be deeply mysterious, or so cloudy and obscure as not to be competently understood." p. 75.

He considers his own hypothesis to be free from mystery. It is in effect, as we have indicated, merely that more Tritheistic view currently adopted in the present day, though perhaps few of our modern divines of similar opinion would endorse his admission of the Son's natural inferiority to the Father:

"Between the Father on the one side, and the Son and Holy Ghost on the other, there is as much difference as can be between a Being self-originated and those that are derivative from it. And then certain it is that, in point of co-ordinative parity, they must differ. . . . Is there not, and must there not be, difference between their eternities, when that of the Father is most absolute, and the Son's dependent on His?"

He considers that prayer may be offered to all three Persons, but admits that the Lord's Prayer, whether taken as an absolute form or as the model of prayer, teaches us to pray to the Father only, and concludes that

"Should right apprehension of the Father's pre-eminence in self-originated excellency induce any to direct their devotions to Him *primarily*, by and through the Son and Holy Spirit (in other respects like Him and equal to Him), this . . . would be very approvable. He being really what He has styled Himself, Psalms xc. 3, the Lord, the great God, and the great King above all Gods."

After these evidences of Mr. Warren's independent mode of thinking, our readers will not be surprised to find him maintain that

"The Holy Three have each of them an image in

human figure, symbolically representing their adorable selves." p. 84.

Such a theory has often been suggested with regard to the Son, but never before, to our knowledge, of the Father, though it is plain what advantage it gives the advocate of Biblical inspiration in explaining anthropomorphic allusions. Mr. Warren asserts it also of the Holy Ghost, though this is the most difficult task for him to prove, saying that He,

"As well as the other two divine persons, does now and will for ever grace us by wearing a body, a most glorious body, of the form of ours."

Orthodoxy, much as the term has been perverted, means, after all, *right opinion*, that is, truth. In such a sense we heartily echo the prayer with which Mr. Warren enters on his labours:

"And now I make it my most humble and importunate petition to the Almighty, that whatever I have written of this kind may prosper no farther than it is orthodox; and if anything in it is opposite to truth, or has the least tendency that way, may it be immediately and eternally blasted." (*Preface.*)

SOMETHING WANTED IN OUR WORSHIP.

PART II.

In how many of our old Presbyterian chapels is the worship droned through with a most unmeaning formalism! I was in a chapel a few months since where the hymns were regularly performed on a hand-organ, without any sort of vocal accompaniment, and where, peradventure, if the prayers and the sermon had been performed in like manner, they would have been, every whit, as effective! Of course, THE PEOPLE did not attend that place of worship, and the reason, I have a suspicion, was, not that our Unitarian doctrines and forms of worship were quite above their comprehension, but that, so far as that pretty little chapel was concerned, those forms and devotions were merely formal and unmeaning. This is an extreme case, but it is a real one.

I sometimes fear that as a body of people we have lived so long apart in our cold, big chapels, that we have lost something of the natural warmth of humanity and of the brightness of human activity.

I have known earnest ministers who have laboured—on taking spiritual charge of one of these venerable buildings—to infuse a new spirit into the worship conducted in them, by introducing a new form of service. With this view they have adopted a liturgy with collects and responses. At first the change has proved a *little* beneficial, but soon things have settled down to the old level of unmeaning formalism. The venerable fathers have nodded in their pews, while the venerable clerk has responded a sleepy "Amen."

Fortunately for us, in this part of England, there is so much of the overflow of life that we cannot fall into so inert a condition, and in busy Lancashire we cannot be other than active and earnest.

Yet, even here, though we do not "praise God by machinery," we might perhaps improve our church services, and make them so attractive and so acceptable as that our people, and especially our young people—for, thank God, we have young people—might take part in them with something of real pleasure, and not without the earnestness of devotion.

It seems to me that, in almost all our churches, we might improve our services by giving to them more variety, both in regard to form and to tone. The one great drawback to them at present is their monotony.

However interesting they may be in themselves, it is impossible (human nature being such as it is) to resist altogether the effect of this monotony. As a general rule, our devotional services have become painfully monotonous. The prayers, and the lessons of the sacred Scriptures, and the very "Amen" which used to belong solely to the congregation and which *never* ought to belong to the minister,—are *all now* left to the minister; and for the most part the only change upon the sound of his voice which relieves the ear of his congregation is that produced by the singing of hymns.

Now, this seems to me a most unhappy state of things, for surely if we would keep up an intelligent interest in our devotional services, our people must take an active and audible, and a very interested, part in them, and not only throw their heart into them, but also more variety of sound and voice. The constant tick of the clock sends one to sleep, and the continual tone of the officiating minister acts like a soporific influence upon his accustomed hearers. However earnest he may be, the preacher will inevitably lose much of his proper influence through the excessive monotony of his tone of voice,—especially will this be the case in our devotional exercises.

Cannot we vary these exercises, then? I think we may with great advantage. We do not approve of the Methodist plan of calling upon our brother laymen to pray. The plan is a good one, but practically it does not work well, for the prayers so offered are not always acceptable to those on whose behalf they are offered. But there is another plan, and in some respects it is a better one; it is that of *chanting* some well-known form of prayer and praise; take e.g. the *Te Deum*. It is

chanted in some of our congregations every Sunday, and all who have adopted it feel it to be one of the most delightful parts of the devotional service. Why should not all our congregations adopt it? What nobler words of praise, adoration, and prayer could they join in the reverent utterance of?

But I would not merely have our congregations adopt the chanting every Sunday of the *Te Deum*. The minister in our chapels reads a psalm;—instead of his reading a psalm, why should not the congregation join in reciting one—reciting it in the strains of some well-selected chant? If I want to note any speech with double attention, I take care to read it. Most people understand better what they read than what they merely hear read. On this principle, I would urge that our congregations should always read a psalm together,—reading it, of course, in that musical strain which is so admirably adapted for the purpose, and which strain we know as *chanting*.

But not only would I introduce chanting, so as to enable the congregation to join together in one voice and heart in reading certain psalms and prayers, I would commend to the use of all our congregations one of those short responsive services which are used with such good effect in the Church of England, and which Dr. Philip Carpenter has compiled in his Chant Book, where the minister speaks certain words and the congregation reply. What, *e.g.*, could be more suitable for a devotional exercise than, after the hymn with which we usually commence our services and before the prayer, for the minister to stand up and repeat with reverence these simple and solemn petitions,—the people chanting softly the accompanying responses:

M.—O Lord, show Thy mercy upon us,
And grant us Thy salvation.

M.—O Lord, bless Thy people,
And mercifully hear us when we call upon Thee.

M.—Endow Thy ministers with righteousness,
And make Thy chosen people joyful.

M.—O Lord, save Thy people,
And bless Thine inheritance.

M.—Give peace in our time, O Lord,
Because there is none other who fighteth for us, but only Thou, O God.

M.—O God, make clean our hearts within us,
And take not Thy holy spirit from us.

The minister could then pray that prayer which is known amongst us as the “short prayer,” and, to give greater solemnity to it, and to enable the people, if so inclined, to join in it audibly, I would always couple with it the Lord’s Prayer, the choir and congregation chanting the “Amen.”

Then might follow the lesson from the Old Testament. Then a psalm might follow, which, as I just now suggested, should be chanted by all the congregation.

And thereupon the lesson from the New Testament might be read.

Now, as what I wish to do is to break, so far as our congregational worship is concerned, the very back of formalism, I would always, by notes and comments, strive to make the sacred Scriptures intelligible and interesting to my audience.

Very few people understand the sacred Scriptures. We read their lessons, but they awake no thought. I think, then, it behoves our ministers to endeavour, in reading the sacred Scriptures, to make them plain and intelligible, and especially to bring forth into strong relief that RELIGIOUS LESSON which is the immediate object of consideration.

I have heard some ministers give quite a lecture on the preparation of skins for bottles, when they came to the text: “Put not new wine into old bottles.” The congregation got some clear ideas on that oriental use of skins; but lost sight, like their minister, of our Saviour’s lesson about the new wine and the old bottles.

But, avoiding such errors, we should spare no pains to make the sacred Scriptures intelligible.

At the close of the New Testament lesson a short pause seems desirable, and I would urge the chanting by the choir in a very soft, gentle, strain, and without rising from their seats, or making the slightest movement, these words:

“Lord have mercy upon us, and incline our hearts to keep thy word!”

The words seem so appropriate, and the music set to them is so soft and gentle, that it seems impossible to find a better way of approach to the *Te Deum* than they present. The *Te Deum* having followed with its noble strains of praise and prayer, the minister then silently and solemnly proceeds to offer that prayer which may no longer be called “long,” for after the preliminary exercises of devotion, a short, quiet, prayer—touching upon such topics as seem most appropriate—will be all-sufficient for the occasion. Such a prayer will not be wearisome consequently in its length, whilst coming after the other exercises, in one low, calm, quiet tone,—will touch the heart with its solemnity, and prove anything but a tedious prayer. The prayer could be concluded with a suitable collect, to which the people might appropriately chant “Amen.”

The hymn might then follow, and prepare the way, as usual, for the sermon.

In this way, it seems to me, that, without disturbing the simple framework of our Presbyterian form of service, we could give it a greater variety of tone, and deprive it of its meagreness. And if to some these few slight alterations in their accustomed order of service should seem somewhat confusing,

let them not unintelligently oppose themselves to all change, for if it must be allowed (and I have never met a single person who was inclined to dispute it) that our commonly recognised form of worship is painfully bare and unattractive, then some change is desirable; and any change which is calculated to make our worship less the act of the minister and more that of the congregation of assembled worshippers; is worthy of earnest consideration. In many of our congregations chanting has been adopted of late years, and with great success. If, in addition to the chant, the congregation responded (musically) “Amen” to all the prayers of the minister, this though in itself a very slight change, would be found a very advantageous one; and if, in addition to this, was added that soft, sweet response after the reading of the Scriptures which I have recommended, it would be found, not only a very apt preparation for that second or “long” prayer which is always too “long,”—but a delightful variation to the dull monotony of our Presbyterian forms of worship.

The problem which the minister has to propose to himself, and which every earnest minister will be continually endeavouring to solve, is, how to make our church services attractive to our young people without too much disturbing that recognised routine which, in spite of its meagreness, long familiarity has made dear to the elders.

To the writer of this paper, this seems to be the problem of problems. And in the hope that our more enterprising laity will heartily co-operate with our ministers in seeking a solution to it, he throws out these suggestions. Our laity may not think all of them desirable, he only wishes them to consider if some of them might not be advantageously adopted; for himself, he longs to see our devotional services become more the act of the congregation, for then he feels sure they will be less open to the charge of dulness and formalism than now they often are.

The Unitarian Herald.

FRIDAY, SEPTEMBER 4, 1868.

DR. PUSEY AND THE “NICENE CREED.”

DR. PUSEY, in his recent letter to the Wesleyan Conference, suggests that the “Nicene Creed” should be hereafter adopted as a test to keep out Socinians, infidels, and atheists from the chairs of Oxford and Cambridge. He supposes, and we have no reason to question his conclusion, that the bulk of orthodox believers agree with him at least in thinking the belief of most of the dogmas contained in this creed of the utmost importance to the preservation of religion in this world, and the salvation of man hereafter.

The letter, then, may be taken as a striking testimony of the extent to which orthodox minds have gone astray from nature and fact in their notions as to what constitutes religion, and what operates with man to save him—that is, save him from sin, and make him more in the image of God.

For what is this “Nicene Creed?” It is a jumble of dogmas about subtleties that belong to the great eternity of the past, and the relations thereof of different hypostases of the Divine nature—regions utterly beyond man’s knowledge or comprehension. And they are subtleties, too, which can have but the smallest, if any, effect on a man’s moral being, to make it better, purer, or stronger. They are subtleties evolved from the mind of an age that mistook opinion for faith, and speculation for religion—when all classes of Christians thought it of the utmost importance that they should have right notions as to whether the Logos was begotten in time before all worlds, or from all eternity itself—whether he was of one substance with the FATHER—“homoousion,” or only of similar substance—“homoiousion.” “When,” says EUSEBIUS, “Bishop rose against Bishop, district against district, only to be compared to the Symplegades dashed against each other on a stormy day. Sailors, millers; and travellers sang the disputed

doctrines at their occupations, or on their journeys. Every corner, every alley of the city was full of these discussions—the streets, the market-places, the drapers, the money changers, the victuallers. Ask a man ‘how many oboli,’ he answers by dogmatizing on generated and un-generated being. Inquire the price of bread, and you are told ‘The Son is subordinate to the FATHER.’ Ask if the bath is ready, and you are told ‘The Son arose out of nothing.’”

And it was to settle these disputes as “to the ineffable relations of the godhead before the remotest beginning of time,” as Dean STANLEY calls them, that the Council of Nicæa, in Asia Minor, was convoked, by which the Nicene Creed was composed, now fifteen centuries ago. The sort of men who constructed the creed may be somewhat inferred from the subtleties which, in a world like this, they thought all-important. But our idea of them will be very defective still if we leave out of account their violence and their animosities against one another. The prelude to the Council was to send to the Emperor, its president, a multitude of letters containing the most violent invectives and accusations against one another. And the Council itself was more like a meeting of Billingsgate women than Christian Bishops. But one of them, not content with invectives, proceeded to blows, and struck ARIUS on the jaw. The Council, following the maxim, “speak daggers, but use none,” could not exactly countenance this, so the offender was committed to prison and deprived of his mitre and pall; but the story soon got abroad that CHRIST had appeared to the prisoner, and bestowed upon him his pall again, thus approving what he had done to vindicate his honour, as being homoousion and begotten from all eternity.

But once more, to judge of the truth of the Nicene Creed, we must know the sort of men who formed it by noticing the superstitions which they and their age were capable of believing. Among those who went up to Nicæa to confound the Arians, and settle for ever the eternal generation of the Son, was SPYRIDION, a simple-minded Bishop of Cyprus. He fell in at a caravanserai with some other Bishops travelling to Nicæa for a similar purpose. They despised their simple brother, and, afraid that he might compromise their cause by his awkwardness, rose before light, and to hinder SPYRIDION’S further progress, cut off the heads of his mules, and then went on their journey. When SPYRIDION rose he was met by his terrified deacon, and informed of the slaughter of his mules. The saint, however, bade the deacon attach the heads to the dead bodies, when the two mules, with their restored heads, shook themselves as if from a deep sleep and started to their feet. When, however, the day broke, it was found that the deacon, having fixed the heads in the dark and in haste, had mistaken which was which, so that now the white mule had a chestnut head, and the chestnut mule the white head belonging to his partner.

If this story—for which see Stanley’s “Eastern Church”—cannot be proved to have been believed by the actors in the Nicæan Council, it was believed soon after their time. It most likely originated with them, and at all events is but an ordinary specimen of the superstitions which their class, even the most learned, in that age believed. And it is the cobweb subtleties

span by these subtlety-mongering superstitious men—men who had so dim a perception of the great realities which concern the soul, that they could think their gossamer speculations these realities—it is these subtleties that we are asked, in this age by men like Dr. PUSEY, to accept as the basis of our religion, the pledge of our future hope, as well as the standard of thought by which we are to judge of the fitness of men to carry on the highest education in the country. It seems an insult to our understanding. It is like asking us to enfeeble our limbs, and soften our brains, and go back to childhood again, as the best preparation for doing the highest work of manhood.

O how is it that the great body of our educated laity do not rise against the insult, and say, "We do not know whether the subtleties of your Nicene Creed be truths or not, neither do we believe you know. But this we know—that they have nothing to do with religion, nothing to do with moulding our souls to goodness, or kindling in them a love of God. The sooner men reject them, ignore them, forget them, the better, the sooner will there be a chance of the cultivation of real religion, and the attention to real moral improvement in society."

A STORY OF SPIRITS.

DR. CHUFIN, physician to the King's County Asylum, at Flatbush, in the United States, in a report just published, gives the following instructive narrative of the case of Mrs. H. K., a Wisconsin lady of strong sense and considerable intellectual power, who set herself to the work of exposing the imposture of spiritualism. Puzzled, however, by what she saw and heard, and mortified at failing to find the clue to what she had believed was susceptible of rational solution, her mind became agitated and unsettled. She was in great anxiety about her son, who had gone to California and ceased to write to her; and in an attack of nervous or irritable fever she suddenly discovered that she was herself "a medium," and learnt from the spirits who communicated with her that she must visit her son forthwith. Keeping the disclosure a secret, she obtained money from her husband under pretence of going to see her married daughter in Michigan, who was not in prosperous circumstances, and might need some aid. She determined to go first to New York, where she calculated on being able to find a gentleman whom she had known, and to get directions for taking her journey. It was quite dark when she reached Jersey city, and, prompted by her unseen monitors, she left her luggage (retaining the check), and, with her satchel in her hand, followed, as she was directed to do, a lady and gentleman who had sat in front of her. She went after them by the ferry-boat and into the New York street-car, and got out when they got out. In a few minutes they ascended some steps, and disappeared from her sight. For a moment she stood in doubt, but was directed to walk on. At the corners of the streets she stopped occasionally to consult with the spirits, and turned to the right or to the left in accordance with their dictation. Believing that alone and at night she would not be admitted to a first-class hotel, and afraid to enter one of a less respectable character lest she might be robbed, after much seemingly purposeless wandering her weary steps were guided to a restaurant. Here she remained until admonished that it was time to close. Asking to see the proprietor, she requested of him to be allowed to remain sitting where she was until morning. He was surprised at the request, but his wife, after a little conversation, kindly offered to make her as comfortable for the night as the limited apartments which she occupied over the restaurant would allow. In the morning, the keeper of the restaurant obtained accommodation for her at a respectable hotel in the neighbourhood. She now began to look for her friend, in which vain search she exhausted two most fatiguing days. Persons upon whom she called to make inquiries usually treated her kindly, but occasionally, when she chanced to allude to her being in communion with spirits, she was derisively advised to ask them to direct her to the house of her friend. Since she lay on her sick bed at home, the communications of the spirits to her had not been generally oral, but by touching some part of her person they would indicate to her if the thought or project that was occupying her mind at that precise moment was the proper one to be acted on. When in doubt, if walking, for instance, or if questioned, she would stop a moment, until her true course or reply should be thus made known to her.

During her wanderings about the streets of New York, she was several times accosted by ladies who kindly offered their services, but being invariably touched at the thought she could do without them, she so expressed herself, and thanking them, passed on. Unable to find the gentleman she sought, she was directed to call upon a distinguished clergyman in Brooklyn. His residence she readily found, but he was not at home when she called. Hoping to find him early in the morning, she returned to take lodgings at an hotel in that city. During the evening, meeting some ladies and gentlemen in the parlour of the hotel who seemed interested in the subject of spiritualism, she entertained them with a recital of her experience, and the purpose for which, under the guidance of the spirits, she came hither. The next morning, to her surprise, the proprietor of the hotel introduced to her a gentleman whom he called by the name of the clergyman already alluded to. Though he bore not the slightest resemblance to his photographic likenesses, which every one has seen, yet, as he had not a moment to spare, she did not stop to consider this, but accepted at once his kind offer to escort her to his mansion. At the door of the hotel she was presented to two gentlemen, who said they came to call upon her, and to talk with her upon the subject of spiritualism and kindred topics, with which they had been informed she was familiar; but they said they would not detain the party, and so they all walked on together conversing as they went. But the pretended clergyman was a police detective, his mansion a house of detention, and the two gentlemen in search of information were physicians sent to test her sanity. Before noon she was conveyed to the lunatic asylum. At first she was in a very dejected state, and with difficulty could be induced to take any food; but as soon as her innate inclination for argument revived, she began to recover, and then all belief in these supernatural communications completely vanished. At the end of a month she was well. Her son's silence had been caused by his being ill, and wishing his mother not to be "worrying herself" about him. The news of his being well had much to do with her speedy recovery.

RELIGION AND SCIENCE.

ANIMADVERTING on the way in which, in his Association address, Dr. Hooker slid into the common mode of treating Religion and Science as two ladies that have a good deal to do with men and with each other, but of whom the latter was made by him to act as prima donna, the *Pall Mall Gazette* has the following just observations:

No cause of error has been more prolific than the tendency to personify words, and the attempt which is so closely connected with it to adjust the relations between imaginary persons or things. If anyone doubts this, let him look at the debates which have arisen about the relations between Church and State, or at the strange difficulties which have been found in adjusting the claims of the Reason, the Will, and the Conscience, which writers of high reputation have been in the habit of regarding as three little men living inside every human creature, and having all manner of distinct and often conflicting rights and duties. If people would but speak plainly and dismiss from their minds the notion that there are distinct personages called Religion and Science, or Faith and Reason, or whatever else it may be, each of whom has a province within which she is to reign, and from which her rival is to be carefully excluded, and would realise in their own minds the real meaning of such words, they would find it almost impossible to talk so much nonsense about them. Let us consider for a moment what is the real meaning of the words religion and science. Religion is a general name for the opinions, the feelings, and the practices founded upon and expressive of those opinions and feelings, which men entertain about the Divine interest in or superintendence over the affairs of men, about men's power of communicating with God by prayer or otherwise, and about the prospects of men after death. Science is a general name for human knowledge in its most definite and general shape, whatever may be the object of that knowledge. It is clear from this that in so far as religion is the name of a set of opinions, or propositions, it is absurd to oppose it to science or to allot separate provinces to the two. Religion is your opinion upon one set of subjects, science your opinion upon another set of subjects. Let us take a particular instance. A man is of opinion that the events related in the early chapters of the book of Genesis were the first incidents in human history, and coloured the rest of it. This opinion would no doubt form an important part of his religion. In course of time various considerations lead him to believe that nothing of the sort took place, and that, on the contrary, the human race has subsisted for many thousand years, and that there is no trustworthy evidence that Adam and Eve ever existed at all. The history of Adam and Eve has now ceased to form part of his religion, but how can this change be regarded as a contest between religion and science? How can you make anything more out of it than a change of opinion about facts produced by the consideration

of matters which were not originally before the person who has changed his views? It either is or else it is not true that Adam was the first man, and that he was created about 6,000 years ago. It either is or else it is not true that certain flint arrow-heads made by human hands were found in a place where no human hand can have put them, say for 20,000 years. Unless it can be shown that the question as to the truth or falsehood of these facts is to be determined in each case by a different method, it is idle to oppose religion and science. When all is said, religion is only your opinion about one set of facts, and science your opinion about another set. This is a result from which it is impossible to escape except by finding out two separate sorts of truth, and two distinct methods of investigation.

In remarking on that part of Dr. Hooker's address to the British Association, in which he charges the clergy with hostility to science, the *Freeman* wisely says:

"For ourselves we cordially welcome every verified discovery of science. We have not the slightest jealousy of the facts it can bring to light. Pulpit cautions against the most fearless pursuit of science we regard as pulpit folly, indeed worse, for they dispose men, young men especially, of a scientific turn to estimate religion itself by the apparent ignorance of its professed teachers. God certainly created scientific facts. And that the earth moves round the sun, and that it was not created in the way which our grandfathers and many of our fathers supposed they had learned from Genesis, no man of the humblest education now doubts. This should teach us the unwisdom of setting our traditional theological interpretations and theories, in opposition to even the dawning light of science; for science is as truly a revelation from God as the Scriptures themselves. If the scientific man may, for a while, misinterpret the works of God, it is certain that theologians may grievously misinterpret His word. If theologians charge each other mutually with error, they must not wonder if the man of science does not think them infallible. But assuredly what either can demonstrate from the word or from the works of the living God, is a portion of that truth which abideth for ever."

THE SECULARISTS.

(Abridged from the *Christian World*.)

It is said of Sir Godfrey Kneller that he was deeply shocked at hearing a common labourer invoking imprecations on his own head. Some such feeling must be entertained by the old-fashioned, scholarly sceptics at all times met with in highly intellectual communities. Religion was a good thing for the poor; it taught them to know their place, to be humble, industrious, and not to murmur when deprived of their rights, or made to bear wrongs. For such religion was intended. And for such considerations it was right and proper that it should be accepted by society, sanctioned by the law, and its ministers salaried by the State. It was from such feeling that Napoleon the Great said, if there were no God it would be necessary to invent one; and proportionately do the philosophers feel alarm and indignation when the working man, for whom religion has, as it were, been discovered—for whom an Establishment, the most richly endowed in Christendom, rejoices to call itself the poor man's Church,—turns round, and in his coarse, rough way, says, "Ladies and gentlemen, I am much obliged to you. I see your little game. Pray don't take any trouble on my account. Please to leave me to go to the bad in my own way. Give me the right to the free inquiry you claim for yourselves, and don't quarrel with me on account of its results." Really it seems to me the Secularist has the best of it. I may regret his conclusions. I cannot blame his independent spirit. Of the men who talk in this way it may be said that Robert Owen was the teacher and apostle. He was the first to proclaim to the masses that there was no such thing as moral responsibility; that a man's character was formed for him partly by nature, and partly by the external influences to which he was exposed. There was for him no choice of right or wrong. Any religion, and emphatically that of Christ, which proceeds upon the supposition that man is a responsible being, is false, and to be rejected with disdain. Owen was a man of blameless life, who made great sacrifices of wealth, and time, and labour, on account of his ideas. As his last apologist says, "his condemnation of religion was not the result of libertine excesses, nor of a philosophical conceit, but followed honestly from the shallow theory he had adopted." Among the poor, sharp denizens of our crowded cities he was hailed as the regenerator of society, and made many converts. Nor are they to be blamed. Owen met with an attentive hearing from such men as Brougham and Bentham, Earls Liverpool and Aberdeen, Jefferson and Van Buren, the Duke of Kent and the King of Prussia. It is true in his old age he became a believer in spirits, and was buried in the little church-yard of Newtown, Montgomeryshire, in the sure and certain hope of a glorious resurrection to eternal life; but by that time the doctrines he had proclaimed had sunk into many minds, been re-uttered by many tongues, and commended to the working classes by no less a master of language and argument than George Jacob Holyoake. In his hands Owenism,

under its new name of Secularism, certainly lost none of its power. The master was apt to be egotistic—dogmatic—much given to repetition—very wearisome—in short, dull. Mr. Holyoake's enemies cannot say he is that. His friends claim for him talents of no common order. A shop in Fleet-street was opened—the *Reasoner* was established—and Mr. Holyoake went all over the land to emancipate the human mind, spell-bound by priestcraft, and to roll back the double night of ages and of ignorance. In a little while he retired from business, the shop in Fleet-street was shut up, the *Reasoner* reasoned no more—Mr. Holyoake ceased perambulating. Still we have a genuine apostolical succession: Mr. Bradlaugh takes up the wondrous tale, and the *National Reformer* records the triumphs of his cause. According to him, all is prosperous. Hope paints a glorious future—when man's

"Regenerate soul from crime
Shall yet be drawn,
And Reason on this mortal clime
Immortal dawn."

Yet what is the fact? The *National Reformer* costs £10 a week, and does not pay. Its readers tell us their name is legion; yet it is constantly appealing to its public for support. In all our great hives of industry the Secularists boast their thousands. All the intelligent operative manhood of England is, according to their own account, theirs; yet their organ is very weak on its legs, and very short of wind.

The head-quarters of the Secularists is Cleveland-row, a street lying in that mass of pauperism at the rear of Tottenham-court-road Chapel. In that street there is a Hall, originally erected, I believe, by Owen himself. At any rate, it is the resort of the illuminated to whom his philosophy has opened up a new moral world,—which, as regards appearances, is little better than the benighted Egypt out of which they have departed. Here you will find no free Gospel. The Secularists are determined to make the best of this world. If you wish to enter, you must pay; if you wish to show your gentility and sit near the lecturer, you must pay twopence more. Previous to the lecturer commencing, a boy goes up and down the room selling copies of the *National Reformer*, and a table at one end is devoted to the sale of publications of a similar character.

Every Sunday evening the Hall is devoted to what are called Popular Free-thought Lectures. The programme for the month of August will give an idea of what is meant by free-thought:—On Aug. 2, Mr. Charles Watts—An Impartial Estimate of the Life and Teachings of the Founder of Christianity; on Aug. 9, Iconoclast (Mr. Bradlaugh)—Capital and Labour, and Trades' Unions; on Aug. 16, Mrs. Harriet Law—The Teachings and Philosophy of J. S. Mill, Esq., M.P.; on Aug. 23, Mrs. Harriet Law—The late Robert Owen: a Tribute to his Memory, drawn from a Comparison of Present Institutions and their Effects, with those Advocated by that Eminent Philanthropist; on Aug. 30, Mrs. Harriet Law—An Appeal to Women to Consider their Interests in Connection with the Social, Political, and Theological Aspects of the Times.—Discussions are invited at the close of each lecture, and, as might be anticipated, after a discussion the combatants remain of the same opinion as before. Nevertheless, the Secularists enjoy these discussions immensely—and no wonder, as on such occasions they form not a majority merely, but almost the entire assembly. It is not often they find their match. Men who can meet them on a common platform are rare. A sincere Christian is shocked and pained, and loses his temper. Every cock can crow on his own dunghill; and at Cleveland Hall the Secularists have it all their own way, and are merry at the expense of their opponents.

I have said Cleveland Hall is the head-quarters of the society, for there is a society of which Mr. Charles Watts is secretary. There is another hall in the City Road; lectures are also, I believe, delivered elsewhere in London, on a Sunday evening, and there are at least four or five secular societies. In the summer time they have open-air lectures on a Sunday morning in different parts of London. When I have been at Cleveland Hall, the room has generally been half full of respectable, sharp working men, all very positive and enthusiastic. Not many women are present, but, of course, there is the irrepressible baby. The lecturers are generally the persons whose names I have given, who occasionally vary the scene of their labours by provincial engagements. Their work, whatever it may be, has now been going on for some years. This argues some special fitness in them, and an adaptation of what they say to the class whom they address. In this respect they set many of the clergy a good example. The people at Cleveland Hall don't call out for quarter of an hour lectures. Nor do they require anything in the way of music, or choral performances, or floral decorations, or altar lights, to make the service interesting. For children, whether they go to church or chapel, you must provide shows. For men, nothing more is needed than logic and the human voice.

HEAP BRIDGE, NEAR BURY.—On Sunday, August 30th, two sermons were delivered by the Rev. H. E. Dowson, B.A., of Gee Cross, when collections, amounting to £24, were made on behalf of the Sunday school.

DULNESS IN SERMONS.

THOUGH the stories are rather old, there is something deserving the consideration of ministers in the following extract from Dean Ramsay's "Pulpit Table Talk":

The clergy are under an obligation to make their sermons to a degree attractive to their younger hearers: for if they exhort godfathers and godmothers to call upon their godchildren to "hear sermons," they should at least take some pains that such hearing of sermons shall not be, from their own fault, an irksome task. One thing, however, is quite clear to my mind, and the result of a pretty long experience, and that is, no quality can be more fatal to the influence of a sermon than that of dulness. The witty Sydney Smith used to say, somewhat profanely, "Sir, in a sermon, the sin against the Holy Ghost is dulness." I often think of the remark made to me by a dear relative, of high mental qualities and endowments, in regard to preaching: "Rather than see you dull and commonplace, I would see you bordering upon the eccentric or startling." Sterne, who was certainly as much removed from the charge of dulness as most men, offered this excuse to the Archbishop of York for the eccentric manner in which one of his published sermons commenced. He was determined to stop the wandering thoughts of his hearers, and secure their attention to him. So, after giving out his text from Eccles. vii. 2—"It is better to go to the house of mourning than to the house of feasting"—he flatly commenced his sermon with these words, "That I deny." A similar case of determination to rouse the attention of his audience to his text, though of a less refined character than Sterne's, I have heard told of an illiterate but clever Methodist preacher, who was a collier of the district in Somerset where I held a curacy for seven years. He gave out for a text—"I can do all things." He then paused, and, looking at the Bible keenly, said, in his own native Somersetshire dialect:—"What's that thee says, Paul—I can do aal things? I'll bet thee half-a-crown o' that." So he took half-a-crown out of his pocket and put it on the book. "However," he added, "let's see what the Apostle has to say for himself." So he read on the next words, through Christ that strengtheneth me. "Oh!" says he, "if that's the terms of the bet, I'm off." And he put the half-crown into his pocket again, and preached the sermon on the power of Christian grace. But, although dulness in sermons may be an evil, extravagance and eccentricity may be worse evils. It is the part of wisdom and of well-regulated zeal to avoid all extremes. What we want in the pulpit is the earnest, unaffected manner in which a sensible and feeling mind would desire to communicate to others sacred and solemn truths which are, to himself and hearers, all important for the interests of time and of eternity.

FIRESIDE READINGS.

SAILING UP THE FIRTH.

Upross the sun through opening clouds of grey,
And at his touch the misty hills unveiled,
And all gave promise of a glorious day
As up the Firth we sailed.

At every step he took, the upper clouds
Thinned into gauze; the wakening morn looked
Through,
And soon, withdrawing e'en her gauzy shrouds,
Came forth in radiant blue.

A rippling breeze was with us, just enough
To turn the waters into crisping curls;
You could not say the Firth was calm or rough—
It danced in crested pearls.

Along the rocky ribs of Galloway
A margin of white foam crept to and fro;
And up the steep cliffs rose the snowy spray,
Silent to us as snow.

Then into view swung Ailsa Craig's huge bulk,
And raised an old-world rapture in the blood;
Far off it loomed like some great stranded hulk,
Left there by Noah's flood.

As we approached, our paltry tongues were stilled;
The bold sky-pictured craig stood more defined;
We sailed within a presence row that filled,
And e'en distressed, the mind.

Round its sun-burnished peak the seabirds flew
In idle numbers, never to be told;
They wheeled and slid across the skiey blue,
Like sunbeam-specks of gold.

And still we strove the mighty rock to clasp
'As one big grandeur' all unto the breast;
Its greatness only mocked our feeble grasp,
And on we sailed distressed.

Along our starboard lay the Carrick shore,
And Kyle, the classic, hid in warm white haze;
However hid, revealed for evermore
To the poetic gaze:

The bonnie Doon, and Cassilis Downs green,
The Twa Brigs, flying almost side by side,
The ancient town of Ayr, and scene by scene
Of Tam O'Shanter's ride.

And on our left lay Arran, sharp and clear,
Its Holy Isle and hidden loch behind,
Within whose reaches ships for shelter steer,
When storms are in the wind.

But Goatfell, with the tattered Arran peaks,
Took all our eyes—piled up so sheer and high?
Twas nature's easel—this her freak of freaks,
Her canvas the blue sky.

A sudden cloud came o'er them, and anon
The Arran hills in dark-blue blackness lay;
Surely not all the Highlands can put on
So grim a scowl as they!

They were alive with passion; we beheld
Their knitting eyebrows and their gleaming eyes;
But soon their dark brows lifted, and they smiled
Grandly at our surprise.

Then, also on our left, the Isle of Bute;
So like to what a paradise should be,
That all declared the name would better suit
With an accented é.

There Kean, the tragic, built himself a cot
Beside its little lake, a sylvan scene,
And thought to cast in solitude his lot;
Alas, for tragic Kean!

As well expect the lion to turn hound,
The eagle to forget the soaring wing;
He came to Bute and solitude, but found
The play was still the thing.

Upon our right the Cumbraes, sister isles,
Were passed with small remark, though fairy
splores,
And devil-built dykes, and warlock wiles
Are rife about their shores.

Then landward Largs, with its old battle-field,
Where Alexander fought the invading Dane,
And made him the last hope of conquest yield,
Never to come again.

But all around us Beauty infinite,
And History, and Old Tradition vied
Which should be minister of most delight,
And preached from side to side:

Till Greenock's noisy piers lay on our beam,
And luggage dragged us back to common earth,
And finger-pointing porters broke our dream
Of sailing up the Firth. F. L.

FLOWERS FROM PERSIAN GARDENS.—X.

NEAREST thou news which will afflict a heart, be thou silent, and let another bear it. O nightingale, bring thou the good news of the spring; leave to the owl tidings of evil.

He who offers advice to a self-conceited man, needs himself advice from another.

To the ignorant man nothing is better than silence; and were he aware of this, he would no longer be ignorant. When you are not possessed of perfection or excellence, it is better that you keep your tongue within your mouth. The tongue brings disgrace upon men. The nut without a kernel is light in weight.

The beast will not learn of these how to speak; learn thou of the beast how to be silent. Whoever reflects not, before he answers, will probaly utter inappropriate words. Either adorn thy speech with the intelligence of a man, or sit in silence like a dumb animal.

Whoever enters into argument, in order to display his learning, with a man more learned than himself, will thereby be taught that he is unlearned. Though thou mayest be well informed, if one wiser than thyself take up the discourse, be not thou ready to start objections.

Publish not the secret faults of others, for you inflict disgrace upon them, and procure thereby no honour to yourself.

Were every night a night of power, "the night of power" would lose its value. Were every pebble a ruby, the ruby and the pebble would be of equal worth.

It is very easy to deprive the living of life; to give back life to him from whom thou hast taken it is impossible. The archer should be patient ere he draw the bow; for when the arrow has left the bow, it returns no more.

The friend whom it has taken a life-time to acquire, it is not right to estrange in a moment. How many years does it require to turn the stone into a ruby? Thou wouldst not, surely, destroy it with a stone.

I heard a fellow of mean disposition slandering a person of distinguished rank. I said, "O, sir! if thou art unfortunate, why is it a crime to be one of the fortunate? O, do not invoke misery on the envious man, for the condition of that man is misery in itself. What need of pursuing one with enmity, who has such an enemy perpetually at his heels?"

The bird will not alight upon the seed, if it see another bird caught in the snare. Take thou warning from the misfortunes of others, that thou give no occasion to others to take warning from thee.

THE WINDOW THAT MADE FACES UGLY.

CHAP. IX.

"It is supposed that the place where these horrible sacrifices took place was afterwards, on this account, called by the stricter Jews Tophet, i.e., Abomination, or that which produces disgust. Jeremiah saw these horrors, and described them in the words which you will find in Jeremiah vii. 31 to 33.

"The good King Josiah—the Edward VI. of

Hebrew history—carried into effect the reformation of which Jeremiah, like a Wickliffe, had prophesied. Under him the zealous reformers pulled down the altars, broke up the image, and abolished the worship of Tophet. And in order to express their horror of it, and to hinder its return thither, they desecrated the valley with everything horrible that would defile it to the imagination of a Jew. They threw over it the bones of the dead and other abominations; and from that time to the time of Christ it was used as a receptacle of everything abominable from the city—the carcases of animals unclean or unfit for food, or that had died of disease; the bodies of the worst kind of criminals, together with all kinds of offal. There often lay the refuse, putrefying under an Eastern sky—carcases, a mass of corruption, defiling the air—with the worm that in that valley never died; that is, generation after generation of worms succeeded one another, so that the race never died, but were always wriggling and seething in the corruption which bred them. And then this refuse was finally destroyed by great fires kept constantly burning, and whose dark and filthy smoke went up day and night, overshadowing the place.

"You can scarcely imagine any scene in the world more fitted to excite horror and disgust than this valley of 'Tophet' abomination. Think of its old memories—the dark deeds that had been done there—the defilement—the cursing by the prophets—the pollution by everything that was most offensive to sight, to smell, and imagination, and you will see this.

"The valley seemed to haunt the Jewish mind. To be cast out there when dead—denied to friends, denied decent burial, to lie exposed to sight amid the carcases of the unclean beasts and vilest criminals and all abominable offal—a prey to the undying worm, and then to be cast into those filthy fires to be consumed—that was the most dreadful fate a Jew could possibly imagine. Now, observe it was not the suffering he feared in this fate; it was the shame and the abhorrence of it. You have the feeling exactly expressed in the words of Isaiah—"They shall go forth and look upon the carcases of the men that have transgressed against Me, for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorrence unto all flesh." (Isaiah lxvi. 24.) Now, from passages in the prophets like this, it gradually grew to be the belief of the Hebrew people before the time of Christ, that the severest punishment of the future would be to be cast out and suffer shame and contempt as the very refuse of the world, just as all things vile were thrown out into the valley of Hinnom. In the writings of the Jews, between the prophets and Christ, we have this idea appearing. Thus, in Daniel xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Observe there is nothing here about torment, but shame and contempt. So in Ecclesiasticus, or The Wisdom of the Son of Sirach, vii. 17, we have, "The vengeance of the ungodly is fire and worms," evidently still alluding to Gehinnom. So in Judith xvi. 17, "Woe to the nations that rise up against my kindred. The Lord Almighty will take vengeance of them in the day of judgment in putting fire and worms in their flesh, and they shall feel them and weep for ever."

"This last passage shows the form the belief had attained a little before the time of Christ, and which we find also expressed in the Book of Enoch. It was that in Gehinnom, the accursed valley, would be assembled all the wicked and all the nations that would not bow to the supremacy of God's elect—the Jews, and here they would be punished. As the belief appears in the Book of Enoch, the idea of suffering seems to have come into greater prominence, and the terrible raging fire performs a greater part.

"Now these, observe, were the ideas prevalent in the minds of the Jews in the time of Christ; and he who came not so much to teach a new religion as to gather up what was best and noblest in the old Hebrew religion, took up these ideas, and used them—used them as he used other ideas which were prevalent—in a spiritual sense, as figures to represent his spiritual doctrines."

LONGEVITY OF THE JEWS.

THE high rate of mortality among the French and other European emigrants in Algeria has drawn attention to the question of differences in the vitality of races, and the power of acclimatisation which some possess in whatever part of the globe they settle. Contrary to what might have been expected, it is well known that of all the contingents of the grand army of Napoleon, the natives of Southern Europe, and notably the Corsicans, best supported the rigour of the Russian campaign. It is supposed by some that what bestows such peculiar aptitudes is the living in a climate which is characterised by great meteorological changes, by great extremes of heat and cold. Some curious statistics, furnished by the *London Review*, seem to favour this view. Palestine is said to be such a climate, and the Jewish race the most privileged of any in respect to its powers of acclimatisation. Throughout Europe (with the exception of Norway and Spain, from which he is excluded), throughout Asia, the Jew flourishes as if at home. Even in

Africa he exhibits no inferiority to the natives in constitutional vigour. Morocco numbers 340,000, Algiers 80,000, and a considerable portion of Jewish blood exists in Abyssinia, the mountains of the Atlas, and even as far south as Timbuctoo. Dr. Neufville, of Frankfort, states the average duration of life of the Jews of that city to be 48 years 9 months, that of the rest of the population 36 years 11 months. During the first five years of life the deaths of Jewish children are scarcely more than half those of the Christians. One-fourth of the total number of the latter die before they are seven years old, whilst of the former three-fourths attain the age of 28 years. Half of the Christians have succumbed at 36, whereas half the Jews live to be 50. Beyond 59 years 10 months, a quarter only of the Christian population will be found alive; but a fourth of the Jewish live to be 71. Dr. Glatter has instituted a comparison between the longevity of the Jewish race and three others in the Austrian dominions, from which he finds that out of a thousand persons deceased, the number who attained an age between 70 and 100 were—of Hungarians, 54.4; of Croats, 70.6; of Germans, 86.7; and of Jews, 120.0. The longevity of the Jews was noticed by Haller, and attributed by him to their sobriety and careful diet. Doubtless sobriety must be admitted amongst the causes of their longevity, perhaps even as the most potent; but it does not seem improbable that the same energetic vitality that enables them to become citizens of every clime is also operative in prolonging the duration of their existence,—has, in fact, endowed them with a longer average term of life. In India, the mortality amongst the children of European soldiers is four times greater than amongst children of similar ages in England. And no instance is known of a third generation of the European race ever having existed in India, all the individuals being of pure European descent, and having been born and reared in the country.

AN ABYSSINIAN LEGEND.

IN Mr. Plowden's "Travels in Abyssinia," he says a tradition there states that when Solomon began his reign in Judæa, Axum was the seat of a serpent king, for whose appetite a virgin had to be daily provided. Saba, a virgin of high birth and pure spirit, by her prayers and tears, obtained the favour of heaven, and some celestial warrior in earthly form slew the dragon, and delivered the damsel; on her foot, however, the saliva of the serpent had fallen, and caused incurable ulcers and lameness. Having, by universal acclaim, been appointed queen of the nation (Queen of Sheba?), she crossed the seas to seek for cure at the hands of the wise and far-famed Solomon, and after various adventures returned to Abyssinia pregnant with a son by that monarch. On her departure Solomon gave her a golden staff, as the proof his son was to bring him if the child should be a male, and a diamond ring to be presented if a daughter. In due time she bore a son, who was named Menelek. At the age of sixteen, having previously informed his father of her intention by letter, she sent him to Jerusalem with the golden staff. Aware of the searching mind of Solomon, and being herself quick-witted, she apprehended that the pledge might be mistrusted, and in her final instructions she bid her son beware of too hastily bestowing it on the person he might find seated on his father's throne, but first to examine his own countenance in a mirror, and search amid the throng of courtiers for a maturer resemblance of himself. Following this advice, he presented the staff to his father, whom he detected seated on the ground in humble attire, while another in gorgeous robes filled his usual seat. Thereupon Solomon acknowledged him as his son in wisdom, as in blood; and after keeping him some years, sent him to govern Ethiopia, accompanied by the eldest sons of many Jews of rank and consideration. From Menelek are said to descend the kings of Gondar to this day.

INTELLIGENCE.

ABERDEEN.—The annual excursion of the Sunday school took place on Saturday last. This year, by the kind permission of the Earl of Kintore, they went to the grounds of Keith Hall. The scholars, accompanied by the minister, teachers, and parents, enjoyed themselves at various games and sports.

HUNSLT.—On Wednesday evening week, the new church, which has been erected by the Unitarians of Leeds for the Hunslet district, was opened with religious service. Previous to the service a tea meeting was held in the new schoolroom, at which a large number of friends from the Mill-hill and other congregations of the district assembled. Among those present were the Revs. T. R. Elliot (minister of the congregation), M. C. Frankland, Chowbent; R. Wilkinson, Holbeck; C. Howe, Dewsbury; Brooke Herford, Manchester; Joseph Smith, Idle; Messrs. Arthur Lupton, Wm. Brown, Joseph Lupton, Joseph Buckton, Dr. Greenhow, George Buckton, H. J. Morton, Frederick Jackson, Joseph Cliffe, Grosvenor Talbot, &c. At seven o'clock the friends adjourned to the church, which was completely filled by the congregation. The service was conducted by the Rev. Charles Wicksteed, formerly the pastor of the Mill-hill congregation, who in an eloquent and stirring ser-

mon, on the words "Ye also as living stones are built up a spiritual house," dedicated the new church to the worship of the one only living and true God, and to the preaching of the gospel of Christ. After the sermon the offertory was taken. The church is to be conducted entirely on the "open church" principle, there being no appropriation of seats, and the support being by the ancient and scriptural plan of the offertory. The building is of Potternewton delphstone, with Meanwood sandstone dressings, designed in early English gothic, and consists of a chapel, 52 ft. long by 30 ft. wide. Open benches are arranged in two aisles, and at the end of the chapel a light screen separates it from the schoolroom, 56 ft. long by 28 ft. wide, built crossways, so as to form with the chapel the letter T. The screen is partially movable, so that if requisite on any occasion the chapel and schoolroom may be thrown together, and in front of it is the communion table and pulpit. There are also a vestry, class room, kitchen, and two cloak rooms and hat lobbies, with separate yards and entrances to the schoolroom for boys and girls. The total cost, including the land, is about £1,700. Mr. Alexander Crawford, of Leeds, is the architect.

NEWCASTLE: UNITARIAN MISSIONARY SOCIETY.—The annual meeting of the Missionary Society in connection with the Church of the Divine Unity, was held on Monday evening last, in the boys' schoolroom. At six o'clock an excellent tea was prepared, after which the Rev. J. C. Street presided. Mr. B. J. Williamson, secretary, read the committee's report of the operations of the past year, showing what had been done against what might appear insurmountable obstacles. The appointment of the Rev. J. Whitworth, who entered upon his duties at Sunderland, in May last year, had justified every anticipation of the committee. The Rev. E. W. Hopkinson had been engaged as a missionary, and commenced his duties in April last. Respecting the success of this gentleman the committee were sanguine. The long established mission at Rumby Hill had effected its desire and migrated to Crook. For a time a suitable place of worship had been secured, but bigotry had raised its head, and the little community would soon be driven from its place of meeting. But the friends, after carrying on the work for about eight years were not to be daunted, and had already raised £40 towards the erection of a chapel of their own. Since July, 1867, the Rev. J. C. Street, by invitation, had expounded the principles of Unitarian Christianity to large audiences at Choppington, Seaton Delaval, Blyth, Seghill, Seaton Burn, and other places. A chapel for the use of the friends at Choppington, under the pastorate of the Rev. E. W. Hopkinson, was in course of erection. The British and Foreign Unitarian Association had continued its generous aid of £100 per annum. The treasurer's account showed that at the beginning of the year there was £68. 5s. 2½d. in hand, which added to the income amounted to £339. 4s. 10½d. After meeting all expenses there remained a balance of £66. 11s. Several resolutions were passed, and addresses delivered during the evening.

SEATON BURN, NORTHUMBERLAND.—On Saturday evening, August 29th, the Rev. J. C. Street conducted a religious service in the Colliery Schoolroom at this place. There was a good attendance, consisting principally of pitmen, and great attention was manifested while the preacher unfolded some of the leading principles of Unitarian Christianity. At the close of the service a long conversation took place between Mr. Street and a gentleman who had been brought into the neighbourhood by the body of Christians called "Disciples." Tracts were distributed to all who were desirous of reading more fully about our religious principles.

NOTICES TO CORRESPONDENTS.

F. W. E.—F. A. W.—W. H. R.—Received.

THE COMING WEEK.

LONDON: CLARENCE ROAD, KENTISH TOWN.—On Sunday morning. Preachers: Rev. Dr. Chas. Stevens; evening, Rev. J. K. Applebee.

MANCHESTER: STRANGWAYS FREE CHURCH.—On Sunday next, Rev. Brooke Herford will resume the pulpit. The communion at the close of the morning service.

NEWCHURCH.—On Sunday, afternoon and evening, opening of new organ. Preacher: Rev. G. H. Wells, M.A.

PENMAENMAWR: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. J. Wright, B.A., service at eleven a.m.

ROCHDALE: CLOVER-STREET.—On Sunday, afternoon and evening, school sermons, by the Rev. F. Bishop.

Birth.

BOWEN.—On the 89th ult., at George-street, Edgbaston, the wife of George Bowen, of a son.

Marriage.

TURTON—LAYCOCK.—On the 3rd inst., at the Upper Chapel, Norfolk-street, Sheffield, by the Rev. J. Lettis Short, Frank, youngest son of the late Joseph Turton, Esq., of Sheffield, to Clara Jane, second daughter of William E. Laycock, Esq., of Stumperlowe Grange, Sheffield.—No cards.

Deaths.

BROMHEAD.—On the 22nd ult., at the residence of his daughter, Frenchay, Timothy Bromhead, Esq., aged 68 years.

CRIDLAND.—On the 26th ult., at Kingsdown, Bristol, Elizabeth, wife of Mr. George Cridland, aged 68 years.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, September 4, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 385.

FRIDAY, SEPTEMBER 11, 1868.

PRICE 1D.

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ELLAND: On Sunday, September 13th,
TWO SERMONS will be Preached on behalf of the Sunday School, by the Rev. JOHN ELLIS, minister. Afternoon, at half-past two; evening, at half-past six.

BIRMINGHAM FREE CHRISTIAN SOCIETY, Lower Fazeley-street.—ANNIVERSARY SERMONS, Sunday next, Sept. 13th. Morning, Rev. E. MADELEY; evening, G. R. TWINN.—TEA MEETING on Monday, Sept. 14th, at six o'clock.

LONDON UNITARIAN LAY PREACHERS' UNION.—A MEETING for important business on Wednesday, 16th inst., at eight o'clock, in Stamford-street Chapel. All interested in the diffusion of New Testament Christianity in London are invited to attend.

R. SPEARS, Secretary.

HOME MISSIONARY BOARD.

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UNIVERSITY COLLEGE, LONDON.

SESSION, 1868-69.

The SESSION of the FACULTY of MEDICINE will COMMENCE on Thursday, October 1st. Introductory Lecture by Professor ERICHSEN, 8 p.m.

The SESSION of the FACULTY of ARTS and LAWS, including the department of the applied sciences, will BEGIN on Friday, October 2nd. Introductory Lecture by Professor G. CROOM ROBERTSON, M.A., at three p.m.

THE EVENING CLASSES for Classics, Modern Languages, Mathematics, the Natural Sciences, History, Education, &c., will COMMENCE on Monday, October 13th; those for Law on Monday, October 26th.

The SCHOOL for BOYS between the ages of seven and sixteen will RE-OPEN on Tuesday, September 22nd.

Prospectuses of the various departments of the College, containing full information respecting classes, fees, days, and hours of attendance, &c., and copies of the regulations relating to the entrance and other exhibitions, scholarships, and prizes open to competition by students of the several faculties, may be obtained at the Office of the College, on application either personally or by letter.

The College is very near the Gower-street station of the Metropolitan Railway, and within a few minutes' walk of the termini of the North Western, Midland, and Great Northern Railways. JOHN ROBSON, B.A., Secretary to the Council.

August, 1868.

UNIVERSITY HALL, GORDON SQUARE, LONDON, W.C.

PRINCIPAL: E. S. BEESLY, M.A., Oxon, Professor of History in University College, London.

VICE-PRINCIPAL: J. J. WALKER, M.A., Trinity College, Dublin.

Students at University College are received in the Hall, and reside under Collegiate discipline. There are twenty-nine sets of rooms, some of which are now vacant, at rents varying from £12 to £48 for the session.

The HALL will RE-OPEN on the 2nd of October next, at the same time as University College, in close proximity to which it is situated.

SCHOLARSHIPS.—The Trustees of the Gilechrist Educational Fund have founded Three Scholarships of £50 per annum each, tenable for three years by students residing in the Hall, one being awarded every year to the candidate passing highest in the June Matriculation Examination of the University of London.

Further information may be obtained on written application, addressed to the Principal, or to the Secretary at the Hall.

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(in connection with the University of London, and University College, London.)

University Hall, Gordon-square, London.

PROFESSORS: Rev. JOHN JAMES TAYLOR, B.A., Principal, and Professor of Biblical and Historical Theology, with the Truths and Evidences of Christianity.

Rev. JAMES MARTINEAU, Professor of Mental, Moral, and Religious Philosophy.

RUSSELL MARTINEAU, Esq., M.A., Professor of Hebrew Language and Literature.

The COLLEGE SESSION COMMENCES on Monday the 5th of October.

STUDENTS and CANDIDATES are required to ATTEND on Friday the 2nd of October, at 11 a.m.

The OPENING ADDRESS will be delivered in the Hall, at four p.m., on Monday the 5th of October, by the Rev. JAMES MARTINEAU, and is open to the public.

All or any of the classes may be attended by the public on payment of the regular fees. Particulars may be obtained by letter from the College Librarian, at University Hall, or either of the secretaries. The hours of lectures will be fixed, and may be learnt after the Session has commenced.

R. D. DARRISHIRE, B.A., 26, George-street, Manchester, } Secs.

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Manchester, Sept., 1868.

MANCHESTER NEW COLLEGE

(in connection with the University of London, and University College, London.)

University Hall, Gordon-square, London.

SESSION 1868-9.

Candidates for admission into the College at the commencement of the ensuing Session are requested to FORWARD their APPLICATIONS and TESTIMONIALS, without delay, to either of the Secretaries, from whom all needful information may be obtained.

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The Ainsworth Scholarship is open to any Lay Student of University College who has previously enrolled himself as a Student of Manchester New College, gone through his Undergraduate course under the direction of the Principal of that College, and attended the classes for religious and ethical instruction which it provides for its Lay Students. Subject to these limitations, the Scholarship is open to every Gold Medalist in the Examination for the Master's Degree in any one of the branches of Classics, Science, or Philosophy.

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TO MONDAY AT MATLOCK.—Every Saturday until the end of October, 1868, RETURN TICKETS, at the following low fares, will be issued from the under-mentioned Stations to MATLOCK BATH, by the Midland Company's New Route, by any of the ordinary trains on Saturday, available for return by any train on the following Sunday or Monday.

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Memorial Sketches, by Rev. BROOKE HERFORD.

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AND OTHER NEEDLES.

WHAT THE CHURCHES ARE DOING.

A committee, consisting of the Earl of Harrowby, Sir Joseph Napier, Bart., Major-General Sir W. Hill, the Bishop of Meath, the Deans of Canterbury, Chester, and Cork, with the Bishop of Gibraltar as president, has been formed for the purpose of establishing an Italian Church Reformation Fund. The object is to be the assistance of those Italians who have evinced a tendency towards reforming their own church after the example of the Church of England.

Among various signs of progress, may be noted that the evangelical Religious Tract Society announces the publication of a "Paragraph Bible with Emendations." The work is to be completed in six parts, two of which have already appeared, comprising the Pentateuch and the Gospels. The two leading points in which the work differs from ordinary editions of the English Bible are—(1) An improved form and arrangement of the Text; and (2) Emendations of the Authorised Version. The aim has been to give to English readers the benefit of all such emendations as have the sanction of the best authorities, and at the same time to avoid encumbering the work with any which are either doubtful or trivial. Explanations of obsolete words and translations of Hebrew and Greek proper names and phrases have also been added.

From statements made at the late Conference, it appears that the Wesleyans have three Theological Institutions, two which have been at work for five and twenty years, and a third which has been recently erected at Headingley, near Leeds, at a cost of upwards of £20,000, and is to be opened immediately. This will accommodate 40 students, the Richmond 60, and the Didsbury 70. The students at Headingley and at Didsbury are intended for the "home work"—that is, they are to be ministers in Britain. The Richmond students are for "foreign work"—that is, they are to be missionaries abroad. These three clerical colleges are supported by the voluntary contributions of the Wesleyans, in the form of subscriptions and collections.

The Marquis of Westminster, the Earl of Radnor, Viscount Folkestone, Sir J. P. Boileau, Sir George Rose, the Bishop of London, and other gentlemen have entered into a subscription for the purpose of restoring the French Protestant Episcopal Church, Bloomsbury-street, formerly in the Savoy Palace in the Strand.

A committee, consisting of Sir R. Murchison, Sir John Herschel, Sir Henry James, &c., has been formed for the purpose of carrying out a survey of Mount Sinai, with a view of determining the line of march of the children of Israel, and the true Mountain of the Law.

Father Ignatius saw a crowd of City men to his one o'clock Friday services. A fortnight ago, preaching from the words "Thy creditor is come," he at once arrested the attention of his large auditory by the naive declaration that creditors were a nuisance—a fact which, he said, would scarcely be disputed in that great city, where little else than debtors, creditors, and money-making were ever thought of. He also said the congregation would be horrified to hear that the rich people who assembled in such large numbers there on the previous Friday morning gave only £3 to the offertory collection, while a poorer congregation assembled on the following Sunday evening gave double that amount.

Dr. George Smith, of Trevor, author of the "History of Wesleyan Methodism" and other works, died last week at the age of sixty-eight.

Difficulties have again arisen respecting the consecration of Dr. Gray's Bishop for Natal. According to some of the Church papers, these have been caused by the interference of Sir Travers Twiss, the Archbishop of Canterbury's Vicar-General; according to the *Church News*, by that of the Duke of Buckingham. It is understood that Dr. Gray will leave England next month, whether Mr. Macrorie is consecrated by that time or not.

Letters from Rome state that the health of Cardinal Bonaparte, whom some thought not unlikely to be the next Pope, continues to decline. His Eminence, it is said, grows more and more emaciated every day, and his medical advisers suspect that he is attacked with the same malady, cancer in the stomach, which proved fatal to Napoleon I., and to his father before him.

Speaking of Parliamentary candidates, the *Guardian* observes:

"It is not really known what view our operatives will, as a body, take of religious questions: their support is probably hoped for by the Dissenting interest, which is seeking to be very directly represented in Parliament. Mr. Clayden, who has had experience both as a newspaper editor and an Unitarian preacher, appears to be a popular candidate for Nottingham. Political Nonconformity is nowhere more vigorous than in Wales; and Mr. Richards, who has declared at Merthyr Tydvil in favour of the separation of Church from State in England, is an appropriate man in an appropriate place. At Barnstaple, Mr. Thomas, one of the candidates, is said to be the son of an Independent minister who has also been an aggressive journalist; and Mr. Ernest Noel, who is standing for Dumfries, is a son of Mr. Baptist Noel, who seceded from the English communion."

For what reason we know not, but the Burial Board of Carlisle have refused to allow the daughter of the late Mr. John Daly, formerly a comedian, and latterly clerk of Carlisle races, to place upon his tombstone the words "Not lost, but gone before." The same body some time ago objected to the words "Sacred to the memory of" being placed upon the headstone of Dean Close's son.

Mr. Hooper, the delegate to Congress from Utah, says that the Mormons, in twenty years, have built up that place, from a desert waste which was 1,200 miles from either settlements or navigable rivers, into a flourishing young State, containing 100,000 inhabitants, with a territorial extent of 75,000 square miles. There are 86 flourishing towns in this, with near 100 post-offices, while the grist and saw-mills, woollen manufactories, and many other branches of the mechanic arts are quite equal to those of the other States. There are 100 churches, 120 schoolhouses, and three theatres, which equal in appearance those of the older States. The Mormon emigration from Europe, from 1850 to 1867 inclusive, is estimated at an annual average of 2,000 souls, or an aggregate of 36,000; while the emigration from the old States during the same period has been about 24,000. The estimated cost of taking these people to Utah is \$8,300,000. The emigration from Europe this year is put down at 4,000 souls. About one-third of the emigrants have paid their own expenses; the remaining two-thirds have been aided by the "Perpetual Emigrating Fund," which has been in organised existence about twenty years, and is composed of contributions, tithes, legacies, and funds drawn from various sources both in Europe and America. The fund is kept up by the beneficiaries repaying, when convenient, the expense incurred in their emigration, so that others may receive like assistance. During the present year \$150,000 was contributed in Salt Lake City alone, to enable others to reach America.

A Mayence paper publishes a letter from a Pontifical Zouave, written in the name of nearly 300 German comrades, who have been arrested for attempting to desert. The writer endeavours to justify desertion by citing the lying promises made by the agents—two premiums, amounting to 560f. and 5d. pay daily, instead of which they have had no premium whatever, and get only 1½d. per diem, not to mention bad treatment, which made their position intolerable.

The late Cardinal d'Andrea, who was supposed at one time to have lost his faith, maintained his charity to the last. His will concludes with the following paragraph:—"I leave to the Holy Father, the cardinals, the prelates, and my other enemies, my sincere and complete pardon."

The *Record*, which is always abusing somebody or other, takes severely to task the family of the late Rev. Henry Venn Elliott, a well-known evangelical, for selecting Messrs. Macmillan as the publishers of the biography of that clergyman. The objection is an amusing one, and still more amusing is the same paper's pious horror at the licence given to the publishers to stitch at the end of the book an advertising list of their publications, which it appears enumerated the works of Colenso and Maurice. Where would the world be if it had not the pious *Record* to keep it right?

A case of pluralism in the diocese of Manchester is bringing out some angry remonstrances. The Bishop has appointed the archdeacon (Durnford) to the vacant canonry in the cathedral, worth £600 a year, the same venerable gentleman enjoying nearly £2,000 a year as rector of Middleton, and £200 a year from the archdeaconry, making a total of nearly £3,000.

WHAT IS SAYING ON CHURCH MATTERS.

In a review of a new theological work, entitled "Ecce Agnus," the *Athenaeum* says:

"It is impossible for any person who knows anything of Socinian to repress a smile when he hears Socinian used as the especial term of reproach for a modern Unitarian. The famous heresiarch was so much nearer to orthodoxy than those who now go by his name that the Trinitarian disputants, if they knew all, would be as loth to use the term Socinian as the Unitarian to bear the name."

Writing of Mr. Raikes, who is commonly called the "founder of Sunday schools," we are glad to observe that an orthodox contemporary acknowledges the claim which Mr. Lindsey has to this honour:

"He was not alone in his noble work; and without wishing in the slightest degree to depreciate his share in the undertaking, unquestionably some tribute is due to the memory of his less-known coadjutor, the Rev. Thomas Stock, rector of St. John and St. Aldate, Gloucester, whose name should be associated with that of Raikes in grateful recognition. With whom the project originated of assembling the children of the very poor, to be found in the suburbs of Gloucester, half clothed, half fed, and abandoned to every vicious practice, at the early Sunday-morning service in the cathedral, and by degrees disciplining them into a due observance of at least the outward ceremonies of religion, will be found to be matter for widely varying conjecture. But that these estimable men worked together, each according to his means, in carrying out and perfecting that blessed scheme, we have sufficient direct testimony to show. Neither of the Gloucester worthies, indeed, can be credited with having first put forth the idea of Sunday-school teaching, as we find a school, which would appear to be the first on record, established in 1763-4, in Catterick, Yorkshire, by the Rev. *Theophilus Lindsey*, conjointly with a benevolent lady named *Cappe*, of Bedale, in the same county. A Miss Hannah Ball, of High Wycombe, also opened and carried on successfully a Sunday school in her native town in 1769; and her pious example was followed by a humble individual named James Heys, more generally known by the familiar appellation of 'Old Jemmy o' th' Hey,' who lived in the village of Little Lever, near Bolton, Lancashire, and who in the year 1775 instructed the poor 'bobbin boys' or 'draw-boys' on the Sabbath, in reading and spelling. The cottage of a neighbour afforded a front room large enough for the purpose, and was cheerfully granted. There 'Old Jemmy' met his pupils—children and young folks—morning and afternoon, every Sunday, the time of assembling being announced by the ringing, not of a bell, but an excellent proxy—an old brass pestle and mortar. But although Stock and Raikes cannot be said to have opened the first Sunday-school in the kingdom, they may justly divide the credit of originating the system. For, as has been truly observed, 'whilst the existence of the few previous establishments of the kind already referred to was known only in their immediate localities, the success which attended the first Sunday school established in the ancient and important city of Gloucester by the joint labours of Mr. Stock and Mr. Raikes, and the publicity given to its results by the latter through the medium of his own paper, the *Gloucester Journal*, were unquestionably the means of awakening public attention to the subject, and of leading to that rapid and wide extension of the plan which has since happily taken place.'"

The Rev. F. G. Lee, the well-known Ritualist, from whose letter to Mr. Gathorne Hardy the Tory journalists are culling fresh stories of Mr. Gladstone's secret negotiations with the Church of Rome, writes thus mildly and moderately of the Protestant Reformation in England:

"The religious changes of the sixteenth century were commenced by a monarch who had murdered his wives, carried on by a statesman who had murdered his brother, and completed by a queen who had murdered her guest."

A correspondent of the *Guardian* says:

"There is a large and unscrupulous party both in and out of Parliament, who are tolerant of everything but orthodoxy and dogmatic truth. This party will do doubt in the ensuing struggle stir heaven and earth to retain their hold, by State control, of the doctrine and discipline of the Irish Church. They detest free Churches. Their great aim and ambition is to liberalise, that is to rationalise, the creeds and doctrines of the English Church, to make them mean anything or nothing. They boast already that half the Articles are obsolete beliefs, and that they have got rid of the true and Catholic sense of no small portion of the Creeds, and that the residue are but open questions. It would never do for them to have at their doors a sister Church, orthodox and dogmatic on all those points which they may have succeeded in eliminating from the barren creed they would leave us. They know well enough that if the Irish Church is free to regulate her own affairs without any State interference, and to decide her own doctrine, and to enforce her own proper discipline, there could be no place, no not for an hour, for such unbelievers

as Dr. Colenso. This opprobrium, scandal, and disgrace, under which we unhappily are labouring, would never exist in a Church truly free—that is, possessing the freedom which the Liberals, with all their liberality, would refuse us, of getting rid of its rotten and unseemly members."

Noticing the decline of Church Sunday schools, the same paper observes:

"Time-honoured institutions are now put into the crucible and tested; nothing has an unquestioned value; the fashion is not to assume but to prove the efficacy of means once cherished, and to reject them if found wanting. Among several institutions at present undergoing this scrutiny we may reckon Sunday-schools. They have always, perhaps, been spoken of as 'necessary evils,' but we have now got a stage beyond this decision. A doubting spirit casts its pale colour over the argument respecting them, and men are found who, not content with calling them 'evils,' tell us that they are not even 'necessary.' Is it to this spirit that we must attribute their decline? Is it this which has withdrawn the vigour once put forth in managing them? Has the opinion so often expressed, that in proportion to the improved efficiency of week-day schools Sunday-schools ought to decline, proved to be the actual cause of that decline? But Dissenters entertain a different opinion, pursue a contrary policy to this. They know the value of Sunday-schools; esteem them as means of feeding their chapels and recruiting their ranks; throw all their spirit and vigour into them, and find in so doing their reward. Compared with Dissenters Churchmen had need reconsider their present line of action. They may learn that it is not a proof of wisdom to disparage and allow to pass from their hands a powerful instrument, with which when rightly used they may influence the people. It is to be hoped this may not be learnt too late."

According to the Rev. James Skinner, it does not seem to follow that Canons should be familiar with canon law, for of Dr. McNeill's recent meddling with it he says:

"There are two things very apparent which I desire to state publicly, with all due deference to Canon McNeill. First, that he seems to be entirely ignorant of the place of the *Decretum Gratiani* in the canon law. Secondly, that he misrepresents wholly the character of the passage in the *Decretum* to which he appeals. And I add that it is hardly possible to exaggerate the loss to the truth which such controversialists, through such ignorance and misrepresentation, are certain to bring sooner or later."

Speaking of the appointment of the "great and good" Canon, as he called himself, to the Deanery of Ripon, the *Guardian* says:

"Dr. McNeill does not possess a student's acquaintance with theology that will enable him to supply the learning lost to the Evangelical party by the death of his predecessor; but his promotion will be popular among them. It comes fitly, too, from a Premier who has made 'No Popery' his election cry."

With reference to the same appointment the *Record* has the following observations:

"The home appointments had become of late nearly as objectionable as the Indian. Dr. Atlay may not be a Ritualist in the extreme sense of the term, but he was too much of a disciple of the Bishop of Oxford. The same may be still more strongly said of the appointment of that prelate's chaplain to the important vicarage of Leeds; whilst the rectory of Lullingstone, perhaps under strong political influence, was given, as the Ritualistic journals told us, to one of the most decided 'Catholics' of the ultra-ritual school who long after reunion with Rome, and reject Nonconformists as schismatics belonging to the company of Korah. Other appointments equally objectionable were believed to be in prospect when Winchester or Bath and Wells should be vacant. It has been publicly announced that the Duke of Beaufort had recommended that Archdeacon Denison should be elevated to the see of Peterborough, and his Grace's recommendation is spoken of as almost equivalent to a command. We had been accustomed to associate the Duke of Beaufort's name with the turf and the hunting-field, or with legal proceedings in which the Brighton races and the pastimes of 'Aunt Sally' received a ducal explanation and a ducal celebrity. We never before heard of the Duke of Beaufort as a bishop-maker, or as at all skilled in theology or ecclesiastical affairs. But the very fact that Archdeacon Denison was condemned for heretical opinions on the Real Presence by a court over which Archbishop Sumner presided must of course recommend him to the Ritualistic leaders. The appointment of Canon McNeill arrives under these circumstances most opportunely to the relief of the Government as well as of the Church. It will in itself be regarded as a pledge that Mr. Disraeli has not, as was alleged, sold himself either to the Ritualists or to an ultra Church demi-Ritualist prelate; that he has not embarked in the crazy vessel which the Bishop of Oxford mistakes for the Church of England, and will not give heed to the words uttered by that subtle prelate in the House of Lords, when, speaking of the Ritualists in the

debate on the Vestment Bill, he sung out, 'Except these abide in the ship ye cannot be saved.'

On the other hand, the *Church News* is very wrath at Dr. McNeill's preferment. It says:

"It is an uncalculated and deliberate insult to the whole High Church party, and is perfectly indefensible. To have appointed a mere platform orator, a coarse Irish Orangeman, neither a scholar nor a divine, and remarkable only for having characterised himself as 'a great and good man,' is a blunder of the first water. Even if the appointment is meant to balance the promotion of Archdeacon Denison to Peterborough it is an unprincipled piece of finesse too transparent to delude even a semi-idiot."

Some of the Methodist body are beginning to speak out plainly concerning the alliance of Church and State. On laying the foundation stone of a new chapel at Ilkley, Mr. E. Holden, of Bradford, said "He had no respect for any denomination that was connected with the State."

In replying to Mr. Burgon's animadversions on his University scheme, which we referred to last week, Dr. Pusey, who is sure that if Mr. Coleridge's Bill were carried it would be "regretted by all except Socinians or Socinianising bodies," says:

"To Socinians then, Deists, Atheists, Pantheists, among others, the education of the youth of Christian England would have to be entrusted. But I do not think that, when any thought has got hold of the English mind, it can be successfully resisted as a whole. How many points have been carried, one by one, in the last forty years? And the thought that the Universities, as places of education, should be open to all alike, has, to those who do not think what education is, a character of fairness about it, which has given it such a hold. Mr. Coleridge's scheme is, indeed, utterly impractical; for what sort of education would it be, in which a young man is successively to be subject to the teaching of a Quaker, a Baptist, a Wesleyan, a Socinian, a Materialist, who would teach him that he had no responsibility; or Deist, Atheist, Pantheist, who would teach him that there was either no God, or none to whom he should be responsible? Still the thought itself has got hold of the English mind, and so will, sooner or later, be carried out in some way; and I think that it is our wisdom to consider which is the least of two evils."

S. G. O., whose pen is very lively just now, has written a long letter to the *Times*, in which he brings a heavy indictment against the Church to which he belongs. He urges the folly of contending that she has loyally upheld the faith of Protestants, and asserts not only that she has broken the terms of the last covenant with the State to do this, but that she appears at present determined to go further in the same direction. After denouncing the boldly-avowed Romanising course of certain members of the Church, he urges that if it can in any way be proved that there is a liberty within the terms of the union of Church and State for all this, the time is at hand when either a severance must ensue, or fresh terms must be made. He holds that "if the Church is Protestant, she fails grievously, in that she does permit not only bishops, but clergy of all ranks, to teach and practise that which is in direct opposition to this her character." As to harmony in spirit and general submission to discipline, the matter is still worse. "The bishops are as little guided by the archbishops as the clergy are seemingly disposed to be directed and taught by either;" and as to discipline, where is the least proof that the rank and file have any disposition to acknowledge their officers' authority? The conclusion at which his lordship arrives from these considerations is that "the Church must be reformed, even if the process of reformation should endanger its very existence." He cannot see who are its governors, who it governs; he knows not where to look for its laws; he is utterly at sea as to its doctrines; he beholds it at one time boastful of its elasticity—that lion and lamb may lie down together under its shelter; at another he sees its lions quarrelling with each other as to the best means of devouring the lambs. Nevertheless, he believes there is time yet to save the Church, but he is satisfied that unless reform comes from within soon, the attack will be from without, and that the attempt to reform will either destroy her altogether, or leave her an object of compassion to all who ever loved her, of derision to her enemies.

Dr. Littledale has published his notorious Liverpool lecture, and has not had the sense to remove from it, or to soften down, the passages in it bespattering the martyrs of the English Reformation which justly gave so much offence. The *Daily News*, in noticing it, says

"The famous vituperation of the Reformers as a

'set of miscreants' is there, and Lord Palmerston's name is still preserved as that of a 'frivolous old heathen'; but the only passages to be placed beside these expressions are one where Edward VI. is styled a 'young tiger cub,' who would have burnt Dr. Littledale if he had had the chance; and another, where Archbishop Cranmer is said to have been 'arrested in his wicked career by the Divine vengeance.' The lecture, however, is one long indictment of the men who committed the unpardonable offence of making the Church of England a Protestant body; and nothing seems too bad to be laid to their charge. It is quite in Dr. Littledale's way to remark quietly that if Cranmer did not seduce the woman whom he actually married, 'it might be fair to give her some of the credit, or to assume that her cunning, sharpened by long intercourse with students, was more than a match for her admirer.' With equal ease Dr. Littledale writes the Archbishop down as the 'most infamous personage in English history.' Latimer, too, it seems, was a 'coarse, profane, unscrupulous bully.' In short, the martyrs, as we have been accustomed to consider them, provoked their fate by their crimes. True, their execution was a bad business, but then we are told 'it is not strange' that their contemporaries thought that 'the only way was to deal with the peril as we did with the Sepoy mutiny and the cattle plague.' The worst of it is that the terrible fire in which Cranmer perished did not purge his sins, and he has gone to hell. The evidence on this point is, of course, of an inferential character, but to Dr. Littledale's mind it is very clear. Accordingly we are told that if a word of regret had dropped from his lips expressive of regret for his conduct as Archbishop, we might be justified in entertaining a hope 'that his fiery punishment on earth might have served for his purgation. But he died, so far as history and his own words tell us, absolutely impenitent for all these and similar crimes, and went thus to his own place.' We might multiply extracts of this character, but perhaps our readers have by this time had enough of the opinions of the Rev. Dr. Littledale, 'Priest of the Church of England.'"

Dr. Pusey does not seem to have taken anything, save a good deal of ridicule, by his fishing in Conference waters. The *Methodist Times* thus speaks of him:

"In younger days we had a dim ideal of this devout doctor of the Protestant Church, which was very influential in raising our anti-Popish blood. We always thought it queer that this great Father of the Anglican Tractarianism, or, as it is now developed, Ritualism, should yet be a professed Protestant, or at any rate, a tutor in one of the great seats of Protestant learning in this country. Of course, since then, such anomalies have become so common that we have ceased to wonder at them at all. Well, but having settled down in presence of such an anomaly, we are all at once startled from our seats to behold another wonder. The dim ghostly shape of the Doctor is suddenly changed into what, for the present, is nondescript, and perhaps transitional. He approaches the great Methodist conclave with overtures of union for himself and party. It was indeed no wonder that "the reverend Fathers and Brethren" rubbed their eyes and cocked their ears with amazement. Had the Holy Pontiff himself sent them an epistle, they could not have been more surprised. There are those, we know, who will not wonder at this singular freak, for they suppose that the good doctor, true to the ritualistic notion of 'Apostolic succession,' may see the link of 'organic union' between the Methodist Conference and the 'Anglican branch of the Catholic Church,' in the episcopal ordination of Wesley, and the transmission by him of the mystic afflatus which makes a man a priest in the sacramental sense. But in our judgment Dr. Pusey gives up this distinctive point in his High Church, and would henceforth make a basis of catholic union out of the mere acceptance of a creed, to wit, the 'Nicene.' This is a great stride, and will tell its tale yet. For the present we are well content with the manner in which such overtures have been disposed of."

The *Pall Mall* says:

"Not content with his sacrilegious assault on the Irish Church, Mr. Gladstone has begun to throw stones at the Scotch Church. Our Conservative contemporaries will doubtless be shocked, 'but hardly surprised, at this fresh proof of this insatiable malignity. In a recent correspondence, Mr. Gladstone has not scrupled to apply the term 'Debased Gothic' to the parish church of Biggar—one of the oldest fabrics of the Scotch Establishment—dating, it is believed, from the 16th century, and highly venerated by the people of the district. The phrase has given great offence in the neighbourhood, and Mr. Gladstone's friends are vainly trying to explain away its obvious hostility to the Presbyterian religion, and to represent it as a mere technical term of art."

Some correspondents of the *Daily News* have been proposing a strike among the curates. One of them, "A Curate without a Cure," describes his own case, which he rightly terms an edifying one:

"Ordained nearly eighteen years ago, I went on flourishingly for the first six with my curacy and college fellowship. Then I married. The inevitable

family (*pace* Lord Amberley) came. I was forced to turn pedagogue, and for the last eleven or twelve years, though possessed of the highest credentials of character and ability, I have found one rock ahead in every effort I have made towards preferment—viz., the question 'How many thousands can you invest?' Of course the natural solution of the regulars would be that I am incapable. I can only say that, for all these years, besides my school work, I have taken Sunday duty, as a sort of clerical 'casual' or episcopal 'ticket of leave man,' and never preached in any church without being asked to do so again (not always by the incumbent, but always by the churchwardens and congregation); and, moreover, I have, during all that period written sermons weekly, at a high price, for those of my brethren who have not 'leisure or inclination' (that is the euphemism) for the composition of their own discourses. So, perhaps, the less said about incapacity the better."

To illustrate a process in the Church which he thinks might well be called "blackwashing," as opposed to "whitewashing," S. G. O. relates a tale which, as he says, is "scarcely credible:"

"It appears that the patronage of certain small incumbencies is held by gentlemen who we are, I suppose, bound to presume, use them for the charitable purpose of restoring the ecclesiastical status of clergymen who have got into moral or other difficulties. A certain bishop—and there is no one living more sensitive as to the honourable character of the clergy of his diocese—happens to have one of these *loci penitentiae* in his diocese. The present patron is a clergyman, but, I believe, doing no duty in the church. I will take three successive appointments. In the first, I cannot find that this patron was actually answerable. I believe the nomination was acquired from the then patron, a well-known bankrupt and something more. I care not to go into the circumstances under which this incumbent sought and obtained this very small, out-of-the-way preferment; he left it under circumstances that I was assured, from excellent authority, and believed myself, to be such as would prevent his gaining any licence to do duty elsewhere. I sawance by the newspapers that—he be licensed or not—he had just had a silver snuffbox presented to him as a testimony of gratitude for the manner in which he had performed the temporary duty at a place named. No. 2, I have reason to believe, came in a questionable shape, nominated by the philanthropic clerical patron; he left, I know not why, but I do know the bishop for good reasons refused to countersign the signature of the clergy who had signed his testimonials, who, as I believe, knew very little about him. He thus made way for No. 3, who had held a living in another diocese; as I have it before me, his father was patron, and found it advisable that it should be sold—i.e., I presume the next presentation to do this his son had to accept some other preferment; the philanthropic patron gave him this vicarage of Blackwash; but now it appeared that his bishop, for good reasons, would not countersign his testimonials. Here there were three cases of the Blackwash pastorate, all with singular features. In the first, I think, the good people of that singularly retired spot would be surprised to hear that No. 1 had got the snuff-box; in case 2, the bishop of the diocese into which he went said he could not refuse to institute him on the ground of the want of his former bishop's counter-signature. This said former bishop, finding himself in the same dilemma as to No. 3, had to institute him with his testimonials not countersigned!"

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XX.

SUBJECT: The constant looking forward of the Hebrew writers to times of an improved knowledge of God and the better practice of virtue.

Read Jeremiah xxxi. 27–40. After a time of troubles Jehovah promises that He will restore the nation, like as I have watched over them to pluck up and to break down and to throw down and to destroy and to afflict, so will I watch over them to build up and to plant. They are to have a better perception of right and wrong. They shall no more lay the blame of their misdeeds upon their fathers, but every man shall bear the responsibility of his own conduct. Jehovah will put His law into them and write it on their hearts. They shall have also a clearer knowledge of God. They shall no more need to teach every man his brother, saying know Jehovah, but they shall all know Jehovah from the least of them to the greatest of them.

Read Isaiah xxix. 17–24. This writer also looks forward to a time, and that very near at hand, when the deaf to truth shall hear the words of the book, and the eyes of the blind shall see out of darkness; when the meek shall increase their joy in Jehovah and the scorner and the wicked shall be cut off. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

Read also Zephaniah iii. 8–13. Jehovah declares

He will give to the nations a clean lip, that they may all call upon the name of Jehovah to serve Him with one consent. The Hebrew nation has done wrong, but Jehovah shall turn their adversity to good. He shall take away out of the midst of them the proud and haughty. He shall leave only an afflicted people, who shall put their trust in the name of Jehovah. The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth. This last passage may be noticed as one of the earliest in the Old Testament, which shows a wish that the truer knowledge of God should spread beyond their own nation to the Gentiles.

SOMETHING WANTED IN OUR WORSHIP.

PART III.

If we go to our places of worship *in order* to worship, it becomes us by all means to see to it that we do not miss our object. Our people have long been accustomed to complain of the wearisomeness of the devotional services. The "long prayer" has been an object of alarm, I suppose, ever since those days when Mr. Marshall used to "pray large for two hours." But if we are in earnest we shall not be content to complain of these things, but we shall take care to improve them. If, as Unitarians, our principle is, to worship "with the spirit and the understanding also," we shall take care in our acts of worship, not to stifle the spirit or belie the understanding. But we do both, when we publicly take part in services which have little or no interest for us.

If our devotional services are in fault we must improve them. The first thing to be done in the way of improvement, is to make them less the act of the minister and more the act of the congregation. The congregation, in short, must take part in our acts of worship. It may not be desirable after the Methodist manner to call upon this or that person to pray in the congregation, but it is desirable that when the minister prays, the congregation should devoutly follow him, and heartily respond to his prayers. It is not for the minister to respond "amen" to his own prayer. The practice is absurd. And yet we should not like his prayer, however long, to be interrupted by the noisy "amens" of the audience. We might, however, break up the prayer into one or two parts, each of which could be concluded with one of the fine old collects, and the choir and congregation could then chant in response a soft "amen." In this way our prayers—even the "long prayer"—might in a manner become the act of the congregation.

In our old chapels it was customary to have a clerk, one of whose duties it was to lead the congregation in responding "Amen." In course of time the congregation became careless, and neglected to follow the clerk; his office as a leader thus becoming obsolete, it was wisely abolished. But still the people did not like to discontinue the use of the old response. It seemed as though a prayer was not a prayer; nor a sermon, a sermon—without the "Amen;" and, as they were too careless to utter the response themselves, they committed the absurdity of relegating the office of uttering it to the minister, and now, in all our places of worship, we Unitarians, who are the great enemies of formalism, show how fast we are bound by the iron chains of it, when, instead of responding "amen" to the prayers and exhortations of our ministers, we sit quietly in our pews, and listen to the minister as he, all unaided and alone, responds "amen" to his own utterances!

We are shocked if some honest Methodist in a neighbouring pew ejaculates out of the fulness of his heart, and in defiance of all the proprieties, "Amen" to the petition of him who prays; it offends our sense of decorum. And yet it is the Methodist, and not we who ought to be shocked; unless, indeed, we are shocked at our own absurdity; for certainly nothing could be more absurd than that a minister, standing up in the congregation to preach or to pray, should be left to ejaculate "Amen" to his own words.

If we continue the use of this venerable response, it would certainly be well for us to use it intelligently and with a meaning, and if we object to the Methodist use of it, let us use it musically and blend our voices together in the congregation in chanting "Amen" to the prayers of the minister.

Certainly, if our services of devotion are to be interesting and helpful, our congregations must take an active part in them. It would be one step in the way of their doing so, if they would relieve the minister of the duty of responding "Amen" to his own words. Another step would be for them to recite a psalm together, instead of the ministers reading it. The people might read it alternately with the minister, but the better way would be for all to join in chanting it. But as I dwell on this point, as well as on the use of responses, in my former paper, I need not return to them in this, unless it be to point the finger to them in passing, to direct attention to them as affording admirable ways of engaging the congregation in the services of devotion.

But not only is it necessary, if we would make our devotional services really interesting and useful, that our congregation should take an active part in them, it is also necessary to attend to many little circumstances which are apt to disturb our devotional feelings, and hinder their free exercise, e.g., an *unfitting posture*. We sit in our prayers; I call this an unfitting posture. When we bow our souls in prayer, we should bend our knees along with them. Our fathers used to stand in prayer. But we have got into the way of standing in singing hymns, and we sit in prayer. This, to me, seems a careless, negligent way of offering up our prayers. Let us kneel at the throne of God. I wish I could see in all our places of worship our congregations kneeling when they pray. I am persuaded that this posture would promote solemnity and earnestness in our prayers, and would therefore be to the advantage of our devotional feelings.

It would be to their advantage:—1. From the felt adaptation of the posture to the work; and (to take a *physical* view) 2, from the relief which such posture would afford to the body after standing and sitting. This latter, perhaps, is a very practical view of the matter; but it is one not to be overlooked, for whatever helps to put our minds in harmony with our work as worshippers, is favourable to the successful performance of the work. There are three great postures of the body—standing, kneeling, sitting. We rightly have recourse to them all in our acts of worship, for we sit when we merely listen, we stand when we sing and chant, and we kneel when we pray. Somehow we have set aside the posture which, to an Englishman, is most suggestive of reverence and devotion; let us return to it, and KNEEL in our prayers.

This, after all, is only a mere outside matter, but some of these mere outside matters have a sensible effect on our tone of mind. I think we do not attend to them quite enough. We cannot have everything that surrounds us when engaged in worship too decorous and orderly. This suggests another thought. It is this. Of course it matters in itself nothing whether the minister preaches with his coat on or off, but his congregation would be rather shocked if he preached to them with it off; and what he said, though it might otherwise have left its impression, would, under such circumstances, very likely be said in vain. For these reasons, I think, without being very particular, our ministers ought to be a little careful in their dress; and I am inclined to think the use of the old Presbyterian, Genevan, or black gown not a disadvantage. We like to see judges and barristers wear the black gown; it seems to me not undesirable in the pulpit. It gives a certain solemnity and dignity to our worship, and certainly we cannot make our worship too solemn nor too full of dignity. If the prejudices of people are opposed to the use of the gown—though that can hardly be the case amongst us, seeing that so many of our ministers wear the gown—I do not think it would be advisable to move in the face of such prejudices; for in doing so we are apt to lose more in the way of communion and unity of the spirit than we gain in solemnity and dignity; and if communion of spirit be wanting, the sense of dignity and the feeling of solemnity would be very difficult, if not impossible, to preserve.

Some people have a great dread of being thought imitators, and do not like to be thought to affect this or that party of religionists.

But the improvement of our devotional services is not a question about parties, but about our own health and prosperity as a religious body. Something needs to be done; and if we are afraid of doing this and afraid of doing that because it smacks too much of this church or of that church, it is certain we shall do nothing.

For my part, I lay it down as a principle that, because I am a Unitarian, I can be and I ought to be an *eclectic*. If in my walks abroad I see a beautiful flower in a neighbour's garden, I get a specimen of it and plant it in my own, and thus I bring together all beautiful flowers into my own little garden. My church is my garden. I am not restrained in my action in it by written codes or articles, nor do I fear the decisions of Privy Councils. But what in the surrounding churches I find good for my soul, and helpful to me in my worship, that I am only too glad to avail myself of. Whether I borrow a good thing from Methodists or from Churchmen I care not,—all that concerns me is, and all that need concern me is, that it is a good thing. Our church is made up of men, some of whom have Presbyterian, some Independent, some Church of England, some Methodist affinities. But whatever may be our affinities, we are all bound together in a desire to serve Jesus Christ according to our consciences. For the rest, we have one common object, and it is to promote piety in our congregations, and make our church a living and not a dead church. If any of the other churches can put us in the way of accomplishing that object, we ought to be only too glad to have their assistance.

But, belonging to a body of Christians which professes to be guided, not merely by the spirit, but by "the understanding also," we ought above all things to avoid a barren formalism, and strive in the full view of our human weaknesses to adapt our devotional exercises to the felt needs of the members of our own communion,—borrowing from every side what seems best calculated to promote amongst us "religion and piety for all generations."

The Unitarian Herald.

FRIDAY, SEPTEMBER 11, 1868.

DR. VAUGHAN ON DISESTABLISHMENT AND ITS RESULTS.

AND the wild and incoherent ravings which form the staple of clerical utterances in the present crisis of the Irish Church, it is refreshing to meet with something like calmness and common sense. The Rev. Dr. VAUGHAN, vicar of Doncaster, is a thorough churchman, and withal a man of unquestioned sincerity and piety. Unlike many of his fellows of the Mrs. Partington school, who vainly struggle with their little clerical mops to keep back the tide of change, he has frankly accepted the late abolition of compulsory churchrates as practically the *coup de grace* to the whole churchrate system, and has avowedly thrown his church for the future upon the offertory for those expenses which formerly were borne by the rates. On the first Sunday on which the new collection was made he preached a special sermon, in which he referred, with great candour, to the condition and prospects of the Established Church. Among other things he said:

"So rapid has been the course of events in late years, that Church people must prepare themselves, I feel sure, for a speedy, a scarcely gradual, demolition of all that has been distinctive, all that has been exceptionally advantageous, in their position. An eminent man and excellent bishop, who was laid in his grave last Friday, was wont to say, 'If I live ten years, I shall be the last bishop of Peterborough.' It is more than probable that some of my younger hearers this evening may live not only to see what we call the Church of England thrown altogether upon voluntary offerings for its maintenance—in which case some of them may remember in old age this first collection made in the Parish Church of Doncaster for the repairs of the fabric, and the expenses of its service—but also to find it at least an open, perhaps a very doubtful question, to whom shall belong the churches themselves and the glebe houses—whether, indeed, there shall be left to the old Church of England, as we still fondly call it, any vestige of that legal standing, which has made her hitherto the calm shelter of her children, the admiring wonder of foreigners, and the mark of obloquy or envy, as the case may be, to thousands of her domestic enemies."

Many of our friends have been accustomed to regard the statements of the Liberation Society as to the progress of opinion on the subject of disestablishment of the Church of England as exaggerations, so that it is peculiarly interesting to find one of the shrewdest and most moderate of churchmen uttering anticipations which we ourselves should hardly have dared to entertain. That pleasant little euphemism, the Church's "legal standing" may be admitted for the sake of the admission which precedes it. It is astonishing how intelligent men can blind themselves by a phrase! The Episcopal church of England will have a "legal standing" when on a level with all the other churches of CHRIST in England, just as much as it has at present; all that it will lose will be its *exclusive* standing as the only church at present recognised by the State as capable of performing religious functions. Nor is it quite fair to talk about the "domestic enemies" of the Church of England. The Church ejected the Puritans, and persecuted the Quakers, and turned out the Methodists; and then, when these branches of the Christian church in England endeavour, by perfectly fair and legal means, to bring about simple religious equality, the Establishment twits

them as "domestic enemies!" And it is the more unjustifiable in Dr. VAUGHAN to speak in this way, because he immediately goes on to deprecate the idea of the Church of England being injured by these changes which yet he can only attribute to domestic enemies:

"I am far from regarding this prospect, be it far off or near, with unmixed alarm or dismay. I never believed that the 'Establishment,' as such, was CHRIST's Church in England, or that the withdrawal of the favours of the State would be the putting out in our communion of the Divine shekinah. It is not so much for the Church that I fear, for I firmly believe CHRIST's words, 'Lo, I am with you always,' and doubt not that the old, the everlasting benediction, is able to repeat itself in many new, many diverse forms."

What then is it that is to be feared? If the Church does not suffer, where can there be injury? To us this bugbear of vague apprehension is inexplicable. We can understand the fears of narrow Anglicans, who believe in no church but their own; but what can a man like Dr. VAUGHAN be afraid of?

"I fear something for the State, when it ceases to have a religion. I fear something for the average tone of religion in our cottages and in our palaces, where there is no longer one form of worship which has upon it the stamp of pedigree and of custom—when it is an evenly-balanced question with every man and with every family, whither shall I go this day for God's worship—whither, or whether any whither? I fear there will be more and more in many houses of a cold, indifferent scepticism—a Christless education and a Godless life. I fear that more and more may reach old age ignorant of a Saviour, and go to their graves without any sure and certain hope of a resurrection to eternal life. For the Church itself I fear not."

Oh, pitiful conclusion! This wonderful bugbear is—the condition to which "the State" will be reduced "when it ceases to have a religion." If we were surprised at a man like Dr. VAUGHAN deluding himself by such a mere phrase as the Church's "legal standing," what must we be to read of his fear of the State "ceasing to have a religion?" What can he mean? "The State" must be either the government, or the nation. But can a government have a religion? We are puzzled by the idea. Religion, we always fancied to be something individual and personal. The members of a government may have a religion; sometimes we believe they have; parliament notoriously has a good many religions. And how the disestablishment of the Anglican Church would alter this, we are at a loss to understand. But if this meaning of the words quoted be untenable, what must be said for the alternative interpretation? Can Dr. VAUGHAN really be in earnest when he speaks of his fear lest indifference and irreligion should become more frequent, and "more and more reach old age ignorant of a Saviour?" From whom has it been, then, that the great mass of England's poor have heard of a Saviour? Not from the Church of England. More than from any other church, from Methodism in its various branches; from churches that have had nothing of "legal standing." If this is the worst peril, we are not afraid to face it. We thankfully accept Dr. VAUGHAN's prognostications of speedy disestablishment, but we cannot share his fears.

CHURCH WORK IN HAWAII.

THE Bishop of Honolulu has published a narrative of the origin and progress of Christian work in Hawaii, a brief outline of which may be interesting to some of our readers.

Twelve years after Captain Cook's discovery of the Hawaiian Archipelago, when, in 1792, Vancouver

visited it, Kamehameha the Great was then founding his dynasty. John Young and English prisoner of his—the grandfather of Queen Emma, who a short time back visited this country—became the interpreter between him and Vancouver; and the latter, after much friendly intercourse, promised on his return to England to request King George to send out "a teacher of the true religion." His efforts, however, led to no result, and, in 1819, Kamehameha I. died, as he had lived, in the faith of his country. Still, though no missionary had visited the islands, that faith had, from various causes, been greatly shaken; and on the accession of Kamehameha II., the singular spectacle was exhibited of a nation abolishing its old religious system before it had anything else to substitute in its place. The word went forth, the idols were abolished by edict, the "taboo" was broken, the Heiaus (sacred enclosures serving as their temples) were thrown down, their ruins being still visible in several spots on the islands. In this remarkable movement the high priest, Hewahewa, himself took the lead.

The following year witnessed the first arrival of missionaries. They were Presbyterians and Congregationalists from New England. But the chiefs, remembering Vancouver's promise of religious teachers from England, received them with a hesitation which was not entirely overcome till they were reinforced by some Dissenting missionaries from the old country. Of the work of these early pioneers, the Bishop says:

"The arrival of Messrs. Tyerman and Bennett (of the London Missionary Society) in 1822, and of the Rev. W. (now Dr.) Ellis, then a missionary at Tahiti, proved of much use in removing the suspicions with which at first the objects of these earnest men were regarded. The language was put into a written shape, a task of no little difficulty. Ere long, the New Testament, and some time later the whole Bible, were translated into Hawaiian. In these respects we, who are called to 'labour in the vineyard' at this more advanced stage in the history of the Hawaiian kingdom, may truly say, 'Other men have laboured, and we are entered into their labours.'"

There was, however, still a longing after some more direct connection with England, and in 1823 Kamehameha II. and his Queen embarked on a visit to this country. The voyage may have had political objects, but it had a religious one too.

In acknowledging the gift of a schooner sent out by the British Government for his use, the King, in a letter to George IV. (Aug. 21, 1822), had remarked, "Our former idolatrous system has been abolished, as we wish the Protestant religion of your Majesty's dominions to be practised here."

The expedition was unfortunate. The King and Queen died in London, and their remains were sent back to the islands with all due honour in a British man-of-war. Kamehameha III., the brother of the deceased King, succeeded to the throne. During his reign a Roman Catholic mission succeeded, after much difficulty, in establishing itself in the islands. It was at first vehemently opposed by the chiefs, acting under the inspiration of the Congregational missionaries; but in 1839 the unanswerable argument of the guns of a French frigate secured to it not only toleration but substantial advantages.

Up to this time the English Church had no representative in the islands. But a large white population had been gradually growing up, which contained some English Churchmen and many American Episcopalians, and a growing need was felt by these for a clergyman of their own. A favourable opportunity for satisfying this was opened by the death of the King in 1855, and the accession of his nephew, Kamehameha IV., who had been carefully instructed from boyhood in the English language, and with his brother had made the tour of Europe:

"These young Princes met with kindly notices at our own Court as elsewhere. They made a very favourable impression, and gathered new ideas, which were not lost upon them as regarded both the English State and the English Church. At Westminster Abbey they attended divine service, with the beauty and solemnity of which they were much struck. The writer has been permitted to hear read portions of the diary which the late King, then Prince Liholiho, kept during his stay in England. It records the sights and events of each day, with the impression that they left upon this young chief's mind, written in excellent English and in good taste."

A bishop and clergy were sent out to Honolulu in 1862, and reached their destination just in time to find the royal family and the whole nation overwhelmed with grief at the sudden death of the heir to the throne, whom they had come out hoping to baptise as the godson of Queen Victoria. Within a year afterwards, the King himself, broken-hearted by the blow, pined and died, and his widowed Queen came hither with a chivalrous resolution to carry out the objects on which her husband's heart was set. The new King, Kamehameha V., has not varied from the policy of his brother. "I regard the Church as a sacred legacy bequeathed by my predecessor," were his words on the day of his accession, and his subsequent acts have shown that they were sincere.

The Bishop says with such powerful support the Church prospers. A cathedral is partially built, and attractive and hearty services in a temporary church at Honolulu are attended by a regular and

devout body of worshippers, both foreign and native. More than £400 a year has been raised on an average from local sources in the capital alone, since the Bishop's arrival in 1862. Stations have been opened also on the other islands, occupied in two instances by American clergymen under the Bishop's jurisdiction. Schools have been established for boys and girls, with a special reference to the peculiar needs of the islanders. A Sisterhood is actively at work, which had the advantage, at its first establishment, of Miss Sellon's personal superintendence. In short, real work is everywhere going on.

THE WANDERER.—VII.

In the Greek Church, London Wall, we found the priest, dimly visible through a gap like a half-door in the altar screen—which, with its window-like panels marvellously resembles the front of a house—saying mass to about eight auditors. Thence we passed on to East-street, which is close at hand. Here the Roman Catholic church, St. Mary's, attracts a large congregation. Nor are other creeds unrepresented; immediately across the road a huge Wesleyan chapel enters its remonstrance against the Papacy; and within St. Mary's shadow, on the other side, a small "Welsh Baptist Chapel" represents a yet grimmer Protestantism. But a few yards again beyond this, Mr. M. D. Conway's weekly reflections on things in general entertain a select auditory. We chose the more ancient faith, and passed into its temple. It is a fine structure; the arched ceiling bears handsome paintings, and beyond the altar and a screen of marble columns you see upon the wall a large fresco of the Crucifixion, which produces a striking effect. The sermon, by the Rev. Father Clare, a Jesuit, was on the duty of mercy. Eulogising it as the virtue peculiarly recommended by Christianity, he proceeded to dwell on the Divine example of its exercise, with a startling luxuriance of orthodoxy. Moved by feelings of mercy, he told us, the Son of God "rose from his throne, made a plunge and *lighted upon earth*," was content to assume human flesh, and "so disfigured his Omnipotence as to annihilate his Deity." It was mercy that gave us the amazing spectacle seen in Bethlehem's manger, there amid its squalor and its bareness lay "a God quivering with the cold of a winter's night." Nay, not only did he so yield up his Divineness for us, but since his Ascension he does yet more, "he crushes up his humanity into a wafer," that we may feed on it, that—as St. Austin boldly says—"his very body and blood may become ours, and we may have a material, as well as a spiritual, oneness with him."

What a singular feeling comes over one on entering a Catholic Chapel. You have left behind you the 19th century in the street outside, with its bustle and its sunlight; and in stepping over the threshold you have crossed a gap of four centuries. The Bishop of Rome is still the arbiter of the universe and the source of truth; science is a dream, and political progress a nightmare; and the daily world around is as full of miracles as a fairy tale. Religious controversy is a holy war waged only in some distant land of the pagan, and no breath of criticism blows away the dust which is obscuring the sacred features of the Son of Man.

I have heard Archbishop Manning preach on St. Vincent de Paul, and tell with perfect faith how a priest, haunted by doubts of the Church's infallibility, overcame them for a time by stretching his arm towards Rome and meditating on the Pope. But how at last this device failed, and then he was miraculously enabled to transfer his doubts to St. Vincent, who thenceforth was tormented by them, while he went free. The Archbishop in the same sermon said "Protestantism is dead. Mark the word! It was an old tradition, partly social, partly political; a fragmentary Christianity without coherence. But the Protestantism of 300 years ago is as dead as though it were already buried." In his appeal on behalf of a charitable society of St. Vincent, he described the work it was doing for poor boys, whom, he said, "it taught to earn an honest livelihood by blacking the shoes of the passers-by." I was much shocked to find an Archbishop and a D.D. so disgracing the pulpit as to use words which simply conveyed his meaning. Of all the learned divines under whom I have suffered, no other, I am sure, would have descended to such degrading plainness. No! they would have said that the shoeblacks "obtained precarious but adequate pecuniary remuneration by removing the indicia of travel from the integuments of pedestrians," and

would then have concluded with three or four allusions to the Patriarchs, a quotation from the genealogies in Nehemiah, and an exhortation to the boys to remain contented in their station; probably remarking, subsequently, that the Israelites in all their wanderings never had their shoes blacked, and drawing thence a lesson of gratitude, and a hit or two at Bishop Colenso.

CYRIL.

AN OUTLINE OF THE HISTORY OF MODERN THEOLOGY.—PART I.

WE all remember the commotion that was caused in this country by the publication of "Essays and Reviews," but that was nothing to the consternation in the clerical camp on the appearance of the "Wolfenbüttel Fragments." Since the days of Luther the infallibility of the Bible had reigned supreme over the realms of theology. In England, indeed, a few earnest men rose up towards the end of the 17th century, to protest, in the name of common sense, against the burdens which the popular theology laid upon their backs. Their influence, however, was not great in this country; they were too far before their time to get a patient hearing; but in Germany their effect was more palpably felt. Whilst the upper classes were being influenced by the cutting satire and sparkling wit of the illustrious Frenchmen who gathered about the brilliant court of Frederick the Great, the middle classes were imbibing the calm sober sense of the English Deists. Up to this time the theology of Germany had undergone but little change. A few men, here and there, such as Semler and Bahrdt, had at intervals stirred the waters, but stereotyped orthodoxy was almost universally prevalent. The garrison of the Church were invincible against the scoffs and blasphemies of French infidelity. The jokes that were bandied about in Berlin at the expense of the orthodox were regarded by the old veterans as the mere flashing of signal rockets betraying the position of the distant foe. The fosse and the drawbridge were secure. The gray battlements and lofty turrets, filled with the trophies of the Crusaders, slept there in solemn silence. No sound was ever heard within those sombre walls save the dull notes of the bells tolling to prayers. All looked safe and strong, and likely to stand for ever. When, in the direction of Wolfenbüttel, a bright flash was seen, a thin blue smoke curled up, and something crashed in amongst the old walls, sending the owls and the bats screaming up into mid air, and awoke the slumbering guardians of the church's stronghold. Old arms, spears, battle-axes, and shields, worm-eaten and rust-eaten from the disuse of centuries, were now raked up in hope of doing service against the shot and shell of modern warfare. The sneers of Voltaire and the scoffs of Nicolai used to be regarded as nothing but the light rattle of musketry of some advanced skirmishing party; but now the first cannon shot had struck, the enemy was at the gate, a breach had been made in the wall, the foe was pouring in, there was a hand-to-hand struggle for life or death—a struggle on which the fate of the Church depended—it was the taking of the theological Bastille.

The publication of the "Wolfenbüttel Fragments," which was only Lessing's edition of a manuscript by Reimarus, of Hamburg, entitled, "Vindication of the Rational Worshippers of God," was important merely on account of the sober earnest spirit in which it is written. The tendency of the work was to rationalise the history and doctrines of Scripture. In the introduction the author gives an account of how he came by the opinions put forth. He had been carefully brought up by his parents in the principles of Christianity, in hope that he would become a theologian; but doubt after doubt so increased that it soon became evident he could never be connected with the theological faculty. In the first place, he renounced the doctrine of the Trinity; then the necessity of all men being saved by Christ, as he could not believe that God would abandon to destruction so large a portion of the human race, because, through no fault of theirs, they were ignorant of Christ. He then entered into a criticism of the various narratives of Scripture, pointing out with great ingenuity the contradictions in the accounts of the resurrection, thus showing the fallibility of the writers. Unimportant as this work may appear to us, it marks the beginning of a new epoch in theology. The orthodox complained that they were unfairly used. The Rationalists replied that the Church had brought these disasters upon herself; that instead of keeping pace with modern science she had spent her time in doting over old traditions and doctrines of dark ages. The infallibility that she claimed for the Bible, manifest contradictions proved to be untenable. With the dogmas of the writers it was much the same. Peter holding one position, Paul another, whilst all of them were wrong about the coming of the Lord. Then the doctrine of the Trinity, which, as popularly taught by the orthodox, amounted to three self-consciousnesses in the Godhead, was not only contrary to reason, but a matter of which it was impossible for man to know anything. And further, said the Rationalists, your doctrine of a God-man—a being perfect God and perfect man—is loaded with contradictions. The Church main-

tains that the second person of the Trinity is identical with Jesus Christ; but facts in the life of Jesus seem to be irreconcilable with that opinion. For instance, Jesus said "My Father is greater than I." Now, whatever subject egotism can be predicated of must have personality; so that a being or nature could not say I without having personality. If, then, Jesus, in using the above words, referred to his divine nature, that nature must have been inferior to the Father—Arianism; but if he referred to his human nature, that nature must have been personal—Nestorianism—heresies that were long ago condemned by the Church. Now the perfection of a nature consists in its possession of personality; therefore "two whole and perfect natures" involve two personalities. So the dilemma stands thus: The divine nature in Jesus was perfect, or it was not; if it was, the human nature could not have been so, in which case he could not have been perfect man; but if it was not perfect, he could not have been perfect God. To this the orthodox replied that the whole thing was a revealed mystery of the Catholic faith, "which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

At this juncture of affairs, when the contest between the Rationalists and Supernaturalists had reached its height, a third party stepped in to effect a compromise—honest, earnest, deep-thinking men, thoroughly versed in the literature of all lands, and gifted with dialectic powers unequalled since the days of the Stagira—Schleiermacher, Hegel, De Wette, and Daub. These men said both parties were right and both were wrong. For instance, the doctrine of the Trinity was true, but the definition given of it was false. It is allowed on all hands, said they, that God is the Infinite Thinking; but the very notion of thinking implies that there is an object thought of. Now, as there cannot be anything outside of God—He being infinite—it follows that He must be object to Himself—must separate Himself from Himself. But this separation can only be an ideal one, so that the two—subject and object—are again identical. God, then, as subject, is the Father; as object, He is the Son; and as the identity of the two, He is spirit. This compromise, however, was rejected by both parties: the Rationalists said it was a cloud-castle, and the old divines replied it might be very philosophic and perhaps very true, but it was in no way the doctrine of the Church. Paul of Samosata, about the middle of the third century, had broached similar opinions, and lost his bishopric in consequence—a warning to all good Christians not to Platonise. Besides, similar explanations of the doctrine of the Trinity had been offered to the world by all the mystics, from Proclus to Tauler, without having gained one inch of ground—proof enough that the common sense of Christendom could not receive them.

The Incarnation of the Logos was next discussed. The orthodox, by adopting the Chalcedonian doctrine of "two whole and perfect natures," joined together in one person, had been driven to the most contradictory conclusions. The Rationalists, arming themselves with weapons borrowed from Nestorian and monophysite philosophers of the sixth and seventh centuries, carried confusion into the very centre of their opponents' stronghold. The dilemma in which two perfect natures and but one person had involved them, could only be got rid of by the cry, "Great is Diana of the Ephesians." Once more the mediating party came forward. The doctrine of two natures, said they, like the others in the orthodox system, is partly right and partly wrong—it is ethically true, but metaphysically false. There can be only one original ground or life of all things, as duality is inconsistent with infinity. But this original life develops itself as contraries which mutually condition each other, so we have reason and conscience on the one side, lusts and passions on the other—the spiritual man, and the carnal man. These two have constantly been in struggle for the mastery. But reason and conscience, from their very nature, are destined to rule and extend themselves, while the selfish inclinations are born to submit, and be limited in their action; so that the perfect man must be one whose lower nature is subsumed into the higher—the human taken up into the divine—a process which the creed calls "the taking of the manhood into God." This subsumption took place in Christ, so that he was the perfect man—the realisation of God's wisdom or word. This solution of the problem was thought to account for all the mysteries connected with the Incarnation; they were all capable of a good meaning. But this explanation by no means satisfied the orthodox party. So another member of the philosophic school came forth, declaring, with the trumpet of an apocalyptic angel, "That war should be no more." The long-looked-for consummation of all things—the golden reign of the millennium that hung, as an ideal picture, before the prophetic soul of the great Seer of Israel, was now about to descend upon earth. The curtain that covered the shrine of the goddess, upon whose temple was written "I am that is, and that was, and that shall be, and no man hath ever yet lifted my veil," was now about to be drawn aside, and the mystery of mysteries explored. The mists that hung around the weary wanderers over the wastes of theology were now to be dissolved by this new sun of philosophy, after, whom should come night

or no one, and whose beams would enable the wayfaring man to exclaim:

"Darkness and doubt are now flying away,
No longer I roam through conjectures forlorn,
Breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn."

Such were some of the expectations that preceded the great prophet of the modern Gospel. The question of the day was how to reconcile the doctrine of perfect God and perfect man with the results of speculative philosophy. The answer may be condensed in a few lines. The infinite life or reason of the universe is not, *per se*, self-conscious, it only arrives at this state when it has developed itself into human spirit. Every object in nature, from a block of granite to the mind of man, is a mode or form of the original reason which develops itself by virtue of its own inherent force. This evolving force has a twofold tendency: a tendency to develop itself out of itself; and a tendency to return back into itself, *i.e.*, to reflect. The objectifying force must, in the first instance, preponderate over the other; and must continue to manifest itself in higher and higher forms until its store is exhausted. But it is evident that the development is not perfect until the return force has gained its object—self-reflection,—a point it first attains in the human spirit. So that God is not perfect until he exists in the form of the finite spirit. But the perfection of man consists in being spirit; therefore the perfect man and the perfect God are identical. All parties admit that Jesus of Nazareth was perfect man, consequently he was perfect God. And thus was the riddle read, and the Athanasian Creed confirmed.

CHURCH AND STATE.

M. JULES SIMON has a good article in *La Liberté de Conscience* in favour of the absolute separation of the Church and the State. He shows, first, that such separation is necessary for the independence of a church. If the State protects a religion, if she only gives it edifices and a salary, this religion becomes, in spite of all efforts to the contrary, a part of public administration. It enters into the State—in the same manner as any other branch of the police of the State—with the obligation to submit to its policy, to respect and to cause to be respected the constitutional laws. In France, for example, where the Catholic religion is as free as it has the power to be under protection, the Government exercises a large part even of the spiritual administration of this church. It names the bishops, and approves the nomination of clergymen. By this it secures the individuals; and the right of naming those who are judges of the Catholic faith can be exercised by a Protestant or a Jew. Is not this both a degradation and a danger for a church? Protected and salaried priests are evidently officers of the State. They are obliged to say certain prayers, and to render to the civil authorities certain honours. It is clear, therefore, that the protection of Government clips the liberties of the churches, and that a religion is not in its own true sacred character unless it is permitted to separate itself wholly from the State.

Another argument against such government is that it inevitably gives an unequal position to the churches. It is evident that if the distribution of benefits is made with partiality, if one sect gets a larger share than another, it is not because of its own merits, but by the State's choice. This gives a blow to religious liberty. Can we always reckon on a division strictly proportional, and on a justice always equal in this respect? The members of the Government, will they not belong to one communion or another? Even supposing the leaders of the State always just and honest, how could they hold the balance equally between a majority and minority? In such matters statistics are very hard to obtain, and are in their nature very variable also. Thus injustice is inevitable; neither disinterestedness nor ability can guarantee the contrary.

If a State provision for worship could fairly assess the tax payers in a case where one religion only is concerned, what difficulties present themselves where all religions and all sects are received upon the same conditions. They must, by reason of their difference of organisation, be unequally paid. Nay more; we have hitherto spoken of sects already existing; but will the legislator found his laws on the prevention of new sects? This would be an abridgment of liberty. Is the right gained by usage? This establishes in favour of certain sects a claim of eldership, and replaces one State religion by several. Therefore, if the older sects receive a proportional salary, how can the same advantages be secured to the new worshippers? This creates inextricable difficulty, for we must not spend on the first teacher who presents himself the whole provision, and yet how is it to be avoided? The duty of paying creates for the State a right of control. It becomes, therefore, the duty of the Minister of State to decide whether the proposed worship is a pretence or a truth. It therefore follows that a new religion must obtain Government licence entitling it to receive taxes, and be recognised by the Commissioner of Police. Behold then how, through this necessity, liberty of worship is destroyed, or largely compromised, and the State, transformed into a theologian, and a powerful theologian who, by principle, is indifferent alike to

all religions. Who is not afraid of such consequences? I therefore repeat that, in order to insure the independence of churches, the equality and liberty of worship, and for avoiding unjust and unequal taxation, the suppression of State provision, and the absolute separation of the Church and the State must be effected.

A State Church is also a limited church, because the State determines the extent of propagandism. The publication of a book, the opening of a chapel, are no longer questions of faith, but of State policy. If the salaried sects are thus restricted in their practice, and especially in their extension, by the protection of the Government, the sects not salaried are in a position more grievous still, because they have not any of the profits of the protection, and they support all its charges.

FIRESIDE READINGS.

WISHING.

Of all amusements of the mind,
From logic down to fishing,
There is not one that you can find
So very cheap as "wishing."
A very choice diversion, too,
If you but rightly use it,
And not, as we are apt to do,
Pervert it and abuse it.

I wish—a common wish indeed—
My purse was something fatter;
That I might cheer the child of need,
And not my pride to flatter;
That I might make oppression reel
As gold can only make it,
And break the tyrant's rod of steel
As gold can only break it.

I wish—that sympathy and love,
And every human passion
That has its origin above,
Would come and keep in fashion;
That scorn and jealousy and hate,
And every base emotion,
Were buried fifty fathoms deep
Beneath the waves of ocean.

I wish—that friends were always true,
And motives always pure;
I wish the good were not so few,
I wish the bad were fewer;
I wish that persons ne'er forgot
To heed their pious teaching;
I wish that practising was not
So different from preaching.

I wish—that modest worth might be
Appraised with truth and candour;
I wish that innocents were free
From treachery and slander.
I wish that men their vows would mind,
That women ne'er were rovers;
I wish that wives were always kind,
And husbands always lovers.

I wish—in fine—that joy and mirth,
And every good ideal,
May come erewhile throughout the earth,
To be a glorious real;
'Till God shall every creature bless,
With his supremest blessing,
And hope be lost in happiness,
And wishing be possessing.

"COUPLE HEAVEN WITH IT."

A CORRESPONDENT sends the following to one of our contemporaries:

One hot summer's day, several years ago, on the old road leading from Rochdale to Bury, near the Oakden-road, a tall, thin, old man had just laid down a heavy burden on a low stone wall at the roadside. His burden was a large skip, full of coarse cotton cops; which he was picking from Spodden Mill. As I neared the man he was wiping the perspiration from his bald head and face with a coarse cotton rag, which he had taken out of his pocket. Many times had I held the most delightful conversation with this Christian. Having had "much forgiven," he "loved much." Till nearly sixty he had lived "without God and without hope in the world." When the change came, it was a change indeed! God's providence, grace, and goodness were his daily themes. He joined the church at Comfort; and, fine weather or foul, James was found in his pew. The moment I saw him I determined to put his faith to the test.

"Well, James, how are you to-day?" I inquired.
"Very well, John, I am happy to say. How are you?"

Just then a very costly carriage, drawn by two valuable horses, was passing. The only occupant of the carriage was a stout, red-faced gentleman, with folded arms, leaning back at his ease.

"Do you know that gorgeous equipage and the fat gentleman?" I inquired.

"Yes; so do you," was James's answer.

"Well, what do you think of this Providence of which you sometimes speak? You see yonder man? you know he is an ungodly man; yet he spreadeth himself like a green bay tree. His eyes stand out with fatness; he is not plagued as other men; while you, believing that all the silver and the gold is the Lord's, serving Him and trusting in

His Providence, are toiling and sweating in your old age for about seven shillings a week, getting little more than bread and water. How can you reconcile this with a just Providence?"

James looked at me with amazement, and with the greatest earnestness, replied, "Are you trying me, John?—are you trying me? Couple Heaven with it! Couple Heaven with it!"

Never shall I forget the old man's answer! Amidst the many sorrows through which I have passed, from that moment to this, "Couple Heaven with it!" has sweetened many a bitter cup. On the grave of James the stone was laid, and in letters newly engraved, I read, "Here resteth the body of James Lord, aged seventy-three." As I stood over the grave, the hot summer's day, the heavy burden, the sweating old Christian, the rolling carriage, and fat squire, also since dead, all came fresh to memory, and from that grave the voice again sounded, "Couple Heaven with it!"

THE WINDOW THAT MADE FACES UGLY.

CHAP. X.

THAT Christ uses the expression "Gehenna of fire" only figuratively, we can see from Matthew v. 22, where he speaks of the punishment of the future as having three degrees of severity like those that were then in vogue in Jerusalem. "Whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother Raca shall be in danger of the Council, but whosoever shall say thou fool shall be in danger of the Gehenna of fire." For an ordinary offence against the civil law, such as murder, a man was tried by the civil, *i.e.* the Roman magistrate, and, if guilty, condemned to be put to death by beheading with the sword as James was. That is the judgment. A man who committed an offence of a more ecclesiastical character, such as sacrilege or heresy, was brought up before the Council of seventy elders, and, if guilty, was condemned to die of being stoned, as Stephen was. That was the Council. And one who was guilty of still greater offence was condemned, in addition to being stoned, to be cast out as a carcass of a beast into the horrible valley of Gehenna, to be eaten of worms and burnt in the offal fires, and be an abhorrence unto all flesh.

Now Christ means to say that there will be three degrees of punishment in the future like these. Of course he uses all these as illustrations in a figurative sense. No one would take literally the judgment and the council, the punishment by the sword or stoning, as the punishments of the other world; so neither ought we to take literally the Gehenna of fire. We ought to understand that he meant that the worst sinners would be exposed to shame and contempt like that which one endures who is cast out into the valley of abomination or Tophet. I think Christ meant by this fearful image to make his hearers feel the repulsiveness, the deformity, the utter hatefulness of sin. He wishes them to feel that the sinful mind was in itself something abominable, fearful, disgusting, as that valley of Hinnom, that place of Tophet. And you can easily realise the thought of Christ for yourselves. Go, in imagination, into some of those courts and alleys in London where the worst and lowest of the population herd together.

Look at the faces you there behold. There, talking together under the lamp-post, are several whose countenances are well known to the police as those of noted thieves. There, in that low beer-house through the window, you see a set of brutal-looking fellows, several of whom are known as garotters; one or two are suspected of horrible murders. Among them are women whose faces have lost all that makes woman womanly and lovely. One and all—men and women—live by crime.

Listen to the language that comes from that den of ruffians and their debased companions! How foul, how brutal, how blasphemous. Look at those countenances—how crime has set its seal upon them! What hard selfishness, what sensuality, what grossness, what stupidity, mingled yet with low cunning—what brutality, what reckless defiance of all law, all authority, all restraint—of every thing noble and divine; what merciless cruelty that would spare neither friend nor foe!

Now, how do you feel towards these faces and the characters behind them? Do you find them lovely, pleasant to think about? Are they such as you can take delight in? How would you like to be condemned to dwell in such scenes—to have this language constantly in your ears—to have these degraded beings your daily companions—constantly before your eyes! O! you turn away with a shudder—a feeling of utter loathing and abhorrence.

Every character there is as loathsome and hateful to you as would be that valley of Gehenna. Nay, you would as soon be condemned to pass your time within sight and smell of such a valley as in such companionship!

You feel that in their case sin does make the mind a place as hateful as Gehenna. Yes, the vice—the grossness—in those minds and lives seem to you worse than the heaps of corrupting offal!

In those impure sensual thoughts that fill them and come out in words as well as acts, are the worms crawling amid the corruption and living upon it.

In the deadness of every better, purer feeling in these souls, there are the dead bodies lying only to increase the corruption. In the foul passions raging, roaring, burning, and yet sending up clouds of dark smoke—I mean influences that cloud all the better nature—there are to be found the lurid and hateful fires that are not quenched.

You see, then, that Christ could hardly have found an image to represent the hideousness, the loathsomeness of a soul defiled by sin more fitting than the valley of abomination, and I cannot doubt that it was as an *image*, and because he felt its fitness that he used it.

The Gehenna of fire, then, or hell, is in the sinful soul itself. Milton makes Satan express this in "Paradise Lost":

"Myself am hell,
And in the lowest deep a lower deep
Still threatening to devour me, opening wide,
To what the hell I suffer seems a heaven."

And now you have only to imagine a sinner awakened from his unconsciousness to see himself as others see him, to know and feel what he really is, and then he seems to you like one who awakes and finds himself a carcass in that valley of Gehenna, dead and yet conscious of his death, with the worms of foul thoughts preying on him, the heaps of offal on him and around him, consumed and knowing that he is being consumed by the flames of passion,—that is the highest realisation of hell. To this hell some awaken in this life, and are smitten with abhorrence at themselves. Some have even been driven mad at discovering what they were, but many have hastened to escape from this hell by repentance and a new life. But where the poor sinner does not come to himself in this life, we have every reason to suppose that he will come to himself in the life to come. He will wake, and find himself in Gehenna, and cry out "Myself am hell." But even then, if he repents, and aspires towards a better life, he may escape in time. There is no never-ending torment, no never-ending punishment. All the words translated *everlasting* and *eternal* in the Scriptures mean simply *very long*, or *time of an undefined length*. And we do not even need the assurance of the Scriptures to convince us that the punishment of sin—the consequences of sin—stretch through a long time. We see it in this world when a mind has deeply corrupted itself with sin, it takes years to overcome the bad habits, subdue the evil passions, banish the evil thoughts, and altogether heal the disease of the soul caused by the previous life of wrong-doing. This whole view, then, though it does away with the old belief in hell, does not make light of sin. On the contrary, it shows what an awful thing it is, and how true it is that "God is not mocked, for whatsoever a man soweth that shall he also reap."

READY REPLIES.—II.

GEORGE II. and his suite were on one occasion charged nearly £100 by a Dutch landlord for a luncheon of eggs, coffee, and gin. "Eggs are scarce, I suppose, Myuher," said the King, when he perused the bill. No, your Majesty, but kings are," replied mine host. George consented to pay the bill.

A minister, noted for his solemnity in the pulpit and his hilarity out of it, was rallied by one of his brethren for the inconsistency; he replied, "I give vent to my nonsense in private, but you ventilate yours in public."

"My child, have you been brought up in the fear of the Lord?" asked a travelling preacher of a child that he happened to meet. "No, sir," she answered, "I have been brought up in the love of God." Would it not be well if all could say the same?

A Scotch minister in a strange parish wishing to know what the people thought of his preaching, questioned the beadle. "What do they say of Mr. —?" (his predecessor). "Oh, said the beadle, "they say he's no sound." Minister: "What do they say of the new minister?" (himself). Beadle: "Oh, they say he's a' sound!" Exit minister.

A theological student, supposed to be deficient in judgment, in the course of a class examination, was asked by a professor, "Pray, Mr. E., how would you discover a fool?" "By the questions he would ask," said Mr. E.

A snarling unbeliever, who was always trying to bring a lady-tract distributor into contempt, was prevailed upon by her, on one occasion, to accept and read a tract entitled "The Converted Infidel." On her next visit, she inquired what he thought of it; in reply, he directed her attention to the figure of an ass, drawn by himself, on the last leaf, as the expression of his opinion of the character of the subject, at the same time asking her what she thought of that. The lady, with a calm presence of mind, wrote underneath, "A perfect likeness of the artist," and returned it for his further reflection.

INTELLIGENCE.

BURY DISTRICT SUNDAY SCHOOL UNION.—On Sunday, September 6th, about 170 members of this union met at Stand, and after tea, the Rev. W. C. Squier presided. After reading and confirming the minutes of previous meeting, and arranging for the next meeting at Heap Bridge, on the 18th October. Mr. J. K. Wright read a paper on "Should Sunday Scholars be compelled to attend Chapel?" A dis-

cussion followed, in which Messrs. Darbyshire and Wm. Hilton (Stand), Wm. Freeston (Heap Bridge), John Reynolds, Thos. Holt, Richd. Kay, D. Wormald (Bury), and the chairman took part.

BURNLEY.—The Accrington District Sunday School Union held its second annual meeting on Saturday last at this place, when about seventy persons were present. After tea, Mr. Geo. Smith, of Lower Mosley-street schools, presided. The reports read showed that the Union was in a satisfactory condition and doing good work. Speeches were made, bearing more or less on the report and chairman's address, by the Rev. J. K. Smith, and Messrs. Matthews, Fern, Mills, Hollins, and Bibby.

COLYTON.—The annual Sunday-school tea party took place on Thursday, the 3rd inst., after which, through the kind permission of Mr. and Mrs. Edward Berry, the children, accompanied by the minister, the teachers, a large party of friends, and the poor of the congregation, went to the grounds of Colyton Cottage, the residence of the late Commander George Eyre Powell. Various games were heartily engaged in by the young, whilst the aged watched with delight their youthful gambols, and wandered through the grounds, charmed with the beauty of the place. It may be remarked that the Unitarian cause at Colyton has much improved, and the congregation increased, during the able ministry of the Rev. A. McCombe, who is deservedly respected, not only by his own flock, but by every denomination.

CWMBACH: ABERNANTY-GROESUCHA CHAPEL.—This place of worship, after being closed for three weeks for cleaning, painting, and other alterations, was re-opened on Sunday, the 30th ult., when services were conducted, both morning and evening, by the minister, the Rev. E. W. Lloyd. Many used to be the complaints made by frequenters of the chapel respecting its shabby appearance, and that it did not reflect much credit on the congregation, but we are happy to state that the cause of such complaints has been removed, and that the internal and external appearance of our comparatively old sanctuary will bear comparison with any place of worship at Cwmbach.

HEYWOOD.—On the 31st ult. a social tea meeting of the Heywood Unitarian congregation was held for the purpose of congratulating its minister, the Rev. J. Fox, on the event of his marriage, and of giving a cordial and friendly welcome to Mrs. Fox. About one hundred sat down to tea, and others came at a later period of the evening. After tea Mr. John Nuttall occupied the chair; and an address of congratulation and welcome, read by the secretary, was followed by addresses from the Rev. John Wright, of Bury, and Messrs. J. Chadwick, J. Mitchell, S. Kay, and J. Ingham.

MIDDLESBROUGH.—The anniversary sermons in connection with this chapel were preached by the Rev. S. A. Steinthal, on Sunday, August 30th, to a large and attentive congregations, and collections were made on behalf of the chapel funds. On the following evening, the annual congregational meeting was held. W. Fallows, Esq., occupied the chair, when the secretary and treasurer's reports were read.

PRESTON.—The Percy-street Sunday school children, with their teachers and friends had their annual treat last Saturday in a field kindly lent by Mr. Dobson. The weather was all that could be desired, and abundant provisions in the way of refreshment being dispensed by Miss Ward, the party enjoyed themselves thoroughly till evening.

PRESTON.—"Unitarian Heresy Exposed" was the title of a lecture announced for one of the State Churches in this town last Sunday evening. Some members of the Unitarian congregation went to hear it, not expecting any new arguments, but willing to listen to a new statement of the old ones. The announcement, however, turned out to be only a sensational heading to attract visitors, and this so-called exposure of Unitarianism formed but one division of a sermon on salvation by grace. As the whole occupied less than half an hour in delivery, and as the portion specially devoted to us was freely interlarded with denunciations of Unitarianism as a "soul-destroying heresy," a "damnable heresy," one "more properly called Socinianism," &c., &c., you may suppose the preacher had not much time to spare for scriptural argument on the subject, the whole "exposure" consisting in a hasty reference to two passages from Paul's epistles, an amended translation of one of which, at variance with that in the common version, has been approved by a bishop and archbishops of the English Church.—*Cor.*

YEovil.—The *Western Gazette* reports at considerable length the farewell services of the Rev. John Ellis. Two years ago Mr. Ellis left Mossley for Yeovil, and during his stay at the latter place has been very active, not only in his religious duties, but also in social and political movements in the town. At the close of the evening service, on Aug. 30, an address, signed by "George Henderson, secretary," and "Samuel Ralls, treasurer," was presented to Mr. Ellis on behalf of the members of the congregation, thanking him for his labours. On Monday evening Mr. C. Clinker, on behalf of the members of the Reform Union, presented him with a purse of sovereigns for his political and social labours; and on Tuesday evening the congregation had a farewell tea party, at which the Rev. William James was present.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

IRERNE.—Received.

A. L. and E. H.—We regret that we are not able to find room for your letters.

SOMETHING WANTED IN OUR WORSHIP.

To the Editors.—The introduction of the *Te Deum*, chanting, responses, repetitions will all prove of little avail to arouse a congregation which custom, fashion, or pride deprives of the "spirit of utterance." Many are the chapels where all these "aids" to congregational activity exist, but they are banished to the organ gallery. The liturgical prayers, familiar as they must be, are too generally silently followed with open book, as though the minister were reading a Scripture lesson.

But I had the pleasure lately of witnessing in one of our western chapels the whole congregation joining most heartily in the singing and chanting. The secret was that the choir consisted of boys and girls (for the most part), whose heartiness became infectious. Let us banish "paid" singers, and revive the good old amateur choir of all ages and both sexes—especially children's voices; and with such spontaneous fuglemen, depend upon it, congregational singing will revive amongst us.

That the devotional part of our services may be advantageously altered so as to alternate the voice of the multitude with that of the minister admits, I think, of no question. The repetition of the Lord's Prayer and the "Amen" responses might very well be done by the congregation (*not by the organ* however). I have frequently heard the Sunday scholars repeat the Lord's Prayer and say Amen in a half audible tone after the minister; why not aloud? I have always asked myself.

The remedy for the cold formalism complained of, as existing pre-eminently in our body, rests with the congregations themselves, and not with their ministers. With the former any innovations in the manner, matter, or order of service must originate, and it is also theirs to put such changes to a practical test. The minister may advise or co-operate (as far as he may) with his people, but it is not fair to charge him with setting a poor example to his flock in these matters. I have seen a minister conspicuous above all the dumb sheep around him for joining in the singing, from which strain upon his voice he might very well be excused.

WILLIAM S. PRYER.

THE COMING WEEK.

BIRMINGHAM: FREE CHRISTIAN SOCIETY.—On Sunday next, anniversary sermons, by Rev. E. Madeley and Mr. G. R. Twinn; on Monday, tea meeting. ELLAND.—On Sunday afternoon and evening, school sermons, by the Rev. John Ellis. LONDON: LAY PREACHERS' UNION.—A meeting at Stamford-street Chapel on Wednesday evening. PENMAENMAWR: PENDYFFRYN SCHOOLROOM.—On Sunday, Mr. F. H. Jones, service at eleven a.m.

Birth.

HOLLAND.—On the 21st ult., at Port Elizabeth, Cape of Good Hope, the wife of Joseph R. Holland, of a son.

Marriage.

ROBINSON—ARNOLD.—On the 6th inst., at Highfield Chapel, Idle, by the Rev. T. W. Freckleton, of Plymouth, Mr. Seth Robinson, hon. sec. of the Bradford Free Church, to Ann Sophia, eldest daughter of Mr. W. H. Arnold, all of Bradford.

Deaths.

COMMINS.—On the 4th inst., at the residence of her daughter, Martha, widow of the late Mr. John Commins, in the 79th year of her age; much beloved and lamented. LANGLEY.—On the 4th inst., at Castle Croft, near Wolverhampton, Rachel Langley, the devoted wife of John Langley Esq., merchant, Wolverhampton. ROBSON.—On the 4th inst., William Holbrook, in his 19th year, a young man of the brightest promise, and only child of William Robson, Esq., of Mornington Road, Regent's Park, London. TALBOT.—On the 4th inst., aged 76 years, George Talbot, Esq., of Southfield, Burley, near Leeds, late of Honey, near Kidderminster.

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The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 386.

FRIDAY, SEPTEMBER 18, 1868.

PRICE 1D.

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DUKINFIELD OLD CHAPEL SUNDAY SCHOOL.

The ANNUAL PARTY for the parents, teachers, and former scholars and teachers of the above school, will be held on Saturday the 19th inst. Tea at five o'clock. Tickets, 6d. each, may be had from the Misses Schofield, Princess-street, Stalybridge, and Mr. Tom Ingham, King-street, Dukinfield.

MIDLAND CHRISTIAN UNION.—

THE SIXTH GENERAL MEETING of members and friends of the Midland Christian Union will be held at Evesham, on Tuesday next, 22nd of September. Public worship at half-past eleven; luncheon at two; after which BUSINESS MEETING, HERBERT NEW, Esq., in the chair.

D. MAGINNIS, } Hon. Secs.
W. R. WILLIS, }

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The COLLEGE SESSION COMMENCES on Monday the 5th of October.

STUDENTS and CANDIDATES are required to ATTEND on Friday the 2nd of October, at 11 a.m.

THE OPENING ADDRESS will be delivered in the Hall, at four p.m., on Monday the 5th of October, by the Rev. JAMES MARTINEAU, and is open to the public.

All or any of the classes may be attended by the public on payment of the regular fees. Particulars may be obtained by letter from the College Librarian, at University Hall, or either of the Secretaries. The hours of lectures will be fixed, and may be learnt after the Session has commenced.

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Manchester, Sept., 1868.

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Candidates for admission into the College at the commencement of the ensuing Session are requested to FORWARD their APPLICATIONS and TESTIMONIALS, without delay, to either of the Secretaries, from whom all needful information may be obtained.

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OWENS COLLEGE, MANCHESTER.—

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A BERESFORD TO THE RESCUE. See the "NONCONFORMIST" of Wednesday, September 16, which also contains articles on the Prussian Move towards Disarmament, Liberal Disunion, J. G. Rogers on Ritualism, Correspondence from Dublin, Dr. Temple's Speech on the Irish Church, &c. Price 5d., or stamped 6d.

THE ARCHBISHOP OF DUBLIN'S CHARGE. See the "NONCONFORMIST" of Wednesday, September 9, which also contains articles on the Irish Elections, Mr. Beveridge Johnson at Sheffield, Personal Government in France, Ecclesiastical Notes, full and authentic Election Intelligence, the Press on Dr. C. J. Vaughan on Church and State, &c., &c.

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COALS! COALS!!—NOTICE OF REMOVAL.—JAMES WELLS, Coal and Coke Merchant, Keeper Wharf, Ratcliffe, E. Office: 23, Coburn-street, Bow Road, E.

J. W. takes this opportunity of informing his numerous customers, friends, and the public generally, that he has REMOVED to the above address, where he hopes, by strict attention to business, to merit a continuance of their favours.

He would remind them that Coals are now at the lowest prices for the present season, and would advise them to purchase as soon as possible. A trial is solicited. Quality guaranteed. Best Wallsend, 24s. per ton; best Inlands, 22s. per ton for cash.—Orders by post punctually attended to.

WHAT THE CHURCHES ARE DOING.

Pius IX. during his reign has seen no less than eighty-four Cardinals pass away. We believe scarcely any other Pope has had so many hats to bestow.

According to the *Weekly Register*, the bishops of the Greek, Armenian, and Nestorian Churches are to be invited to attend the Ecumenical Council, and to take part in the discussions, but not in the voting. The reason for this is that the Catholic Church has always recognised the orders of these churches to be valid, although they are in schism. On the other hand, there never was any question of inviting the Anglican prelates, because the orders of that communion have always been deemed invalid, and both bishops and clergy looked upon as mere laymen. It is supposed that the Russian Government will do its utmost to prevent the bishops of the Empire from attending the Council, and also the bishops of Greece proper; but from all parts of Turkey, Bulgaria, Asia Minor, Palestine, and Syria a great number of Greek prelates will proceed to Rome.

On the 6th inst. there was a grand procession in Rome in commemoration of the second centenary of the battle of Lepanto, which saved Christendom from Mahometan conquest. Nearly all the Cardinals and high dignitaries were present, and the image of the Madonna Salus Infirmorum was brought forth, before which Pius V. was praying at the moment that the Christian fleet put the Turks to flight, and the glorious victory was revealed to him by inspiration. Of course, the image, which is a fine work of art, and was adorned with a crown of gold and gems, works miracles, and is held in great veneration by the Romans, who thronged the streets to see it pass.

Reading the account in the *Church News* of what took place at the eleventh anniversary of the A.P.U.C. (i.e. Association for Promoting the Unity of Christendom) at All Saints', Lambeth, we might certainly suppose that we were reading the description of some Roman Catholic ceremony. It was "on the Eve of the Nativity of the Blessed Virgin Mary." "At 8 o'clock a procession was formed in the following order:

Taper Bearer.	Crucifer.	Taper Bearer.
	Two Precentors.	
	Choir Boys.	
Acolyte.	Banner.	Acolyte.
	Choir Boys.	
Acolyte.	Thurifer.	Acolyte.
	Two Precentors.	
Acolyte.	Banner.	Acolyte.
	Choir Men.	
Acolyte.	Banner.	Acolyte.
	Choir Men.	
Taper Bearer.	Crucifer.	Taper Bearer.
	Banner.	
	Society of S. George.	
	Banner.	
	Society of S. Augustine.	
	Banner.	
	Society of the Sacred Heart of Jesus.	
	Banner.	
	Society of S. Joseph of Nazareth.	
	Banner.	
	Society of English Benedictines.	
Taper Bearer.	Crucifer.	Taper Bearer.
	Priests.	
	Banner.	
Acolyte.	Preacher.	Acolyte.
	Two Masters of the Ceremonies.	
	Sacristan.	
	The Vicar	

With Assistants and Attendants. The taper-bearers were vested in cottas and scarlet cassocks, the thurifer and banner-bearers in violet cassocks and cottas or rochets; the precentors wore the proper tippets in addition to surplices and cassocks. On arriving at the sanctuary the *Miserere* was sung kneeling as an act in deprecation of the judgment of the Almighty for the wicked and lamentable rents made in the Church, the Mystical Body of our blessed Lord and Saviour, &c., &c." The Rev. W. P. Ward thinks it was "perhaps the most striking function ever witnessed in the Church of England for the last 300 years," and grows most enthusiastic in its praise, declaring that "every action was a symbol, that spoke at once to the understanding and the heart."

The same paper has likewise a description of a young lady taking the veil at Feltham nunnery, which smacks even more of Rome. The postulant was dressed as a bride, and the "father superior" cut off her hair, having a towel spread over his knees to receive it. "While the novice's hymn, 'Farewell, thou world of sorrow,' was being sung by the sisters, her long black hair was all cut off, the black long tresses falling on the ground around her." Her dress was changed, and she put on the

Benedictine habit. She walked to the altar steps, holding her lighted taper, and "while she was receiving the sacrament the choir curtain fell, and neither she nor the other sisters were seen any more." The Feltham nuns, it appears, lead a life of strict seclusion, never going out, and only seeing visitors through a grating. They recite the Benedictine office and observe the Benedictine rules. And all this takes place under the superintendence of persons within the communion of the Church of England.

Dr. Marcus Beresford, archbishop of Armagh, like the Archbishop of Dublin, considers that the disestablishment of the Irish Church would be a terrible thing. This seems but natural, when it is remembered that, in three generations, his family are computed to have drawn between three and four millions sterling from the ecclesiastical revenues of Ireland; that his relative and immediate predecessor in the archiepiscopal see is calculated during his ministry to have netted no less a sum than £800,000, and Dr. Beresford himself has not been kept on a short-allowance of loaves and fishes.

The pious doubts which some entertained whether our most religious Premier had ever been baptised, have been set at rest by the publication of the following certificate:

"Parish of St. Andrew, Holborn, in the City of London, and in the County of Middlesex.—Extract from the Register Book of Baptisms; page 80.—Baptised July 31, 1817, Benjamin, said to be about twelve years old, son of Isaac and Maria D'Israeli, King's-road, gentleman. Ceremony performed by S. Thimbleby, (No. 633)—the above is a true extract from the register book of baptisms kept in the parish registry. Witness my hand this 8th day of September, in the year 1868, A. J. Ross, Lecturer." *The Freeman*, on the strength of this, seems disposed to claim Mr. Disraeli as a Baptist.

On Friday last the foundation-stone of the new Chapel which is to be built on the site of the well-known Whitfield's Tabernacle, in Moorfields, was laid by Mr. J. Remington Mills, M.P. There was a large attendance of leading dissenters, both ministers and laymen.

Father Ignatius seems to have given offence to some of the city men by his severe reflections on Lombard-street and on the morality of the City generally. On Friday week, he said that Jericho was not so bad, inasmuch as there the people "never raised up a god of gold and worshipped it." The consequence was that last Friday afternoon a well-dressed crowd surrounded his church and greeted him with derisive shouts and hisses as he drove off in a cab, and it was only through the interference of the police that he was saved from assault.

Dr. Green, Dean of Natal, writes to the *Guardian* to say that he is "anxious to form a Guild or Brotherhood in England, whose work shall be to assist the Bishop and clergy of Natal in maintaining the faith and building up the Church in that land." The way in which this is to be done is by raising funds for an increase of the numbers of the clergy in the colony.

A local paper publishes the following extraordinary advertisement:

"A Protest.—I hereby protest against the practice of worldly-minded, unregenerate clergymen in this neighbourhood posting up bills in this town to induce the young people of this parish to attend dances and scenes of dissipation, which, in a large number of cases, end in intoxication, night-walking, adultery, fornication, and gross violations of the law of God. Surely such clergymen are not ministers of Christ. Immortal souls, fly from their ministry! They are blind leaders of the blind. They and their hearers will fall into the same ditch—the awful pit."

"GEORGE CHUTE, Vicar of Drayton-in-Hales.
"Market Drayton, Aug. 19, 1868."

Mr. Councillor Clapham, of Leeds, whose case we mentioned some time ago, has issued a bill in which he says that he has, during the present summer, been compelled to pay £91 in fines (exclusive of costs), for giving performances of sacred music on Sundays, for the working classes, in the Leeds Royal Park.

The Rev. Philip Hains, vicar of St. George's Wigan, has been in the habit of receiving a grant from the Pastoral Aid Society for the maintenance of a curate. As he was known to be in favour of Mr. Gladstone's Irish Church policy, he received a hint from the society that their grants were not given to men occupying prominent positions in the political world. On his remonstrating, the society's secretary expressed a hope that "it would not be

necessary to write again on the subject." Mr. Hains accepted this as a hint that if he adhered to Mr. Gladstone's policy the grant would be withdrawn from the curate. This, however, has not prevented him from telling the story at a public meeting held at Accrington last week; nor from speaking strongly in favour of the disestablishment of the Irish Church at a meeting of the Reform Union in Manchester last Tuesday.

The Bishop of Chichester has inhibited the Rev. J. Knapp, on account of his having been one of the preachers at the inaugural services of the Free Church at Brighton, from officiating in his diocese, until he shall have satisfied his lordship that he has purged himself of this offence. In consequence of this inhibition, the Rev. J. Clay, who had promised to preach in the same church, has felt himself obliged to decline doing so. With our poor heretical light, we are unable to see how it should be an "offence" to preach the Gospel anywhere.

The *Church News* informs us that Father Ignatius is getting up an Anglican Order of "Perpetual Adoration of the Sacrament." On which the *Weekly Register* observes:

"We thought that in the 25th and 28th Articles of the Church of England it is expressly forbidden that 'the Sacrament of the Lord's Supper' should be 'reserved, carried about, lifted up, worshipped, or gazed upon.' No wonder that on the one side Dr. Colenso and Mr. Voysey are allowed, when, on the other rank Romanism is permitted. Have the Thirty-nine Articles—to which every clergyman in the English Church must subscribe before he is ordained—any meaning at all?"

We learn from the *Church Times*, an organ of the Ritualists, that at a harvest thanksgiving at St. James's, Haydock, among the offerings placed on the altar were eggs, pats of butter, and, odder still, a pig's head!

The following advertisement in a Roman Catholic paper shows that there is a form of that faith in this so-called enlightened country of ours as gross and low as that which is to be found in the villages of Spain and Belgium:

"A HARD CASE.—For love of Jesus in the Blessed Sacrament help me to go on with the Church I have begun to build, and to undertake a presbytery. In this large district my makeshifts for chapels are a schoolroom and a closed-up butcher's shop—a sore trial for a priest's health and spirits, as little good can be done under such circumstances. Seven long weary years I have been struggling here, hoping to build this church. Our position is so truly distressing that for years I have even been forced to guard the Blessed Sacrament in a most unbecoming apartment of my house. The smallest donations thankfully received, even a few postage stamps. My thank-offering is a mass weekly, and the rosary daily for benefactors, living and dead.—J. GILLIGAN, Barking, Essex."

WHAT IS SAYING ON CHURCH MATTERS.

Referring to Dr. Beresford's assertion in his recent charge, that the church property of the kingdom is property devoted to God, consecrated to the maintenance of the national religion, the *Telegraph* asks the Primate whether, if ecclesiastical property be thus inalienable, the Church can ever sanction any arrangement by virtue of which any part of that property has been alienated by the State? If she cannot, Dr. Beresford must undertake a slightly unpleasant as well as difficult work. The greatest nobles in England and Ireland were enriched by what was once Church property. Does the Lord Primate deny the right of these nobles to their possessions? Would he despoil them? Would he have great part of England and Ireland again owned, as it once was by the clergy? If not, perhaps he may see the expediency of making less immoderate pretensions in favour of the Church to which he belongs. Perhaps, also, he may see he wisdom of abandoning a theory of ecclesiastical rights which would convict Spain, France, and Italy of robbery for taking back the overgrown Church lands of which they had been bereft by the clergy.

The *Pall Mall* thus analyses the Archbishop of Dublin's very Irish Charge:

"His Grace takes for his text that ancient motto upon which we have so long governed Ireland—'Fiat justitia, ruat cælum.' Ergo, says Dr. Trench, you must not touch the establishment, because if anybody else has a right to its revenues the Roman Catholics have that right; and inasmuch as the Roman Catholic clergy refuse to receive them back again, Anglicanism ought not to be disestablished. There is no limit, indeed, to the *nonsequiturs* which an archbishop may not pass upon his audience

especially in Ireland; but certainly a man must be both an archbishop and an Irishman to appreciate the force of the argument that, because the Roman clergy declined to be paid by the State, therefore the Protestants have an indefeasible claim to the property which was taken from Rome three hundred years ago by the king and Parliament. Again, says the archbishop, what if the establishment is a badge of conquest? Are not the lord lieutenant and the Queen herself badges of conquest also? As we have not the smallest wish to insinuate that Dr. Trench is a Fenian in disguise, this delightful theory must be set down to the peculiarities of the archiepiscopal views on logic. Further, it is not true that the Irish establishment has failed in its mission, because something of the same kind may be affirmed of every church under the sun; *ergo*, says the archbishop, keep up the Irish Church. That is, other churches are partial failures; and therefore do not abolish this one church, which is a total failure. But the archbishop's views on Irish history are fully up to the standard of his syllogisms. The Irish Anglicans are few, he admits, but the cause of their paucity is the extent to which they were massacred 200 years ago by the Catholics. During the rebellion of 1641 not less than 40,000 Protestants were murdered by the bloody Papists. Now, says the archbishop triumphantly, according to the ratio of increase in the Irish population, these 40,000 would by this time have amounted to 160,000, and the whole Anglican body, which is credited with the entire increase, would have reached the number of 860,000! Let not the reader imagine we are jesting at his grace's expense. This assertion is seriously put forward as a ground for not touching the revenues of established Anglicanism."

The *Guardian* does not think that Dr. Trench's charge will afford much satisfaction to its readers or any one else. It says:

"His Grace scarcely attempts to discriminate between the questions of disestablishment and disendowment, and uses arguments of which others might avail themselves in favour of transferring the Irish endowments to Roman Catholics."

On Dr. Vaughan's sermon to which we referred last week, the same paper has the following remarks:

"He thinks it necessary to say that he looks forward to the disestablishment of the English Church. Church people are to prepare themselves, he feels sure, for a speedy, scarcely a gradual, demolition of the advantages of their position. He sees that it has become a mere question of time, and of a very short time. The change is inevitable: and he tells us all to make up our minds to it. We ask ourselves, what is his reason for saying this; what end had he in view, and what effect did he propose to produce in the minds of his hearers? It is obviously not a thing which can be said to be certain, and manifestly imminent. It is more than conceivable that the course of events may take an entirely different turn from what he anticipates. People's minds are not accustomed to the idea, and there are a good many things of a solid and weighty character to interfere with its being realised. At the utmost it only, as we say, looms in the distance. Of course it is natural that disestablishment in Ireland should bring into men's minds the thought of disestablishment in England. It is probably true, also, that disestablishment there lessens the obstacles to disestablishment here. But it is acknowledged on all hands that the two questions stand on perfectly different ground, and that considerations of great weight in the one are absolutely irrelevant to the other. Unless we choose to make one, there is no necessary connection between the two questions. Why, then, does Dr. Vaughan think it necessary to bring the certainty of a speedy demolition of the English Establishment before us? He does not wish it; he would deprecate it most earnestly, and he points out all that the country as well as the Church would suffer from its coming to pass. We can see no reason for his telling us that, in hoping for the continuance of the Establishment in England, we are hoping in vain, and in fighting for it are fighting a losing battle, except that irresistible impulse which comes upon men in days of excitement and crisis, to turn their misgivings into prophecies."

At the close of an address just issued by the Society of Friends, we have the following reference to the Irish Establishment:—

"One of the professed objects of maintaining the Protestant Church in Ireland has been the conversion of the Roman Catholics. But so far from this having been accomplished, it now appears that the proportion of Roman Catholics to Protestants is greater at the present time than it was a century ago. Is it, then, for the purpose of preserving a Protestant ascendancy that the Irish Church system is to be maintained? What is Protestant ascendancy? We have here at once an illustration of the danger and difficulty resulting from the union of the State with the Church. The State may lawfully exercise authority to maintain its own ascendancy and to enforce civil obedience. But what is the ascendancy of a Christian Church? Is it the ascendancy of earthly dignity and power, or is it not rather that of faith and holiness, of zeal and love? Of old the Church overcame not by carnal

but by spiritual weapons, and by the same weapons must it overcome now."

At a Conservative meeting last week, Archdeacon Denison said:

"In some respects I am disappointed at the state of feeling in regard to the Irish Church. I am sorry to say the clergy of the Church of England are not one hundredth part enough awake to what is going on. I have sat in the hot weather in the hottest part of London issuing papers to every part of England and Wales, asking the people if they are for endowment or disestablishment, and I have tried to poll the laity and the clergy. But whether the people are so hot, or whether they are gone out shooting, or whether they like to smoke, they have not given the answers we expected."

The author of "The Curate's Discipline" thus represents, we believe very correctly, the feeling of the Roman Catholic clergy towards their Anglican imitators, who never dream that they can be looked upon as simply schismatics:

"Since his arrival at Summerly he had heard a great deal of Mr. Marsh, and had once quietly slipped into St. Paul's and watched that gentleman's mode of officiating, looking on with a bland, good-humoured contempt that the old rector's torpid, drowsy ministrations or the unpretending services at the Independent chapel would have failed to excite. For Mr. Marsh himself he had much the same feeling that an aristocrat of the *haute régime* might have entertained for a bourgeois farmer-general, or the head of an old county family for a retired stockbroker or tradesman, who might have bought a neighbouring estate and was attempting, by sheer outlay, to pass himself off as one of the members of the local aristocracy."

"The Bishop of Capetown," says the *Post*, "has postponed his departure from this country for a month. In the meanwhile, let him re-consider the step which he proposes to take in setting up a bishop of his own in the diocese of Natal. He has already shown himself a little pope in his way, but may perhaps see, on reflection, that he will be carrying his imitation of the genuine Roman Pontiff too far by perpetrating an act of Anglican aggression."

In a letter to the *Pall Mall*, in which it seems to us there are several fallacies, W. R. G., remonstrating against Mr. Gladstone's policy with regard to the Irish Church, writes thus strongly of the influence of Catholicism in Ireland:

"I would speak with tenderness and forbearance of any creed sincerely held by fellow-Christians and fellow-countrymen, and for the Catholic religion in particular, in its highest form and in its best phases, I feel unfeigned respect. But those must be strangely unacquainted with the facts of the case who do not recognise, however reluctantly and regretfully, that Catholicism, in the character it assumes in Ireland, is the worst foe to Irish progress and pacification; that the influence of the priests is steadily, systematically, energetically, and ruthlessly exerted to oppose all those measures and proceedings which well-informed and thoughtful Liberals know to be most essential to the improvement and salvation of the country. They encourage early and improvident marriages; they discourage emigration; they support the peasantry in resisting the consolidation of farms into acreages on which a family can live in decency and comfort; they set their faces obstinately against the system of mixed education. Nor is this all, though this is much. Ultramontanist is now rampant in Ireland, and is doing all it can, on principle and by orders from Rome, to render the government of Ireland impossible, and that of England difficult, except on terms which sooner or later must involve for the former island something very like restored Catholic ascendancy."

Dr. Temple, of Rugby, delivered a speech at Clitheroe, yesterday week, on the Disestablishment of the Irish Church, which presented a striking and most favourable contrast to the utterances of the anti-Irish episcopate and most of the clergy on the same subject. In reply to the question often put, "How can you, ministers of the Church of England, advocate what is in reality an attack upon that very Church which you serve?" he said:

"He felt so deeply the importance of doing justice to Ireland—he felt so convinced that the measure of disestablishment was absolutely necessary to do that justice;—he felt so struck with the discredit which attached to the Church of England as long as it maintained in the sister country an establishment which could only number an eighth part of the population; he felt that so strongly that he was sometimes tempted to reply, even if the very next result was the disestablishment of the Church of England too; and he could not be a party to the maintenance of an establishment which required that such injustice should be done. And if it was said that they were to look on to future consequences, and imagine to themselves that the inevitable result of the disestablishment of the Irish branch of the Church was that the English branch was to go with it, he

must say this, that there was, it appeared to him, only one claim which a church conscious of the dignity of its own mission from God could possibly make upon any nation whatever to maintain it as an established church, and that was, was it really doing the work which an established church ought to do?" "Whenever the day should come when the nation should say, 'You cost more than you are worth,' he held that it was the only dignified position for the Church to take to say, 'Then, by all means, let the Establishment cease, and let us do our duty.'"

In answer to the plea that respect was to be paid to ancient institutions, and we were not with a dreadful wrench to tear out that which has so long fastened on people's minds, he pointed out that the men who, like Goldwin Smith, had most carefully studied the history of the past, were most strongly in favour of the changes which the Liberal party proposed. And what, he asked, had caused the hesitation of that party on the question now most prominently before the nation?

"He hardly knew any writer on the Liberal side for the last forty years who had not spoken of the Irish Church as an opprobrium to England. He hardly knew any pamphleteer, who had ever spoken of it at all, who had not remarked what a blot and disgrace it was that that Church should still be maintained; and what was it that had held back the hands of the Liberals? It was because they had, whatever might be said of them, the deepest reverence for the past; it was because they respected what was old, and were delicate in touching that which had been so long established. They had waited until patience was exhausted; nay, had they not waited until they had betrayed their own leader into a false charge of an untruth? They knew from Mr. Gladstone's published speeches that he had come to the conclusion that it was distinctly unjust to maintain the Irish Church; and yet he was compelled to say, by the aspect of politics 'only three or four years ago, that he did not see any chance of that question coming really before the public within any practical limit of time. They had waited long enough; it was time now to do that act of justice which had been so long in their minds, and which really they ought to have been ashamed not to have done before.'"

Referring to the idea that the removal of the Establishment would give an advantage to Popery, he said, "he was deeply convinced that if there was one thing more than another which helped to maintain Roman Catholicism in Ireland it was the presence of the Irish Protestant Church." And he put the case to his hearers thus:

"How would they think if the case was reversed, if Ireland was the larger island of the two, and if she consequently had maintained her Roman Catholic religion and her Roman Catholic establishment, and had compelled England by force to accept that establishment for the benefit only of the Roman Catholics in England, whilst the great bulk of the nation was excluded? Did they think they would not feel that it was quite impossible for them to listen to the arguments of men who came to them from such a position as that? He believed that the Irish Protestant Church, when disestablished, would address itself to the people with far more effect, with ten thousand-fold more power than ever it had had before; because he believed it would then be standing on the only footing on which it was possible for a church to stand, namely, on the footing of justice. It would be doing as it would be done by; and until it began with justice, he could not conceive that it could succeed."

On a paragraph respecting the origin of Sunday schools which we gave last week, a correspondent writes:

"Great as were the services done to the cause of Sunday schools by Stock, Raikes, Lindsey, and others mentioned in your last impression, I am inclined to believe neither of them was the originator. In Dr. Thomas Rees's 'Nonconformity in Wales,' it will be found that there was a Sunday school at Neath, and another at Ty'r Dwnwyn close by, as early as 1697. It would seem stranger, however, if the idea did not present itself to many long before this. Some ideas seem destined to rise and vanish, and that repeatedly, from age to age, until some master-mind lays hold of them, and by popularising gives them life and strength to go about doing good."

The Rev. Walter Chamberlain, vicar of St. John's, Bolton, who had been taken to task by the *Manchester Guardian* for calling the priests of "another Christian denomination," namely, the Roman Catholic, "cursed," writes:

"Allow me to reply that I hold the opinions of our Reformers in all their pristine simplicity and force, abating not one jot or tittle from them. To me, the Church of Rome is not a Christian, but an apostate, Church, and certain of her doctrines blasphemous and dangerous conceits; to me, she is basely idolatrous, and her priests like priests of Baal. My Book says, 'If any man preach any

other gospel, &c., let him be accursed.' When I cease to entertain these opinions I will leave the Church of England, as every ritualistic clergyman ought at once, in honesty, to do; but so long as I hold these opinions, which are those of my Church, I shall not fear to express them, notwithstanding the prevalence of Irish ruffianism."

On the failure of the Rev. E. Clay to fulfil his promise to preach in the Free Church at Brighton, referred to in "What is Doing," the Rev. Robert Ainslie thus commented in his sermon last Sunday:

"Our Brighton Luther has thought discretion to be the better part of valour. If a clergyman wishes to preach the Gospel to two or three thousand people in an unlicensed place, he should think well before he takes the step. *He is not under the law of Christ, or he would fearlessly do it;* but he is under the law of ecclesiastics. When about nineteen years of age, I could have entered the Church of England with prospects of success. But when urged to do it, my reply was, 'If I give my assent and consent to everything in the Book of Common Prayer, I shall tell a lie; and to enter the office of the ministry with a lie in my right hand, would make me miserable through life.' I have never repented of my decision. I have been free. I have preached in hospitals, asylums, workhouses, churches and chapels, village rooms, the open air, on board ships, and am ready to preach anywhere, and to let any man of good repute preach for me. I have had a life of hard work; but never have had a rich living. Could I have told a lie, I might have been a vicar, an archdeacon, or even a bishop. But God gives me health, and work. The former I am grateful for, and will take all the care of it, that hard work (which I really love) will permit me to do. Had I had a mitre, it might have been a curse to me, if I had attained it by polluting my conscience."

WHAT A SERMON SHOULD BE.

JUST now when so many are giving their opinions what a sermon should *not* be, the following lines describing what it *should* be will not seem out of place:

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep,
The dull will yawn, the chapel-lounger doze,
Attention flag, and memory's portals close.

It should be warm, a living altar coal,
To melt the icy heart and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate;
The fiery laws, with words of love allayed,
Will sweetly warn and awfully persuade.

It should be manly, just, and rational,
Wisely conceived, and well expressed withal;
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well-adapted grace
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangetic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
While Epictetus some or Sterne esteem,
A gracious Saviour is the gospel theme!

It should be mixed with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing—man is truly blessed.

It should be closely, well applied at last,
To make the moral nail securely fast;
Thou art the man, and thou, alone will make
A Felix tremble, and a David quake!

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XXI.

SUBJECT: "The Hebrew writers hold forth the character of God before us. His kindness is to be the measure of our kindness to others, His great deeds are His title to our obedience, His holiness the reason for our holiness."

Read Deut. x. 17.—xi. 9. Jehovah your God regardeth not persons, nor taketh a bribe. He doth execute the judgment of the fatherless and the widow, and loveth the stranger. "Love ye therefore the stranger," says the writer. Follow his example of kindness, "for ye also were strangers in the land of Egypt." Further on in the same passage we are reminded of the greatness of Jehovah, His mighty hand and His stretched out arm, His signs and His deeds which He did for His people in Egypt and in their wanderings. "Your eyes have seen all the great deeds of Jehovah which He did," therefore, says the writer, are ye to

believe on Him and to obey Him. "Therefore shall ye keep all the commands which I command you this day."

Read also Leviticus xix. 1.—18, where it is commanded to the children of Israel, "Ye shall be holy, for I Jehovah your God am holy." They are desired to reverence every man his mother and his father, to turn from idols, to share their plenty with the poor, to be truthful, honest, and upright; and the reason is given after each of these commands, "For I am Jehovah, your God."

Again, from the same book of Leviticus, read a few verses of chap. xx. 22.—26. I am Jehovah your God, who have put a difference between you and other people, ye shall therefore put a difference between clean beasts and unclean. . . . And ye shall be holy unto me; for I Jehovah am holy. These passages from Leviticus show the thoughts of a time when the purity and holiness of God had begun to be understood. The earlier books give a number of precepts much like these, by observing which the Jews are to be distinguished from the nations around them. But the writer of Leviticus, without changing the old customs and ceremonial observances, endeavours to give a new and a higher reason for them.

REVIEW.

The Leeds Tune Book. Compiled and mostly arranged by Joseph Lancaster. London: Novello, Ewer, and Co.

To produce a collection of hymn tunes that should take the place of all the miscellaneous assortments now in use in our chapels would be almost as impossible as to produce a hymn book or a liturgy that should satisfy all. Even though the same tunes are to a considerable extent used in many different places, some of the old standards to the ordinary metres being almost universally known, yet even these are differently arranged according to local variations of musical taste or tradition; while there are few congregations that have not acquired by long familiarity a preference for the tunes which have been associated to their favourite "peculiar metre." Mr. Lancaster, however, the able and efficient organist of the Mill Hill Chapel, Leeds, has wisely not attempted anything so comprehensive, "this work," as he says in the preface, "being intended more as a supplementary one to the hymn tune books now in use." As such a supplement, we think it will be found very widely acceptable. Mr. Lancaster's name is sufficient guarantee for the correctness and beauty of the musical harmonies, while his experience as organist in a congregation that has always endeavoured to have its psalmody thoroughly congregational, has guarded him from producing a work that, like some others we could name, would be of little use, except in such of our churches as are blessed—or otherwise as the case may be—with expensive professional choirs. It has hitherto been a drawback—almost the only one—to Mr. Martineau's "Hymns for the Christian Church and Home," that tunes to many of its most beautiful hymns were only accessible in works so expensive as "Jowett's Musæ Solitariae," and that most exquisite collection, "Ogden's Holy Songs," and that, moreover, in arrangements, which when procured are for the most part too complicated for ordinary congregational use. We believe that Mr. Lancaster's work, which is very well got up, and yet announced at a price that places it within the reach of all, will go far to supply this want. Without pretending to offer any detailed musical criticism of the work, we can recommend it as containing a large number of beautiful tunes, many of which are new, and some of which will, we are persuaded, become popular. Among these we may safely include a "Sevens" (No. 144), adapted either for a Christmas or Easter hymn, each line ending with Hallelujah, of which it is difficult to speak too highly; "O'er Kedron's streams" (No. 170), and "From foes that would the land devour" (No. 179), two of Mr. Lancaster's own composition; "We covenant with hand and heart" (No. 193), and "O God, protector of the lowly" (No. 199). When we add that the collection contains among its 232 tunes, many of the best known and most popular, "Holiest, breathe an evening blessing," "Jerusalem the golden," "Thursley," &c., and a selection of the best old standard tunes for the ordinary metres to furnish sufficient variety for use, even without any other psalmody, we think we have said enough to secure from those of our readers who are interested in such matters the attention it well deserves.

AN OUTLINE OF THE HISTORY OF MODERN THEOLOGY.—PART II.

DURING the discussion of abstract theological doctrines, which followed in the wake of the "Wolfenbützel Fragments," the new critical school, headed by Schleiermacher and De Wette, had gained enormous concessions from the orthodox party. The doctrine of an infallible Bible had, for some time, been given up, but the genuineness of the gospels remained unassailed. That Matthew, Mark, Luke, and John wrote the books which bear their names is a tradition of the Church; but the question arose, is that tradition well founded. Were the gospels as we have them written by the apostles whose names are affixed to them? Justin Martyr, who lived about the middle of the third century, quotes several passages from the "Memoirs of the Apostles." Now, if those works quoted by Justin then bore the names they now bear, how came he never to mention the fact? But when we compare the passages quoted with the corresponding passages in our gospels, we find a great discrepancy—Matthew, Luke, and John being jumbled together. And what proves that these "Memoirs" could not have had canonical authority is, that under the same title Justin quotes passages which could only have been in apocryphal gospels. There can be little doubt that at the time of Justin there existed a great many written accounts of the sayings and doings of Jesus. It is but natural to suppose that when the apostles, or any of their immediate followers, visited a distant church, the people should have been anxious to write down the accounts of one who had seen the Lord, and should mention the name of the disciple from whom the accounts were received. And so, in fact, we have gospels according to Thomas, according to Peter, according to Bartholomew, and according to the twelve apostles; besides a gospel according to the Hebrews, and one according to the Egyptians. The contents of these documents were, of course, substantially the same, differing principally in details, and modes of expression. When, therefore, Justin or his contemporaries quote passages, the substance of which is found in our gospels, but expressed in different words, we are obliged to suppose that they must have used some of those writings which, even in Luke's time, "many had taken in hand to set forth." So that the quotation of passages of Scripture by the early Christian fathers does not prove the antiquity of the books we now have. Papias, bishop of Hierapolis, who lived early in the second century, was another great authority with the Church. In a work of his, quoted by Eusebius, we find a passage to this effect: "Matthew wrote the sayings (*τὰ λόγια*) in the Hebrew dialect, and every one interpreted the same as he was able. *Λόγια* properly signifies oracular responses, or maxims, proverbs, dialogues, or discussions; and there is no instance of its being used, at that time, to signify a narrative of facts. Papias, it seems, wrote five books which bore the title, "Explanation of our Lord's Sayings;" and not being satisfied with such works as that of Matthew as authorities, he made it a point to inquire what was said by the other apostles, for, he says, "I do not think that I derived so much benefit from books as from the living voice of those who still survive."

There is, then, every reason to suppose that the Hebrew work of Matthew was a mere collection of the sayings of Jesus, which Papias took in hand to explain, in order to assist those who were endeavouring to interpret it, "each one as he was able." But our present gospel of Matthew is far more than a collection of sayings, or discourses, and so can never be identified with the *λόγια* referred to by Papias; the former, no doubt contains the latter, and a great deal more besides. The author of our first gospel very frequently gives us vast numbers of "sayings," as if they formed one discourse. In the 13th chapter we find seven parables, all on the same subject—the kingdom of heaven—represented as spoken in immediate succession; a thing not at all probable. The same may be said of "The sermon on the Mount," and the discourses contained in the 23rd, 24th, and 25th chapters. A writer, whose object was to record the sayings of Jesus, and not to write a history, would, of course, give us in a few pages what might have been delivered at intervals of months or years. The Hebrew work of Matthew was, most likely, of this unhistorical character; and the author of our gospel, taking it as the foundation of his historical work, copied whole pages of it into his own book—a proceeding totally incompatible with the supposition that the historian was an eye-witness. And further, if we admit the authenticity of the fourth gospel, it is impossible to believe that the first was written by a companion of our Lord's; the contradictions between the two being so many and palpable. So, said Schleiermacher, you may take your choice. Matthew, or John, as an eye-witness, but you can't have both. It proves nothing that our first gospel in very early times bore the title "The gospel according to Matthew," as we have gospels according to Jude, and one according to the Hebrews. Thus all grounds, external and internal, of the orthodox opinion concerning the genuineness of the first gospel seemed to be swept away; and therewith almost the whole of the evidence for the miraculous circumstances connected with the birth

of our Lord. Unquestionably Luke got his accounts second-hand; and most probably made use of those same traditions and writings which were the groundwork of Matthew's gospel; so that popular tradition was, in fact, the only ground for belief in the "miraculous conception." How, then, came the story into circulation? The early Christians were very far from being deceivers or impostors, who got up legends to suit their own purpose. How, then, did it originate?

The early writings of all nations have come down to us filled with myths. A myth is an idea represented as a fact occurring in time and space. Neibuhr and others had applied the mythical hypothesis to the explanation of Roman history, with much success. Why, then, should it not be applied to Scripture history? Jesus was in the habit of calling God his father, and saying that a real Christian must be born of the spirit, not of the will of the flesh, nor of man, and so on; and in after times this idea was taken as a fact. To this the orthodox objected that myths always originated amongst poetic people, which the early Christians most certainly were not. The Rationalists replied, if that explanation will not suffice, the legend must have arisen out of a false interpretation of prophecies, and a superstitious belief that all great men have been miraculously born.

The common objection that "if the accounts of the miraculous birth were false, why were they not contradicted," was met thus: The books that contain those accounts were not in existence until at least seventy or eighty years after the occurrences were said to have taken place, when, most likely, all the persons were dead who could have contradicted the report. Besides, the destruction of Jerusalem, and the succeeding persecutions of the Christians, produced a state of things very unfavourable to an accurate examination of reported facts. So, after putting together all these doubts and difficulties, the verdict inevitably was, "not proven." The same thing happened in the question touching the historical reality of the ascension; the evidence was insufficient. At this time everybody felt that a great convulsion was at hand; the foundations of the old faith shook and heaved as if the wave of an earthquake had been passing over the land. But the ways of God, in working out the drama of the world's history, are usually calm, quiet, and invisible.

The Unitarian Herald.

FRIDAY, SEPTEMBER 18, 1868.

THE FAILURE OF THE CHURCHES.

DR. TEMPLE, head master of Rugby, is reported to have said in a speech the other day: "There is, it appears to me, only one claim which a Church, conscious of the dignity of its own mission from God, can possibly make on any nation whatever, to maintain it as an Established Church, and that is, that it is doing the work which an Established Church ought to do." Good; but what is the work which the Established Church, or any other church, ought to do? We believe that if we could get at the inmost heart and mind of the great bulk of the people who think, in this country, we should find there a deep, ever-growing conviction that the first work of any church—the duty that lies nearest to it—is to make men and women better; that is, nobler, more beautiful in character and life—purer and braver, more temperate and more truthful, kinder, and juster, more tender and reverent; in other words, to subdue in them all the lower elements of their nature, and bring out into fullness and supremacy all that is nobler and diviner. And there is, we feel, more than a suspicion in the public mind that the churches are not doing this work—that the Church of England especially is not doing it. It is this suspicion growing into assurance that lies, we believe, at the root of the ever increasing indifference and aversion of numbers of the most thoughtful minds to all churches. It is this which lies largely at the root of the ever swelling discontent with sermons. It is this which is loosening in the public mind the feeling of the necessity and value at least of an Established Church. The truth is, the conception which churches themselves take of their work and the conception in the general mind seems to

be hopelessly divergent. Churches speak and act as if their one chief work was to build up *faith*, whereas the non-ecclesiastical mind cannot help believing that it should be to build up *character*. Churches seem to think their function is to shape and compress the intellect of man into certain modes of thinking with regard to mysteries that lie in worlds beyond our ken, whereas there are those who dream it should be to mould the soul to the love and practice of all that is good and noble in the world in which we live. The mass of men have no means of determining the subtle question whether the Divine essence which spoke to man through the soul of Jesus had a personal pre-existence apart from God—and whether it had existed from all eternity or began to exist in time, but they can feel, and do feel, that the *life* which Jesus lived is everlastingly beautiful, noble, worthy of all reverence, love, and imitation. They can and do feel that, on the whole, in the proportion in which a human being comes up to the image of Jesus, he unfolds his own human nature and attains the true objects of his existence. And they see that whilst the churches seem to have the most painful anxiety to impress on men true opinions regarding the *essence* of CHRIST, they are not equally in earnest in changing men into his *moral likeness*.

The mass of men are unable to arrive at any certainty that the doctrines and doubts which the orthodox denounce are dangerous errors, but they are perfectly certain that the sins and sinful habits and dispositions which they behold around them are terrible evils. They have no doubt that the degradation in which they see multitudes of their fellow-creatures lying is degradation—that the greed and fraud and falsehood among the commercial classes—the selfishness and frivolity and sensuality among the wealthy and upper classes are horrible plague spots, nay, wide-spread diseases in our civilization which first and foremost demand attention and healing applications.

It would be utterly absurd and opposed to the fact to which our eyes and ears have borne witness a thousand times to say that the churches *do* make the healing of these moral diseases their primary work. It is notorious that their primary work is to save men after death. They direct the emphasis of their attention to this end, and although they will tell you that the same means which will save a man after death will save him—that is, will heal him, make him good and noble in this life, still it remains the fact that the healing of the disease of sin, the building up of moral life in society now is not the primary object of churches, but is left to follow as the result of aims directed to a remoter end.

It is the inability of any one to shew any results of the success or otherwise of the means adopted for the attainment or otherwise of this remoter end, that is the source of the long self-delusion of the churches. No one can prove that their methods, as to their remote ends, fail. They are in the position of physicians called in to minister to the diseases of a plague-struck army. It is true they work few cures now, but they profess that the result of their work will appear when the army shall arrive in India or some other distant land. The time and place for proof are so far off, that, if they are only trusted, they may conceal any ignorance—any incapacity now.

But the plea that their work will appear

in the future will no longer avail the churches. They must give proof of their healing art by healing *now*. And here they must fail, if they act as they have acted hitherto. When they apply those nostrums to men's souls, by which they profess to save them hereafter, they will find that they are powerless to heal *now*, powerless—that is, in themselves, and apart from certain moral influences associated with them—powerless to awaken in the soul the love of moral beauty, the hatred of moral deformity. Why, the very fact that men of all sects are on the whole equally good—and equally wicked, too—shews that the doctrines about which the churches quarrel cannot have much to do in forming moral character. No, the churches must awake to the fact that the world needs and demands from them something very different from the building up of correct faiths or opinions, or they will be the salt that has lost its savour, to be cast out and trodden under foot of men.

THE LONDON ROUGH'S SUNDAY.

IN the following article, the *Christian World* directs attention to a subject which not merely deserves, but calls for the anxious consideration of all classes and denominations of Christians.

The London rough is rapidly becoming an institution. He and his fellows—in their annually increasing numbers—are making their power and influence everywhere felt in the metropolis. He is the offspring of the ignorance and irreligion which, unfortunately, prevail so largely, not merely in the English capital, but also in the provincial large centres of population, and unless we contrive speedily to bring him effectually within the reach of civilising agencies, his existence among us may prove something more serious in its results than many at present anticipate. He appears to occupy a position somewhere between the professional thief and the regular street trader or labourer. He is generally ignorant, unskilled, and miserably poor, procuring his living by whatever means he can, honest or dishonest, short of becoming a regular criminal. He is to be found in all low metropolitan neighbourhoods. In the Southwark thieves' quarter, in the back slums of Whitechapel, Bethnal-green, and Shoreditch, not to mention the numerous pauper colonies in St. Giles's, Bermondsey, and elsewhere, the roughs form a really considerable portion of the population. At races, prize-fights, pleasure-fairs, and popular gatherings on a large scale, the roughs are invariably found assembling in large numbers, ever ready for disturbance and riot, and constituting a continual source of annoyance and danger. When once, however, the rough has been fairly got hold of by the Christian missionary it is astonishing how complete is the transformation which takes place. He is not naturally worse than others, but is rendered so rather by the force of circumstances, because he has seldom or never been exposed to the influence of elevating and refining agencies. What can be done with the rough class, and how their better qualities may be successfully developed, has been shown over and over again by the results of missionary labour in Golden-lane, the New Cut, Spitalfields, Whitechapel, and other localities.

But these efforts are merely as drops in the ocean, so vast is the field for exertion. Nothing but one grand and united systematic endeavour on the part of the Christian churches will prove of avail with the great mass of roughs. Until this is made, the total of good results, although encouraging and deserving of all praise, will be but small. It is essential that every ameliorative effort should be brought to bear upon the present social and religious condition of these much-feared members of society, for it is to them that we owe the principal amount of Sabbath desecration prevailing so largely in the metropolis. The roughs form the principal customers and frequenters of the Sunday market and Sunday bird-fair. The Sunday markets in Kent-street, Seven-dials, Petticoat-lane, and elsewhere, attract them in hundreds. At the Sunday bird-fair in Bethnal-green they may, towards the middle of the day, be counted in thousands. In the suburbs are they also to be found. Every fine Sunday morning they may be seen journeying, either on foot or in carts drawn by overworked ponies or donkeys, towards the Essex Marshes or Epping Forest, where the air rings with their curses or blasphemous shouts, and the simple beauty of nature is defiled by the unwelcome presence of the Sabbath-breaker. Not a few find their way into the parks. In Battersea and Victoria parks are they especially to be met with, their presence being detected afar off by the barking of the dogs which accompany them, despite park regulations, and the unsavoury odours emitted from the short pipes used by them. Some travel into the

pleasant lanes of Kent and Surrey, others roam towards Hampstead-heath, while a few wander along the banks of the Regent's and other canals for the purpose of finding a point where they may bathe in the muddy waters without being disturbed by the interference of the police.

From one p.m. to three p.m., the whole of the rough population appears suddenly to have vanished. A few members, possibly, may be found lingering at street corners or lurking under the arched entrances to dark courts and alleys, but the great mass have become absorbed into the countless tap-rooms, whose sanded floors, newly-scoured and fresh-dusted benches, invite their patronage. Here for two long mortal hours the drinking process goes ceaselessly on. There is no intermission. There is nothing but drink, drink, and drink. In the lower class of public-houses the sound of the noise and quarrelling is sometimes fearful, but it is not for the police or neighbours to interfere. They are used to such things. Then, as the Sabbath bells begin to chime, and the streets are filled with decently-attired people proceeding to their respective places of worship, forth issue the crowds of drinkers, with flushed features and excited tones, to mingle with the human stream which fills the street, and to outrage by their callous and defiant demeanour the sanctity of God's holy day. Down loathsome courts and lanes, up narrow evil-looking streets, into dark, broken-windowed houses, or dilapidated hovels, they gradually stagger their way, there to lurk until the public-house doors shall again be opened unto them. Through all the smiling summer afternoon they can think of nothing better than smoking, gambling, or quarrelling, unless indeed a messenger of religion should find his way into their presence, and speak to them of a purer and happier life. Strangely enough, in nine cases out of ten, they will listen to him. Strong-limbed, harsh-featured, and savagely-disposed as they are, they will not allow a finger to be lifted against him, for when all the world seems but too ready to crush them with the weight of its bitter scorn or stern authority, he alone comes forward to plead on their behalf, and to speak to them of better things.

And here it is that the remedy is to be found. To the increase of Christian effort among the "rough" community must we look for an amelioration of their condition. We must also multiply our endeavours to reclaim the child-Arabs of the streets, as well as to secure the attention of their elder brothers in the thieves' kitchen or the low lodging-house. It is on Sunday evening that the rough breaks out most wildly. But his outbursts are unseen and unheard by the general public. To learn something of them we must follow him into his haunts, into the low, secret places which abound in our great metropolis. There, in the foul, reeking beer-shop, the close and crowded lodging-house, or some other place too vile and infamous to be mentioned, he is to be found, singing, cursing, or shouting over his beer, quarrelling with his mates, lying, gambling, dancing, or fighting, according to the whim of the moment. Is not this deplorable? Is it not a burning shame that this should be the Sunday life, not of hundreds or of thousands, but of tens of thousands? Yet, awful and sad as is the fact, there are grounds for hope. Even in the midst of this chaos of sin and evil the signs of improvement are to be detected. The missionary of the Gospel, whatever may be his particular creed, is no longer regarded with hostility by the rough. He can walk in safety through neighbourhoods where the police dare not venture save in strong force; he is allowed to explore, unmolested, the haunts of vice and crime, and he is listened to with attention when the words of admonition from other lips fall on ears closed to their reception. If the "rough" population are to be subdued, it must be by means of the Gospel. In such a work there ought to be and are plenty of labourers, but more, many more, are required.

CATECHISING AT ST. ALBAN'S, LONDON.

A CORRESPONDENT furnishes the *Spectator* with an account of a catechising which he was present at in this church on Sunday, September 6, which is worth considering.—About one-third of the church was filled with children; and after a hymn, a young clergyman came forward, and began to talk to them, occasionally asking them a question or two. When he did, nobody answered, all being afraid to speak. Then he blew them up, and they all answered together, after the manner of children. On his teaching, which was taken from the history of the Israelites' wanderings in the desert, I have very little to say, except that it was wonderfully fresh, vivid, and plainly put. He knew what he wanted to say, and said it, so far as I could discern, in such a way that the children took it all in. Very few faces were dull and uninterested, very few impatient heels were drumming the ground. Some two or three, of course, expressed the usual stupidity that is always found, and some the heaviness that spoke of the mid-day pudding; but, as a rule, all were interested. After the history, which was garnished with references to the "Catholic Church," came a little digression explanatory of symbols. "When your priest, children, stands before you sacred altar to celebrate the Holy Eucharist, what does he put into the chalice?" A choir boy answered, "Wine and water." This, he told them, symbolised the blood and water from the side of

Christ. The striking of the rock by Moses was also, it appeared, a symbol of the piercing of the side of Christ—the Rock of Ages—the rock on which the "Catholic Church" is built. After this, some good practical teaching on the subject of children's morals was given them. "You boys," said the clergyman, "use bad words, and you tell lies. Sometimes when you have to go to confess to your priest, you have to tell him of half a dozen lies before he gives you absolution." This allusion to confession, not as a disputed point, not even as a voluntary act, but as one of the regular duties of a Christian, struck me very much. Without being uncharitable, I could not help thinking that the way in which he returned again and again to the subject was more than accidental. It may be that his mind was full of the necessity of confession, or it may be that he designedly dwelt on the duty to familiarise the minds of the children with it. Then he said, assuming a tone which betokened great relief, for the teaching was really hard work, so energetic, so careful was he in his words and gestures, "Now, children, I will tell you a story." He did tell them a story. He tells a story to children in simply the most impressive, the most vivid, the most eloquent manner I ever heard. And such a story he told them! It was the story of the conversion of Bruno. Your readers know it,—how the great Raymond died; how he was adjured to speak in the funeral service; how the corpse rose, and with ghastly pallor and sepulchral notes said, "I am summoned before the judgment seat of God." How, on the second day, the Archbishop and all Paris being present, the corpse again rose, and again uttered the dreadful words. How, on the third day, because Raymond had been in the eyes of man a righteous and a good man they adjured him again to speak, and how he, for the last time, in tones more awful, more despairing than ever had fallen on human ears, spoke again, and said, "I am condemned before the judgment seat of God, by a just judgment." How Bruno, thereupon, became a monk. "And a monk, boys, is one who marries Christ, and will not marry the world or anything in it; just as a nun, girls, is one who marries Christ, and will not marry the world or anything in it. And as a monk is the highest earthly type of manhood, so is a nun the highest earthly type of womanhood." At the end of the story, the little frames were quivering with excitement, a low thrill ran down the benches, with a terrified catching of the breath, when the narrator's low distinct tones told how the dead man's jaws had opened to let out those direful words, "I am condemned before the judgment seat of God."

AMERICAN NOTES.

Dr. Osgood states that the National Conference of Unitarians and other Christian Churches will be held in New York on October 6th, and that probably its session will hereafter be held there every two years, as being the most central and available place of meeting. The executive committee have invited the Rev. James Martineau to give the opening sermon in the Church of the Messiah; and if he cannot come, as we imagine will be the case, owing to his College duties here, Dr. Bellows will probably be called to preach upon the lessons of his experience among the churches and people of the Old World.

Either the marriage law of this country does not apply to Canada, or the Rev. Morley Punshon, the well-known Methodist preacher, has determined to set it at defiance, since the other day he was married at Toronto to the sister of his former wife.

The *Atlantic Monthly* says of alcohol, as a strength-giver:—

"Every man that ever trained for a supreme exertion of strength knows that Tom Sayers spoke the truth when he said, 'I'm no teetotaler; but when I've any business to do, there's nothing like water and the dumb-bells.' Richard Cobden, whose powers were subjected to a far severer trial than a pugilist ever dreamed of, whose labours by night and day, during the corn-law struggle, were excessive and continuous beyond those of any other member of the House of Commons, bears similar testimony.—'The more work I have had to do, the more I have resorted to the pump and the teapot.' On this branch of the subject all the testimony is against alcoholic drinks. Whenever the point has been tested—and it has often been tested—the truth has been confirmed, that he who would do his very best and most, whether in rowing, lifting, running, watching, mowing, climbing, fighting, speaking, or writing, must not admit into his system one drop of alcohol."

The same journal, referring to the evils of drinking, observes:

"What are the romantic woes of a Desdemona, or the brief picturesque sorrows of a Lear, compared with the thirty years' horror and desolation caused by a drunken parent? We laugh when we read Lamb's funny description of his waking up in the morning, and learning in what condition he had come home the night before by seeing all his

clothes carefully folded. But his sister Mary did not laugh at it. He was all she had; it was tragedy to her—this self-destruction of her sole stay and consolation. Goethe did not find it a laughing matter to have a drunken wife in his house for fifteen years, nor a jest to have his son brought in drunk from the tavern, and to see him dead in his coffin, the early victim of champagne."

The Methodist Episcopalians are building a splendid church at Washington, which is fast approaching completion. Pews are to be set apart in it for each of the States of the Union.

We mentioned a short time since that Brigham Young had become "slightly a widower," having lost a number of his wives from an epidemic. Recent accounts state that some of these have been replaced, and that the prophet had just "annexed" five ladies newly arrived from Berkshire, whose names are given.

Street-preachers have now and then to put up with a little "chaff" and ridicule here, but, if we may trust the account given by an American magazine, this is carried to much greater lengths on the other side of the Atlantic than with us. An elderly man, who is described as "short and dumpy in stature, wearing old-fashioned, round-glassed spectacles, and a wide-brimmed twenty-cent straw hat, tied with a black tape, terminating with a double bow-knot under his chin," mounts a pile of provision barrels. This reverend gentleman's appearance called out a hoisterous shout of welcome from the crowd; and the uproar was so great, and the speaker's voice so indistinct, that not a word of his discourse could be understood. After a while the congregation, having got tired of the preacher's pantomime and their own noise, quieted down, and gave him a chance to be heard. This turned out to be the worst thing they could have done for the preacher, for the first audible remark was:

"You're a buckin' ag'in Christ. Ain't you ashamed to be a buckin' ag'in Christ? Did Christ ever go a buckin' ag'in you? Then what do you go a buckin' ag'in him for?"

"We aint a buckin' ag'in him," indignantly cried one of the sailors, and you had better tie a fish to your tail, and fancy yourself a mermaid."

This led to a series of "personal remarks," which were addressed to the preacher with vehement uncton.

"How many bounties did you jump, old buffer?" asked one of the worshippers.

"How many panes of glass did you break when you jumped through the window?" yelled another.

"You'd better go and return some of the money you stole on your bounties!" said a third.

"You should not expose your han'some countenance to the burnin' rays of this yer tropperle sun," cried a fourth.

"Keep quiet and let us hear the silver tones of the old dolly-pad," roared a fifth.

"What did ye rob yer wife of her apron strings to tie yer hat with for?" queried a sixth.

"I'd like to buy them two front teeth of yourn for garden spades," said a stalwart Hibernian.

This last was a dead hit, as the speaker had but two front teeth, which were, in fact, tusks of unusual magnitude. Thus the Hibernian's taunt struck home, and the victim's temper giving way, he made no further effort to preach, but raising his hands appealingly to Heaven, he cried: "O Lord, let thy indignation rest upon this rowdy crowd, who come hither to disturb thy meeting, and let fire from heaven come down and consume them, that they may know there is yet a God in Israel!"

Of course such an oburgation only added fuel to the fire. The crowd received it with a tempest of hootings and howlings, and the "religious exercises" were adjourned.

PLAIN-SPOKEN ORTHODOXY.

WE take the following from the Wesleys' "Hymns on the Trinity," 12mo. Bristol, 1767. The italics are ours:

"Different from the Father, then
Is Christ another God?
No. Jehovah dwelt with men
And bought us by his blood.
Christ the true Jehovah was,
And is and shall be evermore;
God expiring on a cross,
Let earth and heaven adore."—p. 10.

"Jehovah did on earth expire
For every soul of man t' atone.
The One Almighty God Supreme,
Jehovah lavish of his blood,
Poured out the inestimable stream,
And reconciled the world to God."—p. 13.

"Arise ye dead and meet your doom.
Arians, behold his glorious face,
His face ye shall behold no more,
For ever chased to your own place,
While saints in ceaseless songs adore."—p. 19.

"There is none good but God alone,
And Jesus is that only one."—p. 19.

"The natures both of God and man
In Jesu's single person meet,
Never to be disjoined again:
So strict the union and complete,
That what of one is said, is true
If spoken of the other too."—p. 35.

"When thy human nature bled,
Then the blood divine was shed;
Blood of Him who was in thee,
God from all eternity."—p. 36.

On Gen. xxxv. 6:

"God *were** manifested there,
There revealed to man they were!
Jacob saw the mystic three
One eternal Deity."—p. 60.

We have always considered Trinitarianism a source of confusion of thought, but we never knew before that Unitarianism was the source of the confusion of languages; yet the hymn on Gen. xi. 6, 7, describes the old

"Rebels who the three in one
Dare with learned pride deny,
By a Babel of their own
Confident to reach the sky."—p. 59.

The anthropomorphism of these extracts reminds us of Father Faber's:

"While thou art clasping Mary's neck
In timid, tight embrace,
The boldest seraphs veil themselves
Before thine infant face.

"Yes! thou art what thou seemest to be,
A thing of smiles and tears,
Yet thou art God, and heaven and earth
Adore thee with their fears.

"Yes, dearest babe! those tiny hands
That play with Mary's hair,
The weight of all the mighty world
This very moment bear."

Or his childish

"We have waited so long for thee, Saviour,
Art thou come to us, dearest, at last?
Oh! bless thee, dear joy of thy mother,
This is worth all the wearisome past.

"Thou wilt stay with us, Master and Maker,
Thou wilt stay with us, now evermore,
We will play with thee, beautiful brother,
On eternity's jubilant shore.
All hail! eternal child,
Dear Mary's little flower,
God hardly born an hour,
Sweet babe of Bethlehem!"

Hymn for Christmas Night.

FIRESIDE READINGS.

NATURE'S TEACHING.

MRS. ELLIOTT.

O'er the rich and mellow dyes
Of the foliage fading,
O'er the grey and quiet skies,
Hill and valley shading,

Pensively a spirit broods,
Nature's pulses stilling,
Breaking thro' her solitudes,
Her recesses filling.

Like the faint and quiv'ring smiles
On the cheek of sadness,
Misty lights break out awhile
With uncertain gladness;

Like to eyes of farewell, all
The loved past recalling,
Filled with tears that do not fall,
But are nigh to falling:

Even thus doth Nature gaze
On her children dying;
Not a murmur doth she raise,
Nor a breath of sighing—

Nor one long, low, dirge-like wail,
Thro' the valley swelling,
Sad with memory's farewell tale,
And of parting telling—

With a calm that is not gloom,
Softly meekly tender,
Doth she to the quiet tomb
Her progeny surrender—

Less like mourner o'er the dead,
Bowed in silent weeping,
Than like mother o'er the bed
Of her infant sleeping.

Shall we not a wisdom learn
From her silent preaching:
And with eyes attent discern
What her looks are teaching?

See we not herein how faith
Leaves her loved ones sleeping?
Yielding them, ah! not to death,
But to Heaven's own keeping.

* Italicised in original.

CHURCH CURIOSITIES.—XII.

BANNS FORBIDDEN.

A SHORT time since the doors of an extreme ritualistic episcopal church, in one of our northern towns, had this sentence chalked upon them:—"I proclaim the banns of marriage between this church and the Church of Rome." The next night another anonymous scribbler appended the following protest:—"I forbid the banns, the parties are too near of kin."

GIVE A MAN A CHANCE.

A wide-awake minister, who found his congregation going to sleep one Sunday before he had fairly commenced, suddenly stopped and exclaimed,—"Brethren, this isn't fair; it isn't giving a man half a chance. Wait till I get along a bit, and then if I'm not worth listening to, go to sleep; but don't before I've got properly started; give a man a chance."

A SPIRIT OF FEAR.

The following passage from the Journal of John Rogers, Preacher, a Fifth-Monarchy-Man, gives a lively idea of how he was "roused up" about the tenth year of his age:—"Then hearing Mr. William Fenner full of zeal, stirring about, and thundering, and beating the pulpit, I was amazed and thought he was mad. . . . 'Oh,' says he, 'you knotty! rugged! proud piece of flesh! you stony, rocky, flinty, hard heart! what wilt thou do when thou art roaring in hell among the damned?' This made me at first amazed, which run often in my mind after, and I began now to be troubled, being scared and frightened, and out of fear of hell I fell to duties, hear sermons, read the Scriptures (though I knew not what I read, but only thought the bare reading was enough, morning and evening), and learned to pray, at first out of books, and all the graces, so called, that I could get. And besides family prayers, I was afraid every night lest the devil should carry me away to hell, if I did not first to myself, whilst my brother, my bedfellow, was fast asleep, say my prayers, and my 'Our Father,' and 'I believe in God,' &c., and the Ten Commandments, and my little catechism which I had learned, and this I did every night duly before I durst sleep, and I made as much of them as of a charm to keep me well that night, which else I conceived the devils would tear me in pieces. And yet sometimes, when I was sleepy, to make the more haste I should say some of them at least, to be in a forwardness, in the chimney corner, whilst I was unbuttoning me, or untying my hose, or the like, preparing to go to bed, thinking all was well enough, so 'twas but done, only sometimes though I was unwilling to it, yet out of fear, I remember, of the Devil, or some mischief, being ready to fancy anything to be the Devil, I should say my prayers, or commandments, or catechism, or all, twice over, suspecting I said them not well enough before."

And on one occasion, having thrown out "vain words," and cried "O Lord," his heart was "suddenly smitten upon it," and he thus describes what was the consequence:—"I was suddenly set a running as if I had been possessed by I know not what power or spirit, not having any strength to stay myself, were it upon my life, until I was headlong carried through a little gateway, where as plainly to my thinking and to my appearance as ever I saw anything by the sunshine, there was set a naked sword glistening with a fearful edge, I thought, and which took up the whole space of the gate from one post to another, with a broad blade most keen and cruel; at which sad sight, so fraught with frights, I ghastly screamed, and yet had not the least power to stay or stop my precipitant course, but I was quickly carried quite into it, so as that the edge of the cruel blade meeting with anybody, it seemed to me impossible I should escape death, and I made no other account but to be quite cut off and parted asunder; but afterwards being hurried through with that headlong and furious force, I had strength to stay a little beyond it, and to perpend the perplexible peril which I was in. I stood as one amazed, or rather as one that knew not whether he were alive or dead; I knew not how to believe myself less than a dead man, and afterward at least mortally and deadly wounded, if not desperately and deplorably cut in twain. Oh! how I stood trembling in my thoughts, until the vital blood, which was fled for the heart's defence, began to disperse again and go quietly to their own homes, and then I looked about and turned me to the gateway, but the appearance was passed away, the sword gone and vanished, whilst I was left alone in a labyrinth of fears, without any wound without, but deeply and woefully wounded within."

THE MUSIC OF ST. MARY'S COURT.

THEY who can watch the glories of the sun-set gilding the breaking waves, or cresting with a separate crown of light each mountain-top will not often turn their thoughts to the city streets, and see, in imagination, how the dingy walls and narrow courts can be glorified and gladdened by the glinting of the golden evening beams. It happened that St. Mary's Court in Greenock was thus all alight with sun-set when, one summer evening, some new inhabitants came to take possession of a flat in "No. 4." They were only a country girl and boy, left alone in the world, who came to seek their fortune by hard work in the great smoky town. John Campbell had obtained employment

in some ironworks near Greenock, and Janet, who, faithful to her dying mother's wish, refused to let him seek a home there by himself, would earn her share in sewing for the neighbours in the court.

By degrees, as days went on, she learned to know the people among whose haunts her path had led her;—labourers passing out to daily work in the morning, and in to well-earned rest at night; and women working no less hard in all the cares of home, too often soured by want and narrowed by a faithless life of toil. In the next house, a poor old couple lived, partly supported by parish aid; and to "old Jem and Meg," as they were called, Janet became the child of their old age, snatching odd moments from her work to cheer their lonely room. But by neglected children was she most beloved, and little ones, chased by hard words from home, would venture timidly to Janet's room, and listen by the hour to stories she would tell them, as she sat at work, of her own childish life, and the beauties of the country which they never saw.

One crippled boy she watched, always alone and silent, sitting without apparent interest or hope in the same spot outside a neighbouring door. She must have seemed to him as something straight from the heaven of which he heard but little there; for even scolds, and those who seldom gave a glance to any business but their own would stop, and smiling watch the daisy garden she had made, and how she coaxed the smutty sparrows down to him with bits of bread, spending there minutes only of her busy time, but giving hours of pleasure to the boy.

Though always busy and contented in her present home, sometimes fond memories of the sunny days spent in her father's moorland farm would have seemed almost too strong a contrast to the close confinement of the court, when at night the noise and riot of the idle men and boys broke on her ear, had it not been that then she heard, or seemed to hear, the sound of solemn music rising above it all. She supposed this was a fancy at first; but when for many nights and mornings it was still the same, she traced the sound up to St. Mary's Church, an old grey stone building from which the court was named, and listened, awe-struck, at the open door at early-morning prayers, and when the organist, at evening, practised in the empty church. It was her daily task at last to carry in her arms the crippled boy, and, followed by a flock of breathless children treading on tip-toe, to reach the darkest corner of the church, and listen to what seemed to them the music from on high. Let us hope the good old organist knew after, in the better world, the joy his music gave the little ones on earth.

Perhaps to the chief portion of the dwellers in the court, St. Mary's organ music was of no more importance than it had always been, though not entirely unnoticed; but many a night, now their attention had been called to it, a wearied man or woman might be seen to step in at the old church door, and gain at least repose, if nothing higher, in listening to the strains. So, too, when hard times came, and Janet, for a while, had to seek in service for some better means of life, John Campbell and his friends, for Janet's sake, would never let "the little chap" forego his daily treat, and one or other carried crippled Tom to hear the evening psalms. Surely the minds of men are raised by holy tones, and may we not believe that when, without design, the country girl led others to enjoy what she had found, it was but one of many ways in which a higher life visits us all through angels unawares.

The chimney corners of old Jem and Meg are vacant now, and little crippled Tom has long since walked among the hills of God; some of the strong are taken, and the young are old; but still to Janet, and through her to others, there the music of St. Mary's Church lends sweetness, and a heavenly hope in the press and care of life, and she herself is as an acted melody and psalm to God. And thus there is a music running through each human life, spent in however dull a court. Our joys and the dear friendships of our lot, as well as all our griefs, should come to us as the music to St. Mary's Court—from the old grey stone church; a melody breaking in upon and sweetening all our life from the House of God on high.

F. E. C.

INTELLIGENCE.

BIRMINGHAM FREE CHRISTIAN SOCIETY, LOWER FAZELEY-STREET.—The seventh anniversary services were held on Sunday last, when the sermon in the morning was preached by the Rev. E. Madeley, and that in the evening by Mr. G. R. Twinn. There were large congregations, and the collections with a few contributions from absent friends, amounted to £9. 9s. The tea meeting was held the following evening, when there was a large attendance, including the Revs. Lindsey Taplin (Todmorden), J. Birks, E. Madeley, and B. Wright; Messrs. J. R. Mott, R. N. Clokey (of Bray, co. Wicklow), J. Mr. Rowland Parks presided. The annual report read stated that the school building had been completed by the erection of class-rooms, which were opened in May last; that in the boys' Sunday school the scholars were 249, teachers 25; in the girls' scholars 138, teachers 12; in the boys' week-night school, scholars 48, teachers 4; girls' scholars 78. In regard to the mission work, it was stated the services had been held regularly on Sunday mornings and evenings, and also on

Wednesday evenings, and were well attended. The society is carried on entirely by voluntary contributions and gratuitous labour. After the reading of the report, several friends addressed the meeting, and the choir, which has been recently formed, sang several glees in a very creditable manner.

ELLAND.—On Sunday last, the Rev. John Ellis preached two sermons in Christ's Chapel. The congregations were good, and the choir was assisted by the Blackley Choral Society in the performance of several pieces from Handel's works.

HASTINGS AND BATTLE.—The Rev. William Birks has signified his intention of resigning shortly the charge of the Unitarian churches at these places.

PADIHAM.—On Monday evening, the Rev. W. Binns, formerly of Birkenhead, delivered a lecture in the Unitarian Chapel, Padiham, to a large audience, on "Robert Burns." Mr. Binns has been preaching at Padiham for about twelve weeks, and was cordially and unanimously offered the pastorate. He has, however, accepted an invitation from Devonport (not Bridgewater, as formerly stated), and this lecture was intended as his valedictory address. At the close a vote of thanks was tendered to him for his services, and, in responding, he said he had been glad to receive an invitation to become their pastor, although for private reasons he had thought it advisable to decline it. Padiham was one of the first places at which he had preached—now above thirteen years ago—and he was glad he had retained their good opinion for so many years. He had never met with a congregation which had more life, soul, and heart in it than the one at Padiham, and they had imparted to him a portion of their spirit, and he hoped that ere long they would meet with a minister who would suit them in every respect, as he was sure they deserved one. In his own preaching he had doubtless said some things with which they did not agree, but they had accorded to him that religious liberty they claimed for themselves. The terms they had offered him were very liberal—larger in proportion than were usually offered to ministers by Unitarian congregations. They had not found him the heretic he had the credit of being, although he had sometimes departed from the usual course in his preaching amongst them. He wished them, personally, and congregationally, all manner of success.

PRESTON.—The attack on Unitarianism, noticed in our last, was met by a discourse on Sunday evening from the Rev. R. J. Orr. It was shown—first, how completely misrepresented our opinions had been in the short space of the sermon devoted to "exposing" them; secondly, how little the texts on which their opponent seemed to rely, could support his views.

ROCHESTER.—On the 6th inst., the Rev. F. Bishop, of Chesterfield, preached two sermons in Clover-st. Chapel, to large congregations, after which collections were made for the school, amounting to £32. 2s.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

M. C. D.—See rule above.

R. S.—Declined with thanks.

A SUGGESTION.

To the Editors.—I have been exceedingly interested in reading the articles in the *Herald* upon the Wants in our Worship. They are evidently the production of one who sees things as they really exist. The subject is, to my mind, one of the utmost importance. It is a subject that has troubled my mind for years, but I have always feared to touch it, and should not now have done so, were it not for the fact that discussion is invited, and in the hope that the humble suggestion which I have to offer may be the means of eliciting something which shall help to supply this real want of the age.

Perhaps, after all, it is a confession that we should do well to make, viz., that in our carefulness to avoid a return to Apostolic times, we have gone too far in the opposite direction.

It seems to me that in our day we have a little too much of what is called preaching or sermonizing—too much of the "one man system."

If we have no direct authority for asserting, yet we have some ground for inference, that on those weekly occasions when the primitive disciples and members of the Church met for worship, it was not to grind their worship out with a winch—not always to sermonize; but for reading the Scriptures, for praise and prayer, and breaking of bread.

Now I am not about to add anything, or to suggest any alteration in the broad platform which has been laid down in those articles. There are suggestions from which something healthy may grow, if acted upon, according to the needs of various churches.

What I would recommend for the consideration of your readers who have this subject at heart, is, that where two sermons are now the order of the day, that one—say the morning—be entirely dispensed with, retaining as much of the other part of the service as is found to be desirable.

To supply the place of the sermon, let a chapter, or part of a chapter from the New Testament be read—of which previous notice had been given; and let it be the theme for discussion, by any, or all present, who are capable of giving an opinion upon it.

By this means, if I am not mistaken, an interest would be created, and kept alive, of which we have but little conception.

For, is it not a fact that in every congregation—almost without exception—there are minds admirably qualified to discuss, and in many instances, perhaps, throw increased light upon the text? If they are capable of filling positions such as Sunday-school teachers, superintendents, conductors of Bible classes, and, in some instances, translators, which they unquestionably are, then is there not here a waste of working power that is almost monstrous?

It seems to me almost a violation of the Divine commands: "Quench not the spirit;" "Despise not prophesyings." No matter how illustrious may be a member's gifts; no matter how full his heart may be of love to Christ, and love to souls; in the existing state of things he must be silent.

Surely there can be no reasonable objection urged against such an innovation as this. An hour—if so much could be spared, and I think it ought—spent in this manner would be infinitely more profitable than many of the dry, uninteresting, and lifeless sermons so common, and of which we hear so much complaint nowadays.

If an hour was not felt to be too long, then I would say, let the regulations be for each person not to occupy more than ten minutes, which would give an opportunity for five addresses, and ten minutes for the minister to sum up or conclude. Or, if there were a larger number capable and desirous of giving utterance to their thoughts, the time might be limited to five minutes, which would give ten the privilege of speaking, leaving the minister the same as in the other case. This might be adjusted in every instance according to circumstances.

In order to prevent any flagging, or want of interest, if such should happen to be the case, the minister would be present, and be prepared to deal with the subject.

If this plan should be thought worthy of adoption, it might not be out of place to read by way of lesson on the previous Sunday what is to be the portion for consideration on the next, letting it be distinctly understood that such would be the order of procedure.

In addition to the new interest that I am of opinion would thus be awakened, there would doubtless be another clear gain, viz., the qualifying and bringing out of many, who might be advantageously employed in supplying neglected places.

Fearing that I have trespassed too much on your space; but hoping these few unshaped thoughts will be the means of provoking much abler pens to deal with the matter, I am, yours truly,

Billingshurst.

J. F. KENNARD.

CHURCH AND STATE CONTROVERSY.

To the Editors.—I see in the *Herald* some notice of my remarks on the New Catholic Church. I should be much obliged by your insertion of the following brief embodiment of my views of the Church and its relation to the State, without which any theory of the Church must be imperfect.

Aug. 27.

WM. HUME-ROTHEBY.

Q. What is the Church of God?

A. The Church, which is the same as the temple of God, or the kingdom of God in man, is the soul or mind that has a firm faith in the goodness and wisdom of the divine will, and desires and endeavours to do at all times nothing but what is felt and conscientiously believed to be this wise and righteous will. The Church universal is composed of such souls.

Q. Who ought to decide what is the ever-wise will of the Lord God?

A. Every human being who has the gifts of will and understanding is bound to use these faculties, honestly and thoroughly, to find out what is the supreme will which he ought to obey.

Q. What are the services which the Church should render unto the Lord?

A. They are all the duties which a man is daily called upon to do; the duties of the physician, the duties of the legislator, the duties of the shopkeeper, &c., being all divine services when faithfully discharged as duties to God and mankind.

Q. Who are the ministers of the Lord God and of his Church?

A. All, without any exception, are his ministers and the ministers of his Church, who constantly endeavour to do his holy will.

Q. How does such dutifulness to God minister to his Church?

A. His Church being the human soul that has a deep and undoubted faith in his will, whoever does this will honestly and unflinchingly is thereby the minister and servant of the Church in himself, thus strengthening and enlarging its powers, and, so far as by such dutifulness he may help others to trust in the Lord and serve him, to that extent he is the minister of the Church in them.

Q. Should the Church be united to the State?

A. Undoubtedly.

Q. How could this union be effected?

A. By all State laws and the administration of such laws becoming the embodiment of the living and true principles which constitute the Church in man, and which are the divine will as conscientiously understood and confided in.

Q. Should the Church flow down and embody itself in everything that man has to do upon the earth?

A. It ought.

Q. In such case what would be the result?

A. The Church would thus sweep out of the world whatever is wrong—all knavery in trade, all unprincipled conduct in State governments, all unjust privileges in social arrangements, and every thing else that is contrary to the will of God, and his blessed will would be done on the earth of men's daily lives as it is done in the heavens of regenerated souls.

Q. Are external sects and State ecclesiasticisms the Church?

A. No; they cannot be, for they are extraneous to man. It would be as reasonable to speak of a corporeal soul as of a State Church.

Q. If the Church had full sway, what would happen to all ecclesiastical establishments, and to all other kinds of sectarianism?

A. They would all be mercifully and wisely extinguished. The destiny of man being heaven, it would be wise and merciful to put away from him whatever is opposed to the spirit of heaven, which is the Spirit of the Lord; and that all sectarianism, whether established or voluntary, is un-heavenly, is but too painfully manifest from the fruits of darkness it has long been yielding—pride and domination, greed and hypocrisy, wars and all manner of cruel and immoral acts. It must be unjust for any one sect to absorb revenues belonging to a whole country, and the sooner the injustice is done away with the better for all.

Q. What might in justice be done with our ecclesiastical revenues when our so-called State Churches are disestablished and disendowed, as they must be by the Church of right feelings and enlightened principles in men's souls, as soon as it has acquired sufficient power to remove these gigantic evils from the earth?

A. As these revenues belong to all, even an infidel having a share in them, they might be fairly devoted towards the liquidation of the national debt, which weighs upon all. They would thus equally benefit all concerned.

Q. Who would be the teachers of truth and goodness if the Church were established in men?

A. Those who have been taught themselves, and have a capacity for teaching others. Such capacity would be their call and consecration to this high office.

Q. Would there then be religious societies?

A. Undoubtedly; every society would be a religious society; a society of manufacturers, a company of bankers, or a corporation of any other men discharging important uses, would be a religious society; and men would group themselves together according to their sympathies and necessities for united worship and spiritual edification, no one claiming mastery over another, or in the slightest degree interfering with the free expression of opinion.

Q. What is the duty of those who can appreciate these heaven-sent truths?

A. To live them, to diffuse them for the enlightenment of others, and to advocate universal obedience to their demands.

Q. Can it be reasonably expected that these truths will ever be generally acted upon?

A. Yes; because when the Almighty sends new truths upon the earth, it is clearly with the view of bestowing new benefits upon his children, and one may rest assured that He cannot fail to accomplish his wise and benevolent purpose. Then all blind conservatism and systematic opposition are but as fogs which the rising truth will disperse. These considerations should help to keep one faithful, dutiful, and hopeful, and, above all, deeply thankful to the good Father for the dawn of a new day upon the inhabitants of this world.

THE COMING WEEK.

Dukinfield: OLD CHAPEL SUNDAY SCHOOL.—On Saturday evening (to-morrow), the annual party for parents, teachers, and former scholars.

Evesham: MIDLAND CHRISTIAN UNION.—On Tuesday next, the sixth general meeting. Service at eleven a.m., luncheon at two p.m.

Pepperhill:—Sunday afternoon and evening, the Rev. John Ellis will preach.

Births.

DRUMMOND.—On the 10th inst., at 46, Gilmore Place, Edinburgh, the wife of Robert B. Drummond, of a son.

THOMPSON.—On the 12th inst., at Brickfield Cottage, Mount Pottinger, the wife of the Rev. David Thompson, Moayra, of a son.

Marriage.

ROWLAND-SLATTER.—On the 8th inst., at the Unitarian Chapel, Tenterden, by the Rev. T. Talbot, Henry Turner, eldest son of Mr. H. W. Rowland, of Hursleypoint, to Katherine Mary, third daughter of Mr. Charles Slatter, of Brighton.

Deaths.

ANDERSON.—On the 9th inst., at 60, Princess-street, Dundee, Margaret, only daughter of Alex. Anderson, aged 14 years and eight months; deeply regretted.

GREENE.—On the 26th ult., at Liverpool, Mr. John H. Greene, aged 50 years.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 877, Waterloo Road, Cheetham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, September 18, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 388.

FRIDAY, OCTOBER 2, 1868.

PRICE 1D.

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LITTLE PORTLAND-STREET CHAPEL.

The Rev. JAMES MARTINEAU will RESUME the duties at this chapel on Sunday, October 4. Divine service at 11.15.

FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. P. W. CLAYDEN will PREACH next Sunday, morning and evening.

UNITARIAN CHURCH, STALY-BRIDGE.—SUNDAY EVENING LECTURES in the PEOPLE'S HALL.

- 1868.
- Oct. 4th.—Rev. FRANCIS REVITT, of Stalybridge; "Why am I a Christian?"
- Oct. 11th.—Rev. M. C. DENBY, of Flowery Field; "The Unitarian doctrine of the Atonement, considered as a practical power."
- Oct. 18th.—Rev. JOHN PAGE HOPPS, of Dukinfield; "What is true liberty?"
- Oct. 25th.—Rev. H. E. DOWSON, B.A., of Gee Cross; "Salvation, what it is not, and what it is."
- Nov. 1st.—Rev. JAMES BLACK, M.A., of Stockport; "Jesus Christ."
- Nov. 8th.—Rev. FRANCIS REVITT, of Stalybridge; "Why am I a Unitarian?"
- Service to commence at half-past six o'clock.

LONDON UNITARIAN LAY UNION.

WEEK NIGHT SERVICES AND LECTURES.
St. John's Chapel, West-street, Waiworth, Mondays, half-past eight.
Plummer's Place, Clerkenwell, Tuesdays, half-past eight.
Hyde Road, No. 69, Hoxton, Mondays, half-past eight.
Stratford Lecture Hall, Tuesdays, eight o'clock.
Mile End Road, 245, Wednesdays, eight o'clock.
Stamford-street, Wednesdays, eight o'clock.
Dartmouth Road, Forest Hill, Thursdays, eight o'clock.
St. John's Square, Clerkenwell, Fridays, eight o'clock.

STAMFORD-STREET CHAPEL.

The ANNUAL SERMONS will be preached on Sunday, 11th October: In the morning, by the Rev. H. IERSON, M.A.; in the evening, by the Rev. J. K. APPLEBEE. Service: Morning at eleven; evening, half-past six o'clock. The usual collection will be made after each service, and the amount collected will be taken as an offering to the minister, the Rev. Robert Spears.

THE ANNUAL SOIREE OF THE LOWER MOSLEY-STREET SCHOOLS' NATURAL HISTORY SOCIETY will be held on October 10th. Admission, 1s. each; tea at 5.30. H. HYDE, Hon. Sec.

UNITARIAN CHRISTIAN CHURCH, POOLE.

The congregation will be grateful for large or small contributions in aid of their Building Fund. The total cost of the new church will be £1,200.

The amount of subscription previously advertised is..... £636 13 6
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James Yates, Esq..... 5 0 0
John Johnston, Esq. (3rd donation)..... 2 0 0
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Rev. JAMES MARTINEAU, Professor of Mental, Moral, and Religious Philosophy.

RUSSELL MARTINEAU, Esq., M.A., Professor of Hebrew Language and Literature.

THE COLLEGE SESSION COMMENCES on Monday the 5th of October.

STUDENTS and CANDIDATES are required to ATTEND on Friday the 2nd of October, at 11 a.m.

The OPENING ADDRESS will be delivered in the Hall, at four p.m., on Monday the 5th October, by the Rev. JAMES MARTINEAU, and is open to the public.

All or any of the classes may be attended by the public on payment of the regular fees. Particulars may be obtained by letter from the College Librarian, at University Hall, or either of the secretaries. The hours of lectures will be fixed, and may be learnt after the Session has commenced.

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SESSION 1868-9.

Candidates for admission into the College at the commencement of the ensuing Session are requested to FORWARD their APPLICATIONS and TESTIMONIALS, without delay, to either of the Secretaries, from whom all useful information may be obtained.

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THE THEOLOGICAL REVIEW.

No. XXIII. October 1st, 1868.

1. Ancient Tomb Inscriptions of the Crimean Jews, by Samuel Davidson, D.D., LL.D.
2. The Church of England and who should stop in it, by F. A. Power Cobbe.
3. The Non-conformist at Oxford, by a Junior Fellow.
4. The Greek Testament of Erasmus, by R. B. Drummond, B.A.
5. Pulpit Reform, by Charles Anthony, jun.
6. Travers Madge, by John Wright, B.A.
7. Recent Speculations as to the Age of the World, by H. W. Croaskey, F.R.S.
8. Notices of Books.

Publishers: Messrs. Williams and Norgate, Henrietta-street, Covent Garden, London; 20, South Frederick-street, Edinburgh.

THE SUNDAY-SCHOOL PENNY

MAGAZINE for OCTOBER contains:—General Providence and Special Providence.—The Boys' Adventures. Chapter VIII.—Work.—The Proud King. Chapter II.—Aunt Ruth's Almshouses. Chapter III.—Dorcas.

Published by the Manchester District Sunday-School Association, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 18, Market-street. General Agent: Mr. T. P. JONES, Memorial Hall, Manchester.

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REASONS FOR BELIEVING IN THE GENUINENESS OF JOHN'S GOSPEL.

With some Notice of the Rev. J. J. Taylor's Recent Publication on the Fourth Gospel.

By THOMAS MADGE,

Late Minister of Essex-street Chapel.

London: E. T. Whitfield, 178, Strand.

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2. Poems by William Morris.
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4. Spielhagen's Novels.
5. The Property of Married Women.
6. China.
7. The Suppressed Sex.
8. Sea Sickness.
9. Middle Class Schools.

CONTEMPORARY LITERATURE:—1. Theology and Philosophy.—2. Politics, Sociology, and Travels.—3. Science.—4. History and Biography.—5. Belles Lettres.
London: Trübner and Co., 60, Paternoster Row.

BISHOP MAKING—PAST AND PRE-

SENT.—The Nonconformist of Wednesday, September 3d, contains: The Anglican Hierarchy and the Irish Church.—Bishop Making, Past and Present.—The County Elections.—The Spanish Revolution.—Special Election News.—Pastors' Income Aid Fund.—New Nonconformist Grammar School.—Liddon's Hampton Lectures (second notice), &c., &c. Price 5d.; stamped 6d.

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LIST OF CANDIDATES.—GENERAL

ELECTION.—The Nonconformist of Wednesday, Sept. 23, contains a full and corrected LIST of the CANDIDATES for the United Kingdom up to the present time, and an estimate of the prospects of the general election. Also, articles on the Irish Church Committee Report, Electioneering Morality, the Insurrection in Spain, Liddon's Hampton Lectures; and a resume of opinions on the English and Irish Church Establishment. Price 5d., stamped 6d. Office, 18, Bouverie-street, London, E.C.

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The friends at Barnard Castle who are putting forth this Memorial Volume will be especially glad to receive orders for it as soon as possible. To all persons sending their names and 3s. worth of postage stamps it will be forwarded, post free, immediately on publication. Any profit accruing from the volume will be added to the fund for carrying out an object for which Mr. Brown had long and earnestly striven, viz., the building of a new chapel.

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WHAT THE CHURCHES ARE DOING.

According to the *Siecle*, incredible as it may seem, the Pope is a freemason. In the register of a Sicilian lodge the minute of his initiation has been discovered; and the fraternity, in order to revenge itself for the excommunication pronounced against it, publishes the document accompanied by a photograph representing the successor of the Apostles wearing the masonic emblems. His Holiness Pius IX. is no other than Brother Jean Mastai Ferretti. As Pope, he has his eternal safety; but as a mason, he is condemned to the infernal regions. As, however, he holds the keys, we suppose he can let himself out when he pleases.

According to the *Allgemeine Zeitung*, usually well informed on such matters, the first point fixed upon for discussion at the Œcumenical Council is whether the bishop of every diocese shall have the privilege of proclaiming an Index of his own within it; i. e., whether he shall have the power to decide on what are proper books for the faithful to read. Next, it is proposed that the election of bishops should be taken out of the hands of the lay authorities, since Christian Governments seem to be more and more vanishing, and the concordats are torn to pieces everywhere. Church property is to be used for the subvention of the Conservative press. The care of the poor is to be taken out of the hands of the State and to be handed over to Christian charity, as represented by the Church. In all countries of Christendom there are to be held annual assemblies for promoting charity, Christian art, science, literature, and missions. The care for the wounded in battle and the sick generally belongs to the Church. The brethren without the pale, as long as they are Christians, are not to be repelled, provided they be of a positive mind in Church matters, since the spirit of negation does not declare war to single confessions, but to all religions. The foundation of Western universities, both in Cairo and Constantinople, is to be carried out with all possible speed, and the preliminaries in this matter, due to France, are to be taken as the foundations.

The official journal at Rome publishes a letter from the Pope to the Bishops of the Eastern Rite not in communion with the Apostolic See. His Holiness laments the division, and invites the bishops to the Œcumenical Council, in order to remove the existing differences and effect a union with Rome. This looks as if the Vatican felt the need of new alliances and additional strength.

The Jews in Hungary, of whom there are 330,000, have claimed to be placed in all respects on an equal footing with the Christians, and their claim has been favourably received in the Hungarian Diet, and steps are being taken to give it effect. It is stated that the Hungarian Jews have long given up the dream of a new Jerusalem.

We are often struck with the ignorance, or the disregard, shown by Churchmen of the teachings which they profess to receive. We have a good illustration of this in a speech which Lord Bate-man made at the Hereford county meeting, called for the defence of the Irish Church. He said, "It would be very narrow-minded in any person not to concede to every man full liberty of conscience, provided he acted up to his belief, and he would say that the religious opinions of the Roman Catholic, the Dissenter, the Wesleyan, the Turk, and even the Mahomedan—if he believed what he had been taught—were to be respected, and he had an equal chance of salvation with themselves." In speaking thus charitably, his lordship could hardly have been aware, we should think, that he was bringing himself under the anathema of the Church which he so much admires. Yet this was clearly the case; vide the 18th Article, which runs thus: "They also are to be held accursed that presume to say that every man shall be saved by the law or sect that he professeth, so that he be diligent to frame his life according to that law, and the light of nature."

Some Churchmen are beginning to suspect that Dr. Massingham, though in the pay of the Church Association, must really be a secret agent of the Liberation Society, for wherever he lectures he seems, by his coarse personalities and unreasoning abuse, to damage the cause which he professes to defend. This certainly was the case at Newbury last week; and when, on a subsequent evening, the Rev. C. Williams, of Southampton, replied to his statements, a crowded audience testified their approval in the most marked and decided manner.

As we expected would be the case, Canon Miller's open avowal that he is in favour of the disestablishment of the Irish Church, both vexes and perplexes his Evangelical brethren. Differing with them, of course his judgment cannot be honest, nor his motives pure; and, therefore, they meanly insinuate that he is worldly wise in his generation, and looks for a bishopric from Mr. Gladstone, for whom he has announced that he intends to vote.

The *Times* makes some disclosures respecting the expenditure of certain charitable and religious societies, that have an ugly look. The Religious Tract Society, for example, has for its object to diffuse as widely as possible literature of a kind calculated to make a religious impression upon those into whose hands it may fall. If it be a difficult matter always to select exactly the right kind of religious literature to diffuse, there cannot be much difficulty in diffusing a given amount, representing so much value, in hard cash at any rate, if not in literary worth. It is startling to find that it costs the Religious Tract Society no less a sum than £14,806 to devote to the religious purposes for which it was instituted, and for which, we presume, it still exists, the sum of £13,467. The salaries alone amount to £6,282. Is there not a positively ludicrous disproportion between the sum paid away in grants of money, or in the diffusion of books, and the sum found necessary for supplying the machinery to pay it? But perhaps the most singular instance is furnished by a Society for the Conversion of the Jews. The report of its proceedings for 1866 showed that while it spent £5,395 on missionaries, and £756 on secretaries, clerks, and messengers, it actually spent only £8. 12s. 5½d. on Bibles and New Testaments. What makes this fact all the more significant is that about the first thing which a missionary does, if he can get within arms' length of a Jew, is to put a Testament into his hand.

Some of the clergy in the neighbourhood of Penrith, where there is a branch of the Church Union, have come into collision with the Bishop of Carlisle relative to a "Burial Guild of the Holy Trinity," which they have just formed. In regard to it, the Bishop writes:—"That the movement is one of much significance is very plain from the printed documents which accompany your letter. The wax candles to be 'kept continually burning day and night' near the body of the departed in the chamber of death; the 'processional' cross, which is to precede the funeral cortège; the 'four tall candlesticks,' from three to four feet high, with candles lighted,' which are to be placed at the head of the coffin in the church; the incense, which is, under the circumstances admitting of it, to be waved over the coffin, after the lesson—to cite no other details, all these are in themselves material changes which should not be irresponsibly introduced into the burial rites of our Church. But they become doubly serious when coupled, as they are in the documents which accompanied your letter, with 'prayers offered for the rest of the departed soul' in the house of mourning; and with the celebration, in the midst of the ordinary burial service of our Church, of the 'Holy Eucharistic sacrifice,' 'on behalf of the members of Christ's body:' for it is evident that they are calculated, under the plea of recurrence to 'Anglo-Saxon' and 'Catholic' usage, to lead back our people to those 'sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead,' and which our Church in the article from which I am quoting (the thirty-first), characterises as blasphemous fables and dangerous deceits. I am perfectly aware that these points do not explicitly appear on the face of the rules of the guild as now submitted to me. But there is nothing in those rules to exclude such development of doctrine and practice." His lordship concludes 'by deprecating the institution of a society which, appealing to the susceptibilities of human affection, seizes upon the opening thus afforded for entering upon a course of which the manifest tendency is the setting up anew in our Church some of the worst superstitions from which we were delivered at the blessed Reformation.'"

It seems that the heresy which has arisen in the body of Friends at Manchester, to which we have more than once referred, is thought so serious that Mr. Braithwaite, of London, and Mr. Harvey, of Leeds, have undertaken a special religious visit to their Manchester brethren, with a view to bring back the erring ones into the orthodox fold. What success has attended their efforts we have not yet heard.

When we first heard that it was proposed to raise a fund as a testimonial to Murphy "the notorious," we took it for a joke, intended to cast ridicule on testimonials in general; but it appears that the thing is started in real earnest, and supported both by the *Record* and the *Rock*.

The new Wesleyan College, at Headingley, near Leeds, has just been formally opened. At present it has accommodation for forty students, but it can be so extended as to provide for sixty.

The *Church News* states that the reason why the Bishopric of Peterborough has not yet been filled up, is that the Prime Minister has been so "pestered" by the evangelicals, that he scarcely knows what course to take. It seems, however, to be generally understood that the vacant see will be conferred on the Rev. W. R. Fremantle, vicar of Claydon, a pronounced Evangelical, whose recommendation, as far as appears, is that he is a clergyman of Bucks.

A Rev. Mr. Bishop, rector of Oake, in Somersetshire, has written to the trustees of a Methodist chapel on his property in Wales, to tell them that, if they support Mr. Sartoris, the Liberal candidate for Carmarthenshire, he shall, on the falling in of the lease, dismantle the chapel walls and remove from the courtyard the memorial tablets and grave-stones of their dead. As if he were a Jew, acting on the principle of "an eye for an eye, and a tooth for a tooth," instead of a Christian minister, he says: "Behold, I am willing to place the scales of justice into your own hands, and say that whatsoever measure ye shall mete, it shall be measured to you again."

The following advertisement in the *Staffordshire Sentinel* leads one to surmise that some people go to church for other views than spiritual profit:

"Old Church, Hanley. To be let, or sold, a front pew under the organ gallery. Will seat seven persons, and commands a view of nearly the whole congregation."

Although a large crowd assembled in Lombard-street last Friday, we are glad to say the pippin-pelting was not resumed, and the police were able to convey the erratic "Father Ignatius" away with no worse accompaniment than a little hooting and hissing.

A "Noncon," who heard the "Father" preach from John xv. 13, reports that he heard nothing even from this text of the "cross of Christ," but he saw a profusion of crosses. Close by his side was a lady who had a cross from each ear; one, very large, on her breast; one on each cover of her Prayer-book; three on the ribands which were in her Prayer-book. Eight in all.

We learn from the Report of the Commission on the Irish Church that it consists of—

- "1. Two archbishops and ten bishops.
- "2. Thirty corporations of deans and chapters, and twelve minor corporations connected with cathedrals.
- "3. Thirty-two deans and thirty-three archdeacons.
- "4. 1,509 beneficed incumbents, and more than 500 stipendiary curates. (There are 1,518 benefices, and 309 of them are in lay patronage).
- "5. 693,357 persons, including, we suppose, the clergy.

"The net revenues appropriated to the maintenance of this Church amount to £581,000; of this £364,000 arises from tithe-rent charge, £204,000 from rents of lands.

The *Weekly Register* states that the two curates of a Ritualistic Church in Soho were received on Sunday last, into the Romish Church, at the Oratory, Brompton. Their conversion has caused a great sensation among the members of the congregation, many of whom, it is supposed, will follow the curates' example.

A writer in the *Christian World* says, that in at least ten churches of Oxford are the teachings of Newman and Pusey set forth with their most bewitching accessories. Two of these churches are within sight of the "Martyrs' Memorial," erected in perpetuation of the stand made by the "noble three"—Cranmer, Ridley, and Latimer, and within these churches are taught the very doctrines for which the Reformers yielded up their lives.

The Church Congress was opened in Dublin, on Tuesday, with a sermon by the Dean of Cork. We must reserve our notice of the proceedings till next week, when they will have been brought to a close.

The *Times* describes Mr. Alderman Lawrence, just elected Lord Mayor of London, as "a man of business, of discriminating judgment, and good sense," and we may add, a true and consistent Unitarian Christian.

WHAT IS SAYING ON CHURCH MATTERS.

The *Saturday Review* wonders who are the persons for whose satisfaction the Irish Commission report is intended. Even if every one of its recommendations were adopted, the Roman Catholic grievance against the Establishment would be neither removed nor modified. The Irish Roman Catholic objects to the Church Establishment either because it is Protestant, or because it is English, or because it is the Church of the minority, or because it is the Church of the rich. Whether these grounds are good or bad, they will be altogether unaffected by any re-arrangement of incumbents' incomes. Again, an Irish Protestant will be a more extraordinary creation than one takes him for, if his zeal for the Establishment is quickened by its becoming the subject of a number of sweeping alterations for which none of its members have ever expressed the faintest wish. The parishes which cannot muster the requisite forty will have no particular cause to love the Commissioners; and though their neighbours in the adjoining parish may derive a momentary pleasure from the thought of seeing their church fuller, their enthusiasm will soon be damped by the discovery that, in the case of a church ten miles off, the enchantment lent by distance is rarely tested by a nearer approach. As to the clergy, the Bishops would have more work and less pay; the incumbents of well-endowed parishes with a Church population under 100 would have more work and less pay; the incumbents of well-endowed parishes with a Church population above 100 would have more work and the same pay. We arrive, then, by a process of exhaustion, at the incumbents of ill-endowed parishes; and here, it may be admitted, we have at last reached bottom. Unless human nature in Ireland is very different from human nature elsewhere, a clergyman with less than £300 a year would derive a solid satisfaction from seeing his income made up to that modest figure by the suppression of some of his brethren and the taxation of others. Whether, if Parliament undertakes to legislate about the Irish Church, it will be worth its while to do so in the interest, not of the Irish people, but of poor Irish incumbents, is a question which the Government will probably answer one way and the House of Commons another.

The *Spectator* remarks that the Commission have tried to patch up the outworks of the Irish Church by recommending a hasty removal of the most flagrant abuses, and they are so far behind their party as not yet to know that these abuses have been elevated into the glories of the system. When Rip van Winkle came back from his long sleep, he thought to ingratiate himself with the strange people in his village by a profession of loyalty to the King, not knowing that the royal head on the signboard had given place to that of General Washington. The Commissioners have also to learn much on their return from inquiry to active life, and if there be any truth in the rumours of Mr. Disraeli's flank movement, the report itself may be still more behind the age than its one practical recommendation, and its labours will be thrown away upon the Government as well as upon the Opposition.

On the report of the Marquis of Bute's conversion to the Romish Church, afterwards contradicted, the *Westminster Gazette* says:

"Anglicanism, with its inconsistencies and contradictions, even in its most Catholic development, is unable to satisfy the yearnings of earnest minds after truth; in vain Dr. Pusey strives, by a singular stretch of personal authority, to stem the tide. His 'Eirenicon,' which was written with this intent, has been a signal failure. Ritualism, with its high aspirations and ardent but delusive hopes for corporate reunion with Rome, is only educating men for the Catholic Church. The Church is patient; she waits and watches, and prays, and her reward is to see almost day by day stray sheep, known or unknown, return from strange pastures to the one fold of the one Shepherd."

"H. Marriott, member of the E. C. U.," writes from Leeds to the *Guardian* to ask, "what authority we have for the title given to the Blessed Virgin in a hymn that was sung recently at All Saints, Lambeth, in which 'the Mother of God was addressed as 'Queen of Earth and Heaven?'" He says:

"Jesus is King of Heaven, being God. But how can the Blessed Virgin have a similar title? It may sound very pretty in poetry. But that title involves more, and requires from us more assent as

to the status of the Blessed Virgin (Mother of God though she is), than as Christians and Catholics also, we may give."

The Rev. E. L. Blenkinsopp, likewise M. E. C. U., wants to know "where the Church of England forbids the cultus of the Virgin Mary? For his part, he has carefully looked through the Prayer-book, Canticles, and Homilies, and has failed to find it."

The *English Independent* says:

"S. G. O.'s assertion that the Church of England is *de facto* disestablished may be but a paradox, and Dr. Vaughan's prophecy of immediate disestablishment may be premature; but that the days of Establishments in Great Britain are numbered nobody now doubts. No party of the Anglican Church can be found to affirm that the union of Church and State in this country is destined to be of long continuance. The High Church party have ceased to wish for it, the Broad Churchmen desire it for the sake of securing a safe place in which to teach doctrines which the Evangelical party—who also desire it for the lowest of all reasons—heavily detest. How many years ago is it since the State Church seemed the strongest and most securely rooted of all English institutions? Or how many months? It has indeed not been difficult to foretell that if the development of High Church principles were not arrested some great rupture must take place, or the State would be compelled to cast loose a Church which, professing to be Protestant, was really anti-Protestant; and the *Pall Mall Gazette* is right in ascribing the loss of confidence which the Church has suffered to 'the progressive divergence of the clergy from the laity.' But that is not the whole account of the matter. For the last thirty or forty years the people of England have been gradually receiving into their hearts the great idea of religious equality. They have listened to the complaints and to the teachings of Nonconformists; their sentiment of justice has compelled them to concede the principle of equality in a hundred practical ways, and now they are beginning to perceive that a State Church is by name and nature incompatible with the doctrine whose grandeur is dawning on their minds. Thus it is that the disestablishment of the Irish Church, having been taken in hand as a thing to be done, and done at once, it is universally accepted as the precursor of disestablishment in Scotland, and in England also."

A correspondent of the *Daily News* gives the following account of a sermon which he heard the other day not 100 miles from Oxford:

"The reverend gentleman took as his text, 'Can we find such a one as this is, a man in whom the spirit of God is?' (Gen. xli. 38). The application tacked to this text by the nineteenth century Sacheverell was exceedingly sharp. Though there might now-a-days be those who 'knew not Joseph,' 'the man whose eyes were opened' could see him in 'little Benjamin, our ruler.' In our Premier we had 'a man in whom the spirit of God is,' and it was the duty of the electors of the preacher's parish to vote for Mr. —, as one who would support the man sent to us by Providence, like the patriarch Joseph of old, as a deliverer in a critical time. Whether the discourse fell on dull ears or on empty benches, certain it is that the parish is one of those in which the Liberal candidate, his horses taken from the carriage, has been drawn in proleptic triumph, anticipating the future churning. In short, the parishioners of this sharp Sacheverell are NOT FOR JOSEPH."

Reviewing some letters on Church and State, by Professor Maurice, which it has published, the *Daily News* says that, so far as it understands, it is to an eventual restoration of unity of belief that he looks for deliverance from all the perplexities which now beset the question of Church and State. In his closing letter he dwells with great earnestness and eloquence on the mischiefs of sectarianism. He points out, truly enough, that "the efforts to redress the evil which are made on the first discovery of it are often rash as well as feeble." He believes that in the creation of a common faith each English sect "is entrusted with a special trust, not apprehended with the same distinctness by others." With the theological aspect of this view of the religious future of England the *News* is not concerned, but upon its bearing on the question of Church and State it has one word to say. Professor Maurice believes that the position the Church of England enjoys is one "with which it ought not to part"—one "which, used aright, may enable it to denounce its own sectarianism, and to assist all sects in escaping from theirs." As used at present, this position seems chiefly valued because it enables two or three sects to co-exist in the same establishment. But, apart from this, does it not occur to Professor Maurice that the non-established sects may be disposed to ask—"If we are each 'entrusted with a special trust, not apprehended with the same distinctness by others,' why should one of us receive honours and emoluments for exercising this trust

which are denied to his co-trustees? They do not put this question now, because, after the English fashion, they acquiesce in an Established Church, as in other established facts, without troubling themselves with perilous defences of that which is strong in old custom and good works."

We had no idea how sad the consequences of "reading" sermons were, till we had our eyes opened by a correspondent of the *Methodist Times*. He thus writes:

"Dr. Pusey is not the only enemy to the spread of vital godliness; there are Methodist preachers who wield, in a limited sphere, an influence as detrimental to it as his. Reading their sermons is but 'the outward and visible sign' of a want of earnest piety; which want is manifested in other ways. The men who read their sermons cannot be expected to be pastors of the flock, or examples of zealous devotion to the cause by which they live; and they are as certainly promoting a spirit of Laodicean lukewarmness, as the Ritualists one of mere formality and Pharisaic display. The Church is really in danger, not merely 'the Church of England, but the Church as it exists amongst Methodists, if reading sermons becomes 'the order of the day.'"

"An Irish Lay Patron" has published a pamphlet, in which he urges on the Irish clergy and laity an immediate consideration of the question of "reconstruction." It is unwise, he thinks, to continue the struggle. They may dam back the flood, but it will burst upon us with accumulated force. "Now it is in our power, by confessing to ourselves that the flood is inevitable, and allowing it to flow, in a great measure to guide its course, and so save much from ruin." The present is the opportunity for an honourable capitulation. "The present is the moment at which we are more likely than at any other to get good terms. There are many considerations which would now induce Mr. Gladstone and his party to give us very liberal terms, if we agree to take them peaceably." Supposing the Irish Church could be perfectly successful in resisting Mr. Gladstone, and that not he, but Mr. Disraeli, has to decide its future, the prospect appears gloomy in the extreme. "Four more bishoprics to be cut off at once; the income of all the rest, save one, to be largely reduced; other reductions, parings, and clippings!—mere sops to Cerberus, which, having devoured, he will turn again and rend us; a State Church starved by its friends, and none the less hated by its foes." "Let us a thousand times have total disestablishment and disendowment." Among the principles of reconstruction which the "Lay Patron" suggests, one is that "nothing should be accepted from the State as a gift." The *onus probandi* as to whether any portion of Church funds arises from private benefactions, or is public property, and therefore alienable, "should be in every case thrown upon the spoilers." The sum to be given to the clergy in commutation of their life estate "should be handed in a bulk to the Church," the Church engaging to pay the existing incumbents. The Church should have power to select investments for the money so handed to her; also to commute, with consent of incumbent, any life estate for a bulk sum; further, to elect its own governing body, to maintain glebes at cost of present incumbents, to dispose of glebes or churches, and to convey away advowsons of livings in perpetuity or otherwise. To the Church as a body the writer believes the advantages of such a settlement would be incalculable. It would receive about £8,000,000 as a basis of reconstruction and a nucleus for bequests and systematic voluntary contributions. The lay patrons should, he adds, restore to the Church the compensation they would receive, which they could not convert to their own use, and the rulers of the Church would, in return, "see the justice of returning to them their patronage."

"A Layman" writes to the *Times*:

"If I mistake not, the people of this country, who, after all, are the lifeblood and strength of the Church, are becoming awake to the inconsistency of the ministers of the Church being divided into High, Low, and Broad Church parties; are daily coming to the conclusion that if the clergy cannot agree among themselves upon the meaning and intent of the Church's Articles, they must take the decision of the matter into their own hands, even if the result of doing so should be the disestablishment of the Church and the curtailment of the privilege of her ministers. I trust that the day when such an event will occur is far distant; but I cannot conceal from myself the fact that, unless the practices and constitution of the Church are brought more in accordance with the teaching of the Bible, and less reliance placed upon the traditions and practices of a bygone and superstitious age, that day is much nearer to our doors than we are inclined to admit."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XXIII.

SUBJECT: God's love and care for the Hebrew nation is made use of by their writers to draw them to virtue.

Read Exodus xix. 1-8. Jehovah is said to have borne the nation upon eagles' wings to carry them out of Egypt and to bring them to Himself. If they obey His voice and keep His covenant, then shall they be a peculiar treasure to Him above other peoples.

Deuteronomy, vii., contains the same thoughts more at length. Jehovah did not set His love upon you, nor choose you because ye were more in number than any other people; but because He loved you and would keep the oath He had sworn to your fathers did He do all this. And the Jews on their part are to keep His commandments, and to abhor and to detest idolatry.

The Prophets, who write from the midst of their national troubles, set forth the love of God with yet greater tenderness, and urge more pressing a return from all evil conduct. Read Jeremiah xxxi. 3-20. "Jehovah appeared from afar to me, saying, 'I have loved thee with an everlasting love.' He addresses the nation under the name of Virgin of Israel—"Thou shalt yet again be adorned with timbrels and dances and the planting of vines." Point out that this passage was written after both halves of the nation had been carried into captivity; the people are to return home both to Samaria and to Zion or Jerusalem. In verse 15, Jehovah calls the nation by the name of Rachel, comforts her for the loss of her children, and tells her to cease from weeping for they shall come back. Again, under the name of Ephraim, the nation is spoken of as repenting after punishment: "He is a valued son, a beloved child. As often as I speak against him, I do earnestly remember him still."

Read Zeph. iii. 14-20, where, after foretelling a better time to the nation, the Prophet breaks forth: "Sing, O daughter of Zion; be glad and rejoice with all thy heart, O daughter of Jerusalem. Jehovah, thy God, in the midst of thee is mighty. He will save, He will rejoice over thee with joy, He will pardon in His love, He will joy over thee with singing."

SCOTTISH LIGHTS ON THE IRISH CHURCH. (From the *Pall Mall Gazette*.)

WHEN it is possible to interpret an opponent's words either in a way that makes him talk sense or in a way that makes him talk nonsense, it is wisest, in the interests of serious controversy, to take the former course. Mr. Gleig, it seems, is not of this opinion. He thinks it worth while to challenge Mr. Gladstone to prove that "either at this moment or at any former period, Scotland is or has been without her endowed and Established Church." If Mr. Gladstone is unable to prove this—as his challenger is comfortably and correctly convinced he will be—then Mr. Gleig assumes that the whole argument from the example of Scotland falls to the ground. The chaplain-general is probably far too satisfied with his decisive victory over a straw antagonist to listen to our assurance that, for the purposes for which it is invoked by Liberal reasoners, this argument is quite unaffected by his historical platitudes. First of all, it is used negatively. The Scottish nation would not endure a branch of the Anglican Church as the established religion of their country; why should the Irish nation be expected to be more patient of the same experiment? Secondly, it is used by way of answer to the plea that, if the established religion ought to be the religion of the majority, the majority of the three kingdoms is meant, not the majority in any one of them. This theory is at once disposed of by the instance of Scotland. Thirdly, it is used to overthrow the assertion that a union between the kingdoms of Ireland and England implies a union between their Established Churches, since the want of an ecclesiastical union between Scotland and England proves conclusively that a political union may exist in the absence of any such condition. Can Mr. Gleig deny that in these three respects the experience of Scotland does supply very appropriate matter for Liberal speeches? If he cannot deny it, he may perhaps, by a little reflection, find out for himself how it is that Liberal statesmen "undertake to justify their proposed policy in Ireland by referring to what was done in Scotland 200 years ago."

Of course, Mr. Gleig has a perfect right to contend that the true policy in the matter would be to make the parallel between Scotland and Ireland complete by setting aside "the Protestant Episcopal Church in Ireland, because the Irish people are impatient of its establishment," and taking "the Church of Rome into alliance with the State, because it is the Church of the people." At least, as he promises to discuss at some future time "how all this is to be brought about consistently with the Protestant constitution of these

realms," we suppose he would contend that this is the true policy in the matter. Whether it is so, seems to us almost as unimportant as whether Mr. Gleig thinks so. There are few things more remarkable than the inability of some politicians, as well as Liberals as Conservatives, to take this fact in. No man is bound to attempt impossibilities; and one would have thought that every man, from Lord Grey down to Mr. Gleig, must have seen by this time that the endowment of the Roman Catholic Church in Ireland, in every one of the forms in which it is proposed, is an impossibility. Let us consider for a moment what such a proposal must involve. If it were done in the way which Mr. Gleig seems to contemplate, it would amount to a transfer of the whole endowments of the Anglican Church in Ireland to the Roman Catholic Church. On a given Sunday, Archbishop-Trench would appear for the last time at St. Patrick's, and on the following Sunday, if the requisite ritual changes could be made in the time, Cardinal Cullen would sing high mass there. A similar substitution would take place in every cathedral and parish church in Ireland, and thus the Roman Catholics would be satisfied, while the principle of a State Church would be maintained. We had thought of mentioning a few reasons why this transaction would not be likely to command the assent either of the Parliament or the people of England; but, now that we have described it, there really seems no need to do so. If Mr. Gleig differs from us on this point, we advise him to take counsel with some congenial member of the House of Commons, and by his assistance to introduce a bill to this effect next session.

The milder forms of the same prescription are probably not drastic enough for Mr. Gleig, but as they have their advocates here and there we may as well say a word or two on each. The first is the "levelling up" scheme, which proposes to leave the endowments of the Irish Church in the hands of their present owners, and to endow the Roman Catholic Church from the general funds of the State. With respect to this proposal, the essential thing to observe is that, if such an endowment is to be effectual for the purpose of conciliating Roman Catholic sentiment, and thereby pacifying Ireland, it must be strictly proportionate to the numerical strength of the respective communions. It would be a simple insult to the Roman Catholic clergy to say, We intend to pay you in common with the Anglican clergy, but we shall only give you half, or a quarter, or an eighth of the sum we give them. As, therefore, with a population a little under 700,000, the Anglican Church in Ireland enjoys an income of £581,000, we should have to provide for the Roman Catholic Church in Ireland, with a population of about 4,500,000, an income of something like £3,725,000. This would be about equivalent to a permanent additional income tax of 3d. in the pound. Any rational advocate of the scheme must, consequently, be prepared to explain by what means he proposes to make this feature in the annual budget palatable to a Protestant public with a keen regard to economy. The second of the milder forms to which we referred is free from many of the difficulties which beset the two former. To divide the existing ecclesiastical revenues of Ireland proportionately among the several communions to which Irishmen belong would involve no cost to the State, and would be decidedly less irritating to Protestant susceptibilities. We suspect that, even in this diluted state, it would be found far too irritating to have any chance of acceptance; but this consideration need not be insisted on, since there is a special obstacle to the adoption of this proposal which is of itself quite fatal to it. A division of ecclesiastical property is the one kind of endowment to which the Roman Catholic Church is on principle opposed. In Ireland she may have reasons for disliking the other forms also, but this particular form she would reject anywhere. She will endure to be deprived of all that she thinks her own, and to accept pay from the State that has robbed her in return for the services she renders it; but she will not endure to take a part of what she thinks her own, while another part is given to heretics. This may seem to some a meaningless distinction, but it is not so to the Roman Catholic hierarchy. Where the property of the Church has all disappeared, as in France, the clergy have no scruple about accepting a stipend from the State, since to do so does not, in their judgment, commit them to any condonation of the original sacrilege. But where the property of the Church still exists, only in the hands of a rival religious body, to be a consenting party to any proportionate redistribution of it by the State would, they think, imply assent to the principle that what has once belonged to the Church can legitimately be taken from her. The application of this principle would be too inconvenient in Italy for the Roman authorities to allow its recognition in Ireland, whatever local advantages might attend such a course.

AMERICAN NOTES.

Recent statistics give rather a startling view of the progress of Romanism in the States. It is said that in 1800 there were only one bishop, 100 priests, and 50,000 laymen of this faith; whereas now there are three vicariates, 29 colleges, 45 bishops, 2,317 priests, 49 ecclesiastical institutions, 26 hospitals, 3,795

churches, and 5,000,000 people. The influence, too, which the Catholics possess, at least in New York, seems shown by the amount of the grants made to their institutions. In 1866 these received \$124,000, while Protestant and Jewish ones had only \$4,000. Last August, by the "City Levy Tax Bill," the Catholics had upwards of \$70,000; and they have the grant of a lease of land, at a dollar per annum, which is said to be worth two million dollars.

Dr. Andrew P. Peabody, preacher to Harvard University, and Plummer Professor of Christian Morals, has in the press "Reminiscences of European Travel," which we imagine will be interesting on this side the Atlantic as well as on his own.

Dr. Furness, who has made himself so favourably known by his previous works of a similar kind, is about to publish another book on the life of Jesus, the title of which is "The Unconscious Truth of the Four Gospels."

The American Unitarian Association has just issued the ninth edition of the Rev. W. H. Channing's Memoir of his Uncle, which, through his liberality in allowing the use of the plates perfectly free, can be had at so low a price as to bring it within the reach of nearly all.

The Philadelphia *Universe*, the oldest Roman Catholic paper in America, in giving an account of the baptism of Thaddeus Stevens, just before his death, by Sisters of Charity, makes salvation so easy a matter that one can't see the slightest reason for that "fear and trembling" of which the Apostle speaks. It says:

"The deceased himself gave full consent to this baptism. He died in a few minutes after the sacrament. Had he during his long life any predilections for the Catholic faith? Be that as it may, he died a son of Pius IX., and as baptism expunges all sins which are on the soul before its administration, his salvation is certain. God rest his soul."

The sermon question seems to be exciting interest in America as well as here. In an article on "Our Preachers," the *New York Times* says:

"The great fault in the preaching of the day is its lack of applicability to the everyday interests of humanity. Christianity is truly the great organ of human progress; but, still how true it is that this progress mainly goes on over the heads of our preachers and, we may add, even in spite of their preaching. The pulpit does not rise to the sublime height of the great argument of Christianity. Sermons are, in the majority of cases, vague and meaningless—mere talk without effect. They, to a great degree, refuse to concern themselves with the vital questions which vex the earthly pilgrimage of mortals, while they indulge in meaningless prating about the conversion of souls, the joys of Heaven, or the terrors of hell. The efforts of clergymen to intensify and perpetuate sectional animosities, instead of preaching universal Christian charity, is the principal obstacle in the way of the union of all Christian organisations in a common brotherhood. This is the rule, though, fortunately, there are noble exceptions. And how few are the clergymen, who, rejecting platitudes, rejecting also mere poetic sentiment, factitious eloquence, and naked theological notions, bring the Gospel of Christ to bear directly upon the real needs of their congregations! The help which should come to the sorely tempted does not come. The instruction which ought to be given to parents as to the training of their children is not given. No influence is brought to bear against the crying evils of society."

The Unitarian Herald.

FRIDAY, OCTOBER 2, 1868.

SYMBOLISM.

THE most striking peculiarity of the Church of England of the present day is the rapid increase of the pomp of its religious services. Compared with the slovenliness which characterised it a quarter of a century since, the change is certainly a pleasing one. Rare is it now to see the dilapidated country church, or the dark and unwholesome city one, in which the service used to be shuffled through as rapidly as possible, and the parson, the clerk, and the people seemed equally anxious to get to the end. That day is gone by, and there is no doubt that such earnestness as can be made known by outward and visible signs is plainly manifest in the vast majority of our churches, whether in town or in the country. Nor is this earnestness confined to the mere

ceremonial of worship; the clergymen seem once more to recognise the fact that they have "the cure of souls" delivered unto them, and to manifest the sincerity of their convictions by their good works in their various parishes. This we believe is especially true of those clergymen who have adopted ritualistic practices, and who, by the variety and eccentricity of their performances, are alternately astonishing and scandalising their more sober brethren. Great fun has been made of the so-called "pig's-head festival" at Haydock; but here it seems to us that the Ritualists have much the best of the argument. If a pig-butcher feels grateful for his success, why should he not present his pig's head as well as the gardner his flowers, or the farmer his corn? Æsthetically, it is rather ludicrous, but surely as a religious act it is equally as praiseworthy and acceptable as the more elegant thank-offerings.

The very fact of such a ceremonial as the Haydock festival having taken place in an English Church ought to convince us that the mere day of Church millinery among the ritualists has past. It is with them no longer a matter of good taste as to what shall, and what shall not be done, they are upheld by a sense of duty which makes them ridicule proof. They have a theory to uphold, and whatever is necessary to the full developement of that theory, will be carried out in spite of the sneers of the many and the violence of the few. That which the eye sees, and the ear hears in these ritualistic services, is but one-half, and that the smaller one, of what is meant. They are, heart and soul, devout symbolists, and as such are steadily and perseveringly introducing their symbolism on all possible occasions. Now, symbolism is in itself so natural, so innocent, almost we think so inevitable, that it is at first sight difficult to say where praise should end and censure begin. In the most meagre form of our dissenting worship there is still symbolism at the very root of what ceremonial we have. What is the Lord's Supper but a symbol of the headship of CHRIST and the brotherly union of Christians? This is its most meagre interpretation; without which it would be absolutely unmeaning. Is not the marriage ring a symbol, the christening of the child, the baptism of the adult, the kneeling or standing in public prayer, and the bowing of the head in times of sorrow or repentance? These are but a few of the simplest symbols without which, or something of a similar character, it is difficult to conceive how a religious service could be conducted. There can be little dispute that appropriate symbolism is a very strong aid in arousing, no less than in gratifying, our religious emotions, and we have the authority of our great teacher for its use. He not only instituted the Lord's Supper as an undying memorial of himself, but he commanded his disciples to go forth and baptise all nations, and even submitted to the ceremony himself. On the other hand, he bitterly reproached the Jews with having shut up the door of the Church of God so that no man could enter in; that is, if we understand him aright, they made the practise of religion so difficult by their elaborate symbolism and ceremonial, that men's minds were turned away from the real essence of a religious faith, and led into the practise of forms, to them void of spiritual significance, as truly efficacious for salvation. Herein lies the great and ever present danger of

symbolic worship;—the substitution of the sign for the reality; the misplaced confidence in the outward ceremonial, instead of the well-grounded assurance of a real unity of spirit with God and CHRIST.

Not on this account, however, is symbolism to be condemned; the abuse is no argument against the use. But let us turn from the simplicity and directness of the symbolism of the New Testament to that of the Roman ceremonial which the Ritualists are introducing, and we are at once conscious that whilst the one is a healthy and natural expression of piety, the other is the result of a diseased imagination. Compare the simplicity of CHRIST sitting down with his disciples and blessing the bread and wine, and telling them that they were the symbols of the faith which he taught, with the elaborate ceremonial of the Eucharist, in which the wine and the water must be carefully mixed to represent the two natures of CHRIST, and the bread, which must be made only of flour and water and salt, and in the form of a wafer, and stamped with a cross to signify his passion and resurrection. Then mark the solemn benediction by which these simple elements are turned into the very body and blood of CHRIST, and are elevated for the worship of the people. Surely this is symbolism of a very different character from what our SAVIOUR either practised or sanctioned; and when we see that this same fondness of detail is carried into all the offices of religion, so that the very colour of the celebrant's robes, and the shape of the cross which he carries, are none of them without their official significance, it seems that these are much more like the practices which our LORD condemned in the Jews than those which he enjoined on his disciples. They, too, wore gorgeous robes, used elaborate ceremonial, and paid tithe of all that they had, and yet they shut the door of the church against mankind.

Not yet, we freely admit, is this the case with the English Ritualists; they are still in the very fervour of their early discipleship, and are under the influence of a strong reaction against the coldness and meagreness of their earlier habits. Unless, however, the history of all ages shall be falsified by their experience, they will find that their excessive, though romantic, attachment to symbolism will lead them back to the rigid formalism of the Roman Church. Unity of doctrine and of practise will be found essential to the completion of their idea of a symbolic church; this unity necessitates an authority whom all must obey, and irresponsible authority is the death-blow to that spiritual life in which they now glory, for it is chiefly the very defiance of established authority that gives them the vitality they possess. It is sad to behold so much earnestness and piety expended in so hopeless a cause, to see those who are now so earnest in opening the door, preparing at the same time the bolts that are to fasten it up again. Let those who are interested in these matters watch the growth and the significance of English symbolism, let them note how little by little the Eucharistic doctrine and the priestly function are growing in public estimation, and we think they will admit that the disease needs other treatment than sneering articles on pigs' heads, or jocular ones on church millinery. Those who believe that simple, honest, religious

faith is the crown of a good man's life, and the safeguard of a nation's honour, must see with sorrow the reintroduction of this ancient priestcraft, and must hope, almost against hope, that the Church of England will yet find some means to counteract the well meant, but most baneful activity of the Ritualistic clergy.

AN OUTLINE OF THE HISTORY OF MODERN THEOLOGY.—PART IV.

NEANDER was the next great champion who picked up the gauntlet flung down by Strauss. But whatever we may think of the intrinsic worth of his "Leben Jesu," as a polemical work it certainly was a failure. In the very first step he "begged the question" by assuming the supernatural birth of Jesus. Now, said he, when a person is thus born in a wonderful manner, totally outside the known course of things, it is but natural to expect that his actions should be attended by wonderful effects, as one miracle necessarily introduces another, because miracles are not to be regarded as merely isolated occurrences, but as members of a great whole—the entrance of higher powers into humanity. This unfortunate "petitio principii" has spoiled the work of one of the holiest and most estimable men in the whole circle of modern divines. However, as if to make up for the unwarranted assumption, Neander concedes almost everything contended for by the old Rationalists. For instance, the wonderful occurrences said to have taken place at the baptism of Jesus, he admitted, had no objective reality, but were merely a vision of the Baptist's. The story of the temptation is true, but not real history; the substance of it is fact, but the form is symbolical. The turning of water into wine at the marriage in Cana was not a real matter of fact—changing of one substance into another, but merely an impartation of the power of wine to the water. In the accounts of raising the dead it is not shown that real death had taken place; perhaps the persons were only in a state of syncope. The possessed of the devils were peoplesuffering from derangement or epilepsy; and though our Lord addressed them as if they really had devils in them, that was merely an accommodation of language to the popular mind. Thus, by the rational, mythical, and supernatural methods of interpreting the sacred history, Neander reduces the amount of miracle to the smallest possible quantity.

Out of the same school came the mild, gentle, elegantly-minded Ullmann, and in the "Sünden und Kritiken," for the year 1836, published the most thorough critique of Strauss's work that has ever appeared. "There can be no question," said Ullmann, "that many things in the Gospel history are mixed up with popular legends, whilst others are of a purely symbolical character; still, it does not follow that the whole thing is a myth—a dilemma in which Strauss would willingly involve us. But the real dilemma is, either Christ produced the church, or the church produced Christ; the latter supposition is contrary to the whole analogy of history, the former, therefore, must be true." "No," replied Strauss, "the one does not exclude the other, both have had their mutual influence; Jesus originated the early church, and the early church robed him with its Messianic ideas." And thus "the transient and permanent," the matter and form, have come down to us so welded together that it is now almost impossible to separate them. Strauss, in the conclusion of his "Leben Jesu," had maintained that the Divine Idea could not be fully realised in an individual, but only in the race. Ullmann, however, reminded him that in every department of spiritual life great geniuses, from time to time, appeared; and that in every science and art there is generally one pre-eminent above the rest—a man who stands alone, towering over all others in the solitary grandeur of his creative powers, such as Homer, Sophocles, Shakspeare, and Handel. And so analogy would lead us to expect that, in the sphere of religion, a great genius should sometime or other appear—a man in whom all the elements of true religion would focitate, whose appearance would make an epoch in history, ending an old age and beginning a new. Strauss confessed his willingness to admit this view of the person of Christ, and to acknowledge him as the founder of the absolute religion—the greatest religious genius the world had ever seen, and beyond whom it was impossible to go.

The vast number of books, pamphlets, and reviews that followed in the wake of Neander and Ullmann are noteworthy, as indicating the extent to which Strauss had troubled the waters. But the most important result of the whole controversy was the critical spirit that it helped to evolve. Every one admitted that the whole thing turned upon the genuineness and authenticity of the Gospels. If the histories were not written by eye-witnesses, or by companions of eye-witnesses, but by men who lived a hundred years after the events recorded, there can be no security against the supposition that legends have been mixed up with historical facts. The three first Gospels had undergone a pretty good sifting in the hands of Schleiermacher and his school; but the fourth remained, comparatively intact. At all events, the proofs of its unguineness were not sufficient to overthrow the internal evidence on which the orthodox

opinion mainly rested. Bretschneider had adduced some strong arguments against its genuineness, but it remained for Ferdinand Christian Baur, professor of theology in the University of Tübingen, to re-investigate the whole question, with an acuteness of criticism, a depth of learning, and a philosophic power of thought altogether unequalled in the whole region of biblical science. Schleiermacher had admitted that if the Apostle John wrote the Apocalypse, he could not have written the Gospel. "Now," said Baur, "there is much more proof of the apostolic origin of the Apocalypse than there is of the genuineness of the Gospel; and since it is admitted that we cannot have both, we must hold the former, and reject the latter as a work of the Apostle John." Towards the end of the second century, there arose a very animated controversy between the Eastern and Western Churches touching the celebration of the Passover. The Orientals, whose principal spokesman was Polycrates, Bishop of Ephesus, kept the feast on the 14th of the month Nisan; and, as authority for this custom, the Bishop referred to the practice of the Apostle John, "who lay on the breast of the Lord;" to Polycarp, Bishop of Smyrna; and to many others, all of whom, "following the example of the Lord, kept the 14th day, according to the Gospel." On the other hand, the Occidentals kept their Passover on the day of the resurrection, maintaining, that as Christ had abrogated the Jewish feast by holding his paschal meal on the 13th of the month, they were at liberty to fix on any day they thought fit. It seems strange that if the Asiatic churches had the fourth Gospel in their hands they should instance John and his disciple Polycarp as keeping the feast on the 14th of the month, when the Gospel of John says that Christ kept it on the 13th of the month. Or if the Western Church had had it in their hands, how came they not to quote it against the Orientals, whose case would then have been no longer defensible. Victor, Bishop of Rome, might thus have replied to his opponents, "You say that John and his followers observed the 14th day, following the example of the Lord, and here is John's own Gospel which says that Christ held his Passover on the 13th day; your tradition must, therefore, be wrong." But since the fourth Gospel was not quoted in this controversy, we must suppose that it was not in existence. Besides, the Logos idea, as set forth in the fourth Gospel, seems to have been unknown to all the Christian Fathers before Tatian. It is true that a Logos doctrine appears in the writings of Clements of Rome, and in the Ignatian Epistles, but it is so very different from that of the Gospel, as to render it almost incredible that those Fathers could have been acquainted with that work. Even Justin Martyr, whose writings are replete with allusions to this doctrine, represents the Son as subordinate to the Father—an opinion not in harmony with the idea of the Logos as set forth in the Gospel. Many reasons of this kind render it highly improbable that the Apostle John was the author of the work that now bears his name. Such were some of the arguments of Baur, set forth with that logical subtlety of which he was the incomparable master. Opponents, however, were not wanting. In the first place, it was shown that the proofs of the genuineness of the Apocalypse were not so conclusive as Baur would represent them. Andreas, who wrote a commentary on the Apocalypse, says that, "touching the inspiration of the book, it is not necessary to be very explicit, as Papias, Irenæus, and others had maintained its inspiration." But he does not quote the passage of Papias in which this subject is alluded to, so that it is impossible to tell what opinion Papias might have had about its authorship. Irenæus, in his work on heresies, has a passage to this effect, "If it had been necessary to make known to the present generation the name of Anti-Christ, this would have been done by him who saw the revelation, which he did almost in the present time—towards the end of the reign of Domitian." Now, if Irenæus had considered the Apostle John as the author of the Apocalypse, it is very unlikely that he would have used the roundabout phrase, "him who saw the revelation;" besides, the Apostle's name would have given great weight to the opinion that Anti-Christ need not be named. But, further, Irenæus was a disciple of Polycarp, the companion of St. John, and, consequently, was likely to be well-informed about all John's writings; and the fact of his asserting that the revelation took place towards the end of Domitian's reign is almost conclusive evidence that John could not have been the author, as the work has all the marks of being written by a young and ardent spirit. It is no doubt true that in the Latin translation of Irenæus's work the words *Joannes domini discipulus* sometimes occur, but in the Greek passages that refer to the subject no such expression is found. Undoubtedly the Latin translator believed St. John to have been the author, and, in his anxiety to be explicit, put his own words into the mouth of Irenæus. Passages, indeed, in Tertullian and Justin Martyr favour the opinion that the Apocalypse is the work of St. John. But Hieronymus—one of the most learned critics of early times—asserts that the book was not recognised by the Grecian Church. It is a remarkable fact, and one which bears strongly on this controversy, that the Apocalypse—by many of the early Fathers who were in the most favourable position for knowing the opinions of St. John—was attributed to Cerinthus, on account of the Chiliasm

contained in it. But all church traditions represent Cerinthus as the great opponent of St. John. How, then, could John have written a work in the very spirit of his great adversary? Cajus, of Rome, who was the first to attribute the work to Cerinthus, has undoubtedly gone too far; for, though the differences between the Gospel and the Apocalypse are so great as to render it almost impossible that the same man could have written both, the arguments are of such a nature as to render it highly probable that these works proceeded from men belonging to the same theological school. We learn from Eusebius and others that there were two Johns—the Apostle, and the Presbyter—both of whom are reported to have lived for some years at Ephesus. Supposing, then, that the Presbyter John wrote the Apocalypse, it is quite conceivable that these two men, bearing the same name and living in the same place, should afterwards be confounded; and thus Justin Martyr and others might have been led into the mistake of attributing the book to the Apostle.

Dean Milman.

YESTERDAY week, at Queen's-hill Lodge, Ascot, the Rev. Henry Hart Milman, D.D., Dean of St. Paul's, after a life of faithful labour, at the ripe age of seventy-eight, entered on his rest. Although for some years he was so bent and bowed that we often wondered how the bodily machinery could continue to work on as it did, he seems to have had but little suffering, and to have retained the full use of his faculties up to the moment when he was struck with paralysis, now a month ago.

After a very successful career at Oxford, he took orders in 1817, and the vicarage of Reading was conferred upon him. Though he acquired some reputation as a preacher, he soon became more widely known as a poet. More than half a century ago he made his appearance in this character, as the author of the tragedy of "Fazio," which soon ran through three editions, and in 1818 was acted at Drury-lane. Writing to a friend at this period, Miss Lucy Aikin but gave the general opinion when she said, "Pray read, when you can meet with it, a tragedy called 'Fazio,' by a very clever young Mr. Milman, whom I once saw at Allerton. [Mr. Roscoe's.] The language is the best imitation of our old dramatists that I have seen; it is brilliant with poetry, and contains fine scenes and situations, though the plot is shocking and improbable. If I mistake not, this is a rising star, destined to blaze far and wide."

The tragedy was followed by an heroic poem in twelve books, entitled "Samor, Lord of the Bright City;" this by the tragedy of "Anne Boleyn;" and that by three sacred dramas, "The Martyr of Antioch (in which the solemn Funeral Anthem is introduced, "Brother thou hast gone before us"), "Belshazzar," and "The Fall of Jerusalem."

In 1821 Mr. Milman was appointed Professor of Poetry in the University of Oxford, and held the office, we believe, for ten years.

His chief miscellaneous works were an edition of Horace, with a life of the poet; an annotated edition of Gibbon's great work, of which he was evidently a careful student, not to say imitator, and which he has made in several respects more trustworthy and valuable; and a "Life of Keats." He was also a contributor of various literary articles to the *Quarterly Review*.

It is, however, as an historian, that he is most likely to be remembered. His "History of the Jews" (first published in 1829) excited no little alarm in orthodox quarters, and the author was assailed with charges somewhat similar to those which the Bishop of Natal has had to bear. In the last edition he has inserted notices of what has been done since in the same field by other writers, and prefixed to it an Introduction, in which there are some fine and spirited thoughts bearing upon the theological questions of the day. His "History of Christianity" (which appeared in 1840) treats of the first three centuries of the Church. If the student may sometimes feel disposed to wish that now and then he had gone a little deeper into some of the subjects which arise during this most interesting period, the work is one which, by its style and treatment, can hardly fail to be acceptable to the general reader. But the Dean's best work, undoubtedly, and that on which his reputation will rest, is his "History of Latin Christianity," the first volume of which was published in 1854, and the remainder a few years later. The *Pall Mall Gazette*, in a notice of the author's death, seems to us to say no more than the truth when it says, "This may really be regarded as one of the most important and

powerful books of the present generation. Its great merit is the union which it presents of profound learning with the most vigorous exercise of the imagination. You feel as you read it not only that you are reading a perfectly authentic book, but that you are learning most of what is really worth knowing about men and thoughts which have long since passed away, though their influence still affects every part of our lives." His chief defect as an historian seems to have been some little want of that penetrative insight which would have enabled him to enter more clearly into the characters of men who deviated from the ordinary type, like St. Louis or Hildebrand, and to appreciate by the power of sympathy their peculiarities of mind, and do justice to that overwrought earnestness which led them into what looks at first view like mere extravagance.

We can bear grateful testimony to his ready kindness on more occasions than one; and though we cannot, with the writer of the notice just referred to, say that we were "honoured by his friendship," we have yet been brought into sufficient acquaintance with him to feel the truth of this, that "there was a charm about his society which it was difficult to analyse or describe. There was something very venerable in his age, and his wonderful store of knowledge on all subjects, but this was relieved in the most delightful manner by the fire, the eagerness, the universal interest in whatever was going on which gave a character to his conversation, and these characteristics again were blended in a very touching way with the most affectionate gentleness and beauty of demeanour."

Though he had no turn for martyrdom, he did not shrink, when occasion called for it, to show his sympathy with opinions decried as heresy, as was proved by his subscribing to the fund for the defence of Dr. Colenso. He never made any distinct avowal of his conclusions on the subject, but there can hardly be a doubt that he was no believer in the Athanasian Trinity, and we have reason to think that his views, like those of Archbishop Whately, were not very different from those of the heretical Sabellius, of which, in his "History of Christianity," he says, "according to his system it was the same Deity, under different forms, who existed in the Father, the Son, and the Holy Ghost; a more modest and unoffending Sabellianism might, perhaps, be imagined in accordance with modern philosophy." He is gone now, we may humbly trust, where such things are no longer seen through a glass darkly, and where "all is well with all that well have done."

FIRESIDE READINGS.

THE CHILD ANGEL.

Little tongues that clatter, clatter—
Little feet that patter, patter
With a ceaseless motion all the day—
Little eyes that softly lighten—
Little cheeks that flush and brighten—
Little voices singing at their play—
In my memory awaken
Thoughts of one who has been taken—
Of a little heart that beats no more—
Of a little voice that's ringing,
'Mid the angels sweetly singing
Songs of gladness on a distant shore

ST. JANUARIUS.

THE following account of the liquefaction of the blood of San Gennaro on the 19th of last month, furnished by the Naples correspondent of the *Pall Mall Gazette*, is a good illustration of the kind of childish and unreasoning superstition which the Church of Rome is ready to foster. For the information of some of our younger readers, we may just mention that, according to tradition, the saint and his companions, in the reign of Diocletian, were exposed to be devoured by lions in the amphitheatre of Puteoli, but the animals prostrated themselves before him and became tame. This converted so many to Christianity that the saint was ordered to be decapitated, and at the monastery of the Solfatara the stone is shown on which he was beheaded, A.D. 305. A woman who was present gathered up some of the blood with a sponge, and, in squeezing it out into a bottle, let a bit of straw fall in too, which was visible to the eyes of the Earl of Perth in the year 1696, but which the correspondent of the *Pall Mall* does not mention. The blood is preserved in two phials, in a tabernacle behind the high altar of the Cathedral at Naples. The saint has two festivals annually, one in May, the other in September, when the theatres and all places of public amusement are closed.

"At daybreak solicitations began to be sent up to Heaven to perform the wonted miracle; at a few

minutes before nine o'clock, the hard dry clot of the saint's blood showed signs of life; and at exactly twenty-five minutes past nine it was as liquid as water. About a quarter of an hour afterwards the usual procession of acolytes, priests, and canons was formed, and the bust of the saint in his episcopal robes, and the sacred vessel containing the blood, were borne up the centre aisle of the cathedral to the high altar; and then there was much worshipping and obeisance and prostrations to the earth, and the holy vessel was presented to each of the canons, priests, and acolytes separately, who examined it closely, and then kissed it with extreme reverence. After it had thus been inspected and adored by those whose sacred calling privileged them to stand round the altar, an aged bishop in his canon's robes, accompanied by an acolyte with a candle, bore it round to the assembled multitude.

"Every opportunity was afforded to show the canons that the blood was really liquid. The round glass, something of the shape of the case of an old-fashioned Geneva watch, contained two phials—one large, the other small; and in each a portion of the blood was turned round several times, while a candle was placed on one side so that the liquid could be seen moving easily. The good bishop, with true Italian politeness, seeing that your correspondent was a foreigner, gave him an excellent view of it, holding it close before his eyes, and turning it round several times; and the only tribute your correspondent had to pay for the courtesy was to kiss it after the manner of the faithful.

"That the two bottles in the round glass vessel contained a darkish red fluid which behaved as all fluids do when they are shaken or turned over there can be no possible doubt; but whether the fluid is the same material as was seen in the same bottles, or in bottles very like them, a short time previously, is a question upon which it would be presumptuous to offer an opinion. One fact is certain. The great majority of the Neapolitans believe that the miracle is genuine, and it will take a long course of instruction in philosophy and natural science to shake their belief. There are doubters, and even in the cathedral itself I heard a controversy upon the subject, in which one man profanely attributed the transformation to some chemical process, and another expressed an opinion that the devil had something to do with it; but a third, who said it was the work of the Deity, had the little audience which were within hearing entirely with him. The mass have a faith which asks no questions. They are curious enough to see that the phials do really contain a liquid; but when satisfied upon that point, the cruel doubts which would be sure to occur to a Saxon—that the bottle might have been changed, or that liquid might have been poured into them—never seem to enter their heads. They believe in their priests, and to suspect sleight of hand would be monstrous. Their curiosity to be convinced of the fact of the fluid's existence detracts considerably from reverence of conduct. To judge by the crushing and crowding and pushing, the audience might have been spectators of a conjuror's show instead of devotees in a consecrated building; and neither the presence of the saint's blood nor the performance of a miracle by Heaven were sufficient to calm those evil emotions of the human heart which contending interests generally evoke. Small boys, in what they might perhaps call clothes, but which answered none of the purposes for which clothing is supposed to be intended, clambered up pillars and rails much as if they were in Trafalgar-square, and were inconspicuously pulled down by the legs by officious sacristans. Finely-dressed ladies would stand upon chairs, and respectable old gentlemen behind them endeavouring to pull them down—generally succeeding; but not before many daggers had been drawn in the bright eyes, and loud and long recriminations had obliged the canon to stop in his course and gently upbraid the disputants. Eventually, most people seemed to get what they wanted; and the behaviour of the ladies in grand toilets, and the cripples in rage, and the children almost without rags, and the soldiers and officers in their uniforms, and the young men with their many-coloured ties and collars, was much the same. All inspected curiously at first, then adored and kissed the vessel twice. At eleven o'clock a procession of priests, canons, and some twenty-five bishops, besides a host of other ecclesiastical officials, formed to conduct His Eminence Cardinal Riario Sforza to his throne, and the performance of high mass followed.

After service the day was a simple holiday. The Government of Victor Emmanuel does not come forward, like the paternal Government of the good old days, to assist the church in her festivities. There are no marchings of soldiers, or grand reviews, or large displays of fireworks, or universal illuminations. Here and there a few coloured lamps were set up in the poorest houses in honour of the patron saint of the city, but such instances were comparatively rare. Eager though the inhabitants be to see the blood of St. Januarius, and to kiss the vessel containing it, they do not seem disposed to sacrifice much oil in his honour. It is very doubtful whether the kissing would be so popular if it had to be paid for. As it is, it is gratis; and if all the Church wants is implicit faith in her children, she ought to be

satisfied. For the next seven days the blood both here and at Pozzuoli [the ancient Putcoli]—where it liquefies at exactly the same moment as here—will be shown to the faithful, and then it will congeal again till the 16th of December [May?], when the prayers of the faithful will again appeal to Heaven to liquify it."

EARTHQUAKES.

At an agricultural meeting in Hampshire, *apropos* to the recent calamity in Peru, the Earl of Carnarvon gave some interesting particulars respecting earthquakes generally, from which we take the following:

"We have an idea in England generally that a volcano is a solitary peak standing upon a flat plain, very much like the volcano of Vesuvius; but in Peru, and in all that part of the world, though no doubt there are some volcanoes which stand almost on a higher level than anything else in the world, at the top of gigantic mountains, there are some others much lower, and not assuming the form of peaks. Some of them run in a bell-shaped form, some appear like domes, and some look like mere undulations of the land. From these the lava breaks, sometimes from the side and sometimes from the top. The action of a volcano is very curious. The symptoms of it are very difficult to distinguish. They tell us there is sometimes a disturbance to be traced in the atmosphere, and there is a belief current in these countries that swine, which have the most delicate power of scent of almost any animal, sometimes detect the coming storm, and also that the wells run dry. The reason assigned for the latter circumstance is that there are a great number of vents from the upper to the lower part of the surface of the earth, through which the volcanic action exhibits itself and the gases find an escape, the result being that the wells grow dry. But then comes at last the real action of the volcano itself; and those who have examined most into this question will tell you that, though the volcano of one country differs very materially in its action from that in another, still the rule observed is this: first of all there comes out cloud and vapour, then half molten rock, then a flood of lava, and finally a cloud of ashes, rising to such an enormous height in the air that it has been known to have been carried 1,000 miles. But it is not merely the volcano itself with which man has to contend. The sea suddenly rises, and comes in on the shore in some gigantic wave, sweeping everything and every person before it. That was the case in the famous earthquake of Lisbon, when a wave 60ft. high broke on the shore, sweeping away 3,000 human beings who had collected on the quay, burying them 500ft. or 600ft. in the sea, where never one soul of them was heard of or seen again. After this comes the most terrible phase of all, because then the action of the earthquake itself begins, and philosophers have distinguished that action in various ways. They have divided it into a horizontal motion, which they say is a very terrible one to endure, and an upward motion, by which sometimes the roofs of the houses have been torn up and thrown upwards, and even men have been cast high up in the air; and lastly the motion, which is a combination of the two—a twisting motion, by which the most horrible effects are produced, and which is in all its forms the most dangerous to undergo. Humboldt mentions, in his travels in one of the towns close to where an earthquake had recently occurred, that this twisting motion was carried on to such an extent that the lower storey of one house was shunted, so to speak, into the lower storey of the house of the next neighbour, the furniture of one house was carried into the next, and property was lifted and carried away such enormous distances that troublesome lawsuits occupied the attention of the courts for some time afterwards. A friend of mine travelling in that country was overtaken on the top of one of the mountains by one of these frightful earthquakes; and as he stood on the ridge of the mountain looking down upon the city where he was to find quarters for the night, he saw that very city and every human soul in it engulfed in a pit before his eyes. There is a case known as a matter of history which occurred in this country, rather north of the district in which these volcanic disturbances have recently taken place, which is horrible as well as picturesque in its details. There was a property belonging to a Spanish gentleman—a property on which nature had exhausted all her gifts, through which two noble rivers flowed, spreading fertility, happiness, and comfort on every side. One night the inhabitants went to bed in the perfect belief that this smiling country would appear to them the next morning as they had seen it the last thing that night. They were disturbed by a sudden shock; they fled for their lives to the adjacent hills; and there, through the darkness of the night, lit up by ghastly flames shooting up from the earth on all sides, they saw the earth upheaving itself some 500ft. or 600ft. high, and they saw the whole of that lovely and fertile district absolutely destroyed. The next morning that which had been like a garden of Eden the night before had become an absolute wilderness, and in the centre of it stood a lofty flaming volcano, which from that day to this has borne the name of the owner of the estate, the only thing he could bequeath to his children. These things sober us, and must sober any people, however distant from the scene of such horrors. The wonder is that men can be found to live on in the

midst of them, to build cities, and plant vineyards, and feast and rejoice over these hidden fires, which have destroyed their forefathers, and probably in their turn will destroy them and their children. Yet it is so, and to a certain extent nature justifies this seeming recklessness. Nature, profuse and bountiful, festoons with flowers to-morrow the ruins which she has made to-day; and more than that, these very disturbances—this very volcanic action in itself is not the irregular agent which we sometimes suppose it. On the contrary, nature uses these disturbances for the reproduction of the world's crust, and for the general benefit of the globe in which we live, and in which all our comfort and happiness are centred. For just as the rivers and seas and rains are perpetually washing away the surface of this habitable globe—so that, if there were no means of repairing that waste in a comparatively short time, we should see much of it absolutely disappear—the volcanic action, on the other hand, is upheaving great tracts of land, reproducing that which has been destroyed, and repairing that which has been wasted."

MIDLAND CHRISTIAN UNION.

THE sixth general meeting was held at Evesham on Tuesday week. Among those present were Revs. H. E. Dowson, Gee Cross; J. Gordon and J. Colston, Evesham; D. Maginias, Stourbridge; H. McKean, Oldbury; R. H. Cotton, Birmingham; Messrs. H. New, A. Martin, S. Bayliss, A. New, T. New, C. Coles, H. Martin, and W. Smith, Evesham; Messrs. S. B. Whitfield, J. Coppock, J. R. Mott, F. Grew, H. Payton, R. D. Kneebone, W. Clarke, C. Wilks, Birmingham; Messrs. E. F. Johnston, B. Lett, and James Herbert, Worcester.

Public worship commenced at half-past eleven, the Rev. R. H. COTTON conducting the introductory service. The Rev. H. E. Dowson preached from Psalm xlii. 4.

He began by observing that it was not surprising that the influence of the church was not in the nineteenth century such as it had been in the middle ages. The church was then supreme, because it was the only light that shone amid the mediæval gloom. Its superior influence was due to its superior intellectual attainments, as well as to its religious authority. This superiority, however, although an essential condition of the influence of the Roman Catholic Church, was by no means essential to the influence of Protestantism. The growth of universal enlightenment, accordingly, in the nineteenth century could not act prejudicially to the influence of the Protestant Church. Nor could it account for a phenomenon which had suggested the subject of the preacher's discourse, namely, the decreasing influence of the services of religion. For, what was the difference between Catholicism and Protestantism? The Catholic Church made individual Christians; the Protestant Church was made by individual Christians; and the more life they had, the more it had. The cause of the phenomenon accordingly not lying in the condition under which the church existed in the nineteenth century, it must lie in the class either of the clergy or of the laity. Did it lie in the laity? No; for they were not less religious than their predecessors. It must consequently lie at the door of the clergy. The preacher then went on to point out the distinction between the office of the Catholic priest and of the Protestant minister. The one was a mechanical administrator of sacraments, and could not fail; the other was a channel of that spiritual life, which his brethren shared with him, and which it was his to express on their behalf, and could succeed but most imperfectly. Since, however, perfect success would not be expected by his brethren, its absence could not account, so far as it was simply inevitable, for their want of interest in his services. Neither was this want of interest of the laity to be ascribed to the personal unfaithfulness of ministers; for this certainly did not exist in greater degree in the present than in the past. There were two main causes of the phenomenon under consideration. The first was the decline of superstitious regard for religious services. Men no more worshipped so largely for the sake of worshipping, and in the belief that they thus secured salvation. The noblest and most earnest would not enter a church to pray for a holy spirit that never came. But the fact that there was so much attendance at church that ceased with the superstitious regard for the services, showed how much had been merely superstitious, in other words, how little the services in themselves had been congenial. Hence was learned the second and the chief cause of the phenomenon in question, namely, the absence of harmony between the religious system of the church and the religious consciousness and religious requirements of the world. In short, the world held itself aloof from the church, because the church held itself aloof from the world. In the first place, it did so by its unnatural doctrines of a curse not experienced and a salvation not desired. The protest of liberal Christians against these fitted them to gather into their church those whom these had repelled. Such was the calling of the Midland Christian Union. In the next place, most important of all, the church and their own here was equally guilty with other sections of it—held itself aloof from the world by its maintaining the totally false and unreal distinction between things sacred and profane. The preacher concluded by urging, as above all things else needful for the influence of the Christian church, its preaching a religion of every-day life.

At two o'clock about eighty ladies and gentlemen dined together in the schoolroom; HERBERT NEW, Esq., in the chair.—The CHAIRMAN having proposed the health of the Queen, which was duly honoured, proceeded to give "Civil and Religious Liberty all the World over." In proposing this sentiment, he referred to the important recognition which it was likely soon to receive at the hands of the Imperial Legislature, in the disestablishment and disendowment of the Irish Church. The Chairman then delivered an address in his capacity of president of the union. He dwelt upon its principles and objects, and showed that these were in fullest harmony with those of their older congregations; gave, in illustration, an interesting

summary of the history of the congregation of Evesham; interpreted the signs of the times as eminently favourable to the progress of their cause; and concluded an eloquent speech by commending the Union and its work to increased support.

The Rev. D. MAGINNIS, one of the secretaries, read the reports of the committee and of the missionary agent for the half year. We have no space for even a summary of these documents. The Union has an efficient agent in the Rev. R. H. Cotton. It has supplied two stations—Spon-lane and Alcester—with preaching, and next month commences Sunday services, afternoon and evening, at Worcester, in the Natural History Room, the finest public room in the city.

The report was adopted on the motion of A. MARTIN, Esq., seconded by Mr. F. GREW.

The Rev. J. GORDON, in a forcible speech, moved: "That the principles of the Midland Christian Union are entitled to the cordial support of all liberal Christians in this district," which was ably seconded by the Rev. H. M'KEAN, and adopted.

The CHAIRMAN proposed "Our Workers and their Work," which was responded to by the Rev. R. H. COTTON, missionary agent; Mr. H. PAYTON, on behalf of the lay preachers; Mr. E. F. JOHNSTON, on behalf of the preaching stations; and by Mr. S. B. WHITFIELD (treasurer), who pleaded for a more liberal support.

The Rev. J. COLSTON proposed "The officiating Ministers," warmly eulogising Mr. Dowson's very able sermon.

The Rev. H. E. DOWSON, amidst great applause, arose and acknowledged the compliment.

On the motion of the Rev. D. MAGINNIS, seconded by Mr. HERBERT (Worcester), thanks were voted to the minister and congregation of Evesham for the hearty and hospitable reception they had given to the Union that day.

A cordial vote of thanks to the chairman brought this very interesting and successful meeting to a close.

In the evening, all who had attended the meeting, except a few who had left by an early train, were entertained at tea by Mr. and Mrs. Herbert New, at Green Hill.

INTELLIGENCE.

HEYWOOD: THE LATE MR. GEORGE LEE.—Our friends at Heywood have again sustained a serious loss in the death of one of their members. Soon after the commencement of Unitarian worship in Heywood, the late George Lee was among those who went to hear the principles of Unitarianism expounded, and threw in his lot with the unpopular cause, to which, up to the time of his death, he remained faithful. Possessing considerable musical ability, he was at once appointed choir master by the congregation, which office he held up to the time of his death. He was also one of the first superintendents of the Sunday school. He was deeply imbued with the principles of our faith, felt a lively interest in their success, and had often occasion to defend them from the attacks of those with whom he came in contact in daily life. As a man he was sober, industrious, and upright, a devoted husband and father, and won the respect of all by whom he was known. This respect was shown on the Sunday following his burial, when a large congregation assembled to hear his funeral sermon preached, many of other churches thus testifying their respect for his memory.

LONGTON.—A winter course of special lectures bearing on Unitarian Christianity was begun at this place on the first Sunday in September, when the Rev. B. Glover, of Crewe, preached. And on Sunday last the service was conducted by the Rev. W. Oates, of Derby. The attendance on both occasions was cheering.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

P. G.—Received.

S. LLANDUDNO.—Received.

ERRATUM.—In the article "An Outline, &c., of Modern Theology," in last number, second column, and seventh and eighth lines from the bottom, for "He is the Infinite, Thinking Being, God and Thought must be identical," read "He is the Infinite Thinking, being and thought must be identical."

FEMALE EDUCATION IN INDIA.

We transfer the following letter to our columns from the *Manchester Guardian*, in the hope that some of our readers may be induced to contribute to the funds which will be required to enable Miss Carpenter to carry out her truly philanthropic work:

"Sir—Will you favour me by the insertion of a brief explanation of my object in going out to India to commence a normal school for the training of female teachers. When I first appealed for aid in establishing such an institution in Bombay, the Indian Government was not prepared to make any grant for the purpose, except on condition of the natives contributing half the expense, which, under existing circumstances, they could not do. Since that time the Indian Government has decided on granting £1,200 per annum, for five years, to each of the three presidency capitals for the purpose. Since however, this very difficult undertaking requires all the experienced help of educated Englishwomen which can be obtained, and

the city of Ahmedabad is peculiarly prepared for such an undertaking, and anxious for such an institution, as you will perceive from the enclosed extract from a letter of a native judge of that city, I have resolved to commence the work there, and have arranged to leave Marseilles for India on the 18th of next month. Ahmedabad is too far from Bombay to derive any advantage at present from the normal school to be established there, and yet is peculiarly advanced, as will be evident to the readers of my 'Six Months in India.' The expenses will be very great, as it will be necessary to pay the passage out of those who will work in the school, as well as to maintain the institution. I shall, therefore, be obliged to any friends to the object who will assist me with funds.—I remain, sir, yours sincerely,

"MARY CARPENTER.
"Red Lodge House, Bristol, Sept. 17, 1868."

[ADVERTISEMENT.]

OPENING OF THE NEW UNITARIAN CHURCH AT POOLE.

THE new church is now approaching completion, and the building committee hope to be able to announce the opening day very shortly. Meanwhile the congregation ask the consideration of the Unitarian public to the following facts:—

1st. The congregation are probably less wealthy than any in the South of England, but are by no means the least numerous or zealous.

2nd. They were worshipping in one of the oldest and most historical chapels of the denomination, and it became absolutely necessary either to restore or allow it to disappear from the list of our places of worship. In these circumstances they stated how much they could do themselves, and sought the counsel of the highest authorities in the body as to what steps they should take. The British and Foreign, the Southern Unitarian, and the West of England Societies, alike urged that the cause should not be given up, and voted grants in aid of the building fund, and advised an appeal to the public for support.

The case was also recommended by the following ministers:—The Rev. J. Cropper, M.A., Wareham; Rev. R. B. Aspland, M.A., Hackney; Rev. W. Gaskell, M.A., Manchester; Rev. J. R. Beard, D.D., Manchester; Rev. Charles Beard, B.A., Liverpool; Rev. J. Robberds, B.A., Liverpool; Rev. E. Kell, M.A., Southampton; Rev. R. L. Carpenter, H. Bridport; Rev. W. James, Clifton; Rev. B.A., Green, M.A., Knutsford; Rev. S. Bache, Birmingham; Rev. J. L. Short, Sheffield. Consequently the congregation hoped to have from the whole body of Unitarians such a general support as is commonly given in such cases by the members of other sects where the question (asked with proper sanction)—Who will have the honour of giving the first twenty thousand shillings? has only to be put, and is answered at once by great numbers of small contributions, which quickly make up the aggregate.

The congregation at Poole have received very generous individual donations, which they gratefully acknowledge; but anything like a general contribution from the whole body they have not yet had, and therefore they are now obliged to appeal again, and they hope that those who can afford aid will give it, and not allow the chapel to be opened with a heavy debt, which will preclude the possibility of engaging a minister. They have now been nearly two years without one, and during that time they have worked hard and successfully in keeping up the cause. They have had courses of lectures, which have been well attended, and the congregation and Sunday-school have materially increased, and the musical service is now equal to any in the town; and they have every prospect of getting a good congregation when they are out of debt and have a minister.

ANOTHER VIEW OF MR. MURPHY.

To the Editors.—In your last impression, page 308, foot of the first column, you say, "The 'Father Ignatius' riots threaten to rival those of the firebrand Murphy," &c. Now, though I am a Unitarian and glory in the name; and though coupled with infidelity as much as you please, my opinion of Mr. Murphy is that he is an honest man and a gentleman, and that, as a true messenger of peace to all men, he is most laudably zealous in the glorious work of enlightening the world concerning a system of the most barbarous mythology that has ever disgraced and destroyed mankind; while, upon the other hand, I view those ever innocent and most beloved lambs the monks or priests, Father Ignatius, the Ritualists at large, and even you yourselves and all such editors, as the most dangerous "firebrands," moral incendiaries, and political traitors the whole world can produce.—Very respectfully requesting publicity to this in your next impression, I am, gentlemen, your obedient servant,

Glasgow, Sept. 28, 1868. ALEXANDER LOUITT.

THE COMING WEEK.

London: CLARENCE ROAD, KENTISH TOWN.—On Sunday, morning and evening, the Rev. P. W. Clayden will preach.

London: UNITY CHURCH, ISLINGTON.—On Sunday evening, one of a course of lectures on the Psalms, by the Rev. H. Ierson.

London: LITTLE PORTLAND-STREET CHAPEL.—On Sunday the Rev. James Martineau will resume his duties at this chapel.

London.—Week night services as under:—WALLWORTH, ST. JOHN'S CHAPEL: Monday.—CLERKENWELL, PLUMMER PLACE: Tuesday.—HOXTON: Monday.—STRATFORD LECTURE HALL: Tuesday.—STAMFORD-STREET CHAPEL: Wednesday.—MILE END: Wednesday.—FOREST HILL: Thursday.—CLERKENWELL, ST. JOHN'S SQUARE: Friday.

Penmaenmawr: PENDRYFFRYN SCHOOLROOM.—On Sunday, Rev. W. James; service at 11 a.m.

Stalybridge.—On Sunday evening, a lecture by the Rev. F. Revitt; subject, "Why am I a Christian?"

Births.

MITCHELL.—On the 27th ult., the wife of the Rev. Wm. Mitchell, Leicester, of a daughter.

WRIGHT.—On the 25th ult., at Stockton-on-Tees, the wife of John Robinson Wright, of a daughter.

Marriages.

COOKE—COOKE.—On the 29th ult., at the Unitarian Chapel, Crewe, by the Rev. B. Glover, John Seymour Cooke, of Manchester, to Mary, youngest daughter of the late Mr. Benjamin Cooke, of Nantwich. This being the first marriage in the chapel, the congregation presented a family Bible to Mr. and Mrs. Cooke.

WHITTAKER—SYKES.—On the 24th ult., at the Unitarian Chapel, Dukinfield, by the Rev. J. P. Hopps, Mr. James Whittaker, committee clerk to the Dukinfield Board of Health, to Eliza, only daughter of Mr. John Sykes, of the Commercial Inn.

Deaths.

JENKS.—On the 29th ult., Emma Amelia, the beloved wife of Mr. James Jenks, of Lewis-street, Penn-road, Wolverhampton, in the 24th year of her age. Deeply regretted.

LEE.—On the 13th ult., at Heywood, George Lee, aged 45 years.

GOLLAND.—On the 22nd ult., at Moorfield Cottage, Swinton, aged 54 years, Eliza, wife of Smith Golland, Esq.

Just published, price 4s. 6d.

THE LEEDS TUNE BOOK, compiled by JOSEPH LANCASTER.

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MR. J. LANCASTER, PROFESSOR OF MUSIC, LEEDS.—New quarter, October 5.

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Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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COALS! COALS!—NOTICE OF

REMOVAL.—JAMES WELLS, Coal and Coke Merchant, Keeper Wharf, Ratcliffe, E. Office: 23, Coburn-street, Bow Road, E.

W. takes this opportunity of informing his numerous customers, friends, and the public generally, that he has REMOVED to the above address, where he hopes, by strict attention to business, to merit a continuance of their favours. He would remind them that Coals are now at the lowest prices for the present season, and would advise them to purchase as soon as possible. A trial is solicited. Quality guaranteed. Best Welshs, 24s. per ton; best Indians, 22s. per ton for cash.—Orders by post punctually attended to.

Printed for the Proprietors, by WILLIAM EVANS, of Apsey Villa, 87, Waterloo Road, Cheetham Hill, at his printing office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, October 2, 1868.

The Unitarian Herald

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 389.

FRIDAY, OCTOBER 9, 1868.

PRICE 1D.

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FREE CHRISTIAN CHURCH CLARENCE ROAD, KENTISH TOWN.—The Rev. P. W. CLAYDEN will PREACH next Sunday, morning and evening.

SWINTON.—On Sunday, October 11th, the ANNUAL CLOTHING FUND SERMONS will be preached at 10.30 and 3 p.m., by Rev. JOHN SHANNON, of Liverpool.

UNITARIAN CHAPEL, RAWTEN-STALL.—On Sunday, October 11, 1868, TWO SERMONS will be preached in the above Chapel, by the Rev. JOSEPH FRETTON, of Rochdale. Service at half-past two in the afternoon, and in the evening at six. A collection will be made after each sermon in aid of the Chapel Fund.

A WELCOME SOIREE to the Rev. J. J. TAYLOR, on his RETURN from TRANSYLVANIA.—The TRECENTENARY of the UNITARIAN CHURCH of HUNGARY.—The Committee of the British and Foreign Unitarian Association and of the London District Unitarian Society have resolved to give the Rev. JOHN JAMES TAYLOR, B.A., a public reception on his return from Hungary, where he kindly acted as the representative of the Association, and of other English Unitarians.

The meeting will be held at the Hanover Square Rooms, Regent-street, on the evening of Tuesday, October 13th. Tea at seven o'clock. The chair will be taken at eight o'clock precisely by W. J. LAMPORT, Esq., President of the British and Foreign Unitarian Association.

Tickets for Tea, price One Shilling each, may be obtained of the Committee, at the Vestries of the several Chapels, and of Mr. Whitfield, 175, Strand.

Admission to the meeting, at eight o'clock, free.

COMMITTEE.

Rev. R. B. ASPLAND. Mr. J. T. HART.

Rev. R. SPEARS. Mr. S. S. TAYLOR.

Mr. FRANK GREEN. Mr. J. WARREN.

ASTLEY.—On Sunday, Oct. 18th, TWO SERMONS will be Preached by the Rev. GEORGE FOX. Collections in aid of the Building Fund. Service: Afternoon at three; evening at six.

LONDON UNITARIAN LAY UNION.

WEEK NIGHT SERVICES AND LECTURES. St. John's Chapel, West-street, Walworth, Mondays, half-past eight.

Plummer's Place, Clerkenwell, Tuesdays, half-past eight.

Hyde Road, No. 69, Hoxton, Mondays, half-past eight.

Stratford Lecture Hall, Tuesdays, eight o'clock.

Mill End Road, 245, Wednesdays, eight o'clock.

Stanford-street, Wednesdays, eight o'clock.

Dartmouth Road, Forest Hill, Thursdays, eight o'clock.

St. John's Square, Clerkenwell, Fridays, eight o'clock.

R. SPEARS.

UNITED KINGDOM ALLIANCE FOR THE TOTAL SUPPRESSION OF THE LIQUOR TRAFFIC.

The ANNUAL PUBLIC MEETING of the members and friends of the United Kingdom Alliance will be held on Tuesday, October 13th, 1868, in the Large Room of the Free-trade Hall, Manchester.

The following leading friends of the movement are expected to take part:

Sir WALTER C. TREVELYAN, Bart., President.

Sir WILFRID LAWSON, Bart.

Sir ROBERT BRINCOE, Bart., High Sheriff of Cumberland.

Sir JOHN BOWRING.

The Most Rev. Archbishop MANNING.

The Ven. Archdeacon SANDFORD, B.D., Hon. Canon of Worcester.

Dr. MACKENZIE, J.P., Provost of Inverness.

Professor GEORGE ROLLESTON, Oxford.

Professor F. W. NEWMAN, Bristol.

Rev. WILLIAM TAYLOR, D.D., of California.

Rev. John S. WORKMAN, Wesleyan minister, London.

Alderman GEORGE TATHAM, Leeds.

Samuel POPE, Esq., hon. sec. &c.

The chair will be taken by W. ROMAINE CALLENDER, Jun., Esq., J.P., F.A.S.

Admission by ticket: Reserve seats, 1s; gallery and body of the hall, free. To be obtained from the Alliance Offices, and the following places: The Trevelyan Hotel, Corporation-street; Manchester and Salford Temperance Union, Barlow's Court, Market-street; Tubbs and Brook, 11, Market-street; John Boyd, 15, Piccadilly; Temperance Hall, Grosvenor-street, Chorlton-upon-Medney; George Scott, 135, Rochdale Road, 76, Oldham Road; Charles Bent, 165, Chapel-street, Salford; Thomas Ashworth, 114, London Road; Wm. Pennington, 175, Oldham Road; W. H. Silverwood, 6, Oak-street; Henry Winkley, 47, Bradford-street; New Islington; G. A. Chambers, 558, Oldham Road; D. Ariott, 146, Regent Road, Mathew Ridgway, 112, Broughton Road, Salford; William Hayes, 123, City Road, Hulme; James Boreford, 102, Great Jackson-street, Hulme; Working People's Association, Pennington; and at the various temperance halls and hotels. Registered seats may be secured, 1s. 6d. each.

Doors open at six, and chair to be taken at seven o'clock prompt.

The General Council will sit in the Assembly Room from ten to three.

United Kingdom Alliance Offices, 41 John Dalton-street, Manchester.

NORTH MIDLAND PRESBYTERIAN

& UNITARIAN ASSOCIATION.—The ANNUAL MEETING will be held at Chesterfield, on Monday, October 19th, when Divine Worship will be conducted at 11-30 a.m., by Rev. J. N. DRESSER, and a SERMON be preached by Rev. R. B. ASPLAND, M.A. After the Service, the Business Meeting will be held.

At two p.m., a collation will be provided in the Schoolroom. Tickets, 1s. 6d. each. After which, the General Meeting will be held under the presidency of Rev. F. BISHOP. The Rev. P. W. CLAYDEN will address the meeting on "Our position and duties at the present crisis."

UNITARIAN HOME MISSIONARY

BOARD.—LECTURES ON PHYSIOLOGY in relation to the Laws of Health.

On Thursday, 22nd October, at 5-30 (to be continued on succeeding Thursdays, at the same hour), Dr. J. SHEPHERD FLETCHER will commence a Course of eight or ten Lectures to the Students of the Board.

Subscribers and Ladies introduced by them will be admitted free. Non-subscribers 10s. 6d. each the Course.

JAMES DRUMMOND, B.A. } Secretaries.

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cially for Unitarians.—A Gentleman receives a few Unitarian YOUTHS to TEACH them FRENCH and other branches of instruction.—For further particulars and references apply to Mr. A. G., 68, Guildford-street, Russell Square, London; or to Mr. A. G., 81, Rue de Fleurus, Paris.

LINDOW GROVE SCHOOL, Alderley Edge.

Postal address, Mr. WOOD, "The College," Wilmslow.

DEAN ALFORD ON THE CHURCH

OF THE FUTURE.—For articles on this subject—the Disraeli Manifesto, the Spanish Revolution, the Borough Elections, Nonconformity in Yorkshire, and Lightfoot on the Galatians, see the Nonconformist of Wednesday, October 7th. Also, Special Election News—Dublin Letter on the Church Congress, Irish Church Agitation, &c. Price 5d. unstamped.—ARTHUR MIALI, 18, Boulevard-street, Fleet-street, E.C.

DR. BEARD'S MANUAL OF CHRIST-

IAN EVIDENCE will be ready by the end of October. Parts XII—XIV. GOD BEARS WITNESS OF HIMSELF IN THE LITERATURE OF THE NEW TESTAMENT, and in its PRINCIPAL PERSONAGE, the LORD JESUS CHRIST. Part I. The Synoptical Gospels; Part 2. The Fourth Gospel: Is the Apostle John its Author?

Subscribers' names should be sent to Mr. JONES, Memorial Hall, Manchester.

Price 2s. 6d.

THE THEOLOGICAL REVIEW.

No. XXIII. October 1st, 1868.

1. Ancient Tomb Inscriptions of the Crimean Jews, by Samuel Davidson, D.D., LL.D.

2. The Church of England and who should stop in it, by Frances Power Cobbe.

3. The Non-conformist at Oxford, by a Junior Fellow.

4. The Greek Testament of Erasmus, by R. B. Drummond, B.A.

5. Pulpit Reform, by Charles Anthony, Jun.

6. Travers Madge, by John Wright, B.A.

7. Recent Speculations as to the Age of the World, by H. W. Crosskey, F.G.S.

8. Notices of Books.

Publishers: Messrs. Williams and Norgate, Henrietta-street, Covent Garden, London; 30, South Frederick-street, Edinburgh.

"THE ESTABLISHED CHURCH IN

IRELAND: WHAT IS IT, AND WHAT IS TO BE DONE WITH IT?" By the Rev. JOHN PAGE HOPPS. See the Truthseeker for October, now ready at all the usual places. Price 3d.

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WHAT THE CHURCHES ARE DOING.

Prompted, as it would appear, by the labours of the American missionaries in Turkey, a body of reformers has sprung up in the Armenian Church, who take the name of the Lusavorichian Society. They accept only two sacraments, and discard all that they regard as superstitious practices. The Greek Patriarch and high clergy are disposed to take strong measures against them, but the Porte does not seem inclined to support the Patriarch, and the Society have gone so far as to open a church in Constantinople.

An English Romanist, writing to the *Westminster Gazette* from Naples, gives an account, furnished by a friend there, of the efforts which are being made to destroy "the religious feeling of the people." He says:

"There is a piece going on at one of the theatres—a pantomime—in which bishops are brought on with asses' heads, and cardinals with mules'; a procession of clergy comes in and falls down in adoration before the Chassepôt rifle; and when public disgust has been sufficiently ripened by this scene, a file of monks of grotesque aspect passes across the stage to receive the hisses and execrations of the excited populace. This was but a specimen, however, of the revolting expedients to which, he assures me, the most anti-religious section of the Italianissimi have recourse."

The same correspondent, who was present at the liquefaction of the blood of St. Januarius, good Catholic as he was, had "to pinch himself to make sure that he was really assisting at an actual scene in a nineteenth century Church." He adds:

"The liquefaction, as I saw it, never seemed to be entire. I mean there was still a nucleus of solid matter left, which floated in the very evident liquid. The matter in the smaller phial did not liquefy at all, which I believe the people consider bodes evil, but it is seldom the liquefaction is accomplished so soon as to-day—namely, in thirty or thirty-five minutes."

The Archbishop of Prague is now in open opposition to the new liberal constitution of Austria. In a pastoral letter addressed to the clergy of Bohemia he declares the law on civil marriage to be null and void, and affirms the State has no right to abolish an ecclesiastical institution; he threatens with excommunication all who should dare to deny the sacramental character of the union of man and wife. In consequence, some of the Bohemian bishops have issued instructions to their clergy, in which the "Catholics living in civil marriage" are called "public sinners;" outcasts to whom no absolution can be vouchsafed, for whom no mass is to be read, and who are in no wise to be admitted as godfathers or godmothers. We imagine, however, that the steps which the Austrian Government are taking will soon bring these contumacious ecclesiastics to their senses.

Notwithstanding Archbishop Manning's declaration to the contrary, Ultramontanism is evidently just now in a bad way. It gains a few weak adherents here and there, but looking out on the world at large, it is evidently losing ground. Austria has made great advances in liberalism; Italy and Mexico are moving in the same direction; and now "Isabella the Catholic,"—favourite and sole crowned daughter of the Papal Church—to whom Pío Nono sent the Golden Rose this year, is obliged to fly from her kingdom discredited and dishonoured.

The rector of Whitby is holding a series of prayer-meetings, to "supplicate the gracious protection of Almighty God" against the "cruel and wicked proposition" to disestablish the Irish Church. The *Guardian* asks such of the clergy as are acting thus to consider, if there is to be such a majority of Liberals as some suppose in the new Parliament, "the proportion of the population they would unchurch in attempting to make State establishment the very essence of religion."

The practice of permitting a layman to read the lessons has been introduced in the church of St. Barnabas, South Kennington, at the Sunday afternoon services.

At the half-yearly conference of the London district of the Mormon Church, held on Sunday, it was stated the district comprised nine branches, with 1,013 members, inclusive of priests and deacons; there being 91 elders, 45 priests, and 28 deacons. Of the members, 10 had been excommunicated, 2 died, 188 emigrated, and 78 baptised.

In the 75th paragraph of their report on the Irish Church, the Royal Commissioners propose that "the payment of the salaries of parish clerks

should be continued only in cases in which it appears to the Ecclesiastical Commissioners that the parishioners are not in a condition to provide for them by their subscriptions." We wonder that the defenders of the Irish Establishment as at present constituted, have not indignantly testified against this sacrilegious proposal to reduce a time-honoured functionary of the Church to a condition no better than that of a Dissenting minister, dependent for support on his congregation.

It is rarely that any one remains so long in the service of the Church as Mr. Charles Bridgeman, who has been organist of All Saints', Hertford, for seventy-seven years. A fortnight ago, on his ninety-third birthday, he played the organ at both services.

Some of the Church clergy are getting intolerably rampant in their intolerance. The other Sunday, for instance, Archdeacon Freeman, in a sermon preached in the Cathedral at Exeter, first compared the Liberal party to five of the most wicked men in the Bible, including Abithopol, who rebelled against his sovereign and hanged himself. Next, he likened the present assault on the Irish Church to the assault by Sennacherib, King of Assyria, on the people of God. He also compared the present movement to the French revolution, and assured his congregation that the English Church—thanks to the Liberals—would be abolished in precisely twenty years from the present time. And further, he stated that the abolition of Church-rates was a robbery of the poor for the sake of the rich.

At a meeting of the Free Church Presbytery of Edinburgh last week, when a motion was carried to memorialize the directors of the Glasgow and South-Western Railway against their proposal to run Sunday morning and evening trains between Glasgow and Paisley, an extraordinary speech was made by Dr. Begg, who seconded the motion. He said the late lamentable accidents "were the natural results of Sabbath profanation," yet almost in the same breath he admitted "there was no portion of the kingdom where the Sabbath was better observed than in Wales." There was, he contended, "some connection between Sabbath observance and the deterioration of railways." The North British, from the board-room of which he had been "bowed out with an absolute refusal, had not prospered very much since;" and another, which "blew up stone bridges on Sunday, and refused to answer a letter sent from the Sabbath Alliance, was not now in a very prosperous condition." This, which looks to us something like an appeal to monetary motives, the Doctor speaks of as taking "higher ground." And then, possessing that knowledge of the Divine procedure which is granted to some of our orthodox brethren, he half modestly says, "Without attempting to trace very closely the dealings of God in such matters, there is no doubt that the profanation of the day of rest, and the trampling under foot of His commandments will bring down God's judgment, especially on such countries as Scotland." If the directors are at all given to punning, they may perhaps say, "this is *begging* the question."

At a somewhat stormy meeting of the Society for Promoting Christian Knowledge, held on Tuesday, a grant of £2,000 for the use of the "orthodox" Church in Natal was carried by 130 to 94. Notice was, however, at once given of a motion to rescind the vote, and proceedings in Chancery are threatened. The dissentients urge that, whether Dr. Colenso is theologically right or wrong, it cannot be right for a distinctively Church of England Society to aid an essentially schismatical movement.

The *Nottingham Express* contains a report of extraordinary proceedings, last Sunday, on the part of some fanatical religionists, headed by a Mr. Dupe and "J. Birch, D.D." Mr. Birch was announced as a converted nigger, but the reporter says he was no more like a nigger than a table is like a chair. He played a banjo, however, with which he accompanied the hymns. His performances took such an effect upon the assemblage that many of them could not resist joining in the chorus. At the conclusion Mr. Birch was heartily applauded—in fact, he was encored, when he sang a hymn after the tune of "Ladies, won't you marry," commencing "Adam was the first man." His second performance was attended with great enthusiasm, and as if with an eye to monetary matters (for books were being sold by one of the "disciples" below), he vociferated "chorus," and this was repeated several times at the end of nearly every verse. Mr. Dupe explained that the initials

D.D. affixed to Mr. Birch's name meant "Devil Driver."

Dr. Magee, Dean of Cork, and grandson of the Archbishop of Dublin, known by his work on the Atonement, to which Dr. Carpenter published a reply, is appointed to the bishopric of Peterborough; and Dr. Mansel, the great exponent of what might be termed the Know-nothing system of theology, is to succeed Dr. Milman as Dean of St. Paul's.

In his farewell sermon at St. Lawrence Jewry on Tuesday night, Bishop Gray complained bitterly of the conduct of Government—the Colonial Secretary having two months ago promised him a mandate for the consecration of a new bishop, and having ever since refused him further communication on the subject. What would be the end, he said, God alone could know.

WHAT IS SAYING ON CHURCH MATTERS.

The *Freeman*, noticing Prof. Maurice's letters to the *Daily News*, on "Church and State," while it admires his candour, thinks it would puzzle any thoughtful man to state definitely what are the conclusions which Mr. Maurice arrives at. It says:

"The difficulty is to fix him. Not because he is a Proteus, but because he is a mist, an *ignis fatuus*, or a ghost such as Virgil describes in Hades—or something of the kind. He often seems to be about to say something worth remembering, you follow the misty form, you try to be assured as to what it is; at last you think to embrace what it personates, and you find it eludes you—it is a shadow, nothing; if he has a definite thought he has not placed it before you, but carefully carried it from the field, as Homer's Gods did their favourites,—in a cloud. On this account, with all our admiration of the man, we have often thought that in the field of religious discussion he has done (irrespective of what his precise notions, if indeed he allows notions to dwell in his mind, may be) much more harm than good. As the Plymouth brethren arrange to get rid of all appearance of arrangement, and idolise their leaders far more than those whom they charge with 'worshipping man-made parsons,' so Mr. Maurice seems to use effort never to let his sentences and paragraphs express a definite conception; and that even when it is troublesome to him to avoid doing it."

In the last of these letters, in which he discusses Dr. Pusey's recent overture to the Wesleyans, Mr. Maurice thus remarks on that body:

"The Methodist was not the messenger to a class at all. He broke through the distinction of classes. He spoke to men as men. If he did not, like the Dominican, change the character of learned bodies, he exercised nearly as remarkable an influence on nobles and fine ladies as on the Kingswood colliers; he awakened the sense of sin in the inhabitant of Mayfair no less than in the inhabitant of St. Giles'. The bishops would have tried in vain to limit such an agency to the poor or the reprobate. And they would have calculated very ill if they had attributed the Methodist influence over the poorest to any ignorance or vulgarity in the agents. The Wesleyans were certainly more educated men than nineteen out of twenty among the parochial clergy. They were listened to surely as much as any of their local preachers; if any of the latter exercised a moral power, it was because they had learnt their lesson at first hand, had *felt it* in their blood and along their hearts, and so had a sounder and deeper education than those who repeated common-places which they had got out of books. But their coarseness did not help them. It had not helped the Friars to any good. Francis and Dominic must have been men of more than usual breeding and refinement. They had successors who made the people more brutal by contact with their own brutality. These friars roused the indignant protests of Wycliffe and the reformers of his century, who determined that the people should have wholesome food, not food contrived to pamper their lowest and most grovelling appetites. I know not what dreams Wesley may have dreamed about a race of vulgar teachers when he had himself become vulgarised by the desire of founding a sect and the ambition of ruling. But the days of his real power were over when this craving for fictitious power began. Methodism, as a sect, however well organised, is not the Methodism which made the sect spirit tremble with the news of a higher spirit which had come to torment it, though not as yet to cast it out."

In a sermon at St. Mary's, Moorfields, on Sunday morning, Archbishop Manning told his hearers that the Holy See was progressing, in spite of its malignant enemies; but he did not say whither.

Referring to the articles which we recently published on "Something wanted in our Worship," a correspondent writes:

"Scarcely two will agree in their ideas as to the most approved form of worship to secure to each individual what will either please him or induce in him the frame of mind most to be desired for showing

proofs positive as to cause and effect. Suppose some good judge be empowered to pay a visit to each congregation or district in which a chapel is at all pre-eminent, and, in some quiet way, gather these proofs of Sunday services, endeavour to deduce by the daily works and ways of Pastor and People how far any peculiar system can bear the test. Surely the 'tree is known by its fruit.'

The *Pall Mall* thinks that:

"Whatever complaints ecclesiastics may have against the city of London they can scarcely reproach it with not building and maintaining a sufficient number of churches. In the district around Cheapside and Lombard-street, little more than half a mile in length, and less in breadth, having an area under a quarter of a square mile, there are no less than forty different churches. Their average distance is 120 yards, and four might stand on the site of the Bank of England without being closer together than they are at present. Being thus buddled together in the most thinly inhabited city of Europe, forty-nine is said to be a large average congregation in these places, and as £490 is the average stipend of a city clergyman, it must be confessed that the people who use them—mostly trustworthy persons in charge of warehouses—are, if not the wickedest, certainly the most costly sinners in Christendom. St. Paul's, which we have not included, has besides fifty clerical officials, and must be considered more than sufficient in its revenues and roominess to supply the spiritual wants of twice the population of the whole neighbourhood. Neither the condition of our universities and public schools, nor that of the Irish Church itself, exhibits more clearly the necessity of watching church affairs than such a condition of things as we have described."

It is pleasant to see how many Churchmen are beginning to contemplate the possibility of a separation of Church and State, and to give good advice as to the best preparation for it. In an article on the cessation of compulsory Church-rates, the *Guardian* has these significant sentences:

"It may be true that the probable duration of the English Establishment is limited to ten years; but in 1833 Dr. Arnold deemed its end much nearer. Doubtless it is well to be prepared betimes for an event which may happen soon or late, and to try to 'educate' Churchmen in giving. There is no congregation so poor that it cannot, if it would, at least repair its own church. It has been often promised in the course of the controversy that with the removal of compulsion to pay rates in parishes a reign of harmony and goodwill between Churchmen and Dissenters would be established, and that all parochial institutions would flourish with unprecedented vigour. The realisation of this prospect would be a substantial compensation for a heavy loss."

In a review, too, of a work by Mr. Bennett, the Ritualist, in which he expresses strongly the disadvantages under which the Church of England labours from its connection with the State, the same paper remarks:

"To strike the balance between these advantages and disadvantages is no easy matter, but it is the duty of all who enter dispassionately on the treatment of what is perhaps the great question of the day, or will be of the coming generation. To solve this successfully there must be great patience, a shaking off of prejudices that are part of the cherished belief of many excellent men, an insight to discover and resolution to embrace the principles which alone can maintain the nationality of Christian Churches. It will task both the courage and the knowledge of the leaders of religious thought to separate the essential from the non-essential, and to make the basis of the Establishment both firm and broad enough to withstand the coming trial. That it may be made so, we fully believe, but not without the exercise of much wisdom as well as energy. The time has gone by when the rulers of nations, or the higher classes, chose the Church of the nation. In this, as in other things, it is choosing for itself, but we know of no reason why it should not choose aright."

The Rev. D. J. Vaughan, vicar of St. Martin's, Leicester, who belongs to the Broad Church School, has just published a pamphlet, entitled "Thoughts on the Irish Church Question," which seems to us the ablest that has yet appeared. He writes sensibly about the disposal of the revenues to be reserved for the use of the Church, and propounds a scheme for its reorganisation. He would make the congregation "the unit of organisation," thus providing the Church "with that democratic element which the primitive Church had, and which, in the presence of democracy, every Church that does not rest on sacerdotalism must have, or languish towards destruction." "The Church must be a free church." "Its new trust-deed should contain only one stipulation on the part of the State; namely, that in point of doctrine the Church shall continue in union with the Church of England." And then he expects that "the present jealousy between the Church and Protestant Dissenters

might reasonably be expected to pass into active co-operation; while the strife with Rome, though possibly more ardent than ever, would at least lose the bitterness which is inherent in the present system of religious inequality."

The *Rock* is very wrath at the remarks on the Irish Church question in the address issued by the Society of Friends, and treats them to some of its choicest vituperation. It attributes the address mainly to Mr. Bright's pen, though it is known to have been written by Mr. J. B. Braithwaite, stigmatises it as composed of "falsehoods," and quotes the sneering remark of Cobbett that the Friends were "The buttonless unbaptised Society of friends to themselves."

The same paper compares the profession of Protestantism by the Liberal party to "the kiss on the lying lips of Judas;" says, "the followers of Mr. Gladstone are worthy of their leader, and the infamous cause he has in hand;" and classifies Dr. Miller with Bradlaugh, Finlen and Cardinal Cullen. This may be Evangelical, but seems to us hardly evangelical. The Dr., however, writing to complain that he has been consigned to the "political, social, and religious outcasts," thanks the editors that they have not, "as one Christian brother has done, 'informed him that he has jeopardised his eternal interests,' 'compromised his conscience,' and 'sold his soul to the devil,' 'so that he can never again have peace of mind,' 'never die happy or safe.'"

Mr. Lyne, the father of Father Ignatius, who has no sympathy, but the reverse, with his erratic son, makes a piteous appeal to the Bishop of London to put him under some sort of ecclesiastical restraint. He says:

"My first great pain as respected my son was, when I discovered that the Bishop of Norwich had no power to control the Rev. George Drury, of Claydon, and no power to say to my son with effect, 'Go thou and tarry at Jerusalem till thy beard be grown.' My son has met with no real friend since he entered the Church. The men who have 'taken up my son' are themselves speculators, well read up in the fable of 'the monkey, the cat, and the chestnut,' and these men have never left my son since they discovered the brand on his forehead, 'Zeal, without judgment, for the glory of God.'"

In the *Contemporary Review*, Dean Alford discusses the future of the Church of England. He shows that "the reformation of the Church by the State is a mere chimera," which might stave off for a while the separation of the Church from the State, but could not prevent it. For this "history has, for ages, been preparing the way," and he protests against those who are labouring to prepare the Church for it being set down as its enemies. Having "the privilege of knowing several of the leaders of the 'Liberation' movement," he can testify that "they evidently wish for the Church of England power to do her work in the population entrusted to her, and believe that the issue of the present system is to withhold that power." He meets the fallacy, That if the State is separated from the Church, we shall "cease to be a Christian nation," and says, "Whatever be the Christianity of the nation, it is measured, not by any legal enactment or fiction, but by the presence and working of the Christian conscience in the aggregate of its constituents. Christianity is not matter for human law, but for the free spirit of man." As little weight does he attach to the objections of those who contend that the connection with the State is the only safeguard for freedom of thought. And he is content to leave the whole question of property and legal status to the decision of the Legislature, believing that the clergy will not lose but benefit by such changes as it is likely to make.

While the *Times* thinks that the Pope's invitation to the Bishops of the English Church and other Protestant communions to attend the General Council next year speaks well, under present circumstances, for his benignity; it cannot see what they will gain by accepting the invitation. All the strength and prosperity of Europe are in the hands of Protestantism; all its weakness and decay in the possession of Roman Catholicism. France is strong, but its life and activity are derived from the Revolution, not from Ultramontanism; and if Italy is rising, it is because Rome is falling. In the Council, too, there will be only one voice that will speak. The Pope will but hear his own voice multiplied, and record the echo of his own conclusions. There seems only one part of the Pope's kindness we can return. He asks us to abandon our ways; suppose we ask him to abandon his? We invite him on our

part not to hold the Ecumenical Council, not to anathematize all the rest of the world, not to set himself against the whole course of modern progress. In a word, we invite him to become a good Protestant, to learn decent language, and first and foremost to set his own house in order.

In the *Edinburgh Review*, for September, 1831, there was a clever article "On the State of Protestantism in Germany," which alluded to the late Dean Milman's "History of the Jews" in these words: "Woe unto the young divine who, like the accomplished author of the 'History of the Jews,' dares to reason, however unpretendingly and sensibly, upon matters of religious concernment! On him will the theological Reviews, monthly and quarterly, pour the vials of their wrath, and on him the golden gates of preferment will, as sure as he lives, be shut!" A few weeks after this article appeared (says the *Athenæum*) Milman, Moore, and Mr. Murray were together in the publisher's parlour, where the divine learned, to his profound amazement, that Moore was the author of the article in question. He could not reconcile the author of the "Fudge Family" and "Lalla Rookh" with a writer on German theology.

In a sermon at St. Paul's last Sunday afternoon, the Bishop of London paid a fitting tribute to the memory of Dean Milman. He said:—

"He has, in my judgment, left for the generation that is coming a storehouse of accumulated thought, from which many will soon draw their armour in hours of impending danger. We have spoken of his public character and example, and the lessons of his outward life; but every member of the body, of which he was the head, knows his private Christian kindness. Connected with him intimately since, twelve years ago, he was commissioned to place me here in my official character, I have learned every year more and more to love him privately, while I more and more admired the vast powers of his intellect. And now the grave has closed over his venerable form, for a long time shall the gentle partner of his many interests, whose desolation it grieves us this day to think of, but who, we feel sure, is sustained and comforted by Christ, still deeply mourn him. His friends at many a social and useful meeting will greatly regret his loss; and his Church and his country will greatly appreciate his labours. One outward mark of our respect, I trust, will follow from our feelings towards him—that we shall seriously undertake to prosecute that great work for the completion of this cathedral in which he was so deeply interested. Never at any time since London was, has St. Paul's been so filled with worshippers as during his wise administration. Let us use all efforts that the good work thus begun may abound more and more."

The bigotry of the *Record* is of too hard a nature for even death to soften, and we did not expect that it would suffer the Dean to pass away without a parting kick. After speaking of him with ridicule, as leaving the stage amidst loud applause, like "a well-graced actor," and declaring that it cannot "survey with comfort his history," and wishing that "he had not attained to a bad eminence as a divine," it says "his career savours of those who love the world, who are of the world, and whom the world hears," and ends with a half-veiled intimation that he is gone where he will find that his has been "a sorry portion," and that "God is not mocked." It may seem a little presumptuous in such heretics as we are, but we would seriously advise our contemporary to ponder a little the beginning of the seventh chapter of St. Matthew's Gospel.

We take the following from the *Manchester Guardian*:—

"At a meeting held in Blackburn on Saturday night, one of the speakers said that Mr. Gladstone was one of the devil's generals, and that the devil was the first Radical. A local clergyman, the Rev. H. Wescoe, seems to have felt himself in a position to declare that 'the two statements were painfully and awfully true.' We cannot say that we are sufficiently familiar with the military arrangements of what, with all due respect for both Houses of Parliament, we may be permitted to call 'another place,' to determine the precise value of the 'painfully and awfully true' intelligence for which Mr. Wescoe vouches. But—leaving out of sight altogether, the code of rules left by the Founder of the Church for the general guidance of those who call themselves by His name—ordinary people, with no special information respecting the devil and his angels, have a prejudice in favour of decency, and will not be slow to form their own judgment upon this example of clerical Toryism. Mr. Wescoe's history is of a piece with his charity. He tells us that three times there has been an attempt to separate Church and State, and 'in every case the agitators have come to ruin.' The struggle described in 'Paradise Lost' was the first; the sin of Adam and Eve, the second; and some incident

related in the Pentateuch, the third. All came to grief, and no one will be at a loss to read the moral of the reverend gentleman's 'sad and terrible parallelism between the enemy of all men and the leader of the Radicals, now the enemy of the Church.'

CHURCH CONGRESS IN DUBLIN.

THE Congress was opened on Tuesday last week, in the Cathedral of St. Patrick, with a sermon by Dr. Magee, the Dean of Cork, in which, of course, he dwelt on the present state of the Establishment, lamented that a national recognition of the Divine Being and a proper provision for His worship were not now considered as first duties of the State, and called upon all members of the Anglican communion to repudiate the idea, which seemed to be an axiom of modern statesmen, that nations had no God, and that the Church was nothing but a corporation. There were 2,000 persons present to listen to the discourse, a large portion of which strikes us as nothing more than "words, words, words."

There was a very large infusion of religious Toryism in the Congress, and Mr. Gladstone and his Irish Church policy came in for a good deal of severe criticism and some little abuse. Indeed, before the meetings began, a southern incumbent complained that Mr. Gladstone's name appeared among the vice-presidents; but the committee, after considering the complaint, resolved to take no action upon it. The report, too, of the Irish Commission did not by any means give satisfaction; and the Bishop of Derry, so far from agreeing to its recommendations, declared that, instead of fewer, they wanted more bishops and clergymen to do the Church's work in Ireland, and "the man who would withdraw one pastor from a mountain parish seemed to him more guilty than he who, upon a stormy night, would withdraw the beacon light from some dark and fatal rock." The Bishop of Oxford was somewhat more guarded in his language; but still "he could not believe it possible" that such a body as the Irish Church "could really be approaching any great destruction to her usefulness, or any lasting diminution of her fame." Dr. McNeile, too, spoke in a similar strain, but maintained that she was surrounded with special dangers, inasmuch as she was exposed to "political conspiracies, directed against the political liberties of mankind," referring, doubtless, to that secret understanding which he and his party are well assured exists between Mr. Gladstone and the Pope. On Wednesday evening, when there was a *conversazione*, one of the gas-light devices contained the words, "*Quis separabit?*"

On Thursday, Dean Howson, in a sensible paper, urged the necessity of lay help in Church work. He believed that much of the work now done by the clergy could be performed better by laymen or women. He thought that the Act of Uniformity had a stiffening effect; and that the connection of the State with the Church had benumbed its energies and checked its freedom of action. He declared that Convocation was not a true representation of the Church, for it contained no laymen at all. The feeling of the Congress seems to have been against the formation of sisterhoods and brotherhoods, though the Bishop of Oxford gave a qualified support to the former. Earl Nelson maintained that only through an organisation of lay agency could a supply of men for the higher ministry of the Church be kept up. Dr. Churchill, who gave an address on the Canadian Churches, said that a bishop there, being asked whether he did not find the laymen of his Synod fond of change, replied, "The laymen are the Conservatives, the innovators are the clergy."

Mr. Beresford Hope, whom Mr. Disraeli complimented in the House on his "Batavian graces," in discussing the question how the services of the Church might be rendered more efficient, insisted that nothing was wanted but closer conformity to the Prayer-book, which was clearly an embodiment of the mind of Christ on the subject. In the ideal Church of England, Communion in every parish upon every Sunday would be found; and "frequent communion," he said, "is written on the fore-front of the Prayer-book." Mr. Hope was for doing away with the parish clerk, and putting forward picked men to do what he had failed to do as regarded the responses; and approved of the admission of laymen to a more prominent position in the conduct of public worship, as, for instance, reading the lessons and collecting the alms at the offertory.

In the discussion which followed a paper, by the Rev. F. W. Farrar, on the best means of attaching the younger members of the Church, Dr. Dickenson, to illustrate the effect of "excessive religious training" on the young, told the following anecdote. During the Social Science Congress, a gentleman staying at the house of one of Dr. Dickenson's parishioners, was asked to go to church on Sunday, but declined, saying, "You see, sare, I had a mother who was one very pious woman. She made me go to church one, two, three times a day, and I have made a calculation that I have gone to church once every Sunday until I be eighty years of age; so when I am eighty years old I will begin to go to church again." Dr. Hannay said he could not get the children of working men to attend the Church service; it was too long for them, and as regarded their understanding of it was best described by the

Prayer-book definition of matrimony, "from beginning to end an excellent mystery."

At the closing meeting, Archdeacon Denison expressed regret that the great question of the day had not been distinctly debated before the Congress as it ought to have been. He, however, gave a lecture to the Irish Church Society upon it, in which he said that Mr. Gladstone's religious equality meant no National Church, no national recognition of the truth of the Reformation by the British people; "the State was invited to make a desolation and a famine of all religion." Mr. Walpole said that English Churchmen were resolved to stand by the Irish Church in this crisis to the utmost of their power. The Bishop of Derry did not seem, however, to expect much help from the press, as far as his order was concerned. He said, "It seemed to him that the High Church and Low Church papers treated the bishops in very much the same way as the ancient Egyptians treated the very respectable persons whom they called in for the purpose of discharging the sacred function of embalming the dead. For, after those persons had fulfilled their office, immediately they left the house, they began to follow them, uttering the most hideous execrations, and throwing stones at them. Wherever blows were given the bishops had their share of them."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XXIV.

SUBJECT: "The continual warfare of the Hebrews against idolatry."

Read 1 Kings xviii. 17—40. Elijah says to the people, "How long halt ye between two opinions? If Jehovah be God, follow Him, but if Baal, then follow him." In the sight of all the people Elijah and the prophets of Baal then try in rivalry to procure a miracle from their God in support of their religions. Elijah's miracle succeeds, the people fall on their faces and acknowledge that Jehovah is God. The priests of Baal are put to death.

Read 2 Kings x. 15—31. No sooner has the lawless Jehu seized upon the cities of Jezreel and Samaria, and made his sovereignty secure by the most wholesale slaughter of his rivals, than he makes war upon the worship of Baal, the idol of this northern part of the country. On his way he meets Jehonadab, the son of Rechab, one of the military officers of his newly-gained kingdom, and carries him with him in his chariot to help him. "Come with me and see my zeal for Jehovah." By a piece of treachery they gather in all the priests of Baal to a great solemnity. When the burnt-offering and the sacrifices are ended the soldiery is sent in among them and they are put to the sword. The image of Baal and the house of Baal are broken down. Thus says the historian, Jehu destroyed Baal out of Israel. And according to the imperfect notions of the time, Jehovah is made to praise Jehu for his conduct, notwithstanding his other sins and idolatries. This passage, as well as the last, forms part of the history of Elijah and Elisha, a religious history that comes into the midst of the Books of Kings, and seems especially written to uphold the worship of Jehovah. The ninth chapter, with this tenth we have [been reading, describes in a most picturesque way the madcap course of Jehu, the usurper of Israel.

Read also Isaiah xlv. 5—25. A powerful piece of poetry on the greatness of Jehovah. "I am Jehovah and there is none else; there is no God beside Me." The inhabitants of Egypt, Ethiopia, and Seba, who were in trade with the Jews, shall own "There is no other God." This chapter, as the first verse tells us, belongs to the reign of Cyrus, 300 years after the time of Jehu. It shows us the religious thoughts of a time when idolatry was no longer a formidable enemy, or supported by a popular body of priests, as in those days, but it was yet always in their thoughts. The earlier writer laboured to prove the superiority of Jehovah to all other gods. The present writer seeks to spread the knowledge of His sole power.

IS THE CHURCH OF ENGLAND IN DANGER?

AFTER referring to the correspondence on Church subjects with which the papers have lately been filled, and for which space would not have been found at any other season of the year, the *Pall Mall Gazette* says:

"It is pretty clear that the public at large are at last coming to be aroused, though in an incomplete manner, to the fact that a crisis in the religious belief of the country, involving a necessity for some modification in its ecclesiastical arrangements, is approaching. We use the word 'incomplete' because the various disputants to whom we have referred seem either to be unaware of the vital importance of the issues to which their discussions

directly lead, or else to be disposed, for whatever reason, to pass over facts which ought, one would think, to be familiar to every moderately well-informed man. Lord Ebury, for example, seems to us to be perfectly right in regarding the spirit of sacerdotalism as the most serious enemy of the Church of England; but can he suppose that that spirit can be finally exorcised from the Church of England without a discussion which will involve infinitely wider questions than any which relate to dresses or ceremonies? In order to exterminate priestcraft effectually from the Church of England it would be necessary to revise the ordination service, and the services for the administration of baptism and the communion, and the service for the visitation of the sick at least; and it would also be necessary to add one or two additional articles to the existing thirty-nine, condemning the doctrines of the real presence and of apostolical succession in good set terms, made comprehensive and plainspoken enough to leave no room for doubt that the Church of England is a Protestant body in the most unequivocal sense of the word. If this could be done, if the Church of England were made once for all to renounce the notion that there is anything supernatural in a clergyman, it would stand on an intelligible basis, and might communicate freely with other Protestant bodies. It would, indeed, be open to the objections which are made against all Christianity—whatever they may be worth—and it would probably have to put up with a secession to Rome on the one hand, which would involve, on the other hand, concessions to Protestant Dissenters very unwelcome to the social and theological prepossessions of many of its members. When, however, this was effected it would stand upon a reasonable, intelligible basis. It would have the benefit of great endowments, much social influence, and a thousand associations which, well used, might fortify and do much to perpetuate it. These results would be eminently desirable, but it is impossible for any one to disguise from himself the all but insuperable difficulties with which their attainment would be beset. It is difficult to imagine the bitterness of the contest which would be necessary before such a measure could even be brought under discussion in Parliament, or the vehemence of the opposition which it would meet with from all kinds of quarters; nor is it to be denied that, if carried, it would involve the secession from the Church of a good many of the clergy, and of a considerable and very influential section of the laity. Whoever, therefore, is prepared to make a thorough-going attack upon Ritualism, to cut up the root as well as to prune the branches, must be prepared also to meet such questions as we have indicated. We do not say that it could not be done—that the Church of England might not be made a thoroughly Protestant body, expressing what is substantially the religious belief of the vast majority of English people; but we do say that such a measure would occasion fiercer contests than any which have been seen in this country for nearly two centuries.

If this thorough-going and consistent course be not taken, there will still be a choice between two more. The one is standing still and administering palliatives, the other is the full establishment of the voluntary system; and it appears to us that the best mode of estimating the dangers and the prospects of the Church of England in the present day is that of comparing these three courses. The second—standing still and administering palliatives—will, of course, be taken till something or other rouses the public into making its choice between the other two. It is difficult, and it would be of very little use, to speculate upon their comparative advantages, for such questions are determined much more by passion than by calculation. Our own feelings, if they were of any importance, would be in favour of the first course, but we should waver that the third would be taken if the question were raised neatly and clearly in the course of the next few years. We do not see, however, why it need be raised. The present compromise has lasted for 300 years, and has withstood a great many shocks. The social advantages of the existing state of things are so great and so peculiar that there would be an extreme reluctance in almost all quarters to give them up. Whatever may be its faults, practical or theoretical, the present system interferes with nobody, and it sets down in every parish throughout the country a man who is generally a gentleman, always resident, and as a rule exceedingly charitable and useful in a hundred ways; and this it does without taking a shilling out of any one's pocket. When the clergy take to worshipping with pigs' heads, and otherwise make themselves and religion ridiculous, they try the strength of such an institution, surrounded as it is by all sorts of associations of kindness and charity; but it is a very tough old tree, and few of those who have lived under its shade can fail to resent the idiocy of men who will insist on making the whole institution absurd in the eyes of sensible people. If the clergy would but give up playing at priests, and be content with the position of sensible Christian gentlemen charged with more definite, religious, moral, and social duties than the other members of their class, the Church might stand indefinitely; but our ancestors renounced priestcraft and all its works three centuries ago, and to let it come back is altogether out of the question, whatever its suppression may cost."

The Unitarian Herald.

FRIDAY, OCTOBER 9, 1868.

STILL IT MOVES.

THE long interval between the dissolution of the last Parliament and the actual election for the next, however vexatious may be the suspense it occasions, and the interference with the ordinary business of the country, is at any rate beneficial in one important respect—it is awakening an interest in the great questions of national policy involved, such as no direct propagandism could have aroused. There are other parties that want educating besides the great Conservative party which Mr. DISRAELI last session so effectually instructed in the elements of practical reform. A good deal of the Liberalism which ranks itself on Mr. GLADSTONE's side is very weak in the legs, and nothing but the thorough attention which the controversies of this interval are drawing to the whole subject of religious equality would suffice to brace them up to march forward with him when the tug of war actually comes. The progress of opinion on the subject of the Irish Church has been so great, and the larger question of church establishments has in consequence been so thoroughly sifted that we almost hold our breath in amazement as we contrast the state of public feeling a few years since, with that which is now everywhere manifesting itself. Even a year ago, all the long and arduous labours of those who would have all churches absolutely upon the same level, seemed to have produced no material results. The state church seemed, as the *Independent* says, the “strongest and most securely rooted of all English institutions.” Average churchmen of all sections were still looking down upon dissent, and especially upon what they were pleased to call the political dissent of the Liberation school, with the old dignified superciliousness. The broad church leaders were scheming how, gradually, their own position in it might be made more secure, and its “nonconforming members” be included in that large and happy church of the future, which they loved to picture; while “reluctant Nonconformists” among ourselves were still chanting the praise of the Church's “venerable and beautiful liturgy,” and dreaming their day-dreams of a future time when her doors should be so widened as to admit all but the obstinate schismatics who should still prefer their small sectarian institutions. One touch of real movement—one threatening to do the simple duty which lay upon the very threshold of all true reform to the National Church, and all this security and scheming and dreaming have been scattered to the winds. The fabric has not indeed been overthrown, but the utter hollowness of the foundation on which it rests has been demonstrated; and men of all parties, in the church and out of it, are now discussing, in various tones of deprecation or hope, a state of things for advocating which the Liberationists have been denounced as at once sacrilegious and visionary. They may shriek against it, like that reverend politician who has just announced himself “in a position to declare that Mr. GLADSTONE is a general of the first Radical—the devil”—or they may face it with apprehension and regret, like Dr. VAUGHAN,

but still they do face it. All parties no longer disguise from themselves that to maintain the ascendancy of the Anglican Church can not be much longer possible. Week by week one and another of its cherished supports is giving way, and those who a year or two ago were regarded as its staunchest defenders, if they are not going over to the enemy, are at least admitting that the hour of capitulation is inevitably approaching. Now Mr. MAURICE and now Dr. TEMPLE give forth utterances of no doubtful sound. Up to a fortnight ago there was no man in England of whom the *Record* and its readers were more proud as a representative Evangelical than Dr. MILLER, formerly of Birmingham and now of Greenwich. But he has declared himself unable to advocate the maintenance of the Irish Establishment, and his quondam admirers can only hint that he is on the look out for a Whig Bishopric. Yet, even as they utter such an innuendo, they must be half-conscious that it carries its absurdity upon the face of it. And now we have the Dean of Canterbury, Dr. ALFORD, coming out still more strongly, and openly proclaiming that it will be a good day for the Church of England when she stands simply upon a level with all other churches. Utterances like these cannot fail to have a strong effect upon the general mind of the country, while if anything more be wanted for the conversion of those who think more deeply on the subject, surely it is supplied by the report of the Irish Church Commission. That report has fallen curiously dead upon the public mind. No one cares about it; but it may be welcomed as at once a sign of and an agent in the educating process. It does at once too little and too much. It does too little, for it will not touch one of the grievances which the Irish people feel in respect to the dominant Church. Yet it does too much, for it quietly cuts away the whole ground on which the Protestant champions have long triumphantly disported themselves. They have been talking of the Church of England as a Missionary Church, and lo! the comment of their own party is a proposal that all livings which have less than forty Protestants in them shall be abolished. They had been inveighing against the sacrilege of meddling with private Church property, and behold, the tithes of one parish, in which the Church is abolished, are to be given to other churches at a distance. No doubt, the old cries will still be raised, but we may hear them without alarm, while opinion thus keeps moving, and the very men who have charge of the breaks are with placid unconsciousness oiling the wheels.

WELCOME SOIRÉE TO THE REV. J. J. TAYLER.

ON Tuesday evening next, the British and Foreign Unitarian Association have determined to give a welcome soiree to the Rev. J. J. TAYLER on his return from the Tercentenary of the Unitarian Church of Hungary, at which he appeared as the representative of English Unitarians. As will be seen from our advertising columns the soiree is to be held in the Hanover Square Rooms, Regent-street, when the chair will be taken by W. J. Lamport, Esq., president of the Association. The occasion, we are sure, will be an interesting one—and the object, such as ought to secure a large attendance. We would, therefore, ask all our friends in the neighbourhood of London to make an effort to be present as an evidence of their good-will not only to Mr. TAYLER, but to our Hungarian friends.

AN OUTLINE OF THE HISTORY OF MODERN THEOLOGY.—PART V.

The controversy concerning the Easter Festival, which arose about the year 160, affords, no doubt, many points of *prima facie* evidence in favour of Baur's view. If the question was concerning the day of the month on which our Lord held his last supper, it is quite impossible to conceive how the Western Church should have omitted to quote John's Gospel had they been acquainted with it. But, in point of fact, the dispute at first had no reference whatever to the last supper, or to the day of the month on which it was held; but related solely to the expediency of observing Easter in the Jewish manner of the Eastern Church, or in the Gentile manner of the Western Church; and on this subject the Gospel could throw no light. It is quite conceivable that St. John—though knowing that our Lord kept the feast on the 13th day—should have celebrated the Christian passover on the 14th, especially as he regarded Christ as the very paschal lamb of the Christian church. And so, when Pelycrates instances the custom of the Apostle John in keeping the 14th of the month, it in no way proves that the Apostle could not have recorded the 13th as that on which Jesus ate his last meal with his disciples. Further, that the crucifixion took place on the 14th of Nisan, is more in accordance with the circumstances of the time than the synoptic account which represents it as taking place on the 15th day. The Jews were bound by their law to observe the great feasts in the same manner as they did their Sabbaths. But it would have been contrary to all Sabbatical laws to crucify a man on the Sabbath-day, on the eve of which, as appears by the “transactions of the Jewish Sanhedrim,” the judges were not allowed to pass the extreme sentence of the law, as the execution could not take place until after the Sabbath. Should it be replied that the offence of which Jesus was accused, being of a religious character, the feast-day, when a large concourse of people were present, was the most suitable time for putting him to death, it must be remembered that there were two thieves crucified with him, for which violation of the festal law there would be no justification; or, should it be said that the whole thing was a Roman affair, and was done without any regard to the law of the Jews, it must be borne in mind that a decree of Augustus forbade the Romans to offend the Jewish prejudices in these ceremonial matters, which crucifying thieves on the feast-day certainly would have done. From all these circumstances there arises a presumption in favour of the authenticity of the narrative of the fourth Gospel in opposition to that of the Synoptics. The arguments of Baur, based on the difference between the Logos doctrine of Justin Martyr and that of the Gospel, are not of much weight. Different minds take different views of the same recorded facts. Who, for instance, could suppose that the Christology of Schleiermacher and that of Mr. Spurgeon were drawn from the same source? In this matter, after eighteen hundred years, there is hardly one feature in common between the German and the English expositor, though each of them believes himself to be the only truthful interpreter of St. John.

Thus have the criticisms of the Tübingen School been answered; and every impartial mind must admit that a love of theory—the greatest *ignis fatuus* of theology—has seduced Baur and his followers into regions out of which no critical ingenuity can ever extricate them. An hypothesis is absolutely necessary at the commencement of every investigation, but how difficult it is to lay it aside when it militates with facts the Tübingen School is a remarkable example. “That's a very beautiful theory,” exclaimed a gentleman to whom a philosopher had been explaining a very ingenious hypothesis, “but unfortunately it is inconsistent with facts.” “What are those facts?” said the man of science; “produce them, and I will explain them by my system.” In this spirit have the Tübingen critics gone to work, and hence has arisen a prejudice against them, which has had the unfortunate effect of blinding the eyes of their adversaries to the great service they have rendered to the science of biblical criticism.

But the orthodox party, touching the question of the authorship of the fourth Gospel, have done much more than refute the objections of Baur. They have pointed out that the great authority which the Gospel possessed, both amongst heretics and believers, about the middle of the second century, is incompatible with the supposition of its having first appeared at that time. And further, they have shown that there is such a great similarity between the first Epistle of John and the fourth Gospel, that we are forced to admit that the same man must have written both. The genuineness, however, of the first Epistle was never doubted in the early church. Polycarp, a disciple of St. John, in an Epistle to the Philipians, thus writes: “Every one who confesseth not that Jesus Christ is come in the flesh is anti-Christ.” As this passage is not found, word for word, in the Epistle, we may suppose that Polycarp had it from the mouth of his master; and when we find the very same ideas, and almost the very same words, occurring in an epistle ascribed to that master, there is strong *prima facie* evidence of its genuineness. The next witness is Papias, who, according to Eusebius, used the first Epistle of John, expressly mentioning it as a work

of the Apostle. If, then, these ancient testimonies may be trusted, there is a strong case in favour of the universal tradition that John wrote the first Epistle. But the man that wrote the Epistle in all probability wrote the Gospel. By these and such-like arguments, the orthodox party have made out a case which the majority of judges have pronounced to be valid.

The foregoing "outline" was written many years ago, without any view to publication, and is merely notes of the studies which then occupied me. The other day, in looking over some old papers, I found the manuscript, and it was suggested to me that it might be interesting to those who were not much acquainted with the theology of Germany. At another time, I may continue the subject by giving a history of the Messianic idea until the time of Christ. A. M. CREEBY.

THE RELIGIOUS IDEAS OF CHRIST AS DESCRIBED BY STRAUSS IN HIS SECOND "LIFE OF JESUS."

"It is to the first three Gospels we must turn if we would enter into and read the mind of Jesus touching the work he had to perform. The Sermon on the Mount has, and with good reason, ever been regarded as the quintessence of his teachings. At the very beginning of it the fresh Christian thought distils like fertilising dew in spring. In what is called the eight beatitudes, you behold the Christian paradoxes which throw into contrast the new religion with that of the Jews no less than that of the Gentiles. The blessed are not the rich, the full, the joyous; but the poor, the afflicted, the hungry, the thirsty. The way to man's real good and his true happiness is not power, nor conflict, nor rigorous exaction of your right, but the spirit of gentleness, endurance, and peace. The new world is compared with the old, the world turned upside down. Externalities are as nothing, what is internal is everything. A man's soul is supreme. Peace of heart sinks and effaces all outer misery, and flourishes in connection with it, rather than in union with pomp and pride. Jesus had seen the wants of the soul stifled among the rich by material enjoyments, while among the poor they were satisfied and composed by suffering. Well might he promise blessedness to the poor Galileans in recompense for an indigence auspicious to the sentiments he wished to awaken. Revolutions are always the same, and Christianity was a very great revolution; they find their first foothold not among the opulent and the successful, but among the needy and the heavy-laden. However, since physical need is not the sole reason why Jesus proclaims the famished blessed, Matthew in giving a spiritual import to the words did not disfigure his thought, but represented it more correctly than did the Ebionites at a later day, with their ascetic exaggerations and their condemnation of all external substances.

"It is to a future world, it is to heaven, that Jesus refers the accomplishment of the promises that he makes to the poor and the oppressed. Internal good, inseparable from holy thoughts and moral progress, assumes the form of a future reward. And, in truth, that reward is not an illusion; the contradiction there is between the outer and the inner cannot last for ever, and the new spirit awakened in humanity will in the end fashion the external world after its own image. This is the natural and, though slow, certain work of history; it is the progress which is accomplished even in this state, and which the religious sentiment takes pleasure in contemplating, as completed in a world to come.

"From the conversion of the external into the internal, which marks the exordium of the Sermon on the Mount, flow all the interpretations of the law which fill up its first portion. Beyond the act at which the virtue of the Pharisees stopped, Jesus proceeds directly to the intention of the soul. Murder he forbids, in forbidding anger and hate; adultery, in forbidding lust; perjury, in forbidding oaths as profaning veracity. By contrast with what was said to the ancients—that is, to those who were under the Mosaic law—Jesus presents himself as the lawgiver of the soul, while Moses was the lawgiver of the deed; or rather, he places himself above Moses, as accomplishing the legislation of the letter in the spirit. Over against the truly Hebrew, and in general ancient precepts of evil for evil, of love for your own people, and of hate towards your enemies, Jesus sets the spirit of forgiveness and beneficence, offering as the actuating motive, 'that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.' If there is in the New Testament one authentic utterance of Jesus, this certainly is his, for in the interval which elapsed, before the final completion of our Evangelists in their present form, men's minds were too narrowed and too heated by fanaticism and conflict to be able to conceive a thought so lofty, bright, and comprehensive. Here, then, we put our finger on one of the grand features of the piety of Jesus; alike for his head and his heart, the Heavenly Father was that Infinite Goodness which makes no arbitrary difference in his love, and this idea of God shows us precisely why he took pleasure in calling him Father.

"Not in the Old Testament could Jesus acquire this fundamental conception. The idea of God as

the father of all men is not found there. It is Jesus' own idea; and if he makes it the basis of his religion, the reason is that indiscriminate goodness lay at the centre of his own nature, and was the sentiment in virtue of which he found himself in full harmony with God. Not to suffer yourself to be troubled by human wickedness more than God; not to overcome evil except by good; not to punish an enemy except by beneficent service—this principle flowed forth from the deep fount of his own heart. When he exhorts his hearers to show themselves true sons of the Heavenly Father by acting as he acted; when he invited them to be perfect as he was perfect, his words say to us that he conceived God's moral perfection as being such as he himself felt in the loftiest moments of his religious life, while that sentiment grew purer, richer, higher by the contemplation of his ideal in God. His loftiest religious faculty, the ripe fruit of his soul was that universal love which will conquer evil only by good; and this sentiment he ascribes to God as the fundamental quality of the divine essence.

"If men are God's children, they are brothers; each in regard to each, they are, too, all equals. We ought, then, to treat our neighbour as ourselves, and not to be severe toward him, while indulgent toward ourselves; to be to him what we should wish him to be to us. This has always, and justly so, been accounted the true moral principle of the Christian religion. It contains the germ of human civilisation, namely, the subordination of the individual to the general good of the race, which lives in us and claims acknowledgment and honour from each in others.

"By the tenderness, by the activity, by the flame of this universal love, Jesus rose above all the restraints and all the limits of life; and he felt himself one with his Heavenly Father, and overflowed with an inmost blessedness, in the presence of which external joys and sufferings lost all their signification. Thence that serene unconcern which is disquieted neither about food, nor clothing, but looks to God who clothes the lilies and feeds the sparrows; that content of heart during a wandering life, in which often the Son of Man had not where to lay his head; that disregard of earthly glory and shame, under the assurance of bearing to man the divine light and love. Thence, too, that predilection for children whose guileless and unperverted heart as yet knows neither hate nor pride, and who are what is most loveable because they know only how to love. Thence, too, that new law of offering the left cheek to him who strikes the right; to travel two miles with a person who may require one, and to forgive a brother's transgressions, not merely seven times, but seventy times seven.

"In developing in himself to the utmost this serenity of soul, one with God and one with man, Jesus had realised the prophetic ideal of a new covenant, and of a law written in the heart (Jer. xxxi. 31). To employ the poet's words:—'He had made the will of God his own will. In return, God came down into his heart from the throne where He governs all worlds; the gulf was filled up, all threatening phantoms had vanished; in him the man had passed out of vassalage into freedom. This tranquility, this serenity, this career, the natural outflow of a joyous and lovely disposition, we may call the Hellenic element in Jesus. But a Greek could have raised himself to this moral and spiritual altitude, and to that pure conception of God which it involves, only with the aid of philosophy; in Jesus this transcendent spirituality was the result of his education under the Mosaic law, and the expansion and refinement he drew from the writings of the prophets.

"It may be asked through what phases Jesus made his way to this composure and harmony of soul. The accounts that we possess of his life never speak of severe struggles and perilous combats, out of which peace emerged in the midst of difficulty. It is true that apart from concise notices of his childhood, those narratives cover only the short period of his public life, and place him on a pedestal where he is above all human weakness. We may, then, presume that this period of light and peace was preceded by a period of obscurity, conflict, perhaps errors. But, unless all analogies are deceptive, traces of such, had they existed, must have been left behind. All the characters purified by struggle and violent crises—Paul, Augustin, Luther—have borne indelible scars, and their figure retains something hard, dark, severe. Nothing of the kind in Jesus. A trace of some conflict of the kind has been seen in the account of the temptation, but only in consequence of a false interpretation. The agony of the garden is but an effort to persevere in a state of mind fortified by long habit, and not an endeavour to reach its loftiness. Jesus, from the first, appears as a beautiful nature which had only to follow its own law, to know itself and strengthen itself in its own consciousness, without ever having need of change or renewal. This did not naturally exclude hesitations or ephemeral faults any more than the necessity of a serious and sustained effort to conquer itself, and to attain to complete self-renunciation, as Jesus himself acknowledged when he disclaimed the title "good." In fine, the character of Jesus was formed without any violent crises, and by voluntary and rigorous self-discipline. Such is the true sense, the only intelligible sense of the doctrine of

his impeccability. In this particular the great Apostle to the Gentiles was inferior to his Master, and the two great restorers of Christianity in the Roman and in the modern world, Augustin and Luther, are nearer Paul than Christ."—Dr. Beard's "Manual of Christian Evidence."

AMERICAN NOTES.

Elihu Burritt has written home from England urging his countrymen to contribute to the repair of Wickliffe's Church, at Lutterworth. He says:

"It is now just five hundred years since John Wickliffe sent forth the first copies of his English Gospels from Lutterworth. Nothing could be more graceful and appropriate than for those who reverence his memory to mark the anniversary with some useful and lasting token of their gratitude for his life. And no such token would be more appropriate and appreciated than the restoration of the church in which he preached and died. It is now sadly dilapidated. From the pulpit one may see fragments of wall and cornice lying at the broken feet of the pillars. The villagers are making a strenuous effort to raise the means for the renovation of the edifice. The people of our own American Boston felt moved by a kind of proud as well as filial affection to contribute to the restoration of the grand old mother church of England's Boston. I fully believe that thousands, from Maine to California, would contribute as gladly and as gratefully to the restoration of Wickliffe's Church in Lutterworth, if they knew its state and need, and the pleasure with which their gifts would be received by those now about to put their hands to the work. Lutterworth is a small, secluded market town, with no large sources of manufacturing or commercial wealth. Consequently, a large share of the requisite sum must come from abroad. I earnestly hope that many American hands will join in the work of rebuilding the broken walls of this village church, consecrated by so many precious memories."

A correspondent of the *Methodist Times* attributes the conversion of John Allen, "the wickedest man in New York," to an article with this title, furnished by a young writer to a magazine published in that city, in which he gave a graphic description of Allen's dance-house and its vile goings-on. "This article caused a sensation through the entire country. The Methodists of New York got hold of the sunny side of Allen's heart, and on Monday last he was hopefully converted to God. The place is now a scene of a daily prayer-meeting. The house will not accommodate one-tenth of the curiosity seekers. The religious fire has extended through that low neighbourhood, and two 'rat-pit' proprietors have offered to close their establishments, if the Methodists would only say they were doing wrong, and would come there and hold a prayer-meeting." The reporters for the American papers, however, say, that at the prayer-meetings referred to Allen appears constantly fuddled, which his religious patrons do not deny, but plead that drunkenness is now his only vice, and that it is unreasonable to expect such a sinner to become thoroughly virtuous all at once.

It appears that the Episcopal Church has its troubles on the other side of the water as well as on this. Ritualism is causing excitement there no less than here, and several clergymen have been asserting principles and acting on them which are held to be subversive of the doctrine and discipline of the Church. As we mentioned some little time ago, the Rev. Mr. Tyng gave great offence, and was called to account for preaching in a Baptist pulpit; and now, even worse, the Rev. Mr. Hubbard, of Rhode Island, has actually allowed a Dissenting minister to officiate in his church, and pronounce the absolution! What the consequence will be remains to be seen. These matters are to be brought under the consideration of the General Convocation of the Church, which was to meet in New York on Wednesday last, and would probably continue in session for two or three weeks. The importance which is attached to the decisions of this, the supreme legislative body in the American Episcopal Church, by some of the clergy here, is shown in the request, made through the *Guardian* by one of them, that those who read his note "will remember the Convocation in their prayers during the time of its session, and that those who are priests will offer the Holy Sacrifice that God the Holy Ghost may lead its members into all truth." It will be interesting to compare the authority which the American bishops, free from State trammels, are able to exert, with that of their English brethren, and whether they are disposed or not to check Ritualism with a stronger hand.

From an account given in the *Nation*, N.Y., Oct.

the French Canadians, they would seem to be generally in a blessed state of ignorance of the troubles which free inquiry brings. The writer says of a gentleman whom he had an opportunity of studying:

"Having never been in France, and evidently regarding French society with a slight touch of horror, he seemed scarcely aware of the depth of the changes which it had undergone. The impiety and immorality of the Revolution were what evidently most impressed him, one of the many evidences one meets with in Lower Canada of the large share the clergy have had in modelling the new society. This gentleman told us, with a slight glow of enthusiasm, that to this day he did not believe there was a single French family in the whole of the thickly-settled parish in which he lived in which man or woman omitted to 'faire ses Pâques' every year, or to attend mass with tolerable regularity. He said he hardly ever met with a French peasant who had 'lost the faith,' unless he had been in the United States. Those who went there even for a short period, he said, came back irreligious men; not Protestants, but indifferents."

FIRESIDE READINGS.

SUNDAY.

FATHER FABER.

THERE is a Sabbath won for us,
A Sabbath stored above,
A service of eternal calm,
An altar-rite of love.

There shall transfigured souls be filled
With Christ's eternal name,
Dipped like bright censers in the sea
Of molten glass and flame.

Yet set not in thy thoughts too far
Our heaven and earth apart,
Lest thou should'st wrong the heaven begun
Already in thy heart.

And surely Sundays bright and calm—
So calm, so bright as this—
Are tastes imparted from above
Of higher Sabbath bliss.

We own no gloomy ordinance,
No weary Jewish day,
But weekly Easters, ever bright
With pure domestic ray.

A feast of thought, a feast of sight,
A feast of joyous sound,
A feast of thankful hearts, at rest,
From labour's wheel unbound.

A day of such homekeeping bliss
As on the poor may wait,
With all such lower joys as best
Befit his human state.

He sees among the hornbeam boughs
The little sparkling flood;
The mill wheel rests, a quiet thing
Of black and mossy wood.

He sees the fields lie in the sun,
He hears the plover crying;
The plough and harrow, both upturned,
Are in the furrow lying.

And should he ask, the happy man!
If heaven be aught like this;—
'Tis heaven within him, breeding there
The love of quiet bliss.

Oh, leave the man, my fretful friend,
To follow nature's way,
Nor breathe to him that Christian feasts
Are no true holidays.

Is earth to be as nothing here,
When we are sons of earth?
May not the body and the heart
Share in the spirit's mirth?

When thou hast cut each earthly hold
Whereto his soul may cling,
Will the poor creature left behind
Be more a heavenly thing?

Heaven fades away before our eyes,
Heaven fades within our heart,
Because in thought our heaven and earth
Are cast too far apart.

WITCHCRAFT.—PART I.

THE *North American Review* has a long article on Witchcraft, by a writer well "up" in the subject, a free abridgment of which, so as to bring it within our limits, may be interesting to some of our readers.

Credulity manifests itself in different ways, according as it is the daughter of fancy or of terror. The one lies warm about the heart as Folk-lore, fills moonlit dells with dancing fairies, sets out a meal for the Brownie, hears the tinkle of airy bridle-bells, changes Pluto and Proserpine into Oberon and Titania, and makes friends with unseen powers as Good Folk; the other is a bird of night, whose shadow sends a chill through the roots of the hair: it sucks with the vampire, gorges with the ghoul, is choked by the night-hag, and pines away under the witch's charm, giving up the fair realm of innocent belief to a murky throng, the progeny of morbid imagination. Both have vanished from

among educated people, and such superstition as comes to the surface now-a-days is only the little harmless sentiment of fiction, all the more pleasing because there is no reality behind it to impose a duty or demand a sacrifice. It nails a horse-shoe over the door, but keeps a rattle by its bedside to summon a more substantial watchman; it hangs a crape on the beehives to get a taste of ideal sweetness, but follows the teaching of the latest bee-book for obtaining the best honey.

Whatever may have been its origin, a belief in spirits seems to have been common to all the nations of the ancient world. Even the ghost in chains, which one would naturally take to be a fashion peculiar to convicts escaped from purgatory, is older than the belief in that reforming penitentiary, as is shown by the following story which the younger Pliny tells:—

"There was a large and spacious house which lay under the disrepute of being haunted. In the dead of the night, a noise resembling the clashing of iron was frequently heard, which if you listened more attentively, sounded like the rattling of chains; at first it seemed at a distance, but approached nearer by degrees; immediately afterwards a spectre appeared, in the form of an old man, extremely meagre and ghastly, with a long beard and dishevelled hair, rattling the chains on his feet and hands. In consequence, the house was at last deserted, being judged by everybody to be absolutely uninhabitable; so that now it was entirely abandoned to the ghost. However, in hopes that some tenant might be found who was ignorant of this great calamity that attended it, a bill was put up giving notice that it was either to be let or sold. It happened that the philosopher Athenodorus came at this time to Athens, and reading the bill, inquired the price. The extraordinary cheapness raised his suspicions; nevertheless when he heard the whole story, he was so far from being discouraged that he was the more strongly inclined to hire it, and, in short, did so. When it grew towards evening, he ordered a couch to be prepared for him in the front part of the house, and, after calling for a light, with his pen and tablets, he directed all his people to retire. That his mind might not, for want of employment, be open to vain terrors of imaginary noises and spirits, he applied himself to writing with the utmost attention. The first part of the night passed with usual silence, when at length the chains began to rattle; he, however, neither lifted up his eyes nor laid down his pen, but diverted his observation by pursuing his studies with greater earnestness. The noise increased and advanced nearer, till it seemed at the door, and at last in the chamber. He looked up and saw the ghost exactly in the manner it had been described to him; it stood before him, beckoning with the finger. Athenodorus made a sign with his hand that it should wait a little, and threw his eyes again upon his papers; but the ghost still rattling his chains in his ears, he looked up and saw him beckoning as before. Upon this he immediately arose, and with the light in his hand followed it. The ghost slowly stalked along, as if encumbered with his chains, and turning into the area of the house, suddenly vanished. Athenodorus, being thus deserted, made a mark with some grass and leaves where the spirit left him. The next day he gave information of this to the magistrates, and advised them to order that spot to be dug up. This was accordingly done, and the skeleton of a man in chains was there found; for the body, having been a considerable time in the ground, was putrefied and mouldered away from the fetters. The bones, being collected together, were publicly buried, and thus, after the ghost was appeased by proper ceremonies, the house was haunted no more."

This story has a very modern air, but the demeanour of Athenodorus has the grand air of the classical period—of one who feels the superiority of a living philosopher to a dead Philistine. How far above all modern ornament is his prophylactic against his insubstantial fellow-lodger! Now-a-days men take pistols into haunted houses. Sterne discovered that gunpowder made all men equally tall, but Athenodorus had found out that pen and ink establish a superiority in spiritual stature. As men of this world, we feel our dignity exalted by his keeping an ambassador from the other waiting till he had finished his paragraph. Never surely did authorship appear to greater advantage.

It might not be difficult to account for the belief in ghosts by the tendency of the mind, under certain conditions, to confound the objective with the subjective, or rather to mistake the one for the other, if the appearance of the first ghost were once satisfactorily explained. If it was originally believed that only the spirits of those who had died violent deaths were permitted to wander, the conscience of a remorseful murderer may have been haunted with the memory of his victim, till the imagination, infected in its turn, gave outward reality to the image on the inward eye. After putting to death Bœtius and Symmachus, it is said that Theodoric saw in the head of a fish served at his dinner the face of Symmachus, grinning horribly and with flaming eyes, whereupon he took to his bed and died soon after in great agony of mind. It is not safe, perhaps, to believe all that is reported of an Arian; but, supposing the story to be true, there is but a short step from such a delusion of the senses to the complete ghost of popular legend.

But, in some of the most trustworthy stories of apparitions, they have shown themselves not only to persons who had done them no wrong in the flesh, but also to such as had never even known them. The *eidolon* of James Haddock appeared to a man named Taverner, that he might interest himself in recovering a piece of land unjustly kept from the dead man's infant son. According to Defoe, Bishop Jeremy Taylor twice examined Taverner, and was convinced of the truth of his story. In this case, Taverner had formerly known Haddock; but the apparition of an old gentleman that entered the learned Dr. Scott's study, and directed him where to find a missing deed, needful in settling what had lately been the ghost's estate in the West of England, chose for its attorney in the business an entire stranger, who had never even seen its original in the flesh.

A RITUALIST ILLUSTRATION.

A CORRESPONDENT of the *Times* declares that he heard Mr. Purchas, the ritualist incumbent of St. James's Chapel, Brighton, tell the following anecdote, in these words, from the pulpit steps: "I am reminded of the story of a gentleman who was walking in his garden, as he was wont to do of an afternoon, when he saw his son picking the snails from off the fruit trees and throwing them into his neighbour's garden. Of course, he reproved him for so reprehensible a proceeding. 'But,' said the son, 'our neighbour is a very bad man.' 'Can't help that; property and vested interests must be respected.' 'But, then, he is a cruel husband, and it is written, 'Husbands, love your wives.' 'Can't help that; property and vested interests must be respected.' 'And then, urged the son, 'he is a harsh father, his children even run away from him.' 'Can't help that; property and vested interests must be respected.' 'But, then, he's a Papist.' 'Oh, that alters the case entirely; throw as many snails as you like, my son, and may God's blessing be upon you!'"

INTELLIGENCE.

LONDON: STAMFORD-STREET CHAPEL.—We are requested to call the attention of our London friends to the services in this chapel next Sunday. The Rev. H. Ierson will preach in the morning, and the Rev. J. K. Applebee in the evening. The collections of the day are, we understand, to be given to the Rev. Robert Spears as a free-will offering, and we willingly commend to our friends this opportunity of showing their respect to one who richly deserves it.

ABERDARE.—On Thursday, the 1st instant, the English congregation of Unitarians held their annual tea meeting. More than three hundred sat down to tea. The chapel was beautifully decorated for the occasion and illuminated with gas. In the evening the company was entertained with an excellent concert of vocal and instrumental music.

BOLTON DISTRICT UNITARIAN ASSOCIATION.—The half-yearly meeting of the Bolton District Unitarian Association was held at Walmsley, on the 1st inst. The attendance from Bolton and other neighbouring places was good. An afternoon service was conducted in the chapel by the Rev. John Fox, of Heywood, and a sermon was preached by the Rev. George Ride, of Chorley, from the text:—"Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Corinthians, iii., 11.) Tea was provided in the school room; after which David Shaw, Esq., of Park lane, near Wigan, presided over an evening meeting. Speeches were delivered by the Revs. J. S. Gilbert, G. Fox, G. Ride, J. Fox, Wm. Probert, M. C. Frankland, J. Worthington, J. Freeston, and J. Entwistle; and by Mr. Alderman R. Heywood and Mr. Frank Taylor. In the course of the proceedings the meeting adopted the following series of resolutions:

"That the members of this association, assembled at their half-yearly meeting, desire to place on record an expression of their firm adherence to the principle of civil and religious liberty all the world over, as maintained by their non-conforming forefathers.

"That, rejoicing in the measure of civil freedom already secured in their own land, they hail every fresh development of the noble principle that is founded in justice and with regard to the commonweal, both at home and abroad.

"That, while asserting their own right, and deeming it amongst their first duties, to propagate those views of Christianity which (as Unitarians) they hold dear, they at the same time refuse to bind their descendants to any written creed, or to consent to any measures calculated, whether directly or indirectly, to interfere with the entire exercise of religious freedom on the part of all sections of the Christian Church."

LONDON.—On September the 29th, the first cheap entertainment for the people was given at the Unitarian Mission-room. The attendance was large, and the people highly gratified.

COSELBY.—Haydn's oratorio, the "Creation," was performed in the schoolroom belonging to the Old Meeting-house, on Monday evening, September 28. There was a respectable audience, and the performance gave general satisfaction. The proceeds are to be applied towards paying off the debt incurred in building the new school.

ELLAND.—On Sunday morning last, the Rev. John Ellis commenced a series of discourses n

Christ's chapel, "On the Unitarian position relative to the Bible and the Christian religion." In the evening he preached a funeral sermon for Mr. Joe Burley, the oldest Unitarian in Elland, from 1 Cor. xv. 55-57.

KIDDERMINSTER.—On Sunday last, a discourse "In memory of the late George Talbot," formerly of Honeybrook, was delivered by the Rev. Edward Parry to a large and attentive congregation, at the new Meeting House. The text was Proverbs chap. x. v. 7, "The memory of the just is blessed." Amongst the congregation were a large number of Mr. Talbot's old Sunday scholars, who had been unwilling that the rare ardour and earnestness with which, years ago, he devoted himself to the Sunday School at the New Meeting should be forgotten.

SOUTH WALES.—The quarterly meeting of the Unitarian ministers of South Wales was held last week, commencing on Wednesday evening at Nottage, where discourses were delivered by the Revs. John Evans, Gellynion, and W. Thomas, M.A., Llandysul. Other services were held at Bridgend on Thursday, when the attendance of ministers was unusually large, there being present, Professor Hunter (Carmarthen), Revs. E. Higginson (Swansea), T. Lloyd (Nottage), E. W. Lloyd (Cwmbach), J. B. Lloyd (Wareham), T. Thomas (Pantylfeid), W. Thomas (Llwyn), Isaac T. Williams (Cefn), J. William (Blaengarach), J. Evans (Gellynion), R. Jones (Bridgend), R. J. Jones (Aberdare), Professor Evans (Carmarthen). The devotional services were conducted by J. T. Williams and J. Davies; and sermons were preached in the morning by Professor Hunter in English, and T. Thomas in Welsh; in the afternoon by J. Davies and W. Thomas, both in Welsh. The attendances both at Nottage and Bridgend were large, and the services such as to give general satisfaction. The next quarterly meeting will be held in Christmas week at Onnen Fawr, Llandilo. Subject of conference: "Forgiveness of Sins."

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

TROWBRIDGE.—Next week.

A. L.—Received.

SOMETHING WANTED IN OUR WORSHIP.

To the Editors.—It is said that eminent statesman—the late Richard Cobden—once asserted that on any political question he would sooner trust to the opinion of a majority of the people than to that of ten of our brightest statesmen. Although such a statement would be regarded by many as being quite incongruous, yet if all the principal legislatures in the world be not almost beside themselves, and individual and national prosperity comes in spite of the retrogression and shortcomings of these assemblies, they are seemingly proving that it was a wise and prophetic saying; and if such is the case in politics, it may also be so in theology. If, however, it was to-morrow put to the country to say whether Unitarianism was a Scriptural doctrine, few will venture to predict that the vote would not be vastly against us; and I believe for the very reason that it has been kept in such comparative obscurity: most of what thousands have heard about it is, that it is some strange heathenish incomprehensible doctrine which is never likely to be embraced but by a few of the most contrary and eccentric.

On a fine Sunday afternoon, in a village in the Peak of Derbyshire, where there are two chapels—a Methodist and a Unitarian—two persons once watched the inhabitants as they repaired to their respective places of worship. They perceived that only about one in six entered the latter named. One of these spectators (a Methodist local minister) asked his friend (a son of a gentleman of the other persuasion, but himself a mere boy) how he accounted for such a decided preference of the villagers? Quoth the youth, after scratching his head for a moment, "Very wise folks were always thinly scattered." Perhaps some such idea as this consoles many of our brethren when they view the small progress we make in point of numbers; but I think it must be admitted that, unless a church reaches the masses, either in the doctrine or its teachers, there is something wanting.

I have long been in favour of some modification of our general form of worship, so as to make it more attractive to the young, and more in harmony with the spirit of the age in which we live; but, differing from the opinion of the talented author of the articles on this subject which have lately appeared in the *Herald*, I think the ministers are the most responsible party. Lord Chesterfield said that ministers were neither better nor worse than other folks. If this be true, it is a sad state of things. If they are not more largely possessed of those properties which have characterised all great and eminent men—forbearance, toleration, and a knowledge of their own fallibility, which enable them when in debate, or in whatever useful work they may be engaged, to meet with grace those thousand little annoyances with which every earnest and philanthropic man is sure to come in contact; if they have not more winning manners—more tact, whether in or outside their special duties, of averting and calming down all party feelings and contention than their fellows, who have to battle with the storms of trade and the snares of traders—then they surely have yet to learn the most essential part of their calling. Far

be it from being understood that I am aiming this as a reflection upon either Unitarian or any other body of ministers. I think, however, our own ministers generally lack spirit and energy, and a closer discernment of people's habits and tastes, and also the best means of drawing their attention, and provoking their thought. They cling too much to the policy of what ought to be done—providing everyone was thoughtful and intelligent—instead of turning their attention to what is best to be done in the present state of affairs. We have ministers with next to no congregations, who prepare sermons fit to be classed with the finest productions of the day, and after being read over on the Sunday to their few hearers, they are consigned to oblivion; and outside this small circle, the minister and his talents are to the world all but unknown. There is, perhaps, nothing in either our own or any other form of worship that has such a depressing influence on the congregation as a host of empty pews. I cannot think this would be the case in any of our chapels if the rational, consistent, and ennobling truths of our doctrine were made known, and the learning and eloquence of its ministers exercised as they ought. When any of their sermons get published, they not uncommonly are sold at a price which just keeps them out of the reach of those who most need them—a course that is alike unfortunate to the publisher as well as the public. If our ministers, instead of making their sermons exclusively epistles to the *literati*, would intersperse them with more lively illustrations, which would be likely to awaken the admiration of the less learned and young; and instead of delivering them in what is sometimes thought to be a distant, formal, clerk of arraigns tone and manner, they would adopt the earnest, familiar, conversation style which is peculiar to extempore preachers, they would, I think, find themselves much more appreciated, and would infuse a health and stimulus into the worship greatly refreshing.

I shall be very sorry to hear such phrases as "Give peace in our time, O Lord, because there is none other who fighteth for us but only thou, O God." If it has any meaning at all, it appears to me to be rather a blasphemous one. I must confess that each time I hear it chanted, or the following, "O Lord, make haste to help us. O God, make speed to save us." I feel more or less abashed.

No one, however, will be more willing to recognise any change that may be generally believed will prove useful and interesting. PAUL GILL.
Sheffield, September 30, 1868.

A CORRECTION.

To the Editors.—Permit me to call your attention to an important mistake in your leader of October 2nd, in which you speak of Christ as "blessing the bread and wine." In no part of the Bible is he said to have blessed bread and wine, or made holy bread and holy wine as the Romanists make "holy water." The word "it," in the account of the last supper, is not in the original, and should not have been supplied. In Luke ix. 16, the "the," original of the word "them," was not in the Syriac, as appears from Hopton Haynes. Christ blessed or gave thanks to God, agreeably to a pious custom of the Jews. I should not trouble you on the subject, but I see that the same mistake has been made by other Unitarian friends.—Yours faithfully,

WM. HUNTER.

County Cork, Bandon, Oct. 4, 1868.

MIDLAND RAILWAY.—The Midland Company's MAIN LINE TRAINS now run to and from the NEW ST. PANCRAS STATION, LONDON.

A New and Improved Service of EXPRESS and FAST TRAINS has been established between MANCHESTER and LONDON, BRISTOL, BIRMINGHAM, LEICESTER, NOTTINGHAM, and DERBY, &c., &c.—The following tables show the TRAIN SERVICE for October:—

BETWEEN MANCHESTER AND LONDON.										SUNDAYS.	
MANCHESTER.....dep.	6.55	9.45	9.50	12.45	3.30	3.55	6.20	6.30	6.45	p.m.	p.m.
LONDON (St. Pancras) arr.	12.0	2.45	4.0	6.30	8.20	10.45				10.0	
LONDON (St. Pancras) dep.	6.15	9.0	10.0	11.30	3.0	4.40				2.50	
MANCHESTER.....arr.	12.15	2.50	3.0	5.0	8.5	9.40				8.0	
Through carriages run between London and Manchester by all trains.											
BETWEEN MANCHESTER AND LEICESTER.										SUNDAYS.	
MANCHESTER.....dep.	6.55	9.10	9.45	9.50	12.30	3.55	6.20	6.30	6.45	p.m.	p.m.
LEICESTER.....arr.	9.30	11.53	12.20	1.27	4.0	6.5	7.50	10.55	12.50	7.20	
LEICESTER.....dep.	6.20	9.0	11.24	12.23	2.12	4.10	5.35	7.3	1.55	5.25	
MANCHESTER.....arr.	10.5	12.15	2.50	3.0	5.0	8.5	8.5	9.40	5.45	8.0	
BETWEEN MANCHESTER AND NOTTINGHAM.										SUNDAYS.	
MANCHESTER.....dep.	6.55	9.10	9.45	9.50	12.35	3.55	6.20	6.30	6.45	p.m.	p.m.
NOTTINGHAM.....arr.	9.25	10.50	12.10	1.0	3.10	5.55	7.35	10.20	12.20	7.10	9.45
NOTTINGHAM.....dep.	7.10	9.50	11.25	12.35	2.35	5.50	7.15	9.40	11.20	5.45	8.0
MANCHESTER.....arr.	10.5	11.45	12.15	2.50	3.0	5.0	8.5	9.40	11.20	5.45	8.0
BETWEEN MANCHESTER AND DERBY.										SUNDAYS.	
MANCHESTER.....dep.	6.55	9.10	9.45	9.50	12.35	3.55	6.20	6.30	6.45	p.m.	p.m.
DERBY.....arr.	8.31	10.5	11.20	12.15	2.15	5.40	7.10	9.10	11.20	6.20	9.0
DERBY.....dep.	8.0	8.50	10.15	12.25	1.25	3.30	6.35	8.45	8.25	6.25	7.0
MANCHESTER.....arr.	10.5	11.45	12.15	2.50	3.0	5.0	8.5	9.35	11.20	5.45	8.0
BETWEEN MANCHESTER AND BIRMINGHAM.										SUNDAYS.	
MANCHESTER.....dep.	6.55	9.10	9.50	12.45	3.30	3.55	6.20	6.30	6.45	p.m.	p.m.
BIRMINGHAM.....arr.	10.5	12.40	3.20	4.55	7.25	9.30	11.30			9.45	11.20
BIRMINGHAM.....dep.	7.45	9.25	11.10	1.20	3.25	5.30	7.35	9.40	11.20	5.45	8.0
MANCHESTER.....arr.	12.15	2.50	3.0	5.0	8.5	9.40				5.45	8.0
BETWEEN MANCHESTER AND BRISTOL.										SUNDAYS.	
MANCHESTER.....dep.	6.55	9.50	12.45	3.30	3.55	6.20				p.m.	p.m.
BRISTOL.....arr.	2.25	5.35	7.50	12.20						4.45	6.5
BRISTOL.....dep.	8.0	8.45	11.50	3.20	3.55	6.20				4.45	6.5
MANCHESTER.....arr.	3.0	5.0	8.5	9.40						5.45	8.0
Through carriages run between Manchester and Bristol by 6.55 a.m. and 12.45 p.m. Trains from Manchester, and 8.0 a.m. and 8.20 p.m. from Bristol.											
Derby, October 1868.											

Printed for the Proprietors by WILLIAM EVANS, at the "Herald" Press, 14, Market-street, Manchester, at his printing-works, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, October 9, 1868.

THE COMING WEEK.

Bristol.—A congregational meeting on Monday, to present Miss Carpenter with an address before leaving for India.

London: STAMFORD-STREET CHAPEL.—Annual sermon on Sunday. Preacher: Morning, Rev. H. Terson; evening, Rev. J. K. Applebee. Collections as an offering to the minister.

London.—Week night services as under:—WALLWORTH, ST. JOHN'S CHAPEL: Monday.—CLERKENWELL, PLUMMER PLACE: Tuesday.—HOXTON: Monday.—STAMFORD LECTURE HALL: Tuesday.—STAMFORD-STREET CHAPEL: Wednesday.—MILE END: Wednesday.—FOREST HILL: Thursday.—CLERKENWELL, ST. JOHN'S SQUARE: Friday.

London: KENTISH TOWN FREE CHRISTIAN CHURCH. The Rev. P. W. Clayden will preach on Sunday, morning and evening.

Manchester: LOWER MOSLEY-STREET NATURAL HISTORY SOCIETY.—Annual soiree on Saturday evening.

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday next: Morning, Rev. James Black, of Stockport evening, Rev. Brooke Herford.

Penmaenmawr: PENDYFFERYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes; service at 11 a.m.

Rawtenstall.—On Sunday afternoon and evening, sermons by the Rev. Joseph Freeston, in aid of the chapel fund.

Swinton.—On Sunday morning and afternoon, sermons for the clothing fund, by the Rev. John Shannon.

Stalybridge.—On Sunday evening, a lecture by the Rev. R. C. Dendy. Subject, "The Unitarian doctrine of the Atonement considered as a practical power."

Births.

ROBINSON.—On the 6th inst., at Boston, the wife of the Rev. W. W. Robinson, of a daughter.

STEINTHAL.—On the 3rd inst., at Hollywood, Fallowfield, the wife of H. M. Steintal, Esq., of a son.

Marriages.

BARBER—HARLAND.—On the 7th inst., at the Strangers Unitarian Free Church, by the Rev. Brooke Herford, Edmund Barber, of Manchester, to Bertha, second daughter of the late John Harland, Esq., F.S.A., of Cneetham-hill, near Manchester. No cards.

PESEL—BLYTH.—On the 6th inst., at Edinburgh, by the Rev. Robert B. Drummond, B.A., George Henry Pesel, Esq., of Dundee, to Barbara Alice, only surviving daughter of Howard Blyth, Esq., of Edinburgh.

Deaths.

BRIGGS.—On the 4th inst., at the house of his son, H. Currer Briggs, Esq., Fernbrae, Dundee, Henry Briggs, Esq., of Outwood Hall, near Wakefield.

ELLIOTT.—On the 1st inst., at Barnard Castle, Ann Elliott, relict of the late Archibald Elliott, of Barnard Castle, aged 80 years.

ROBERTS.—On the 28th ult., at the house of his son-in-law, Wm. Hollins, Esq., Pleasley-vale, near Mansfield, John Roberts, Esq., of Collin House, county Antrim, in his 73rd year.

SCARLET FEVER, &c.

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WHAT THE CHURCHES ARE DOING.

A curious question has arisen in India owing to the High Court of Madras having decided that an apostate from Christianity who has married a Christian wife, on his return to Hindooism, may marry as many wives as are allowed by Hindoo law without being guilty of bigamy. The question which arises is, what relief is to be given by the Legislature to the injured Christian wife? Surely, the most intolerant Hindoo must acknowledge that she is entitled to relief. Some legal authorities believe that there is no ground for the position that a Hindoo Christian convert can be re-admitted to caste. But it is a curious proof of the way in which Hindooism, in spite of its pretended immobility, does accommodate itself to circumstances, that the Southern Brahmins have invented their doctrine of reconversion, the ceremonial of re-admission consisting, it is said, in branding with a hot iron the tongue which has confessed Christ.

According to the Roman correspondent of the *Pall Mall*, Queen Isabella has accepted the hospitality offered her by the Pope, and is daily expected at Rome. While her fall has greatly afflicted the Holy Father, the Roman people hail it with satisfaction, which would have been greater but for a rumour that her ex-Majesty will bring no money with her. There is a story, told on good authority, that when the Pope heard that this was likely to be the case, he said to Antonelli, "What think you? Shall I give her back the magnificent tiara she sent me?" The Cardinal, who is never liberal, in any sense of the word, replied, "Most Holy Father, the tiara has been presented to the Apostolic Palace, of which I am prefect, and I must oppose its restitution nor has your Holiness any power over it."

The Bishop of Capetown is on his way to South Africa, and we hope is having smoother sailing on the ocean than he had here. Mr. Macrorie, whom he has had in leading-strings so long, will, it is said, follow him in December, and be consecrated Bishop of Natal, somewhere, at the beginning of the year, but without the royal mandate. Before leaving, Dr. Gray informed his friends that he had lodged an appeal against the late judgments in favour of his heretical brother, Colenso; about January, therefore, we may look for the sluices to be opened of ecclesiastical strife.

The revolution in Spain has given another heavy blow to Ultramontanism. Crowds one evening paraded the streets of Madrid carrying about a transparency inscribed, "Down with the Concordat!" "Down with the tyrants of Rome!" "Long live Rome liberated!" And a day or two since the concordat was burnt by a large gathering of people in front of the Papal nuncio's residence. The new Minister of Justice, too, has issued a decree suppressing the Society of Jesuits throughout Spain, closing their schools, and declaring all the Society's property to belong to the State. When the most Catholic people in the world take to manifestations like these, the Pope must begin to feel that matters are getting serious.

Ecclesiastical changes seem to be taking place in Russia, as well as elsewhere. The Petersburg papers report the general abolition of the "hereditary clergy." It appears that up to within a recent period every clergyman was forced to send his sons to clerical schools and seminaries—to educate him, in fact, for the Church, whether he liked it or not.

The meeting of the Society for Promoting Christian Knowledge, to which we referred last week, seems to have been a most uproarious one, and by no means creditable to the bishops and other dignitaries present. The *Guardian* says, "the cries of 'Divide!' 'Spoke!' 'Sit down!' 'Chair!' were very vociferous at times, and converted the boardroom of a respectable Church society into something like a clerical 'bear garden.'" It sometimes strikes us it might not be amiss if a society were established for promoting Christian Practice.

Her Majesty's Board of Works has just completed the re-causwaying of the Parliament Square, Edinburgh; and a stone, brazed "I. K., 1572," within an orle, has been set to mark the burial place of the renowned "Scots worthy," John Knox, over whose grave the Regent Morton pronounced the eulogium—"There lies one who never feared the face of man."

The rector of Oake, in Somersetshire, our readers may remember, lately threatened the trustees and members of a Methodist congregation in Wales, that if they did not support the Tory candidate, he should turn them out of their chapel, supposing that their lease was only for 99 years, and that the greater part of it had expired. We are glad to state that the lease turns out to be for 999 years, so there is not much likelihood that the rector will be put to the painful necessity of carrying his threat into execution.

A couple of advowsons are offered for sale in the *Times*. The particulars given in the advertisements relate almost entirely to the comforts of the parsonage. In one case it is of "Elizabethan style of architecture, in thorough repair, contains study, dining, drawing, ten bedrooms, and servants' hall; three-stall stable, loose box, coach-house with man's room over, large lawn, flower and kitchen gardens." Among other attractive features, the population is under 300. In the other case, "the rectory-house and offices have only been built within the last few years, in the Tudor style, at a cost of several thousands. The grounds attached to the house are in excellent order, and the stable, coach-house (double), walled gardens, cider press, barn, &c., are substantially and artistically built." "The whole," it is added, "is admirably suited for a gentleman of family," the society being "of the highest class," the church close to the rectory, and the population only 320.

From a work just published on the "Rites and Customs of the Greco-Russian Church," our Anglican Ritualists might get some hints as to what fasting means when carried out in earnest. Madame Romanoff tells us:

"For the eight weeks of Lent no Russian will use any article of food that can be traced to an animal, except fish, which is, however, considered a luxury, and not eaten by the religious during the whole period. Many old ladies (who are always the most rigorous fasters) will not use sugar, because it is purified with bullock's blood. Tea and coffee is taken without cream. There is a distinct set of kitchen utensils for fast cookery. The very iron ladies are changed. A knife that has buttered one slice of bread cannot be used to cut a second dry slice for a faster, and the slice is cut from the other side of the loaf."

The autumnal meetings of the Congregational Union were opened at Leeds, on Tuesday, by an address from Dr. Raleigh, the president, which dealt mainly with the present position of Church matters, and pointed out clearly and strongly some of the advantages which would result from the disestablishment, not only of the Irish, but the English Church also. In a discussion, raised by the Rev. A. Clark, of Stockport, on the practice of submitting "something like a creed" to candidates for Church membership, we are glad to say that the feeling of some of the leaders in the Union seemed to be decidedly against it. The Rev. Samuel Martin, of Westminster, said, and this was received with applause, that he had never kept any body away from the Lord's table who came to him, and said, "I know and trust and love our Saviour, and I should wish to commemorate his death in that institution."

After all, the majority of the Edinburgh Town Council have not succeeded in preventing the appointment of Mr. Wallace, suspected of holding latitudinarian principles, to be the successor to Dr. Lee in the church and parish of Old Greyfriars, the Established Church Presbytery of Edinburgh having agreed that he should be presented to the vacancy.

WHAT IS SAYING ON CHURCH MATTERS.

Seeing that the Czar is head of the Russian Church, to all intents and purposes, as if he claimed personally to ordain her clergy and consecrate her bishops, the *Pall Mall* says:—

"Naturally, the invitation of the Pope to the Eastern bishops will be strongly opposed by the Russian Government. That no subject of Russia, of the 'Orthodox' Church, will be allowed to attend at the coming council, we may rest well assured. For a Russian orthodox prelate even to discuss the possibility of a union with Rome is to discuss the possibility of a curtailment of the rights and privileges of the Russian monarchy. Whatever countries and creeds may, therefore, be represented in next year's gathering, no Greek bishop, on whom Russia can impose her authority will appear. But who is to prevent the Greek bishops living under the Sultan from joining in the discussion of devices for their union with the Pope? If we may trust universal rumour, the Greek clergy of Turkey have

got over their sensibilities about Easter and the 'Filioque,' and are many of them seriously contemplating attendance at Rome. And if the Turkish Government were wise in its generation, it would by every possible means foster these newly-born coquettings with the Roman See. What harm can the Pope do to the Sultan which he does not do already? None. On the other hand, the Sultan would gain by whatever anti-Russian feeling would be generated or encouraged amongst his Christian subjects by devotion to the spiritual enemy of Russia."

Our contemporary thinks that superstitious and retrograde as may be the inner life of the Roman communion, that of Eastern Christianity is worse; and adds:

"It may answer the purpose of a few Anglican enthusiasts to invent dreams about the practical identity of the Greek and Anglican creeds and the feasibility of a union between the Greek and the Anglican clergy, but beyond this little knot of visionaries there is a unanimity of conviction that the identity of creed and practice is not between Greek and Anglican Christian, but between Greek and Roman. The Greek, indeed, is more entirely uninfluenced by the modern scientific, philosophical, and social changes which are steadily leavening the Roman communion. The intense conservatism of the 'unchanging East' has preserved the Christian habits and ideas of a thousand years ago as a protest against the novelties of the volatile West, so that Rome has at times been stigmatised by Eastern divines as a 'rationalist' Church. Roman 'rationalism' could, therefore, scarcely fail to penetrate into the pulpits, the seminaries, and the monasteries of the East, the moment the hand of Muscovite jealousy was withdrawn; and so far the general Christian world would be the gainer."

The same paper uses a very heretical tone, in speaking of the great schism which for so many hundred years has divided the Eastern and Western sections of Christendom. It says:

"The trivialities which originally brought about that disruption have long ceased to be a matter of much interest to controversialists on either side. To ordinary persons it seems almost incredible that the Christian world should have been thrown into convulsions by differences as to the right day for celebrating the Easter festival, or the omission of the famous 'Filioque' from the Athanasian creed. The political effects to be expected from the reunion of East and West are something very different from a rearrangement of the Oriental calendar, or the adoption of a phrase which has absolutely no meaning at all to any but neo-Platonic speculators."

So that, according to our contemporary, the great body of Christians are doomed "without doubt to perish everlastingly" for not "thinking" rightly of that "which has absolutely no meaning at all," except, perhaps, to one in a hundred thousand."

The Romish Church is evidently being prepared for the authoritative declaration of the Pope's sole infallibility by the Council of next year. The *Civiltà Cattolica*, which receives its inspirations "from the Vatican alone," declares that it is already a "fixed doctrine of the Catholic Church," and adds:

"If not a Bishop can be found who teaches the contrary, we can find, with ease and without research, five hundred, and to whose opinion all the other Bishops scattered throughout the universe have adhered, who both profess and 'teach' the Pontifical infallibility. And if we are asked who they are, we have only to reply that they are the Patriarchs, Archbishops, and Bishops who signed the address presented to the Sovereign Pontiff on the celebration of the Centenary of St. Peter. The doctrine of the infallibility of the Pope is there both expressed and professed in the clearest terms. The most solemn, the most significant, the most appropriate terms are there condensed in order to express the plenitude and infallibility of the divine *magisteria* of the Pope."

The *Monde* publishes "by Papal authority" a highly significant commentary to the supposed general invitation of Protestants to the great Council. His Holiness has invited by apostolical letters the schismatic archbishops and bishops of the East. These letters are not intended for, as they have not been addressed to, Protestant bishops. In the greater number of the Eastern churches the Episcopal dignity has been preserved and regularly transmitted. Her bishops are, in the eyes of the Catholic churches, invested with a sacred character, and are, therefore, entitled to take part in the Council. This is not the case with the "pastors" of the different Protestant communities. They are no longer connected with the Catholic hierarchy by the bonds of a proper and binding ordination. The Pope, however, animated by the desire to bring them back to unity by all the means in his power, and touched by the sentiments which a great number of them manifest, addresses special letters to them, calling upon them to return into the bosom of the Catholic Church,

and expresses the hope that from their reunion the salvation of the world may be brought to pass.

The *Times* confesses its astonishment at hearing, on Mr. Macrorie's authority, that Dr. Gray has been playing the part of a Paul in our domestic difficulties. All that we have heard of Dr. Gray is that he very nearly made the bishops quarrel at Lambeth, and that they refused to entertain the question he brought before them; that he has written very angry letters, that he has provoked grave archbishops and bishops to protest publicly against his acts, and that with the exception of the Ritualists—unless, indeed, he may be identified with them—he has done more than any one to provoke dissension within the Church of England. If this be a St. Paul, the day for such apostolic characters is past, and the more they are confined to South Africa the better. But our St. Paul spoke for himself in the evening, and fully accepted the magnificent office which his Silas claimed for him in the morning. Some of his utterances, indeed, were by no means in keeping. When he declared that "no church could long live disendowed," he must have forgotten that he was sustaining the character of a man who planted the Church in Europe unaided, and who in the midst of his labours worked night and day lest he should be chargeable to those he instructed. The great wants of the Church, according to Dr. Gray, are more bishops and more money. These are the great spiritual weapons of the nineteenth-century St. Paul. This is the true colonial idea of evangelisation. Our oldest missionary society has become simply an association for propagating bishops in foreign parts, and one of the chief occupations of these bishops seems to be that of collecting money in England. But this is rather a breakdown after the Council at Jerusalem and St. Paul's missionary journeys.

We mentioned a few weeks ago that Dr. Newman had written a letter, in which, as a Roman Catholic, he denied, of course, the validity of "Anglican orders." The Rev. F. W. Mossman, vicar of West Torrington, Yorkshire, is greatly shocked at this, declaring that "the whole question involved is one of life and death to us poor Anglicans," and ends a letter to Dr. Newman thus:

"I feel sure you will not misunderstand my motive in thus writing to you. I think I know something of the troubles of this distracted English Church; and it is because I feel so strongly that those terrible distractions are to be healed, not by Anglican priests coming to a belief that they are only laymen—even if it be unbaptised laymen—but by their believing in their priesthood, and acting upon it. And then, when they do this, I feel sure that, in God's own good time, it will come to pass that Anglicans will also see that it is God's will that they should submit to the Holy Apostolic See, and that it is their duty as well as their privilege to be in communion with that Bishop who alone is the true successor of Peter, and, by Divine Providence, the Primate of the Catholic Church. The lurid, murky flame of Protestantism, enkindled in the sixteenth century, is rapidly becoming quenched, and the true light of the Gospel, which twice before came to England from Rome, is once more beginning to beam upon us from the Eternal City, where the Prince of the Apostles and the Doctor of the Gentiles shed their blood."

It does not seem to occur to Mr. Mossman that he might relieve himself at once from all his difficulties by following Dr. Newman's example, and escaping from the "lurid, murky flame of Protestantism" to the shelter of the "Holy Apostolic See."

The *Pall Mall*, in mentioning Dr. Mansel's appointment to the Deanery of St. Paul's, says:

"Though his doctrines seem to carry sterility and death with them, to raise theology to its foundations, and to sow the field of speculation with salt, still they are animated with a thoroughly orthodox intention. But it is as the centre of the Tory propaganda at Oxford, and as an active member of Mr. Gathorne Hardy's committee, that he has earned his elevation. Dr. Mansel's elevation to the deanery of St. Paul's happily vacates the Regius Professorship of Ecclesiastical History at Oxford. The proper filling of this chair is more important than that of many more dignified and elevated offices. It is much to be regretted that the necessity which existed of promptly rewarding Dr. Mansel's services shortly after Mr. Gathorne Hardy's election, should have raised him to a post for which he might easily indeed have acquired the requisite learning, but for which, without a mental revolution, he could never have gained the right order of mind. The skill in logical fence which disarms an adversary, and the qualities which enable a man to exhibit and interpret the course of Christian history, are very different."

In an address to the electors of Carlisle, Dean Close tells them that a "nation without a State

Church is a godless people." This is rather hard on all the religious bodies of America, the Dean's included. He likewise calls Mr. Gladstone's proposal to disestablish the Irish Church "an unprincipled robbery of a faithful and unoffending Church;" which seems to us a little uncharitable. Although we have a State Church, it seems not to have taught the nation its duty as it ought to have done, for the Dean looks, not to it, but the House of Lords, to prevent this "unprincipled robbery."

Archdeacon Redmond, parish priest of Arklow, who proclaims the Magna Charta of Ireland to be "A free church, a free soil, and a free education," says:

"Let the Catholic jar, the Established Church jar, the Presbyterian jar, and the Wesleyan jar, be flung into the river by equal laws and public opinion, and let the weakest bear the consequence of the collision. As the Established clergy seem to think theirs to be the brazen vessel, they should have no fears for the issue, and ought to be proud of proving the quality of its material."

Dr. Watts, Theological Professor in the Presbyterian College, in a lecture at Belfast, replied to the arguments, if such they could be called, of the Dean of Cork and others at the Church Congress. He would ask any man who told them that the country would lose her Christianity after the Church was disestablished what he meant. The American nation had no Established Church, and it sent Christianity to India, to the Sandwich Islands, to China, and to South America. The text of Dr. Magee's sermon was the "Breaking of the net." It was a curious exercise in homiletics. What was breaking the net? They had drawn in such a multitude of Irishmen that the net would not hold them! They stood crying to those on the other side of St. George's Channel, "Come over and help us; the net is breaking, we are oppressed with the load of fishes we have caught." Such an extraordinary attempt to apply a passage of Scripture he (Dr. Watts) had never heard before. "It was a serious matter with Protestants to say to the civilised world that Protestantism could not stand up and have a fair fight with the Papacy except it had the liberty of taxing Papists."

With regard to Mr. Disraeli's dilemma—the Established Church or the Pope—the *Times* observes it has always been hard to treat it seriously. Whether the Established Church of England and Ireland be that "Church alone which has hitherto been able to cope" with Rome Mr. Disraeli may discuss with the Scotch Kirk. If he like to go to history he might have found his answer in England under the Commonwealth.

In noticing a work on Milton, by M. Edmond de Guerle, who tries to shew that he was not a Unitarian, the *Westminster Review* observes that,

"Though not a Socinian, Milton was an Arian, and so can be claimed by Channing and his school as anti-Trinitarian, and though Milton maintained firmly the pre-existence of Christ, yet if he believed, as he is understood to have believed, that the divine essence would have been as perfect if the Son had never been begotten, though anti-Socinian he was yet, in a very true sense, Unitarian."

Like Lord Macaulay, even before the publication of the "Treatise on Christian Doctrine," we always wondered how any person could have read the "Paradise Lost" without suspecting the author of Arianism, there are so many passages of a kind which no sound Trinitarian could have written.

The Rev. W. Perceval Ward, who never wrote "with a greater sense of responsibility," feels himself placed in a great difficulty by the hymn sung in honour of the Virgin, in the recent grand procession at All Saint's, Lambeth. He says, in the *Guardian*:

"On the one hand I have before me the great practical sin (as I believe it) of what is popularly called 'Mariolatry'; that sin of the Roman communion which will eventually, perhaps, more hinder the reunion of Christendom than aught else,—scarcely excepting the extravagant modern claims of the Papacy. On the other hand, we see among all classes, from the highest to the lowest, a cold semi-Socinianism, unconsciously accepted by the majority we may quite hope, but consciously held by a large number we cannot but fear—an absence of any adequate realisation of the great fact of the Incarnation, which eats out the life of our religion; and this semi-Socinianism, I am more and more convinced, arises from the neglect among Protestants of that due honour which all Christians ought to pay to the ever-blessed Mother of God Incarnate. So far from due honour having been paid to her, the reaction against 'Mariolatry' has caused her to be often spoken of in a half contemptuous tone, her angelically-declared title refused her, and her won-

drous place in the Divine economy ignored. I will not speak of worse things than these, though such are only too often said and written of her among those who call themselves 'Evangelical Christians.'

A writer in the *Freeman*, who thinks all the efforts of wit or of precise minds could not define the creed of some men, takes Father Ignatius as an instance, and asks,

"What is he? A Ritualist? Well, he preaches salvation by Jesus Christ, apart from human merit, free will, unsolicited and unhelped by man—conversion by the Holy Spirit alone. Is he a broad Churchman? Well, he unsparingly denounces all heterodoxy—all Colensoism and Broad Church theology. Is he a Low Churchman? Yes, one minute, as low as an illiterate Ranter; but the next, displaying his learning of St. Agnes, St. Ursula, and St. Dorothy, and the other saints in the Roman Catholic calendar. In one part of his discourse you might take him to be a Plymouth B.; at another a revivalistic Methodist preacher; the next minute he is painfully, though somewhat amusingly, Popish. The only certain thing that may be declared of his teaching is that it is inconsistent with itself; that it is vulgar and incoherent—full of slang words and savage phrases—a jumble at the best, harmless at the worst. At least, he must be exceeding simple who could be seduced by the trash which we have heard from 'Father Ignatius.' His manner is snappishly offensive and rude, his matter is weak and silly, and his exhibition of the truths of the gospel tends to disgrace them in the minds of his hearers."

The *English Independent* says:

"The Scotch bishops think they must make themselves heard amidst the prevailing hurly-burly, though it would seem their better policy neither to peep nor to mutter, but to keep as still as mice, for every word they say reminds the English people that the two neighbouring countries of England and Scotland have two incompatible 'religious Establishments,' and that this is fatal to the plea of obligation upon a State to endow the true religion. However, Bishop Wordsworth, of St. Andrews, is so angry with the leaders of the Scotch Kirk for declining to coalesce with him that he denounces them altogether, and threatens them with disestablishment. He has discovered the reason why Presbyterian ministers do not fraternise with the Episcopalians. All their ministers and elders have to take a vow never to modify their system in regard to matters either doctrinal or practical, and this 'unhappy pledge' fetters their consciences and restrains their secret yearnings after Episcopacy! Bishop Wordsworth vouches for it as a matter of personal knowledge. Too long has he suffered this 'anti-national and anti-Christian pledge' to remain unexposed, and too long have he and his brethren 'looked on without remonstrance, while the use of all ecclesiastical property has been engrossed by a section of the community, whose title to its possession was never constitutionally valid, and may now be questioned on other grounds.' The Bishop not only arraigns the Scotch Establishment on the ground of error, reasonably considering that 'it would be better to have no Establishment at all than one which is indissolubly wedded to false ecclesiastical principles,' but he declares that 'it fails to fulfil the functions of an Establishment in any wide or general sense,' and so he disposes of the utilitarian reason for its existence. Bishop Wordsworth, in a word, means to do for Scotland what Cardinal Cullen does in Ireland and Mr. Miall in England—he will lead the attack on the Establishment, protesting against its injustice, unreason, and impiety. This gives to the present ecclesiastical and political struggle quite a beautiful symmetry and completeness. When each party in turn denounces the Establishment of the other as mischievous and ungodly, it is time that Establishments should be given up by mutual agreement."

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XXV.

SUBJECT: "The Hebrew belief that God will reward men's actions."

Read Psalm xxxvii. Fret not thyself because of evil-doers, for yet a little while and the wicked shall not be. I have been young, the Psalmist goes on to say, and now am old, yet have I not seen the righteous forsaken and his seed begging bread. When the wicked man is spreading himself like a green bay tree, we are directed to look forward and to mark that his posterity will be cut off. Such is the explanation given in many parts of the Bible of the retribution of human conduct. But as life is full of difficulties that we do not understand, and this general rule does not always hold good, we find several of the Hebrew writers attempting a further answer.

Read Psalm xciv. O God, to whom vengeance belongeth, shew thyself. O Jehovah, how long shall the wicked triumph? Quickly comes the rebuke, He that formed the eye, can He not see? He that chastiseth the nations, can He not correct? Our thoughts and our short-sightedness, we are

reminded, are vanity in the sight of God. Jehovah chasteneth man and teacheth him so that He may give him rest from the days of adversity. Has the throne of iniquity, the Psalmist indignantly asks, a fellowship with God? We are called upon to look to God as our defence, and to trust that He shall cut the wicked off.

For a fuller and more elaborate treatise on the uses of misfortune, see the book of Job. Job, in a set of speeches, at great length questions the wisdom of the Almighty in allowing evil to flourish upon the earth. His three friends repeatedly endeavour to silence him, bidding him to see and be satisfied that the wicked and good both meet with their reward, while Job still holds to his opinion that there remain unexplained inequalities in life. Elihu, the fourth friend, then makes a speech, of which we may here read two short passages: Chap. xxxiii. 8—30. Elihu blames Job for asserting his innocence; this of itself is a fault. God is greater than man, and giveth not an account of any of His doings. He bids Job see that God chasteneth man with pain on his bed till he can no longer eat his meat, and his life draweth near to the grave. But he tells him that prayers offered for the sick man shall cause God to be gracious and to look upon man, and if He find him humble and penitent He will deliver his life. Again, chap. xxxiv. 10—37. Elihu says that God will not do wickedly; He will not lay upon man more than is right. Surely it is meet to say unto God, I have borne chastisement, I will not offend any more, that which I see not teach Thou me; and he adds the wish that Job may be disciplined yet further, since he has added rebellion to his sins.

AMERICAN NOTES.

We learn from the *Liberal Christian* that Dr. Bellows, who has left such pleasant memories behind him in this country, preached for the first time after his return to his own on Sunday September 20th. Special pains were taken that no notice of it should appear in the New York papers, lest the church should be crowded with strangers who might come out of mere curiosity, and interfere with the spirit of a meeting which was of too personal and domestic a character to be shared with any but the regular congregation and friends. Still the church was filled full. As Dr. Bellows entered the pulpit, the congregation rose and sung, as with one voice and one soul, the following hymn of welcome, written for the occasion:

From ancient realms, from many a seat
Of art and power beyond the sea;
From fields o'er which the blessed feet
Of Jesus walked in Galilee;
From snow-capped peak and glorious vale,
That listen to the cataract's voice,
Led by the hand of God, we hail,
Once more, the pastor of our choice.
The reaper takes his place again,
Where the white harvest skirts the way,
With sinews strengthened to sustain
The heat and burden of the day.
And while our hearts, with one accord,
Welcome him to his cherished home,
As Thou hast blest his wanderings, Lord,
Oh, bless his labours yet to come!

Dr. Bellows took for his text the words, "And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." He spoke first, with great suppressed emotion, of the ties that bound him to his congregation, and which pulled so hard at his heart-strings during his absence; of how he had carried them all with him in memory, affection and prayerful solicitude; how he had mourned with those who had been bereaved, and how, at last, after an absence of sixteen months, and a travel of 25,000 miles, he rejoiced to meet them again face to face, and renew the old and familiar relations of an office which had always been more personal than official. The discourse which followed was peculiarly rich, both in intellectual wealth and religious feeling, and could not fail to leave a deep impression on all who heard it.

With regard to the case of Allen, "the wickedest man in New York," which we mentioned last week, the *Nation* remarks:—

"The final touch of horror and repulsiveness has been given to the whole affair by the appearance of the poor wretch Allen himself—who passes most of his time in a state of drunkenness, with a small charge for admission. He is said to have presented

himself to the very small audience which his agents were able to collect at Stamford in a state of stupid intoxication. We do not deny that men like Allen may be suddenly reformed, but we can hardly think of a graver outrage, both on religion and morality, than the sanction, by clergymen or members of churches, of the theory that a life-long ruffian, reeking from a stew kept by himself, can be qualified by a week's repentance—even supposing it to have been sincere—to go out and preach, to anybody, the way of salvation."

An interesting collection of old Puritan books has just been deposited with the Boston Public Library. It belonged originally to the Rev. Thomas Prince, who was ordained pastor of the Old South church in that city in 1718, and by him left at his death (1758) to the society, who put the books into their steeple during the revolutionary war. The collection consists of 1,519 books and manuscripts. Among the titles of the former are some additions to those whose quaintness has often been referred to as characteristic of the early Puritans, both in England and America; e.g. "Riddles Unriddled; or, Christian Paradoxes broke open, smelling like a Sweet spice taken out of Boxes;" "A Choice Drop of Honey from the Rock, Christ;" "The Case of Satan's Fiery Darts in Blasphemous Suggestions and Hellish Annoyances;" "Early Piety Encouraged—a discourse occasioned by the death of a young woman of Malden of the throat distemper."

From the latest report it appears that the New York Inebriate Asylum, at Binghamton, in that State, contains ninety inmates, including ministers, lawyers, literary men, merchants, and others, who, when sufficiently disciplined, go preaching or lecturing in neighbouring places.

The Unitarian Herald.

FRIDAY, OCTOBER 16, 1868.

LORD CARNARVON ON RELIGIOUS TEACHING.

IN Lord CARNARVON's address to the Social Science Association he says: "Any system which fails to conciliate a distinct and sufficient religious teaching—by which I mean a teaching founded upon definite doctrines, and not upon an impalpable and shadowy religionism, calculated to embrace all creeds and give offence to none—will not do justice to children or to teachers."

Lord CARNARVON has here enunciated an opinion, or rather a prejudice, which is no doubt most widely held at the present time—that you cannot give a moral and religious education to children without inculcating a distinctive creed with its definite theological doctrines.

Now it is most important to inquire to what extent the notion is true, because at a time when the education of the people is becoming every day a subject of greater national consideration it is of the first importance that we should settle in our minds what is the education that is to be given. It is clear that when we long for education for the people—when we think of it and speak of it as the remedy for the evils that we grieve over in society around us—we are not thinking of an education which will simply develop the intellect and train up a race of children to be merely sharp and knowing. We are thinking of an education that shall have an influence on their moral nature, and train them to be truthful and honourable, pure minded and temperate, full of sympathy and brotherly kindness, of humility and reverence. Leaving out consideration of the hereafter, we say, that mere consideration of the needs of the present life requires an education that shall train children to those virtues which make a human being lovelier and nobler, the source of happiness and good influence to all around him. And thus the question must be faced and answered at last,

however we may try to dodge it for a time: "What is the kind of education by which children are to be moulded to nobleness of character?" Lord CARNARVON, and those who think with him say, "by teaching founded on definite religious doctrines." Well, what does this mean? It means, with many no doubt, "teaching founded on the definite religious doctrines which we hold," that is on some form of the orthodox creed. Now do facts support this notion? Let any man who makes such an assertion look round upon society. He sees, perhaps every day meets, persons brought up, some in his own, others in very widely different creeds. Can he say honestly that he finds that those who have been trained in his own dogmas are the only good people, the only trustworthy, loveable, and noble? Can he discover that any one form of theological creed has given its own sect a monopoly of the best characters? Notoriously it is not so. Taking the strata in society where persons have received the same *general* education, and been under similar social influences, you find people much the same, no matter what the religious sect may be to which they belong. There is scarcely any one who is not so situated as to have highly valued and trusted friends separated from him by a wide gulf of religious belief. We may take as a proof of the general consciousness of the independence of goodness on distinctive theological creed our conduct in business matters. When we want to know if we may trust a man, we do not ask what his creed is, or in what church he has been brought up, but whether he has shown himself in his conduct to be honourable and trustworthy. No doubt if a man finds that of two persons equally trustworthy, one belongs to his own sect, he will generally prefer to deal with him; but few would choose a cashier, a lawyer, or executor, on account of his theological opinions, trusting that the needful virtue, yet unproved, would be found to accompany them.

What cant or nonsense it is then, in face of these facts, for a man to affirm that education in *his* peculiar dogmas is necessary to make virtuous men.

Some one, however—we think it was the Bishop of OXFORD—lately asserted that though it was not possible to bring all children up in the same creed, it was of the utmost importance that they should be brought up in *some* definite set of doctrines.

So then, according to this view, it does not much matter which of the various forms of dogma is planted in the mind in early life, so that one of them is there. All the various forms of religious education seem to produce pretty much the same result. But this admission, if pressed to its conclusion, will cut to the very root of this distinctive and definite theological teaching. For, surely, if so many widely differing and often diametrically opposing systems of dogma taken into the mind produce the same result, it must be by virtue of that which is common to them all; it cannot be by virtue of those elements in which they differ and even contradict one another. This would be absurd. It would be supposing that the religious nature is a mere hollow, like those near which we see a board indicating that rubbish may be shot here, and that it does not matter what the rubbish shot is, provided the hole is filled. If then it is by what is common, and not by

what is distinctive, in the different systems that they help to bring about the same result, we are brought to what we fear Lord CARNARVON would stigmatise as an "impalpable religionism" as the one thing needful in a religious education. If we want to mould the next generation to a higher and nobler goodness than the present exhibits, we must bring out into greater prominence, and apply in larger strength and quantity, the common element in the various religious systems that has most tended to make men good, and surely that is the simple belief that goodness is good and sin evil—that goodness is the wish of a good God—that we have the image of that goodness and that good God in JESUS CHRIST, and that this goodness will be rewarded and consummated, and sin punished, in a world beyond the present—simple doctrines which indeed form the very essence of our Unitarian faith. Ultimately the friends of education will discover that the hope of the future of society lies in broadening and deepening these simple principles, and so presenting them as to make them instrumental in implanting in the mind the horror and scorn of sin, the love of goodness and of God.

THE POPE'S INVITATION.

(From the *Pall Mall Gazette*.)

THERE is a sort of simplicity about the letter which, if we were not obliged to regard it as simply the official style of the writer, would be more or less touching, and there may be those to whom the total absence of anything like argument may be attractive. The assertion that "no one can deny or doubt" the supremacy of Peter, or the fact that the Pope is his successor, is only less astonishing than the assertion of Bossuet that this was one of "four or five authentic facts" which no rational person could deny in good faith, and which collectively made the truth of his religion as clear as the sun. The historical explanation of the powers exercised by the Popes is full of interest, and is one of the most striking passages in human history; but the only logical justifications of it are theories so encumbered with every sort of objection that it is idle even to refute them. It may, perhaps, however, interest such of our readers as have dismissed the subject from their minds to see in a few words what is the argument of one of the greatest of Roman Catholic theologians on the subject. It is a curious monument of the changes of human thought. The supremacy of the Pope is thus proved by Bellarmine. The controversy consists of two parts. First, that which relates to the institution of the ecclesiastical monarchy. Secondly, that which relates to the power and office of the Supreme Pontiff. The first part contains six questions:—1. Whether monarchy is the best form of government? 2. Whether the form of government of the Church ought to be monarchical? 3. Whether St. Peter was the first spiritual monarch of the Catholic Church? 4. Whether Peter came to Rome and there established a see which was to remain for ever? 5. Whether the Popes succeeded Peter? 6. Whether the Pope ever changed from being the Vicar of Christ to being Antichrist? The answers to these six questions present a mass of political, historical, and theological speculation so intricate, and open to so much observation at every point, that the impression which the whole treatise leaves on the mind is not so much that no one can doubt what Bellarmine and the Pope affirm as that no rational man can get anything but doubt out of such arguments and such a method as they follow. It is one of the many peculiarities of theological controversy that its points and bearings fall into oblivion as time goes on. Few people in these days have the least notion of the grounds upon which the supremacy of the Pope and the attributes of the Church are maintained by Roman Catholic theologians. Such claims rest in fact upon their own weight, upon the persistency with which they are asserted by those who are interested in making them, and upon their moral attractions for minds of a certain cast. The arguments themselves are curiosities known only to those who have some special taste or reason for looking into them.

Passing, however, from this side of the question to the practical view which the Pope takes of the subject, it is well worth the while of us all to consider what amount of truth there is in the assertion that religious differences, which are summed up in the word Protestantism, have really led to those social schisms which the Pope deplures, or that the relations of religion and society are such that dissensions as to religion must necessarily lead to social disturbance. The coarse and broad answer which is supplied by the past and

present state of Europe is conclusive enough in one sense. Looking at the facts, there can be no doubt at all that the most Catholic countries are precisely those in which the most vehement "social schisms" have taken place, and the reason is obvious. It is hardly necessary even to mention the relation between such events as are happening and have happened in France, Italy, Spain, Austria, and the Roman Catholic system, or to show why it is that Protestantism is much more favourable to quiet continuous changes in the political world. But not to insist on commonplaces, let us try to look a little further. Is society founded upon religion? Is social schism an evil absolutely and universally? The connection between society and religion, whether it is regarded historically or theoretically, is not a matter which can be compressed into a single sentence. We should be inclined to say that the relation between the two was neither uniform nor constant, but that it varied from place to place and time to time. Religion has an enormously powerful influence upon most societies, and especially upon those particular forms of society with which our own experience has made us most familiar; but it is both false and idle to assert that society never has existed and never could exist without religion. Confucianism is not a religion in the Pope's sense of the word, and the small superstitions into which Buddhism has dwindled with the bulk of the Chinese has very little to do with the maintenance of the social order in that vast country. Yet no social system ever was more powerful, more durable, or more extensive than that which has influenced so deeply the largest and the oldest of all the nations of the world. If we look at Europe there is no doubt that Christian ideas are more or less mixed up with and exercise a greater or less influence upon all our habits and thoughts; but surely it is an exaggeration to say that European society is founded upon religion. It is at most one of its foundations, but it has many others. Take away all religion, and you would, we firmly believe, greatly debase and impoverish human life in a variety of ways, but you would not overthrow, though no doubt you would considerably change and modify, the existing state of society. This fact, however, does not of itself condemn all religious changes, unless any one is inclined to assert that the existing state of society is the best which it is possible to conceive or hope for. Religious schisms and social schisms are no doubt related, but can any one say that upon the whole religious and social schisms are bad things? It appears to us that the Roman Catholics ought to be the last people in the world to say so if they looked at facts, instead of tying themselves up in the meshes of a system which in reality is incoherent and bewildering, and which looks consistent only because people take it down in the lump instead of studying its parts. We are always hearing, and with much justice, of the great improvements which have been made since the Reformation and since the Revolution in the morals and practice of the Roman Catholic world. Can any one doubt that this is due, in a great degree, to the reaction against antagonisms? It is a commonplace amongst Roman Catholic writers in England that the true Reformation was contained in the decrees "De Reformatione" of the Council of Trent. Did the Council of Trent owe nothing to the Reformation commonly so called? Without schisms, political and religious, you will have no life. There is no possibility of complete uniformity except in death? And who, after all, can assure us that the notion of an ideally perfect state in which everybody should be agreed upon all important principles of belief and conduct is not a mere dream as idle as any Utopia ever invented? Why are we to be so very anxious to be all of one mind on religion when on any other conceivable subject we agree to differ? Why not own the truth that probability is the highest result which we can attain on such subjects, and that different minds will always set a different estimate on the probability of the same facts? The Pope's answer to this is, why, if that is true, I and my Church are an absurdity; to which the reply from our point of view is, So you are; all the facts of life are opposed to your theories, and instead of giving up the theories you groan over the facts.

The late Henry Briggs, Esq., of Outwood.

ONE by one, the strong and faithful men who have been the life and power of our churches in the older generation are passing away from them. Of these, there have been few who better deserved the tribute of affectionate remembrance than Henry Briggs. Taken from us in a ripe old age—he was in his 72nd year,—one, also, of whom it might be said, to the last, that "his eye was not dim, nor his natural force abated," we feel it would be unworthy of the genuine and happy faith which glowed in his heart to write of such an ending to such a life in any spirit of sadness; but yet we cannot help sorrowing that we shall see his face no more.

Mr. Briggs was born at Ward-end, Halifax, on the 10th of August, 1797, and resided at or in the neighbourhood of that town till he was twenty-nine years old. He was during this time a member of

the Unitarian congregation, meeting in Northgate-end Chapel. At the age of 27, he married, and two years afterwards, removed to Overton, near Wakefield, becoming a regular attendant at the Westgate Chapel. With the exception of a brief interval, during which he felt unable to attend there and had service in a room adjoining his own house, where some others of the congregation met with him, he continued a member of the Wakefield Chapel, his removal to Outwood Hall, in 1851, only drawing his connection with it closer till his death, on the 4th inst.

It is in his business relations, as one of the largest and most enterprising of the West Riding coal-owners, and as the pioneer in the movement in favour of industrial partnerships, that Mr. Briggs is most widely known. The colliers of the West Riding coal districts are a sturdy and independent race, and there are few branches of industry in which the disputes between masters and men have raged more frequently or fiercely. In these disputes Mr. Briggs, as one of the largest employers, had frequently to take a leading part, and while he was respected as a thoroughly just man, and one who, with his family, was always kind in caring for his workpeople, he was regarded as one unusually difficult to force from his position when once he had convinced himself that it was right. These repeated contests were, however, a source of great pain and anxiety to him, and a few years ago he and his sons came to the determination to try the experiment of making their workpeople actual partners in the business, with a view to make them interested in its successful conduct and to substitute a spirit of co-operation for the old traditional antagonism. The law of limited liability, which had recently been passed enabled this to be done, and early in 1865 the change was carried out. Not only were shares in the new company allotted to all the colliers, who were able and willing to take them up, and peculiar facilities offered to them to pay by weekly subscriptions, but it was arranged that the surplus gains above a fixed working profit, should be divided, partly as a bonus on labour, to be shared in by everyone actually employed at the collieries, in proportion to the wages earned, entirely irrespective of their holding shares. At first the whole project was viewed with some jealousy and suspicion, not only by the masters of the district but by many of Messrs. Briggs' own men. A year to two's experience of it, however, showing them that all was perfectly open and aboveboard, the actual division of a bonus or two, and the frank explanations of the Messrs. Briggs as to how the extra profit thus divisible was to be attained by all concerned co-operating in doing the working as efficiently and as economically as possible, gradually did away with every hostile feeling, and the colliers became in large numbers shareholders in the concern. Of the practical benefits which have followed it is difficult to speak too highly. There have been several attempts from without to stir up strife and discontent, but they have been ludicrous failures. It was to our friend one of the purest sources of satisfaction during his last few years, to feel that not only had he found the way to carry on his own business in peace and goodwill between master and man, but that he had also contributed in some measure to the solution of the latterly much-debated problem presented by the relations of labour and capital.

In his private life Mr. Briggs was a man of great benevolence and deep religious feeling. A sincere Unitarian, he was regarded as a kind friend and helper by the members of every religious body in his neighbourhood. A year or two ago, when he was desirous for a service to be held at his Whitwood collieries by one of the ministers of his own body, the Methodists of the village gladly offered him the use of their chapel. This, however, was stopped by the superintendent minister of the circuit, on the ground that by the trust-deed it was illegal for a Unitarian to preach there; whereupon the congregation showed their feeling by closing their chapel for the afternoon, and coming in a body, with their scholars for a choir, to the schoolroom. The writer, who was present, will not soon forget either that service or the general feeling of mutual confidence and goodwill which seemed to breathe in all the intercourse of the people with Mr. Briggs and his family.

When the Ministers' Stipend Augmentation Fund was formed, chiefly at the instance of Mr. Christ.

Rawdon, Mr. Briggs was one of the contributors and trustees, and was chosen by his fellow-trustees to preside over their meetings, at which his kind and genial spirit has always been a welcome and helpful presence. Nor was it only in such works of interest in the secular welfare of our Church that he was known. Until the last few months of his long life he was a Sunday-school teacher, and throughout has helped in the missionary work of the West Riding by occasionally preaching at the different stations. Those who ever heard him thus leading a religious service will not soon forget the simple-hearted piety which breathed through all he said.

During the last year or two his health has been failing, and age was visibly telling on him. He was well enough, however, to pursue his usual occupations almost to the last, and a few weeks ago went for a visit to his elder son, Mr. Henry Currer Briggs, at Dundee. There, however, a rapid change took place, and, after a few days' illness, he peaceably passed to his rest.

FIRESIDE READINGS.

TO MY FATHER.

BY "STONEWALL" JACKSON.

As die the embers on the hearth,
And o'er the floor the shadows fall,
And creeps the chirping cricket forth,
And ticks the death-watch on the wall,
I see a form in yonder chair,
That grows beneath the waning light;
There are the wan, sad features—there
The pallid brow, and locks of white.

My father! when they laid thee down,
And heaped the clay upon thy breast,
And left thee sleeping all alone,
Upon thy narrow couch of rest,
I know not why I could not weep—
The soothing drops refused to roll,
And oh! that grief is wild and deep
Which settles tearless on the soul.

But when I saw thy vacant chair,
Thine idle hat upon the wall,
The book—the pencilled passage—there
Thine eye had rested last of all;
The tree beneath whose friendly shade
The trembling feet had wandered forth,
The very prints those feet had made
When last they feebly trod the earth;—

I thought while countless ages fled
Thy vacant chair would vacant stand,
Unworn thy hat, thy book unread,
Effaced thy footsteps from the sand;
And widowed in this cheerless world
The heart that gave its love to thee;
Torn like the vine whose tendrils curled
More closely round the falling tree.

Oh, father! then for her and thee
Gushed madly forth the scalding tears,
And oft, and long, and bitterly,
Those tears have gushed in later years,
For as the world grows cold around,
And things assume their real hue,
'Tis sad to find that love is found
Alone above the stars with you.

WITCHCRAFT.—II.

A SUPERSTITION, as its name imports, is something that has been left to "stand over," like unfinished business, from one session of the world's Witenagemot to the next. The vulgar receive it implicitly, on the principle of whatever is unknown being possible, and even the enlightened are apt to consider it, if not proved, at least rendered probable by the hearsay evidence of popular experience. Particular superstitions are sometimes the embodiment of ideas that were at first mere poetic fictions, but more commonly the degraded and distorted relics of religious beliefs. Dethroned gods haunted the borders of their old dominions, lurking in forests and mountains, and venturing to show themselves only after nightfall. To make the Pagan divinities hateful, they were stigmatised as evil demons, and as the mind finds a pleasure in analogy and system, an infernal hierarchy gradually shaped itself as the counterpoise of the celestial one; and Satan, as Prince of Darkness, or of the Powers of the Air, became at last a sovereign, with his great feudatories and countless vassals, capable of maintaining a not unequal contest with the King of Heaven. He was supposed to have a certain power of bestowing earthly prosperity, but he was really, after all, nothing better than a James II. at St. Germain's, who could make Dukes of Perth and confer titular fiefs and garters as much as he liked, without the unpleasant necessity of providing any substance behind his shadows. That there should have been so much loyalty to him, under these disheartening circumstances, seems on the whole creditable to poor human nature.

Most of the practices of witchcraft, such as the power to raise storms, destroy cattle, assume the shape of beasts by the use of certain ointments, to

induce deadly maladies in men by waxen images, or love by charms and philters—were inheritances from paganism. But the theory of a transference of allegiance from God to Satan, sometimes by a written compact, sometimes with the ceremony by which homage was done to a feudal superior, was the result, no doubt, of the efforts of the clergy to inspire a horror of any lapse into heathenish rites, by making devils of all the old gods. Christianity represented the soul as an individual entity to be saved or lost, and grosser minds were led to conceive of it as a piece of property that could be transferred by deed of gift or sale. The earliest legend of the kind is that of Theophilus, chancellor of the church of Adana, in Cilicia, some time during the sixth century. It is said to have been first written by a pupil of his, who tells the story partly as an eye-witness, partly from the narration of his master. The nun Hroswitha treated it dramatically in the latter part of the tenth century, and, some four hundred years later, Rutebeuf made it the subject of a French miracle-play. Theophilus has been deprived by his bishop of a lucrative office. In his despair he meets with Saladin, who was on such terms with the Devil that he could speak to him as he pleased. Saladin tempts him to deny God and devote himself to the Devil, who, in return, will give him back all his old property, and more. He at last consents, signs and seals the contract required, and is restored to his old place by the bishop. But now remorse and terror come upon him; he calls on the Virgin, who, after some demur, compels Satan to bring back his deed from the infernal muniment-chest (which must have been fire-proof beyond the skill of our modern safe-makers), and the bishop having read it aloud to the awe-stricken congregation, Theophilus becomes his own man again.

In proportion as a belief in the possibility of this merchandizing with hell became general, accusations of it grew more numerous. Among others, the memory of Pope Sylvester II. was blackened with the charge of having thus bargained away his soul. All learning fell under suspicion, till at length the very grammar itself (the last volume in the world, one would say, to conjure with) gave to the English *gramary* (enchantment), and in the French became a book of magic, under the alias of *Grimoire*. It is not unlikely that, in an age when the boundary between actual and possible was not very well defined, there were scholars who made experiments in this direction, and signed contracts, though they never had a chance to complete their bargain by an actual delivery. Such a document does not seem ever to have been produced in court as evidence against the accused, though in the case of Grandier one was ascribed to him. It appears that he had been shrewd enough to take a bond to secure the fulfilment of the contract on the other side; for we have the document in *fac-simile*, signed and sealed by Lucifer, Beelzebub, Satan, Elimi, Leviathan, and Astoroth, duly witnessed by Baalberith, Secretary of the Grand Council of Demons. (Fancy the competition such a State paper as this would excite at a sale of autographs!) Commonly no security seems to have been given by the other party to these arrangements, but the bare word of the Devil, which was considered, no doubt, every whit as good as his bond. In most cases, indeed, he was the loser, and shewed a want of capacity for affairs equal to that of an average giant of romance. In popular legend he is made the victim of some equivocation, so gross that any court of equity would have ruled in his favour. On the other hand, the Virgin appears in person at the right moment, and compels him to give up the property he had honestly paid for. One is tempted to ask, Were there no attorneys, then, in the place he came from, of whom he might have taken advice beforehand? On the whole, he had rather hard measure, and it is a wonder he did not throw up the business in disgust. Sometimes, however, he was more lucky, as with the unhappy Dr. Faust; and even so lately as 1695, he came in the shape of a "tall fellow with black beard and periwig, respectable-looking, and well dressed," about two o'clock in the afternoon, to fly away with the Maréchal de Luxembourg, which, on the stroke of five, he punctually did as per contract, taking with him the window and its stone framing into the bargain. The clothes and wig of the involuntary aeronaut were, in the handsomest manner, left upon the bed, as not included in the bill of sale. In this case we have a copy of the articles of agreement, twenty-eight in number, by the last of which the Maréchal renounces God, and devotes himself to the Enemy. This clause, sometimes the only one, always the most important in such compacts, seems to show that they first took shape in the imagination while the struggle between Paganism and Christianity was still going on. As the converted heathen was made to renounce his false gods, so the renegade Christian must forswear the true Deity.

TRUE HEROISM.

MR. CARLYLE is in the habit of saying that "heroism" is one of the things that no longer are. We should be sorry to think so; and instances now and then come to light which show that it is not so. We have one in an episode, furnished by the Madrid correspondent of the *Times*, of the recent battle of Alcolea:—

Among the English engineers in the employment of the Andalusian Railway Company there is a man who first came out in the capacity of an engine-driver, but who, owing to his intelligence and good conduct, was subsequently promoted to the head management and superintendence of the locomotive department. His name is John Routledge, and he comes, I am told, from Yorkshire. He is two or three inches above six feet in height, athletic in frame, and with a proportionately great soul within him—a gentle, unassuming, hard-working man, with a well-established character for a genial and cordial disposition among the large colony of practical scientific labourers scattered all over the Peninsula, busy with the direction of its railway, canal, and mining enterprise. Routledge, who was stationed at Cordova, could not resist an Englishman's curiosity to look on the scene of strife and death about to be performed so near him, under the impulse of political passions to which, in his capacity of an alien, he was a perfect stranger. He presently, however, became weary of his inactive position as a spectator. Prompted by his humane instincts, he no sooner saw men dropping here and there in the foremost ranks, and writhing on the ground between life and death, than he rushed forward from his safe shelter, and, plunging into the thickest of the *mêlée*, began his work as an ambulance man, lifting up the wounded in his stalwart arms, and conveying them, with the ease of a nurse carrying an infant, to the stretchers that were waiting to receive them in the rear. Again and again, with an activity to which charity seemed to lend wings, and with as great an intrepidity as if faith had given him a charmed life,—again and again did the tall Englishman, unarmed and in plain clothes, plunge into the fight, calm and collected in the midst of all the fury and anguish about him, yet warming up in his task, and redoubling his efforts as success attended them, with the utmost impartiality, bestowing his attention alike upon friend and foe, and by his example firing the zeal and steadying the nerve of the ambulance corps, of which he voluntarily constituted himself the forlorn hope. He was thus under fire during the whole action; and when the day was won Marshal Serrano, who was also lavish of his person, and often met the Englishman as this latter went back and forward on his generous errand—Marshal Serrano, himself a brave man, and of lofty, chivalrous impulses, went up to him, and, embracing him, decorated him with the order of Isabella the Catholic. Routledge's task was, however, only beginning. Throughout the night, in the midst of the confusion unavoidable in an army more or less disorganised at the close of a general engagement, he was at his place at the head of the locomotive department, and fitted out and hurried on train after train, till all the wounded who could bear the journey were safely housed in the hospitals of Cordova. Routledge was a plain man, fired with no warlike ambition, under none of that "obligation" which "nobility" is said to involve. He was on the spot, in discharge of a duty assigned to him as a station-master at Alcolea. He went "a little out of his way for a stroke of good work—that is all." His business was to convey the wounded to the rear. He just sallied out to "pick them up here and there where they lay—that is all." Such is the account he himself gives of the transaction. That is all, so far as he is concerned. Were it not for some of his brother engineers who are among my most valued friends in Madrid, the noble deeds performed by Routledge on the 28th of September might, perhaps, never have come to the knowledge of his countrymen. It is certainly not the hero himself that would have blown his own trumpet. He simply pocketed the "bauble" which the Commander-in-Chief bestowed upon him, and if he thought a little better of himself for having displayed both warm charity and cool courage on the occasion, he at all events did not tell.

ORGAN PLAYING BY ELECTRICITY.

ORGAN players are perhaps the very last class of persons who have expected to have their enjoyments doubled through the agency of electricity. Until now the one great drawback to the pleasure of organ playing has been the necessity of sitting close to the organ itself, a position most unfavourable for the hearing of the sounds given forth by the multitude of pipes immediately in front and above the head of the player. Not only are the endless delicacies of the quality of the various stops in the instrument thus obscured, but that magnificent roll and volume of tone in which the organ is unrivalled is scarcely to be felt. In the few cathedrals where the pipes have been placed in the triforium of the choir, while the player sits below in the stalls, the evil is but slightly remedied, the sounds being still completely above the musician's head; while on the rare occasions when the keys have been temporarily brought forward to a distance of some yards from the organ, the necessary mechanism has seriously interfered with the action of the keyboard. Now, at last, all difficulties have been overcome, and by the action of a cable of insulated wires the player is enabled to perform upon a keyboard placed at any distance from the body of the organ with as much ease as if he were seated within a foot of the pipes. The gain to organ players is immense, and there is reason to hope that a material improvement in organ

playing will by-and-bye be the result, and that organists will learn to recognise the unfitness of their instrument for an imitation of all the gambols of an orchestra.—*Full Mall Gazette.*

Lines to Miss Carpenter on her Leaving for India.

FAREWELL, dear friend! Heaven bless thy holy zeal,
Thy self-denying work for Indian woman's weal!
Thou go'st to labour in thy Master's field
In torrid climes, perchance to make it yield
Some sheaves of corn for His Great Harvest-time,
Tho' dank the soil as in its ancient prime;
Tho' ages long have swept o'er India's face,
They scarce have made it radiant with one grace
Of Christian excellence; whilst one foul blot
Eclipses all that's fair—'tis woman's lot!
Bereft of knowledge, bound by slavish chains
Of grossest superstition, she remains;
Denied the right of reason, love, and power,
What blacker cloud could o'er a nation lower?
O Britain! wake from centuries of sleep!
For though the stain on India's brow be deep,
Thy hands are not unstained. Her future sin
Must be thine own. But yesterday thy sword did win
Another lease of rule; O use it well,
To break the dark and fatal heathen spell!
Such mighty trust, before nonation heired
Of heaven! Past breaches yet may be repaired;
And Christian faithfulness at length atone
For all the blood we've spilt to make this land our
own. W. S. P.

WELCOME TO THE REV. J. J. TAYLER ON HIS RETURN FROM TRANSYLVANIA.

London, 13th October, 1868.

UNDER the auspices of the British and Foreign Unitarian Association and the London District Unitarian Society, a most successful meeting was this evening held in Hanover Square Rooms, to welcome the Rev. J. J. Tayler on his return from his mission of good-will to the Unitarian Churches of Hungary. The room was well filled, there being between 400 and 500 persons present. The chair was taken by W. J. Lamport, Esq., the President of the British and Foreign Unitarian Association; and among those present I noticed the Revs. Dr. Sadler, R. B. Aspland, M.A., H. Ierson, M.A., W. H. Channing, T. Madge, James Martineau, Spears, Squire, Marshall, Lewis: Messrs. L. M. Aspland, LL.D., T. C. Clarke, Dr. Davidson, J. T. Hart, D. Martineau, P. Martineau, E. Nettleton, W. Sharpe, Troup, W. C. Venning; Miss Carpenter, and Miss F. P. Cobbe. Apologies for non-attendance were sent by the Lord Mayor elect, Sir J. Bowring, Messrs. A. Lawrence, M. D. Conway, George Buckton (Leeds), and the Rev. Goodwin Barnby.

The Chairman began his remarks by saying that he once heard a good sermon—a statement which caused considerable laughter, but which he qualified by saying that it was one of many good sermons—on the text, "Why art thou here?" He had been at some loss to understand why he occupied the position he did to-night, but supposed it was owing to the kindness which some of their metropolitan friends showed to those in the provinces. He had been somewhat alarmed by an intimation from Mr. Aspland that he was expected to give a short sketch of the history of the Transylvanian Church; but by dint of a little prompting and an hour spent at Dr. Williams's library, he had been enabled to gather a few facts which he would put before them. He then traced the history from the introduction of Unitarian opinions during the reign of Don Sigismund, some 305 years ago, who being afflicted with a disease which had been pronounced incurable, sent for an eminent Italian practitioner who was able to do what his own physicians were unable to effect, and who was induced to stay in the country, as he had converted Don Sigismund to his mode of thought, which was Unitarian, and found that freedom was given to promulgate his views. Don Sigismund's successor was a Roman Catholic, and then troubles began; it was, however, due to him to record a saying of his that "to interfere with men's consciences was to interfere with God's prerogative." The history of the Unitarian Church in Transylvania is a history of mutual persecution, and since the country has been under the Austrian rule, every difficulty has been thrown in its way. Mr. Lamport then gave various details showing the progressive nature of the faith of our Transylvanian brethren, and after referring to the mission of Mr. Tayler, and expressing the pleasure with which his return was welcomed, called upon him to address the meeting.

The Rev. J. J. Taylor, who was received with loud and prolonged cheering, began by saying that there

was a tale told by one of our old dramatists, called "A woman killed by kindness:" now, he was somewhat in the same condition; his Hungarian friends had nearly killed him with their kindness, but it was left for his English friends to give him the *coup de grâce*. It is impossible in the short space that I have at my disposal to give anything like a full report of Mr. Tayler's interesting address. He himself said that the account he could give must necessarily be somewhat superficial, but that he hoped ere long to give in a written form a more detailed account of his visit. In going to Hungary he disclaimed all heroism in the matter, although some of his friends pulled long faces on hearing of it, and seemed to dread it as much as if he had been going with Dr. Carpenter on a dredging expedition to the North Pole, or on a visit to the Patagonians. He found the travelling very good. The Hungarians were an energetic people and already railways were made in different parts of the country, and a main line was about to be constructed through the whole country, the contract for which had been taken by an Englishman and a Unitarian. He gave an interesting account of the introduction of Unitarianism among the Magyar race, who were until lately the ruling tribe. It had been supposed by some that George of Cappadocia was the original of our St. George, but from what he was able to learn there was no ground for this. George was an Arian and a saint, although he could not understand his claim to the latter title. The treatment of the Unitarians had been very hard; the Jesuits tried the same game as they had done in Poland; they endeavoured to rouse the hostility of the other sects, but they were not successful to so great an extent as in Poland. The house of Hapsburg had also persecuted the Unitarians; their churches and colleges were closed, and their endowments taken from them. Although the Unitarian Church is acknowledged by law, yet it is in an inferior position to the Lutheran and Calvinistic Churches, which are greatly favoured. The Unitarians have three gymnasias, which are something similar to our grammar schools, at which are 600 pupils and 36 divinity students. There are 106 Unitarian congregations in Transylvania, and in the schools connected with them 5,000 children are taught, the education being denominational. The celebration at which he was present was the tercentenary of the first declaration of religious freedom, not of Unitarianism. To this meeting he carried a cordial expression of sympathy; but he reserved a full description of the celebration to some future time. Suffice it to say that he was elected an honorary member of the consistory, and that he was present at most of the subsequent meetings. He described the impressions he received at the celebration of the Lord's Supper, at which, although he could not understand a word, the simple symbols used at the ceremony seemed to make him feel as one of those who held one and the same faith in a common God and Father. On the next day an ordination of 13 young men to the ministry was held, at which a most motley group assembled. There were Greek priests in their robes, Roman Catholic priests, Lutherans, Calvinists, and several of the aristocracy of the country. Everywhere he found a great regard for England; and Hungarian gentlemen who have been educated here are greatly esteemed there. Mr. Tayler closed a most interesting address by expressing a hope that we should not be discouraged by the smallness of our numbers—that principles are to be esteemed before persons; that the hope of the future lay in the friends of truth and freedom being united; that we should tolerate one another upon matters of intellectual belief, which ought not to cut us up into partisanship, but ought to draw us together in brave truthfulness. Mr. Tayler was warmly applauded at the close of his address.

A resolution, thanking Mr. Tayler for his valuable services, was moved by the Rev. R. B. Aspland, as representing the British and Foreign Unitarian Association; and seconded by Mr. John Warren, LL.B., as representing the London District Unitarian Society; and supported by the Rev. W. H. Channing, as representing the American Churches. I regret that I have not space enough to give Mr. Aspland's admirable speech, which was warmly applauded.

A vote of thanks to the chairman, proposed by Mr. J. T. Preston, and seconded by Mr. S. S. Tayler, was carried with acclamation.

I must not forget to mention that the choir of the church at St. Paul's Road, Camden Town, under the able leadership of Mr. Charles Hill, enlivened the proceedings by singing several well-selected glees and part-songs. The meeting was a decided success in every point, and I cannot help recording the satisfaction expressed by many of those present that at last a more agreeable place of meeting has been found than is usually provided for our London gatherings.

INTELLIGENCE.

BELFAST: CONFERENCE OF NONSUBSCRIBING MINISTERS AND LAITY.—A meeting of this recently-formed conference was held on Wednesday, 7th inst., in the Vestry of the Second Presbyterian Church, Rosemary-street, Belfast. The Rev. S. C. Nelson, Downpatrick, presided. Rev. Professor Orr, Comber, read a paper on "Schemes of Church Comprehension, legitimate and illegitimate." Remarks were made on the paper by Revs. Leonard Hüniges, R. A. Armstrong, and D. Thompson. The general opinion seemed to be that no scheme of church comprehension hitherto propounded would work satisfactorily in all respects; that sect life is not without its compensation, and that, regarding the growing desire for union on the part of liberal Christians of different denominations as hopeful and encouraging, it is our bounden duty, in the midst of doctrinal differences, to teach and enforce the importance of a living, practical religion.

BRISTOL: LEWIN'S MEAD.—On Monday afternoon upwards of a hundred ladies and gentlemen of this congregation, assembled in the lecture hall, under the presidency of the Rev. Wm. James, to present Miss Carpenter with an address before leaving England for India. The chairman made the presentation, and spoke of Miss Carpenter's unwearied philanthropy and Christian benevolence, and particularly of her mission to India, and her proposal to form a normal training school at Ahmedabad. The address was beautifully illuminated and engrossed on vellum, and enclosed in a Morocco folding-case. On behalf of the ladies of the Working and Visiting Society, Mr. James also presented her with a purse of gold, a Bible, and a Hymn-book. Miss Carpenter replied at considerable length, and said that the views she had imbibed from her beloved father, and from reading Dr. Channing's and Dr. Ware's works, had made her feel the most intense and inextinguishable desire to help those whom circumstances had ground down, so that their own glorious nature might have free scope for development. Mr. Worsley, the treasurer of the chapel, and Mr. C. J. Thomas also made a few observations, and after a hymn had been sung and an appropriate prayer offered by the Rev. W. James, the meeting broke up, Miss Carpenter taking a warm farewell of the company, individually, as they left the room. On Tuesday, Miss Carpenter left for Marseilles to pay her second visit to our Eastern empire. She was accompanied by a young lady whom she has adopted as a daughter, and will be followed, by another route, by some English ladies who are to assist her in the conduct of her school, and in other of her philanthropic works. We are sure that she will be followed on her way to the distant scene of labours by the best wishes and prayers of all our readers.

DEVONPORT.—On Sunday week, the Rev. William Binns, from Birkenhead, entered upon his duties as minister of Christ Church, in the room of the Rev. J. K. Applebee. In the morning the subject of the sermon was "Ministerial and Congregational Relationships." In the evening Mr. Binns preached to a large congregation on "The Religion of a Free Church," from the text "For we know in part and prophesy in part."

LONDON: MANCHESTER NEW COLLEGE.—The introductory lecture at the opening of the Session 1868-69 was delivered by Professor James Martineau, at University Hall, on Monday last, in the presence of Rev. J. J. Tayler, B.A., principal; Professor Russell Martineau, M.A.; the Revs. J. H. Thom (one of the visitors), Thomas Madge, R. B. Aspland, M.A., and Dr. Sadler, R. D. Darbishire, Esq., B.A., one of the secretaries, and a large number of ladies and gentlemen. Mr. Martineau began with an interesting historical reference to the old Nonconformist colleges as contrasted with the great National Universities. The question was suggested whether they were not provisional institutions, and whether with the removal of ecclesiastical restrictions all separate theological schools should not be merged in the higher culture of the old universities. Are we prepared to dissolve our theological faculty and hand our students over to Oxford and Cambridge? Certainly not, said Mr. Martineau, and that for a reason purely academic. Oxford and Cambridge are not yet like Tübingen and Göttingen; they do not teach theology in a free scientific spirit, but educate their students within certain prescribed theological limits. He then proceeded in a masterly manner to discuss the question, "Is there such a thing as a scientific theology?" and entered upon an elaborate defence of natural theology, especially in reference to the recent address of Dr. Hooker, President of the British Association. He contended that the occupation of the theologian was not gone nor affected by scientific research. The philosophy of the plan

of study adopted in Manchester New College was then explained; and the lecture concluded with the annual list of honours gained by the students in University College and London University. We hope the lecture will be published. We feel sure it would be read with interest by many beyond our own denomination.

MANCHESTER: LOWER MOSLEY-STREET NATURAL HISTORY SOCIETY.—The seventh annual meeting of the members of this society was held on Saturday evening. The exhibition of specimens was large and interesting. The ferneries and aquariums, under the management of Messrs. Barnes and Wilcott, were in excellent condition, and contained a variety of exotic ferns, fishes, beetles, &c. In the geological department, superintended by Messrs. Wrigley and Robinson, a numerous collection of specimens was shown, most of which had been added during the year. In the botanical section, Messrs. Barrow and Hyde exhibited a collection of wild fruits. Dr. Alcock exhibited several specimens of cotton in its various stages of growth and manufacture, some of which were grown by himself. There was an interesting collection of moths and butterflies, and what added considerably to the interest of the department was the exhibition of the instruments and necessary appliances for catching and mounting specimens. To the ornithological section several birds have been added recently. The report, which was read by Mr. H. Hyde, the honorary secretary, stated that the general condition of the society was very satisfactory. At the last annual meeting the members numbered only 22, but since then there had been an increase of 10, making at the present time 32. Thirty-two lectures had been given and papers read during the year. Several books had been added to the library, while a number of valuable papers had been received from Mr. J. Macdonald, formerly secretary to the society, on the habits and customs of the natives of Queensland. The average attendance of members was 15. During the year a microscopic section had been organised, which numbered 13 members and owned a number of good microscopes, a report concerning which was read by Mr. Wilcott, the secretary. The reports were adopted, and Dr. Alcock, the president, addressed the members on the progress and objects of the society.

MONEYRA.—On Tuesday, the 6th instant, an entertainment was given to the Sunday school teachers and children. There were about eighty present. During the evening there was an excellent exhibition of dissolving views, comprising scenes in the life of Christ, notable places at home and abroad, and many amusing pictures. The young people were delighted. The Rev. D. Thompson spoke encouragingly of Sunday school work, and conveyed the thanks of the meeting to those who provided and carried out the entertainment.

PADIHAM.—On Monday evening last, the Rev. George Fox, of Park Lane, gave a lecture in the Unitarian Chapel, Padiham, under the auspices of the Unitarian Temperance Society. His subject being "An Appeal in behalf of the Permissive Bill."

RAWENSTALL.—On Sunday last, the Rev. J. Freeston preached two sermons in aid of the Chapel Fund, when collections and donations amounted to £36. 12s.

STRANGEWAYS UNITARIAN FREE CHURCH.—The half-yearly festival of the Band of Hope and Temperance Society, in connection with this place, was held on Monday evening last. The attendance was exceedingly good. The Rev. S. A. Steintal presided, and a choir of children under the leadership of Mr. F. Ashton sang a number of temperance melodies.

TROWBRIDGE: CONIGRE CHAPEL.—The forty-first anniversary of the Rev. S. Martin's pastorate over the religious society assembling at this place of worship, was celebrated on Monday week. On the preceding evening Mr. Martin addressed his congregation from Phil. i. 7, "I have you in my heart." In the course of the sermon he took a review of his long pastorate, pointing out to his hearers their duties and encouragements, and concluding with a fervent expression of his heartfelt desires for their temporal and spiritual prosperity. The tea meeting on Monday was held in the large new school-room, and was well attended, upwards of 300 being present. The meeting after tea was held in the chapel, which was tastefully decorated with vases of flowers, and the numbers were considerably increased by persons from other religious bodies in the town. Mr. Martin delivered a lecture on "Useful Men and Women," which was listened to with the deepest interest and attention. At its close, Mr. J. Hawkins, senior deacon, addressed the people with reference to the lecture, and the anniversary of the settlement of their beloved pastor, at the same time pointing out various means by which the prosperity of the congregation and the schools might be further advanced. After singing the evening hymn, a prayer and the benediction brought the meeting to a close.

CORRESPONDENCE.

NOTICE TO CORRESPONDENT.

MILE END.—Next week.

SOMETHING AGAINST DISESTABLISHMENT.

To the Editors.—In an article in your last issue, headed "Still it Moves," you give expression to a feeling that must now be very general among men

of all parties. "The progress of opinion," you say, "on the subject of the Irish Church has been so great, and the larger question of Church Establishments has in consequence been so thoroughly sifted, that we almost hold our breath in amazement as we contrast the state of public feeling a few years since, with that which is now everywhere manifesting itself." The movement, indeed, is spreading everywhere, among Churchmen as well as among Dissenters "for the liberation," as it is called, "of religion from State control;" and not the least momentous sign of the times is that eminent divines of the National Church have now declared themselves in favour of partial or of total disestablishment.

That you and others who have always advocated this principle in its entirety should find in these symptoms of the times a cause for great satisfaction and thankfulness, is no more than what might naturally be expected. But, as I conceive the cause of liberal theology to be a still more cardinal principle with the *Unitarian Herald*, and as I, for my part, consider this cause to be in no little danger from the very facts and circumstances which you regard with such agreeable surprise, I hope you will allow me, as a solitary Unitarian, to enter my individual protest against the policy which is now so popular among the Liberal party, and especially among the Nonconformists.

If I may trust an abstract given by the *Daily News* of Dean Alford's article in the *Contemporary*, this accomplished and really liberal Churchman thinks his co-religionists would do well to welcome disestablishment, lest their Church be reformed by the Dissenters. I have no doubt he is right from his own point of view. If the Church of England be a sect for the promotion of certain opinions—if its main object be not simply the promotion of religion, but the preservation of certain forms of belief long after the life has gone entirely out of them—then it is a great wrong and injury that those who dissent from its doctrines should have, even by remote possibility, the slightest power to affect its constitution. And no one can say that the possibility is remote, for in these days has it not been practically shown that if heretics do not make laws for the Church, they may at least expound the existing ones? In no community whatsoever has the venerable fabric of orthodoxy received such heavy blows of late as within the Church of England; no sect has shown itself more entirely powerless to resist the influx of new ideas. And all because the ultimate appeal on Church questions must rest with a set of lawyers, half of whom, perhaps, would be excommunicated themselves if the majority of Churchmen had their way.

But if orthodox Churchmen are wise in their generation in seeking to protect the Church from the influence of Dissenters, I think we are clearly wrong, from one point of view, in endeavouring to help them. The national Church, whatever be its faults, exists surely for the nation at large. It is under the control of the nation at large, and if the nation be true to itself it will speak the nation's mind. Nor is there a point of doctrine, discipline, or constitution, which the nation at large may not alter or modify if it please. We Dissenters have quite as much a right to endeavour to get our opinions enforced with relation to the Church as with relation to the Post-office, the Custom House, or any other national institution. The Church exists for us as much as

for anybody else, and if it do not meet our wants in all points we have a right to remonstrate as we think proper, and should do so till we have gained our end. For when I say we have a right, I imply that we have a duty. The Church of England seems to me a great engine for good or evil, the government of which is in the nation's hands; nor do I see how we can absolve ourselves of the responsibility of doing the best we can with it. If, indeed, it were a hopelessly bad institution I could understand an agitation, not to separate its government from the State, but to put it down and suppress it altogether. But to say that we shall simply wash our hands of it and leave it to itself when we have some power to influence it, however feebly, as every one of us in conscience thinks best, is to my mind like saying we mean to renounce a duty of a peculiarly sacred kind. A disestablished Church will be necessarily a community governed by its own laws entirely, free to excommunicate whom it pleases, and to hand down a lifeless, unintellectual dogmatism to the remotest age.

Therefore, gentlemen, I am opposed to disestablishment. I believe it will be bad for England, and even worse for Ireland; and I hold that we have no right in either case to abandon a trust which is now confided to us. The question of endowments I do not enter upon, though I think that, too, has been clogged with sophistries; for I know not that Roman Catholic pockets are burdened in any appreciable way with the support of a Protestant clergy. But let tithes be abolished if you will, and let the national clergy depend upon a grant from the Consolidated Fund (which we ought, certainly, not to grudge, if "justice to Ireland" require the other to be done away with); but do not let the nation abandon an institution which is certainly not felt by most Irishmen to be a grievance, and which Irishmen, as well as Englishmen, may freely influence and endeavour to reform.—I am, gentlemen, your obedient servant,

JAMES GAIRDNER.

78, Delancey-street, London, Oct. 11, 1868.

THE COMING WEEK.

Astley.—On Sunday, sermons by the Rev. George Fox; afternoon and evening.

Chesterfield: NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.—On Monday, annual meeting.

Hull.—On Sunday evening, one of a course of lectures, by Rev. J. M. Dixon. Subject, "Theodore Parker."

Manchester: MEMORIAL HALL.—On Thursday, Dr. Fletcher's first lecture on "Physiology in relation to health."

Rochdale: BLACKWATER-STREET CHAPEL.—On Sunday, school sermons, by the Rev. Wm. Gaskell, M.A.

Stalybridge.—On Sunday evening, a lecture by the Rev. John Page Hopps. Subject, "What is true liberty?"

Births.

BURGESS.—On the 3rd inst., at Hastings, the wife of Mr. S. C. Burgess, of a son.

BURGESS.—On the 9th inst., at Brighton, the wife of Mr. Rowland Burgess, of a son.

Deaths.

CORNER.—On the 14th inst., at 3, St. Thomas's-square, Hackney, Sarah, the eldest daughter of W. E. Corner, aged 25 years.

SMITH.—On the 13th inst., at Doncaster, Emma, the wife of the Rev. W. S. Smith, aged 35 years.

TARR.—On the 13th inst., at 3, Dudley-street, Hulme, the infant son of Mr. Launcelot Tarr, aged eight months.

MIDLAND RAILWAY.—The Midland Company's MAIN LINE TRAINS now run to and from the NEW ST. PANCRAS STATION, LONDON.

A New and Improved Service of EXPRESS and FAST TRAINS has been established between MANCHESTER and LONDON, BRISTOL, BIRMINGHAM, LEICESTER, NOTTINGHAM, and DERBY, &c., &c.—The following tables show the TRAIN SERVICE for October—

BETWEEN MANCHESTER AND LONDON.										SUNDAYS.	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
MANCHESTER.....dep.	6.55	9.45	9.50	12.45	3.30	3.55	6.20	8.30	8.55	4.45	6.50
LONDON (St. Pancras) arr.	12.0	2.45	4.0	6.30	8.40	10.45				10.0	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
LONDON (St. Pancras) dep.	6.15	9.0	10.0	11.30	3.0	4.40				3.50	6.40
MANCHESTER.....arr.	12.15	2.50	4.0	5.0	8.5	9.40				8.0	
Through carriages run between London and Manchester by all trains.											
BETWEEN MANCHESTER AND LEICESTER.										SUNDAYS.	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
MANCHESTER.....dep.	6.55	7.10	9.45	9.50	12.45	3.30	3.55	6.20	8.30	4.45	6.50
LEICESTER.....arr.	9.50	11.35	12.20	1.27	4.0	5.5	7.50	10.45	12.50	7.20	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
LEICESTER.....dep.	6.20	9.0	11.24	12.23	2.12	4.10	5.36	7.8	1.55	5.26	
MANCHESTER.....arr.	10.5	12.15	2.50	4.0	5.0	8.5	9.40		5.45	8.0	
BETWEEN MANCHESTER AND NOTTINGHAM.										SUNDAYS.	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
MANCHESTER.....dep.	6.55	7.10	9.45	9.50	12.45	3.30	3.55	6.20	8.30	4.45	6.50
NOTTINGHAM.....arr.	9.25	10.50	12.10	1.0	3.10	3.50	5.55	7.35	12.20	7.10	9.45
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
NOTTINGHAM.....dep.	7.10	7.50	9.25	11.35	12.35	2.35	5.50	7.15	7.0	2.35	5.40
MANCHESTER.....arr.	10.5	11.45	12.15	2.50	4.0	5.0	8.5	9.40	11.30	5.45	8.0
BETWEEN MANCHESTER AND DERBY.										SUNDAYS.	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
MANCHESTER.....dep.	6.55	7.10	9.45	9.50	12.45	3.30	3.55	6.20	8.30	4.45	6.50
DERBY.....arr.	8.30	10.5	11.20	12.15	2.15	2.40	5.5	6.56	9.10	11.25	6.20
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
DERBY.....dep.	8.0	8.50	10.15	12.25	1.25	3.25	3.30	6.35	6.45	8.5	8.25
MANCHESTER.....arr.	10.5	11.45	12.15	2.50	4.0	5.0	8.5	9.40	11.30	5.45	8.0
BETWEEN MANCHESTER AND BIRMINGHAM.										SUNDAYS.	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
MANCHESTER.....dep.	6.55	7.10	9.50	12.45	3.30	3.55	6.20	8.30	8.45	4.45	6.5
BIRMINGHAM.....arr.	10.5	12.40	2.20	4.55	7.25	9.20	11.30			9.45	11.30
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
BIRMINGHAM.....dep.	7.45	9.25	11.10	1.30	4.55	6.25				1.40	
MANCHESTER.....arr.	12.15	2.50	4.0	5.0	8.5	9.40				5.45	
BETWEEN MANCHESTER AND BRISTOL.										SUNDAYS.	
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
MANCHESTER.....dep.	6.55	9.50	12.45	3.30	6.20						
BRISTOL.....arr.	2.25	5.35	7.50	12.20							
	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.	p.m.	a.m.	p.m.
BRISTOL.....dep.	8.0	8.45	11.10	3.20							
MANCHESTER.....arr.	8.0	8.0	8.5	9.40							
Through carriages run between Manchester and Bristol by 6.55 a.m. and 12.45 p.m. Trains from Manchester, and 8.0 a.m. and 3.20 p.m. Trains from Bristol.											

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheam Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, October 16, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 391.

FRIDAY, OCTOBER 23, 1868.

PRICE 1D.

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sending Stamps for orders for short advertisements, parties must reckon five words for the first line, and eight words for each succeeding line. In cases where the amount sent is insufficient, we leave out unnecessary words to reduce the advertisement.

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Ten lines and under	6d. a line.
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For 6 consecutive insertions, a reduction of 25 per cent. ..	
Half column	£1. 6s. 6d.
A whole column	£2. 10s. 6d.
A whole page	£5. 5s. 6d.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.—THE ANNUAL SERMON in support of these schools will be preached in Cross-street Chapel, on Sunday morning, October 23, 1868, by the Rev. WILLIAM GASKELL, M.A. In the evening the same minister will deliver, in that chapel, an ADDRESS to the children and their parents. Morning service to commence at half-past ten; evening, half-past six. A collection will be made after each service.

FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. P. W. CLAYDEN will PREACH on Sunday next, morning and evening.

STOKE NEWINGTON GREEN CHRISTIAN CHURCH.—Next Sunday morning, the Rev. J. K. APPLEBY will commence a series of DISCOURSES on "Conversations of Christ."

STOKE NEWINGTON GREEN CHRISTIAN CHURCH.—Next Monday evening, at eight o'clock, the Rev. J. K. APPLEBY will commence a course of four LECTURES on "Ritualism."

WESTERN UNITARIAN CHRISTIAN UNION.—THE AUTUMNAL MEETING of this Society will be held at Colyton, on Wednesday morning, October 28th, 1868, when Divine Service will be conducted at half-past eleven o'clock. A SERMON preached by the Rev. T. R. DOBSON, of Sidmouth. There will be a COLLECTION at the Dolphin Hotel at two o'clock, and at five a TEA MEETING will be held in the same place, after which the report of the Society will be read, and Addresses delivered suitable to the occasion. Sir JOHN BOWRING will take the chair at the evening meeting.

WANTED, a SCHOOLMASTER to establish a Day-school in connection with the Unitarian Sunday School, Clover-street, Rochdale.—Address, Rev. JOSEPH FREESTON, Rochdale.

A LADY of Unitarian principles, who has had great experience in the education of girls, wishes to OPEN a SCHOOL at Brighton after Christmas, for a small number of pupils, not exceeding ten. For terms and other particulars, address, Miss DAVIES, 9, Dorset Square, London, N.W.

WANTED, by a Lady of experience, an Engagement as GOVERNESS in a family. Highest references given.—Address C. L. A., Post-office, Chesterfield.

WYTHALL ACADEMY, ALVE-CHURCH, WORCESTERSHIRE.—Principal: C. du C. MAKEPEACE, M.A.—In this healthy-situated establishment Boarders can receive first-class instruction in English, Mathematics, Physics, and Ancient and Modern Classics. Gentlemanly education and the comforts of home. Unitarian Chapel conveniently near.

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LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

M. R. GLADSTONE ON THE IRISH CHURCH COMMISSION REPORT.—See the NON-CONFORMIST for Oct. 20, which contains also "The Alternative—Electoral Education—Reviews of Dyer, McCall, and French on the Irish Church—Reports of Baptist and Congregational Unions, &c., &c." Price 5d. unstamped. ARTHUR MIAL, 18, Boulevard-street, London, E.C.

"THE ESTABLISHED CHURCH IN IRELAND: WHAT IS IT, AND WHAT IS TO BE DONE WITH IT?" By the Rev. JOHN PAGG HOPPS. See the *Truthseeker* for October, now ready at all the usual places. Price 3d.

D. K. BEARD'S MANUAL OF CHRISTIAN EVIDENCE.—Orders for Subscription Copies should be sent at once to Mr. JONES, Memorial Hall, Manchester.

CORRECTIONS, SUGGESTIONS, the Date when the several Chapels were Built, and ADVERTISEMENTS for the "UNITARIAN POCKET ALMANAC" for 1869, are desired, without delay, by J. PHILLIPS, 74, Market-street, Manchester.

NEW EDITIONS OF THE MEMOIR OF TRAVERS MADGE.

The first edition having been out of print since March last, and many requests having been made for it to be reprinted, A SECOND EDITION, SIMILAR TO THE FIRST, 1 vol., 12mo., cloth, limp, lettered, Price One Shilling and Sixpence, is now in the press, and will be issued at the beginning of December.

A BETTER EDITION will also be issued at the same time, larger in size, better paper, well bound, and with portrait.

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NOT GOD THE SON? A Lecture by the Rev. J. PAGE HOPPS. A new edition, just ready, price 2d. May be had of all the usual agents and booksellers.

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REMOVAL.—JAMES WELLS, Coal and Coke Merchant, Keeper Wharf, Ratcliffe, E. Office: 23, Coborn-street, Bow Road, E.

J. W. takes this opportunity of informing his numerous

customers, friends, and the public generally, that he has

REMOVED to the above address, where he hopes, by strict

attention to business, to merit a continuance of their favours.

He would remind them that Coals are now at the lowest

prices for the present season, and would advise them to purchase

as soon as possible. A trial is solicited. Quality

guaranteed. Best Wallends, 25s. per ton; best Inlands, 23s.

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MIDLAND RAILWAY.—The Midland Company's MAIN LINE TRAINS now run to

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A New and Improved Service of EXPRESS and FAST TRAINS has been established between MANCHESTER and

LONDON, BRISTOL, BIRMINGHAM, LEICESTER, NOTTINGHAM, and DERBY, &c., &c.—The following tables show

the TRAIN SERVICE for October:—

BETWEEN MANCHESTER AND LONDON.

MANCHESTER.....dep. 6.55 .. 9.45 .. 9.50 .. 12.45 .. 3.30 .. 8.55

LONDON (St. Pancras) arr. 12.0 .. 2.45 .. 4.0 .. 6.30 .. 8.30 .. 10.45

LONDON (St. Pancras) dep. 6.15 .. 9.0 .. 10.0 .. 11.30 .. 3.0 .. 4.40

MANCHESTER.....arr. 12.15 .. 2.50 .. 3.0 .. 5.0 .. 8.5 .. 9.40

Through carriages run between London and Manchester by all trains.

BETWEEN MANCHESTER AND LEICESTER.

MANCHESTER.....dep. 6.55 .. 7.10 .. 9.45 .. 9.50 .. 12.45 .. 3.30 .. 8.55

LEICESTER.....arr. 9.30 .. 11.3 .. 12.20 .. 1.27 .. 4.0 .. 6.5 .. 7.50 .. 10.55

LEICESTER.....dep. 6.20 .. 9.0 .. 11.24 .. 12.23 .. 2.12 .. 4.10 .. 5.38 .. 7.3

MANCHESTER.....arr. 10.5 .. 12.15 .. 2.50 .. 3.0 .. 5.0 .. 8.5 .. 9.40

BETWEEN MANCHESTER AND NOTTINGHAM.

MANCHESTER.....dep. 6.55 .. 7.10 .. 9.45 .. 9.50 .. 11.25 .. 12.45 .. 3.30 .. 8.55

NOTTINGHAM.....arr. 9.25 .. 10.59 .. 12.10 .. 1.0 .. 3.10 .. 5.55 .. 7.35 .. 10.20

NOTTINGHAM.....dep. 7.10 .. 7.50 .. 9.25 .. 11.35 .. 12.35 .. 2.35 .. 5.50 .. 7.15

MANCHESTER.....arr. 10.5 .. 11.45 .. 12.15 .. 2.50 .. 3.0 .. 5.0 .. 8.5 .. 9.40

BETWEEN MANCHESTER AND DERBY.

MANCHESTER.....dep. 6.55 .. 7.10 .. 9.45 .. 9.50 .. 11.25 .. 12.45 .. 3.30 .. 8.55

DERBY.....arr. 8.30 .. 10.5 .. 11.20 .. 12.15 .. 2.15 .. 4.0 .. 5.5 .. 6.38 .. 9.10

DERBY.....dep. 8.0 .. 8.50 .. 10.15 .. 12.25 .. 1.25 .. 3.25 .. 5.30 .. 8.35 .. 9.45

MANCHESTER.....arr. 10.5 .. 11.45 .. 12.15 .. 2.50 .. 3.0 .. 5.0 .. 8.5 .. 9.40

BETWEEN MANCHESTER AND BIRMINGHAM.

MANCHESTER.....dep. 6.55 .. 7.10 .. 9.45 .. 9.50 .. 11.25 .. 12.45 .. 3.30 .. 8.55

BIRMINGHAM.....arr. 10.5 .. 12.40 .. 2.30 .. 4.55 .. 7.25 .. 9.30 .. 11.30

BIRMINGHAM.....dep. 1.45 .. 9.25 .. 11.10 .. 1.20 .. 4.55 .. 6.25 .. 8.55

MANCHESTER.....arr. 12.15 .. 2.50 .. 3.0 .. 5.0 .. 8.5 .. 9.40

BETWEEN MANCHESTER AND BRISTOL.

MANCHESTER.....dep. 6.55 .. 7.10 .. 9.45 .. 9.50 .. 11.25 .. 12.45 .. 3.30

BRISTOL.....arr. 2.25 .. 5.35 .. 7.50 .. 7.59 .. 12.30

BRISTOL.....dep. 8.0 .. 8.45 .. 11.10 .. 1.10 .. 3.20

MANCHESTER.....arr. 8.0 .. 5.0 .. 8.5 .. 9.40

Through carriages run between Manchester and Bristol by 6.55 a.m. and 12.45 p.m. Trains from Manchester, and 8.0 a.m. and 3.20 p.m. Trains from Bristol.

Derby, October, 1868.

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SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

LONDON (St. Pancras) arr. 12.30 .. 7.20

LONDON (St. Pancras) dep. 1.55 .. 5.28

MANCHESTER.....arr. 5.45 .. 8.0

SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

LEICESTER.....arr. 12.30 .. 7.20

LEICESTER.....dep. 1.55 .. 5.28

MANCHESTER.....arr. 5.45 .. 8.0

SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

NOTTINGHAM.....arr. 12.30 .. 7.20

NOTTINGHAM.....dep. 1.55 .. 5.28

MANCHESTER.....arr. 5.45 .. 8.0

SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

DERBY.....arr. 12.30 .. 7.20

DERBY.....dep. 1.55 .. 5.28

MANCHESTER.....arr. 5.45 .. 8.0

SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

BIRMINGHAM.....arr. 12.30 .. 7.20

BIRMINGHAM.....dep. 1.55 .. 5.28

MANCHESTER.....arr. 5.45 .. 8.0

SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

BRISTOL.....arr. 12.30 .. 7.20

BRISTOL.....dep. 1.55 .. 5.28

MANCHESTER.....arr. 5.45 .. 8.0

SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

MANCHESTER.....arr. 12.30 .. 7.20

MANCHESTER.....dep. 1.55 .. 5.28

MANCHESTER.....arr. 5.45 .. 8.0

SUNDAYS.

MANCHESTER.....p.m. 8.30 .. 4.45 .. 6.5

WHAT THE CHURCHES ARE DOING.

The latest accounts from China and Japan show the prospects of the Christian missionaries to be anything but encouraging in those countries. At Yangchow, Mr. Taylor, the head of the Protestant mission, and his party have narrowly escaped death at the hands of a mob of infuriated Chinese, some thousands strong, who attacked and burnt the mission house; and a decree laying the Christian religion under a formal interdict has been posted up at Homura and the gates of Yokohama. The placards describe Christians as "the devilish sect." The British and American consuls have actively interfered on behalf of the injured missionaries.

According to the Roman correspondent of the *Pall Mall*, the Vatican, as we suspected would be the case, has changed its tone about the Queen of Spain, and is drawing back, the whole of the Court, from Cardinal Antonelli downwards, being disappointed to find she has no money. Even the Pope has been brought to see that his invitation was precipitate, and Antonelli has written to Monsignor Chigi to throw every impediment in the way of her coming, as her presence at Rome could not fail to be embarrassing.

The Established Church of Prussia is not disposed to put up with the Pope's insolence to Protestants, and to be classed with his erring children; and, by order of the Central Consistory, a declaration was to be read from the pulpit on Sunday in all churches and chapels of the country, declining his Holiness' invitation, and repelling the arrogance with which it is accompanied.

It is interesting to learn that at Bhowanipore, in India, a Congregational Church has been established, and a place of worship built, under the care of a native pastor, Rev. Surjo Cumar Ghose, which is composed entirely of native converts, and supports itself and carries on its work, just as an Independent Church here would do.

The valuable jewels which decorated the altar and images at the church of Atocha, Madrid, have, by order of the authorities, been deposited in the Bank of Spain. It seems that Our Lady of Atocha is the Lucina of Spanish mythology to whom the Queen was accustomed to pay vows and make offerings at frequently recurring crises of her domestic life. The *Daily News* tells us:

"Our Lady was rich before Queen Isabella began to pay her tribute; but her wealth has augmented rapidly since she became the object of her Majesty's special veneration. It is said that upon one memorable occasion, when the Queen's life was saved, as she believed, by Our Lady, her Majesty devoted to her a crown of diamonds and topazes, with other jewels, worth in all £160,000. The emeralds, sapphires, and rubies, her silver coral studs, four hundred robes, and other effects lately in the sacristy of Atocha, are said to be worth a million sterling."

The Provisional Government of Spain has ordered the immediate suppression of all monasteries, convents, colleges, and other religious establishments founded since July 29, 1837. It confiscates all their property, and dismisses all the monks and nuns without any pension. Half the convents existing at the date given (that of some act of the Liberal party then on the point of expelling the Carlists) are to be closed, and the remaining half forbidden to receive novices. They are only spared as a temporary refuge for such of the monks and nuns as may not choose to return to secular life.

Taking advantage of the change which has occurred in Spain, the British and Foreign Bible Society is urging forward its operations there in a manner which has hitherto been impossible. Large supplies of the Bible in Spanish have already been sent out, and depôts for the sale and distribution of them are to be established in all the principal towns. The society announces that it will spare neither labour nor money in carrying out this work, and it appeals to the public to support its efforts by special contributions.

The *Post* correspondent at Florence gives some interesting particulars of a new play by Gaetano Gattinelli, founded on the married life of Milton, the success of which was complete on the first night, and is likely to have a long run. The hero was played by Salvini, dressed from Fairthorne's portrait of the poet. The sentiments on a free press, the ends and aims of all good government, on the real worth and dignity of letters, on domestic purity, on filial love, were not less carefully reproduced, under the natural conditions of dramatic effect, from Milton's writings; and as to the "Paradise Lost,"

there were entire passages dexterously interwoven with the play.

A silly curate lately refused to marry two of his parishioners because the female had not been baptised. She was willing to be so, but he at first required three months' tuition of her, preparatory to performing the rite; the three months he subsequently reduced to two weeks, finding her, we suppose, an apt scholar. The Independent minister of the place, instead of enlightening the girl, wrote to the bishop describing her case, who only gave him the cold shoulder, and declined to interfere. They seem to manage these matters better in Austria. At Toeplitz, in Bohemia, the priest refused to celebrate a marriage between a Catholic lady and a Protestant, unless they agreed to bring up the children in the Catholic religion. They refused to agree to this. The governor hearing of it, and of the popular excitement, performed the civil ceremony, which now in Austria, as here, constitutes a valid marriage, in full uniform, and addressed thousands of people who assembled, amidst enthusiastic cheers, congratulating them on the liberty the constitution had just conferred on the country.

We are glad to learn that Dr. Raleigh's address to the Congregational Union is to be published in a cheap form, as it is well fitted to correct some misapprehensions regarding the motives of Non-conformists in seeking a separation of Church and State, and to impress them with the importance of the duties which, in the present position of ecclesiastical affairs, they have to perform.

The expedition to survey the Peninsula of Sinai is to start on the 24th inst., since, though sufficient funds have not yet been raised to defray all the expenses of the expedition, some gentlemen have come forward and guaranteed the sum wanting.

At a meeting of his friends before leaving this country, the Bishop of Capetown said he never entertained any feelings of personal animosity towards Dr. Colenso, and only prayed that he might be brought to a better state of mind. In answer to a question from the Rev. Mr. Bennett, he said he could not say what the title of the new bishop (Mr. Macrorie) would be, but it would, he thought, be wrong under any circumstances to call him Bishop of Natal, the Queen having conferred that title upon Dr. Colenso. It is now rumoured that Mr. Macrorie is to be consecrated by the Archbishop of Canterbury on All Saints' Day, with the new bishops of Peterborough, Bombay, and Grafton.

The Rev. Reginald Stubbs, Fellow of Oriel, and Regius Professor of Modern History, is reported to have received the appointment of Regius Professor of Ecclesiastical History at Oxford, to which a Canonry is attached, in the room of Dean Mansel. Mr. Stubbs was for some time Librarian at Lambeth, and is known as well versed in certain departments of historical research.

Mr. Purchas, of Brighton, has resolved to defy the Bishop of Chichester's inhibition, and still continue his exhibition at St. James's. On Sunday there were the usual altar decorations, lights, flowers, incense, acolytes in scarlet cassocks, tinkling bell, and grand procession of cross and banner bearers, singing the "St. James's Processional Hymn," as they slowly paraded round the church. Mr. Purchas has thrown down his glove to the bishop, and it now remains to be seen whether his lordship will pick it up.

Though the abuses of the Irish Church are now coming to be admitted by nearly all parties, it is still well that such striking illustrations should be kept in view as that which Mr. Gladstone cited, on Saturday last, from some statements of Dr. Brady, a clergyman of that church. He gives the case of fourteen benefices, in each of which, besides the incumbent, there is a curate receiving on the average 100 guineas a year, and the population of these fourteen benefices belonging to the Establishment is 1,332 souls. But over and above the 100 guineas paid to the curates, the income of the incumbents is £8,192. On which Dr. Brady observes that, considering that the fourteen curates are sufficient to look after such a small number of souls, 8,000 and odd pounds is received for doing no work at all.

Mr. Thompson, M.P., who was elected last year by the Churchmen of Bradford, in opposition to Mr. Miall, has been making a speech at the stone-laying of a new church near Idle (when he was

chairman), that a good deal scandalised the Churchmen present, the Bishop of Ripon among them. While deprecating the separation of Church and State, Mr. Thompson urged that the Church was not altogether managed as it should be, and suggested that Dissenters ought to be buried by their own ministers in the churchyard; and, further, that when the clergyman did not preach in the church his pulpit might be occupied by a minister of any other denomination. These remarks, the reporters say, were received with strong disapprobation.

We seldom meet with a more "lame and impotent conclusion" than that which we find in the Bishop of Carlisle's address to his clergy. After inveighing in the strongest manner against the sacramentalists among them, he solemnly said, "I must, therefore, now say, in words as explicit as it is possible for me to use, that if you, or any other clergyman in the diocese over which it has pleased God to make me overseer, persist in the course of innovation upon which you have now entered"—the consequence will be, what does the reader suppose?—"you do so in spite of the most solemn paternal remonstrance and episcopal admonition!" Is the bishop so simple as to imagine that the ritualists will care anything for either "admonition" or "remonstrance," unless it is backed up by the law? Mr. Purchas would teach him differently.

WHAT IS SAYING ON CHURCH MATTERS.

With regard to the religious condition and prospects of Spain, the special correspondent of the *Times* says:—

"The Spaniard's creed may be destroyed, but not changed. It is a perfect mystery to me how conscientious English Roman Catholics can visit these southern countries, and still own any connection with the grovelling superstition which here goes by the name of religion. Those who look in at the Sanctuary at Atocha, or who visit the Chapel of the Virgin at Toledo, must be at a loss to find even the faintest trace of Christianity among the paraphernalia of the worse than Pagan idolatry which everywhere meets their eyes. Such as it is, however, that is the Spaniard's religion, the beginning and end of all his creed and worship. Remove that mere scaffolding which priestly cunning has reared, and the edifice is nowhere. Nothing is easier than to turn a Spaniard into a thorough infidel; but to stop him at some halfway of rational belief is an utter impossibility—unless the cure proceeds from the very sources from which the evil has sprung. What the priest has done, the priest alone can undo. Should anything like a good understanding grow up between the emancipated laity and the clergy now deprived of the Sovereign's support, it is not impossible that the sounder part of the priesthood might aspire to place their religion on a different footing—on a footing less at variance with the ideas of modern progress. Were the temporal power to come to an end, and the Church to be driven to her own resources, it is not impossible that both in Italy and in Spain reform of the most shocking abuses might arise from the Church herself, and for her own sake. Without the guidance of his priest, for good or for evil, the Roman Catholic will attempt nothing. It is well to guard against illusions. Society in these southern countries cannot for a long time—cannot, perhaps, for ever—be emancipated from the clergy."

The *Freeman* is anything but complimentary in its remarks on the Pope's letter, inviting the bishops of the Greek and Eastern Churches to counsel, but Protestant "Pastors" only to repentance. It says (and we agree with it):—

"His letter is not worth reprinting, or even quoting, being the merest ecclesiastical twaddle we remember ever to have read, even from the present Pope. We should think that those who desire reunion with Rome must be ashamed of such an infallible simpleton for their Chief Bishop; though we do not forget that twaddle seems to be the natural dialect of Episcopacy, that is, when not enraged, since Pío Nono hardly surpasses in this respect the Pan-Anglican bishops who recently emitted an Apostolic letter from Lambeth. With what object such a ludicrously silly document as the Pope's could have been issued, it is not easy to conceive. Perhaps it was only meant for the perusal of the faithful everywhere, and of the feminine of both sexes in England, who are pining with love for the venerable old gentleman, to whom they long to act the part of an Abishag, the Shunamite. As to the Eastern bishops, we expect they will be disposed to treat the invitation with supreme contempt. Though little less superstitious than the Church of Rome, and much like her in the profound ignorance of the mass of its members, the Greek Church is as proud of its orthodoxy as its Western neighbour, and would not give up its *filioque*, or give way by subjection—no, not for an hour."

The High Church *Guardian*, which evidently

feels a little sore that the Pope "confounds and lumps together, with impartial indifference to all distinctions, the Church of England, with the disciples of Socinus and with the obscurest sect of Ranters and Shakers," observes on the same letter:

"Its tone—of course it would be—is that of lofty, unapproachable supremacy. It is the language of the infallible master of all religious truth to a wretched, pitiable, blind, mixed multitude, knowing nothing whatever of the things on which he speaks, groping helplessly in the misery and corruption out of which he condescends to offer them his charitable hand to extricate them. Of explanation, of concession, of admission that there may be questions and differences to be adjusted, of anything pointing in the vaguest way to anything like discussion even between supreme authority and rebellious inferiors, there is not the faintest hint, as there is obviously in the Pope's mind not the remotest thought. It is the old story, though there has been an innovation in the form of repeating it. The most hopeful and resolute believer in the possibilities of reunion could not here find the smallest shred of encouragement on which to build any expectation of changed policy at Rome."

There is generally some "very pretty quarrel" going on in the pages of the paper which has the foregoing. One at present relates to the scheme proposed by the Rev. Mr. Fraser, for the comprehension of Wesleyans, of which the Rev. J. W. Burgon falls foul, and wishes to know whether Mr. F. is prepared to adopt all, or some, or any of the following courses which he "hints" at:

"1. He says—'If a system of *very minute tests* is adopted as her terms of communion'—(he is speaking of the Thirty-nine Articles)—'the Church that adopts such a system cannot move a step forward in the direction in which I desire the Church of England to move.' Does Mr. Fraser then desire that the Church would give up the Thirty-nine Articles in order to 'move a step forward,' and first of all, to win back the Wesleyans?"

"2. 'I have always felt,' he says, 'that it was an evil hour when the Church thought herself obliged by the necessities of her position,—in order to fortify the ground against the assaults of heresy,—to add to, or develop, the simple articles of the Apostles' Creed.' Am I to infer from this that Mr. Fraser thinks we might reasonably consent to surrender the Creed called after the name of Athanasius?"

"3. 'It was with much delight,' he says, 'that I observed . . . a proposal that Churchmen and orthodox Dissenters should unite on the common platform of acknowledgment of the Nicene Creed.' Is this, then, the platform which Mr. Fraser recommends for the Church of England? Does he propose that she should make the Nicene Creed, pure and simple, 'her terms of communion,'—in the sense in which hitherto she has made the Thirty-nine Articles?"

"4. Mr. Fraser states 'We live in an age that recognises the supremacy of conscience in matters of faith. The day is gone by for imposing dogmas by mere authority.' May I modestly inquire whether the meaning of this is, that there is no longer any need of our having any authoritative standard of faith at all? This would, of course simplify matters exceedingly. But is it Mr. Fraser's programme or not? I cannot for a moment do him so great a wrong as to suppose it, until I have the assurance under his own hand."

Our readers may remember that the Rev. Mr. Mossman, a clergyman of the Establishment, who exults in the prospect of its speedy submission to the "Holy Apostolic See," was lately thrown into a state of the utmost alarm by a doubt which Dr. Newman threw on the validity of English "orders." On this subject the *Pall Mall* remarks:

"The question whether the orders of the Church of England are, technically or historically, valid or not, is one which has been agitated over and over again since the Reformation. It is usually discussed on the mere antiquarian issue—that is, whether there is reasonable evidence that certain bishops in the reign of Elizabeth were duly consecrated by persons themselves duly consecrated, ordained, and baptised, and whose predecessors were so likewise, according to the laws of the Church. A controversy *primâ facie* so monstrous and irrational, in the eyes of all except a few ultra-logical fanatics, was probably never started. That a member of the Church of England, however pure in life and orthodox in doctrine, is in the same position as regards his eternal interests as heathens and Mahometans, unless certain words were duly said over one Matthew Parker three hundred years ago, by persons having authority to say them, is a proposition so contrary to all else which religion teaches us that we may be pretty sure no human being really believes it, however he may be induced by partisanship to make a cardinal doctrine of it. But it is precisely this proposition which is involved in the question, or nothing at all is involved in it. Unless the validity of Matthew Parker's consecration affects the position of each of us as a Christian, to ascertain its circumstances is a matter of no more consequence to us than to ascertain what Matthew Parker had for dinner at the Nag's Head on the

occasion of the celebrated meeting there. No middle-course supposition, such as timid and puzzled minds delight in, no hazy conjecture that the validity of Elizabethan orders may place us in a safer position, though we cannot tell how, can really be sustained in this matter. To any intellect endowed with even a moderate amount of preciseness, the point must be either all-important, or it must be a mere matter of antiquarian curiosity. And no doubt that, for all practical purposes, it has long been placed fairly within the latter category."

The Rev. W. F. Wilkinson, vicar of St. Werburgh's, Derby, has issued an address to his parishioners, in which he argues the Irish Church question at considerable length, and with great closeness and fairness. He concludes by saying:

"I feel bound to advocate the disestablishment of the Irish Church as a British citizen, a Churchman, a Protestant, and a Christian; for it promises to put an end for ever to a state of things which has too long been an anomaly in our Constitution, an encumbrance to the Church of England, an embarrassment and hindrance to the spread of the gospel in Ireland, and a scandal and reproach to Protestantism all over the world."

A correspondent of the *Independent* is aggrieved that Mr. George Macdonald should have been charged in its columns with Universalism. He says:

"I am not quite sure what either you or your correspondent mean when the term 'Universalism' is employed. I cannot therefore say whether it is worse or better than the Arianism or Unitarianism of a past age. I know what Mr. Macdonald teaches in his sermons and novels. I should not have thought that his mild optimism could be called, properly speaking, 'Universalism.' I should certainly not have thought it as bad as the evils with which your correspondent contrasts it."

The *Guardian* has the following on the recent S. P. C. K. debate:

"The Christian Knowledge Society has hitherto been fortunate enough to preserve a platform on which men of all schools within the Church could take their places without risk of unseemly strife. Imputations, it is true, have been made by censors on either side; and the vice of moderation may with some justice be charged against it. Yet it was surely a matter of congratulation that one great society at least could, without forfeiture of anything essential to its proper character as a Church institution, be regarded as neutral ground. Partisans of various factions are already rejoicing in the prospect of destroying this neutrality. The intolerant disciples of Exeter Hall, ready to surrender any truth, if they can only inflict a wound by its surrender on their opponents, are glorying in the disturbance. They will make common cause with the depravers of the Prayer-book, and with the adversaries of inspiration, if so be that they can give an apparent triumph to their own party, and deal a blow at the High Church objects of their persistent hate. Extreme men of the opposite school will as gladly claim a victory for their own sentiments, and will use the majority which supports the cause of truth in South Africa for the furtherance of their own self-willed developments of religion at home. In all this we see a gloomy prospect of disunion, an opportunity for the conflict of passions and prejudices which might well have been kept aloof from the society's sphere of work."

In an Introduction to a volume of Essays, by Henry T. Tuckerman, of America, Dr. Doran thus writes:

"Mr. Tuckerman regrets that his country does not take rest and rejoice on some common national holiday at least once a year. Now, all Christian nations have one that they may celebrate once a week. But some among us are doing their conscientious best to turn a joyous festival into a gloomy fast. God granted the day, but some among us misinterpret the meaning of the grant, obstruct rest and enjoyment, and only change one sort of labour for another. Let all the nation go up and praise the Lord; but, for

'Other things mild Heaven a time ordains,
And disapproves that care, though wise in show,
That with superfluous burden loads the day,
And, when God sends a cheerful hour, refrains.'"

The following extract from Mr. Tuckerman's essay is an appropriate illustration of Dr. Doran's meaning:

"In a recent farce, that had a run at Paris, and caricatures English life, the curtain rises on a deserted street, hushed and gloomy, through which two figures at last slowly walk on tiptoe; as they approach, one begins to address the other; the latter, raising his fingers to his lips, whispers '*C'est Sunday*' and both disappear; the comedy ends, however, with a prodigious dinner of beef and beer."

The *Pall Mall* says:

"Angrim Jonas, the Icelfander, discussing travellers' stories of his time—300 years ago—which he gravely dismisses as incredible, mentions the following: 'That there is an island off the coast of Hibernia, half of which is occupied by devils; in the other half the devils have no property; by reason of a church which is built there, although

no service is performed in it, nor is there any clergyman, nor indeed any human inhabitants at all.' Had Angrim lived in later days he would have recognised in this legend a Hibernian myth gracefully prefiguring the state of the Protestant Church of Ireland. Wherever that Church is legally planted, though without a congregation or a resident pastor, heresy and superstition are kept at a distance through the occult virtue which proceeds from it: so, at least, its partisans allege."

In a meeting at Penrith a few days since, the Dean of Maritzburg maintained that the Church in Natal is stronger than ever it was before. They had carried out the sentence of the Church against Dr. Colenso; they had separated themselves from him, and now they had nothing to do with him. If Dr. Colenso chose to reside in Natal he could do so, and while there he resided upon Church property. He (the Dean) had not yet thought fit to appeal against the decision; if he did, he had no doubt the Privy Council would reverse it. Still, if they were to get that judgment reversed, although they would get restored to their churches, they would not get rid of Dr. Colenso. They considered, therefore, that for a time it was better to let Dr. Colenso have the property and get churches of their own. He had no doubt that within the next twenty years they would get their own back.

Among his various characters, the elder Matthews used to introduce an old gentleman travelling in a stage coach, who, on looking out of the window and seeing that a 'turnpike which he had long known was gone, gave a deep sigh and said, 'Ah! yes, we're losing all our enjoyments!' Mr. James Grant, editor of the *Advertiser* and prophet of the publicans, has just published a work, entitled "Religious Tendencies of the Times," which shows that he feels the same in regard to some of the old bars which are about to be removed on the well-travelled orthodox road. What specially afflicts him is that "the doctrine of the Eternity of Misery in the world to come," in which his soul seems to have found rest and comfort, is going fast. There are various other "deadly errors and dangerous delusions of the day" over which he moans, but none grieves him like that, preached by the Maurices, the Stanleys, the Colensos, and other "Christian infidels," of the final restoration of all men to goodness and happiness. According to him this frightful heresy is rapidly gaining ground even in Evangelical quarters, affecting both preachers, and tutors, and students. Not altogether sympathising with President Edwards, who tells us that "the sight of hell-torments will exalt the happiness of the saints for ever," but feeling on the contrary that it would rather tend to lessen ours, we cannot pretend to share in Mr. Grant's regret that more merciful views of the Great Father's dealings are beginning to prevail; we can only rejoice that so many of the best minds of our day are entering into them, and showing them to be true.

Apropos, we presume, to the appointment of Dr. Mansel, the *Guardian* has the following on "St. Paul's and Westminster":

"We may something gain, I ween, from the words of either Dean,

In our efforts to elucidate life's mystery;
They will preach within their walls,—metaphysics
at St. Paul's,

At St. Peter's, lively sketches of man's history."

A correspondent sends us the following passage, which the *Dundee Advertiser* quotes from a sermon of Dr. Anderson, of Glasgow, on "Reunion of Christian Friends in Heaven," and terms "one of the doctor's golden drops of fancy":

"Many a mother will not find her son there, and yet the Saviour will make her happy. There can be no grief in the paradise of God—no, not even for a perished son. She could not now endure him; and Christ will bring her some other woman's child, who has been seeking for his mother in vain, and He will say, 'Woman, behold thy son,' and to him, 'Behold thy mother,' and the wounds of the hearts of both shall be healed."

Our correspondent's comment on this is:

"I have always believed that a great change would take place in our nature upon entering into a higher state, but if such a change is to be made that my dear mother could not endure my company, or that I could be happy in the adoption of some other woman for my mother, believing her to be endlessly miserable, then from such a heaven I say, good Lord, deliver me!"

PADIHAM.—The first of a series of literary and musical entertainments took place in the Unitarian school-room, Padigham, on Saturday evening last. The room was crowded. The programme was a very varied one, and the selections were from the best authors.

SONG BY AN ELDEST SON.
(From *Punch*.)

A LITTLE, in December last,
Put out of joint I had my nose,
When Pius, after what had passed,
Another sent the Golden Rose.

The wonders by my Chassepots done
Upon the Holy Father's foes,
I reckoned, had his eldest son
Entitled to the Golden Rose.

It therefore did my feelings pain,
As you may readily suppose,
When Isabella, queen of Spain
That then was, got the Golden Rose.

What had she done? I, who had fought
By proxy, backed my words with blows,
I, for Mentana's service, thought
That I deserved the Golden Rose.

And now that Queen has lost her crown,
A circumstance which clearly shows
No blessing visibly brought down
By means of Pope's Golden Rose.

'Tis said with blessing ever blight
That he, with best intention, throws;
Whereof as one more proof some cite
What last came of the Golden Rose.

There's destiny, and there's a star;
It may be some ill influence flows
From persons, and can strike afar,
Transmitted by the Golden Rose.

Coincidences do look queer,
The common mind is struck with those;
I hope His Holiness this year
Will not send me the Golden Rose.

Had I not best recall from Rome
My soldiers, ere December close,
And crown the edifice at home,
Lest I, too, get the Golden Rose?

OLD TESTAMENT CHAPTERS FOR THE
SUNDAY SCHOOL.—No. XXVI.

SUBJECT: "The Hebrew writers represent God as persuading and earnestly pleading with those who have done wrong."

Read two or three detached passages of Hosea, where among quaint expressions may be found much beautiful tenderness. To begin with, chap. vii. 1-7, in the last preceding verses, Jehovah has declared that He will wait until His people own themselves guilty, and seek His face; in their affliction they will seek Me right early. The present chapter opens with their words of repentance. Come and let us return to Jehovah, for He hath torn and He will heal us. Then Jehovah gently expostulates with them: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it passeth away." Chap. x. 12; xi. 11. Jehovah calls to His people to sow righteousness and reap kindness; to break up their fallow ground, and He will rain down righteousness upon them. Then, with a beautiful change of metaphor: "When Israel was a child I loved him; I taught Ephraim also to walk, taking them by their arms. How shall I give thee up, Ephraim? Shall I deliver thee up, Israel? My heart is turned within me, my repentings are kindled together; I am God and not man; the Holy One in the midst of thee, and I will not come in anger." For a third passage, read chap. xiv. 1-9: "O Israel, return to Jehovah thy God; take with you words and return to Him." "I will heal their backsliding," says Jehovah. "I will love them of my free-will, for Mine anger is turned away from him."

Read also Isaiah xlii. 22; xlv. 4: "Thou hast not called upon Me, O Jacob; thou hast been wearied of Me, O Israel; yet," declares Jehovah, "I, even I, am He that blot out thy transgressions for Mine own sake, and I will not remember thy sins. Put Me in remembrance; let us plead together, that thou may be justified." And again: "Fear not, O Jacob, my servant, and thou Jeshurun whom I have chosen, I will pour water on the thirsty land, and my blessing upon thine offspring."

REVIEW.

British Quarterly Review. October, 1868.

THIS REVIEW contains three interesting biographical articles on Neander, Chrysostom, and Bunsen. An article on "Parish Law" treats of the parish as a civil rather than as an ecclesiastical division; and one on "Education in the United States" points to the munificent school arrangements, and the general diffusion of intelligence and education there concurrently with a good deal of absenteeism and truancy on the part of the children.

The article on "Dr. August Neander" traces him

from his Jewish birth, through his school and college days, his conversion to Christianity, his exchange of law for theology, his position as "candidate," or unbeneficed preacher, at Hamburg, his professorial career at Heidelberg up to his appointment in 1813 to the chair of Church History and New Testament Exegesis at Berlin, to which he subsequently added ethics, symbolics, systematic theology, &c., where he was constantly occupied till his death, on July 14th, 1850.

He early studied Plato, and at the suggestion of a friend compared him with St. John's Gospel; but it was a passage in Plutarch's "Pædagogus" which led to his conversion to Christianity. In his early life he was also much influenced by Schleiermacher, whose exegetical lectures on the New Testament he praises. They were inaugurated with the important principle that "It is the duty of the exegete to guard against importing into the Scriptures either the ideas of theology or ideas of his own; to seek to understand them out of themselves; and above all to form his estimate of each part and of the whole from a survey of the whole." p. 315.

An interesting account of his mode of life and daily habits, and of his death-bed, winds up with the words: "Thus passed away this second John—the son of thunder and the son of love—the youngest of the fathers of the Church, as he has been truly called; the man to whom the theology, and particularly the Church history both of Germany and of entire Christendom, owe more than to any other teacher for many centuries, and who was the spiritual father of hundreds of pastors now occupying spheres of usefulness in the Church of their Fatherland. Blessed be his memory!" p. 331.

His books are enumerated, and a brief examination made of his principal works: his "General Church History," "Life of Jesus," and "Planting and Training of the Church by the Apostles." A few extracts will show the reviewer's liberal appreciation of a liberal man.

"In point of learning few have equalled, still fewer surpassed him. Even as a student he devoted his time to reading the ancient ecclesiastical writers in their original languages, and continued to do so to the end of his life. He scarcely ever relied on second-hand information, but felt it to be his duty to look at things with his own eyes. . . . With profound learning he combined also a spirit of sound and healthy criticism. He was by no means ready to take anything for granted, but weighed and counter-weighed, and nicely balanced evidence, before setting forth any statement as true or false. . . . The strictest impartiality was also a predominant feature of Neander as an historian—not that so-called impartiality which may degenerate into indifference, but the impartiality of one whose eye is always open to facts, and who seeks nothing but the truth. . . . He exhibits everywhere a profound insight into character—the characters alike of men, of institutions, and of events. Few writers have understood men better than he. . . . His accounts of men and things are all bathed in a truly philosophical spirit. . . . In thus writing, he was carrying out the aim of his life, which was, as he himself said, 'to set forth the history of the Church as an evidence of the Divine power of Christianity, as a sum of Christian experience, and as a voice of edification, instruction, and warning, sounding aloud through all the centuries.'" pp. 332-4.

"The course of lectures on 'Catholicism and Protestantism,' is said to have been one of his best. If ever a man were opposed with his entire being to every form of sacerdotalism, Neander was that man, and yet his loving and righteous spirit compelled him to be fair, even where the temptation to the contrary was most powerful. The distinctive principle of Protestantism, as opposed to Catholicism, Neander defined as consisting 'in the exclusive reference of the religious consciousness to Christ, which has two aspects:—Firstly, Christ the sole source of salvation (justification by faith); Secondly, Christ the sole source of the knowledge of salvation (the authority of the Scriptures);' from which principles alone, says he, all the other differences can be deduced." p. 340.

While recognising his freedom of thought and treatment, the reviewer says: "There is all the difference in the world, however, between the critical doubts of a man who lives in Christianity, and seeks to judge by its standard, and those of one who submits everything to the decision of natural, unregenerated reason. The latter one might describe as *Rationalismus vulgaris*; the former as *Rationalismus Evangelicus*" (p. 346). Neander is quoted (p. 349), as stating that:—"According to both Paul and John, Christian theism consists in worshipping God as the Father, through the Son, in the divine fellowship of life founded by Him, or in the fellowship of the Holy Spirit. The doctrine of the Trinity has an essentially practical

and historical significance and basis; it is the doctrine of the God revealed in humanity—a doctrine which teaches us to see in God the primal source both of existence, salvation, and sanctification. Starting with this Trinity of Revelation, the contemplating mind, following the analogy of its own nature, may seek to rise to the idea of an archetypal Trias in God, although a somewhat indefinite *Apostelgeschichte*." pp. 701, 2.

After quoting a statement of Neander's that Christ bore "the sufferings which the divine holiness, viewed in its antagonism to sin as primitive justice, had suspended over human nature," &c. the reviewer adds that "as he elsewhere denies that the sufferings of Christ had any effect on God in time, his above statements, and true as they are in themselves, do not seem to us to go quite far enough. They do not seem to exhaust the teaching of God in Scripture. The difficulty felt by Neander and by many others, of allowing that the death of Christ effected a real change in God Himself, arises chiefly from a defective and unbiblical view of the divine nature and attributes, specially of the Divine unchangeableness;" p. 349. Our readers will mostly agree with Neander, and wonder how the reviewer would explain this last remarkable statement.

This long and interesting article is especially valuable, as no biography of Neander has appeared.

The account of "Chrysostom" is also very interesting, but must be briefly noticed. Early attracted to an ascetic life, his widowed mother besought him not to leave her unaided by her only son. At a later period, however, he entered on an eremitic life, from whose self-denial, study, and meditation, he returned, after six years, to electrify the population of Antioch (where he was born, A.D. 347) by his earnest and attractive eloquence. After twelve years' ministry at Antioch, he was appointed Bishop of Constantinople, which yielded, like Antioch, to his eloquence. Brought into occasional and bitter conflicts, he was at last exiled from Constantinople, but returned for a brief period to win new triumphs; to be again banished, and subjected to such cruel treatment that he died from exhaustion at Comara in Pontus, A.D. 406. To these facts, the article adds an interesting account of his eloquence, with some specimens of his terse style, direct address, and thrilling earnestness.

We cannot pass over the notice of the "Memoirs of Baron Bunsen" without remarking upon the genial and charitable appreciation of the labours of a man, from some of whose conclusions, e.g., his disbelief in a real resurrection of Christ,* the reviewer differs so decidedly. With immense learning and industry, Bunsen was too enthusiastic and rapid to complete his labour. He goes over the same ground in several publications, working up his materials anew, and leaving at last a storehouse of matter for future students, rather than an accomplished work.

After pointing out that Bunsen's view "that God's thought and purpose are developing themselves through finite minds in the whole course of the ages, and over all the world," though true in a partial and general sense, is in the strict sense in which Bunsen meant it, an egregious fallacy, the reviewer says that "In spite of this pervading fallacy"—as we venture to think it—"God in history" is "a storehouse of rare and invaluable materials. Its spirit is beautiful, and it teaches with irresistible impressiveness a lesson which many Christians seem to have woefully forgotten, namely this: that God is in the world as truly as He is in the Church, though through another medium; that He has not abandoned the unnumbered myriads of His children to whom the name of Jesus has never been made known; that there is a living Holy Ghost, where no Christ has ever been proclaimed; and that over all the earth and in all times, as in the ages before the flood, the Spirit of God has ever striven, and is striving now, with men for their illumination and redemption." (p. 492.)

We close our notice of this review with the following touching description of religion and virtue realized in a man of business and a diplomatist. "Think of this man of the world, as he would seem to many to be, and to be nothing more. Follow

* According to Bunsen's account, Jesus was taken down from the cross in a swoon, and was carried away by the disciples into privacy, and there revived. After a time he went secretly into Phœnicia, and there died a natural death. (p. 494.)

him in Rome, in Berlin, and in England, this *habitude* of courts and cabinets, this intimate of kings and princes, this diplomatist dealing with conflicting interests, and with subtle partizans. Is it not beautiful beyond expression, and instructive and impressive to find him again and again in secret, asking counsel and guidance and help from his God, perhaps in some question of politics, some point which he has to discuss with king or prince, or some matter in dispute between two countries, or between opposing parties in the State? This was the kind and the character of his religion, of his personal, inner, spiritual life. His habit was to lay everything before his God and his Saviour. Humbly as a child, he felt and acknowledged his absolute dependence, and sought only to know his Father's will that he might yield to it unreservedly. The evident and profound desire of his mind was to know what was true and to do what was right, always and at all hazards." p. 497.

The Unitarian Herald.

FRIDAY, OCTOBER 23, 1868.

DISESTABLISHMENT—AND THEN ?

SOME of our friends are very anxious in regard to the result of disestablishment. They agree with us as to the startling progress which the main principle of the Liberation Society has made within the last year or two, and they do not appear to dispute that this principle is in the abstract right. But they are apprehensive that the actual result, in the case of the Church of England, might be to place the many elements of freedom which at present exist in that Church under the unrestrained power of a narrow ecclesiasticism. In a letter printed in our last impression, this view of the question is argued thoughtfully and ably, and we know that the writer's apprehensions are shared by many others, even though they would not go to his length of opposing the movement. For ourselves, however, we have not the least fear on the subject.

That the condition of the Established Church has of late years, as a matter of fact, admitted of considerable progress in the direction of more liberal theology, no one will be disposed to deny. When, however, our correspondent puts the question as a choice between a continuance of this progress and the attainment of disestablishment, we must join issue with him. He supposes the cause of liberal theology to be a still more cardinal principle with us than disestablishment. We are not, however, disposed to allow such unqualified preponderance of value to liberal theology. Theological honesty we conceive to be of far more importance than theological correctness; and the state of the Church of England has been unfavourable to the former in still greater degree than it has been favourable to the latter. The liberalism of the Church of England is of the most slippery and unreliable kind. It writes Unitarian tracts to-day, and reads the Athanasian Creed to-morrow. It likes to dabble in heresy on the sly, but has about it little of the ring of genuine freedom. We do not blame the liberal clergy for this; it is the misfortune of their position. That position is a radically false one. They have been so accustomed to the prestige of being clergy of an Established Church that they are blinded to the cost at which they retain their posts. We believe that, for the most part, they are personally honest; but we are afraid that they, unconsciously, do far more to throw the whole subject of fidelity to conviction into confusion, than they do to advance liberal theology.

Now, we believe the disestablishment of the Church would leave just as much scope as ever for progressive thought, while doing away with the peculiar conditions by which its healthy life is at present cramped and injured. The whole fear that some of our friends express goes upon the supposition that disestablishment must mean the handing over of the whole property of the Church, including its laws and constitution, to be dealt with by the hard orthodoxy that has always desired to enforce more rigid ecclesiastical discipline. Mr. GAIRDNER says "a disestablished church will be necessarily a community governed by its own laws, entirely free to excommunicate whom it please, and to hand down a lifeless, intellectual dogmatism to the remotest age." But why in the world should anything of this kind be involved in disestablishment? The control of property, religious or otherwise, by the State does not necessarily imply that peculiar State privileges shall be given to the users of that property. The State is the ultimate trustee, at the back of all other trusteeship, of all property left for permanent impersonal uses. The funds of our Nonconformist churches have more than once been the subject of national legislation, and their appropriation is constantly subject to the possibility of revision by the law. One of the commonest employments of the Court of Chancery is the framing of schemes for the administration of religious trusts, the original constitution of which has in some way become obsolete or insufficient. Now, after watching attentively the whole course of such legislative settlements for many years, we dare to affirm that a case can hardly be found in which such a trust, whether large or small, has been thus settled upon a narrower, or more dogmatic, or more sacerdotal basis than before. Invariably such trusts are a little enlarged and widened in the process, and we feel not the least alarm as to the basis on which the property and constitution of the now Church of England will be settled when the question of its disestablishment comes practically before either Parliament or the courts of law. Of two things we feel certain; first, that the Church will not be settled upon any narrower basis than it occupies at present; and secondly, that the State will not retain less power of revising any settlement it may make than it already possesses in regard to every scheme for the administration of charitable and religious trusts throughout the kingdom.

In view of this general principle, let it be remembered what is the actual condition of the Church of England. If there is one striking feature about it, it is that while nominally one great ecclesiastical system, its congregations are really singularly independent of one another, and of the whole. The clergyman of one parish is perfectly independent of the clergy of the neighbouring parishes. When his church is once consecrated he is almost as independent of the bishop. The clergy profess a very high reverence for episcopacy in the abstract, but you very seldom find a clergyman who cares a rush for the wishes or commands of any bishop in particular. Now, can anyone suppose either that the legislature would impose, or that the clergy and their congregations would submit to any change in the direction of reducing all these virtually independent congregations into a state of rigid ecclesiastical dependence? To us this

appears out of the question. All the liberty which actually exists will continue to exist, while some of the most mischievous restrictions by which that liberty is at present cramped would be taken away. To mention only one of these, we believe it is impossible to calculate the amount of good, both to laity and clergy, in the way of promoting greater openness and freedom of mind, that would result from removing the restrictions which at present absolutely bar all exchange of religious service between Nonconformists and the members of the Church. These restrictions are continued purely owing to the exceptional position of the Establishment. Let them be done away, and gradually the thought and life of the present Church congregations would be leavened by the freer and robuster life of Nonconformity, far more effectually than it is ever likely to be by the exceptional utterances of a few of its own more liberal men.

A LADIES' CONFERENCE.

(From the *Pall Mall Gazette*.)

On the 17th of this month, the German ladies were to hold a conference at Stuttgart, but neither for the purpose of discussing the best means of obtaining votes (like their sisters in this country), nor for any other "emancipation movement." On the contrary, the points they intended to discuss have been brought together in the following programme:

1. To find out the best ways and means to teach young mothers how best to regulate the physical education of their children.
2. The establishment of small museums of literature, art, and industry. These museums would not merely contain the best works of literature and art especially adapted for women, but they would be a kind of schools or academies; places for meetings, lectures, and the like, in which topics as to the education of children, and matters of domestic interest should be treated by competent women, and men, if these can be prevailed on to assist in the movement, &c.
3. The commencement of a reform in dress, chiefly directed against the vagaries of fashion, and the best ways and means to carry out the reform effectually. As a basis of this reform, the following points have been accepted:
 - a. That nothing be declared "old fashioned" which has been found useful, appropriate, and becoming.
 - b. That nothing new be adopted, unless it is found to be both to the purpose, and answering the demands of good taste.
 - c. That all garments and objects of toilet that are hurtful to health be put away.
 - d. To inquire whether a large saving might not be effected in dress, so that the expenses might be more appropriate to the income.
4. The transformation of benevolent female institutions into "self-supporting and earning female institutions."

All this sounds so sensible, that we cannot but wish the conference success.

HOW TO KILL A CHURCH.

The *Liberal Christian*, which has taken some pains to ascertain how the thing is to be done, gives the following prescription for keeping a congregation small and unprosperous:—

"Disparage your minister whenever it is possible to do so, but be careful always to say that you are his friend. If you have no facts to depreciate him insinuate that all is not right; a suspicion is often more damaging than an accusation, and an ominous shake of the head and significant look are more fatal to a reputation than any words. Never praise the preaching in your church; that might lead people to wish to hear for themselves. If you cannot say anything against the preaching, say nothing. Attend your own church irregularly, and always go in late. If you can go to other churches half the time do so, and always express yourself as perfectly delighted with the services, music, and everything else. Be sure never to enter your own church until after the services have commenced; it would show interest if you did so, and might lead others to follow your example. When in church appear as listless as possible. Sleep if you can; if you cannot, gaze about the building, note the empty seats so that you can speak of them. When you go away appear to be dissatisfied with everything. Above all, never ask a stranger to church with you, and never take any one into your pew; you cannot kill a church with hospitality. Make all the trouble you can about the music. About all music in church is good for is for its discords, and the man or woman who cannot make a sea of trouble out of the singing, to say nothing of the organ, don't amount to much. See to it that your church is always

dirty, out of repair, and unattractive as possible. If the society is not already divided into parties and factions be sure to create a schism. If there is one, see to it that it is not healed, no matter what the trouble is. So long as it alienates those who should be friends and creates disaffection there is no danger of the society's growing. Never pay your subscription until you are obliged to, and then always with a growl; it adds to the effectiveness of the latter to insinuate that it is the last money you will pay until there is a change. Be careful never to visit any members of your congregation without they are already disaffected or you can make them so; it is hard to break down a society whose members are truly social. Be sure never to attend any meetings of the society during the week; such things are always fanatical and often vulgar, and nothing hinders a church from dying so much as social gatherings during the week, and that fanaticism misnamed 'interest in religion.' When among strangers, be sure to inform them that your society is just gasping for breath, and will soon give up the ghost; people always shun a sinking ship. If you have no minister, tell every candidate that comes how divided, quarrelsome, hard, mean, and death-stricken your society is, and be sure that no one receives a majority of votes if you can prevent it. It is next to impossible to kill a church that has a good settled minister. If you have a minister and things seem to be prosperous, just you ask him to tell the people every Sunday that the Church is of no sort of account; that a man can be just as good a Christian without attending public religious services as he can by attending them; that people must be dreadful careful or they will be priest-ridden; that it is particularly dangerous for children to attend Sunday-school, as they will surely get prejudiced against sin and in favour of virtue there; that religion is an indigenous, wild plant, which comes without sowing, like Canada thistles, and that when people undertake to cultivate the ground they are sure to root it out; that religion will never flourish until churches, ministers, and Sunday schools, and religious papers are got rid of. Faithfully follow this prescription, and if your congregation does not dwindle and your church decline and the parish collapse, it will not be through any want of effort on your part. This receipt has never yet been known to fail."

CHRISTIAN THOUGHT IN PAINTED WINDOWS.

ST. PAUL'S for this month contains a very interesting article on Christian Thought Embodied in Christian Art, understood to be by Mr. John Dendy. Considering the successive developments of the Christian Church as the strata of a kind of ecclesiastical geology, he finds in the art relics of each the fossil remains in which may be distinguished the life and thought that was in them. One of the most interesting passages is the following:—

Our first and most striking example is in the painted windows of our cathedrals and some of our older churches, though, alas! too few of these are left in their original condition for us to form an adequate idea of what was the intention and effect when painted windows were not so much mere ornaments, but were veritable methods of instruction. They were the pictures illustrating the great book of the Church, and, as narrated in Goethe's pretty story of St. Joseph the second, the light that passed through them illuminated many a mind that must otherwise have remained in darkness. Entering even now into those sacred aisles, where no light shines that is not tinged with some holy thought—as, for instance, in the great Dome of Cologne—we can partially understand what must have been the effect on the popular mind in those remote days, when all learning was confined to the clergy, and when even the simple arts of reading and writing were looked upon as something so mysterious and wonderful as to endow their possessor with special privileges. We can fancy the yet half-barbarous peasantry flocking in from their remote homes, their memories still full of pagan legends, and their faith sadly overclouded by those vague fears which ignorance so readily evokes, their conception of the spiritual world being something akin to that of an intelligent child of the present day who has been gazing over the collections of Dasent and Grimm, and Thorpe's northern mythology. They enter, then, within the sacred precincts, and find themselves in an entirely new world. There in the great east window hangs the Son of God upon the Cross—there the crown of thorns, the nails, and the dropping blood, through which human salvation was wrought—there, too, the careless Roman guard, and there the scoffing Jews—there, also, at his feet was the Virgin Mother, happiest and gentlest among women, whose more merciful spirit might be approached by those whose fears deterred them from offering their petitions at the altar of Christ. Passing round the lofty aisles, the visitors would see in succession the Evangelists and the Apostles, and then the various scenes of our Lord's life and ministry; especially would they find fully delineated the life and the miraculous works of that saint to whom the Church was specially dedicated. To the worshippers of those days the Church was full of mystic lore; it was the ever-open book in times

when the Bible was sealed. And its value as an educational instrument can be measured only by the genius, the labour, and the wealth which were spent on it. A pious man who would now publish a cheap edition of some good book, or contribute to the establishment of a village school, would then just as naturally have given a painted window to his parish church, that he might help to complete some series of Scripture histories, or have paid for the execution of an inferno on the walls, whose horrors should frighten the evil-disposed into good behaviour,—such a picture as not very long since we saw preserved in one of the arches over the chancel of Gloucester Cathedral.

If, as we have thus supposed them to be, the painted windows and mural pictures were originally designed for the purposes of instruction, it is not surprising that among those peoples who have been only imperfectly brought under the influence of Roman civilisation, they should be found to take a very literal and prosaic view of both Scripture narratives and the early legends of the Church, and to be of a very different character to those which are to be found in Italy. They were not intended to give wings to a faith already aspiring to the skies; but to supplant German marches and English fairy stories by the first elements of Christian history. As other methods of instruction have become more attainable, they have gradually dropped their purely instructive character, and assumed that of decorative art, till, at last, they are reduced almost to the level of ecclesiastical upholstery, whose chief beauty it is to look like something old, and with slavish fidelity to imitate the quaint and grotesque fancies of simpler times. The influence of national tastes and habits is most strikingly apparent in the artist's conception of what the historic religious picture ought to be. The Dutchman, phlegmatic as his own canals, depicts the flight into Egypt under the disguise of a fat boor calling, with his vrow and kind, at a wayside inn, with, for accessories, a number of peasants playing cards. As another example of this style of art, we may take Van Leyden's picture of the head of John the Baptist, in which the extreme Dutchness of the scene is enhanced by the oriental turban of the king being brought into close contiguity with the Marie Stuart-like bonnet of Herodias; whilst a closely-shaven French poodle growls at a cup-bearer in slashed hose, who is pouring wine out from a china jug, that would be a gem in a collection of those brittle treasures. These are but specimens of that realistic school of painting, which, however valuable as illustrative of the gradual progress of art, are not of great interest for our present purpose. They contribute but little to our knowledge of the more ancient periods of Christian history, for the thought and ideal which they contain are pre-eminently those of their own day presented under scriptural forms. Such pictures as these illustrate not the progress, but the fidelity of Christian thought. It is true, however, that in those paintings which proceed from the Italian schools, we find a more worthy method of treatment, and a more persistent attempt to illustrate their subjects with something approaching to historical accuracy; not, indeed, in actual detail, as with the pre-Raphaelites of the present day, but as to general effects. Next to this historical class of pictures are those that may be characterised as the theological:—as the Holy Trinity; the word proceeding out of the mouth of the Almighty to perform its creative office; the blood flowing from the side of the Lamb which was to wash away the sins of the world. Another very favourite series, is that of the last judgment—of the devil and his angels, and the sufferings of the wicked in hell-fire—produced, doubtless, by the immense popularity of Dante's "Divina Commedia," which appears to have had a similar influence in popularising Roman Catholic conceptions on these subjects to that which Milton, in his "Paradise Lost," exercised on the theology of the Reformation.

THE SUNDAY FAIR IN SHOREDITCH.

A FORTNIGHT ago, we published an article in which reference was made to this Fair, which is held within five minutes' walk of the Shoreditch terminus of the Great Eastern Railway, and extends over five streets, forming an irregular quadrilateral. The *Times* furnishes us with the following particular description of it:

We have called the Exchange a bird fair, simply from the reason that ornithology is more extensively cultivated within its limits than any other branch of natural history, but we must add that there is scarcely an article for domestic use, or, as far as Eastern tastes go, of æsthetic recreation, which is not abundantly supplied. At about half-past ten o'clock small groups of people assemble opposite the bird-fanciers' shops. Their variety of attire is considerable, and some of the toilettes are worth the costumier's study. But, whether they sport corduroy, "Petticoat-lane velvet," or "shoddy," that has been tortured times out of mind by that omnipotent instrument known in Whitechapel as "the Devil," few of them ever neglect the mother-of-pearl buttons so dear to Dr. Marigold, and no one is so false to the traditions of

his race as to despise "a handkerchief loose," and easy round his neck. There you have 'em again, as large as life." Those who have nothing to sell and want nothing to buy are generally the first in the fair. In a few minutes a boy drives up a goat and takes up his position on the line, and he is immediately succeeded by two or three of the "fancy," who carry cages under their arms, carefully covered. They shut out the light from the birds, it is said, so that when they make "a singing match" their representatives may sing louder and longer than they otherwise would. The practice of running hot needles into the eyes of singing birds has not, we are afraid, been yet altogether abandoned. After eleven o'clock, accessions are made every minute to the numbers. The fair is now in full swing. In Brick-lane all the shops are open, with a few exceptions. In that thoroughfare one can buy all the more material creature comforts which his exchequer can command, while in the hours during which the worship of Bacchus is prohibited on Sunday, he can refresh himself with sherbet or gingerbeer, at a halfpenny a glass. In Bacon-street whole regiments of white mice, quite innocent of petty larceny, work treadmills which, like the Laureate's brook, "go on for ever." On the long line stretching from Anchor-street to St. Matthias' Church the gathering presents a kaleidoscopic variety. A "knowin' un," who shows off the paces of an anatomical pony is followed by a boy rolling the amputated wheels of a disabled perambulator, which he offers for sale, and the rear of the incongruous trio is brought up by an attenuated old man leading a yelping mangy Newfoundland. At the corner of a by-street a preacher, who announces himself as "Black Jimmy, the cutler," preaches a panegyric on himself which is heard with a certain attention by the listeners, albeit traditional appreciation is accorded to wrinkles and walnuts. Old keys, old locks, old hardware generally, invite large crowds of spectators, and a small boiler which lies in the footway is admired as a triumph of mechanical skill. The sound of the church organ is drowned by the Babel outside, and the cry of "Pies, all 'ot, all 'ot," rising high above the indistinct hubbub which is heard on every side. Little boys toss for pies, and the policeman moves them on; but when the constituted authority is about about ten yards off, the watchful vendor of "the mysteries" makes a *sotto voce* demand for another appeal to fortune. Club-row is the head quarter for birds. In a shop a glaring advertisement informs the intended buyer that "the finches sold are warranted cocks." The reason for this will be understood when we say that in many cases the hen birds, which are cheaper, are painted or supplied with an unlimited quantity of hempeed, which, being a very strong stimulant, makes them look brisk and bold, as if newly caught. The tricks practised by the bird duffers, as they are called, are in many cases ingenious. Sometimes they fasten a topknot on a linnet's head with glue, and then sell it for some foreign bird which has just arrived from the Fiji islands or the Mountains of the Moon. When canaries are not of a good colour, they are re-dyed with what is known as the Queen's yellow. Black-birds are dyed of a deeper black by the grit taken off a fryingpan. The mutes, too, are not entirely ignored. Here an admiring group speculate on the excellence of a concertina, and there a fiddle is offered "for a song." The pluck and endurance of a bulldog is discussed at another point by a circle of low betting men, whose head-dresses, their distinctive article of apparel in the east, may be divided into two classes—brown caps, with a conspicuous button on the top, or a modified pork-pie hat, with the turned-up leaf in high relief. But it is vain to specify details, the phases of the motley crowd are so many and so changing. Women lounge outside their doors, or watch the moving throng beneath from the rooms of the miserable tottering old houses, the size of which only reveals the approach of their destruction. A moment, and one hears words of ejaculation or disappointment as the result of a pigeon match which has been just decided is known, but the expressions are intensified by the most terrible blasphemy. Of particular incidents of obscenity, which cannot fail to meet the eye on a visit to the fair, we cannot, for obvious reasons, speak. If a cheering consideration can be suggested by the associations of the gathering, it is that but very few women take part in the proceedings of the Exchange. Elaborate and ingenious devices are adopted for the purpose of obtaining liquor during the course of the time the sales are being carried on. There are in the parish of St. Matthias, with 6,000 inhabitants, thirteen public-houses and seven beershops, and in the Holy Trinity Mission District a similar number. It is against the beershop-keepers principally that the police have to contend in their efforts to prevent the illegal trade on Sunday mornings. Arrangements are made with the people of neighbouring houses, so that the beer is passed out through the latter to those who demand it, and in some cases a beerhouse situate in one street has a means of communication through its backyard with another house in a different thoroughfare. When summoned, the offenders are fined, but they are seldom deterred by that from a repetition of the offence.

Surely, while scenes like these can exist amongst us, Christian men and women must feel how much remains for them to do in diffusing around them the practical influences of the Gospel.

AMERICAN NOTES.

THE Philadelphia correspondent of the *Methodist Times* says that Catholicism is hardly holding its own in the States, and that its greatest enemy is Methodism. Its honoured man in New England is Isaac Rich, who "gives his hundreds of thousands to establish colleges for the Church, and theological institutions for the young men in the ministry. He was a poor boy; once he kept an oyster-stand, cleaned fish in the Boston (Mass.) market, and at three o'clock in the morning served them to the various hotels in the city. Industry, economy, and godliness, have given him wealth untold, and he gives it to God through the Methodist Church—the Church of his boyhood. How I have heard him speak of the future of Methodism, its power for good in this country; and then wish that he might live again his life, so that he might work for his God, humbly as a Methodist preacher. Then come to New York: there is Daniel Drew, once a poor boy, driving cattle, driving anything, everything, to earn a piece of bread; strictly moral in his habits, the Church took care of him then, and now, when his riches are almost boundless, he takes care of the Church. He establishes a college for the education of young men for the ministry, and endows it liberally. I could enlarge upon other names, which Methodism has reared, a blessing to their country, and an everlasting honour for her gratitude."

In a letter from Paris to the *Monthly Journal of the American Unitarian Association*, Dr. Hedge writes:—

"I attended a meeting this morning at the American chapel, and heard there a sermon which made me very earnestly desire that liberal Christianity might be represented by some competent preacher in this vast city, the resort of so many thousands of our countrymen, a fair proportion of them, no doubt, of the liberal faith or liberally inclined. The sermon I heard was a doctrinal one, presenting the dreariest Orthodoxy, or rather Calvinism. Total depravity was insisted on with vehement emphasis. I grieved as I looked around, to think that a congregation of some four or five hundred, whom devout instinct or devout habit had drawn to this chapel, should have their good sense and good feeling so abused, their religious faith so imperilled. Dr. Chapin, of New York, who was with me, agreed that our two denominations might, by united effort, support a liberal preacher here for a part of the year, if not for the whole. It is certainly missionary ground. Perhaps the Unitarians of England would unite. I submit the matter for your consideration."

We think the matter is one well deserving of consideration, and shall be glad if the British and Foreign Unitarian Association sees its way to co-operate with the American one in carrying out Dr. Hedge's suggestion.

The Hicksite section of the Society of Friends, who separated from the orthodox portion of that body in 1827, have addressed, through their representative, Mr. S. M. Janey, the following remarks on the present position of the English Friends towards his brethren:

"Although we honour the English Friends for their noble charities and their disinterested labours in the elevation of the poor and the elevation of the degraded, yet as a body they have not manifested towards us that sense of justice and fairness which is characteristic of Englishmen. At the time of the separation, in 1827, they rejected our epistles, written in a spirit of brotherly love, and have ever since shown a disposition to judge us by the reports of our adversaries rather than by our own explanation of our principles. A few of our members have expressed unsound views which are not approved or held by the body, but which, for peace sake, we have tolerated for a time. These they have seized upon as evidences of general defection, and no asseverations or explanations have sufficed to remove them. The leading members of the English Friends, having renounced some of the views of the early Friends, and adopted others, ought not to blame us for adhering to the ancient doctrines of Fox, Penn, and Barclay." Mr. Janey then pleads for a more brotherly intercourse between the sections of the society.

The Sailors' Library and Reading Room, established at Tisbury, Mass., through the efforts of Rev. D. W. Stevens, pastor of the Unitarian Society there, and missionary of the Amer. Unit. Ass., to the sailors in the harbour of Holmes' Hole, was dedicated on August 27, when Dr. Gannett, Rev. C. Lowe, the Hon. Mr. Spaulding, and other leading members of our denomination took part in the proceedings. The Vineyard Sound is a great highway of commerce, as may be judged from the fact that the keeper of the lighthouse counted in a single year 27,000 vessels passing through, and

probably as many more went by in the night. These vessels, when caught by adverse winds, seek shelter in the harbour of Holmes' Hole, and at least 10,000 enter every year. Sometimes they are kept there, two or three hundred at a time, for days or even weeks. The sailors being at a loose end, are open to various evil influences, and to counteract these this Reading Room, which is to be well supplied with books and papers, has been established. Though the enterprise is wholly Unitarian in its origin, and so far in its support, it is based on a thoroughly liberal plan, the design being simply to afford to as many sailors as possible some intellectual and moral, and, incidentally, some religious benefit.

FIRESIDE READINGS.

THINE.

LITTLE to me it matters
Whither my feet are led,
If in the burning desert
Or the pastures green I'm fed,—
Whether the storm or sunshine;
Be in the path I take;
For my hand is in Thine, my Father;
Thou wilt not Thy child forsake.
And it shall not cause me sorrow,
Though the path be steep and rough;
I am Thine, Thine own for ever,
And that shall be joy enough.
Thine is the care, my Father—
The work of providing Thine;
Only the trust, and pleasure,
And the calm content, are mine.
Neither shall I be anxious
For the dear ones whom I love;
From Thee they are never absent—
Thou reachest them from above;
And, Lord, I know they are dearer
To Thee than they are to me,
So I only ask Thee to take them,
And do as it pleases Thee.
But others are only strangers,
And know not the perfect peace
Of those who beneath Thy banner
Are finding their sorrows cease.
They are away in the darkness,
In the gloomy and silent night;
Oh, Father, receive them also,
And welcome them into the light.
So, then, it will not matter,
Whatever the future be;
Gladly we take our journey,
Leaving the rest to Thee;
And in darkness, or gloom, or tempest,
Still shall the best light shine,
And the joy shall come to our spirits;
For, Father, we all are Thine.

Christian World.

WITCHCRAFT.—III.

THE notion of a personal and private treaty with the Evil One has something of dignity about it; but as we come down to the vulgar parody of it in the confessions of wretched old women on the rack, our pity and indignation are mingled with disgust. One of the most particular of these confessions is that of Abel-de-la-Rue, convicted in 1584. He was a novice in the Franciscan convent at Meaux. Having been punished by the master of the novices for stealing some apples and nuts in the convent gardens the Devil appeared to him in the shape of a black dog, promising him his protection, and advising him to leave the convent. Not long after, going into the sacristy, he saw a large volume fastened by a chain, and further secured by bars of iron. The name of this book was *Grimoire*. Thrusting his hands through the bars, he contrived to open it, and having read a sentence, there suddenly appeared to him a man of middle stature, with a pale and very frightful countenance, clad in a long black robe, and with faces of men like his own on his breast and knees. As for his feet they were like those of cows. This man told him not to be afraid, to take off his habit, put faith in him, and he would give him whatever he asked. Then laying hold of him below the arms, he transported him under the gallows of Meaux, and then said to him with a broken and trembling voice, and having a visage as pale as that of a man who had been hanged, and a very stinking breath, that he should fear nothing, but place entire confidence in him, that he should never want for anything, that his own name was Maitre Rigoux, and that he would like to be his master; to which De la Rue made answer that he would do whatever he commanded, and that he wished to be gone from the Franciscans. Thereupon Rigoux disappeared, but returning between seven and eight in the evening, took him round the waist and carried him back to the sacristy, promising to come again for him the next day. This he did, and told De la Rue to take off his habit, and quit the convent, and meet him near a great tree on the high-road to Courtois. He found Rigoux there, who took him to a certain Maitre Pierre, who, after exchanging a few words

in an undertone with Rigoux, sent De la Rue to the stable, after his return from which he saw no more of Rigoux. Thereupon Pierre and his wife made him good cheer, telling him that for the love of Maitre Rigoux they would treat him well, and that he must obey him, which he promised to do. About two months later, Maitre Pierre, who commonly took him to the fields to watch cattle, said that they must go to the Assembly, because he was out of powders, to which De la Rue replied that he was willing. Three days after, about Christmas eve, 1575, Pierre having sent his wife to sleep out of the house, set a long branch of broom in the chimney-corner, and bade De la Rue go to bed, but not to sleep. About eleven they heard a great noise, as of an impetuous wind and thunder, in the chimney; which hearing, Maitre Pierre told him to dress himself, for it was time to be gone. Then Pierre took some grease from a little box and anointed himself under the armpits, and De la Rue on the palms of his hands, which at once felt as if on fire, and the said grease stank like a cat three weeks or a month dead. Then, Pierre and he bestriding the branch, Maitre Rigoux took it by the end and drew it up the chimney, as if the wind had lifted them. And, the night being dark, he saw suddenly a torch before them lighting them, and Maitre Rigoux was gone, unless he had changed himself into this torch. Arrived at a grassy spot, some five leagues from Courtois, they found a company [of about sixty people of all ages, none of whom he knew, except one Pierre of Dampmartin and an old woman who had been executed five years before for sorcery. Then suddenly he noticed that all, except Rigoux, were dressed in lichen, though they had not changed their clothes. Then, at the command of the oldest among them, who seemed about eighty, with a white beard and almost bald, each swept the place in front of himself with a broom. Thereupon Rigoux changed into a great he-goat, black and sticking, round whom they all danced backward with their faces outward and their backs to the goat. They danced about half-an-hour, and then his master told him they must adore the goat who was the Devil. This they did; and he let fall certain grains about the size of a pin's head, which turned to a frightfully smelling powder. As these dropped on cloths, the oldest, and so the rest in order, went forward on their knees and gathered them up, first doing homage in the most degrading manner that can be conceived. Then they went home to the Devil on their broom, lighted also as before. De la Rue confessed also that he was at another Assembly on the eve of St. John Baptist. With the powders which they brought away they could cause the death of men against whom they had a spite, or their cattle. Rigoux before long began to tempt him to drown himself, and, though he lay down, managed to roll him some distance towards the river. It is plain that the poor fellow was mad, or half-witted, or both. And yet Bodin, the author of the *De Republica*, reckoned one of the ablest books of that age, believed all this nonsense, and prefixed it to his *Demonomanie*, as proof conclusive of the existence of sorcerers.

This was in 1587. Just a century later, Glanvil, one of the most eminent men of his day, and Henry More, the well-known Platonist, were perfectly satisfied with evidence like that of which we give a few samples. Elizabeth Styles, in 1664, confessed "that the Devil about ten years since appeared to her in the shape of a handsome Man, and after that of a black Dog. That he promised her money, and that she should live gallantly, and have the pleasure of the world for twelve years, if she would with her blood sign his paper, which was to give her soul to him, and observe his laws, and that he might suck her blood. This, after four solicitations, the examinant promised him to do, upon which he pricked the fourth finger of her right hand, between the middle and upper joint (where the sign at the examination remained), and with a drop or two of her blood, she signed the paper with an O. Upon this the Devil gave her sixpence, and vanished with the paper. That since he hath appeared to her in the shape of a Man, and did so on Wednesday seven-night past, but more usually he appears in the likeness of a Dog, and Cat, and a Fly like a Millar, in which last he usually sucks in the poll about four o'clock in the morning, and did so on Jan. 27, and that it is pain to her to be so sucked. That when she hath a desire to do harm, she calls the Spirit by the name of Robin, to whom, when he appeareth, she useth these words, 'O Satan, give me my purpose.' She then tells him what she would have done. And that he should so appear to her was part of the contract with him." The Devil in this case appeared as a dark man "in black clothes, with a little band." "Before they are carried to their meetings they anoint their foreheads and hand-wrists with an oil the spirit brings them (which smells raw), and then they are carried in a very short time, using these words as they pass, 'Thout, tout-a-tout, throughout and about.' And when they go off from their meetings they say, 'Rentum, Tormentum.' That at every meeting before the spirit vanisheth away, he appoints the next meeting-place and time, and at his departure there is a foul smell. At their meeting they have usually wine or good beer, cakes, meat, or the like. They eat and drink really when they meet, in their bodies, dance also, and have some music. The Man in black sits at the higher end, and Anne Bishop

usually next him. He useth some words before meat, and some after; his voice is audible, but very low. The Man in black sometimes plays on a pipe or cittern, and the company dance. At last the Devil vanisheth, and all are carried to their several homes in a short space. At their parting they say, 'A boy! merry meet, merry part.'—Alice Duke confessed that "Anne Bishop persuaded her to go with her into the church-yard in the night-time, and being come thither, to go backward round the church, which they did three times. In their first round they met a Man in black clothes, who went round the second time with them; and then they met a thing in the shape of a great black Toad, which leapt up against the examinant's apron. In their third round they met somewhat in the shape of a Rat, which vanished away." She also received sixpence from the Devil, and "her Familiar did commonly suck her right breast about seven at night in the shape of a little Cat of a dunish colour."—Poor Christian Green got only fourpence-halfpenny for her soul, but her bargain was made some years later than that of the others, and quotations, as the stockbrokers would say, ranged lower. Her Familiar took the shape of a Hedgehog.—Janet Douglas, a girl who pretended to be dumb, and by whose contrivance five persons had been burned at Paisley, in 1677, for causing the sickness of Sir George Maxwell by means of waxen images, having recovered her speech shortly after, declared that she had heard the witches repeat the Lord's Prayer in the presence of the Devil, and that, at his desire, they added to the word "art" the letter "w," which made it run, "Our Father which wart in heaven," by which means the Devil made an application of the prayer to himself.

In 1670, near seventy of both sexes, among them fifteen children, were executed for witchcraft at the village of Mohra in Sweden; and thirty-six children, between the ages of nine and sixteen, were sentenced to be beaten with rods on the palm of their hands, once a week for a year. The evidence in this case against the accused seems to have been mostly that of children, who all declared that at times they had been carried away by the Devil, and begged to be freed from their intolerable slavery.

In such confessions as these, we see the gradual degradation of the once superb Lucifer to the vulgar scarecrow with horns and tail. "The Prince of Darkness was a gentleman." From him who "had not lost all his original brightness," to the dirty fellow who leaves a stench, sometimes of brimstone, behind him, the descent is a long one. For the foul odour usually attending his departure, Henry More offers this explanation: "It seems to imply the reality of the business, those adscititious particles he held together in his visible vehicle being loosened at his vanishing and so offending the nostrils by their floating and diffusing themselves in the open air." Whether the explanation is satisfactory or not, we leave our readers to judge for themselves.

CHURCH CURIOSITIES.—XIII.

ADAM AND EVE.

AMALRIC, a heresiarch, who was condemned in the 13th century, held that at the end of the world both sexes were to be united in one person. So St. Augustine combats certain heretics who believed that women, at the resurrection, will become men. Aristophanes, in Plato's "Symposium," says that men and women originally were one person, and were split in two for plotting to attack the gods, and that Jupiter said, he would, if they again rebelled, again divide them, and so reduce them to hopping. It was held by Faber Stapulensis that if Adam had remained innocent, the world would have been peopled without Eve; and Paracelsus goes further, and denies that the distinction of sex existed before the Fall. With regard to Adam's stature, the Talmud says that it extended from one end of the world to the other, but that on his Fall he was reduced to a hundred ells. Barcephala (De Paradiso) mentions those who say that, when driven out of Paradise, he crossed the sea on foot to reach our world, and found it fordable, his stature being so great. Manconis (Travels) says the Arabs hold that the knees of Eve were two musket-shots apart. In Ceylon they still show the prints of Adam's feet. Other legends tell of his sepulchre and the tree that grew thereon. And yet, after all this, some men, like the Abbot Rupertus and the Tatianists, could doubt of Adam's salvation!

BILLY HIBBARD.

We some time since gave an anecdote or two of this singular American preacher, who joined the ranks of the Methodists in 1798, and who is still remembered for his humour and his devoted life. Of the former we may give two instances. When, as is usual, his character was being examined before the Conference, it was objected to him that "he practised medicine."

"Are you a physician, Brother Hibbard?" inquired the bishop.

"I am not," he replied; "I simply give advice in critical cases."

"What do you mean by that?" asked the bishop.

"In critical cases," said Hibbard, "I always advise them to send for a physician."

His humour seemed not to interfere with, but to enhance his usefulness. It attracted hearers which perhaps nothing else would have brought within his

influence. His meetings were usually thronged. A tenacious quaker hung about him, charmed with his conversation, but not attending his preaching, objecting that the custom of "Friends" required him to wear his hat in the congregation. Hibbard sent him a hearty invitation to come, and wear his hat, or two of them if he liked, offering to lend him his own for the purpose if the good man wished it! He could resist the charm no longer, went, and became a zealous Methodist, and a useful class-leader.

A SLIGHT BLUNDER.

In his amusing collection of anecdotes about "Saints and Sinners," Dr. Doran tells the following. The Presbyterians of Crawford in Scotland were in the 17th century remarkable for irreligion and stinginess. It is stated that "At a kirk collection all that was found in the plate after prayer, sermon, and christening, were two bad shillings and a baby." Now this is founded on an entry in the Presbytery record, that a certain collection in 1693 included "two bad shillings and a babe"—no doubt the copper coin known as a "bawbee."

A HELP IN PREACHING.

The following comes to us from America. A minister borrowed five dollars of one of his hearers one Saturday evening which he returned on Monday morning. This he did a few times, borrowing and punctually repaying, until the gentleman, who had been somewhat surprised at the singular financial operation, ventured to ask an explanation. "You borrow the very same sum of money every Saturday, and return it on Monday morning. Please tell me why you do it?" "Well," replied the minister, with a twinkle in his eye, "I find I can always preach better with a little money in my pocket." The next Saturday he was not under the necessity of borrowing his five dollars.

INTELLIGENCE.

BURY DISTRICT SUNDAY SCHOOL UNION.—On Sunday, October 18th, 1868, about seventy members of this Union met at Heap Bridge; after tea, Mr. Wm. Freeston, of Heap Bridge, took the chair. Mr. Thomas Holt read the report of the visitors to the schools in Union during the last six months, which were passed as read, together with a vote of thanks for their services. It was agreed that Stand schools provide visitors for next six months. It was arranged that no more meetings be held this year, and that the next one take place at Heywood in spring, 1869. Mr. Darbyshire, of Stand, read a paper on "Lessons from Nature and the best Authors;" and the following took part in the discussion: Messrs. Thos. Lord, James Pixton, Thos. Holt, J. K. Wright, Thos. Charles, Richard Kay, and David Wormald (Bury), Richd. Hough (Stand), Jno. Spencer (Ainsworth), Mr. Dewhurst (Heywood), Sam. Birch and John Gibson (Heap Bridge), and the chairman.

LONDON: CARTER-LANE MISSION.—On Monday evening, a meeting was held in these rooms to celebrate the fifth anniversary of the reading-room. About 160 sat down to tea. The Rev. R. Spears presided during the early part of the proceedings, and he and the Rev. J. Taylor made a few remarks expressive of the good feeling and kind wishes of the Sunday-school teachers and members of the reading-room towards a young lady teacher, who is about to follow Miss Carpenter to India, to assist in the establishment of Normal schools for women. The reports of the secretary and treasurer stated the reading-room and library to be in a healthy condition, there being 92 members on the register. During the year, 1,630 books have been circulated. Mr. G. C. Clarke, Dr. Davison, Mr. I. M. Wade, and Mr. Classon Preston delivered short and appropriate addresses. All passed off well.

LONDON: MILE END-ROAD.—Two special services were held at this church on Sunday, the 11th inst. The Rev. J. Cooper preached in the morning, and in the evening the room was crowded, the preacher being the Rev. Robert Spears, who gave a most heart-stirring discourse upon the text "All souls are mine." The collections for the day, which were made special in order to cover, if possible, a deficit in the year's accounts, amounted to between £8 and £7, which was considered to be very satisfactory.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.—The annual meeting of this association was held at Chesterfield on Monday last. There was a religious service in the Elder Yard Chapel in the morning, when a full congregation assembled in that venerable and primitive edifice. The Scriptures were read and prayer was offered up by Rev. J. N. Dresser, of Newark, and a deeply interesting and eloquent sermon was preached by Rev. R. Brook Aspland, M.A., in which the great truth that Christ is the light of the world was illustrated and enforced with much beauty and power. At the close of the service, the business meeting of the association was held under the presidency of Rev. Francis Bishop. The annual report, a long and interesting record of the society's operations in the villages of The Peak, and at Ilkstone, Newark, and other places, was read by Rev. A. W. Worthington, B.A., the secretary. Among the resolutions passed was one expressive of satisfaction at the proposal to di-establish and disendow the so-called National Church in Ireland. In the afternoon, the members and friends, to the number

of about 120, dined together in the schoolroom. After dinner, the public business meeting of the association was resumed, when various resolutions were framed, and many gentlemen addressed the assembly. It had been announced that, in the course of the afternoon, Rev. P. W. Clayden would give an address on "Our duties at the present crisis." This he did in an exceedingly interesting and suggestive manner. An animated discussion followed. Among the gentlemen who addressed the meetings, in addition to those above named, were the Revs. J. Ferrar, M.A., J. B. Gardner, C. C. Coe, H. W. Ellis, W. Blazey, B.A., and Hon. Mr. Abbott, of Sheffield; Frederick Swanswick, Esq., Chesterfield; Mr. Gill, Nottingham; Mr. Woollen and Mr. Ridge, Sheffield; Mr. Kempson and Mr. Franklin Cooper, of Leicester. All the meetings were well attended, and it was generally felt that the proceedings of the day were of a pleasant and profitable character. We understand that W. Hollins, Esq., of Pleasley Vale, Mansfield, has sent a generous donation of £50 towards supplying the deficiency in the association's funds.

PORTSMOUTH.—A united special service of the High-street and St. Thomas's Sunday schools was held in St. Thomas's-street Church, on Sunday afternoon, October 11th, 1868. The body of the church was filled with the children and their teachers, and the remaining parts were closely occupied by the parents of the children and the friends of each congregation. An appropriate address was delivered by the Rev. E. R. Grant, and the singing of the children was greatly admired. As we are shut out from such aggregate meetings in connection with orthodox schools, we think in large towns, where there are two or more schools in connection with our chapels, such meetings greatly tend to promote a united, friendly feeling, and might often serve as starting points for renewed energy.

ROCHDALE.—On Sunday last, the Rev. Wm. Gaskell, M.A., preached two sermons in Blackwater-street Chapel, on behalf of the Sunday school, which has recently been formed, but already has on the books about 90 scholars. The collections amounted to £38. 6s.

TAVISTOCK.—The annual meeting of the congregation was held in the Abbey Chapel, Tavistock, on Monday, October 12th, W. C. Northey, Esq., in the chair. The secretary having read the minutes of the several meetings during the past year, the treasurer then produced his accounts, which, having been audited, were read and passed, and officers were elected for the ensuing year. A vote of thanks was accorded to the Rev. T. Parris for his valuable services as minister during the past year, and one to the chairman terminated the meeting.

NOTICES TO CORRESPONDENTS.

T. J. R.—Received.

W. C. D.—Your letter is too long. Half a column is our rule of limit; and though we are unfortunately not always able to keep to it, we only disregard it where there is some special claim upon our space.

THE COMING WEEK.

Oolyton: UNITARIAN CHRISTIAN UNION.—On Wednesday, the autumnal meeting.

Knutsford.—On Sunday afternoon, school sermon, by the Rev. A. Payne.

London: STOKES NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee, on "Conversations of Christ." On Monday evening, a lecture on "Ritualism."

London: KENTISH TOWN FREE CHRISTIAN CHURCH. The Rev. P. W. Clayden will preach on Sunday, morning and evening.

Manchester: LOWER MOSLEY-STREET SCHOOLS.—On Sunday morning, the annual sermon, by the Rev. Wm. Gaskell, M.A. In the evening, an address by Mr. Gaskell to children and parents.

Stalybridge.—On Sunday evening, a lecture by the Rev. H. E. Dowson, B.A. Subject, "Salvation: What it is, and what it is not."

Births.

SPACKMAN.—On the 11th inst., at Abbotsford-place, Belfast, the wife of Mr. W. Spackman, jun., of a son.

WRIGLEY.—On the 19th inst., at Broadoaks, Bury, the wife of Edwin G. Wrigley, Esq., of a daughter.

Marriages.

DAKIN—WESTON.—On the 17th inst., at the Parish Church, Reareby, by the Rev. T. Hassall, Thomas Dakin, of London, to Maria, youngest daughter of the late W. Weston, of Leicester. No cards.

ERMEN—SCHWABE.—On the 21st inst., at Strangeways Unitarian Free Church, by the Rev. Brooke Herford, Henry E. Ermen, Esq., of Pendlebury, to Frederica Sarah, eldest daughter of Stephan Schwabe, Esq., Broughton, Manchester. No cards.

HANDS—WALTON.—On Wednesday the 21st inst., at the Unitarian Chapel, St. Saviourgate, York, by the Rev. G. Vance Smith, B.A., Mr. William John Hands, of York, to Mrs. Eliza Jane Walton, of Heslington. No cards.

HARROP—TAYLOR.—On the 17th inst., at Strangeways Unitarian Free Church, by the Rev. Brooke Herford, Mr. James John Harrop to Ann Elizabeth, daughter of Mr. William Taylor, both of Manchester.

Deaths.

ANDERSON.—On the 10th inst., at Whitby, aged 48 years, Jane, youngest daughter of the late Mr. Joseph Anderson.

CLAY.—On the 19th inst., aged 54 years, Mary Ann, wife of Thomas Clay, Esq., of Audenshaw.—No cards.

Printed for the Proprietors, by WILLIAM EVANS, of Apley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-office, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, October 23, 1868.

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

PRICE 1D.

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WHAT THE CHURCHES ARE DOING.

The *St. Petersburg Journal* announces that the Minister of the Interior has addressed a circular to the governors of all the provinces of the Russian empire, asking their advice as to the best means of checking the progress of drunkenness among the people. It was certainly high time that some steps should be taken for this purpose, since while in 1862 there were only 460 public-houses in St. Petersburg, there are now 2,500; and while there was then but one for every 1,080 inhabitants, there is at present one for every 200. It is proposed to close 2,162 public-houses in the capital, and a similar proportion in other towns.

In West Prussia, a new sect has been formed, chiefly recruited from the neighbourhood of Saatzig, where a few years ago a young woman prophesied with great success, till the Government decided she would be better engaged in the work-house. Like a body of religionists which once existed in Wales, and perhaps may do still, the new sect make "jumping" a part of their worship. At their "marriage with the Heavenly Bridegroom," as they call it, they fall into ecstasies which express themselves in this lively manner; and at a certain part of the service the whole congregation joins in the exercise, in order to imitate David's dancing before the Ark.

From the Spanish Ecclesiastical Directory it appears that Spain has—or, we suppose we must now say *had*—800 convents and monasteries, with about 15,000 nuns and monks. There are in Spain 55 diocesan bishops, about 2,500 canons and abbots, about 1,800 regular clergy, and about 24,000 vicars, answering to our curates and unbeneficed clergy. The annual cost of the Church in Spain, comprising about 16,000,000 souls, has been twice as great as in France, which numbers some 37,000,000 Roman Catholics.

The Liberal papers in Spain are already beginning to hint at the expediency of discontinuing the tribute of 30,000,000 reals (£300,000), which found its way to Rome under a variety of pretexts; such, for instance, as the assignment of 9,000 duros (£1,800), which the Spanish Government paid to the Nuncio—the only instance in the civilised world of an Ambassador receiving his salary from the court to which he is accredited.

The Edinburgh Spanish Evangelisation Society state that General Prim has declared to Senor Cabrera, one of their agents, and two other exiles, that they may now enter Spain with their Bibles under their arms, and freely preach its doctrines.

The able paper, read by Mr. Carvell Williams, the indefatigable Secretary of the Liberation Society, at the recent meeting of the Congregational Union, on "Dissenters and the General Election," is to be published in a cheap form, and our readers will do well to procure it for circulation among those of their friends who feel any doubts what their duty is in regard to the important political contest which is now so soon to be decided.

"The Evangelical Union" have been promoting a series of prayer meetings at Exeter Hall, which seem, from the descriptions given of them, to have been of a singular character. At one of them, Dr. Fry, a clergyman, stated that among the letters received asking for special supplications, was one from an undergraduate of Cambridge, who was tortured with doubts on the subject of religion. He was anxious that his faith should be confirmed, and that he might be enabled to evince that faith boldly before his fellow students in the university. This, said Dr. Fry, was a most important matter at the present time, when men of immense energy and ability, most of them clergymen of the Established Church, were directing all their powers to force their erroneous opinions on the public schools and the universities of the country. The five or six prayers which followed all bore upon the state of this unhappy young man. In the prayers the forthcoming elections were not forgotten, and one person asked the prayers of the meeting for an individual, on the ground that his landlord had seized his goods for rent!

At the consecration last week of the English Church at Constantinople in memory of the British soldiers and sailors who died in the Crimean war, the Greek Patriarch paid the unprecedented compliment of sending his vicar and a bishop to be present.

According to the *Liverpool Mercury*, the Rev.

Henry John Pye, rector of Clifton Campville, Staffordshire, and Prebendary of Hansacre, in Lichfield Cathedral, has, along with his wife, gone over to the Roman Catholic Church. He married, in 1851, Emily Charlotte, the only daughter of the Bishop of Oxford. Mr. Pye has held his appointment at Clifton since 1851, and it is of the yearly value of £950.

The *Church News* states that the Archbishop of York, instigated thereto by the Bishop and Dean of Ripon, is about to institute proceedings against the Rev. Charles Voysey, author of the "Sling and the Stone," and other heretical publications; but it appears that no intimation of such a prosecution has yet reached the authorities of the ecclesiastical courts.

The Baptist Union has been holding its autumnal session at Bristol, when a larger number of ministers and delegates assembled than on any previous occasion. The proceedings appear to have been of an interesting character, and showed increasing life in the denomination represented, which may justly claim to have been among the earliest asserters of true religious freedom. At one of the meetings, the Rev. J. Mursell advocated a plan which, it has often seemed to us, might be carried out with advantage in our own body more frequently than it is. He mentioned that this plan had been recommended also by the Rev. Samuel Martin, of Westminster, a man greatly revered in his own denomination, who once said to him:

"I do wish very much that we could get some system by which a minister in full work could have associated with him, for a year or so, a young man preparing for the ministry, that he might work with that minister, and preach for him sometimes, and be led by him into the methods of pastoral work."

At his induction into the professorship of Theology and Church History at the College of the Presbyterian Church in England, the Rev. Dr. W. Chalmers, in reply to questions put to him, avowed his belief in the Old and New Testament as the word of God, and of the Westminster confession of faith; his disbelief of Popish, Arian, Socinian, Arminian, and other doctrines; his conviction that the Presbyterian form in worship was most in accordance with sacred writ; and that he had not sought the new appointment from worldly motives. We can only say that Dr. Chalmers must have a wonderful theological digestion if he can really swallow and assimilate all that he thus professed his ability to do. An ostrich's power of digesting nails is nothing to it.

Dr. Cumming must look to his prophetic laurels. A most formidable rival has appeared in Australia, and has published a book containing fearful prophecies, supported, like the doctor's, by incontrovertible proofs from Scripture. He tells us that, contrary to common belief, the earth, instead of being orange-shaped, has the shape of a pine apple, and is elongated instead of being flattened at the poles; that this elongation has got to such a pitch that the earth is about to change its centre of gravity. Rome is to be suddenly overwhelmed, and seen no more for ever; and the whole northern hemisphere will share more or less in the tremendous disturbance. The dwellers on the north side of the equator are informed, however, that emigrating immediately to Australia, they may escape the threatened cataclysm, and, after it is over, return to enjoy the new earth, which is to be so pervaded with currents of magnetism and electricity, that the soil will be fruitful beyond the power of the liveliest imagination to conceive, and man is to live as long as the oak of the forest. The author intends to come out next year with a fuller development of his prophetic teachings; from which we derive the comforting assurance that the northern hemisphere is not in immediate danger.

As our readers will have learned from the daily papers, Dr. Longley, archbishop of Canterbury, died on Tuesday night, at the age of 74. He was not a man of great power or extraordinary attainments, and his episcopate, extending over a period of thirty-two years, has left no marked traces behind; but he was one who always shewed himself anxious to discharge faithfully the duties confided to him, and who answered well to the description which Miss Brontë gave of him, when he held the see of Ripon, "he is certainly a most charming Bishop; the most benignant gentleman that ever put on lawn sleeves; yet stately too, and quite competent to check encroachments." We may just recal to the recollection of our readers that it was

the conversion of the Archbishop's sister, Mrs. Devonport, of Bath, to the Unitarian faith, which led to the correspondence between her husband and him that was afterwards published under the title of the "Brothers' Controversy," and which, though it produced no change in the views of the writers, was the means of making them understand each other better, and drawing them more closely in affection together.

WHAT IS SAYING ON CHURCH MATTERS.

The Rev. F. Meyrick, one of the leaders of the Anglo-Continental Society, says in regard to Spain:

"The first thing that we must expect is a widespread manifestation of the infidelity which has hitherto been concealed under the veil of uniformity, and possibly some violent excesses directed against priestly rule. The people would have burnt the Jesuits' house at Port St. Mary to the ground, and massacred the inmates, if they had not been prevented by Prim. On the other hand, there is a vast amount of very gross superstition; and Spain's religious danger is lest the struggle should come to be between infidelity and superstition, with no *tertium quid*."

The *Gaulois* reports the following: Two gentlemen were speaking in one of the streets of Madrid of the departure of the Jesuit fathers. "Have you observed," said one, "that they never chanted the mass?" It appears that such was the rule of the order. "I am not surprised," replied the other; "birds of prey do not sing."

Looking merely at some outward signs of progress which Romanism shews in this country, there are those who seem to fear that its shadow is again about to darken the land; but Mr. John Morley, in an article in the *Fortnightly*, points out sufficient reasons for regarding any such fear as altogether groundless:

"Catholicism may long remain a vital creed to millions of men, a deep source of spiritual consolation and refreshment, and a bright lamp in perplexities of conduct and morals; but resting on dogmas which cannot, by any amount of compromise, be incorporated with the daily increasing mass of knowledge, assuming as the condition of its existence forms of the theological hypothesis which all the preponderating influences of contemporary thought concur directly or indirectly in discrediting, upheld by an organisation which its history for the last five centuries has exposed to the distrust and hatred of men, as the sworn enemy of mental freedom and growth—the pretensions of Catholicism to renovate society are among the most pitiable and impotent that ever devout, high-minded, and benevolent persons deluded themselves into maintaining or accepting. Over the modern invader it is as powerless as Paganism was over the invaders of old. The barbarians of industrialism, grasping chiefs and murderous men, give no ear to priest or pontiff, who speak only dead words, who confront modern issues with blind eyes, and who stretch out but a palsied hand to help. 'Christianity,' according to a well-known saying, 'has been tried, and failed; the religion of Christ remains to be tried.' One would prefer to qualify the first clause, by admitting how much Christianity has done for Europe even with its old organisation, and to restrict the charge of failure within the limits of the modern time."

At a meeting of Belfast Presbyterians with reference to the approaching election, the Rev. David Hunter said he was convinced it would be for the welfare of the Protestant churches of Ireland to be dissevered from the State. The Regium Donum he described as a miserable pittance—"a bone cast to the Puritan dog to keep him from growling." He wished for nothing but to see all Protestant churches breathing the pure air of spiritual freedom. The Presbyterian Church would not heap distinctions on those who scorned its simple service, and "prayed by act of Parliament."

In a pamphlet just published, the Rev. Malcolm MacColl, a clergyman of the Establishment, thus strongly, but truly, speaks of the position which the Church of England has too generally assumed, and which has done so much to weaken its strength:

"The clergy have ever been ready to fight the battle of one party in the State, and have unfortunately opposed nearly every measure of beneficence and justice which the mass of the people regard with gratitude. What has been the consequence? Let the serried ranks of Dissent answer. I have some experience of the working classes, and I know that the opposition of our clergy to reform generally, the fact that their influence is always cast in the scale of the Tory party, has done more than anything to alienate the affections and the confidence of the working classes. At the same time it has been a matter of life and death with the Liberal party to weaken the Church, because the Church has always been their most formidable opponent."

At an archidiaconal conference of the diocese of Ely, to which laymen were admitted, the Rev. A. H. Wratlaw read a paper in which he gave it as his opinion that it was all "vanity and vexation of spirit" to speak of the comprehension of Dissenters in the Church till there was a thorough internal reform of it. One reason why they would not rejoin it was that they felt that a large number of the clergy were forsaking the principles of the Reformation. Secondly, he did not believe Dissenters would ever be largely attracted to the Church so long as the traffic in benefices continued to exist, as at present; the sale of "next presentations" must therefore be abolished. A third reason which prevented Dissenters from reuniting with the Church was that they had been accustomed to a considerable amount of control over their ministers, which they would not like to give up. They would also want to know whether the clergy were empowered to administer vows to the sons and daughters of members of their congregations; and whether there was any power of punishing the clergy who indulged in such practices. Another thing essential before the co-operation of Dissenters could be expected was a revision of the Prayer-book, especially with regard to baptismal regeneration, and the teaching of the doctrine of absolution in the office for the visitation of the sick. Sixthly, the Church must show herself in a favourable light to Dissenters by undertaking and executing some great work for the benefit of both; and, lastly, it was necessary to have a "Directorium Anglicanum," but not by its present editor, for Dissenters would never join the Church unless they were certain as to what would meet their eyes and ears when they went into it.

Writing of the same conference, the *Independent*, which thinks it a pity that bishops and their friends do not "comprehend" Dissenters better, says:

"Archdeacon Rose strongly condemned clergymen 'who broke the unity of the Church by going to the Baptist meeting-house in their own parish, forgetful of their ordination vow to drive away all strange doctrines,' and carried away by his excitement far into the moonlit realms of fancy, he exclaimed, 'That Church of Christ in these realms whose succession is unbroken, whose orders cannot be challenged, whose doctrine is pure, whose discipline is apostolical, whose ministers have stemmed the tide of Romanism and infidelity—a Church like this cannot be expected to become a suppliant at the gates of a hundred sects which have left her communion!' Is it not wonderful the power of imagination and belief that resides in an Archdeacon! This was not a hopeful beginning, but there was improvement as the debate went on. One layman amid many 'Ohs' and 'Noes' declared that the missionary work of Dissenters shamed the Church, and he rebuked the superciliousness of the clergy; another layman wound up the conversation by 'appealing to his clerical friends to come down one step. The Dissenters came amongst Church congregations, and why should not the clergy come and hear the Dissenters? That was what he called brotherly love.' These mixed conferences will bring a much-needed supply of common sense to the councils of the Church."

In regard to the dispute which has been going on in the columns of the *Guardian* respecting the terms of communion, one of its correspondents asks:

"When did the Church of England make the Thirty-nine Articles her terms of communion in any sense whatever? A layman might go from his cradle to his grave, live a long life, be in full communion with our Church all his life, and never come across the Thirty-nine Articles in any way. Nobody would ever require him to recite them, or subscribe to them. 'How, then, can they possibly be our terms of communion?' . . . I venture to submit that our terms of communion are simply and solely the two great Creeds [the Apostles' and the Nicene]. Surely, no particular or national Church has any right to add to or diminish from the terms of communion as they have been delivered down from the beginning, or settled by Ecumenical Councils. Is not this our great quarrel with the Church of Rome, that she has added to the old Catholic terms of communion novel terms and conditions of her own devising? If the Church of England has indeed imposed the Thirty-nine Articles on all her members as terms of communion, why, then let us confess that she has committed a most unwarrantable act of the same kind precisely as that of the Roman Church when she tacked on to the Nicene Creed that of Pope Pius IV."

In a letter to the same paper, dated from "The Benedictine Mission-house," "† Ignatius, O.S.B. Superior," solicits help for a continental Jewish Rabbi (£2 a week is what is required), who, having been ordained to the ministry among the Episcopal

Methodists of America, chanced to look into St. Edmund's Church, Lombard-street, and was so impressed that he was ready to become a member of the English Church, and join the "Father" in his work, if he could only be provided with the necessities of life. "Ignatius," however, "dare not incur this fresh responsibility," for, he says, "my profession of the monastic life is not a lucrative or a popular one, and the struggle to support my work is a hard one."

The Rev. E. Clay, the first Brighton clergyman who has openly pronounced in favour of disestablishment, in a sermon the other Sunday, said the Church of God—as defined in the 19th Article—never could be disestablished. The Church of Canada and the Episcopal Church of Scotland had been disestablished, and that had increased their spiritual strength and prosperity. In his opinion secular honour and wealth have proved, and do prove, a hindrance rather than a help to the spread of the truth. Without intending a reproach to any party whatsoever, he warned his hearers that religion and the welfare of the Church had been made, and might be made again, a stalking-horse for political purposes, by men who, when they had obtained their wishes, would make an end of their profession of religion. He did not think that if the Church of England were disestablished God's truth would be gone from us. The religious mind of the public was evidently fast drifting to disestablishment. But they need not therefore despair. If her doctrines remain pure and Scriptural, and her discipline were made so, the English would become a more vigorous branch of Christ's Church. If she were emancipated to-morrow from the earthly elements of 'promotion, patronage, &c., she would be more likely to exhibit the simple holy life of the primitive Christian Church.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XXVII.

SUBJECT: "The Hebrew feelings towards death and a future life."

Read 2 Samuel xii. 15–23. David's child was struck with sickness, and was on the point of death. And David prayed to God for his child, and kept his fast, and lay all night upon the ground in his sorrow. After some days the child died, and David learned that the child was dead; then he rose up from the ground and washed and anointed himself, and changed his apparel and went into the House of Jehovah and worshipped. And he came back to his own house and did eat. Then his servants asked him why he did thus. And he said, "While the child was yet alive, I fasted and wept, for I said, Who knoweth whether Jehovah will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he will not return to me."

Read also 2 Samuel xviii. 6–33. After the battle, Absalom is caught in a tree, and Joab kills him. Joab's son asks leave to run and tell David. But Joab is afraid lest, after the custom of the times, the bearer of ill news should be put to death, and he sends a poor Cushite, or negro, to tell David of the victory won and of his son's death. And the King was much moved with grief, and he went up to the chamber over the city gate and wept. And as he went, he said, "O my son, Absalom! my son, my son Absalom! O that I had died for thee! O Absalom, my son, my son!"

The Hebrews believed that death came from the hand of a wise and good God, and everywhere in the Bible we see the devout and beautiful spirit in which they looked upon it. Precious in the eyes of Jehovah is the death of his saints; and "When I walk through the valley of the shadow of death I shall fear no evil, for thou wilt be with me," write the Psalmists.

Very slight are the allusions to a future life among the Hebrew writers. They lived surrounded by a dark and gloomy mythology of a future world below ground, which they carefully avoided, and chose silence rather than that superstition. So often, however, as they draw near the subject, it is in a devout and happy spirit (Ps. ciii. 8.) "If I ascend up into heaven, thou art there; if I make my bed in hell [or the grave], behold thou art there. In the very late days when Daniel, chap. xii. 2, was written, the doctrine of a resurrection was become common.

LONDON.—On Sunday week, the Rev. William Oates delivered a lecture in the Court-house, on the Fatherhood of God. The attendance was good, and many strangers were present.

A BISHOP SET RIGHT.

LAST July the Bishop of Oxford assured the House of Lords that "Dr. Colenso had received private remonstrances, brotherly counsel, the tenderest and kindest counsel, from his seniors at home, and such counsel had led him only to some new outbreak of violence." The Bishop of Natal had read this, he says, with amazement. In disproof, he refers to his published reply in 1863, to the circular letter of the bishops calling upon him to resign his see. In that reply he wrote:—"I share very deeply your Grace's expression of regret that your first act of intercourse with me should have been of this character, and I am painfully sensible of the fact that, ever since my landing in this country—with the exception of one letter from the Bishop of Oxford more than six months ago, and a message from the Bishop of Capetown to the effect that the Bishop of St. Asaph had expressed a readiness to discuss my views (upon the Romans) with me, if I chose to visit him for that purpose—not a single expression of sympathy or brotherly kindness has reached me from any one of my episcopal brethren in England or Ireland, though it was well known I was suffering under great mental trial and perplexity." The Archbishop of Canterbury seems to have told the Bishop of Capetown that he was willing to hold an amicable conference with Dr. Colenso, and His Grace understood that this was declined. But it appears that the Bishop did not in any way convey the message. Dr. Colenso wrote to him to say that he should be most glad to meet singly and privately "with any bishop who, either from a sense of duty to the Church and to what he believed to be the truth, or from a feeling of charity towards a brother whom he wished to recover, would be willing to meet and discuss with me any of the questions raised in my 'Commentary.' " To the Archbishop Dr. Colenso wrote in a second letter:—"I cannot doubt that I might have profited much by friendly counsel from some, at least, of my episcopal brethren, if any such had been offered. And on this account alone I must especially regret the complete state of isolation in which I have been left by them, upon returning to my native land after some years of labour in the missionary field." From that time to this, writes the Bishop of Natal from his diocese, "not a single word of sympathy, brotherly counsel, or 'private remonstrance' of any kind has reached me from anyone of my 'seniors at home.' I am not now complaining of this—I only state the fact; and I am very sensible of the love of justice and fair play which some of the bishops have manifested in their public utterances. But I am utterly at a loss to account for Bishop Wilberforce's making the above assertion." The remark of the *Pall Mall* on the conduct of the Bishops is, "We can only say that it is little like that of men of the world. But what can be said of the Bishop of Oxford's assertion? Nothing, except that though the Bishop of Natal calls it 'amazing,' it will not amaze us in England very much."

REVIEW.

The Quarterly Review. October, 1868.

An article on "The Archbishops of Canterbury of the Reformation" passes a very high encomium on the two new volumes of Dr. Hook's work, whose interest centres in the accounts of the two archbishops (William Warham and Thomas Cranmer), Henry VIII., Cromwell, and Cardinal Wolsey. Cromwell, so spelt by way of distinction, is described as a bad, bold, hypocritical, unscrupulous, and venal man. The last scenes in the life of Cranmer, so well known to all, are rehearsed in a tender and forgiving spirit. A brief account of this reviewer's positions on some questions of Church and State will be more interesting to our readers than a dry resumé of the whole article.

A National Church.—"If England and Ireland be one united kingdom, with one Established Church, and not two separate monarchies loosely allied by the overshadowing of two Crowns Imperial resting for the time upon one brow, this destruction of the Church's nationality in one island must logically imply its destruction as a national Church in both, although it may still survive as an anomaly in one. To build this up, which it is now so lightly proposed to pull down, was, in fact, the master aim of the great Reformation statesmen." p. 387. Has this reviewer forgotten Scotland? or does he, like Mr. Snowdon Henry, one of the candidates for the South Eastern division of Lancashire, maintain the Established Church in England, Scotland, and Ireland?

The Church always under State Control.—"In truth, before the Reformation, as well as since the Reformation, the Church of England was, on one side, an act of Parliament Church. It was a branch of the one Holy Apostolical Church, settled within this realm, welcomed by the realm, honoured,

endowed, established; and so exercising, upon certain honourable conditions, its spiritual functions in the land. What the Crown, the Parliament, and the people claimed was not to have created the spiritual body with its creeds, doctrines, ministry, and sacramental life; but to have created, and so to have the right to enforce, and if need were to modify, the conditions under which that life and ministry were exercised, [at the Reformation.] The Church, which had been the subject of old Acts of Parliament, became the subject of new acts, which aimed at restoring the old compact between the spirituality and the temporality to their original conditions, and guarding for the future against the evils of the past." (p. 390.)

"The assertion of the supremacy of the crown was no new pretension, first urged at the era of the Reformation, but had been from time immemorial the claim of the English crown, enforced or suffered to sleep according to the strength of the monarch on the throne; but always re-asserted and perpetually re-enforced by statutory enactments. Forgotten as this is by numbers, no fact in history is more certain." (p. 394.) In this sense of subjection to the King rather than to the Pope, the action of the English Church has been uniform. "For one leading object of the Dean has evidently been to show the unbrokenness of this Church of England from the beginning until now, to exhibit it one and the same body from the mission of Augustin to the present hour; to show it protesting against the rising aggressions of Rome under the Plantagenets, and enforcing the protests with the brave hearts and strong hands of the Tudor kings." (p. 388.)

The Suppression of the Monasteries.—The Dean "shows that it had at all times belonged to the King of right to visit all collegiate and monastic institutions; that eighty-one alien priories, that is, priories in England affiliated to religious houses abroad, had been sequestered by King John; that thirty more had been sequestered by Edward III., restored in the first year of Henry IV., but again suspended in his sixth year; that Henry V. had by act of Parliament suppressed the alien priories and vested their estates in the Crown; and that throughout the middle ages, and before the Reformation was thought of, the creators of colleges—such as Walter de Merton and William of Wykeham—had found the means of endowing their great foundations from similar sources; that the distinction, moreover, between Church property and monastic property was most marked [How?], and that no notion of peculiar sacredness then attached to the holdings of the monasteries; that they were institutions to be judged of simply by their results, and that they had long ceased to effect in any real degree the useful purposes for which they had at first been founded. They no longer sustained either religion or learning. The Dean has therefore no professional censures for the resumption by the State of property of which it might justly regard itself as the trustee, providing only that the mode of resumption was fitting, and the uses to which the resumed property was put, were of the nature of a *cy pres* redistribution." But that was not done, and the reviewer, pushed for an argument against the implied analogy with the present movement to disendow the Irish Church, resorts to a mild threat. "It is well that at the present time the warning which this appropriation of the confiscated estates of the religious houses suggests should be with all distinctness repeated. All experience teaches us that whether or no other curses attend upon such confiscation, the curse of misappropriation has attached itself with unvarying fixedness to all such acts." (pp. 403-4.) Were, then, the colleges created out of monastic property by Merton and Wykeham vitiated by this curse of misappropriation?

The following extract from a very interesting article on *Lake Dwellings*, shows that educated orthodoxy is prepared to surrender the Biblical chronology, and that, too, somewhat easily. "A very few years ago, in fact, since the discovery of the Swiss lake dwellings, evidence was prominently brought forward in England to prove that the antiquity of man on the earth far transcended the common estimate of 6,000 or 7,000 years, seeing that tribes of men making and using very rude stone implements were already living in the time of the extinct quaternary animals. Since then, the enquiry has been taken up with great vigour, and the search in gravel beds and limestone caverns has at any rate placed it beyond doubt that savage tribes of men inhabited Europe while the mammoth,

the tichorine rhinoceros, the cave-bear, and the cave-hyæna were still surviving in the land. These investigations, however, gained a special attention from being looked upon as hostile to Christianity by a large public, who accordingly either feared them, or sometimes triumphed in them. But those theologians who most thoroughly understand the bearings of the case, see at once the uncharitableness and the injustice of bringing against such enquiries the imputation of heresy. Dates arrived at by the process of adding up generations and years and days, in such computations as that printed in the margins of our Bibles, can scarcely be regarded as limiting the ages of the savages of Brixham and St. Acheal, when they would not be put in evidence against the high antiquity of the mammoths, among whom these men lived. And however great may be the merit and use of calculations based on the Bible, they carry upon their face the confession of their indefiniteness, and obviously cannot be taken as binding upon men's faith." p. 439.

AMERICAN NOTES.

The General Convention of the Episcopal Church of the United States and the New Dominion was opened at New York on the 7th of October. There were 320 delegates present, and forty-two bishops. A proposal for union with the Wesleyans appears to have met with more success in America than here. The *New York Churchman* says:

"The Methodist Conference has appointed a commission of seven to confer with a like commission from our General Convention, in regard to the re-union of the Methodists with the Church. The act is one that deserves our gravest and kindest consideration."

An American paper tells the following story of a clergyman to whom a farmer complained that ministers earned money much faster than he did. "Now," said the farmer, "when you are called upon to marry a couple, you never expect a less sum than three dollars, and you sometimes get ten dollars. This is only for a few minutes' service." "Pooh!" replied the doctor; "I would agree to give you half my next marriage-fee for a bushel of potatoes." "Very well," said the farmer, "I'll take your offer, and send you the potatoes." A few days afterwards, the clergyman was called on to unite a couple at D—, a place about four miles from where he lived. When the ceremony was over, the bridegroom said, "Well, parson, s'pose I must fork out something for your trouble. What say you to taking one of my terrier pups? The best breed, I tell you, in the country. Shocking nice to have in the barn. Worth full five dollars, and I suppose a figure or two would do for the spice, eh?" The doctor took up the pup with joy. The joke was too good; he hastened to the farmer, saying, "Now, friend, here is my fee; how shall we divide it?" The farmer relished the joke so well that he increased the potatoes to half-a-dozen bushels.

The *Herald of Gospel Liberty* gives this "scrap of a dialogue on a Mississippi steamboat":

"Catholic Priest: But did not Christ say, 'Tell it to the church?' Now what church was this?"

Christian: It was not the Roman Church, for no such church existed then. Not one Roman had yet been converted; but the Romans were Pagans for years afterwards.

Priest: But what church was it?

Christian: Church there is *ekklesia*, and signifies congregation. It signifies tell it to the church, i.e., congregation of which he is a member. Surely none other.

Priest: But how could he say then, 'What ye shall bind on earth shall be bound in heaven'?"

Christian: Because that if they enforce simply Bible discipline, heaven will approve their action; but you would not tell it to the church, but to the priest or bishop.

Priest: Yes; but I insist upon it that Christ established an earthly tribunal, and those who reject its decisions cannot be saved.

Christian: I think not. Do you really suppose all will be lost who reject the decisions of Rome?

Priest: Certainly. So Jesus said.

Christian: O no. Jesus did not say it. Do you believe that the Greek Church, of ninety millions of people, all of whom reject the authority of Rome, will be lost?

Priest: O no; they are orthodox in faith.

Christian: But they reject your version of the Trinity, and other doctrines; they reject your authority altogether, and yet you admit that they are not lost. So you thus give up the whole question of authority.

Priest: Well, what church do you hold to?

Christian: The church established by Christ be-

fore any earthly creed or sect; a church composed of all God's children—of all the good.

Priest: Well, you are more reasonable than any Protestant I have met. They all draw their doctrines and usages from us, yet deny our authority.

Christian: We draw nothing from you.

Priest: Yes, you get the Bible from us.

Christian: No; the Jews, the Greek Church, the Armenians, Abyssinians, and others preserved the Bible, independent of you.

Priest: But you admit that St. Peter founded the Roman Church.

Christian: By no means. Peter never saw Rome. The first church history is the Acts, and that leaves him in Jerusalem. No history extant is old enough to be proof. Paul (Rom. xvi.) names all of note at Rome, but makes no mention of Peter. Your church was founded by Constantine in the fourth century; but your government dates back as far as Numa—eight hundred years before the Christian era."

The *New York Times* says:

"The Democratic party in England [by which, of course, the Conservatives are meant] argue that if the Episcopal Church be disestablished all the people will turn infidels and Papists. The only thing which holds them to Paul and Luther is the Establishment. Now, why is it that, in this country, where we have no establishment, the people do not turn either to Tom Paine or the Pope, but adhere to Christianity and the Reformation? Will Churchmen acknowledge that it is because the Americans are wiser and better than the English? Or what?"

If we may trust the *New York Independent*, the Wesleyan Conference of this country has refused, on account of his marriage with the wife of his deceased sister, to accede to the request of the Canadian Conference that Mr. Punshon should be appointed President of its next assembly, and his name will be dropped from the "legal hundred" of next year. The *Independent* thinks "this shows not a little of the old leaning of the English Wesleyans towards the traditions of Episcopacy; for it is the prohibition of the canon law which gives such a marriage its ill-savour, and the legal statute would have been expunged in England but for the opposition of the bishops."

The Unitarian Herald.

FRIDAY, OCTOBER 30, 1868.

THE CONSEQUENCES OF DISESTABLISHMENT.

OUR correspondent, Mr. GAIRDNER, upon whose arguments against disestablishment we commented last week, returns to the charge in a letter which we print in another column. Into the details of his reasoning we cannot further enter, consisting, as it does, of little more than the reiteration of arguments which we have already noticed—we would say *answered*—but of this our readers must be the judges. We recur to the subject, however, because the new illustrations adduced, and indeed the whole tenor of the letter, bring out into stronger relief than ever that utterly anomalous state of the Established Church, for which the beginning of any remedy must be disestablishment.

The central difficulty of the whole subject lies in the fact that at present the establishment sustains a two-fold character—is, at once, what has been aptly called "a branch of the civil service," and, an organisation of the religious life. Now these two characters are radically incompatible. For a time, so long as a church is in reality the church of a whole nation, the incompatibility may not be glaringly manifest, though even then we believe that all historical experience tends to show that such a position, as a department of Government, is repressive of anything like high religious life; but when the religious life of a people has passed beyond the initial stage in which alone uniformity is possible, and has developed itself into the infinite diversity of belief, of worship, of activity, which we see in our own country and in every land in which it has free play, then the

incompatibility appears in unmistakable ways. It is so at present in regard to the English Establishment. Some uniformity is necessary in any institution for which the whole nation has a certain collective responsibility, yet the day is long past in which either the nation could agree upon any standard of uniformity to enforce, or any large proportion of the nation could accept it, if agreed upon. Thus we have practically come to this—that the nation does not settle any standard of uniformity, and the Church does not accept any. The standard which nominally obtains is the settlement of a long past time. The present nation, as now represented by Parliament, has not settled it, and is notoriously dissatisfied with it, but dare not face the quixotic task of attempting any better settlement. On the other hand, that standard is quite as far from being accepted by the Church. Three great parties, as widely diverse as any three Dissenting sects, habitually drive their respective coaches and six through and through it, making it mean the most ludicrously diverse things and only agreeing in vilifying each other with a license of bitterness unknown in Nonconformist controversies, and—in glorifying the Establishment. Mr. GAIRDNER apprehends that the nation may “renounce the trust” of governing the church. Practically, the nation has renounced it long ago. For a century past there has been nothing that can fairly be called government of the Church of England. The contrast has become too broad between the governing power and the institution to be governed. The church may be a branch of the Civil Service, but the people at large have become too much accustomed to think of churches as free associations and organisations of religious life, to feel easy in treating the Established Church in a way perfectly different from all others. It is true that we Unitarians can agitate for the striking out of the Athanasian Creed (and, by the way, why does our correspondent while affirming this, hit out at the *Times* for crying down Ritualism?) but surely this is the *reductio ad absurdum* of his own argument. What right have men to impose conditions upon the profession and working out of other men’s religious life? What right have we to dictate what other men shall or shall not have in their prayer-book? What right have we to insist either upon their being more bigotted or more liberal than their own religious life may lead them to be? Of course, the reply is—the right of the whole nation over one department of its government service; but this only brings out more clearly the unnaturalness of such a *status* for a church. Here, indeed, is the positive idea upon which the Liberation Society is based—an idea which though it has been sneered at as a mere cover for destruction and spoliation, is beginning to be better appreciated, and must eventually become more and more prominent. The religious life of men must be allowed to work out freely, in such groupings together and in such forms of faith and activity as may be natural. Our Nonconformist churches have fought the battle for this too long and too well to be able to recognise now any other principle. The fact that three great sections of English religious life—Ritualists, Evangelicals, and Broad Church, nominally united into one great organisation—inheriting a position which gives to the nation a right to treat them in quite a

different way, involves some difficult complications of property before they can be put in the position of independence essential to real churches, but no way out of these complications can be so utterly hurtful to the religious life of England, and to the vitality of these bodies, as the maintenance of their present position. We are persuaded that the first step towards a right state of things is disestablishment. We will not quarrel over the exact meaning of the word. Our friend says it means that the Church will be freed from State control. As to control in the *details* of its management, it is free from that already. As to control in the *principles* of its management, it will be no more free than are hundreds of existing religious trusts, great and small, which are administered according to schemes settled by the State. The real safeguard of the Church of England in the past, alike in the face of party predominance and the inaction and neutrality of the State, has been its *parochial independence*. And this is a sufficient safeguard for the future. Our friend adopts our statement that the action of the State has uniformly been to broaden religious trusts, and not to narrow them. He relies upon this as ensuring that if we only keep the Church established, the law courts will go on widening in their authoritative interpretations of doctrine. It seems to us that it may be much more safely relied upon to ensure that if the Church be disestablished, whatever parochial independence now exists will be strengthened and enlarged. It is in this direction that the broadening process of Chancery settlements has uniformly proceeded. The State never likes to touch doctrine, but in every change leaves a little more freedom than before to individual ministers and congregations. Grant us this; let the parishes and parish ministers of England be made as free by law as they have already become by the difficulty of enforcing ecclesiastical legislation, and everything else will gradually right itself.

Robert Heywood, Esq.

It is with feelings of deep regret that we announce the loss of another of our honoured worthies—Mr. ROBERT HEYWOOD, of Bolton—whose death took place on Tuesday last, at the age of eighty-two. He was truly one who adorned the doctrine which he professed, and by his upright, benevolent, Christian walk, made it respected even among those who most widely differed from him in religious opinion. Throughout his long life, as a local paper testifies, he was actively engaged in promoting every institution for the intellectual and moral improvement of the people of his native town, and for the alleviation of distress and suffering occasioned by poverty and sickness. From the opening of the Infirmary and Dispensary in 1814, he was not only one of its most earnest and generous supporters, but laboured indefatigably for more than forty years as its honorary secretary, and on tendering his resignation, only last week, presented to it the munificent sum of £1,000. As far back as 1826, Mr. Heywood was elected one of the trustees for Great Bolton, and held the office till their duties lapsed, when a Charter of Incorporation was obtained, in procuring which he took a leading part. He was several times chosen by his fellow-citizens to represent them in the Town Council, and was the second Mayor, succeeding Charles J. Darbshire, Esq., in November, 1839. In the following year he was offered a baronetcy by Her Majesty on the occasion of her marriage, but this honour he respectfully but firmly declined. In 1856 he was elected an alderman, and has continued in the Council uninterruptedly since that time. Mr. Heywood was likewise a borough and county magistrate, being placed on the commission of the peace

for the county in 1835, and for the borough in 1839. As an *ex-officio* member of the Board of Guardians, Mr. Heywood also took an active share in the administration of relief from the formation of the Bolton Poor-law Union, in the year 1838. Besides various other useful works in the promotion and management of which he did much for the benefit of his native town, he specially interested himself in the Public Baths, the Mechanics’ Institution, the Working Men’s Club, and the Poor Protection Society during the distribution of relief to the distressed cotton operatives; and he was a liberal contributor to every benevolent and philanthropic effort which needed his help. He not only presented to the ratepayers a plot of land for a Recreation Ground, which now bears his name, but he also offered £500 towards the purchase of another plot in Little Bolton for a similar purpose, rightly believing that if the people were provided with facilities for innocent enjoyment it would tend greatly to aid the temperance cause, of which he was always a warm and consistent advocate.

As a boy, after leaving the Grammar School, he was placed under the tuition of the Rev. John Holland, minister of Bank-street Chapel, and in its concerns Mr. Heywood, from an early period, took a warm and lively interest. In 1811 he was appointed one of the trustees, and filled the office of treasurer with unwearied care and fidelity for a period of forty years, resigning it so recently as last Christmas. For a great number of years he was also superintendent of the Sunday school, and taught the first class of young men until his marriage in 1848. Towards the rebuilding of the chapel, in 1856, he contributed the sum of £1,000; and he likewise purchased a public-house, fronting the chapel, a few years ago, for £500, with a view to the erection of new schools on the site—a purpose which we feel sure his friends and fellow-worshippers will now be more anxious than ever to carry into effect. He was deeply attached to the faith he professed, which had not been taken up on trust, but made his own by careful thought and study, and he was ever ready to do what he could to recommend it and give it success. For many years, and up to the time of his death, he was treasurer to the Widows’ Fund, connected with the ministers of Lancashire and Cheshire, and to his excellent judgment and prudent management it is not a little indebted for the satisfactory condition in which it is placed.

Only three weeks ago, Mr. Heywood appeared in his usual vigorous health, and took an active part in the arrangements for the approaching political contest. The last occasion on which we met him was at the first committee meeting in Manchester of the friends of Mr. Peel and Mr. Thompson, when he spoke to us in his own cheery way of the rapid progress which the “good cause” had made of late, and augured hopefully of its future triumphs. He was in his usual place at chapel on Sunday, the 4th instant; but afterwards caught a severe cold, which, growing worse, on Thursday last confined him to his room, and early on Tuesday morning he calmly and peacefully passed away.

A good man, whose work has been well and faithfully done, has gone to his rest, and for this we should not grieve; but we cannot help feeling sad to think that the pleasant face and kindly voice, which did so much to enliven our meetings and cheer us on in our good work, will be seen and heard there no more. We can only pray that others equally true-hearted and devout may be raised up to fill the places of those whom we have recently lost, who will “our failing ranks renew.”

THE BISHOPS.

(From the *Pall Mall Gazette*.)

BISHOPS are having just now a very hard time of it. They are, on the one hand, exalted by a particular school into ineffable functionaries, who are the divinely-appointed channels through which flow all manner of graces to such persons as Mr. Purchas and Mr. Purchas’s congregation. It is indeed awful to reflect that the whole system of which the Ritualists and their allies are the zealous expounders would utterly collapse if it were to be satisfactorily established that Archbishop Parker’s consecration was incomplete, or if a short Act of Parliament were passed providing that in future the bishops should be appointed by letters patent, and that the form of consecration now in use should be discontinued—a method of putting an end to Ritualism like snipping a wasp in two at the thin part, which was proposed with a good deal of grim humour some time ago by a writer in *Fraser’s Magazine*. Whilst the small knot of gentlemen on the vigour of whose supernatural functions so much depends are thus raised into quasi-divinities, on the

one hand, by those on whom they are supposed to confer their principal benefits, they are exposed, on the other hand, like other idols, to a good deal of obfuscation as well. The Ritualists treat their bishops much as Italian brigands are always said to treat their Madonnas. They worship and they whip them with equal vigour. Bishops are dear, but toys with unintelligible names intended for equally unintelligible purposes are still dearer, and if the two come into collision the bishops get the worst of it. The way in which Mr. Purchas set his bishop at defiance, and appealed against him to that wicked but good-natured and convenient guardian, the law of England, is fresh in the minds of all our readers, and we need not dwell upon it. We heartily wish Mr. Purchas and all who may have to take part in his appeal joy of their work.

Whilst the Bishop of Chichester in the south-east is engaged with Mr. Purchas, who again has brought down on the people of Brighton a visitation from Dr. Cumming, the Bishop of Chester in the north-west is issuing exhortations against the Ritualists, which show that he, too, has his Scylla and Charybdis requiring careful steering, and no doubt producing sufficient anxiety. There is something almost grotesque in the enumeration by the bishop of the right-hand defections and left-hand fallings off which disturb his mind and the decency of his diocese. The Ritualists have actually "allowed themselves to speak as if our national Christianity was to be dated from the arrival of the monk Augustine. They forget the presumptive evidence which most impartial writers had recognised of the knowledge of the gospel having reached Britain more or less directly from the east, and not through Rome. They ignored the time little, if at all, short of five centuries of a church which had her martyrs in the persecution of Diocletian, and which was represented by three bishops in three councils." If the Ritualists had never done anything worse than "ignore" the rights and the wrongs of an insoluble and unimportant historical problem about the state of things which existed in these islands 1,300 or 1,400 years ago, few people would care much about them. But this is not all. They use the word "mass" for the communion, which has Popish associations, and, worse than this, they have actually altered the language which they once employed upon these subjects. "There was a time when they were assured that the real super-local presence in the Holy Sacrament was a doctrine taught in their formula; now they were called upon to acknowledge a local objective presence." It is awful to think of. We have got all the way from "real super-local" to "local objective." We used to be told that flesh and blood were really super-locally present on a given occasion. We are now told that bread and wine are flesh and blood. As far as we can judge, the change is simply one from nonsense confessed to falsehood ready upon inquiry to resolve itself into nonsense. The bishop appears to be comparatively tolerant of the first, but to object to the second. On the other hand, the Evangelical clergy are nearly as bad as the "local objective" party. They do not warn people of fast days. "The bread and wine were placed on the holy table by other hands and at another time than was enjoined by the Rubric." Things are very bad on each side. There is something in the bishop's reproof to the Ritualists and their antagonists which reminds us of the lecture which Stephen Jones, in "Crabbe's Tales," received from his grandmother. Stephen, who had once been a very good boy, had fallen into bad company—

The matron told, as tidings sad,
What she had heard of her beloved lad;
How he to graceless, wicked men gave heed,
And wicked books would night and morning read.
Some former lectures she again began,
And begged attention of her little man;
She brought, with many a pious boast, in view
His former studies, and condemn'd the new:
Once he the names of saints and patriarchs old,
Judges and kings, and chiefs and prophets, told;
Then he in winter nights the Bible took,
To count how often in the sacred book
The sacred name appear'd, and could rehearse
Which were the middle chapter, word, and verse,
The very letter in the middle placed,
And so employ'd the hours that others waste.

Stephen Jones's father interrupted his mother's sermon by giving his son a sound flogging, an inhibition of the most practical sort. If bishops are to be of any use, they should go and do likewise. A few lines of manly indignation directed not only against the childish displays which Ritualists love, but against the paltry and degrading superstition which they embody in various shapes would be a relief in a bishop's charge. It would be like opening the windows in a sick room, and letting in the fresh air. The Bishop of Chester, however, like his fellows, is far too much wrapped up in the moderation of the church, and its comprehensiveness, and the existence of various parties in it, to call a spade a spade. The lives of the greater part of the Episcopal bench are indeed devoted not merely to trimming, but to preaching to mankind at large, both by precept and by example, that there is in the whole world no process so admirable, so holy and blessed, as trimming. Whatever we do, let us never sacrifice the comprehensiveness of the Church; let us recollect that it is many-sided, that it represents different schools of thought, that it must on no account be allowed to fall into the hands of one party or to be narrowed to the views of a particular school. This continual anxiety to

offend nobody becomes at last exceedingly tiresome. Are we never to have any decided straightforward common sense from the Bishops? If not, they have failed. Their pretensions to be spiritual leaders are mere nonsense. They cannot lead at all, but only trim and beg people of more vigorous ways of thought to behave themselves with decency; and if this is really the result at which we are compelled to arrive, the conclusion is too obvious and too unpleasant to be insisted upon. We all know what becomes, sooner or later, of people who push themselves into places of which they cannot discharge the duties.

A THEATRE SERVICE.

ON Sunday evening last, I was induced to visit the New East London Theatre, better known as the "Effingham Saloon," by the announcement that "Miss M. Harris" would describe her "eight hours' vision of heaven." Her address was delivered under the auspices of the East London Mission, which, under the superintendence of the Rev. W. Booth, professes to preach to the *canaille* of the district. Let me premise that I was not prejudiced in favour of this Mission. Its startling directions to "Prepare to meet thy God," *ad nauseum*, had not biased me to regard such labours as judicious, and my religious and aesthetic perceptions did not dispose me to cast in my lot with them, or to believe in the worth of their services.

I was at the theatre before the hour fixed, and found some 2,500 persons already assembled, mostly men; not less than this number of persons had been drawn together long before the time appointed to worship God, or hear the addresses. Certainly the motives which led to the congregating of this enormous mass of human beings could not be such as lead so many of the educated classes to more fashionable places of worship, for here, alas, was no rich apparel or handsome profiles to be displayed, to the contempt of God, and the admiration of self. The audience was of the very lowest class, and, excepting in behaviour, presented little to attract. From first to last, this vast collection of the "swinish multitude" behaved in the most orderly and devout manner, seeming thoroughly to enjoy singing the Revivalist hymns, and to enter in great part into the passionate fervour of the prayers. The reading of the Bible was attentively listened to, and some seemed surprised that the Book contained such good things.

The attention of the audience was thoroughly aroused, and from the beginning to the close of the service there were few that I saw inattentive, and none undevout, at least in comparison with most Christian congregations. In the introductory address there were, beneath much rubbish and verbiage, many gleams of reason, and a rich type of Christian belief.

Miss Harris, however, proved no ordinary woman. Her "vision," in whatever light it be regarded, showed that her mind is of no common order. It was listened to with profound silence, and left an impression on the hearers most favourable to religious emotions. She had, she said, been a great sufferer; for seven years she lay upon a sick bed, subject to fits; for four years of this period she was blind of one eye, and never for the seven years free from fits, or able to leave her bedroom. She lived at that time at Harrow-on-the-Hill, and the Methodists held occasional meetings in her chamber. At the close of a blessed service, she beheld a beautiful cliff, and the form of a departed friend appeared. He took her by the hand, and led her towards the gate of heaven, which at last appeared in view, and seemed of one piece. She wondered how it could ever be opened; but on her guide touching it, it immediately opened, and she then, as she believes, entered heaven. There were rows of streets, but she could see through a great part of the city. As she entered, she wished to see the Saviour; and no sooner had she formed this wish than Jesus appeared, standing at the right of the throne of God, with "crowns" in his hand. He appeared so beautiful that she could not withdraw her gaze for a long time, and she observed that his wounds bled occasionally. This surprised her, till her companion told her that the unfaithfulness of Christ's Church caused those blessed wounds to bleed afresh. As His wounds bled the Saviour smiled, and never till then did she conceive rightly of the depth of His love for man, or of the baseness of sin. The singing of the heavenly host, who were all of one height, was surpassingly beautiful, and she tried to join in

it, but the song was unintelligible to her, all of it that she could understand being "the blood of the Lamb." Whenever she desired to see anyone—Wesley or any other, immediately that person appeared to her senses—a coincidence it will be remembered with the teaching of Swedenborg, of whom she can scarcely have heard.

After more of this kind, she proceeded to state that her companion assured her that she would soon be restored to health, and when she returned to consciousness she learned that for the space of eight hours her eyes had remained fixed upon one object, while she had been quite oblivious of all earthly affairs, and that for fifty minutes her arm had been raised in the air. All that her companion had predicted came to pass, and within a short time after her restoration to consciousness.

I have referred to this curious address less for its merit, which to me appeared considerable, than to express the conviction with which I left the assembly—that a great work is being done, and that by such agencies the living bread of heaven is carried to those most in want of its sustaining life, and because I think that if the right representative man were forthcoming, as great a multitude would gather among the poor and destitute to listen to the healthier doctrines of Christian Unitarianism, if the salvation of these perishing classes be deemed worth attempting.

T. C.

AN ELECTION SQUABBLE IN 1734.

THE following letter has been handed to us by a correspondent. In itself it is a curiosity. It throws some light on election matters 130 years ago, especially in relation to Dissenters. The scene is at Dean Row, in the parish of Wilmslow, Cheshire:—"From Wednesday Ap. 3rd to Wednesday Ap. 10th. 1734.

"To the Author of a malicious Reflexion upon the Minister of Dean Row, published in *Adam's Courant*, March 27th, 1734.

Sir,—I've read yours wherein you lay this to my charge—that I spoke what follows to one of my Communicants. "Friend Isaac, if you refuse to vote for Sir R—t Co—n, you shall be excluded from the Lord's Supper and be turned out of my congregation," and afterwards, on that account, heap a great many vile Reflexions upon me. Now—the chief fault I find with this, which according to the Tories is but a small one, a mere *Peccadillo*—is that there is not one word of truth in it, from the beginning to the end. The whole of it is a Lie, an abominable Lie, a Spiteful, Malicious Lie; and the worst thing I can say of it (and that truly) 'tis a Tory Lie. Now as I am once again oblig'd to assert my Innocence, I do it here with an Easy Conscience, a Pleasant Cheerfulness, in the Presence of a God of Faithfulness and Truth, who will shortly not only be my Judge, but yours.

"I solemnly affirm that I never said the aforementioned Words laid to my Charge, nor any thing that *look'd like them*—nay I solemnly appeal to the Searcher of Hearts (as ever I hope for Mercy at the great, the opening day,) I never once entertained a thought that *look'd that way*. If the thing can be prov'd, why was it not, by the affidavit of the Person you mention'd, taken before one or more of his Majesty's Justices of the Peace—why do you not either prove your Accusation or Recant? As the first is an Impossibility except by *Knights of the Post*: as I'm afraid the latter is. For if *Appelles* was alive again, the most surprising Piece he could paint wou'd be a *Tory Blushing*. I'm apt to think it's not in *Rerum Natura*. A Tory after all the Villainies he had committed is like the whore xxx Prov. 20 who '*wipeth her Mouth and says I've done no Wickedness*.' Above all transgressors I know, they are most like those vi Jeremiah 15 cannot *Blush*. I'm yet willing to say, as in a letter Writ to a certain Nobleman, that if the Charge can be prov'd against me in one Single instance, whether in an *Isaac* or in an *Ishmael*, I'll forfeit the hand I now write with. Give me leave then to use some thing more than an humble boldness, while I tell you, that tho' the Devil might help to contrive this Lie, you, as his *faithful Servant*, help'd to promote it, for my Bible assures me that both *Lies* and *Lyers* are of the Devil. viii John 44.

"Indulge me then a little whilst I tell you a Truth, which perhaps may be something Troublesome to you, that in the late King George's Reign of Blessed Memory, I took the number of the Votes in my Congregation and then had above one hundred and Forty. Since that time several are Dead, but few Estates are sold for want of Heirs and amongst the very many that through mercy are left, I have not (according as I now best Remember) hear of any but one, that is inclined to Vote for Mr. C—y and Mr. C—n, and till the next Election be over, I cannot tell but he may be Misrepresented, but still he is not nor ever was a Communicant with us. We are all (as far as I know) very zealous the other way, I mean for the good old cause, are Careful Volunteers in that Ser-

vice, and need not be press'd into it by *Death and Damnation*.

"Truly, Sir, I do not love a fiery hot Dissenter, that would condemn any of the Establishment for their Religious Principles. I hate a Bigot as I do a Persecutor in all shapes, of all sizes, and agreeable to this, I boldly affirm that I have ever practis'd, for I would sooner Die, than deprive any person of the Privilege of the Lord's Supper, only for the sake of an Election. The Thing is a shock upon my Nature and Abominably Loathsome to me, as all that know me will readily Witness. Thus I think all Conscientious Dissenters ought to vote for those candidates, who were against *Schism Bill* and for the *Act of Toleration*—otherwise they would not act Consistent with their own Principles. Now upon the whole, what must I say in Respect to yourself? I find in Jude 9 v. and cxx. Psalm 2, 'tis no Railing Accusation to say 'The Lord Rebuke thee, what shall be done unto thee, O thou false Tongue!' Without believing in Purgatory, I'm well assur'd there are only two Different States, viz., *Heaven and Hell*, and though 'secret things belong unto God,' yet revealed Things belong unto us. I once again take up my Bible and there I find *Lyars* are put into the Bill of Exclusion from the *Kingdom of Heaven* xxii. Rev. 15. 'There shall in no wise enter into it, he that loveth and maketh a *Lie*,' and with Respect to the other places, I find in xxi. Rev. 8 v., 'All *Lyars* shall have their part in the Lake that *Burneth with Fire and Brimstone*.' So that I may now, at last, venture to say what I wrote to a certain Nobleman, stands as it was, i.e., I have no ways acted inconsistent with my letter to his Lords—p, you so often refer to. I'm still of the same mind, viz., no Nobleman, no Clergyman, no person whatever has a Right to Lord it over the Consciences of others. May God give you Repentance and Pardon! But let us pray again before we part. God bless King George and all his Royal Family, upon him let the Crown flourish! but Cloath thou his Enemies with shame, O Lord. Let me conclude with Part of my Litany—From High Church Zeal, a Lying Tongue, a Tory Parliament, and a Popish Pretender, *Libera Nos, Domine*, Good Lord deliver all Honest Men, and amongst them "H. WORTHINGTON."

FIRESIDE READINGS.

TOO LATE.

ELIZABETH D. CROSS.

We have beheld the stern sad face
That men call Fate;
And we have known the kind and fair,
That comes too late.

Have we not seen the sunny sky
After the rain?
But the pale lily by the storm laid low
Rise not again?

The dear light sudden shining from the shore,
For them that roam,
Too late—the good ship strike and sink,
In sight of home?

The perfect work, after long years of pain,
The expectant glow—
The great heart broken, waiting for the praise
That came, too slow?

The cup of costly wine pressed to pale lips,
Fainting for lack,
Too late—an eager hand stretched quick to take,
In death fall back?

The little word of truth so long delayed,
Spoken at last,
But with no power to heal the cruel wound,
Poisoning the past?

The long night cease—dawn break—but on closed eyes,
Too tired to wait—

The love that could have saved from worse than death,
Come, but too late?

WITCHCRAFT.—IV.

In all the stories nearly, vestiges of paganism may be found. The three principal witch gatherings of the year were held on the days of great pagan festivals, which were afterwards adopted by the Church. Maury supposes the "witches' Sabbath" to be derived, though this does not seem probable, from the rites of Bacchus Sabazius, and accounts thus for the Devil's taking the shape of a he-goat. Bodin regards him as identical with Pan; and in both the Teutonic and Celtic mythology there were certain hairy wood demons, called in the latter *Dus*, and in the former *Serat*. Our *Deuce* (as when we say *Deuce take it*), and *Old Scratch* are plainly derived from these, and *Old Harry* may only be a corruption of *Old Hairy*. Here we have evidently the source of the cloven hoof. The belief in the Devil's appearing to his worshippers as a goat is very old; and the fact that this animal was sacred to Thor may explain it. Certain it is that the traditions of Vulcan, Thor, and Wayland converged at last in Satan. Like Vulcan, he was hurled from heaven, and like him he still limps across the stage in Mephistopheles, though without knowing why. In Germany he has horse's foot, because the horse was a frequent pagan sacrifice, and therefore associated with Devil worship when Christianity

began to prevail. The Saxon horse, we know, was sacred to Woden; one of his names was *Nikkar*, whence our *Old Nick*; the raven was also his peculiar bird, and this may account for the witch's familiar appearing so often in that shape, though the association of the Evil One with the raven is older, as is shown by a passage in the apocryphal gospel of the "Infancy," when the demoniac son of the Chief Priest puts on his head one of the swaddling-clothes of Christ, which Mary had hung out to dry, and forthwith "the devils began to come out of his mouth and to fly away as *crows and serpents*."

As the system gradually perfected itself among the least imaginative of men, as the superstitious are apt to be, they could do nothing better than describe Satan's world as in all respects the reverse of that which orthodoxy conceived as divine. So sometimes the witches were baptized anew; sometimes they renounced the Virgin. If the Ave-Mary bell chanced to ring as the demon was carrying home his witch, he was obliged to let her drop. In the confession of Agnes Simpson the meeting place was North Berwick Kirk. "The Devil started up himself in the pulpit, like a meikle black man, and calling the row [roll] every one answered *Here*. At his command they opened up three graves, and cutted off from the dead corpses the joints of their fingers, toes and nose, and parted them amongst them, and the said Agnes Simpson got for her part a winding-sheet and two joints. The Devil commanded them to keep the joints upon them while [till] they were dry, and then to make powder of them to do evil withal." This confession is sadly memorable, for it was made before James I., then king of Scots, and convinced him of the reality of witchcraft. Hence the Act passed in the first year of his reign in England, and not repealed till 1736, under which, and perhaps in consequence of which, so many poor creatures suffered.

There can be little doubt that the notion of these witch-gatherings was first suggested by secret meetings of persisting or relapsed pagans, or of heretics. Both, perhaps, contributed to it. Sometimes a mountain, sometimes an oak, that had been the scene of pagan rites, and later a wild heath, a place where two roads crossed, a cavern, a quarry, the gallows, or the churchyard, was the spot selected for their diabolic orgies. According to the confession of the Swedish children, before referred to, in 1670, "The diet they did use to have there was broth with colworts and bacon in it, oatmeal-bread spread with butter, milk, and cheese. Sometimes it tasted very well, sometimes very ill. After meals they went to dancing, and in the meanwhile swore and cursed most dreadfully, and afterwards went to fighting one with another." That the witch could be conveyed bodily to these meetings was admitted at first without question. But, as the husbands of accused persons sometimes testified that their wives had not left their beds on the alleged night of meeting, this was accounted for in various ways. Sometimes the devil imposed upon the husband by an ocular deception; sometimes a demon took the wife's place; sometimes the body was left, and the spirit only transported; but the most orthodox opinion was in favour of corporeal deportation. Bodin (in 1557) appeals triumphantly to the case of Habbakuk (in what was once part of the book of Daniel), and that of Philip in the book of Acts; and a later writer argues that as we know that good angels can transport men in the twinkling of an eye, it follows that evil ones may do the same. "No one," he says, "doubts about John Faust, who dwelt at Wittenberg, in the time of the sainted Luther, and who, seating himself on his cloak with his companions, was conveyed away and borne by the Devil through the air to distant kingdoms." Our countryman, Aubrey, too (in 1696), held the same opinion, and tells us that a gentleman of his acquaintance "was in Portugal anno 1655, when one was burnt by the Inquisition for being brought thither from Goa, in East India, in the air, in an incredible short time." Glanvil, "Chaplain in Ordinary to his Majesty, and Fellow of the Royal Society," (in 1689), inclines rather to the spiritual hypothesis, and suggests that "the Witch's anointing herself before she takes her flight, may perhaps keep her body tenable, and in fit disposition to receive the spirit at its return." As to the conveyance of witches through crevices, key holes, and the like, the juriconsult, Walburger (in 1670) gives grave reasons for supposing that they are deluded by the Devil, and that he makes them fancy that they take the form of flies, cats, locusts, &c., while in reality he goes hidden before them, and opens a way for their passage.

Grimm says he does not know when broomsticks, spits, and similar articles were first assumed to be the canonical instruments for this riding by night; but its origin is not hard to explain. The poor old crones, badgered by inquisitors into confessing that they had been where they never were, had next to tell how they got there. The only steed their parents had been rich enough to keep had been of the domestic sort, their father's staff, or something of the kind, which they had bestriden as children, imagining themselves the grand dames they sometimes saw flash by. Forced to give a *how*, and unable to conceive of mounting the air without something to sustain them, their bewildered wits naturally took refuge in some such simple subterfuge, and the broomstick was the first that came to hand. If youth and good spirits

could put such life into a dead staff once, why not age and evil spirits now? According to some of the Scotch stories, the witch, after bestriding her inexpensive steed, must repeat the magic formula, *Horse and Hattock!* The flitting of these ill-omened nightbirds, like most of the superstitions relating to witchcraft, mingles with and is lost in a throng of figures, more august. Diana, Bertha, Holda, Abundia, Befana, once beautiful and divine, the bringers of blessings while men slept, became demons haunting the darkness with terror and ominous suggestion. The process of disenchantment must have been a long one, and none can say how soon it became complete.

MAKING THE BEST OF IT.—II.

We have heard very much of the lack of education in this land. We have heard that in every one of our large towns immense numbers of children do not go to school; this is synonymous with saying they cannot read or write. It is not only so in the overgrown centres of population, there is woeful ignorance in the rural districts. Indeed, the ignorance there is more awful than that of towns; in country villages there is often an absence of intelligence which is truly horrifying.

This state of things calls for prompt remedy and for radical cure. Innumerable remedies are proposed. Moral and legislative influence will be brought to bear in this great matter. The brain of this nation, still sound, will find a real solution of the question of education, and we have good reason not to despair. We may properly hope that we shall live to see a far more encouraging state of general intelligence among the people of England than is now visible.

With regard to this subject, no truth is profounder than this—education is an individual concern. Colleges are useless, and professors are imbecile, and books are dumb, apart from personal endeavour on a man's own part to acquire knowledge. No law can force people to be educated. No compulsion is omnipotent here. The motive must come from within.

These are plain and simple truths; and from them it clearly follows that a man may educate himself, if he will. The most hardworking man has some time in the evenings and on Sundays, which he might spend to great profit in trying to learn something of reading, writing, arithmetic, the sciences, history, poetry, &c. The humblest man is not shut out from any of the subjects of study; he may prosecute them all; and it would be well for him if he did. The taste for knowledge is a pure taste. It is better to have a habit of study than a habit of beer-drinking or card-playing. Education—the attempt to instruct one's self—saves from many snares, and elevates a man, and does him real good.

Let us try to make the best of it in this matter of education. We can all educate ourselves, if we perceive the importance of the thing, and make up our minds to do something towards gaining knowledge. Some of us may have to study under difficulties; but no matter; if we are in earnest, we shall overcome the difficulties, and be all the better for the struggle. I firmly believe in this personal effort of a man, whoever he may be, to get knowledge for himself. Much is said about compulsory education; and, no doubt, that is one way of meeting the difficulty, and it may be a blessing to the land when it is worked out in fact; but no law can ever do away with the necessity of each man being personally interested in the matter, and doing what he can to learn for himself, and then endeavouring to teach his children, or, at least, knowing the advantage of possessing knowledge, to see that the children are regularly sent to those who can teach them.

Make the best use of it! Why, it is a universal motto! The man who habitually tries to make the best of his circumstances is, in reality, the only happy man—the only man whose lot is worthy of other men's envy. It is of no use making the worst of it; that is clear. Well, let every one who reads these lines make the best of his opportunity in the direction of personal education. He will find it a living inspiration to him, and a perpetual joy; and it will make him more useful to his fellow-creatures than he can be without it. IRENE.

FLOWERS FROM PERSIAN GARDENS.—No. XI.

THE poor man whose end is good is better than the king whose end is evil.

The sorrow which thou bearest before enjoyment is better than the enjoyment which precedes sorrow.

A holy man in his prayers was wont to say: "O God, have mercy on the bad, for on the good Thou hast already had mercy, in that Thou hast created them good."

Fereedoon ordered his Chinese embroiderers to embroider around his pavilion: "Thou who art of an understanding heart be good to the wicked, for the good are great and happy of themselves."

Two persons died, carrying with them vain regrets; he who had wealth which he never enjoyed, and he who had knowledge of which he made no use.

No one ever saw a man who had merit, but was miserly, that people did not expatiate on his faults; but if a generous man has two hundred defects, his generosity will cover them all.

The truly wise man practises humility; the bough full of fruit inclines its head towards the ground. It is in those of high estate that humility appears to most advantage; in the beggar it is only the mark of his profession.

I asked a wise man to give me a word of counsel. He said to me: "Take heed how you commit yourself with an ignorant man, for if you are possessed of knowledge you will become an ass, and if you are without knowledge your folly will become still greater."

He is not the brave man who in the battle overthrows another brave man. The brave man is he who in the moment of anger masters his passion.

Perchance thou mayst have seen in the garden, or on the foot of a hillock, a small worm, which in the night shines like a lamp. Some one said to it: "O night-illuminating worm, what becomes of thee that thou never comest out during the day?" Hear what that little earth-born fiery worm replied: "In the day, as in the night, I am equally in the field; but I veil my lustre in the presence of the sun."

One Thou exaltest, and givest him dominion; another Thou castest as food to the fishes. One Thou enrichest with treasure like Karoon; another Thou feedest with the bread of affliction. Nor is that a proof of Thy love, or this of Thy hatred; for Thou, the Creator of the world, knowest what is fit for each. Thou assignest to each man his high or low estate; and how shall I describe Thee? THOU ART WHAT THOU ART.

A REASON FOR DRINKING.

THERE have been a great variety of excuses for drinking, but we know of none more thoroughly Irish than this which we meet with in Nassau Senior's recently published Notes. "I reproved," said Bishop — to me, "one of my neighbours in Cork, a respectable man, for having been found drunk in the street." "Sure," he said, "my Lord, it was my wife's wake—would I not get drunk in her honour?"

INTELLIGENCE.

BIRMINGHAM: "HOSPITAL SUNDAY."—The annual collections at every Unitarian place of worship in the town, for the benefit of the local charities, took place on Sunday last, the General Hospital being the object this year. The following are the amounts collected at the Unitarian chapels:—Old Meeting House, £22. 10s. 8d.; Church of the Messiah, £105. 9s. 1d.; Newhall Hill, £16. 11s. 1d.; Lawrence-street Mission Chapel, £2. 12s.; Free Christian Society, £4. 2s. 6d. No report has been received from Hurst-street Chapel.

DERBY.—The Friargate penny readings (held in the schoolroom of the Unitarian Chapel) were resumed last Saturday evening, when a large audience filled the room. The Rev. William Oates presided, and after a hymn had been sung, made a few encouraging remarks. A long programme was then gone through, including vocal, pianoforte, and flute pieces of music; several didactic and pathetic recitations, with humorous readings from Dickens and other popular authors, all of which were well rendered and received with applause. A very pleasant entertainment was thus given, which the chairman closed with prayer.

KENTISH TOWN, LONDON.—The second course of "penny readings," conducted by members of the Free Christian Church, Clarence-road, commenced at the Milton Hall, on Tuesday, the 6th inst., with an inaugural tea meeting, which was largely attended. The entertainment which followed, and also those of the succeeding Tuesday evenings, have been, and promise to be, a great success, there being between 500 and 600 persons present.

MANCHESTER: LOWER MOSLEY STREET SCHOOLS. On Sunday morning last, the annual sermon in behalf of these schools was preached in Cross-street chapel, by the Rev. Wm. Gaskell, M.A. In the evening Mr. Gaskell delivered an address to the children and their parents. The collections amounted to £104. 3s. 1d.

NOTTINGHAM: HIGH PAYMENT.—On Sunday last, the 18th instant, the anniversary sermons of these schools were preached by the Rev. R. A. Armstrong, of Banbridge, Ireland. In the afternoon of the same day, a large meeting of the present and past teachers, numbering nearly one hundred, was held to present addresses to Mr. William Enfield and Mr. William Richards. Mr. Enfield, who has been connected with the schools for upwards of fifty years, has recently resigned, through illness, his office as teacher of the first class; and Mr. Richards, who has been connected with the schools for upwards of 32 years, has also recently resigned his office as one of the superintendents. Mr. Gill, the senior superintendent, presided, and in a few appropriate introductory remarks, called upon Mr. Collinson, one of the teachers, to read the addresses, and he presented the same.—Mr. Enfield and Mr. Richer is feelingly thanked the teachers, and spoke of the great advantages of Sunday schools, and urged the teachers now engaged in the schools to persevere in their labours.—Messrs. R. Enfield, C. Perry, and R. Keating (formerly a teacher in the schools) also addressed the meeting.—The addresses, which were beautiful specimens of the art of illumination, were prepared by Mr. Collinson.

PAISLEY.—Last Sunday evening, the Rev. H. W. Crosskey concluded a series of three discourses in the Unitarian Chapel here. They were well attended, and the people seemed very earnest and attentive.

ROTHERHAM: The late Francis Brettell, who died October 22nd, 1868, aged 38 years, was the third son of the late Rev. Jacob Brettell, for 43 years Unitarian minister, Rotherham. He was painfully afflicted from birth, and, on account of some spinal affection, it is supposed his growth became totally stunted about his fourth year, so that at his death the number of his years literally exceeded the number of the inches of his height. His mental faculties were mercifully preserved to him, unaffected by his physical infirmities, and to the last his mind was singularly bright and active. He inherited his father's taste for classical study and poetic composition,—in the latter displaying astonishing facility, and was known for miles round as an excellent teacher of phonography. With his diminutive and feeble frame propped up on crutches, he was always to be found at his post in the shop, his little hands working away at the type and paper, or otherwise employed in his brother's stationery business. He was a wonderful lesson of happy faithfulness. His disposition was unselfish, uncomplaining, and constantly cheerful, though he was subject to periodical attacks of distressing illness. There was a fond affection in his heart for the chapel and his father's faith, and he loved nothing better than to pore over the verses of the Greek Testament. His name will be long kindly remembered in the congregation and town, and many old friends of his father, at a distance, will hear with regret of the departure at last of one whose unexampled lot they have frequently helped to cheer and comfort with true Unitarian generosity.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication.

W. S. P.—We are unwilling at present to admit a correspondence on the subject which you commence. S. S.—Next week.

DISESTABLISHMENT OR NOT?

To the Editors.—In commenting on my plea for maintaining the present relation between Church and State, you inquire why a disestablished Church should necessarily be, as I believe it will be, narrower and more bigoted than the Church which now exists. My answer is, because it will be freed from State control. It will be no longer the Church of the nation. It will, as I have said, be free to make its own laws, and dictate terms of membership, with no more interference on the part of the State than any voluntary association. If it have not this freedom, it will not be disestablished.

For the truth is, establishment is nothing more nor less than the entire subjection of the Church to the national will. It does not consist of "peculiar State privileges." It consists in the fact that the Church is governed by the nation. Any "peculiar privileges" that may co-exist with establishment—as, for instance, the right of bishops to sit in the House of Lords—the nation may take away, and the Church remain established none the less. It is only when the nation gives up its rights over the Church and leaves it to follow its own devices that disestablishment takes place.

If, then, the Church, when disestablished, should prove itself, as you expect, no less liberal than before, it must be because the bonds of a common faith are as little exclusive as those of a common nationality. How entirely this is contradicted by ordinary experience I need not surely be at much pains to prove. You yourself bear witness that the action of the State, whether through the Legislature or the Court of Chancery, has uniformly been to broaden religious trusts and not to narrow them. And this is precisely what might have been expected. The nation at large has clearly no interest but to put the most liberal interpretation upon every trust. It is only a sect or party in the nation that can have any interest to the contrary.

Now the government of the Church is at present vested in the whole nation. How will it be when the nation has renounced that trust? Let us take a practical instance. As matters stand at present, we Unitarians have a right, no less than Churchmen, to protest, say against the Athanasian Creed, and urge upon the Legislature that it should be struck out of the services of the church; nor do I think it altogether Utopian to expect that this will one day be done. But if the Church be disestablished the Legislature will have no more power to remove the Athanasian Creed from their prayer-book than to insert it in ours; the Church itself will do in the matter just what it thinks fit. Or, again, to take the case of restrictions on the clergy which you consider to be mischievous,—those, namely, which prevent them preaching from Non-conformist pulpits; there is no reason why you should not agitate for the removal of these and try if you can turn public opinion in your favour. But if you allow the Church to be disestablished you will have no claim to be heard. The Church will

then be sole arbiter whether she shall relax the rule or not; and if, perchance, she allows her clergy to officiate in the chapels of one or two orthodox sects I fear it would not be in those where the greatest amount of freedom is allowed.

I must own I cannot understand the confidence you seem to entertain that the clergy and congregations of the disestablished Church would be as independent as at present. What cries do we not hear in the air even now? "Down with Ritualism!" shouts the *Times*; "incense is an abomination," "Colenso is deposed," exclaim the bishops, though the law says he is not. "Essayists and Reviewers, avant," cries the *Record*; "these men have no business in the Church." Every man wants to paint the whole Church over in one uniform coat of his own colour, and will not the majority when they have the power, combine against everything at all exceptional?

But I would not overlook another aspect of the question which, as you truly say, is the most important of all. It is not enough to attain theological freedom, if we have not theological honesty as well. This, gentlemen, I most fully admit; even more, I would earnestly insist upon it. And since the nation are trustees for the national Church, and we are members of the nation, I hold it is incumbent upon us as upon all men—upon Dissenters as upon Churchmen, and upon laymen no less than on clergymen, to consider what changes must be made that the position of a rational and thinking clergy may be made free from every taint of dishonesty or prevarication. For I must say I have often thought on hearing the clergy reproached with insincerity, whose fault is it that they dare not be sincere? The great mass of laymen are apathetic about Church matters. They sneer at the conventional theology and bad logic which they hear on Sundays from their parson, but never think of asking him in private to justify what he has said or explain to them what he means. Perhaps they consider that this would be a cruelty; perhaps they say to themselves, "O, he must talk that way." Are not such men accomplices in the insincerity? For if educated men will not use their influence to encourage sincere speaking on the part of the clergy, the uneducated will assuredly use theirs to prevent it. Their prejudices are against anything newfangled,—anything that has not the old, orthodox ring to which they have always been accustomed. It is their influence, even more than that of creeds and articles, which cramps the liberties of the clergy, and it is their influence that keeps creeds and articles where they are. Nor do I see how that influence should be less in a disestablished Church than it is in the Church that now exists. I am not aware that the members of un-established Churches are, as a rule, less prone to persecute their ministers for speaking what they honestly think right than those of the Church of England.

If, then, we are solicitous for the honesty of the clergy, let us not deprive the State of all power to enlarge their liberties and to protect the conscientious from the attacks of mere ignorance and prejudice.

Craving your indulgence for the length to which this letter has run,—I am, gentlemen, your obedient servant,

JAMES GAIRDNER.

78, Delancey-street, London, N.W.,
24th October, 1868.

THE COMING WEEK.

Hull.—On Sunday evening, a lecture by the Rev. J. M. Dixon, on "Dr. Priestley."

London: KENTISH TOWN FREE CHRISTIAN CHURCH. Special services on Sunday morning and evening, by the Rev. J. C. Street.

Pennmaenmawr: PENDYFFRYN SCHOOLROOM. On Sunday, Rev. W. B. Hughes.

Stalybridge.—On Sunday evening, a lecture by the Rev. James Black, M.A. Subject, "Jesus Christ."

Births.

HARBEN.—On the 22nd inst., at 6, Barford-street, Liverpool Road, London, N., the wife of Mr. Frederick Harben of a daughter.

THOMAS.—On the 22nd inst., the wife of the Rev. W. Thomas, M.A., Llwynrhydyowen, Cardiganshire, of a son.

WARD.—On the 17th inst., at Idle, near Leeds, the wife of Mr. William Ward of a son.

Marriages.

HOOPER—GROSE.—On the 10th inst., at Christ Church, Devonport, by the Rev. T. W. Freckleton, Annie, eldest daughter of Mr. H. Grose, Devonport, to Mr. G. L. Hooper, of London.

INGHAM—CROOK.—On the 19th inst., at Bank-street Chapel, Bolton, by the Rev. John Entwistle, Mr. William Ingham to Mrs. Ellen Crook.

PARKER—WRIGHT.—On the 25th inst., at the Great Meeting, Coventry, by the Rev. G. Heavside, B.A., Mr. William Parker to Miss Charlotte Wright, both of Coventry.

Deaths.

BRETTELL.—On the 22nd inst., aged 38 years, Francis Brettell, of Rotherham.

HEYWOOD.—On the 27th inst., at his residence, the Pike, Bolton, Robert Heywood, Esq., in his 83rd year. No cards.

HOME PAGES.—A complete List of the Series, and also of the Tract Covers, with prices, &c., will be forwarded on application.—All orders must now be addressed to Rev. BROOKE HERFORD, Manchester.

Printed for the Proprietors, by WILLIAM EVANS, of Apley Villa, 377, Waterloo Road, Chestnut Hill, at his printing-office, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, October 30, 1868.

Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 393.

FRIDAY, NOVEMBER 6, 1868.

PRICE 1D.

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HUNSLET UNITARIAN NEW CHURCH.

The public are respectfully informed that a BAZAAR of Useful and Ornamental Articles will be held on Monday and Tuesday, November 9th and 10th (Leeds Fair Days), in the Mill Hill Congregational Hall, Park Row, Leeds. Professor Tasker's Singing Nightingale will be exhibited. Toetropes, Electrical and Galvanic Apparatus, and various other Bazaar amusements will be provided. Music at intervals. From six o'clock until ten, Selections of Music will be given by an efficient choir under the direction of Mr. J. Lancaster. Programmes to be had in the room. Tea each evening at five o'clock, one shilling. First-class refreshments throughout each of the days. Open from ten a.m. until ten p.m. Admission sixpence.

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The Congregation will be grateful for large or small Contributions in aid of their Building Fund. The total cost of the new church will be £1,200. The amount of subscriptions previously advertised, £269 18 6. Friends from Tavistock..... 0 10 0 Rev. W. J. Odgers, Bath..... 1 0 0 Mrs. Pearson..... 1 0 0 British and Foreign Unitarian Association..... 20 0 0 Subscriptions will be thankfully received by either of the following:

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A Widow with a Young Family, is anxious for Employment in DRESSMAKING or Upholstering Sewing.—C. G., 190, Chester Road, Manchester.

WANTED, by a Widow Lady with two children, residing near Alderley, a SERVANT-OF-ALL-WORK.—Apply to Rev. J. HARRUP, 75, Vine Grove, Hulme.

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ALTERATION OF TRAINS, NOVEMBER, 1868.

6.30 a.m. Buxton to Derby, will be discontinued.
7.30 a.m. Buxton to Manchester, and 1.45 p.m. Manchester to Buxton, will be discontinued.
12.45 p.m. Manchester to Derby and London, will leave at 12.55 p.m.
4.50 p.m. Manchester to Buxton, will run through to Derby, call at Bakewell and Matlock Bath, and arrive at Derby in time for the Express to Nottingham, Leicester, and London, arriving at St. Pancras at 10.45 p.m.
6.20 p.m. Manchester to Derby, will stop at Bugworth.
12.25 p.m. Derby to Manchester, will discontinue stopping at Darley Dale, Hassop, and Hyde.
3.30 p.m. Derby to Manchester, will stop at Darley Dale.
6.45 p.m. Derby to Manchester, will leave at 7.0 p.m.
8.0 p.m. Buxton to Manchester, will leave at 9.0 p.m.

SUNDAYS.
The Trains running between Buxton and Miller's Dale in connection with the Main Line Trains between Manchester and Derby, will be discontinued.

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	Fast.	Exp.
Manchester.....	a.m. a.m. a.m. p.m. p.m. p.m.	
London (St. Pancras).....	arr. 12.0 1.30 2.45 4.0 6.30 8.30 10.45	

	Fast.	Exp.
London (St. Pancras).....	a.m. a.m. a.m. a.m. p.m. p.m.	
Manchester.....	arr. 12.15 2.40 2.40 3.0 5.0 8.0 9.40	

SUNDAYS.

	Fast.	Exp.
Manchester.....	dep. 4.45	
London (St. Pancras).....	arr. 10.0	

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The Train leaving Manchester at 3.30 p.m., sets down Passengers from Manchester at Luton on Wednesdays and Thursdays.

Third-class Passengers are booked to London by Trains leaving Manchester at 6.55 a.m. and 12.55 p.m., arriving at St. Pancras at 1.30 and 6.30 p.m., respectively; and from St. Pancras to Manchester at 7.45 a.m. and 11.30 a.m., arriving at Manchester at 2.40 and 5.0 p.m., respectively.

JAMES ALLPORT, General Manager.

Derby, October, 1868.

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WHAT THE CHURCHES ARE DOING.

Letters from Madagascar state that a religious crisis seems likely to occur, as the Protestant missionaries are making great progress, a strong native party at present representing that profession of faith, even among the heads of the Government. The people are in expectation of a measure which, according to them, is imminent—namely, a conversion *en masse* to Protestantism.

The attack on the China missionaries at Yungchau, to which we referred in our last, appears to have been of a most outrageous character. About eight or ten thousand men rose in a mass, broke into the mission-house, and destroyed the whole of the property. The ladies belonging to the mission all more or less suffered from wounds and bruises, and the Rev. Mr. Reid had his eye so severely injured that there are serious doubts of his ever recovering his sight. The Chinese mob set fire to the house, and did all they could to burn the inmates out of it. They were driven to such extremities that they were forced to throw the children from the upper windows; and the ladies, one of them within a month of her confinement, were obliged to follow at the risk of their lives. The outrage was caused by the literary class, who spread a report to the effect that the missionaries boiled up children to use them for medicine. The authorities seem to have known of the difficulty fully a week beforehand, but instead of taking steps to prevent a breach of the peace, encouraged it by their indifference, if not actually by their connivance.

We have from Valparaiso an extraordinary account of the election of a patron saint to one of the churches there, which was concluded on the 6th of September. The *Mercurio* says the favourite candidate was "the Adorable Saviour of the World," who polled 19,946 votes; "the Most Holy Virgin" had 4,132; sundry odd saints put in a poor show, polling in the aggregate 384 votes. After the election a "Te Deum" was sung and a sermon pronounced in celebration of the joyful event.

As we suspected would be the case, the Pope's letter to the bishops of the Eastern Church, inviting them to the Ecumenical Council, has occasioned some warm debates among the Greek clergy at Constantinople. After the Patriarch had held several conferences to decide what reply should be returned, it was ultimately resolved by a large majority that the letter is an insult to the Eastern Church, and that it should not be answered at all. Upon this the Patriarch gave an audience on the 17th inst. to the Catholic Archbishop, Monsignor Hassoun, through whom the Pope's letter had been transmitted, and told him that he could not accept a letter written in such objectionable terms.

A curious contest on the religious difficulties in Austria took place not long ago between the Bishop and a printer of Passau. The latter edits an ultra-orthodox paper, the *Donau Zeitung*. The Bishop objected to the printer's ignorant and offensive excess of zeal, whereupon the printer retorted, and finally appealed to the Holy Father. The Holy Chair has pronounced against the Bishop, and has shewn its approval of the printer, Joseph Bucher, by conferring upon him the high distinction of the Order of St. Gregory.

It is stated that the Roman Catholic clergy of Cronstadt (Transylvania), who had been invited by their Bishop to make known their views as to whether it was advisable to introduce any reforms into the Church, replied that the suppression of celibacy seemed to be the most useful change and most urgent, as the prohibition of marriage had consequences most detrimental to the clergy in public opinion.

The communities of the Cistercian order in England and Belgium, which have hitherto been left independent, are, by a decree of the Pope, united to those of the same profession in France, and placed under the general of the order residing in Rome.

According to the *Church News*, the Pope recently intimated to a distinguished Roman Catholic peer that Archbishop Manning and Bishop Ullathorne would soon receive the cardinal's hat, and that the Scottish hierarchy is about to be restored, with the Right Rev. James Laird Batterson, sometime curate of St. Thomas the Martyr, Oxford, as Archbishop of Glasgow and Primate of all Scotland.

It is not for archheretics like ourselves to meddle

with archbishops, but if we may rely on what we hear from those who are generally well-informed upon such matters, it is the wish of the highest personage in the realm that Dr. Selwyn, the bishop of Lichfield, should be raised to the Primacy. But the *Record* says, that "the two suggestions which are received with the greatest favour, as to the probable successor of the departed Archbishop, point to Lincoln or Dublin."

The Establishment seems likely to furnish a good deal of work for the lawyers in the coming term. Besides the great Colenso case, there is that of St. Albans, the appeal on which from the Arches Court the Lord Chancellor has fixed to hear on the 16th of this month; and in a letter to the Bishop of Chichester, the Rev. E. Clay, of Brighton, and four other gentlemen, have not only suggested the best way in which he may prosecute Mr. Purchas for his Ritualistic offences, but have undertaken to pay the costs, so that unless the Bishop sympathises, as some suppose, with the offender, he can hardly refuse to move in the matter.

We have had a printed circular forwarded to us, with a request that we would communicate its contents to our "brethren in the ministry, &c., of any denomination." We can only find room for the following portions:

"THE THREE R'S.—He (the Rev. Rowland Hill) used to like Dr. Ryland's advice to his young academicians: 'Mind no sermon is of any value, or likely to be useful, which has not the three R's in it—

Ruin by the fall.

Redemption by Christ.

Regeneration by the Holy Spirit.'

'Said a minister once, when I gently hinted to him that he had not preached the Gospel that morning. "No," said he, "I did not mean to preach to sinners in the morning, but I will preach to them in the evening." Ah! said I, but what if some of your congregation of the morning should be in *hell* before the evening?'—*Spurgeon*.

It appears that Mr. [Bright, late Tutor in the Scotch Episcopal Church College of Glenalmond, near Perth, has been nominated to succeed Dr. Mansel as Regius Professor of Ecclesiastical History at Oxford. Mr. Bright belongs to the High Church school, and was joint editor with the Rev. P. G. Medd of the Latin Prayer-book, which some regarded as a feeler to try how far there was a chance of bringing back the use of the Romish Missal.

The question of patronage is at present causing great debate in the Established Church of Scotland. The last General Assembly sent to Presbyteries a number of queries, wishing to know whether they considered an alteration of the present system to be desirable, and if so what they would recommend. As might be expected, a great variety of answers have been returned; but it appears to be generally admitted that the present system by no means gives satisfaction, and that the spirit of the times renders it necessary that there should be such a modification of the rights of the patron as would secure that the male communicants at least, in vacant congregations, should be able to take an initiative part in the calling of their future minister. The question will come up before the General Assembly in May, and cannot fail to lead to a good deal of warm discussion.

On Sunday evening Father Ignatius told his congregation at St. Edmund's, Lombard-street, that the offertory on an average was £5 a week. That was not sufficient for him, and unless they gave more he should leave that church and preach elsewhere. In one church where he used to preach they always gave £20, and it was not a rich congregation. The result of this statement was an offertory of £63. 13s. 6d.

The *Morning Advertiser* states that the Rev. J. M. Belieu and his wife have seceded to the Church of Rome.

WHAT IS SAYING ON CHURCH MATTERS.

The *Times* correspondent in Spain, discussing the chances of freedom of conscience and religious reform there, says that one of the Liberal journals has begun the publication of Renan's "Life of Jesus" in its *feuilletons*, adding, there is no doubt that the liberty of the press will be unlimited; and General Prim has declared that any agent of a Bible society shall be allowed to walk about the Madrid streets with a copy of the Spanish Testament under each arm. Protestants and Jews will have their chapels and synagogues as they have in Rome, and

the Government may not deem it necessary to keep spies and gendarmes at the door to see that no orthodox sheep should stray into the heretic fold. Whatever, in short, has been achieved in Italy, whatever has been for years the rule in France and Belgium, may be easily obtained in Spain; but there is a long way from all that to free propagandism. A priest converted to the views of what he calls "Anglicanism" came to Madrid with a firm determination to set up as an "Evangelical" preacher. There is another set of men who have signified their intention to open a place for "free Christian worship," and to denounce "the errors and iniquities of the Church of Rome." All these men have their eyes turned to England; they besiege the chaplain at the British Legation; they address the various Bible and missionary societies; they apply for funds, or, as they call them, "subsides." The phenomenon is by no means new. Experiments of Evangelical chapels, schools, and associations have been tried at Turin, at Florence, at Naples, and throughout Italy, and they have all turned out miserable failures, although the Government dealt with sufficient liberality towards them, and although they had the earnest and exemplary set of the Waldenses to supply them with a base of operations. Most perfect freedom was allowed to every Italian to turn Protestant, or "Evangelical" if he so minded; yet this writer questions if a single honest conversion has been achieved during the last ten or twenty years. The reason is that there is in these southern countries no other belief than that of the Church. Inquiry has long been out of the question. There must be either blind submission or open rebellion. Except implicit abnegation of all reason there is only utter scepticism or defiant infidelity. Ecclesiastical reform can only arise in the Church itself. There can be no other movement than that to which the clergy themselves may give the first impulse. There are in Spain, as there were and are in Italy, many priests who would willingly lend themselves to innovation, but there is not anything whatever to be gained by either opening Evangelical chapels, or sowing what are called "Protestant Bibles" broadcast in Italy or Spain. Means must be found to have the Bible read and the Gospel preached in the Catholic churches themselves, and by the Catholic priests themselves.

On Lord Shaftesbury's statement at Bourne-mouth that he, as President of the Bible Society, had written to thank General Prim for the privilege of allowing a Spanish version of the Scriptures to be admitted into Spain, the *Pall Mall* remarks:

"The paragraph seems to breathe a sort of exultation like that of the smuggler when sudden revolutionary changes in a Government have relaxed the ties of fiscal severity, and a grand occasion offers itself for the introduction of unlicensed silks or cigars to an unlimited amount. If this is not so, what does Lord Shaftesbury mean by thanking General Prim for the 'privilege?' If the introduction of Bibles is now legal, there is no occasion to thank General Prim or any one else for permission to introduce them. But if this is not so, if the meaning is that existing laws have been relaxed by revolutionary authorities through concession to importunity, or desire to please Lord Shaftesbury and his like, or to gratify English opinion generally, we can only hope that the well-known eccentricity of Spanish character and proceedings may save the Protestant cause from the scrape into which the fanatical folly of its advocates would seem likely to lead it, if the matter were judged of according to rules common to mankind in general."

Speaking of Mr. Samuda, the Liberal candidate for the Tower Hamlets, the *Jewish Chronicle* a short time since laid down the startling doctrine that "no Jew who is not an inmate of a lunatic asylum, or of a refuge for idiots, can suppose that any man born, bred, reared, and educated as a Jew can possibly become a Christian from conviction." To this Mr. Schwartz, the "President of the Hebrew-Christian Alliance," replies very pertinently by asking whether Christianity does not rest altogether on the testimony of converted Jews, and whether the three thousand who formed the nucleus of the Christian Church were not Jews.

A Mr. Birks, who seems utterly blinded by bigotry, has found a fitting medium in the columns of the *Record* for the most coarse and calumnious representations of all who differ from him with regard to the policy of disestablishing the Irish Church. In the sixth of his letters, after referring to Dr. Raleigh's spirited address at Leeds, he says, "The congregational Union, by their manifesto, are converts to Fenianism pure and simple;" yet he can scarcely be ignorant that the Fenians and the

Tories are notoriously in alliance in some parts of Ireland, and that when there Mr. Mason Jones was confronted by a combination of this kind before which he was forced to give way. Even the readers of the *Record*, we should think, must feel a little disgusted to have men like Dr. Raleigh charged with "helping forward a movement infidel in its principles and Papal in its motive power," and to have their aim represented in terms like these:

"A State without creed, without worship, without faith in God or reverence for His Word, where Christ and Belial go shares by a rule-of-three sum, in the deference of our statesmen, and the religious offerings of past generations, is the noble Utopia to which these theorists aspire. In the new political Gospel, the first and great commandment is, out of charity to Romanists and unbelievers, to shut out God and His truth with all our heart and soul and mind and strength, from the councils of the land. If we believe the manifesto, this is henceforth the only possible basis of our national constitution."

With reference to a correspondence between a clergyman and Mr. Spurgeon, the *Church Times*, in its usual courteous style, observes:

"Mr. Curling, the Puritan incumbent of St. Saviour's, Southwark, has received a cruel snubbing at the hands of Mr. Spurgeon. It appears that the latter, taking his text from the Ritual movement, had sneered at the idea of the Church of England being the 'bulwark of Protestantism.' Whereupon Mr. Curling writes weepingly to the Baptist pastor, who, he says, 'preaches the Gospel so faithfully,' to ask him if he really believes that the Church of England sanctions what the Ritualists teach and practise. Mr. Spurgeon replies in the affirmative, adding that 'they are the most active and energetic party of your body.' Further the smiter of the Tabernacle informs Mr. Curling with merciless frankness: 'You personally have no more right to be in the Church of England than I have. You, and such as you, I regard as Dissenters who have missed their way.' Mr. Curling will hardly look for sympathy and comfort a second time in that direction."

Men of "science falsely so-called," were disposed to laugh at Pastor Knak, of Berlin, when he recently maintained that the sun moves round the world, or rather over it; but it seems that he might have pleaded in support of his belief the avowal of two learned Jesuits, Le Sueur and Jacquier, who edited a new edition of Newton's "Principia," in 1823, in the preface to which they say, "In adopting the theory of the earth's motion, to explain Newton's propositions, we assume another character than our own, for we profess obedience to the decrees of the Popes against the motion of the earth." We don't know what the feelings of the Jesuits who thus "professed" may have been, but the good Berlin pastor says, "You may laugh at me, but I am as happy as a child."

Mr. Joseph Barker, in the *Methodist Times*, delivers thus his *ex cathedra* judgment on the great Baptist preacher of the day:

"Mr. Spurgeon I have heard four times. All his sermons were the sermons of an able, well-informed, and earnest good man. He is quite as clever a man as his friends suppose him to be, and no one need grudge him the praise he receives. He has his defects. He is over-Calvinistic. His sermons are often strange jumbles of Christian truth and Antinomian heresy. And now and then he perpetrates unworthy jokes; and he is prone to be a little too controversial and political. But he is a great and a good man. His defects are but like slight dark specks on a pure white garment: they are hardly worthy of notice. And even when he allows himself to be a medium for Antinomianism as well as for Christianity, he generally allows Christianity to have the last word. Some preachers talk a little Christianity, and then knock it on the head with Antinomianism. Spurgeon talks a little Antinomianism, and then knocks it on the head with Christianity. He is a good deal like Richard Baxter: his education tries hard to make him talk like a consistent Calvinist, but his knowledge of the Gospel and his respect for its Divine Author, aided by his common sense and better nature, interfere, and compel him to preach very much like a Christian."

The Archbishop of Armagh, who has just been making his triennial visitation, looking to the substantial benefit which his family has long derived from the Irish Church, very naturally sees no necessity for making any change. He is firmly convinced that efficiency cannot be secured for a less sum than £580,000 a year, and is fully persuaded, the Royal Commission notwithstanding, that any reduction in the number of bishops would be bad.

The *Record* seems to have lost faith entirely in the Protestantism alike of Liberals and Tories. It thus vents its complaint:

"If the question of disestablishment stands alone, Mr. Disraeli and Lord Derby, we fear, are nearly as much committed to the policy as Mr. Gladstone and Earl Russell. More than thirty years ago, Lord Derby avowed himself in favour of paying the Romish priests; he has never changed his opinion; he has, on the contrary, said that the two great rival Churches were substantially agreed; and we believe that this is the latent policy which suggested 'the levelling up' programme of Earl Mayo. We have said this, because we do not wish to adopt an electioneering policy, and hide what we believe to be the melancholy truth as to the hollowness of both parties in the State on the Romish question."

A speech made the other night, in support of the Liberal candidates for Weymouth, by the Hon. Evelyn Ashley, son of its great hero, the Earl of Shaftesbury, will scarcely tend to raise the drooping spirits of our afflicted contemporary. He declared that the disestablishment and disendowment of the Irish Church was the first step towards the pacification of Ireland, and without it all other measures would be useless. He had been brought up in the strictest sense of the word as a Protestant; his education tended that way, and his thoughts had completely grounded him in the belief that Protestantism was the only religion for a free country, and the only religion which would accomplish those things which increasing civilisation demanded of them. But fully grounded as he was in that belief, he maintained that the interests of Protestantism demanded the abolition of the Irish Church. The Irish Church had done nothing in Ireland to increase Protestantism, and he believed if it were disestablished and disendowed a great work would have been accomplished.

The bluff Archdeacon of Taunton, who never minces matters, at a meeting to promote the reelection of the Conservative members of East Somersetshire, said, "Nobody had ever heard him say an unkind word against a Dissenter, and no one ever would. But he wanted to tell them something; it was as certain as that the sun was in heaven that if they helped to pull down the Church of England the Church of Rome would sweep over them like a flood. It would pick them up like an ox licketh up the grass!" What a poor opinion the Archdeacon must have of Protestant truth, if he imagines it is no better able to keep itself from being swallowed up than this!

An "Englishman in Spain," writing to the *Pall Mall* on the remarkable stress which has been laid, in the present revolution, on religious liberty, says:

"In some respects this is one of the most interesting features of the movement, whether we regard the history of Spain or the relation of Protestant countries to it. We must distinguish, however, between the political and the religious elements in this matter. If the Jesuits were kicked out so promptly that many of them left in plain clothes in cabfils for the railway stations, that was not on account of their Catholicism, but of their identifying their Catholicism with the support of absolutism. Indeed, there are complaints in quarters, Catholic but not absolutist, that they were punished too severely; and that the revolution was illiberal in proclaiming freedom of religion, and then exiling one of the most powerful bodies belonging to the religion of the majority. It seems certain, too, that the Jesuit schools were the best in the community, and the Jesuits themselves far better cultivated (though that is not saying much) than the common Spanish clergy, among whom 'little Latin and no Greek' is unfortunately the rule. We shall probably have them back again—as excellent Liberals—by-and-by; and in the meantime our Protestant missionaries had better not be too sanguine as to their particular prospects. Something, I think, has been gained permanently. I think, for instance, that we shall be allowed open liberty of worship, instead of having to meet (so to speak) in the catacombs of a consular parlour, winked at by a good-natured captain-general, to the injury of the consul's furniture and the captain's conscience. But the tendency is to move too fast, to deluge Spain with Bibles before she is fit for them, and to build 'Evangelical' churches which may scandalize the mob, and also lead to those public jealousies between Protestant bodies themselves which have made us ridiculous enough already. Just as in the Reformation the intellectual preceded or accompanied a little in advance the religious movement, so it will be now, if at all. Spain's primary want is education, and the bigotry of the populace, if unlightened, is quite as likely to be lashed into reaction as into conversion by injudicious proselytizing."

FOREST HILL.—On Thursday week the Rev. R. Spears gave a lecture on the subject, "Everlasting Punishment," at the Meeting House, Dartmouth Road. The room was filled, and an animated discussion was raised at the close by those in his favour, who appeared in force.

OLD TESTAMENT CHAPTERS FOR THE SUNDAY SCHOOL.—No. XXVIII.

SUBJECT: "The later Hebrew writers declare that God will have righteousness rather than sacrifices."

Read Isaiah lviii. 1-9. Cry with the throat, spare not, lift up thy voice and shew to my people their transgressions. In verse 3 the people justify themselves to Jehovah as having endeavoured to please Him by keeping their religious fast days. But Jehovah rejects the plea. Behold in the day of your fast ye pursue pleasure and oppress all your labourers. Is this such a fast as I should choose? Nay rather, is not this the fast that I should choose? To loosen the fetters of injustice, to let the oppressed go free, to deal out thy bread to the hungry, to clothe the naked? When thou doest this, continues the writer, then shall thy wounds be healed.

Read Micah vi. 1-8. Pointing out where the speeches divide. Verses 1 and 2, the prophet says, Hear ye now what Jehovah saith; for Jehovah hath a controversy with his people. Verses 3, 4, and 5 Jehovah expostulates with them, O my people, what have I done to thee? After all His kindness they have turned from Him. Verses 6 and 7 the people cry out, Wherewith shall I come before Jehovah? With burnt offerings, with calves of the first year? or, after the superstitions of the nations around, shall I give my first-born son for my transgressions? Not so; the prophet rebukes them in the 8th verse, He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

Read Exodus xxix. 38-46, for an example of the burnt offerings said to have been commanded to the Israelites by God through Moses, upon Mount Sinai, on the march out of Egypt; and then turn to Jeremiah, chapter vii. 21-24, to see that this writer, like the above quoted prophets, disapproves of the priestly sacrifices, and even takes pains to contradict the old tradition that these sacrifices were commanded by God. I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices. But this thing I commanded them, Obey my voice.

A SERMON.

WHEN amongst the Dorset people the other day, a friend said to me, "Mr. Smith, won't you come and hear our new minister this evening? I feel sure you will like him; he is so outspoken and earnest." I went in compliance with my friend's request to hear the new parson. Certainly, the good man was "outspoken and earnest," and by no means substantiated the charge of "cowardice in the pulpit," which S. G. O. and others have been recently urging against ministers. The chapel, an old haunt of mine when in that locality, is a plain, heavy, almost ugly, building, and in no way likely to awaken High Church notions in its attendants. The congregation, was not a numerous one, and consisted mainly of the tradesmen of the village town, their families, servants, and a few labourers. The minister, a man of about thirty-five or thirty-six summers, appears to have known much trouble; to be an earnest man, earnest in pushing forward his own views and own religious party more than in seeking to know what truth exists beyond his own limited ken and his own particular sect. A mannerism characterised him in the pulpit, and added to his somewhat singularly-shaped head, which did not impress me in his favour, or lead to me expect anything out of the common in his sermon.

His prayer was earnest, somewhat long, and consisted less of thanks than of supplication, and partook withal of the sermon type of prayer. We are sinners, but there has been an atonement made, a sacrifice provided. This fact, so strongly believed in by himself, he told to God as a truth for which He had to be thanked, and asked that it might ever be impressed upon the hearts of all. Forgiveness for sin, not help against the power of sin, was the burden of his prayer.

The passage chosen as a text was the parable of the rich man and Lazarus. "I can't think what some of you people are thinking about when you abuse this rich man and call him wicked. He lived well, dressed well, fared well, was clothed in purple and fine linen, gave his parties, and drank his wines. What of that? He was rich and could afford it. He went regularly to his place of wor-

ship, just as you do; he gave to the collections, relieved the poor, was kindly-hearted, charitable, and people said of him, as you say of the rich men in your neighbourhood, that he was very good. But he went to HELL, and so may, ay, will some of you, if like that rich man you have all your good things in this life, and think nothing of the life that is to come. The rich man did not go to hell because he was a rich man any more than you poor people will go to heaven because you are poor, but because he made his riches his god." The good brother gave us a bit of this style for some minutes, and then proceeded to consider the conduct of the twain in the other world. "They could see each other, an extraordinary fact this, and one that we may well ponder over." Seeing Lazarus in happiness, whilst he was in misery, the rich man appealed for help and succour, "not to God, but to Father Abraham. He neglected to pray to God all his life, and now in hell he cannot pray to Him. So the poor Papist in yonder village, five or six miles hence, when he lies on his death-bed, sends for his priest to come and administer extreme unction. So, too, the Churchman in this town, an unconverted man, as too many are, sends for his clergyman to administer the sacrament; and you Methodists send for me, as you have sent for me, or the 'leader,' to come and pray for you; you will do anything rather than pray to God." The sermon was mainly of this fashion, simple enough in style, personal enough, and outspoken. I was particularly struck with the dogmatism with which the good man spoke of the other world, and the positive information he appeared to possess with regard to its locality and doings. He spoke as one having authority. Whether his notions are Christian or Pagan may perhaps fairly be questioned. One pleasure of the saints appears to him derivable from the sight of their former friends and companions—those they knew on earth and loved there—in the midst of flames the most torturing. Kindly thoughts these selfish, un-Godlike ones have not—one they only have, the hatred of the wicked, and faith in God's immutable justice. In the friendly regard of the rich man for his brothers on earth, he saw no fraternal affection, but a mere selfish desire to be spared the additional torment which their accession to the damned would give him. "Oh, hell is an awful place! Even the very existence of human affection is unknown there; one only they know—torment and the fear thereof!"

I have given herein to the readers of the *Herald* another of my waifs and strays from the religious world. SEPTIMUS SMITH.

THE SPIRITUALISTS.

(From the *Christian World*.)

SOMEHOW or other the Spiritualists are under a cloud in this country, and their leader, Mr. Home, has been compelled, in consequence of the decision of a highly-prejudiced and extremely ignorant jury, to hand over to Mrs. Lyon a very handsome sum of money which she had conveyed to him in consequence of representations made by him to her that such was the desire of her deceased lord and master. Up to that time Spiritualism was making great way, and Mr. Home, as its high-priest and apostle, was in request with the nobility, and was the friend of kings and emperors. He had married a Russian countess; he wore a diamond ring on one hand, given by the Czar, and on the other hand another, the present of the Emperor of France. His speaking eye and melodramatic manner made him in society a really charming man; literary ladies were enthusiastic in his favour. A Spiritual Athenæum was opened in Sloane-street, Chelsea, at which a very eminent man gave the inaugural discourse, and at which there were spirit drawings displayed, and spirit poems read—all suggestive of the fact that the spirits were very ordinary people after all. But it was not so much there as at the houses of his friends that Mr. Home tried best to display his powers. At such times there was a wonderful parade of religion. Previous to his attending a séance, a friend of the author was asked whether he believed in the doctrine of the Trinity, because, said the fair questioner, "we find that the spirits do not like to appear before sceptics;" and the Bible was read, and prayer offered up in apparently the most reverent, and earnest, and occasionally the most tiresome manner. Then came a few childish tricks, such as a handkerchief conveyed by spirits under the table, the accordion played by spirits under the table, and other intimations of what was said to be spiritual agency, but all equally out of sight. A few marvellous things were said by Home—secrets occasionally—which the hearer thought no one knew but himself, but secrets of the most uninteresting and unimportant character, and then the unbeliever passed out, scarcely knowing whether to laugh or weep; whether he had assisted at a religious meeting or a farce; whether he had been in the company of a

mortal fitted for a solemn mission to an idle and adulterous generation seeking after a sign, or whether all he had seen and heard was but the clever manoeuvring of a clever professor of Legerdemain. Home has fallen low. Henceforth he will have to take his stand with the Brothers Davenport and other doubtful mediums who have had their day.

The Spiritualists in this country set great store by Home. They have never been able in our cold climate to raise a medium worth talking about. The latter have been chiefly American importations. Mr. Harris came as a preacher of Spiritualism, and, after a few Sundays at Store-street, vanished like a spirit, and was heard of no more. A *Spiritual Magazine* was started. Mrs. Marshall and her niece, of 22, Red Lion-street, Holborn, were declared by that—we presume official authority—to be "Media." Then came the solid testimony of a learned American judge, declaring "the first thing demonstrated to us is that we can commune with the spirits of the departed—that such communication is through the instrumentality of persons yet living—that the fact of mediumship is the result of physical organisation—that the kind of communion is effected by moral causes, and that the power, like our other faculties, is possessed in different degrees, and is capable of improvement by cultivation." But the sect did not prosper. Then came grotesque indications of spiritual presence. Not content with table-rapping, the spirits must have recourse to all kinds of antics, and the subject of Spiritualism became more and more distasteful to the intelligent, and more and more popular with that large class of idle, wealthy men and women who have no healthy occupation, and are always in search of excitement. The climax was reached when the *Cornhill* told how Mr. Home floated in the air, how heavy tables would leap from one end of the room to the other, how music was produced on accordions, "grand at times, at others pathological, at others distant and long-drawn," when those accordions were held by no mortal hands. "I can state," wrote Dr. Gully, of Malvern, "that the record made in the article 'Stranger than Fiction' is in every particular correct; that the phenomena therein related actually took place, and moreover that no trick of machinery, sleight of hand, or other artistic contrivance, produced what we heard and beheld. I am quite as convinced of this last as I am of the facts themselves." Well might the Spiritualists crow; had not Robert Owen and Lord Lyndhurst also believed? Was it not uncharitable to say that they were in their dotage? The testimony of such men settled everything.

In America Spiritualism is more prosperous than in England. In the "Plain Guide to Spiritualism," Mr. Clarke tells us there are in that country 500 public mediums who receive visitors; more than 50,000 private ones; 500 books and pamphlets on the subject have been published, and many of them immensely circulated; there are 500 public speakers and lecturers on it, and more than 1,000 occasional ones. There are nearly 2,000 places for public circles, conferences, or lectures, and in many places flourishing public schools. The decided believers are 2,000,000, the nominal ones nearly 5,000,000; in the globe itself it is calculated there are 20,000,000 supposed to recognise the fact of spiritual intercourse. In Paris and the different parts of France the manifestations have been almost of every kind and of the most decisive and distinguished character. "Great numbers of persons have been cured by therapeutic mediums," writes William Howitt, "of diseases and injuries incurable by all ordinary means. Some of these persons are well known to me, and are every day bearing their testimony in aristocratic society." Writing thus, Mr. Howitt defines Spiritualism "as the great theologic and philosophic reformer of the age; the great requickener of religious life; the great consolator and establisher of hearts; the great herald to the wanderers of earth starved upon the husks of mere college dogmas." "I believe," says Mr. S. C. Hall, "that, as it now exists, (it) Spiritualism has mainly but one purpose—to confute and destroy Materialism, by supplying sure, and certain, and palpable evidence that to every human being God gives a soul which He ordains shall not perish when the body dies." This, as good old Izaak Walton says, in narrating Dr. Donne's Vision, "This is a relation that will beget some wonder; and it well may, for most of our world are at present possessed with an opinion that miracles and visions are ceased."

What is Spiritualism? Ask its opponents; they regard it as necromancy, a practice not only forbidden under the Old Testament, but which even in the New we find classed by St. Paul under the general denomination of witchcraft, with such works of the flesh as idolatry, murder, adultery, and drunkenness, concerning all of which the Apostle Paul adds the solemn declaration, "That they which do such things shall not inherit the kingdom of God." Such undoubtedly is the feeling entertained with regard to Spiritualism by the great majority of orthodox Christians, who are quite satisfied by Scripture testimony, who accept what they think God has revealed to them in His Book, and who seek or require nothing more. In a weak, but well-meaning work, just put into my hands, "Spiritualism and other Signs," I read, "The whole system is essentially opposed

to faith in, and walking with, Jesus Christ, and the Spiritualist knows it." He quotes the well-known text: "Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." At the same time there are many in the Christian Church of undoubted piety and intelligence who are believers in Spiritualism. After all, however, they are the exception rather than the rule. Amongst all sects there is a condemnation of Spiritualism of a very sweeping character. In this one thing Wesleyans, Low Churchmen, and Congregationalists are agreed. The outer world, the Secularists and the Positivists of course regard Spiritualism with the same scorn and unbelief with which they regard all religion whether true or false, whether old as the hills or but yesterday's creation.

In conclusion let me add, as a distinct organisation, hitherto Spiritualism has failed in this country. I hear nothing of the *Spiritual Athenæum* now, nothing of Mr. Harris, either as preacher or poet, very little even of Mr. Home. Strange that a man who could not write an ordinary note decently should have been the favourite medium of the spirits. I am aware, however, the Spiritualists will extract an argument out of that last remark of mine in favour of Spiritualism. A young Jewish convert it is said would go to Rome. His teacher, a priest, feared, knowing Rome too well. On his return he questioned his pupil as to what he saw in Rome. "Ah!" said he, "I am persuaded now your religion is of God, otherwise it would have perished of the wickedness of its professors."

The Unitarian Herald.

FRIDAY, NOVEMBER 6, 1868.

RELIGIOUS INJUSTICE.

It is clear that whatever other vices religious minds may escape by means of their religion, there is one vice which is apt to cling to them, we may almost say on account of their religion. It is an indisposition—perhaps an incapacity—to do justice to persons of religious opinions different from their own. This vice seems to religion what its own blight or fungus is to each plant, and too often seems to eat out its very life.

The struggle of to-day is to shake off this vice, to remedy the sins of the past, and do at last some measure of justice to those who hold a religion from which we greatly differ. But it will be a great and arduous struggle still. We see to what an extent this vice still prevails, not only from such indications as the violence of the well-dressed mob of Lombard-street to Father Ignatius, and the outrages by a more motley mob at Brighton against Mr. PURCHAS, but from the arguments of the great host of members of Parliament and would-be members, of curates, vicars, and bishops who oppose the disestablishment of the Irish Church. Their doctrine seems to be—"The Roman Catholics of Ireland are in deadly error; we hold the saving truth, therefore we ought to use means which might be injustice in other cases, to prevent the error from spreading, and, if possible, to supplant it by our truth." It is no doubt mainly the belief in the infinite importance of religious truth or error which lies at the root of this mental perversion. It is very natural when we think that our fellow-creatures are holding opinions which will doom them to eternal perdition, and are also in danger of propagating those opinions to others, that we should feel that almost any means must be justifiable to heal or hinder so tremendous an evil. All the courtesy, and tolerance, and justice of common life seem to shrink into insignificance before such a fearful crisis. And thus the same feeling that led the monks of old to burn the heretic, in order to check the heresy, lives still in the minds of multitudes, only it is now modified in operation by the general temper of the age. This vice, which

spoils religion, is then closely connected with one of its noblest feelings—the intense love of our fellow-creatures, and yearning to save them from the greatest evil, and give them the greatest good; and yet, for all that, we cannot doubt that it is a vice, as much deforming human character, and doing as much harm in the world, as many of the grosser vices which are denounced Sunday after Sunday from ten thousand pulpits.

How it deforms the character of religious persons, obscuring its nobler features and making it almost hateful! You meet in the religious world many a man—especially many a clergyman, pure minded, benevolent, self-denying, and self-devoted, so far as concerns the carrying out his own peculiar aims, tenderly pious and conscientious—indeed with character eminently beautiful on one side, but then on the other side strangely repulsive. He offends your moral taste by an aggravating pride, assuming the perfect infallibility of his own dogmatic opinions. He offends you by his want of candour and truthfulness, denouncing with contemptuous dogmatism conclusions of critics and savans which he has never examined; misrepresenting and stigmatising the creed and character of sects with which he is totally unacquainted. He offends your moral sense again by the apparently perverted character of his moral judgments. He seems to approve men not according to their moral character, their nobleness, or ignobleness, but according to the dogmas which they hold. And generally he offends you by his want of all sense of justice with regard to the mental rights of others, by his imperious and domineering temper, which compels you to regard him as an enemy to your own liberty and the liberties of the human race, who must be watched and circumvented.

It cannot be doubted that it is this vice which makes religion so unattractive to multitudes, for it renders so many of those who seem examples of what religion makes men—repulsive rather than attractive.

What evils this vice has caused in society—hatred, divisions, persecutions, wrongs, cruelties, we need not enumerate. The great question is—How shall the vice be cured? One remedy seems to us the knowledge, which a larger education and experience would give, that the dogmas which Christians are so anxious to inculcate are not of such infinite moment as they now deem them—that the passport to salvation will be not creed, but character, and that again, in the formation of character, dogmas have much less influence than is now supposed—that noble character is formed more by noble ideals than by any dogmas.

But probably it will be a long time before the majority of religious people will learn to see noble ideals as of primary, and correct dogmas only of secondary importance. And therefore the next best truth to reiterate is the obligation of religious justice, even towards those who hold opinions which we may deem fatal to salvation. Men should be reminded that, after all, the final responsibility of saving men's souls is with God, and we must not try to save them by being more anxious than He is, or adopting means which He rejects. He could by force convert all men in an instant, and yet He refrains from the exercise of His omnipotence through respect to man's free-will. He does not require us to suc-

ceed in saving others, but he does require us to observe the laws of truth and justice, to respect men's rights, and treat them with all honour and courtesy. If, by using perfect justice, we cannot succeed in propagating our own belief, we must still be just, and leave the rest to God.

THE LATE ROBERT HEYWOOD, ESQ.

RARELY indeed is it that a good man goes to his grave followed by such testimonies of universal respect and regard as have been called forth by the departure of the honoured friend of whom we gave an obituary last week. Though it was the desire of his family that the funeral, in accordance with his own dislike of all show and parade, should be of a strictly private character, the wish was so general, and so strongly expressed, that the representatives of the various charitable and other institutions with which Mr. Heywood was connected, and for which he had done so much, should have the opportunity afforded them of publicly manifesting their sense of his services and the high esteem in which he was held, that this wish, it was felt, could not well be withstood; and on Saturday morning, when his remains were borne to their resting-place in the Cemetery, the mournful procession consisted of nearly forty carriages, in which, besides Mr. Heywood's immediate relatives and friends, there were the Revs. Dr. Beard, G. H. Wells, J. Whitehead, and W. H. Herford, the Mayor and nearly the whole of the Town Council, several of the county and borough magistrates, representatives of the Committee of the Infirmary and Dispensary, of the Poor Protection Society, of the Mechanics' Institution, and of the Industrial School, the present members for the borough and the two other candidates, the Vicar and two other leading clergymen, two Catholic priests, and two Independent ministers, together with the trustees of Bank-street Chapel, and most of the chief citizens of Bolton. Along the whole route of the procession business was entirely suspended, the shops having their shutters closed and the houses their blinds drawn down, while hundreds of persons assembled in the streets to testify their respect for one who had been such a benefactor to their town, and in such a variety of ways made his influence felt for good. At a subsequent part of the day, when moving an address of condolence in the Town Council with Mr. Heywood's family, the Mayor mentioned, among the tributes to his character, certainly none of the least, that as the procession moved slowly on its way "he could not but notice with deep feeling the tears flowing down the cheeks of many poor old men and women; and in the cemetery also, he noticed the tears flowing from the eyes of many young people, no doubt connected with the Sunday schools of which Mr. Heywood was so long a teacher."

The Rev. Jeffery Worthington, by whom the funeral service was conducted, in the course of a solemn address, after touching on the sublime truths contained in the portion of St. Paul's Epistle to the Corinthians which he had just read, truly observed:

"Opportunity is given to few men to take so active a part as our friend in all the great movements of the last half-century for the advancement of the principles of progress which were dear to his heart. His memory will ever be cherished as one of the most marked and earnest advocates in this district of the cause of education and of civil and religious liberty; while his personal exertions and pecuniary help on behalf of all who needed kindness will be thankfully remembered by countless mourners in this town and neighbourhood. The warmth with which he defended every cause that approved itself to his own conscientious convictions secured respect alike from those who agreed, and from those who differed, in these opinions; for they were assured that it was his wish to act uprightly in every word that he uttered, and in every act that he performed. He rests from his labours and his works do follow him."

On Sunday morning, Bank-street Chapel was densely crowded by a most influential congregation, including the Mayor, Thomas Barnes, Esq., M.P., several of the borough and county magistrates, a number of the members of the Town Council, and representatives from the various charitable institutions of the town. Many of them wore the usual badge of mourning; and the pulpit, as well as the organ gallery, was draped in black. In a very appropriate discourse, founded on the words, "Mark the perfect man, and behold the

upright, for the end of that man is peace" (Psalm xxxvii, 37.), Mr. Worthington said, the friend for whom not only a family, but a town, and even a yet wider circle, mourns, would have shrunk from any ascription of "perfectness," for his spirit was too simple, and his ideal too high; nevertheless, it is the lot of few men to pass from the midst of his brethren and neighbours so laden with well-earned honours. Mr. Worthington then went on to point out the various excellences which distinguished the character of him whom they had lost, as one who sought after "perfectness," and thus spoke of his connection with the church to which he belonged:

"For a long series of years, he was treasurer to the funds of this Christian society; the friend of its members; the teacher and superintendent in its Sunday schools; the regular attendant at its public services. In the chapel that formerly stood upon this spot, and in the new building beneath whose roof we are now assembled, he took his place with unflinching regularity; and many here call to remembrance how, but a brief month ago, he worshipped in our midst, and gathered with us before the Table of the Master. Nor can I forget how I then discoursed of the fresh memories that were for ever clustering round the walls of our earthly sanctuaries, imparting new solemnity to the place wherein from week to week we pray, and offer up our praise. On that day was unveiled the monument to your former pastor, lately erected here; and ere he passed away to his home, our venerable friend gazed on the marble, and read the words that he helped to frame, with a pleasure of which he spoke to me in the days that have followed since. His interest on behalf of you and yours, fellow-worshippers, was too well known to you to need elaboration. His help in the erection of this building, his purchase of another nigh at hand for educational purposes, his yearly welcome to hundreds of your number and of your children at Whitsuntide, are but instances of his never-failing good-will. While his beneficence to our less thriving congregations up and down the country, his painstaking regard for the interest of our Ministers' 'Widows' Fund' in the capacity of treasurer, and his care for the interests of every institution connected with the denomination, may be regarded as manifestations of his high appreciation of Nonconformist principles, and of the doctrines commonly called Unitarian."

In the evening, when again there was a very large congregation, Mr. Worthington made special reference to the labours of Mr. Heywood as a Sunday School teacher and superintendent, in which character he set such a praiseworthy example. At the Parish Church, the Rev. Canon Powell, the vicar, also made a feeling reference to Mr. Heywood's death, and the loss which the community had thereby sustained. Most truly might it be said of him,

"Multis ille bonis flebilis occidit."

WORKING MEN AND THE CHURCH.

In a work just published, entitled "The Great Unwashed," that clever specimen of his class, the "Journeyman Engineer," discusses the attitude of working men towards "the Church" in a fair, dispassionate manner. After pointing out the great discrepancies which there are between Church profession and practice, he puts the case thus plainly, in words well deserving the thoughtful consideration of all who really care for the religious welfare of the poor:

"Thus it is that the Church as an institution is powerless to influence the people; the worldliness and corruption that exist under its wing, and which become hideous hypocrites when compared with its professed doctrines, act repellently. And while there is nothing in the Church to attract the working classes on purely religious grounds, those social or conventional reasons which are often the sole inducements to other classes for attending church do not exist in their case. If a working man does not attend a place of worship from an active feeling of religion, he need not do so from any reasons of caste. It has not become a habit with him, nor is it in any degree essential to his maintenance of a character for respectability, that he should be—

'A black-leg saint, a spiritual hedger,
Who backs his rigid Sabbath, so to speak,
Against the wicked remnant of the week.'

while his wife or daughter can sufficiently display such finery as they can get, at market or during a Sunday afternoon walk. But while the working classes as a body can only be considered as not irreligious by a broad and charitable construction of the spirit of religion, as apart from its set doctrines and formal ceremonials, there are, as I have already incidentally mentioned, many men among them who are actively and truly religious in the ordinary acceptance of the term. For these men the Dissenting sects have the greatest attractions. Their services and ministers are considered simpler and more practical than those of the Church; the ministers are paid with a nearer approach to equality, and have, to a far greater

extent than those of the Church, entered their profession from personal predilection, or, as they put it, from having 'experienced a call.' There are also working men who attend places of worship from hypocritical motives—to curry favour with employers or ingratiate themselves with clergymen who have the power of distributing charity. A few attend Dissenting bodies on this ground; but when it comes to such motives as these Church pays best, and consequently comes in for the largest share of such pauper-souled worshippers. All this, it may be said, is merely an attack upon the Church, but it is only incidentally that it is so. In order that the relations between the working classes and the Church may be properly understood, it is necessary to show exactly in what estimation these classes hold the Church, and in the foregoing remarks I have embodied the views generally obtaining among them. Looking at these views, I think it must be admitted that the working-class indifference to the Church is ascribable less to an irreligious feeling, than to a contempt for the deprecation of the spirit of religion under the guise of a ceremonial systematisation of it. The Church itself stands is emphatically not the Church of the people. They believe that on truly Christian grounds it has no claim to reverence or authority, while as a social institution it is not suited to their necessities. So long as the relative position of the working classes, and the habits of life to which it gives rise, remain as they are, it is probable that no church, however pure, would in the first instance be able to induce them to habitually attend public worship. But a really apostolic church—a church whose servants practised as well as preached the teachings of the great Founder of Christianity—could do an incalculable amount of good among them, could lead them to a higher, purer, more actively-religious life, which would in its turn lead to their becoming sincere observers of the outward forms as well as of the essentials of religion. But the Established Church is not of this kind; and ere it can hope to influence the working classes in any considerable degree, it must purify itself—must cease to combine the worship of God with that of Mammon."

THE SPIRIT OF SYSTEM.

(By A. H. COQUEREL, *Fils*.)

"We know not the whole of anything."—*Montaigne*.

It is natural and legitimate for the human mind to endeavour to link together the scattered facts which it has acquired. It soon perceives that all these partial truths are rays of the same sun, fragments of universal truth; and it forms the noble design of combining and classifying its discoveries, of establishing amongst them as regular an order as possible, and, if it may be, of ascending with each ray to the fire whence they all came, of following all its discoveries back to some common starting-point—in short, of creating a system.

Were the systematisation of facts and laws impossible or illegitimate, science would cease to be. In a certain sense, the spirit of science and the desire to generalise, to ascertain laws, to compare kindred facts, may be considered as identical. It is, therefore, an absurdity to seek, as some would dream, to banish dogma from religion. Theological dogma is religious truth reduced into system. A religion without dogmas would be not only a practice without a theory, but a mere unreflecting sentiment. The only check that can or should be imposed on the teacher of dogma is the forbidding him to treat the results he has obtained as final and obligatory laws. Let systems be freely constructed, and dogmas formulated, so long as the system is imposed upon no one, and the dogma held binding on no conscience, not even its author's. Whoever attempts to force other men to accept his theories—even though they be true—is their common enemy, a usurper of the rights of God, a sacrilegious oppressor of consciences.

A well-linked system, whether of philosophy or theology, is one of the most difficult and brilliant feats of human intellect. It is a feat of mental strength; and many, as Augustine and Calvin, have shown great genius in the effort. Yet the systems of both these writers, though justly ranked amongst the wonders of human thought, contain great faults and many logical errors. Why? Was it for lack of knowledge or talent? Augustine knew, as few have known, alike the greatness and the wretchedness of man. Calvin had a marvellous aptitude for labour, for reasoning, for concentration of mind, a marvellous power of linking together his ideas as firmly as an iron chain.

It has ever been so with all systems of philosophy or theology. Not one but, unless stopped half-way, will end in some vast falsity; not one but, if followed fully out, will lead to an abyss of absurdity.

But why? Is it possible that truths may be contradictory or irreconcilable? No. It is because the human mind fails lamentably when it seeks to embrace all truths together. Not that we possess no truths; we do possess many, well-established and most precious. But we have not arrived at a knowledge of entire and absolute truth. We can decompose a ray of light and study it at will; but our inquiries and our instruments have not yet discovered the common source of all light.

Thus without any scepticism, any fancy that all is doubtful or all is false, our experience of the past justifies our saying whenever a new system of

theology, philosophy, political, or social science makes its appearance—lo! another mixture of truth and falsehood!

Hence these systems become useful and really enrich the common stock of wisdom, only when they have been attacked, criticised, reduced to their constituent elements. Then the errors which formed part of them perish, and their new truths, their productive ideas, their unknown methods, live on.

Not indeed but that an absolutely true system, complete and in every part perfect, does exist; but it exists only in God's eternal thought. He has never revealed it in its entirety to any one; nay, though Almighty, he cannot, for so to do were to create a second God. Or rather, he does reveal it in its entirety, and finite spirits grasp each part of it; some a large part, but none the whole, for there is no God but God.

Bossuet has justly said of those seemingly irreconcilable truths—man's freedom and God's foreknowledge—that we cannot deny either, though we cannot reconcile them. They are, adds he, the two ends of a chain which we can grasp, though the point where they meet is too far for us to touch or see.

Science, since Bacon and Descartes, has no longer admitted the *a priori* method of reasoning. We do not begin with all facts, but only with those which we have been able to observe; when we have carefully observed, described, and compared them, we endeavour to deduce from them laws—that is, to link together facts of the same order—and thus we proceed from discovery to discovery. What right has theology to be an exception to this method? The authority of the Church, says a Catholic, has spoken. I reply: That authority is a supposed fact whose reality has not yet been proved to me; I cannot presume it. The authority of the Bible, cries a Protestant, is sovereign. Does it ever say so itself? Never. Cease to build systems on your own suppositions, and let me open my eyes and ears, listen and observe.

If you see an orthodox displaying itself as a complete system of religious truth, say calmly with the sceptic of Israel, *Vanity of vanities, all is vanity*.

No system is entirely true; no theology or philosophy fully represents reality; there are always breaks; all our truths are fragments. *We know not, as Montaigne says, the whole of anything.*

Were Christianity a system, one of two alternatives would be inevitable: either it would be a system of full and absolute truth, and therefore intelligible to God only, the opposite of a revelation, the supreme mystery; or it would be truth as seen in its fulness by a human mind—would be affected by the colouring, the qualities and defects of that mind, and would, like other systems, be full of errors and omissions. Its glory and strength are that it is not a system. The sower has gone forth, scattering to the wind eternal principles of justice, love, truth, piety; he has constantly compared religion to the small seeds that become great trees; he has declared that he had *yet many things to say*, too difficult for his hearers; he has made that wondrous promise that *He that believeth on Him shall do greater works than he*; and he has given us as the aim of our labour—the perfection of the Father. Instead of shutting us within a narrow sphere, he has led us onward upon the shining way which goes from worlds to worlds across Infinity and leads to God.

Like Jesus, our Master, who made no system, let us cling to some great and undying truths whereon the soul may feed and live. Our age thirsts not for artificial fountains, but for the sources of the water of life, where it may believe and work, hope and love.

Rev. William Bruce.

THE *Northern Whig*, in announcing the death of the Rev. WILLIAM BRUCE, of Belfast, which took place on Sunday, the 25th ultimo, in the 79th year of his age, says:

"The name of the deceased has been long and honourably known in connection with Belfast. He was the second son of the Rev. Dr. Bruce, who was minister of the first Presbyterian congregation in Rosemary-street for fifty-one years. His son, now deceased, for fifty-five years filled the same important office, having been appointed in 1812, and continued to discharge his share of the ministerial duties until 1867. The Rev. John Scott Porter was appointed his coadjutor in the year 1831.

"The deceased was an accomplished scholar, and held the professorial chair of Latin and Greek in the collegiate department of the Royal Belfast Academical Institution, from the time it was founded until the establishment of the Queen's Colleges. He had a highly cultivated intellect, and was possessed of very varied literary accomplishments.

"The late Mr. Bruce took an active and prominent part in most of our local charitable institutions. The Belfast Charitable Society in particular was the subject of his constant care and personal supervision. He also was a prominent supporter of the Belfast General Hospital. To the Belfast Library he gave much of his time and attention, a share of which he likewise devoted to the Botanic Gardens, the Belfast Museum, and other local public institutions. The Domestic Mission owed

much to Mr. Bruce; and it is, indeed, not too much to say that during a long life he devoted more time and attention to a greater number of the charitable and other organisations of his native town than any other man of his time.

"As a minister, the Rev. Mr. Bruce was highly esteemed by his people. By his fellow-citizens he was universally respected; and by all who are familiar with our local history for the last half century the news of his death will be received with the regret which the close of an honourable and well-spent life deservedly evokes."

FIRESIDE READINGS.

THE POWER OF THE DEAD.

MRS. J. GRAY.

Say not their power is o'er,
Although their lips be mute, their limbs be still;
With might, unknown before,
Those silent forms the living heart may thrill.

Where is the place of graves
We deem not hallowed? There is sanctity
In every wind that waves
Its grasses tall, or stirs its willow tree.

Where'er some lonely mound
Tells of the spot where mortal relics rest,
At once that spot of ground
Our hearts with unseen holiness invest.

Say not they have no power!
Perhaps they were our enemies in life,
But now hath come an hour
When endeth all the tumult and the strife.

Another, mightier hand
Hath stilled the opposer—anger now may cease;
Who can the truth withstand,
That with the dead our hearts should be at peace?

And for the loved and lost,
Their memories move us as naught else may move,
When, wildly tempest-tost,
They to the soul as guiding stars may prove.

And many a gentle word
Of precious counsel, all too long despised,
By memory may be stirred,
Now to be thought upon, and weighed, and prized.

And when the wayward heart
Doubts how it shall some dark temptation shun;
They may decide its part—
"So will we do, for so would they have done."

Say not they are no more,
Those who the heart with reverence thus can fill;
Say not their power is o'er
When thus its traces are around us still!

WITCHCRAFT.—V.

As it is painfully interesting to trace the gradual degeneration of a poetic faith into such vulgar forms as have been exemplified, so it is amusing to see pedantry clinging faithfully to the traditions of its prosaic nature, and holding sacred the dead shells that once housed a moral symbol. How the cast clothes of the mind continue always to be in fashion! We turn our coats without changing the cut of them. But was it possible for a man to change not only his skin but his nature? Were there such things as *versipelles*, *lycanthropi*, *werwolves*, and *loup-garous*? Take Ovid as a witness, and he testifies distinctly to the fact that King Lycæon, grandson of Oceanus, was converted into a wolf:

Affrighted, then straightway he flies,
The silence of the woods to gain,
And there he howls, and howls, and tries,
To utter words, but all in vain

Does anyone still doubt that men may be changed into beasts? Call Lucian, call Apuleius, call Homer, whose account of the companions of Ulysses turned into swine, says Bodin, "is not a fable." If Wierus, that arch-patron of sorcerers is not unconvinced, what does he say to Nebuchadnezzar? Nay, let St. Austin be subpoenaed, who declares positively that "in his time, among the Alps, sorceresses were common, who, by making travellers eat of a certain cheese, changed them into beasts of burden, and then back again into men." Too confiding tourist, beware of *Gruyère*, especially at supper! Then there was the philosopher Ammonius, whose lectures were constantly attended by an ass—a phenomenon not without parallel in modern times, and all the more credible to Bodin because he himself had been a professor of civil law.

In one case we have fortunately the evidence of the ass himself. In Germany, two witches, who kept an inn, metamorphosed a young actor into that animal. In his new shape he drew customers in large numbers by his amusing tricks. But one day making his escape (having overheard the secret from his mistresses), he plunged into the water, and was disasinated so far as to recover his original shape. Peter Damianus, a leading man of his time, inquired carefully into the story, both from "the ass" and the women, and convinced Leo the Seventh of its truth. Bodin must have been delighted with this clear case, though perhaps, as a Protestant, he might not be influenced by the infallible decision of the Pope in its favour.

As for lycanthropy, that was too common in Bodin's own time to need any confirmation. It was notorious to all men. On the authority of Gaspar

Peucerus, Melancthon's son-in-law, we are told that "in Livonia, during the latter part of December, a villain goes about summoning the sorcerers to meet at a certain place, and if they fail, the Devil scourges them thither with an iron rod, and that so sharply that the marks of it remain upon them. Their captain goes before; and they, to the number of several thousands, follow him across a river, which passed, they change into wolves, and, casting themselves upon men and flocks, do all manner of damage." Moreover, many books published in Germany affirm "That one of the greatest kings in Christendom, not long since dead, was often changed into a wolf." But what need of words? Had not many, being put to the torture, confessed the fact, and been burnt alive accordingly? The maintainers of the reality of witchcraft in the next century seem to have dropped the *werewolf*, although supported by the same kind of evidence as they relied on in other matters, namely, that of ocular witnesses, the confession of the accused, and general notoriety. So lately as 1765 the French peasants believed "the wild beast of the Gevaudan" to be a *loup-garou*, which seems to have been his last appearance.

A question much discussed was, could children be born of witches and their familiars? Of course they could, said one party; are there not plenty of cases in authentic history? Who was the father of Romulus and Remus; nay, not so long ago, of Merlin? Another party denied the possibility of such parentage. Among these was Luther, who declared the children to be either supposititious, or else were imps disguised as innocent sucklings, and known as "changelings," who were common enough, as every body must be aware. Of the concubinage, however, he had no doubts; and some Catholics affirmed that he himself was the son of a demon, who lodged in his father's house under the semblance of a merchant. A third party took a middle ground, and believed that vermin and toads might have had this devilish origin.

Another point of interest was, how did the Demon, a mere spiritual essence, take human form? The accepted theory seems to have been that he entered into dead bodies, giving the preference, of course, to those of sorcerers. This had historical evidence in its favour. There was the well-known case of the Bride of Corinth, for example; and but yesterday, as it were, at Crossen, in Silesia, did not Christopher Monig, an apothecary's servant, come back after being buried, and do duty as if nothing particular had happened, putting up prescriptions as usual, and "pounding drugs in the mortar with a mighty noise?" Apothecaries seem to have been special victims of these Satanic pranks, for another appeared at Reichenbach, affirming that "he had poisoned several men with his drugs," which certainly gives an air of truth to the story. In accordance with this dead-body theory, the devil is often represented as being unpleasantly cold to the touch; but in some cases he is described as so hot that his grasp left a scarred spot as black as charcoal.

The witches gave nicknames to their familiars, such as "My little Master," or "My dear Martin"—the latter, probably, after the heresy of Luther, and when the rack was Popish. The famous witchfinder Hopkins enables us to lengthen the list considerably. One witch whom he convicted, after being "kept from sleep two or three nights," called in five of her servitors. The first was "*Holt*, who came in like a white kiting;" the second, "*Jarmara*, like a fat spaniel without any legs at all;" the third "*Vinegar Tom*, who was like a long-tailed greyhound with an head like an ox, with a long tail and broad eyes, who, when this discoverer spoke to and bade him go to the place provided for him and his angels, immediately transformed himself into the shape of a child of four years old, without a head, and gave half a dozen turns about the house and vanished at the door;" the fourth, "*Sack and Sugar*, like a black rabbit;" the fifth, "*News*, like a polcat." Other names of his finding were Elemauzer, Pywacket, Peck-in-the-Crown, Grizzel, and Greedygut, "which," he adds, "no mortal could invent." Possessed persons called in higher agencies—Thrones, Dominations, Princedoms, Powers; and among the witnesses against Urbain Grandier we find the names of Leviathan, Behemoth, Isaacarum, Belaam, Asmodeus, and Beherit, who spoke French well, but were very poor Latinists, knowing, indeed, almost as little of the language as if their youth had been spent in writing Latin verses. A shrewd Scotch physician tried them with Gaelic, but they could make nothing of it.

TOUCHING FIDELITY.

ONE of the duties of the Academy of France is the annual distribution of a number of prizes for intellectual and moral excellence, out of moneys placed at its disposal partly by the State and partly through the bequests of liberal-minded and benevolent private parties. Among these prizes are "*les prix de vertu*," founded by M. de Montyon, one of the noblest philanthropists France ever possessed, and amounting to 20,000 francs per annum, which sum is annually awarded, according to the terms of his will, in amounts ranging from 3,000 to 1,000 francs, to "those inhabitants of France, in poor circumstances, that have performed the most virtuous action in the course of the year." To

carry out the purpose of the testator in the strictest possible manner, the officers of the administrative branch of the Government throughout France are required to report, to the central authorities, all the meritorious deeds of persons of humble station in life that may come to their notice. The public, too, are regularly invited to bring appropriate cases to the attention of the Academy. The test of disinterestedness—the soul of true benevolence—is rigidly applied to all cases thus submitted to that tribunal. No claim to any of the prizes is considered if made, directly or indirectly, by the person to be benefited. The competition takes place, indeed, without the knowledge of the parties interested. The result of this year's *concours* was the unanimous award by the judges, after a careful examination of many hundred cases, of the first *prix de vertu* to an old negress, an ex-slave, for self-sacrificing fidelity to her master. The prize has never been more worthily bestowed. The black recipient, a native of Guadeloupe, it appears, was brought to France nearly a generation ago, as the servant of a successful planter, who returned to his native land with a view to passing the remainder of his life in the quiet enjoyment of his fortune. But an ill-turn of fate suddenly deprived him of this, and he found himself in his old age not only without any means of support of his own, but abandoned to starvation by faithless friends and relatives. But for one sympathizing soul he would have been obliged to seek refuge in an almshouse. It dwelt under the dark skin of Nympe, his grey-headed servant. She proved more faithful even in adversity than in prosperity to him. In the day time she waited upon him with the assiduity and tenderness of an own sister. At night she stole away from their lodgings and did all sorts of chores to earn the means necessary to sustain their modest *ménage*. With the proceeds of her nightly labours, and the charitable help of some benevolent citizens of Marseilles, which city was the scene of her touching devotion, she succeeded in saving her master from the pangs of want. This noble work she carried on unweariedly, not for weeks and months but for many years. With a refined delicacy, not often found amongst her betters, the devoted creature, in order not to humiliate her master, never told him how she passed her sleepless nights. But for the fact that the moving story was told, just as we have related it, by the secretary of the Academy, at the public distribution of the prizes, and is fully authenticated by official evidence, the reality of this example of true heroism might be questioned. In honouring the black heroine, the Academy has honoured itself.

WESTERN CHRISTIAN UNION.

THE Autumnal meeting was held on Wednesday, Oct. 28th, at Colyton, Devonshire, when friends were present from Exeter, Crewkerne, Honiton, Bridport, Bristol, &c. Divine service was conducted in the morning at St. George's meeting; the introductory worship by the Rev. H. Calloway, the sermon being preached by the Rev. T. R. Dobson, of Sidmouth, from John x. 16, "There will be one flock and one shepherd."

At the conclusion of the service the report of the committee was read and adopted, and the officers for the ensuing year appointed. The report was heard with much interest, and a desire was expressed that it should be printed without any curtailment. A collation was provided at two o'clock, after which the usual loyal toasts were given by Sir JOHN BOWRING, who presided. The Rev. R. L. CARPENTER responded to "Civil and religious liberty all the world over," and spoke of the encouragement with which the friends of freedom might regard the progress of opinion both in religion and politics.—The Rev. W. JAMES proposed a vote of thanks to Mr. Calloway, for the valuable help he had given in the religious service of the morning, and to the Rev. T. R. Dobson, for the timely and excellent discourse he had delivered. Mr. James said he was glad to welcome so earnest a fellow-labourer into the district as Mr. Dobson, who had brought with him from Yorkshire a reputation which would commend him to the confidence of his brethren in the meeting, as well as to the regard of his flock.—The Rev. H. CALLOWAY and the Rev. T. R. DOBSON responded to the resolution.—JOHN WORSLEY, Esq., spoke on the subject of the Western Union, and its claims to a liberal support.—WILLIAM COLFOX, Esq., proposed the health of the Rev. A. McCombe, and thanks to the Colyton congregation, to which Mr. McCOMBE responded.

The meeting then adjourned to five o'clock, and after tea the large room was completely filled, and Sir John Bowring again kindly consented to take the chair. He opened the proceedings in an address of great power, in which he reviewed the various changes which have recently and are now taking place in Europe and America, speaking of them as eminently favourable to liberty and progress. He referred to the important crisis which had arrived in England, and urged the young, with an energy and earnestness (to which it was very touching to listen from such a veteran in the support and defence of truth and right), to let duty be the polestar of their conduct, and to cherish the broad and Catholic principles for which their fathers battled and suffered.—It was then moved by the Rev. T. R. DOBSON that the words "Free Christian" be

added to the present name of the Union. This was done in conformity with a notice which had been given at the spring meeting of the Union. Mr. Dobson said he cordially approved of the spirit of the resolution, feeling that by it a move was made in the direction of that Christian unity of which they had been speaking and hearing so much that day. He might himself think it unnecessary and undesirable to relinquish the Unitarian name, but if there were (as he knew there were) Christian people who believed they could worship God better and more consistently in a place called a "Free Christian Church" than in one called "Unitarian," that was no reason why we should not give them the right hand of fellowship, for, after all, it was only a name which divided us. The doctrines preached in these Free Christian Churches were in all essentials Unitarian doctrines, and the churches were as much Unitarian as our own, except in name. Whether the public understood them or not, they understood each other, and, as this resolution fully proved, were prepared to work with each other as brethren having one aim and object in view.—The Rev. C. MATTHEWS, of Yeovil, seconded the resolution in an interesting and appropriate speech, and it was unanimously adopted.—The Rev. T. W. CHIGNELL moved the following resolution:—"That this meeting desires to express its hearty accordance with the proposal which has been made for the disestablishment and disendowment of the Irish Church, and its conviction that such a measure would not only remove many existing causes of discontent and strife, but be eminently favourable to the advancement of enlightened piety and true freedom among the Irish people."—EDWARD BERRY, Esq., of Colyton, seconded the resolution. Having lived some years in Canada, he was able to bear testimony to the beneficial results which had followed disestablishment of the Church there, in calling forth the zeal and faithfulness of its own members, and in promoting peace and charity throughout the community.—Mr. JOHN WORSLEY supported the resolution, which was carried.

The Rev. WILLIAM JAMES then proposed that the members of the association should record their grateful sense of the valuable services of the Rev. Dr. Bellows, of New York, in the cause of liberal Christianity during his recent visit to this country, and their cordial concurrence in the wish so often expressed by him for a closer union between the Unitarian ministers and churches of America and those of this country. Mr. James dwelt upon the kindness of Dr. Bellows in giving up so much of the time which he might have devoted to the various objects which claimed his attention—to communion with our societies; his earnest and brotherly sympathy and his zeal in the maintenance of Unitarian Christianity, and the catholicity of feeling with which he regarded those who differed from him. It should be the aim of the association to seek the attainment of that practical co-operation between the American and English Unitarians which Dr. Bellows so greatly desired, and which it might be hoped his influence would help to realise. Mr. James spoke with much feeling, and his remarks, of which we have been able to give only a slight sketch, were much applauded, and the resolution was carried with acclamation.—Votes of thanks were then given to Sir John Bowring (who had been compelled to leave) and to the Rev. W. JAMES, after which the meeting, the interest of which had been sustained throughout, terminated.

MINISTERS' BENEVOLENT SOCIETY.

THE sixteenth annual meeting of this society was held in Birmingham, on Wednesday, the 28th of October. The president, the Rev. S. BACHE, occupied the chair. There were present, the Revs. J. Wilson, M. Gibson, W. Cochrane, B. Wright, D. Maginnis, C. Clark, H. McKean, J. Gordon; and Messrs. T. Kenrick, J. R. Mott, A. Martin, B. Smith, S. Thornton, T. Warden.

The treasurer's report was of a highly satisfactory character; it showed that the funds of the society were steadily increasing, and that the capital now invested amounts to the sum of £12,154.

Mr. KENRICK, the treasurer, proposed an important alteration in the laws of the society, to the effect that on and after the 1st of September, 1869, no minister shall be eligible for election as a beneficiary member after he has attained the age of fifty-five.

After some discussion, the whole of which was in favour of the principle involved in the motion, Mr. Kenrick's proposal was unanimously adopted.

PORTSMOUTH.

THE third jubilee of their house of prayer was celebrated by the Unitarian congregation, at High-street Chapel, Portsmouth, on Wednesday evening, October 28th. On the previous Sunday evening, a special preparatory service was held, and a sermon preached by the Rev. H. HAWKES, B.A.; the venerable old Bible, which was presented by the congregation the very year of the opening of the chapel in High-street 150 years ago, Oct. 25th, 1718, being used during the services.

After tea in the upper school-room, which was presided over by Mrs. Eveleigh, and numerously attended, the assembly adjourned to the chapel, where, after an introductory prayer, the Rev. H. HAWKES gave a history of the congregation, going back to its commencement in Penny-street, inter-

mingling the history with a graphic account of the persecutions to which its early founders were subject, from the operation of the Conventicle and Five Mile Acts, and the general tyranny and bigotry of the times. The exact period of the formation of the congregation is not known. The first baptism recorded in the chapel register in Penny-street, which had been very regularly kept, was in 1676. The Rev. Robert Clarke, one of the ejected ministers of Goodshill, in the Isle of Wight, was pastor in 1675. His successor, an able and enlightened minister, the Rev. John Hicks, is memorable as being one of the two individuals to whom the martyred Lady Lisle gave a night's lodging at Moyles Court, near Ringwood, after the battle of Sedgemoor, for which act of humanity the infamous Judge Jeffries had her tried at Winchester, and beheaded, notwithstanding the appeals and supplications of all parties on her behalf. Mr. Hawkes gave a most affecting narrative of the melancholy circumstances attending her trial and execution. The Rev. Francis Williams was minister from 1690 to 1703. During his pastorate, the well-known controversy took place between three Baptist and three Pædo-Baptist ministers on adult and infant baptism, which lasted from ten in the morning till between six and seven in the evening. He was succeeded by the Rev. Simon Browne, a poet, and a man of considerable literary reputation. [One of his fine hymns in the collection used at the chapel, viz., Kippis's, No. 26, commencing—

"Eternal God! Almighty cause
Of earth and seas and worlds unknown,"

was then sung with much solemnity by the whole congregation.] Mr. Browne continued minister till 1716, and was succeeded by Mr. Norman, also author of several valuable works. The congregation removed from Penny-street to their new chapel in High-street in 1718. Mr. Norman concluded a very effective ministry in 1756, and was succeeded the following year by Dr. Wren, whose tablet, with that of his friend Dr. Silver, and those of Sir John Carter and the Rev. Russell Scott adorn the venerable chapel. Dr. Wren is perhaps best known as the philanthropist who, at the risk of personal violence to himself, and amidst much political hostility, acted the part of the good Samaritan to the American prisoners in the war of American Independence, who were placed on board ships in Portsmouth harbour, where they were treated with much rigour and harshness. Dr. Wren administered the wine and oil of consolation to the wounded and suffering, and daily carried to them articles of food suited to their condition. On one visit he received a blow on the back of his head, which nearly deprived him of life, from a hostile partizan boatman. For his kind attentions to the prisoners, having refused any pecuniary reward from the American Government, he was honoured by its public thanks and the diploma of D.D. He was succeeded, in 1778, by a gentleman of similar philanthropy and culture—the Rev. Russell Scott, who for the space of forty-five years maintained the high character of his predecessors as an able and enlightened preacher of the Gospel of Christ. With the same generous devotion to the principles of liberty which had distinguished Dr. Wren, he visited Thomas Muir and Mr. Palmer, in their confinement in 1794 on board the convict vessel at Portsmouth, patriots who were transported to New South Wales solely for their advocacy of a peaceable reform of the British House of Commons. Mr. Scott was succeeded, in 1834, by the present pastor, the Rev. Henry Hawkes.

Mr. HAWKES related various other incidents connected with the congregation. Among them he told that on the demise of Queen Anne, a Burgess of Portsmouth, Mr. John Carter, being in London, heard George the First proclaimed king, and as the speediest method in those days of conveying the important news, walked to his native town to impart it. On arriving there, and first making known the intelligence, he was placed in gaol, as a suspicious character, by the governor, who, in the uncertainty that prevailed as to the succession, was fearful of suffering a mistake to be promulgated, and detained Mr. Carter three days in limbo, till he had received from other sources the information of the accession of King George. Mr. John Carter was the grandfather of Sir John Carter, and the ancestor of the lady, Mrs. Eveleigh, who had presided at the tea table that evening.

After this historic paper had been read, the choir sang the anthem "Lord have mercy on us."

Mr. SOTHCOTT, secretary of the congregation, moved, and Mr. REDWARD, one of the trustees, seconded "Prosperity to the congregation."

"The nation's universities, may they be speedily rendered alike available to the whole nation," was proposed by Rev. E. KELL, who congratulated the meeting on the advances which had been made of late years in the admission of Dissenters to the universities, and dwelt on the hardship of their exclusion from any of the privileges possessed by institutions founded for the benefit of the whole people. The Rev. W. J. SMYTH, of Godalming, in responding to the sentiment of "Welcome to our friends from a distance," spoke of the great gratification the proceedings of the evening had afforded to visitors. The Rev. JOHN HILL proposed with much earnestness the sentiment, "May the kingdom of Christ on earth be freed from State subjugation." "Our friendly good wishes to the General Baptists" was

responded to in a similar spirit by the Rev. E. R. GRANT. The Rev. W. HARGRAVE, B.A., proposed a sentiment which met with a cordial response from the meeting, with a request that it might be suitably conveyed to our Irish Unitarian friends, "Our hearty congratulations and sympathy with our brethren the Presbyterians of Ireland, who have so readily and so thoroughly concurred in the desire to emancipate Christ's religion in Ireland from all State entanglements and patronage." Mr. HENRY BLESSLY moved thanks to the choir, and also to the chairman for his very valuable and appropriate paper, which was warmly seconded by the Rev. E. KELL, who joined Mr. Blessly in the earnest wish for its publication. Between the addresses the choir, uniting with the rich tones of the organ, sang various anthems. This interesting tri-jubilee closed with the congregation joining in the hymn "From all that dwell below the skies," and with prayer by the pastor.

INTELLIGENCE.

BIRMINGHAM.—The collection for the General Hospital on Sunday week at Hurst-street Unitarian Chapel was £7. 12s. 3d.

DERBY.—On Monday, October 26th, a farewell tea party to the Rev. W. Oates was held in the Friar-gate schoolroom, to make a presentation to that gentleman on his leaving Derby for Birkenhead, after a ministry of seven years. After tea, G. A. Warwick, Esq., having been unanimously voted to the chair, in the name of the congregation, with many expressions of good wishes for his future welfare and regret at parting, presented to Mr. Oates a valuable gold watch and chain and a purse containing twenty guineas, the watch bearing a suitable inscription. Mr. Oates in reply expressed his warm appreciation of the gift, and briefly reviewed his past ministerial life among them, closing with an earnest appeal to his hearers to be a united people and make every effort to build up a healthy living church. Mr. E. Needham spoke on behalf of the younger members alluding in particular to the influence exerted on the minds of the young by the life and teaching of their late pastor. Mr. T. Broughton, on behalf of the Sunday school teachers, expressed sorrow at parting with so good a friend and zealous a worker in the Sunday school. A vote of thanks having been passed to the working committee, to the choir, and to Mr. Warwick for presiding, a very enthusiastic meeting was brought to a close.

HALIFAX.—On the evening of Tuesday, the 27th ult., the parents of the scholars of Northgate End Sunday School were entertained by the teachers at a social meeting, about 150 sitting down to tea. Mr. Scott, one of the superintendents, occupied the chair. The meeting was addressed by several teachers on topics connected with the relation of parents to a Sunday school. The remarks showed the importance of parents taking an interest in the school and encouraging their children to prize and make the best use of the privileges they enjoy. The meeting was intended as an experiment, being the first of the kind in connection with this school, and was considered to be a decided success.

MANCHESTER: LOWER MOSLEY-STREET SCHOOLS. On Monday evening, the Parents' tea party and that of the Congregational Society were combined, when about 300 persons were present. The Rev. William Gaskell, who presided, adverted to the various improvements which had taken place in the schools since he first became connected with them, when they were carried on in the cellar under the old Mosley-street Chapel, and said he could testify that they were now in a more prosperous condition than they had ever been. He then at some length urged upon parents the importance of attending to the right training of their children, and showed the great and lasting effect, for good or for ill, which the education of home could not fail to have upon them. The meeting was also addressed by the Rev. J. Drummond and Dr. Marcus, and the proceedings were varied by recitations, songs, and glees.

STOCKTON-ON-TYNE.—The organ of the Unitarian Chapel having been considerably enlarged, was reopened on the 1st inst. Mr. F. W. Nicholson, organ builder, Newcastle-on-Tyne, presided at the organ. Rev. T. Timmins preached in the morning, and in the evening the Rev. Wm. Elliott gave a discourse on the "Divine Unity"—the first of a course—to a very large and attentive congregation.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. T. and W. S. P.—Received.
HEAP BRIDGE AND OLDHAM.—Next week.
R. R. J.—The author is understood to be Professor Seeley, of University College, London; the publishers are Longman and Co., and the price is 10s. 6d., or Cheap Edition 6s. 6d.
E. H.—We have not room for your letter, but if you will read T. C.'s article again you will see that the words you complain of are given as a mere quotation to mark the contrast between what is often said of such audiences and what he himself saw.

AN ESTABLISHED CHURCH.

To the Editors.—I need but trouble you with a very few words more, and these shall be to express my satisfaction that my argument is so clearly understood. If my letters have, as you say, brought into strong relief the real nature of an

Established Church, and the fact that the whole nation have an interest in it, I am not so much concerned to discuss the question whether such a state of matters be an anomaly or not. It is enough to have warned Dissenters, as well as Churchmen, that disestablishment means simply the destruction of their own legitimate influence.

For my own part, I consider that an Established Church is no anomaly at all. A sect, no doubt, has in it a certain unity of purpose which gives it a greater intensity of religious life; but a sect is not a church. When you ask what right have we to impose conditions on the religious profession of others, I admit that we have none. Any man is free to make what profession of religion he pleases, either with a sect, or by himself alone. But as it is in the very nature of public worship to cultivate sentiments not peculiar to the individual, but common to the whole body of worshippers, I think the larger the basis of that agreement the better; and it is essential that each part of the community should be heard as to the terms on which they can unite in a common profession.—I remain, gentlemen, your obedient servant, JAMES GAIBDNER.

78, Delancey-street, London, N.W.,

1st November, 1868.

P.S.—I do not object to the *Times* or any one else making a remonstrance against ritualism, provided it be in the way of argument, and not mere clamour. To me it seems rather poor stuff to raise a stir about; but if ritualism be "pernicious" nor, sense, it ought to be shown, first, in what it is pernicious; and, secondly, whether it be against the laws of the Church or not. If it is against the law, or a law can be made against it, well and good; otherwise I object to appeals to mere popular prejudice ending in Lombard-street riots.

ROBERT HEYWOOD, ESQ.

To the Editors.—In your sketch of the life of this honoured and most estimable man, you make no allusion to the prominent part he took in the temperance movement.* In the *Bolton Chronicle* of last Saturday, two columns are devoted to his memory, and the writer, referring to his magisterial duties, says:—"His decisions, while ever dignified, just, and impartial, were at the same time tempered with mercy, and whenever opportunity occurred, he never failed to raise his voice against the great social curse of this nation—the indulgence in intoxicating drinks. Indeed, in his capacity as a magistrate, he was a tower of strength to the temperance cause, and ever sought to promote its progress both on the bench and on the platform, in the private circle and in public meeting, by his earnest exhortation and the liberal contributions of his purse. A short time before his decease, Mr. Heywood took an active interest in a movement which had for its object the reclamation of those unfortunate females who but too frequently are the victims of the vice of intoxicating drink, and materially assisted the Mayor in providing a home for such as showed evidence of repentance, and a desire to walk once more in the paths of sobriety and virtue." If all were as faithful in carrying out their temperance principles as Mr. Heywood was (whether as "total abstinents" or "moderationists"), intoxication would cease to be our great social curse.—Yours faithfully,

Bridport, Nov. 3rd. RUSSELL L. CARPENTER.

* [We said, "of which" (the "temperance cause") "he was always a "warm and consistent advocate."—EDS. U. H.]

THE COMING WEEK.

Leeds: HUNSLLET.—On Monday and Tuesday, bazaar in the Mill Hill Congregational Hall.

London: FREE CHRISTIAN CHURCH, KENTISH TOWN. On Sunday, the Rev. P. W. Clayden will preach, morning and evening.

London: NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee. Subject: "Conversation with the Woman of Samaria."

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Sheffield: UPPERTHORPE.—On Sunday, morning and evening, organ anniversary; preacher, Rev. F. Bishop.

Stalybridge.—On Sunday evening, a lecture by the Rev. Francis Revitt. Subject: "Why am I Unitarian?"

Births.

GREEN.—On the 31st ult., at Park-street, Stoke Newington, Mrs. Henry Green, of a son.

HEYWOOD.—On the 2nd inst., at Huddersfield, the wife of Mr. William Heywood, coachbuilder, of a daughter.

Marriage.

ROWLINSON-FENNER.—On the 1st inst., at Stamford-street Chapel, London, by the Rev. R. Spears, Mr. Richard B. H. Rowlinson to Miss Margaret Fenner, both of London.

Deaths.

CROOK.—On the 31st ult., at his residence, Ravenswood, near Bolton-le-Moors, in his 49th year, Henry Crook, Esq.

SHAKESPEARE.—On the 32nd ult., at Oldbury, Benjamin Shakespeare, aged 24 years, secretary of the Oldbury Unitarian Sunday School and librarian to the congregation, deeply regretted by the teachers and members of the congregation.

UNSWORTH.—On the 27th ult., aged 82 years, Jane Unsworth, of Shaw-street, Bolton-le-Moors.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, November 6, 1868.

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

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WHAT THE CHURCHES ARE DOING.

Religious liberty seems about to take another step in Norway. According to the constitution, the religion of the State is Evangelico-Lutheran, and until 1845 Dissenters were excluded from all public employment, and Jews were not even allowed to enter the kingdom. Some slight modification was made of the law in that year, by which Dissenters were permitted the exercise of Christian worship under certain restrictions, and in 1851 Jews were allowed to reside in the country. Since then three several attempts have been made, and particularly in 1865, to repeal the article which excludes from public offices persons who do not profess the State creed, and these attempts are now about to be renewed with a good prospect of success.

It used to be supposed that Italian brigands had a sneaking affection for the priests, who were ready to give them absolution when they had gone a trifle further in any little matter than was quite proper. But the raid which a band of them have made on the Scotch College, which stands on the slope of the Alban hill, carrying off the Rector, Father Campbell, and threatening to put him to death in eight days unless a ransom of 100,000 francs was forthcoming, must have fluttered the cardinals both within and without the Holy City. Only think if, some night, a body of these desperadoes were to carry off Il Santo Padre himself, what on earth would become of us all!

We are not aware whether infallibility can sink into dotage, but one of the things just reported from Rome would lead us to think so. It seems that there was in the army of General Oudinot a French sergeant named Hardouin, and that as it marched into the Holy City, the Duchess of Gallese saw him from a window, and, attracted by his handsome person, bestowed on him her hand and fortune, together with a Roman Dukedom. Soon afterwards the Duchess died, when the quondam sergeant married the pretty daughter of a shopkeeper, by whom he has a son, now about six years of age. This boy the Pope has raised to the dignity of Prince Assistant of the Throne, though in what he is to assist no one seems to know. The only two Prince Assistants that there have hitherto been were Colonna and Orsini, who held the dignity by hereditary right, and its bestowal on a child of foreign extraction and plebeian blood has given offence not only to those ancient houses, but to the whole Roman nobility, and while the people regard the Pope as a despot, the aristocracy denounce him as a revolutionist.

Considering that the Establishment not only professes to be Protestant, but, according to the Bishop of Oxford, is "the bulwark of Protestantism," some of the things which occur in it are not a little startling. A correspondent of the *Times*, for instance, furnishes us with a few sentences, which he wrote down at the time, of a sermon preached at St. Paul's, Brighton (Rev. Arthur Wagner's) two Sundays ago:

"Protestantism as a religion is on its death-bed. It is dying of exhaustion. It is dying for want of vital power—from having no system of cohesion in it. We have not persecuted it, as it has persecuted us. We have left it alone. . . . You all know how venomous the Protestant spirit is to all who differ from it. Now its own time has come. . . . Its own children mistrust it. . . . People now find out that to be a member of the Catholic Church is a safer thing than to sit in high places where Protestantism is. . . . The ear of God's mercy is closed to Protestantism. . . . Over the fall of such a system who can weep? It is fast falling, and by God's favour soon will be at an end."

A man named John Thompson has been committed for trial at the Southampton assizes for publishing "a certain scandalous, impious, blasphemous, and profane libel of or concerning the Holy Scriptures and the Christian religion." Better, in our opinion, have left the poor man alone, or taught him better.

We should fancy that even his backers must be getting a little ashamed of their pet, the Rev. Bruin Grant. At Leicester, the Dissenting ministers declined his challenge to a controversy on the Irish Church, intimating that they had "no personal desire to come in contact with him, either in public or private," but that they were willing to meet any other gentleman in discussion. At Whitby, when he attempted to lecture, the audience refused to hear him; whereupon, assuming a fierce

pugilistic attitude, he kept bellowing out, in bearish style, "We'll lick you yet!"

It seems to us it would be only prudent for our ecclesiastical authorities to keep an eye on Father Ignatius, since, the other evening, he declared he should like to go into St. Paul's and Westminster Abbey, and shatter to pieces those idols raised to earthly glory and the lust of conquest; and if he gets such iconoclastic fancies into his head, there is no saying what mischief he may do."

The newspapers announce the death of a clerical grandee of a type that is fast disappearing. The Rev. Algernon Peyton, who died the other day, had for fifty-seven years occupied a benefice—Doddington, in Cambridgeshire—the annual value of which, as set down in the "Clergy List," is £7,306, but which appears to have been worth not less than £10,000 a year.

The charge against the Rev. W. J. E. Bennett, the Vicar of Frome, of having published a work in which the Real Presence is taught, was heard last week before the Commissioners acting on behalf of the Bishop of London, when their decision was that there existed a *prima facie* case against the vicar, and the matter will now be carried into the Court of Arches.

The *Pall Mall* supplies us with this:

"The Ritualists have adopted the word 'Mass' for their celebration of the Communion Service. A near-sighted Roman priest, a stranger to Brighton, mistook S. Michael's for the Catholic Church, where he was going to say a low mass. The two churches are near one another, and both of bright red-coloured stone or brick. Attributing the apparent want of holy water at the entrance to the fault of the architect, or to his own near-sightedness, he went up the side aisle, catching a glimpse of a vested priest at the 'high altar,' and entered the sacristy. Here he asked of an attendant if he could say mass there that morning. The answer was 'that he could.' Now as the priest was unrobing before putting on the chasuble, &c., which were all spread out before him, there enters the sacristy the clergyman fresh from celebrating, attended by a 'server,' and carrying 'paten, chalice, and corporal' in as orthodox a manner as could the Pope himself. Now as the priest turned to look at this gentleman, in whom he expected to find the Parochus of the Catholic community, his eye lighted upon three university hoods. 'Do you wear hoods here?' he inquired. The clergyman answered that such was their custom. 'I was told,' says the priest, hesitating, 'that I could say Mass here this morning.' 'So you can,' returns the clergyman blandly. 'But—ahem—is this a Catholic Church?' 'Yes,' was the calm answer. 'Ah!' says the priest, 'is it the Roman Catholic Church?' 'Oh!' replies the Ritualist meekly, 'you must go lower down for that.'"

The *Tablet*, which has just been placed under the editorship of Father Vaughan, tells us that in one month of the present year 104 persons were received into the Church of Rome in London alone. Another paragraph, however, in the same paper, makes us a little suspicious of the Father's accuracy, for he informs us that "an invitation to accompany an illustrious bishop as theologian to the Council was declined by F. Newman some months ago," and regrets that F. Newman's "age and health" compelled him to do so. No doubt, F. Newman would be able to counsel the Pope's counsellors on not a few points of importance, but we question whether he has been invited to take the place of his brother Dr. H. Newman.

Signor G. Damiani, "foreign correspondent of the British Association of Progressive Spiritualists," has published a pamphlet, "Spiritualism versus Positivism," in which he offers two challenges to "G. H. Lewes, Esq., Professor Tyndall, *et hoc genus cæcorum*;" one, to "prove by evidence sufficient to establish any fact in history, or in a criminal or civil court of justice:—1. That intelligent communications and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally recognised law of nature. 2. That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation. 3. That voices appertaining to no one in the flesh are heard to speak and hold rational converse with them." A jury of twenty-four gentlemen, twelve to be chosen by each party, to decide, by a majority, whether these propositions are conclusively proved by witnesses of established character; and if the verdict is that they are *not*, then, each party having previously deposited 500 guineas in some bank, the whole amount shall belong to the one accepting this challenge; but if the verdict is that the propositions are proved, then the 1,000 guineas to go to Mr. Damiani. The other challenge, with the

same conditions, is to establish the facts contained in the above propositions "by experiments conducted in the actual presence" of the twenty-four gentlemen who have decided the previous wager. We don't see why the two challenges should be linked together. If the object is to open the eyes of the "cæci," a decision on the second would be sufficient.

The Free Church Society has issued an address to municipal and parliamentary electors, calling upon them to insist upon the restoration of "absolute freedom of worship—a principle, formerly universal, and a practice injurious to none, but beneficial to all, agreeable to the law of God, and to the precepts of Christ and his apostles."

It is stated that at several places in the rural districts of Westmoreland and Craven, there is a remarkable conversion to the principles of Quakerism going on, the villagers gathering together in considerable numbers to worship in silence, with occasional readings of Scripture and exhortations by six or eight friends who visit them from Kendal, and Bentham (near Lancaster).

WHAT IS SAYING ON CHURCH MATTERS.

A correspondent of the *Pall Mall* gives the following gloomy picture of the condition to which the Roman Church has been reduced in Spain:

"Once upon a time it was, I believe, as rich and influential an establishment as the English is at the present day. Unhappily, she has successively lost one by one all the sources of her prestige, and every hold she had upon the conscience of the people, viz., learning, breeding, and wealth, not to speak of exemplary life. From the fact that the Church, of all professions, is the cheapest, shortest, and easiest attainable, and also the most obscure and worst remunerated, the clergy is now recruited from the lower ranks of society. They are taught to read, not to understand, Latin, and to peruse a clumsy compendium of casuistry, called from its author the 'Larraga.' The whole of the Church property having been confiscated, they are, besides, reduced to a condition little removed from beggary. What has, therefore, become of the Spanish Church? She may be said to consist of a small bureau appended to the Ministry of Grace and Justice, headed by a first-class clerk, and of a personnel of Government employés, called curates and bishops, rejoicing in salaries of from £40 to £800 per annum. No such thing as convocation, no ecclesiastical courts or judges, exist in Spain; church rates are unknown, and the correspondence of the Spanish clergy with the See of Rome is an offence punishable by the criminal code. To finish the tableau, the people have become partly enlightened, but still more infected, with French indifference, esprit-fortism, and socialism. Special correspondents, therefore, need not wonder at the deserted state of the Madrid churches, nor seek in the immediate effects of the revolution the explanation of a fact which has a deeper and older origin."

In his visit to Civita Vecchia the other day, Pio Nono made one of those ready little turns of speech for which he is noted. In mounting to the throne on which he was to receive the homage of the French general and other officials, one of the planks which formed the steps gave way and threw the papal chair out of its equilibrium. Not disconcerted by this, the old man rose and said, "The chair of St. Peter sometimes shakes, but never falls."

As illustrative of the superstition of the people about Fontainebleau, which is the most Papist town in the neighbourhood of Paris, a correspondent of the *Independent* mentions that in one of the avenues of the forest is a chapel erected to the Virgin. In this chapel, as well as in the parish church, a number of blue handbills are posted about, stating that some time ago a gentleman whilst riding through the forest was thrown off his horse and dragged a considerable distance, that having prayed to the Virgin to deliver him, and having promised to build her a chapel if she would do so, the Virgin immediately appeared in a tree, stopped the horse and saved him. This scene is represented on the painted ceiling of the chapel, a great number of the people devoutly believe it, and once a year they have a general holiday, and walk in grand procession to the chapel in honour of it.

Writing on the kind of man needed for the Primacy, the *Spectator* says:

"It is rather a humiliating consideration, that, if we had a second St. Paul amongst us, he would be the last man any existing Church would be inclined to put in a position of authority,—and we believe this applies not merely to the Establishment, but to the Churches which are pleased to call themselves 'Free.' By common consent he would be voted the most dangerous of men, with 'wild' notions of faith, of charity, and of discipline, with

a tendency to transcendental extravagance which the High-and Dry school would deplore, with a tendency to universalism which the Low school would condemn, with a tendency to see a Divine grace in secular institutions at which the Dissenters would stand aghast, and yet a tendency to find God everywhere over which politicians would shrug their shoulders. If such a one should say, in spasmodic apology for an appearance of egotism he detested, 'I speak as a fool,' men of the world would agree with him; and if he talked of the weak things of the world confounding the mighty, and the things which are not bringing to naught the things which are, the whole hierarchy would rise up in horror at his revolutionary sentiments, and be inclined to cry out with the persecutors of the Apostle himself, 'Away with such a fellow from the earth, for it is not fit that he should live!' But we are not recommending the Government to appoint a man of this type, first because we have not, as far as we know, got such a one at all; and secondly, because, if we had, we might as well cry for the moon as ask for so dangerous a person in the see of Canterbury."

To the question, "Why do English people like Dissent?" The *Church News* gives the following kind and courteous answer:

"There are in every parish which displays any signs of activity various kinds of Dissenters. There are the downright wicked Dissenters, distinguished by their intense hatred to the Church and all authority, by their love of the worst public-house in the parish, and by their attendance at their meeting place once on Sunday. There are the time-serving, poor Dissenters—people who like to have two strings to their bow, who get what they can out of the parish clergy, and also what they can from the minister. They do not oppose the Church—nay, they sometimes go to the church; they do their best to serve God and mammon together. In their heart they despise and look down on the Dissenting gentleman because they know he is a poacher on the Church's preserves, and generally an illiterate, vulgar, and unrefined poacher into the bargain; still he has a shilling or two to spare occasionally, and poor human nature may as well have that shilling if it can. There are the Dissenters who have always been Dissenters, and thank the goodness and the grace which made them not children of Church people. Lastly, there are the people who wish to get to heaven easily, and prefer Dissent because, under that system, self-denial, fasting, prayer, penance, week day religion, or anything opposed to the feelings and wishes of the carnal man, are steadfastly opposed and uniformly rejected. Dissent is eminently a religion of self. Obedience, humility, and charity are virtues unknown to it. Dissenters have nothing, but are merely tolerated in this land of civil and religious liberty; and having nothing, they look with envy on the Established Church, and wish us to lose our tails also."

Dean Alford's "Church of the Future," of course, has exposed him to Tory resentment. Though he does not argue against the principle of religious establishments, *Blackwood* contends that he is inconsistent in not doing this, and argues that not only do such reasonings and anticipations of the approaching doom of establishments as the Dean indulges in, dishearten the garrison and prepare it to submit rather than to fight, but the effect is that "they prefer to yield, and to console themselves with the vision of happier days, to be spent under the shelter of independence, and under the sway of a rule more purely ecclesiastical. The portentous event has already begun to make its appearance of clergymen calmly meeting to consider, not whether disestablishment is a good or an evil thing, but what organisations the Disestablished Church shall create. In this mood of mind lies the true danger. It is a disintegrating force, and in the long run the action of disintegration is far more powerful than that of violence." Our contemporary even fears that many clergymen will begin to amuse themselves with pleasant dreams of the advantages of independence, till they come almost, if not altogether, to welcome disestablishment. Can it be!

The *British Quarterly* gives us this pen-and-ink sketch of Neander, "the greatest ecclesiastical historian the world has ever possessed":

"He was by birth a German Jew, and so completely Jewish was his appearance that in the streets of London he would probably have been mistaken for an old clothesman. His short, spare, bent figure, hooked, fleshy nose, bushy eyebrows, thick, black hair, large mouth, high cheekbones, and round chin, all bore witness to his nationality; while his long-tailed coat, shabby brown hat, and unfashionable jack-boots were quite in keeping with his otherwise Israelitish contour. Nevertheless there was in his eye a calm, subdued, and heavenly fire that spoke of divinest thoughts, nobler sentiments, and a higher world than that with which the large majority of his kinsmen are absorbed."

An article on "snipe-shooting" in the *Pall Mall* concludes thus wickedly:

"The financial crisis which interrupted so many schemes for branch lines and making sugar out of peat occurred providentially for the interest of snipe shooting; and who knows but that the Established Church has had to do with the prospects of our sister isle as a snipe-breeding or snipe-haunted country?"

The same paper comments thus heretically on the principle, which Mr. Bright laid down in one of his speeches at Edinburgh, that "as a whole we are anxious to act honestly and rightly"—an assumption which runs through the whole of his speech, and indeed through the whole of his public life:

"Is it reconcilable with the theology of any Christian Church in the world? Is not the whole fabric of theology based upon the contrary supposition? and does not the cheerful view of human nature which it implies evacuate of all their real meaning such doctrines as eternal punishment, and, in a word, systematic theology in general? If, as a rule, men are rather good than bad, and nothing but a little common sense is required to set everything straight, what is the meaning of a scheme which asserts from first to last that the human race is under an awful curse, from which it can be but partially freed by means the contemplation of which fairly overwhelm the human mind? Such a life as Mr. Bright's is, if we consider it fairly, as strong a protest against the theology which pervades the Westminster Confession, the Thirty-nine Articles, and the decrees of the Council of Trent, as was ever uttered by the Savoyard vicar."

Mr. Joseph Barker has been writing on the Irish Church question in a way which leads some to think that he is looking to an end of his many wanderings in the bosom of the Establishment. He does not condescend to reason on the subject, but considers it enough to state that it is an "erroneous impression" to suppose "that the Church of Ireland is a manifest failure, and always must be till it is disendowed;" "that the Irish Church ought to be abolished because it is a minority;" "that the Irish Church is a very expensive establishment, &c;" and he cautions Dissenters and Methodists against "joining hands with infidels, Romanists, and fanatical revolutionists for the spoliation and humiliation of a hard-working and useful sister Church." This leads a correspondent of the *Methodist Times* to make some awkward references to Mr. Barker's past career which it would have been wiser in him not to have given occasion for.

In trying to account, at Maidstone, for the Irish Church not having more converts to show, Mr. Gathorne Hardy said the reason was that those who were converted were afraid to avow their conversion; and in proof of this he mentioned that large numbers of Roman Catholics, when they emigrated to America, changed their faith. Retain the Established Church, he says; it makes no converts, but this is owing to the opposition of the priests, as you may learn from the fact that as soon as the Romanists get to America, where there is no Established Church whatever, they turn Protestants directly. Surely, as the *Pall Mall* observes, "The reasoning points to the very opposite inference. If your object is to get the better of Rome, and if (as you say) the Establishment fails in this, and the voluntary system succeeds, try the latter."

In the *John Bull*, a Conservative Landlord recommends a method by which "the triumph of the Church and Conservative cause may easily be secured," that looks almost like an imitation of Defoe's fine piece of irony, "The Shortest Way with the Dissenters." He says, Conservative Churchmen hold some fifteen-twentieths of the property of England, and have three-fourths of the expenditure of the country in their hands, and his advice is:

"Let them have no dealings whatsoever with any one but with sound Conservative Churchmen, and they will soon find the consciences of the various sectaries and other Liberals to be of so pliable a character that they will unhesitatingly accede to the wishes of their customers, and to a very great extent let Dissent and Liberalism go to the dogs."

But persons acting thus would be denounced by the Liberal press:

"Let them howl until their throats are sore. They thus show, beyond dispute, the excellency of the system I am advocating. If I had a thousand farms to let, or places for a thousand workmen, I would not have anything to do with any Liberal or liberty-of-conscience Dissenter of any sect whatsoever. They would cover the land with cockatrice's eggs, which would produce discontent,

disrespect, disobedience, resistance, and every evil work, according as each man's liberty of conscience might desire or suggest. Let some means be immediately adopted to ascertain the names and residences of tradesmen of Conservative Church principles, and let them be published, and I for one will engage never to spend a farthing with anyone else. Thus fighting our enemies with their own effectual weapons, property and influence will have their influence, and we shall triumphantly succeed."

Although the Establishment has no doubt suffered a good deal lately, we were not aware that it was reduced to such a state of weakness as the *Church News* supposes, which says that if Mr. Bennett's doctrine be formally and explicitly condemned, the days of the Established Church are infallibly numbered.

In a paper, read at the Dublin Congress, on "The Church and her younger members," and since published in the *Fortnightly Review*, the Rev. F. W. Farrar, one of the masters at Harrow, spoke out thus plainly and boldly to an audience of Church dignitaries:

"The first principle which I would lay down as essential to win over the generation which is growing up around us is the disavowal of sacerdotalism. By an organised system, by extravagant pretensions, by unflinching dogmatism, by the bold usurpation of an authority which is not ours—partisans may be gained amongst the ignorant and enthusiasts amongst the weak; but he must be blind to every sign of the present and every lesson of the past who does not see unmistakably that there is and must be an ultimate and fatal loss of influence in any teaching which tends to exalt the priest above the people, or to put into sacerdotal hands an uncontrolled authority in spiritual affairs. Christianity can only prevail among the young by *being* Christianity—that is, by being the religion of the Spirit, the religion whereby every man may have immediate direct personal access to God through Jesus Christ." We, as well as High Churchmen, may be the better for studying these plain yet noble words.

LITERARIA.

MR. WALLIS, the editor of the *Tablet*, the organ of the Disraelite Romanists, has announced with some satisfaction that in relinquishing the management of that paper he places it in such good hands as Dr. Vaughan's, a Roman Catholic priest, and says:

"It is a satisfaction to me to know that I am handing the *Tablet* over to one of the 'old English Catholics.' I don't think I would have conveyed it to anybody but an Englishman; and, speaking generally, and allowing for exceptions, I should not be well pleased if I had parted with it to a convert."

It may interest some of our readers to know that the gentleman who has succeeded Mr. J. D. Cook in the editorship of the *Saturday Review* is Mr. Philip Harwood, formerly minister of the Unitarian congregation at Bridport, and afterwards associated with the late Mr. W. J. Fox. Mr. Harwood is said to have been the working editor of the *Saturday* almost from its commencement.

Messrs. J. Parker and Co. announce, as "nearly ready," the much-desired "Memoir of the late Rev. John Keble," by Sir John T. Coleridge.

Mr. Scott, of Ramsgate, has issued "Comments on a Pamphlet by Dean Close," in which the Dean's assumption of a quasi infallibility, while condemning Bishop Hind's defence of free inquiry, is vigorously exposed. In the course of it, the Dean is thus sharply, but deservedly, taken to task:

"To prescribe the limits of discussion, is to claim a Papal prerogative—to make oneself Pope among Protestants. Can so well-informed a man as Dean Close, who can reason so keenly against Catholics, forget that Protestants have expurgated the Catholic Bible and ejected the Apocrypha? Is he possibly ignorant that the Pastor Hermas was read in early churches as a sacred book? And now, by what right does he forbid Protestants to carry the expurgation a little further? Nay, he carefully applies the term *infidelity* to a venerable ex-Bishop for believing that the Articles and Ordination Service leave the question open. The Bishop, is not (in his own belief) opposing, but is only interpreting, the Church. But suppose he were consciously opposing the Church? Is it, then, possible that Dean Close, that eminent Protestant, that Low Church vindicator of Luther and Wickliffe, now in his old age is become a champion of renouncing private judgment and submitting humbly because 'THE CHURCH has spoken?' If he stiffly deny this to be his meaning, we fear he will drive us to infer that Bishop Hind is to submit because 'Dean Close has spoken,' and lest Dean Close call him 'infidel.'"

The Rev. Josiah Bull has just published a fresh life of "John Newton, of Olney," in which there is a good deal that is new and interesting. Mr. Bull, whose father was on intimate terms with Newton

is not only the heir of many traditions, and the possessor of a large correspondence, but has been so fortunate as to obtain a diary unknown to previous biographers, and extending over fifty-seven years, in which there is much that serves to make us better acquainted with this remarkable man, and likewise with the times in which he lived. Amid many devout utterances there are inserted a couple of letters addressed to Captain John Newton, promising him as many slave-boys and slave-girls as he needs, as if there were nothing whatever wrong in it. At one time John seems to have felt inclined to throw in his lot with the Baptists or the Independents, instead of with the Church. Like some other successful preachers, we learn, that he broke down in his first sermon, and left the pulpit in great mortification and trouble.

Dr. Rigg, a leading Methodist minister, promises a work on "the Relations of John Wesley and Wesleyan Methodism to the Established Church."

Among Mr. Murray's list of forthcoming publications is "Annals of St. Paul's Cathedral," by the late Dean Milman.

Dr. Halley, formerly minister in Manchester, and now tutor in one of the Independent colleges, is about to publish, in a few weeks, a work, on which he has been engaged for many years, called "Lancashire: its Puritanism and Nonconformity," in which, it is said, he will shew the important influence which Puritan feeling has had in forming the character of the people in the north of England.

We need do little more than draw the attention of our readers to Mr. Martineau's Address at the opening of the present Session of Manchester New College, which has been published under the title of "A Word for Scientific Theology in appeal from the Men of Science and the Theologians." Clearly and beautifully, Mr. Martineau points out that, though "no one would have devised them, or resorted to them, but for a necessity of conscience," yet such Colleges as that with which he is connected have something to plead by way of set-off against the poverty of their resources: "In the spiritual field it is not always the most elaborate husbandry that produces the most ample fruits; and the very self-abnegation which could dispense with the honours, if only it could find the light, of knowledge,—nay, even the struggle to keep pace on foot with the well-mounted official guides on the road of truth,—favoured a manly, strenuous, and disinterested tone of mind, without which the most delicate scholarship becomes a lifeless personal accomplishment." He puts well, too, the plea for still maintaining "our own school" as serving, and as far as he knows, serving alone, "as an asylum for the hunted and banished idea of 'a scientific theology.'" He then goes on to reply, in his own thoughtful and felicitous manner, to the question whether there is such a thing as this; and leaves us well satisfied with the conclusion that "there is a future still for philosophical theology; and the death with which, from the time of Epicurus to that of Comte, it has been so often threatened by the expositors of natural laws and molecular hypotheses, will yet be postponed. 'Modern thought' is strong, but ancient trusts are stronger; and with the vigour of eternal youth they will reassert their moral power, as the inexhaustible springs of noble and reverent action, and vindicate their intellectual place, as the immovable bases of any satisfying philosophy."

BUT FOR MIRACLES JESUS WOULD HAVE PREMATURELY PERISHED.

THE same murderous hand that put John to death would have slain Jesus at the outset of his career, had the latter possessed no other safeguard than moral ascendancy. The priest-craft and king craft that so narrowly watched and so ruthlessly destroyed the Baptist, could not be indifferent to the aims and efforts of Jesus. What, then, shielded Jesus from their wiles? Let us not deal with these matters in the abstract. Let us look at them in the light of modern instances. Jesus was a carpenter, and the son of a carpenter. "Rude in speech" to "ears polite," he was attired meanly, and without "where to lay his head." Learning his employment, he emerges from a cottage in a despised village of a despised province, and begins to travel up and down his native land accompanied by a few persons of a condition similar to his own. As he proceeds, he everywhere scatters words which savour of blasphemy and sedition in the ears of the ecclesiastical and political authorities. At last apprehended, he is tried, and found guilty of those crimes. He is crucified.

This is the end to which he is brought by the rulers of the land. The interval between the

opening and the close of his public career is variously estimated. Take the shortest. Then, how during twelve months did Jesus contrive to evade his enemies? Moral ascendancy would have no effect with them? Where could it avail? With the multitude? The Jewish populace were little likely to be deeply and permanently impressed by a lofty example. Capable of enthusiasm they were; but their enthusiasm was only momentary. And such as it was, it sprang not from moral ascendancy, but from fanaticism, partly religious, partly political. This, its origin, occasioned its weakness. It broke down the moment it was undeceived by learning that Jesus was a teaching and suffering servant of God, rather than the long-predicted and now intensely longed for conquering and triumphant prince. The worshipped idol proved a *fetich* in their judgment, and then they were as indignant and brutal as they before were mean and superstitious. Even among the more soundhearted of the population Jesus had no safe foothold or retreat, for when real peril came his personal associates forsook him and fled. It is in the nature of things that he should have been betrayed and put to death.—Dr. Beard's "Manual of Christian Evidence."

AMERICAN NOTES.

The *New York Observer* says:—

"About one-fourth of all the clergy of the Episcopal Church in this country have come out of the Methodist Church, and some of these have become eminent and Conservative Bishops."

The *Detroit Post*, of Oct. 8, says:—

"Yesterday, the Great Western Railway landed 60 Mormons here, where they take the Michigan Central, en route for the valley of Salt Lake. More than 5,000, of whom 3,500 passed through Detroit, of these fresh converts to the Latter Day Saints have gone from European countries to Utah during the past season, but yesterday's lot was the last for 1868. The agent says that during 1869 he will import 10,000 or 12,000 of these people. It is said by those who have seen the Mormons of this year's importations that they are scarcely as intelligent and cleanly in appearance as the other immigrants."

From an article in the *Nation*, N. Y., on the two Conventions, the Episcopal and the Unitarian, which have been sitting in New York, we take a few extracts, which we think will interest our readers.

"The troubles of the Episcopal Church in America are substantially the same as those of the mother Church in England, barring the connection of the latter with the State. Or, rather, there is only one radical trouble in either, of which all the others are offshoots—and that is, the official character of the clergy. The question which lies at the root of all the questions by which the Anglican Church is agitated is, Is the minister a priest, or only a teacher or pastor? If he is a priest, endowed with supernatural gifts and graces, and his work be the offering of sacrifice, there is nothing to blame in Ritualism, or in the gradual retreat from communion or sympathy with the other Protestant denominations, and in the tendency to assimilation to the Church of Rome both in doctrine and discipline, which the Anglican Church has been displaying for the last forty years. As it is impossible to set limits to the pomps and ceremonies of worship which consists in the offering up of so tremendous a sacrifice as the Eucharist is believed to be, many priests and many worshippers will naturally, after they have exhausted their taste and ingenuity in the devising of dresses and decorations and music, feel that all they have done is still unworthy of the occasion, and a very imperfect expression of the sentiments with which it inspires them. Anybody who considers attentively what Ritualists, or even High Churchmen, mean when they speak of a 'Christian priest,' and what the nature of 'a priest's' functions are, must feel that it would be improper, if not impossible, to attempt to define or regulate his manner of expressing the awe with which he regards his own character and duties.

"If, too, the Anglican clergy are priests and their work be sacrifice, there is, of course, impropriety in their officiating in the churches of other denominations, or in their associating on terms of equality with the clergy of other denominations. To acknowledge the validity, or even the value, of any other ordination than their own is to throw a doubt over the nature of their own. So that the Church which in the severteenth and eighteenth centuries was a portion of the body of European Protestantism, has, as the sacerdotal theory has gained ground in it, been withdrawing from fellowship even with the Protestant churches of the Continent, whom it cannot call Dissenters, and the High Churchmen now repudiate all connection with them, and have been seeking communion with the Greek Church, the more advanced members of the school being nearly ready to seek communion with Rome. The Greek Church has, however, given them plainly to understand that the 'fusion' is not possible, and that nothing in its eyes, any more than in those of the Roman Church, will supply the place of a continuous and unbroken descent from the Apostolic age.

"The trouble is not so serious as yet in America as in England, where social influences aggravate it;

but it is growing, and finds expression in various ways.

"The Unitarian difficulty is a somewhat singular one. At every one of their conventions now an attempt is made by the moderates to secure the adoption of a creed or list of fundamental principles, and the attempt is invariably defeated by the radicals, who refuse to be bound; not because there is nothing that they consider fundamental, but because they wish to preserve their intellectual freedom. All, however, wish to keep up the denominational organisation and to see it flourish, and even to give it an aggressive character. They send out missionaries, subscribe for colleges, keep two or three periodicals going, and at this last meeting determined to establish a denominational review. The denomination, nevertheless, is not flourishing. In fact, if closely examined, it would be found that it was declining. Particular churches flourish, owing to the character and ability of particular ministers, but every kind of denominational work languishes. The denominational spirit is one of the feeblest things of the kind in existence—so feeble, in fact, that one would hardly be surprised to hear any day that it was extinct.

"Now, the reason of this is not far to seek. The deduction, both from experience and principles of human nature, that you cannot have a flourishing and aggressive religious organisation without a creed, is simple and impregnable. Whether creeds are good or bad things for the individual man may be a subject of doubt; but that they are to religious denominations the breath of life there can be no doubt whatever. At present the Unitarian body, or rather the radical wing of it, is founded on a negation, and a negation may serve as a basis for a religious organisation, if supported by something in the shape of persecution; but as soon as the majority becomes tolerant, and there is no mixture of sacrifice and suffering in holding to the negation, the organisation has to begin to construct, or it is lost. What aggravates the difficulty in the case before us is, that not only do the Unitarians not agree in affirming anything, but they do not agree in denying anything. Now, a negation which is of universal acceptance is, as we have said, not very useful, but a negation in which there is no general concurrence is worthless. Mere intellectual sympathy, or sympathy of any kind, is too subtle a thing to hold a religious organisation together. You may found a school of philosophy or a society of speculative inquirers on it, but you cannot found a church, and, above all, a church militant, a growing and aggressive church. A French bishop spoke the other day of the phrase, 'I believe,' as a 'grand cri de guerre,' and so it has proved in all ages; but hosts were never led to battle with the cry, 'I deny,' or 'I don't believe.' Protestantism at the Reformation took good care not to content itself with a simple repudiation of Romish doctrines. It denied nothing without supplying an affirmation. It substituted justification by faith for justification by works, and the reading of the Scriptures by the individual believer for oral instruction by the priest. Mr. Collier said, the other day, at the convention, in opposing the adoption of a creed, that 'after having taken his neck out of the collar of one dogmatic church, he was not disposed to insert it in the collar of another,' a sentiment which elicited loud applause. But then the value of this proposition depends on the nature of Mr. Collier's aims. If he wishes simply to be a wild horse, and disport himself in the green pastures of speculative inquiry, of course he need wear no yoke; but if he wishes to form part of a team that is to move anything, the insertion of his neck in the collar is essential. Against anybody's unwillingness to subscribe to a creed we have nothing to say; but the belief which many people seem to entertain that a permanent religious organisation can be based on this unwillingness alone, and needs no substructure of affirmation, always reminds us of the old Scotch judge's account of society in the Highlands, which, he said, was based on 'the grand fundamental principle o' want o' breaks.'"

The Rev. W. M. Punshon writes to the *Methodist Recorder*:

"I wish your readers to receive 'with becoming diffidence any statements concerning myself or my movements which are not authenticated by my own consciousness. Thus when your exchanges or contemporaries tell you that I am a 'doctor,' that I gave a wonderfully apt reply to a Barnum on a recent occasion; that I take six months to prepare a new lecture; that I received 500 dollars for delivering one in Chicago, and a few other like stories; it is as well that you should know, once for all, that I am conscious of none of these things, and that unless I am a practised somnambulist, they have not happened to me in the flesh."

THE HEADSHIP OF THE CHURCH.

MR. SPURGEON has just published a sermon on this subject, in which we meet with the following characteristic passage:—

"We make no bones about the matter, kings and queens are no heads of the church to us. We will no more brook spiritual domination from an English premier than from a Romish pope; we are equally opposed to both—all human headship must go

down. To our well-beloved Queen all honour and reverence as to one of the best rulers in civil affairs, but in spiritual affairs in the church of Christ she has no ruling power; what she may have in the Church of England is another question. To us it makes no matter whether it be man or woman, whether it be prince or priest, we will have neither czar, emperor, queen, pope, seraph or angel to reign in the church of Jesus Christ. The church hath no lawful governor or supreme lord but Jesus Christ himself. Our Lord, as it seems to me, puts this so plainly in the Word, that I marvel men who believe in the Bible should think the State could be at the head of the Church. The State-Church party have placed a Bible with a crown and sceptre upon their bills! It is suggestive that the Bible is closed, for if Englishmen were once to read it, it would be fatal to the cause which now claims it, since one of the truths they would read would be this, 'My kingdom is not of this world;' and they would hear Christ say, 'Render unto Cæsar the things which are Cæsar's'—that is, yield all civil obedience to the civil authority, 'but unto God the things that are God's.' Leave the Lord to rule in the kingdom of mind and spirit, and let Cæsar keep his kingdom of civil government; let the State do its work and never interfere with the Church, and let the Church do her work and never interfere with, or be interfered with by the State. The two kingdoms are separate and distinct. Broad lines of demarcation are always drawn, throughout the whole of the New Testament, between the spiritual and the temporal power, and the mischief is when men cannot see this. Christ is the head of the Church, not any one who represents the State. Brethren, just think for a minute what mischief this doctrine of the headship of the State has done. Time was when men could hardly be parish beadies, without coming to take the Sacrament at the Established Church. Oh! the multiplied hypocrisies which were perpetrated every day by graceless men who came to qualify themselves for office by taking the emblems of our holy faith when they knew not Christ! Such things are more or less inevitable to the system. Think again what persecutions have arisen out of this error. You cannot put any sect into a position of ascendancy but it falls into persecution; all sects have persecuted in turn when so tempted. There is not a pin to choose between one and the other, except, as I sometimes say, the Baptists have never persecuted because they have never had an opportunity; but I will not insist even upon that. It is human nature to do ill when the civil arm is ready to crush conscience, and therefore Christ has taken the temptation out of the way, and put it out of the possibility of his people, if they keep close to his rule, so much as to touch the carnal weapon. The weapons of their warfare, he tells them, are not carnal but spiritual, and therefore mighty through God to the pulling down of strongholds."

The Unitarian Herald.

FRIDAY, NOVEMBER 13, 1868.

ELECTION HONESTY AND INDEPENDENCE.

It is not often we refer to political concerns, but there are points at which great moral principles so clearly touch matters usually considered to lie within the domain of politics, that we cannot withhold our testimony without appearing to shrink from the duty of the hour. No one can help feeling that an important crisis in our national life is at hand. The duty of taking a part in the election of those who for years to come must give the character to the government of this country is falling upon hundreds and thousands that hitherto have had no direct voice in the representation. Among these will probably be some thousands of our own readers, and we cannot refrain from such words of counsel as may perhaps help some of them to see in a more solemn and impressive light the importance of their new part being taken worthily.

We have nothing to say now in favour of the support of this or that party. So far as the great questions of the time involve the broader principles of Church life, we have again and again endeavoured to set forth what we believe to be the truth. But infinitely more important than the speedy triumph of a true policy in Parliament is the prevalence of political honesty and independence among the people. The policy we advocate can wait, and if it is

right and true, time will fight for it, and when at last established, it will rest upon a surer basis. But the tricks and deceits, the exaggerations and personalities, the questionable influences, and even the positive corruption into which the advocates of right and just measures sometimes suffer themselves to be drawn in the emergency of a close political contest, these sap the very foundations of political life, and do a mischief which no speedier victory can either remedy or compensate. We hope, indeed, that it is unnecessary to urge upon Unitarians the mere elementary duty of personal honesty in such matters. This is so plain that we can hardly conceive of any right-minded man, who believes in our straightforward views of morality, going astray. One of our laymen being catechised sometime ago as to what Unitarianism is, replied, "A Unitarian is a man who believes in one God, and pays twenty shillings in the pound;" and, in spite of occasional glaring exceptions, we trust that the description, rough and ready though it be, is not altogether wide of the mark, and expresses that general sense of the necessity of a sturdy morality which with all their imputed theological deficiencies is generally ascribed to Unitarians. But there are those who, though they feel bribery and undue influence to be base and mean, and would resent any attempt to tamper with their own independence, content themselves with this, and do not stand out manfully as they ought to do against any resort to such things by their party. They half excuse them as evil necessities of war, or as forced upon them by the unscrupulousness of opponents. We would urge, therefore, the duty—the paramount duty, as we believe, of the present time—of those who feel the wrongfulness of all such things, setting their faces utterly against them—refusing to have any part or lot with those who are guilty of them—marking in the most open way their reprobation of such guilty parties as public enemies, and taking their stand not in boastful self-righteousness, but as men who dare not consent even by silence, to such baseness, for a high, pure standard of political fairness and honour. All the more is this necessary, because our Parliaments, largely composed of members far from clean-handed in the matter, have hitherto shrunk from grappling with the question, and refused to treat those guilty of bribery as the deliberate felons that in God's sight they are. All the more also is it necessary, because every day brings some fresh proof of the laxity in regard to this of the conscience of the middle and upper classes. Only this week an illustration which we cannot forbear noticing comes to us from Lancaster. It might have been hoped that if the Lancaster conscience had not become utterly depraved the exposures of a few years ago would touch it into some sense of shame and propriety, and that henceforth those who had been foremost in bring such lasting discredit on the town, if they did not hide their own heads in decent obscurity would at least not be singled out for public honour. How far this hope has been justified may be gathered from the fact that on Monday last the Lancaster Town Council elected as the chief magistrate for the next year the man who was reported by the commissioners to have been "the most profuse briber on either side." Nor did they do this under the spur of some

momentary exigency, or without fair warning of the light in which it must be regarded by all men who are not hopelessly tainted by living in a corrupt political atmosphere. The selection of this man had been made some days previously at one of those semi-private caucus meetings which are expressly justified upon the ground that they enable a corporate body to select their officers with more scrupulous care. Moreover, this semi-private selection got wind in the town, and a number of gentlemen, among whose names we are proud to find those of two of our own ministers, the Revs. J. C. LUNN and DAVID DAVIS, signed a memorial to the council on the subject. The memorial set forth that having heard that at a private meeting the Council had resolved to nominate Mr. Councillor COUPLAND to the office of Mayor for the ensuing year, the memorialists felt "constrained by a sense of public duty to protest against the selection, as first magistrate, of one who, however estimable in other respects, is reported by Her Majesty's Commissioners appointed to inquire into the existence of corrupt practices at the last election for members to serve in Parliament by the borough, to have been the most profuse of any briber on either side." Assured, moreover, that such a selection would be fatal to every hope for the restoration of the franchise to the borough, it urged a reconsideration of the proposed step, and "the selection of some other recipient of the highest honour a community can confer. How much such a protest was needed, and how great was the moral courage required in making it, may be best gathered from the fact that it was utterly unheeded. We suppose this action on the part of the Council must be reluctantly accepted as symptomatic of the tone of feeling prevalent in the town. No doubt the memorialists will be ridiculed there as puritans, even if not attacked as wanton disturbers of social harmony. We believe, however, that they will receive the honour of all honest men elsewhere, as surely as they have the answer of a good conscience. Such an occurrence, however, sufficiently shows the pressing need of the higher standard of electoral morality which we have urged, and should be some encouragement to other men to bear a like testimony whenever it may be required.

The late Alderman Williams.

THE Unitarian congregation of Sunderland has lost one of its most valued members, and the town one of its greatest benefactors, by the death, on the 1st inst., of Alderman Williams, proprietor of the *Sunderland Times*. Beginning life in a humble way, he worked himself up by diligence until he came to be recognised as the most energetic spirit in the borough, enshrined in one of the feeblest frames. In early life he was an advocate of the principles of the Charter, and for which he suffered imprisonment, and it was while in prison that he found residing with the governor of the gaol the lady who subsequently became his wife. He entered the Town Council in 1847, and in 1856 was made alderman, and zealously devoted much of his time to sanitary reform. For this he laboured so earnestly during the last twenty years of his life that he had the satisfaction of knowing ere he died that Sunderland was making rapid progress, many of its most miserable hovels having been removed. The funeral took place on Thursday, the 5th instant, when he was interred in the Sunderland Cemetery. The *Newcastle Daily Journal* says: Men of all classes, creeds, and political beliefs joined in paying their last tribute of respect to him. The streets were lined with thousands of persons to witness the funeral procession; all the shops on the

line of route, and many in other parts of the town, were wholly or partially closed; the blinds of all the houses were drawn, and indeed so great a mark of respect has never, but on one occasion, been paid to a deceased townsman. There were present a very large number of gentlemen. Following these came the workmen in the employment of the deceased; then the Mayor and Corporation, nearly all the members of that body being present; the Corporation officials; the committee of the Temperance Society; the committee of the Working Men's Club, and a large body of the most influential gentlemen of Sunderland and the neighbourhood, amongst whom was one of the 'candidates for the borough. After these came a large body of police, and the cortege was wound up by about thirty carriages of the gentry of the neighbourhood. The funeral service was read by the Rev. John Whitworth, the Unitarian minister at Sunderland.

MONKS AND MANUSCRIPTS.

We are constantly told of the love of the monks for literature, and of the ancient classics whose preservation is due to their care. Facts are not always confirmatory of this theory. Witness the famous visit of Boccaccio to the library of the monastery of Monte Cassino, where grass was growing on the earth, and sand had accumulated on the manuscripts. There is a curious passage in the "Literary Journey of Two Benedictines," showing the condition in 1708 of the library of the Saint-Chapelle at Bourges:—"The place where the books were kept was opened for me. I found them in a sad state, for the treasurer of the chapter to whom the key of the place had been entrusted had turned it into a poultry-house; and as the books were laid open on desks, the fowls had covered them with filth."

Take another case. On the death, in 1784, of President Boucher, of Dijon, the Abbot of Clairvaux bought his library. In 1792, the commissioners of national property found the treasures (2,000 manuscripts and 35,000 printed volumes) in the very cases in which they had come from Dijon. They had been left in a place so damp as to spoil some of the finest manuscripts. Three of them, ragged and half rotten, are now in the library at Troyes.

The Oratorians of Troyes, who had inherited a considerable share of the celebrated manuscripts of Pithou, resolved to have them bound economically; and accomplished this desirable end by putting as many as possible into one volume, without any regard to equality of size, and then with their scissors reducing the different parts to uniformity!

But barbarism such as this was not the only, nor the chief, cause of the loss of ancient literature. The high price of parchment in the 11th, 12th, and 13th centuries led to the custom of erasing manuscripts—an act as old as the time of Cicero. The monkish scribes, who have left us such fine missals, with ornamented and illuminated letters very appropriate to the subject—that is to say, often most disgusting—when they wanted materials for their work would disinter from their libraries some precious relic of classic lore. They obliterated, partly or utterly, the old composition, and then wrote their own matter over it. Thus arose those palimpsests which the learned of modern times have spent so much labour in deciphering. On one of these, now in the library at Troyes, and formerly in that of Pithou, some fragments of Terence have been made out. This manuscript, which contains a great many lives of saints and a version of the "Constitutions Novellæ," has on its last leaf, which fortunately had been obliterated only on one side, part of the sixth scene of the "Andria," with many various readings. Another palimpsest, which is in the Montpellier library, contains, beneath the acts of a Roman council, fragments of Pompeius Festus, an ancient grammarian, of whose works the only copy is said to exist at Naples.

But if the monks destroyed books which, after all, probably contained doctrines dangerous to "the faith," is it not at least certain that, through their patient care, the monuments entrusted to their charge have come down to us in perfect preservation—except those which have been destroyed by heretics and rebels? We fear we cannot give the monks credit even for this. Facts, unhappily, are opposed to such a theory, and, for a layman, it is always a matter of difficulty to argue against facts.

The abbey of Long-Pont, to take one example,

contained many ancient tombs. After a fire in 1724, the Prior Dubois destroyed them, and turned them into steps.* In 1734, the clergy of Rouen Cathedral, in order to raise the high-altar and the sanctuary, destroyed the tombs of Henry, son of our Henry II.; of Richard Cœur-de-Lion; of William, son of Geoffrey Plantagenet; of Charles V., of France; and of John, duke of Bedford, uncle of our Henry V.† Again, the abbey church of St. Faurin, near Evreux, which contained many valuables, was rifled by the Cardinal d'Annebault, its *abbé commendataire*. "Abusing his authority, he took away most of the furniture of the abbey and the church, even going so far as to break up the great bell, and sell the metal for his own benefit. Jean-le-Grand, (the then *abbé regulier*, was so irritated at this, that he died 16th April, 1540.‡ Nor are such doings unknown in our own day. About 1843, the churchwardens of Saint Benoit, in the diocese of Poitiers, sold to a curiosity dealer a pyx and chalice said to have belonged to St. Benedict.§ Touching instance of the respect which pious traditions inspire in those who live by them!

FIRESIDE READINGS.

IN MEMORIAM.

R. H.

None die a nobler death than he whose only aim Through life hath been devoted to his kindred's good.

A nation weeps her loss—a warrior dead, whose fame

Is earned by havoc of his like on fields of blood: So dies the great polemic, mourned throughout a state:

But sadder still is shed the sympathetic tear When one is called away, who during life's career, No aid to suffering want denied, however great. Such is our grief;—we mourn a noble nature gone;—

We feel a hand withdrawn whose warm and genial grasp Bespoke increase of love as o'er him age stole on!

His labour done,—the volume of his deeds we place,

And place, with reverent care, upon his silent tomb As *immortelle* that never fades, but bears perpetual bloom!

Bolton.

W. W. KAY.

WITCHCRAFT.—VI.

It was only when scepticism had begun to make itself uncomfortably inquisitive, that the Devil had any difficulty in making himself visible. Trithemius tells of a demon who served as cook to the Bishop of Hildesheim, who sometimes "appeared visibly, sometimes invisibly." This feat of "appearing invisibly" would have been worth seeing. In 1554, the Devil came, on a Christmas eve, to Lawrence Doner, a parish priest in Saxony, and asked to be confessed; and after venting horrible blasphemies, he departed leaving an intolerable stench. Splendidly dressed, with two companions, he frequented an honest man's house at Rothenberg, and brought a piper or fidler, and contrived feasts and dances, under pretext of wooing the Goodman's daughter. He boasted that he was a foreign nobleman of vast wealth; but one evening a minister was invited to supper, who entered into conversation with him on the word of God. Whereupon, he tried to turn the talk, and begged that they might be no longer bored with Scripture. This let the worthy minister into the secret, and crying out in Latin, "Begone, ye wicked scoundrels!" the tartarean impostor and his companions vanished at once with a great noise, and leaving behind them a most unpleasant odor and the bodies of three men who had been hanged. Luther tells of a demon who acted as servant in a monastery, fetching beer for the monks, and always insisting on honest measure for his money. There is one case on record where the Devil appealed to the courts for protection in his rights. A monk, going to visit his mistress, fell dead as he was passing a bridge. The good and bad angel came to litigation about his soul. The case was referred by agreement to Richard, Duke of Normandy, who decided that the monk's body should be carried back to the bridge, and his soul restored to it by the claimants. If he persevered in keeping his assignation, the Devil was to have him, if not, the Angel. The monk, thus put upon his guard, turned back and saved his soul, such as it was. Perhaps the most impudent thing the Devil did was to open a school of magic in Toledo, where the senior class, in graduating, had to run through a narrow cavern, and he was entitled to the hindmost if he could catch him. Sometimes he caught merely his shadow, and the one who had been nimble enough to leave him only this, became the greatest magician of his year. Hence our proverb of "the Devil take the hindmost."

Such stories were received undoubtedly by the great majority of men down to the end of the seventeenth century. The Devil was the simple and satisfactory answer to all the conundrums of na-

* Hennin, "Monuments de l'Histoire de France." I. 171. † Hennin, I. 171. ‡ Hennin, I. 152. § Hennin, I. 180.

ture, and what he had not time to attend to the witch was always ready to do for him. Was a doctor at a loss about a case? How could he save his credit more cheaply than by pronouncing it witchcraft, and turning it over to the person to be exorcised? Did a man's cow die suddenly, or his horse fall lame? Witchcraft! Did one of those writers of controversial quartos feel a pain in the small of his back? Witchcraft! Unhappily there were always ugly old women; and if you crossed them they were given to scolding and banning. If within a year or two after, anything happened to you or yours, why, of course, old Mother Bombie, or Goody Blake, must be at the bottom of it. For it was perfectly well known that witches could cast a spell by the mere glance of their eyes; could cause you to pine away by melting an image of wax; could give you a pain wherever they liked by sticking pins into the same; could bring sickness into your house by hiding a devil's powder under the threshold; and who knows what else? Worst of all, they could send a demon into your body, who would cause you to vomit pins, hairs, pebbles, knives, &c., without any fault of yours; utter through you the most impertinent things, and, in short, make you, for the time being, the most important personage in the parish. Meanwhile you were an object of condolence and contribution to the whole neighbourhood. What wonder if a lazy apprentice or servant-maid should prefer being possessed to drudging from morning till night? And to any one who has observed how common a thing, in certain states of mind, self-conviction is, and how near this is to self-deception, it will not be surprising that some were to all intents and purposes, really possessed. The subjects, in cases where there has been over-excitement, have generally been young women or girls. Many of the most remarkable have occurred in convents, and both there and elsewhere, as in other kinds of temporary nervous derangement, have proved contagious. In the dioceses of humanely sceptical prelates the cases of possession were either cured, or at least hindered from becoming epidemic, by episcopal mandate. Cardinal Mazarin, when vice-legate at Avignon, made an end of the trade of exorcising within his jurisdiction. But scepticism, down to the beginning of the eighteenth century, was the exception, and undoubting belief the rule. As Longfellow, in the prologue to one of his just-published "New England Tragedies," says, even of the minister and the magistrate

"They believed devoutly in the Powers
Of Darkness, working in this world of ours,
In spells of Witchcraft, incantations dread,
And shrouded apparitions of the dead."

CHURCH CURIOSITIES.—XIV.

PEEPS INTO PARISH REGISTERS.

A WORK lately published on churches in and round Peterborough, gives some extracts from their registers which present curious little pictures of periods ranging over several centuries, and remind us how much existence has changed for provincial Englishmen. For in those days the registers were not that bare record of baptisms, weddings, and burials which they have now become. They were the chronicle of all such small events as the rector or the parish clerk deemed worthy of relating for the enlightenment of future generations. Thus we learn that in 1712, "Joseph Jennings stole Mrs. Margaret Bellamy at night," in the parish of Stanground; and that in the same place "Hannah Sinke was whipped according to law and sent away with a pass to Sunderland." Sometimes the writer uses the register as a vehicle for expressing his views on the affairs of the day. Thus, at Whittlesey, St. Mary, in 1783, the curate gives vent to his indignation against a law that imposed an unwelcome new tax. He says:

"In the beginning of this month the nasty three-penny tax took place, and as I expect, from the great number of the poor, and the rebellious Humour of the parishioners, to collect but few three-pennies, I shall mark those that pay with V in the Baptisms and Burials. N.B.—As people are most frequently open-hearted on the day of Marriage, I expect most of my parishioners will pay 3d. on that occasion. I shall mark those that do not pay with a V. I squeezed 3d. from many a poor wretch ill able to give even so much to Government I am affraid. I think I ought not to urge quite so hard."

In the Alwalton register we get a pleasant glimpse into the cost of women's clothing a hundred and twenty years ago, when we read that they paid one shilling "for making beuty Sudbury a petecot and Stimpson 2 Shifts & a petecot & threed." A few years later they paid two shillings for "surplos washia and the clothes." An entry in 1763 informs us that the parochial mind was what it is at this day on two important points; farmers encouraged sparrow-killing, and churchwardens helped themselves liberally to the parish rates. Eleven shillings was the modest amount which the man in authority paid to himself as "sparrow-money." One of the oddest things in these accounts is the charge for sundry occasional prayers. Thus, a shilling each is charged for "a prayer for ye takinge Lusiburge," "a prayer for ye takinge Quebec," and "a prayer for overcoming our Eumies by Sea." In 1783 the cost of prayers

was the same, though the official spelling had deteriorated; for the churchwarden writes that he "pade for a prear for the Queen, one shilling." But of all the contrasts between the past and the present which these registers supply, none are more curious and suggestive than the entries of the church collections for charitable purposes made in obedience to "briefs." At Elton there seems to have been no end to the variety of objects for which the bounty of the parishioners was asked in those days when the machinery of societies and secretaries was unknown. Collections were made for the Protestant Church in Lithuania, for "the fire at St. Martin's-in-the-Fields, London," for "Thomas Sloper, gent.," for "the sad fire at London," for "the English captives under the Hungarians," for "St. Paul's, London," for "redemption of English slaves at Algiers," for "training up ministers for the Protestant Churches in Lower Poland," for "relief of the French persecuted Protestants," for "Kirsanton in Cumberland, damaged by water and sand," &c., &c. At Castor, we learn that in one year 6s. was "paid to the boys for making the Burnfire," on the 5th of November; in another 6d. is charged for "John Clark, for wiping (whipping) on him;" in a third, the churchwarden charges two shillings "for going to Peterborough Myself and Horse to attend the execution of Elizabeth Winchley;" and one shilling for returning a warrant to prevent "ye Cox being holled at on Srove Tewsday." So far the people of Castor were ahead of the age, which still upheld the annual throwing of sticks or stones at cocks, especially in schools, as a fitting preparation for the season of Lent.

INSCRIPTIONS ON BELLS.

The work from which the foregoing bits are taken gives also some of the inscriptions on church bells, which are not a little curious, as showing the state of feeling in Lincolnshire at past periods. At Peterborough St. Mary, for instance, is a peal of eight bells, the inscriptions on which are of the most orthodox Church and State pattern. "Long live King George the Third," says one of them. "Give no offence to the Church," says another. "Our voices shall with joyful sound, make hills and valleys echo round." Equally devoted to the fine old parochial verse-making and to the fine old parochial religion were the authorities at Whittlesey. "The five old bells into six was run, with additional metal near a tun," is clearly from the hand which on another bell gave vent to its owner's orthodoxy in the heart-stirring words, "Prosperity to the Established Church of England, and no encouragement to enthusiasm." At Orton Waterville another spirit was dominant. On a bell, cast in 1606, some terrible Ritualist of the seventeenth century inscribed the following: "Protege prece pia quos convoco, Sancta Maria;" and there the inscription still remains. What if education should make such progress in the fens that the very bell-ringers at Orton Waterville shall come to understand Latin? And is not Mr. Whalley at this very hour member for Peterborough? Possibly, he is so much affected by the inscription on another bell hanging in the same belfry, "Sic fiat inter Christianos concordia," that he has allowed the objectionable motto to rest undisturbed in peace.

WHAT EDUCATING A PARTY DOES.

BOSWELL tells us, apropos of the learned pig, that Dr. Johnson remarked, "We do not allow time for a pig's education; we kill him at a year old." On some one observing that great torture must have been employed ere the idocity of the animal could have been subdued, "Certainly," said the Doctor; "but (turning to me) how old is your pig?" I told him three years. "Then," said he, "the pig has no cause to complain: he would have been killed the first year if he had not been educated, and protracted existence is a good recompense for very considerable degrees of torture."

CHANGES FOR THE BETTER.

In addressing a body of workmen at Dundee, the other day, Dr. Guthrie, when referring to the changes which he had seen during his life, now approaching the threescore years and ten, said: "Fifty-two years ago I came, a boy passing on my way to Edinburgh to the College, from my native town of Brechin. My father was in comfortable and respectable circumstances. How do you think I travelled? I reached Forfar by the coach, but there was nothing between Forfar and Dundee but the carrier's cart, and I was fain to travel by it. I went through Fife, and I paid more for going through Fife on the top of a coach than I would pay now for going almost from Edinburgh to Inverness. Every man now has a covered carriage, and although he may not have coats of arms painted on the outside, he is comfortable within. At the funerals in those days the men's coats were of as many colours as Joseph's coat, and now I do not know a working man who does not have as good a black coat as I have myself. When I was a boy, in the town of Brechin there were only two gold watches, and they were a wonder in the place. Now I fancy there are hundreds. Every working man has a watch, and even my own servants produce their watches, to say nothing of their parasols. I could give hundreds of illustra-

tions. The working man's condition since I was a boy is twice or three times as good as it was then, and I rejoice at it. I rejoice that political power is no longer monopolized by a few classes, but has been given to the people, intrusted to their hands, and they, I am confident, will not abuse it. They say there is a new element, and they say that new brooms sweep clean. So much the better will it be, for there are many cobwebs to be swept away."

FALSE LOVE AND TRUE.

ELIZABETH D. CROSS.

ALICE, the false love fades,—
Falls from the heart like a garment old,
Dies like the dew in the light of the sun,
Is forgot as a tale that is told.
But the power no gold can give,
That over all prevails,
Is the love that lives through sorrow
The faith that never fails;
That many waters cannot quench,
Nor whispering tongues can chill,
Nor doubt, nor any fear come near,
Absence nor death can kill.

AMERICAN NATIONAL CONFERENCE

OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

The third great Conference of "Unitarian and other Christian Churches" was held in New York during the week commencing October 5th. The opening sermon was given in Dr. Osgood's new church—"Church of the Messiah," and a magnificent temple it is, with its grace of outline, its splendour of colour, its variety and yet harmony of ornament, and its grand deep-toned organ. It was the fitting place for an initiative service which was given with no weak or trembling hand, but struck out so boldly as to be almost a war-peal summoning the clans to a fresh battle of ideas. Dr. Osgood led the devotional services himself. The sermon, on Ephesians ii. 19-22, was a summary of the History, Position, Opportunities, and Duties of the Unitarian Denomination, like a battle-hymn; it held the large audience enthralled for more than an hour and a half, the interest growing stronger towards the close, those differing the most from his positions listening with grave and quiet attention. Dr. Osgood said there were 1,400 persons in the church. The following morning the sessions of the Conference began. The number of delegates present was very large, embracing many of the most earnest and devoted members of the denomination, clerical and lay, from all sections of the country where societies of our faith have been established. There was also a good attendance of the general public, who occupied a portion of the hall and the galleries.

After prayer, and an address by the president of the Conference, Hon. T. D. Eliot, the reports of the committees appointed at the last Conference were read, on "Unity and Fraternity," on "Denominational Literature," on an "Endowment Fund for Meadville Theological School," on "Antioch College Endowment," and on "Ministerial Support." The Committee on Denominational Literature, of which the Rev. S. G. Bulfinch was chairman, recommended especially that the Conference should provide "an introduction to the Scriptures, a commentary upon them, and a history of the Christian Church, embracing in popular form the best results of modern scholarship; with works for general use of a meditative and devotional character;" and "consider the expediency of preparing, by the labours of a sufficient number of competent scholars, a Family Bible, with brief notes and introductions to the various books."

After these reports came an interesting discussion of Local Conferences and Itinerant Preaching. At the last Conference it was recommended by the Council that the whole Unitarian domain should be territorially subdivided, so that every church should belong to some association or conference. As a result, fourteen such local conferences have been organised, reaching through Wisconsin, Ohio, Minnesota, the Middle and Southern States, New York, and New England. Mr. Scandlin gave an interesting account of these, which appear to be much the same as our district and missionary societies. The Rev. C. B. Ferry, of Peterboro', New Hampshire, also read a report on the same subject. Mr. Ferry advocated itinerant missionary preaching, framed very much in accordance with the plan of Wesleyan circuits.—After various other addresses, a committee was appointed to form and carry out some plan embodying the principles suggested and for better organisation and "efficiency in doing the work of the denomination."—Dr. Bellows, in an interesting address, in which he expressed his entire approval of the plan of missionary preaching, and his own readiness to be sent forth on the work, moved "That this Conference recommend Unitarian families, living in places where there is no Established Church, to hold regular Sunday services among themselves, without reference to the presence of a minister, and that all parishes that are without a settled pastor should not fail to maintain public religious services on the Lord's Day by lay-services among themselves."

The afternoon's session was very spirited and interesting; the subject, "Theological Schools," being introduced by an able essay from Rev. Laird Collier. The question was brought up of the removal of the Meadville School to Chicago. Dr.

Gannett spoke eloquently in favour of the union of the Boston School for the Ministry (the equivalent of our Home Missionary Board) with the Divinity School at Cambridge. He was listened to with deep attention, and when the ten minutes had expired, and the President's bell gave the notice, the audience indicated their wish to hear him still longer, and at the close he was warmly applauded, though he failed to carry conviction to the minds of the Convention, for after much able argument, some badinage and earnest talk from Messrs. Clarke, Hale, Shippen, and Dr. Lathrop, who spoke with great animation and eloquence for old Cambridge as an undenominational, broad school, the vote was called, and a great majority were for taking no action upon the question of the removal of the Boston School. The subject of Meadville College was afterwards referred to a committee.

In the evening there were two meetings,—one at All Souls' Church. After prayer by Rev. C. Palfrey, of Belfast, earnest speeches were made by Rev. Messrs. Staples, Laird Collier, Mayo, J. F. Clarke, and Mr. Lowe. The meeting at Brooklyn also was a very successful one.

On Thursday there were several very interesting features. A specially important discussion took place on "Our duty towards the part of the population of our cities who have no connection with the churches." Rev. G. H. Hepworth gave an interesting account of the theatre services in Boston, and advocated similar movements. Rev. Robert Collyer, of Chicago, took broader ground at once, and said that it was not enough to go out to the people, that they ought to invite the people into the churches, and that on the only terms on which those outside would come in in any numbers. "A church like that (Dr. Osgood's) was built so that practically they said to the city of New York, 'Unto the poor the Gospel is preached—if they can pay for it at the rate of from seventy-five to three hundred dollars a year.' He thought that was essentially wrong, that they had no business any longer to uphold such a system. They ought to confess that they had been altogether mistaken, and that the surest way for them to get righted was to go back to the primitive spirit of the Gospel of Christ, and to say that in the church of God, in places dedicated to His service, there could be no difference between rich and poor, henceforth and forever, but that the poor man coming within those four walls should come as freely as any man, and should be as welcome to sit down in the best pew as the millionaire." This at once initiated a discussion on the open church system, in the course of which several encouraging utterances were given, capped by the Rev. Jas. Freeman Clarke, who quoted the old story of the practical man who succeeded the orator and said, "What that man says, I have done." "So it was with his church—the 'Church of the Disciples,' in Boston. What the preceding speakers had described as the work which the Christian church ought to do, that church had been doing for twenty-seven years, and he thought they ought to have the credit of it. (Applause.) Their seats had always been free, they had never paid a dollar for music, and the minister had been paid by the voluntary contributions of the people. They had now built a church, at an expense of \$50,000, every dollar of which had been given freely, with no expectation of any return, and when they got into it, which they expected to do about the 1st of January, the doors would be thrown open, and all, rich or poor, would be alike welcome." A committee was eventually engaged to organise a plan for theatre services throughout the country. In the evening an interesting discussion took place on methods of raising money, which ended in the adoption of the second Sunday in November as an annual Missionary Sunday, on which collections should be taken in all congregations willing to join in the plan, throughout the states, for the purpose of strengthening the American Unitarian Association. A special feature of the evening's Conference was some very earnest and friendly speaking by two of the coloured bishops of the African Methodist Church—Bishop Paine and Bishop Brown. An address was also given by a Miss Amy Bradley, one of the most active of the northern women who have gone south to labour among the freedmen. She had opened a school at Wilmington, and appealed for aid in her work, whereupon a collection was at once taken up for her, and reached 645 dollars.

Friday morning was largely taken up with business, election of officers, &c. The most important business was the adoption, by a vote of three hundred and twenty-six to twelve, of the following amendment to the constitution:—

Article IX. To secure the largest unity of the spirit and the widest practical co-operation, it is hereby understood that all the declarations of the Conference, including the preamble and constitution, are expressions only of its majority, committing in no degree those who object to them, and dependent wholly for their effect upon the consent they command, on their own merits, from the churches here represented or belonging within the circle of our fellowship.

Afterwards Dr. Bellows gave a very excellent address on "The Relation between our Churches and the Liberal Churches of Europe." One passage is worth reproducing, to show what is the impression of an intelligent observer as to the effect of the State Church system on the free religious life of England. Speaking of the English Unitarian ministers,

he said: "Whatever might be their personal worth or their scholarship, I did not see a single man among them who did not seem to be unconsciously more or less overshadowed with the idea that he belonged to a comparatively small and insignificant communion; that it was a great misfortune that he was not attached to the regular establishment; he could not conscientiously be in that establishment, but he considered he was going through a pilgrimage of long-suffering for his devotion to his principles, and it was a very sad thing that he could not be with a people who had social prestige and ecclesiastical authority, and general influence, and unquestioned belief, among the great English people. Now, brethren, we have nothing of that kind in this country, I trust. Perhaps there was a time when we did not quite hold up our heads and feel that we were as good as anybody, but I think that time has so utterly gone by in America that it is hardly remembered by most of us; and it is a beautiful distinction of our body, that we have none of that sense of social ostracism or feeling of inferiority which, to a certain degree, marks the most gifted minds in the English Unitarian ranks."

In general, however, he spoke most hopefully of the state of the Unitarian Churches in England, and of the prospects of liberal Christians in Europe. Later in the day, the Indian Mission was the subject of Conference, and a collection amounting to \$2,500 was taken on the spot for it.

Resolutions were also carried in favour of establishing a prominent Missionary Unitarian Church in Paris, and of goodwill and fraternity with the English Unitarians. The question of "the possibility of a literary, critical, scientific, and theological review, which should combine the support of the liberal organisations of America," was also considered, and Dr. Osgood presented a plan for the establishment of such a review, which he explained at some length.

The question was discussed by Rev. W. Sharman, of Washington; Dr. Bellows, Mr. Calthrop, Rev. H. P. Cutting, of Alton; and Mr. T. Cogswell, of Newport; and the plan proposed by Dr. Osgood was adopted. The Conference, which was attended by upwards of 500 delegates, representing 21 associations and 175 congregations, was marked throughout by great unanimity and liberality.

MONTREAL.

THE *Montreal Daily News* of the 28th ult. contains a report of a congregational meeting of the Unitarian Church there, to take leave of the Rev. John Cordner, who has been their pastor for twenty-five years. Champion Brown, Esq., took the chair, and the following hymn, written for the occasion by Mr. W. N. Evans, was then sung:—

Great God! our times are in Thy mighty hand,
And days and years roll on at Thy command;
Thy mercy spake—our sun of life arose;
That mercy still will bless 'till life shall close.

We thank Thee for the love that gave Thy Son
To teach us choose the good—the evil shun;
We thank Thee for the precepts he has given,
Which raise our longing souls from earth to heaven.

For bright examples in the past, we raise
To Thee our hymns of gratitude and praise;
For loving pastors, who to-day proclaim
Thy truth, and spread the glories of Thy name.

O God! Thy servant bless, whose faithful word
Has long within these hallowed walls been heard;
Guard Thou the precious seed which he has sown
Till gloriously it ripens round Thy throne.

Low at Thy feet we bend—Oh! hear our prayer,
That in this world of change, and toil, and care,
Amid temptation's wiles, our souls may be
Fixed, Heavenly Father, evermore on Thee.

An address to Mr. Cordner was then read and presented by Thomas Workman, Esq., M.P., together with a cheque for two thousand dollars, to which the ladies intend adding six hundred more to present to Mrs. Cordner, in order to decorate a new residence in course of preparation. On the previous Sunday Mr. Cordner preached an appropriate sermon, and also announced his intention to present a volume of twenty-five sermons, now in the press, to the congregation. In reply to the address and presentation, Mr. Cordner said such a meeting had more significance to him, from its evident heartiness, and the address just read had more value, from its obvious spontaneity. He thanked them for the kindly expressions of the address, but could not help taking exception to their over-estimate of himself and his services. He was but the instrument of God in any good that had been accomplished. The individual is of small account of himself, and apart from God. Each of us is strong for service to others in proportion to the measure of truth and love by which he is moved. Mr. Cordner then referred to the five members still remaining whose names were among the nineteen that called him across the Atlantic twenty-five years ago: Mr. John White, now venerable with age, the Hon. John Young, Hon. L. H. Holton, Mr. James Douglass, and last but not least Mr. Thomas Workman. "Death and removal have taken the other fourteen from among us. But others have come in to fill their places, and in larger numbers than any dared to hope for when we first met as

fellow worshippers a quarter of a century ago. Let us thank God, and take courage, and press on with renewed earnestness in the cause of God and the Gospel of His Son." The volume of sermons to which he referred on Sunday, would be ready, he said, for delivery in about a week. On behalf of Mrs. Cordner he thanked the ladies of the congregation for their proffered gift to her. And now, said Mr. Cordner, let me express my most devout wish suggested by this occasion. I pray that all of us, in our various spheres of duty and activity, may put our Christianity into our life, and let our light shine, according to our Master's injunction, and thus glorify our Father in heaven.

INTELLIGENCE.

MINISTERIAL APPOINTMENTS.—The Rev. T. Hirst Smith, of Bradford, has accepted a unanimous invitation to the pastorate of the Northgate End congregation, Halifax.—We understand, too, that the Rev. J. Russell, late student in Manchester New College, has accepted an invitation to take charge of the congregation at Kendal, and enters on his duties with the New Year.

BIRKENHEAD.—On Tuesday, the 3rd inst., a soiree was held in the Music Hall, Birkenhead, for the purpose of according a welcome to the Rev. William Oates, on his commencing his ministry in the Atherton-street Church. There was a large attendance of the members and their friends. The following ministers were also present:—Revs. Alex. Gordon, M.A.; James Alsop, Thomas Jones, C. B. Upton, M.A.; J. Cuckson, of Liverpool; and the Rev. W. A. Pope, of Birkenhead. Letters were received from the Revs. J. H. Thom, Charles Wicksteed, Charles Beard, B.A.; John Robberds, B.A.; and George Beaumont, expressing their regret at being unavoidably absent, but offering their best wishes to Mr. Oates.—Mr. V. Huxham, who presided, expressed in a few words the great satisfaction felt by the congregation at the appointment of Mr. Oates as their minister, and, on their behalf, cordially welcomed him to Birkenhead. The Rev. William Oates, in reply, acknowledged the cordiality of the welcome which he had received from the congregation. He said that on the two occasions he had visited Birkenhead, he had observed in some parts of the town the evidences of much ignorance, drunkenness, and misery, and that he had felt impressed with the sense of the great work that was to be done. He further dwelt upon the comparative powerlessness of the minister in accomplishing this work, unless aided by his congregation. All should work together hand in hand and shoulder to shoulder. He said that he felt called upon to enter into the work, and that on the earnest co-operation of the church depended its future progress and prosperity. The meeting was also addressed by Messrs. I. B. Cooke and M. Guthrie, and Revs. C. B. Upton, T. Jones, J. Cuckson, and W. A. Pope, who all spoke hopefully and encouragingly of the prospects of the Birkenhead congregation, and much pleasure was expressed at the presence of the Rev. W. A. Pope, minister of Cloughton.

DEVONPORT.—Our friends here have sustained a great loss in the death of Mrs. Alfred Norman, which took place on the 26th ult., after a long and painful illness. She was never tired in promoting, with her husband, every good work in connection with Christ Church, of which she laid the foundation stone; she was beloved by the children of the Sunday school, in which she taught until her strength failed; and by her gentle, cheerful, and affable manners, her purity of thought and earnest work, was an excellent example of the Christian life. Her labours at the Royal Albert Hospital have been recognised by the subscribers naming one of the wards after her, in memory of her constant kindness and attention to the sick patients. In the houses of the poor of Devonport, Mrs. Norman was always a welcome visitor, for she helped them with food when they needed, and with advice full of generous sympathy. All who knew her praise her and lament her loss, and feel that, as has been said by a writer in the *Devonport Independent*, "She was one of the best souls that ever graced this earth."

FLOWERY FIELD CHRISTIAN CHURCH.—On Sunday evening last, a sermon was preached by the Rev. John Page Hopps, of Dukinfield, in aid of the funds of the above church. Every available seat was occupied. The congregation were most attentive, and the sum of £7. 15s. was collected.

HEAP BRIDGE, NEAR BURY.—The annual congregational social meeting took place on Saturday, the 31st ult., when about fifty sat down to tea. The chair was taken in the first instance by the Rev. Joseph Freeston, afterwards by the Rev. John Wright, B.A. Addresses were delivered by the above ministers, and also by the Rev. John Fox, Mr. Geo. Smith, of Manchester (who represented the Manchester District Sunday-school Association), and by Mr. John Reynolds, of Bury. Afterwards the annual business meeting of the congregation took place.—On Wednesday the 4th inst., a free series of lectures was commenced, when R. H. Alcock, Esq., delivered a lecture on "Economic Botany," with diagrams and specimens. E. H. Grundy, Esq., the president of the society, presided; and, in spite of very adverse weather, the attendance was about 80.

LEEDS.—On Sunday last, the annual sermons on behalf of the Mill-hill Sunday schools were preached by the Rev. S. A. Strachan, of Manchester. Collections were made after each service, when £29. 10s. was realised.

OLDHAM.—On Saturday week the members of the cricket club in connection with the school held their closing tea-party, when upwards of 200 were present.

PERTH.—The Rev. H. Williamson, of Dundee, gave a lecture in Perth on the 4th inst., upon "The Unitarian position in theology." There was a good attendance of persons evidently interested in the subject. Questions having been invited, several persons desired expositions of texts. This is the common method in Scotland of controverting Unitarians. The result of the meeting was the formation of a committee to arrange for further lectures.

SHEFFIELD.—On Tuesday evening, the 3rd inst., a meeting of teachers of the Sunday school connected with Upper Chapel, Upperthorpe and Stannington, was held in the schoolroom of Upper Chapel. After tea, in the unavoidable absence of the Rev. J. Lettis Short, president of this District Union, the Rev. J. B. Gardner was called to the chair. A very interesting paper on "The preparation of the teacher necessary to success in teaching" was read by the Rev. Henry Hill, of Stannington; after which the subject was discussed by several of the gentlemen present. A vote of thanks to the writer of the essay, and to the chairman, brought to a close a very pleasant meeting.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication.

W. F.—The *Sunday-school Hymn Book*, published by the Manchester District Sunday-school Association, is only 4d. We know none cheaper except Dr. Bateman's, which is published at 1d.

THE COMING WEEK.

HULL.—On Sunday evening, a discourse by the Rev. J. M. Dixon, on "Bunyan."

LONDON: NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee. Subject: "Conversation with Simon the Pharisee."

MANCHESTER: STRANGEWAYS FREE CHURCH.—On Sunday evening, the last of the four discourses, on Good Measure, viz., "Good measure in the religious life—in worship and work."

PENMAENMAWR: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Births.

BEARD.—On the 9th inst., at 249, Waterloo-road, the wife of James R. Beard, of a son.

ELLIS.—On the 7th inst., at 20, Crown-street, Exmouth-street, Birkenhead, the wife of Mr. John Ellis, of a son.

JEAVONS.—On the 11th inst., at Camp Hill, Birmingham, the wife of Mr. T. Jeavons, of a son.

TAYLOR.—On the 6th inst., at Elm Terrace, Sale, Mrs. Henry Taylor, of a son.

Marriage.

IRELAND—OGDEN.—On the 11th inst., at Dukinfield, Mr. James Ireland, of Lower Broughton, to Elizabeth, youngest daughter of John Ogden, Esq., of Huntcliffe, Dukinfield. No cards.

Deaths.

COLE.—On the 30th ult., at his residence, 12, Bishop-street, Bristol, after a few days illness of bronchitis, aged 68, Mr. John B. Cole, formerly of Leices'er.

MORRIS.—On the 6th inst., at Union street, Hulme, formerly of Kendal, Isaac Morris, suddenly, aged 44 years.

NORMAN.—On the 26th ult., at Ker-street, Devonport, Mary, the beloved wife of Alfred Norman, Esq., aged 38 years.

WILLIAMS.—On the 1st inst., at his residence, 34, West Sunnyside, Sunderland, Alderman James Williams, aged 57. His loss is deeply felt by all who knew him.

THE following WORK may be procured from JOHN PHILLIPS, 74, Market-street, Manchester, for cash:—

DR. BEARD'S BIBLICAL DICTIONARY (containing above 1,000 engravings, together with maps and plates), a new edition, elegantly got up, large 8vo., 1,200 pages, containing matter equal to eight ordinary 8vo. vols.

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Peabody's Sunday-school Teacher	3 0
Clarke's Principles of Prayer	4 6
Ware's Formation of Character	2 6
New Discussion of the Trinity, by various authors	3 0
Clarke's Orthodoxy; its Truths and Errors	7 9
Selections from the Works of Channing	3 0
Hale's Service of Sorrow	8 6
Noyes's Silent Pastor	14 6
Noyes's New Translation of the Hebrew Prophets	7 0
Ditto ditto of the Book of Psalms	7 0
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Noyes's Theological Essays, by Stanley, Jewett, &c.	7 6
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Hedge's Reason in Religion	3 6
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Ware's Home Life	6 6
Channing's complete Works, in 3 vols.	15 0
Smith's Christian Lessons	6 0
Norton's Genuineness of the Gospels	7 6

Printed for the Proprietors, by WILLIAM EVANS, of Aspley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, November 13, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 396.

FRIDAY, NOVEMBER 27, 1868.

PRICE 1D.

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DOMESTIC MISSION SCHOOLS.
EMBDEN-STREET, OPPOSITE UPPER MEDLOCK-
STREET, HULME.—OPENING SERVICES in connection
with the above new buildings will be held on the following
Sundays, viz.: November 29th, when the Rev. CHARLES
BEARD, B.A., of Liverpool, will preach morning and evening;
and December 6th, when the Rev. S. A. STEINCHAL will
preach in the morning, and the Rev. WILLIAM GASKELL,
M.A., in the evening. Service to commence at half-past ten
am., and at half-past six p.m. A collection after each service.
On Monday, November 30th, a TEA PARTY will be held in
the Schoolroom. Tea on the table at half-past six. Chair to
be taken at half-past seven. Tickets 1s.

**MANCHESTER DISTRICT SUNDAY-
SCHOOL ASSOCIATION.**—A CONFERENCE OF
Sunday-school Teachers and Friends will be held on Saturday,
the 28th November 1868, in the Memorial Hall, Albert Square,
Manchester, when the following subjects will be brought
forward for discussion:—By Messrs. CHADWICK and JACK-
SON: "Competitive Examinations in Sunday Schools." By
Mr. GEORGE SMITH: "The use that might be made of the
Leaflet System in our Sunday Schools." The chair will be
taken by the President of the Association, JOHN DINDY,
Esq., at six o'clock. Tea will be provided at five o'clock.
Charge, 6d, each person.

JESSE PILCHER, } Hon. secs.
JOHN REYNOLDS, }

OPENING SERVICES.
THE NEW UNITARIAN CHAPEL at CHOPPINGTON
will be OPENED for Divine Worship on Saturday, November
28th, 1868. The SERMON will be preached by the Rev. J.
C. STREET, of Newcastle. Services to commence at half-
past two o'clock.

A TEA PARTY will be held the same afternoon, at half-
past four o'clock. Tickets 1s, each.
CONTINUATION SERVICES will be held on Sunday, Nov-
ember 29th. The Rev. E. W. HOPKINSON will preach in
the morning, and the Rev. J. C. STREET in the evening.
Service to begin at 10 45 a.m. and at 6 30 p.m.
Collections will be made after each Service in aid of the
Building Fund.

**SCOTTISH UNITARIAN CHRISTIAN
ASSOCIATION.**
The ANNUAL SERMONS will be preached at St. Mark's,
Edinburgh, on Sunday, November 29th, by the Rev. JOHN
GORDON, of Evesham. The ANNUAL SOIREE will be held
on Monday, November 30th. IVIE MAC KIE, Esq., in the
chair.
R. B. DRUMMOND, } Secretaries.

**BIRMINGHAM: LAWRENCE-STREET
MINISTRY TO THE POOR.**—On Sunday next, Nov-
ember 29th, TWO SERMONS will be preached by the Rev.
WILLIAM JAMES, of Bristol, at the Church of the Messiah,
Broad-street, after which Collections will be made on behalf
of the above-mentioned Institution. Service to commence in
the morning at eleven o'clock, and in the evening at half-past six.
The ANNUAL GENERAL MEETING of the Subscribers
and Friends will be held on Monday evening, November 30th,
in the Congregational Room of the Church of the Messiah.
Tea will be provided at six o'clock, and the Chair taken at
seven o'clock.

**FREE CHRISTIAN CHURCH, CLAR-
ENCE ROAD, KENTISH TOWN.**—The Rev. P. W.
CLAYDEN will preach, morning and evening, next Sunday.

**OPENING OF THE NEW UNITARIAN
CHRISTIAN CHURCH, POOLE.**

The Building Committee are now able to announce the
OPENING MEETINGS, which are fixed to take place on
Wednesday, the 9th December.
The morning service will commence at eleven o'clock, when
prayers will be read by the Rev. EDMUND KELL, M.A.,
and the sermon preached by the Rev. CHAS. BEARD, B.A.
Dinner will be provided in the Temperance Hall, at two
o'clock, and tea in the same place at half-past five; after
which a PUBLIC MEETING will be held in the Town Hall.
The chair to be taken at seven o'clock, by W. J. LAM OIKT,
Esq., President of the British and Foreign Unitarian Associa-
tion, who has also kindly consented to preside at the dinner.
The Revs R. B. ASPLAND, M.A., R. L. Carpenter, B.A., John
Crompter, M.A., H. Hawkes, B.A., R. Yelland, and J. R. Lloyd
are also expected to be present, and the congregation hoped
to see as many friends from neighbouring towns as can possibly
attend.

Tickets for dinner and tea, 3s.; tickets for tea only, 1s.
Admission to Town Hall, free.
On the following Sunday, 18th December, SERMONS
will be preached by the Rev. R. B. ASPLAND, M.A., of Hackney.
Morning service at 10 30; evening at 6 15.
Collections in aid of the Building Fund will be made after
each of the services, and after the evening meeting at the
Town Hall.

**UNITARIAN CHRISTIAN CHURCH,
POOLE.**

The Congregation will be grateful for large or small Con-
tributions in aid of their Building Fund. The total cost of
the new church will be £1200.
The amount of subscriptions already advertised..... £704 18 6
S. S. Taylor, Esq., per Rev. R. B. Spears..... 2 0 0
Subscriptions will be thankfully received by either of the
following:
H. HAMILTON, Secretary.
A. BALSTON, Treasurer.

CHORLEY.—November 29th, 1868.—
TWO SERMONS by the Rev. H. E. DOWSON, B.A., on
behalf of the Chapel Fund. Service at three and at 6 30.
Tea at 4 30, sixpence each.

SPARE HOSPITAL TICKETS, &c.
The Rev. BROOKE HERFORD will be very grateful if
friends who have tickets to spare for any of the Manchester
or Salford Charities will place some of them in his hands for
distribution. Also, he would be glad to recommend some
very poor and deserving women for employment in cleaning
offices, &c. Through the visiting of the Home Missionary
Board students, and other visitors, under his superintendence,
he is brought in contact with an amount of hardship and dis-
tress quite beyond his private or congregational means to help.
1, Kersal Terrace, Higher Broughton, Nov. 23, 1868.

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ASSOCIATION.**
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Gaseigne Rev. M. C., Deptford.....	0 5 0
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London W. F., London.....	1 1 0
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Children.—Address, Mrs. BROOKES, Chesterfield
House, Henbury, near Bristol.**

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desirous of making ENGAGEMENTS for the ensuing
year. G. of references.—Address Mrs. INGLETON, care of
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Holidays, on Tuesday, February the 2nd. He will have a
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dale Goblins: A Christmas Story—The First Christmas
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for 1869 will be ready on or about the 27th inst., in three
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WHAT THE CHURCHES ARE DOING.

At the Semi-Annual General Conference of the Mormon Church, held at Salt Lake City, from October 6th to 8th, a successor was elected to Heber C. Kimball, one of the three of the "First Presidency." The choice fell upon George A. Smith, a cousin of the original prophet, Joseph Smith, and who has been a Mormon from the organisation of the denomination. George A. Smith has for many years been one of the twelve Apostles and Church historian. The latter position he still retains, but his seat among the Apostles was filled by the selection of Brigham Young, jun. The Union Pacific Railroad seems to meet with the approbation of the Mormons, as Brigham Young, sen., stated that in 1869 emigrants would pass between Europe and Salt Lake City in twenty days, instead of being six months on the way.

The operations of the "Palestine Exploration Fund," under the direction of Lieutenant Warren, have led to several interesting results. On the site of Jerusalem three strata of ruins may be said to lie: first, what remains of Solomon's city; secondly, Herod's city; and thirdly, the mediæval or Saracenic city. In order, consequently, to get at traces of Solomon's capital, it is necessary to dig through the rubbish which covers that of Herod. The two problems which most engage the interest of those who explore the Holy City are, the position of the Temple, and the ancient system of water supply. In respect to the former, various opinions have been entertained. All agree in recognising the area now called "Haram," as the spot in some part of which both Solomon's and Herod's Temple stood. As this area is sacred, Lieutenant Warren is not suffered to dig in it, but he is allowed to excavate around it; and according to recent accounts from him, nearly the whole of the south wall has been explored to the rock on which it stands, and passages have been found at the very lowest point up which he has crawled several hundred feet. The disputed valley of the Tyropeon has been ascertained to have run, not by the west wall, as was previously supposed, but across and under a corner of the west wall, its lowest point being in the south wall, at a depth of ninety feet below the present level of the ground, and a hundred and eighty from the top of the wall. The causeway which spanned the gully here and connected Mount Zion with Mount Moriah has been established by the shafts sunk by Lieutenant Warren to have consisted of a road forty feet wide built on arches, and the ruins and piers of these arches have been found. The valley of the Kedron has also been explored, and the ancient bed of the river has been discovered, forty feet lower than the present bed.

Several of Theodore Parker's works have been translated into Swedish, and appear to be exciting considerable interest in Stockholm.

The contest between the civil and ecclesiastical authorities in Austria still continues, and the tribunal of Prague has condemned a priest named Hauseka, secretary to the Archbishop, and preacher to the University, to a fortnight's imprisonment for exciting his congregation to revolt by a sermon against civil marriage.

One effect of the abolition of the Concordat in Austria may be to make marriage cheap. In Gratz a man wanted to marry his deceased wife's sister, which canonically is not permitted, except on payment of 300 florins, the dispensation tax. This was considered too high by the young couple, and they determined, since the church dignitary would not abate his price, to be married by the registrar. Whereupon the usual public notice was affixed at the town-house. This, however, was too much for the bishop of the diocese. He not only sent a vehement letter to the magistrate, demanding the instant removal of this "placard of notification," but declared himself ready to marry the couple himself, free of expense. The magistrate replied that he was very happy to hear it, and under those circumstances, he would, provided the parties consented, order the removal of the obnoxious document which he had caused to be affixed in obedience to the laws of the country. And so they were married free of expense under the auspices of the Church.

It is said that the Spanish bishops are about to assemble a general council at Toledo, to deliberate on the new position in which the church is placed by the revolution, and the proposed proclamation of religious liberty; and that each bishop is after-

wards to communicate to his clergy, in a sort of provincial synod, the decisions that have been arrived at.

According to accounts from Rome, the Consistory for the creation of Cardinals, which was to have been held next month, is put off till March, when a batch of ten prelates, one of whom is Dr. Manning, are to receive the purple at once. Although the Pope is disappointed at the way in which his invitation to the Œcumenical Council has been treated by the Patriarch of Constantinople and by several Protestant dignitaries, he is said to have received favourable answers from many influential Protestant ecclesiastics both in England and America, but their names are kept secret.

The *Turque* gives an account of the interview between the Greek Patriarch at Constantinople and the four Papal envoys sent to invite him to the Œcumenical Council. The Patriarch explained the reasons why he could not accept the invitation. He had already, he said, been made acquainted by the newspapers with the principles expressed in the letter of convocation; and as they were diametrically opposed to those of the orthodox Eastern Church, it was with sincere sorrow that he was unable to subscribe to them. Already, in 1848, his Holiness had sent a similar invitation, and the Eastern Church had met it by an encyclical explaining how widely its principles differed from those of Rome; and this explanation had greatly afflicted his Holiness, as his reply sufficiently indicated. "As, moreover, his Holiness does not seem to have deviated from his principles," added the Patriarch, "and as we on our side, thanks be to God, have not deviated from ours, we have as little desire to vainly cause him fresh sorrows as to open old sores." A discussion then followed, in which the Patriarch maintained that it was not the Greek Church, but the Roman Church, which had departed from apostolical doctrine, and denied the right of the Pope even to summon an Œcumenical Council on his own authority. At the conclusion of the interview the invitation was handed back to the Papal envoys, who thereupon took their leave.

In the action brought against Mr. Baxter Langley, to recover penalties for having violated an Act of George III. by holding the "Sunday Evenings for the People" at St. James's Hall, Lord Chief Justice Bovill and three other judges gave judgment for the defendant, stating that, while the court were fully sensible of the value of the statutes for preventing the desecration of the Lord's Day, they would be unduly stretching a penal enactment if they applied the statute of George III. to the case under consideration.

Can this be true, which is vouched for by a correspondent of the *Northern Press*?

"A clergyman living within a few miles of the residence of the Bishop of Manchester lately wrote that he had 150 catechumens waiting for Confirmation, and that as it was a long time since that rite had been administered in his parish, he hoped his diocesan would pay him a visit as soon as possible. The Bishop replied that he should take the parish in question in due course, and be there towards the end of 1869. The rector wrote back calling attention to the extreme rarity of Confirmation, begging that an exception might be made in his case, as the population was extremely migratory, and hinting at the hardship of keeping so many persons back from Holy Communion. The Bishop wrote a reply of four lines, in which he said that in all probability he would not get so far as the parish referred to before June or July, 1870! Since then several of the candidates have left, unconfirmed."

The Rev. W. H. Ridley, of Henley-on-Thames, considering that "there is a very wide-spread feeling in the Church that everything has not been done which might be done to bring Bishop Colenso and his teachings before the ordinary courts of the kingdom," suggests that the opinion of the greatest legal authorities should be got on the following points, viz.:

1. Whether everything that is possible has been done?
2. If not, what remains to be tried?
3. How shall this be attempted?

And he asks, "might not the Bishop of London become the prosecutor, as in the case of Mr. Bennett?"

The *Daily News* draws attention to an advertisement in the *Church News*, in which a colonial missionary makes fervent appeals for aid. It will interest non-ritualistic readers to know what the objects are that the fervent missionary who goes forth as a fisher of men is chiefly bent on securing,

so as to enable him to fling out his nets where good draughts of fishes may be secured. "Anything almost," he writes, "will be useful, but try and send me three corporals and chalice veils, and two amices. I greatly want Gregorian tunes, and music generally; a white silk chasuble, dossal, or hangings for altars; white silk palls for altar vessels, a brass cross processional, and also for the altar, &c."

The *Tablet* records the reception into the Romish Church of a Protestant community in Market Harborough, Leicestershire. Four pious ladies, devoting themselves to the education of a number of orphan girls, after having carefully examined their religious difficulties, were received into the Church, by the Rev. F. Buckler, O.P. The brother of one of these ladies, Mr. Douglas, a clergyman of the Church of England, hastened to remonstrate with them on the step they had taken; but, upon further examination of their motives, he ended by taking the step himself. He has now entered the English College, at Bruges. The ladies offered to send home the fourteen orphans under their charge; but their guardians and relatives declined to receive them, expressing their perfect satisfaction that they should be brought up in the faith of their teachers. We should think even the Bishop of Oxford will begin soon to feel some doubts whether the Anglican Church is that "bulwark of Protestantism," which he declared it to be.

WHAT IS SAYING ON CHURCH MATTERS

In a paper on Missions in India, read at the Church Congress in Dublin, Dr. Kay said he deemed it one of the greatest of providential mercies, that a land which has been for three thousand five hundred years occupied by the best organised and solidest system of paganism the world has seen—the land over which, only one hundred and seventy years ago one of the most fanatical of Moslem rulers held absolute sway—should be traversable by Christian ministers. That considerable Christian congregations should have been formed at many points of the country; that eminent men, both Hindoos and Mussulmans, should have embraced Christianity at the sacrifice of their dearest earthly interests; and that around the chief foci of mission work, a large amount of knowledge of Christianity should have been diffused—were facts to be gratefully recognised. Still the labour of the present generation is chiefly of a preparatory kind. And those who think that little progress is made should consider that there are some things in Hinduism which tend to give it far more coherency than the idolatrous system of Greece or Rome possessed; especially the veneration of their books of unquestioned antiquity, from which their rites, laws, institutions, and philosophic systems either have been or are supposed to have been derived; and the existence of the priestly caste, and the absolute submission of the reason and conscience which they require. It is easy to conceive what the effect of this has been on the great mass of the people. They believe themselves to be in the midst of a system of things which has been going on for millions of years. Their future destiny is in the hands of the all-powerful "gods upon earth," the wielders of divine authority. To rebel against the Brahman, and so bring down his curse upon them, would (at any rate *might*, they think) consign them to ages of hopeless misery. Their policy, then, is to remain quiet. Accordingly, when the missionary addresses them, he frequently hears remarks of this kind, "What do I know? Go to the pundits, they know all;" or, "It is all very fine, probably, but it was not written on my forehead;" that is, "Destiny made me a Hindu; I have no right to be anything else!" As for the Brahman, he rejects with scorn the notion that one not born on the sacred soil of India, should have anything to teach him about religion. And even if he be prevailed on to listen, he does not readily see anything attractive in the outlines of Christian doctrine. From childhood upwards his thoughts have been cast in a pantheistic mould. He views himself as a particle of the divine essence that has to rise to reunion with deity by means of prescribed ritual, and mantras, and philosophic study. To tell such a one of man's state of guilt in the sight of the all-holy God, of the necessity of repentance and conversion, of salvation by faith in Jesus Christ, the only Son of God—this is to undeify him, this is to bind him for ever in the bonds of that finite existence from which it has

been his great object all along to escape. Those who know what strong fascination Spinozism has exercised on many fine intellects in modern Germany, England, and America, will more easily understand what a hindrance this Brahmanism must present to the progress of Indian evangelisation.

The *Church Times* thus gives its view of the Ecumenical Council, to which it will "look with intense interest," as it will represent such a large portion of Christendom:

"All England, we are sure, will be ready to sympathise with his Holiness in his desire and wish for re-union, but it is saddening to us that his advisers in this country should have been listened to and have caused him to commit the lamentable mistake of identifying the Anglican branch of the Catholic Church with Cumming, Spurgeon, and Co., and such sectaries. The Roman Church will be represented grandly, no doubt. Perhaps some portion of the Greek Church may be present. But just as no combination of colours will make a white light if one of the primary ones be omitted, so the Pope may promulgate any amount of fresh dogma, which will not be binding on Christendom, because the infallible light of God's Holy Spirit cannot emanate and be visible to the world, from decisions come to with, as it were, the coloured rays only of the yellow of the Greek Church, and the blue of the Roman Church, but without the red of the Anglican Church."

Mr. Joseph Barker's communications to the *Methodist Times* in favour of the State Church (in which, one of the writers who replies to him is informed that "he had taken orders"), have drawn down upon him a good deal of sharp rebuke. One correspondent says, "his first letter was written in such bad taste, in the remembrance of his antecedents, that he could only expect a little recrimination," and evidently regrets that "Mr. Barker's history must be excluded from the controversy," as "it is a very tempting theme when he talks about his opinions." The editor of the *Times*, too, is rather severe upon him in saying,

"Several of our esteemed correspondents complain of this controversy on the Irish Church falling into the hands of Mr. Barker. They are unanimous in their fears of his 'sincerity.' We think, however, that a ventilation of his opinions, as held at present, will injure none, but be somewhat serviceable at a future period, as data from which to quote his reveries."

Mr. Skinner, of Crewe, thus puts Mr. Barker right in regard to one point which he attempted to make:

"According to Mr. Barker the enemies of establishments say 'that an Established Church renders other Churches less powerful for good.' He replies, Did it render Wesley powerless? Let me help you, Mr. Barker, to state the case fairly, 'Did a persecuting State Church render Wesley less useful than he otherwise would have been?' Or better still, does a persecuting State Church render Nonconformists in general less useful than they would be if they 'had a fair field and no favour?' This will also apply to what Mr. Barker says about the successes of the 'Primitive Methodists.' Many a Primitive Methodist in town and village could a tale unfold of country squire and parson who have quietly but systematically interfered with the usefulness of his people. Mr. Barker, we want you to distinguish between being 'less powerful' and being 'powerless.'"

After noticing that the Scotch burghs invariably send an unbroken phalanx of Liberals to Parliament, the *London Review* justly observes that there is no country in the world so absolutely Protestant as Scotland; but there is no Protestant country in the world politically so liberal to Catholics. Why is this? It is because Scotchmen have learnt the great lesson and principle of the time, which is not temporising Erastianism, not latitudinarian comprehension, not indifference as essential to liberality; but perfect equality, social and political, among religious sects—the existence of free Churches within free States.

The Rev. P. Hammond, an American minister, has been holding a "children's revival" in Mr. Spurgeon's Tabernacle, at which large numbers were congregated, and the usual kind of unhealthy excitement took place. It is not often that we agree with the *Standard*, but we do in believing that such revivals are in every sense and on every ground to be deprecated. The children at these services hear strange words; they are told of marvels; they are moved by awful exhortations; in one breath they are told of hopes not to be surpassed, in another they are menaced with depths of misery beyond the power of their young fancies to conceive; then they are invoked, as though they were bound to enlist in some army of sacrifice;

their little imaginations are made "foul with woe;" and, the excitement having been worked up to fever heat, there are sobs, and tears, and hysterics. Now, however well meant, all this is radically bad. It is not the right method of teaching the young to be religious.

The *Athenæum* characterises the new volume of Church Essays entitled "Principles at Stake" as a "new armament fitted out against Ritualism;" and adds that the higher clergy should make public profession of Protestantism, if they still continue to hold it; for "though the Roman section may as yet be small, it is active and energetic, and the laity begin to imagine that it is very widely spread." The reviewer thinks that it is idle to treat the Ritualists as anything but adherents of the Papal system, looking forward to union with Rome. "To all appearance, this maintenance of doctrines so completely at variance with the articles and the subscriptions is not honest. But before we pronounce this sentence we must remember that, in whatever sense dishonesty may be predicated, we cannot refuse to say that it is of a sort which has long flourished in the English Establishment." For ourselves, we must say we cannot help calling to mind in this connection what *Punch's* Mrs. Laundry says: "But whilst themselves they crosses, and like Popish Priests mutters, None on 'em, mind you, quarrels with their precious bread and butters; They all bides where they be, although to be at Rome they wishes, For why? They can't make up their minds to leave the loaves and fishes."

We have another proof in the following letter from Dr. Littledale to the *Guardian*, how much unity of feeling, as well as of belief, exists between the members of the High Church and Low Church parties:

"In a lecture which I delivered at Liverpool some months ago, which elicited a little comment, I stated, in dwelling on the executions under Mary Tudor, that the spirit of persecution was just as strong now amongst Puritans, and that they lacked only power, not will, to be more destructive than she was. I alleged in proof that a certain popular preacher of that school, since rather inappropriately advanced to a deanery, had expressed a desire to put to death every clergyman who heard a confession. This charge was repudiated by the rev. gentleman, but in terms not much more explicit than those of Mr. J. S. Mill's late reply to the constituent who inquired into his religious opinions. Accordingly, I put a note to the reprint of my lecture, offering to withdraw the charge if I did not receive, within a reasonable time, the precise reference to a fact which was too deeply rooted in my memory for me to hesitate as to its general correctness. A friend has just sent me the reference, and as it is to your own columns, I venture to trouble you with this letter in vindication of myself. In the *Guardian* of December 18th, 1850, p. 918, there is an account of a sermon preached by Dr. McNeill, wherein he said that capital punishment was the only proper way of dealing with English clergymen who heard confession. Transportation would not be enough, for that would merely transfer the evil to flourish elsewhere. Death was the only thing for it, and that was his solemn conviction. Your account goes on to say that the preacher, on being remonstrated with, publicly retracted these words, but a second friend tells me that he subsequently withdrew this retraction. And I have a strong impression that the same mild suggestion was made during the anti-Confessional agitation of 1858."

The Rev. J. Hannah, of Glenalmond College, is very wroth with Mr. Farrar, Master at Harrow, for what he calls "the sweeping charges against his brother clergymen of being 'wholly out of sympathy' with the spirit of the age." He tells him that he "is thoroughly overmastered by an impetuous rhetoric," "damages his own cause by his glaring exaggerations," and "thinks he is simply showing a loving zeal for their improvement when he accuses his brethren of all kinds of ignorance, prejudice, and injustice," &c., &c. And then he adds:

"A man must indeed be blinded by the dust of his own rapid driving who can allege that one of the most learned Churches of a learned age, the Church of Milman and Merivale, of Wordsworth and Pusey, of Ellicott and Alford, is still offering 'to our most brilliant and earnest youths nothing better than the philosophy of Paley and the chronology of Ussher, or the criticism of D'Oyley and Mant;' that the Church which has given birth to Whately and Arnold, and all the chief leaders of free thought, as well as their opponents, is determined to array its 'splendid authority against any concession to liberty, against any advance of knowledge, against any measure of justice which' the laity think right and good; that the age of Whewell and Herschel, of Airy and Forbes, of a hundred others scarcely less famous, who have been equally devoted to

science and religion, is in danger of seeing science finally arrayed against 'the accredited representatives of that majestic society' to which most of them belong; that a clergy which helps every scientific association, and has contributed many of the foremost men of science of the period, can be justly described as 'wholly out of sympathy with science, in many instances suspicious of it, in many more its bitter and ignorant opponents.'"

The *Church News* thus lets us into the tactics by which it and the Romanizing party in the Establishment propose to bring England once more in subjection to Rome:

"We must insist that, *humanly speaking*, the ultimate success of the movement depends on our maintaining the union of Church and State. We do not wish to Catholicise a few persons here and there, but we aim at Christianising the masses. We have to reach them, and we have hitherto failed to reach them, from prejudice on their part and mediocrity-inclined stiffness on our side. But dissolve the union betwixt Church and State and the national Catholic revival ceases. Of course High-Church people, and priests, and worship will remain, as the Irvingites exist, a small community by themselves. But the small new High Church sect would infallibly be in full communion with Rome in five years' time. And the people will be Dissenters or heathens; why not Roman Catholics? some may ask. Simply because England will never become Catholic through the Roman part of the Church. The Roman Catholics minister to their own people and to the Irish, and make a good many converts from the upper classes, but they can never leaven the lump and touch the people as we hope and intend to do with the blessing of God. What Cardinal Wiseman said was this—England must return to Catholic unity through the Established Church. The Established Church, then, must get hold of the people, and not only get hold of them but Catholicise them. As we move onward, and restore again the sacrifice of the mass, the confessional, the seven sacraments, the veneration of Mary and the saints, prayers for the departed, the Catholic doctrine of purgatory, and the like, we must remember that we have to restore these rites, beliefs, and practices, not as luxuries for a few, but as living realities to be held and used by all."

The current number of the *Bookseller* says:

"It will be remarked as somewhat singular that, at a time when a most momentous change is looming in the future of the Irish Church, not a single work upon her history, usefulness, missionary labours and successes, distinguished prelates and ministers, nor upon any other subject connected therewith, should be found in the following long list [of books for the present season]. If we remember rightly, when her temporalities only were menaced, Bishop Mant and Mr. King, of Armagh, came to the rescue with histories and primers. Now all her advocates are dumb, or we have missed the notice of their labours. It may be that the church was slow to recognise the value of good Dr. Mant's ponderous tomes, and that the remembrance of this want of recognition has deterred others. Nevertheless, the absence of such works is remarkable."

Mr. J. M. Capes, so well known to the readers of the *Pall Mall*, writing on the musical aspects of Ritualism, which he regards with much disfavour says:

"In its essence, Ritualism as now cultivated, both in its milder and its more audacious forms, is an æsthetic movement. It is a protest against the miserable meagreness and ugliness of the old-fashioned puritanical rigorism. Its connection with the Roman eucharistic dogmas, and Roman Mariolatry and saint worship in general, is little more than accidental. Undoubtedly the æsthetic system of public worship finds in sacramentalism, and especially in the doctrine of the real presence, a splendid opportunity for its development. But that is all. The spirit of Ritualism—that is, a love for something more than the bare decorum in public services—is everywhere at work. It has covered the country with restorations of churches, cathedrals, and chapels, and with new churches and chapels almost innumerable. High Church, Low Church, Middle Church, Wesleyan, Independent, Baptist, Unitarian, ultra-Protestant, and ultra-Roman alike—every branch of the Christian Church has caught the soft infection. The enormous sums which have been spent during the last thirty or forty years in painted glass windows alone, both within and without the Establishment, are such as would have been set down as incredible a generation ago. Surely it is hardly philosophical to identify with a rank sacerdotalism a love for external beauty and religious expressiveness, a passion which kindles the souls and opens the purses, alike of the adherents of every school of thought, save, perhaps, the Quakers. I have not, indeed, as yet heard, that the meeting-houses of the Society of Friends are beginning to be constructed on the most correct models of thirteenth-century Gothic. But now that 'Hymns Ancient and Modern' are to be heard in some of the most rigidly Protestant homes of Nonconformity, and that painted windows are popular among the descendants of the atrocious iconoclasts of the sixteenth and seventeenth centuries, we should hardly be surprised at finding that the followers of Fox were turning

their attention towards the beautifying of their 'places of worship,' as well as of their comfortable and hospitable drawing-rooms and dining-rooms."

The *Dublin Review*, in an attempt to rehabilitate the old worn-out legend of Glastonbury Abbey having been founded by Joseph of Arimathea, rests its argument mainly on the ground that the monastery must have been founded by somebody—"which nobody can deny"—and why should anyone have thought of Joseph of Arimathea unless it was he? It would be interesting to apply this mode of reasoning in various other cases. For instance, up and down the country there are "Devil's Bridges;" these must have been made by somebody, and why should anyone have fixed on his Satanic majesty unless because he was the true Pontifex?

In a letter to the parishioners of St. Luke's, Berwick-street, Westminster, the Rev. Harry Jones, the vicar, referring to the disestablishment of the Irish Church, in a wise and Christian spirit says:

"I deplore the bitterness of the strife which the question arouses, especially as shown in the cry of 'No Popery!' and 'Church in danger!' I dislike Popery, but I fear that in some instances—I will not say all, or anything like all—but in some instances, those who raise the 'No Popery,' cry are guilty of that which is the very essence of Popery, i.e., preferring the maintenance of an ecclesiastical form to the doing of justice. Popery will never be mitigated by intolerance."

We notice with pleasure that the *Inquirer* has come round at last to the view which the *Herald* from the first has always expressed with regard to the union of Church and State, and we trust that in future it will no longer misrepresent the opinion of the great majority of Unitarians on the subject. As is often the case with converts, it seems now disposed to speak somewhat hardly of its former errors, and in awarding just praise to Mr. Miall, it says, "he has laboured to upset one strong national superstition, and has in consequence aroused all the mindless prejudices associated with it." "But Miall's day is coming, when intelligence will lessen prejudices, and do full justice to the great question of ecclesiastical equality and its noble promoter."

As we predicted would be the case, the elevation of Dr. Tait to the Primacy, spite of *John Bull's* and other papers' warnings, has roused the ire of the High Church party in no ordinary degree. "A Peer of the Realm," in Wednesday's *Church News*, goes so far as to declare, with a want of loyalty very unbecoming his order, that the appointment was "in no sense Mr. Disraeli's" (this is printed in italics), and that the Premier was "commanded to offer the vacant See to Bishop Tait, and had no alternative but resignation or obedience." As the Archbishop does not recognise the validity of the Bishop of Natal's deposition, the *Church News* submits that on his "first overt act of communion" with "the infidel Colenso," it will be the duty of all true Churchmen, "at whatever cost," to treat His Grace also as excommunicated! What a united and happy family the Establishment just now presents!

LITERARIA.

DR. NORMAN MACLEOD has published the substance of his speech on Indian Missions, delivered before the General Assembly of the Kirk of Scotland in May last, with a good deal of additional matter that is interesting and suggestive. One paragraph is encouraging, and makes us feel more deeply the wisdom and importance of the work which Miss Carpenter, in the true spirit of Christian enterprise, has undertaken. He says:

"There is no movement in India at this moment of greater interest or more hopeful in its results than that of female education, whether in schools or in the Zenana. I believe that India is on the eve of great changes, or rather of rapid progress in this department, and that the Church ought by means of female schools and admission to the Zenanas, to take an earnest and active share in aiding it."

Dr. Littledale has printed his lecture, with the title of "Innovations," in which occurred the strong sentences, that we gave at the time of its delivery, respecting Cranmer and the other leaders of the English Reformation. In long, elaborate notes, he endeavours to establish the correctness of his view. He fails, however, to justify the black representations which he gave of the character of Cranmer, and does little more than show, what Lord Macaulay and others had shown before, that he was a trimmer and a time-server, and was guilty of sinful compliances under imminent fear of death.

We were not aware till a few days since what a prolific writer Dr. Pusey was. The list of his

various pamphlets and other publications—including some which are only privately printed—occupies no less than twenty-four pages in the catalogue of the British Museum.

If we may trust several of our contemporaries, a well-known Ritualistic publisher advertises a little work on "The Sin of the Age," which sin turns out on inquiry to be—Evening Communion!

In an essay with the startling title "The Devil's Miracles and how to Know them," the Rev. P. Carlyon informs us of the kind of signs, magical and the like, which will be wrought by Antichrist, and by which he will seek to impose upon us. The author's intention no doubt is good—that being forewarned we may be forearmed; but we fear the effect of his essay will hardly be such as he desires.

In a pamphlet entitled "Spiritualism and Common Sense," R. J. H. examines, in a candid and careful manner, the chief hypotheses on which spiritualists ordinarily rest their belief, and shews how untrustworthy and unphilosophical they are. The charges that he makes against the system, if system it can be called, which he undertakes to expose, are these:

"(1.) The tendency of Spiritualism leads to a species of feeble superstition. (2.) It tends to a fanciful and sensuous sentimentality, and that at the expense of weakening our reason, judgment, and our common moral sense. (3.) It tends to the doing away of the spirituality of religion, the need of faith, and reduces all to sense and irreverent transaction. (4.) It tends to trifling and frivolity in matters beyond the warrant of human knowledge and power. All kinds of people, under all conditions, in all relations, and having all kinds of motives, turn tables, which, according to Spiritualism, is nothing less than invoking and communing with the spirits of the dead. It may be that it is an exercise after the dinner-party, under the influence of things which do not always make people grave and wise; young women and young men practise it to try their power and skill, when time is heavy on their hands, whether or not they can charm some spirit to obey their invocation. And if such things are not trifling about matters beyond the business of men on earth, it is hard to tell in what it consists. . . . I cannot persuade myself that the person or persons who think that spirits will appear by feeling of tables and other matters of the kind, can have great reverence and high esteem for the dead, or of the laws that permit or appoint it. (5.) It tends to a species of clumsy materialism. It reduces the spiritual world and its inhabitants to the level of this; it makes them even lower; for the spirits can only knock tables and play tricks of that kind; whilst we can express ourselves in language and other superior forms. The dead commune with us in spiritual sympathies, invisible and unknown as our sympathies are to them, which are not expressed so cheap and common as the spiritualism of these latter days would have us to believe. (6.) It tends to an assumption of power which would prove unwarrantable and dangerous if believed in. A man who professes to have power over the mystery of the spiritual world becomes deluded himself, and has, in the degree he is believed in, power to sway others, and always some will believe in such a thing. Such a person may mislead many, and destroy happiness, and lead to distress, and ruin many a blind follower."

Dr. Schenkel has published a "Life of Schleiermacher," as a centenary offering to his memory. It is spoken of as having been prepared for the purpose of showing Schleiermacher's general antagonism to the orthodoxy of his day.

The same author, with a considerable body of free-thinking assistants, among whom are Bruch, Schweizer, Gass, Hitzig, Schwarz, Lepsius, and Reuss, has edited a "Popular Dictionary of the Bible," in which, of course, their own views are set forth.

In "Annals of the Bodleian Library," by the Rev. W. D. Macray, a curious story is told of the copy on vellum, with illuminated initials, of the first volume of the Vulgate Bible, printed by Faust and Scheffer, in 1462, which was bought in 1750 for two pounds ten shillings. The volume was imperfect at the end, ceasing at Job xxxii. 5, and seven leaves followed in contemporary and beautiful manuscript, which also ended imperfectly at Psalms xxxvi. 9, with one leaf wanting at the end of Job. In 1817 the Bodleian Library became the purchaser (for more than five thousand pounds), of a large collection of manuscripts formed by Matteo Luigi Canonisi, a Jesuit father, who died in Venice about 1805. His manuscripts were received at Oxford in 1818, and among some fragments which were found in one of the boxes were fourteen leaves of a manuscript Bible, which were at once recognised as being part of those wanted to complete

this book, and which left only four still deficient. The volume came to the library from the collection of N. J. Foucault, but through how many hands the missing leaves had passed in the seventy subsequent years ere they were thus marvellously restored to their place, it is impossible to tell.

"TO US THERE IS BUT ONE GOD, THE FATHER."

WHILE others sing a Triune God
Of Three in One and One in Three;
In Reason's temple we have trod,
Where reigns an only Deity;
We sing the great Creator's praise
Who hung the starry worlds on high;
Whose wisdom shines thro' all his ways,
Whose goodness is for ever nigh.

While others sing a dying God,
And to his blood for shelter fly,
In Reason's temple we have trod,
Where He who reigns can never die.
Yet when they sing Jehovah's blood
That clears the penalties of sin,
We ask (tho' long their faith has stood),
Could Reason e'er such faith begin?

While others sing a vengeful God,
And deem His love is theirs alone,
In Reason's temple we have trod,
A God so partial we disown.
Arouse, perplexed or downcast souls,
Our Father has no aimless hell;
The knell of Superstition tolls,
'Tis Reason tolls her passing knell.*

SOUTH PLACE, FINSBURY SQUARE.

THE following, from the series of articles which have, from time to time appeared in the *Christian World*, on "Heretical London," though it contains several inaccuracies, will not be without interest to many of our readers:

The religion of humanity has been for a time dominant in South-place, Finsbury-square. Its oldest and original teacher in connection with the place was the late W. J. Fox, M.P., a popular writer and eloquent orator, who did much in his day and generation on behalf of freedom in trade, in politics, and religion, and did it well. Nor did he labour in vain as regards himself. Born in an humble position, he became a student at Homerton College and an orthodox dissenter. In a little while he joined the Unitarians, and then left them for a freer and fuller [?] religious creed and form of worship. He had many friends. His letters, signed *Publicola*, in the *Weekly Dispatch*, were the delight of the working classes; and his anti-corn-law orations charmed all, and there were tens of thousands who had the pleasure of listening to them. He was returned to Parliament by the electors of Oldham, and a monument erected to his memory there still perpetuates his name. He died at a ripe old age, ever having preserved the character of an independent and honourable man. As a religious teacher he was no extraordinary success. It was rarely indeed that South-place was very full. Of course the hearers were the very *élite* of the human race. Wherever you go—especially among sects not particularly orthodox or popular—the men and women with whom you come in contact are no ordinary men and women. By a happy dispensation of Providence they fail to see themselves as others see them, and are as firmly convinced of their own intellectual superiority over a benighted British public as they are of the truth of their principles and of their ultimate success.

"There is a religion of humanity," said Mr. Fox, "though not enshrined in articles and creeds, though it is to be read merely in sacred books, and yet it may be read in all wherever they have anything in them of truth and moral beauty—a religion of humanity which goes deeper than all because it belongs to the essentials of our moral and intellectual constitution, and not to mere external accidents, the proof of which is not in historical agreement or metaphysical deduction, but in our own conscience and consciousness,—a religion of humanity which unites and blends all other religions, and makes one the men whose hearts are sincere, and whose characters are true, and good, and harmonious, whatever may be the deductions of their minds or their external profession,—a religion of humanity which cannot perish in the overthrow of altars or the fall of temples, which survives them all, and which, were every derived form of religion obliterated from the face of the earth, would re-create religion as the spring re-creates the fruits and flowers of the soil, bidding it bloom again in beauty, bear again its rich fruits of utility, and fashion for itself such forms and modes of expression as may best agree with the progressive condition of mankind." It was in accordance with these ideas that the Sunday morning services in South-place were carried on.

After Mr. Fox came Mr. Ierson, and a nearer approximation to regular Unitarianism. But the place did not prosper; there were far too many empty benches. He was succeeded by a gentleman for-

* Altered from a Philadelphian contribution to the *Freethinking Christians' Magazine* of fifty years ago. I. 248.

merly a Baptist minister, but who had outgrown his sect, and for a little while there was harmony and progress. Again there was an interregnum. "Seekers are," said old Oliver Cromwell, "next best to finders." In London, especially in these unsettled days of free inquiry, are many such, and to such the pulpit of South-place was freely offered. I don't fancy as a rule seekers are good preachers. To say anything effectually you must have something to say. To make others weep you must weep yourself. With mere negations you can never sway the minds or influence the lives of men. In orthodox places of worship there is often much of dreariness. The clergyman whose heart is not in his work is a miserable spectacle for gods and men, but the dreariness of heterodoxy is infinitely greater; and of all things under the sun the most miserable in the clerical way is the sight of a would-be philosopher feebly diluting or expanding, as the case may be, windy platitudes or transcendental moonshine. Under such an inflection, as it may well be imagined, South-place did not flourish greatly. At length, in due course, a man appeared to continue the work which Mr. Fox had originated. His name is Mr. M. D. Conway; I believe he is of American origin, and according to all accounts the cause is in a prosperous state. When I say prosperous the term is not to be understood as it would be in orthodox circles. The latter class of religionists when they say that a place is prosperous imply by the use of such language that a place of worship is well filled; that men are turned from sin to holiness, from serving the devil to serving God, that the place is a centre of religious life and activity, and that all, young and old, rich and poor, are to the best of their power and means co-operating in Christian work. Prosperity in this sense cannot be predicated of South-place. Its doors are only opened once a week. There is no religious, or educational, or philanthropic agency connected with the chapel; but there are more attendants than there were, and that encourages Mr. Conway and his friends. Indeed, there is a talk amongst them of establishing a Sunday-school. At the same time it seems to me that the class of people who go to South-place are not socially or intellectually what they were in Mr. Fox's time—when the Courtaulds would come up all the way from Braintree to hear Mr. Fox, when city lawyers like the late Mr. Ashurst, and city magnates like the late Mr. Dillon were amongst the audience; when on a Sunday morning might be seen there such men as Sir John Bowring, or Macready, or Charles Dickens, and others equally well known to fame. They left when Mr. Fox left. I believe Mr. Peter Taylor, M.P., still keeps up a connection more or less fitful or uncertain with the place. Sir Sydney Waterlow also still retains a couple of sittings, but he is rarely there; and the little congregation, now very seldom much more than a hundred, is certainly neither numerous nor select. Still they use the little book of hymns and anthems collected by Mr. Fox; and the musical part of the service, always a great matter at South-place, is as well conducted as ever.

I may be mistaken, though Mr. Conway is a very advanced thinker, but it seems to me that the character of the preaching and praying is less purely simply pantheistic than it was; that there is an increase of devotional feeling; that the service is more, for instance, in accordance with the spirit and teaching of George Dawson, of Birmingham, than of the late Mr. Fox, whose fascinating oratory owed very little of its charm to that which orthodox Unitarians or orthodox Christians hold highest and holiest; whose aim was more to pull down than to build up, and who had a greater faculty for the exposition of Christian fallacies and weaknesses and errors than he had for the enunciation of truths and principles needful to humanity in its hour of temptation, distress, danger, or death. Few have his exquisite humour, his power of sarcasm, his acquaintance with modern literature, his copious command of polished language, his expressive yet calm delivery, his gentleness almost as touching as that of woman; but that which was lacking in him often made men his inferiors in intellect his superiors in the art of arousing the spiritually dead, or in giving to the moral wastes in our midst the vigour, the beauty, the fertility of life.

The Unitarian Herald.

FRIDAY, NOVEMBER 27, 1868.

PENDING THE BATTLE.

THERE can be no disguising the fact that there has been a great battle waged through these kingdoms during the last ten or eleven days—a battle between two great parties for mastery over the country, and power to dictate its future policy. The battle has raged with various success in different quarters of the field, and is not yet decided. Here the party of progress, and here the standstill party has proved the stronger. On the whole, the tide of success is largely with the Liberals. But

their future, though matter for congratulation, has not corresponded to their own prognostications. To their surprise, they have been defeated in many points where they made sure of success, as in the boroughs and county divisions of Lancashire; while in other places, as in such a cathedral town as Durham, where the Tory interest might be supposed to be predominant, they have come off triumphant.

Those who have been in the thick of the fight, and noticed the party feeling and party passion called forth on both sides, must have been irresistibly carried back to times when, as in the wars of the Roses, and the wars of the Revolution, the two great parties into which English society has ever seemed divided, strove for mastery on many a bloody field—and have felt how fortunate it is for us that the factions have found a more peaceable mode of trying their strength. Certainly there has been in many quarters as good sound hate as ever there could have been in the armies of CHARLES or CROMWELL, of EDWARD of YORK or HENRY of LANCASTER. Men have been led by their party passion to paint their opponents quite as monstrous as the Lancasterians painted RICHARD III., and then, having made them hateful, to think themselves justified in hating them accordingly. Curious is the pertinacity, for example, with which Mr. GLADSTONE has been painted as a Papist in disguise; and the most abominable aims—overturning religion, plundering property, profaning the sanctity of the marriage tie, &c., &c., attributed to the Liberals.

Sometimes one can well believe that men have become intoxicated with party rage, and, blinded by their fury, have struck out wildly at the phantom of their own insanity. But often it seems impossible to believe that some who utter these absurd slanders really believe them, or to avoid the sad conviction that while not believing them for themselves, they utter them for the purpose of stirring up party hatred in others. We see the way in which these "*irritamenta odii*" are got up and manipulated in the course taken by the Tories in Dumfriesshire, in regard to Sir SIDNEY WATERLOW. These, according to the *Pall Mall*, were the instructions given by one of their agents to a detective officer in town: "One of your city men, Alderman or Sir SIDNEY WATERLOW, has come here to oppose a friend of mine, Major WALKER, for the representation of this county. He is, of course, a complete stranger to us, and we want to know something about him. In particular, we have heard a rumour that he is a Unitarian, and connected with Finsbury Place Chapel, which is said to be a Unitarian place of worship. Now I want you to find out and let me know if this is the case—if he has a pew there. Does he subscribe to the funds of the chapel, and does he attend it regularly? He is at present in London. Ascertain, if you can, if he attends there to-morrow; in fact, all you can about him in regard to this point."

It was discovered that Sir SIDNEY was a Unitarian, and the supposed damaging fact was published in Dumfriesshire accordingly. However, it was found that not even in Scotland was the word "Unitarian" the spell that was supposed, to raise the devil of bigotry and distrust, for Sir SIDNEY was returned.

It is no doubt largely owing to the industrious use of *irritamenta* like these

to stir up the logical fear and antipathy of their people—by a large party of the clergy of the Established Church, that the Liberals have sustained such large and unexpected defeats. It is really not to be wondered at when we think to what a large portion of the population the clergy have access, and how large is their influence over certain classes. For, the clergy feel the question of the disestablishment of the Irish Church to be something like the question of committing sacrilege, and touching the things consecrated to God; and further they believe, as we think correctly, that the disestablishment of the Irish Church will be sure to be followed by the attempt to disestablish the English Church—which will be like pulling down the temple itself. But, in addition to all this, think of the blind fear so many of the clergy have of Popery, and the assurance they feel that, in Ireland at least, if the establishment is removed, that terrible "Popery" will become rampant over the land. Think of all these feelings and persuasions—panics we may call them—of the clergy, and remember that now for many months they have left no stone unturned to instil their own panics into the minds of their people, and to assure them that to support the Liberal movement was to betray their church and their religion. In reality, it is astonishing, with such a phalanx of enemies working perpetually against them the Liberals should have gained so much. Their defeats in Lancashire are partly due, no doubt, to the fact that here the English part of the constituency have a large element of Irish in the midst of them, and have therefore all the less sympathy with them, and all the greater readiness to be roused by their clergy into even Murphyite "No Popery" feelings.

However, there is one comfort. The clergy have put forth all their strength and are greatly defeated. Henceforth they may depend upon it their power will be less dreaded, while there will be a sterner determination on the part of many Liberals to do all they can to break their power still more. And thus the very measures which the church party have used to ward off disestablishment will only tend to bring it more certainly upon themselves.

AMERICAN NOTES.

The Editor of the *Monthly Journal* of the American Unitarian Association devotes nearly forty pages to the proceedings of the recent National Conference, from which we make such extracts as we think will interest our readers.

Alluding first to the attendance, he says:

"The cost of the journey to New York, and of spending several days at an hotel, was a more serious obstacle than perhaps, the managers of the Conference were aware. We received many letters from ministers and delegates most deeply interested in the Conference, who were absolutely prevented, by this consideration, from being present at the meeting. Taking this fact into view, the unprecedentedly large attendance may be regarded as the most unqualified testimony to the active interest on the part of our people in the affairs of the denomination, and their deep sense of the importance of the opportunities which it was the purpose of the Conference to discuss. We have called the meeting unprecedentedly large, because, whatever may be the official return in regard to the number of delegates present, no one can doubt, that, including representatives of our parishes who attended, not as delegates, but simply as spectators, and who were drawn to New York by their interest in the occasion, the assembly was larger than on either of the previous meetings of the Conference."

Of Dr. Bellows's sermon on "The History, Position, Opportunities, and Duties of the Unitarian Denomination," he remarks:

"The preacher, by his choice of subject, harmonised with the whole spirit of the Convention, which, in every way, evinced that matters of specu-

lation, however important, were, on this occasion, to be held subordinate to the great practical issues and duties of the day; and the sermon rapped directly and fearlessly with the topics which were to be mainly discussed."

In a paper on "Itinerant Missionary Preaching," the Rev. C. B. Ferry, secretary of the New Hampshire Association, made the startling declaration that in that State, according to his estimate, two-thirds of the people are wholly outside of existing churches. He proposed "to bring about a change for the better, by giving the Gospel feet, and sending it forth in the true simplicity of Christ." He said:

"The Methodists have set us an example in missionary enterprise to which we shall do well to give heed. And now that Liberal Christianity is coming out from the half-a-dozen cities in which it has been nursed and confined for the last half century; out from its parlours and studies, where it has grown a whitened and delicate thing; out from the hands of the few, and is fast assuming the character and proportions of a faith for the millions, and a hope and consolation for a nation of fainting and dying men and women,—it becomes us to adopt such methods for its wider diffusion in the world as shall be in keeping with the commission we have received by virtue of possessing it from the Master of souls."

The plan which he recommended was that of a "circuit ministry," by which the demands of both people and ministers should be met. The people should have ministers whom they would love to hear, and therefore would be willing to support liberally; and the ministers should receive a sufficient compensation. He said:

"Let three or four, or even more towns, unite themselves into one parish, and call a good, strong man to preside over them, and break the bread of life to them,—preach in each town once a fortnight, or once a month, as circumstances would permit,—and let him be the recognised minister or bishop of that district. I would not call him a missionary, or, at least, I would avoid the meaning usually attached to that word; for it does not give us sufficiently the idea of permanency. I would have the circuit preacher just as permanently settled, by ordination or installation, over his charge, as any minister among us is over his city or country parish; the only difference being that the circuit minister's parish extends over a wider territory than that of the local minister."

The Editor of the *Journal* suggests that the Secretary of every Local Conference should act as a general superintendent and missionary for his district, receiving for this service a salary from the Unitarian Association, and giving to this work a stated portion of his time. In some cases this has been done, and where this officer has no other charge it is easily arranged; but as matters now stand, with the dearth of suitable men, the secretaries will generally be settled pastors; and the difficulty presents itself that the parishes will not wish their minister to attend to other than their own work, and that ministers themselves have not the time or strength for this added service. The editor, therefore, suggests that every secretary thus engaged shall have associated with him an assistant, who shall be competent to supply his place when he is absent from his own pulpit, shall preach in the new places where services are organised, shall attend to the circulation of literature, and, in general, under the direction of the secretary, shall assist him in the work as opportunity may offer. We have sometimes thought that a plan not very dissimilar to this might be adopted here with advantage. As it is, settled ministers have so many claims on their time and attention, that it is impossible for them to give that help in missionary labours which they wish.

The next subject taken up was "Our Theological Schools," when the Rev. R. Laird Collier advocated the removal of the Meadville Institution to Chicago, and his proposition was referred to a committee who will give it immediate attention. Dr. Gannett, then, on behalf of the committee appointed at the meeting of the Alumni of Cambridge Divinity School, presented a plan for combining that school and the "Boston School for the Ministry;" but this was voted, the editor thinks too hastily, to be inexpedient. In favour of the union, he says:

"We want able theologians of course, as truly as we want preachers or pastors; but there is no necessity for such differences in method and surroundings as some suppose. We do not believe that Channing, or Parker, or Edwards were any less able as theologians because of any practical sight they had of the application of theology to the life. Nor that John Wesley was any poorer preacher or less fervent worker because of his having ranked among the first in the studies at the University.

When it comes to the period after leaving the school it is different. The distractions of an active ministry may prevent such a close devotion of all the faculties to study and thought as this great subject of theology demands; and we hope the time may come when those who are fitted for it may be enabled to give their lives unreservedly to its pursuit. But there is no need of counting years so closely as to begin this exclusiveness in the schools. Besides, it frequently happens, and perhaps it is usually the case, that those beginning their preparation do not know whether their tastes will lead them to the one or the other direction. This, however, would only show the needlessness or the embarrassment of such separate and distinct methods of training. We go further, and say that the separation would be injurious. The two classes of men would act healthily on each other. The future theologians would be helped by the warmth and the practical earnestness and aims of those who were trying to fit themselves to be useful pastors and ministers. And, on the other hand, it is a wholesome thing for those who are to be chiefly engaged in practical work to learn respect for those studies which they themselves are never to have the opportunity to pursue."

The most important debate of the whole Conference, and which occupied three hours, related to its constitution, but issued in a resolution which really made no difference in it whatever, but while still maintaining the Christian character of the Conference, left any minority in it to the free and unrestricted enjoyment of their own opinions. As the Editor of the *Journal* puts it:

"These two things were shown, as clearly as words could show, to be the purpose and meaning of the Conference; namely, 1st, to hold the organisation unequivocally to the Christian basis; and, 2nd, to guard by all means, and against every possible infringement, the principle of Congregationalism and of individual liberty. We would go before the world with the verbatim report of that morning's discussion, and we would challenge any one to declare whether that body, of which these were the free utterances, is not *Christian*; and we would challenge anyone to declare if it is not also *liberal*!"

ADDRESS OF THE GERMAN PROTESTANT UNION.

We translate the following portions of an address of the German Protestant Union, for the benefit of our readers, feeling sure that they will be pleased by the free spirit which breathes through it.

After the tercentenary of the Reformation, held in Bremen at Whitsuntide, a large number of pastors published a declaration condemning the members of the Protestant Union, as "having broken with the Evangelical Church, and deserted the faith in which they were baptised." Unmindful of the warning, "Judge not that ye be not judged," and without authority from any one, these ministers assumed to themselves the office of judges in regard to the Protestant Union, and after the manner of the Romish court issued a bull of excommunication against it. And this was done in the kingdom of the Hohenzollern, which has always maintained religious and spiritual freedom against the passion for condemnation of narrow-minded zealots. In Berlin, the capital of the North German Union, where for a generation Frederick Schleiermacher before all shone as a teacher of the clergy and led back the cultivated to Christianity—there a body of pastors make bold to exclude the disciples of Schleiermacher, as infidels, from Church fellowship. This unchristian and unprotestant conduct induces us, the sub-committee of the German Protestant Union, to offer a public reply, not to these pastors, but to the community whom they have warned against us.

With great struggles of soul, and perilling her very existence for it, the German nation in the 16th century undertook to combat the ecclesiastical hierarchy, and carried the movement victoriously through. From that time the Protestant spirit of conscientiousness and religious freedom has remained active in the German people. Verily, not for this did Christ free humanity from both the "divine" law of Moses and that of the Jewish priesthood, that it might be enslaved by the dogmatism of Christian theology. Not for this did Luther free the Christian conscience from the despotism and anathemas of Pope, and Councils, and Bishops, that it might fall afresh under the despotism and anathemas of pastoral conferences.

Besides this first religious and ecclesiastical possession, the German nation has also a second, an intellectual and temporal one, to guard and cherish—the riches of her literature, and the treasures of her knowledge. Scientific freedom is the younger, equal-born sister of religious freedom—the perfect truthfulness of the rational mind—the necessary complement of liberty of conscience. To this hundreds and thousands of the noblest sons of our nation have devoted all the energies of their lives.

In the presence now of the unhappy separation which has taken place between the pastors' theology, on the one side, which is reactionary partly through custom, partly through a new impulse, and the mode of thought and speech of

modern civilisation, on the other, the German Protestant Union was formed, with a view "to strive after a revival of the Protestant Church, in the spirit of evangelical freedom, and in harmony with the general development of culture, on the basis of evangelical Christianity."

The authority also of that contracted and hierarchical tendency among the Protestant clergy, which for a generation, after the type of the kindred Jesuit tendency in the Catholic Church, has stolen into the theological faculties and into church government, and has done so much to ruin science and learning, evidently drives the cultivated classes more and more away from the church. We regard this estrangement as a national calamity, because it leaves the deep religious wants of the German people unsatisfied, and seduces them into the way of error. Were it to go much further in this direction, the Church would shrivel to a mere sect, and culture would renounce altogether the Christianity thus contracted. To obviate this threatened danger the German Protestant Union considered their chief task. Those Berlin pastors accuse us now of no longer believing in the Gospel as "the word of God." There has been untold abuse in the Protestant Church of this "word of God." In consequence, faith in it can be stretched till it holds the fancy (which an orthodox Berlin pastor, to the amazement of the educated world, has lately avowed) that the naive, child-like conception of nature in the Bible, which considers the great immovable centre of the universe to be in our world, round which revolves the vault of heaven with its host of wandering little constellations, is true, all the revelations of astronomy being mere error. . . . We honour the Bible as "The most sacred record of divine revelation," but at the same time we see in every unscientific restriction on investigation into the Book, an outrage on evangelical truth, and a violation of Protestant freedom.

These Berlin pastors further make bold to measure our faith by the scale of the Trinity formula, which sprang up during the fruitless controversies of Byzantine theology. Opinions on these dogmatic questions often vary amongst us. Even the faith which these pastors avow is neither excluded nor condemned in our Union. But we are one in this, that the modern world will be no more agitated in its religious feelings by that strife which distracted the Greco-Roman empire in its decline, and brought it to swifter destruction. Our time makes a point, not of theological dogma, but of a Christian life. It values a Christian love of God and man far above orthodoxy. The German Protestant Union defends the right of the modern Protestant world so to do and so to think, and does not let itself be terrified from this by any bull of "excommunication."

With indignation we repudiate the calumny that we no longer believe in a living, creative God. But when a large number of modern Christians refuse to think of God as in opposition to the *divine* laws of nature, and as such working *preternatural* miracles, then we maintain their right to express this opinion in the Protestant Church. We believe that the living God exhibits himself in the development of intellect, and we see in the weak attempts made to cramp this back into the bondage of former centuries, a grievous misconception of the Divine guidance of the world.

We do not allow these Berlin pastors the right to cross-examine us as to whether we believe that Jesus Christ was "very God" or not. Still less are they authorised to answer the question in our name. But we will not conceal the incontestable fact, that the ancient heathen world learnt more readily to believe in Christ glorified to them as God, while the modern world of to-day, with its wider consciousness of God and conceptions of nature, is sooner won and inspired with love of Christ if he is represented to them humanly as a man. We maintain here, too, the full right of the present Protestant world, to view Christ historically, and conceive of him as human. Whoever denies this right drives a great number of the enlightened either into public hypocrisy, or to a renunciation of Christianity. We will use our endeavours that they may remain upright men and Christians.

These Berlin pastors further throw in our teeth, that we do not believe in the Holy Spirit as "the third person of the Trinity." Whether or no they themselves believe in this, or what they think about it, we know not; but we know that to the modern world the old theological controversy on the nature of the Holy Spirit has become unintelligible, and therefore uninteresting. We know, moreover, that the spirit of hypocrisy, of spiritual pride, of intolerance, and of orthodox charges of heresy, is no holy spirit. We know that in the earnest striving after truth, in the spirit of free inquiry, in the spirit of knowledge, is a holy spirit. Wherefore, we labour that this Holy Spirit may remain active and honoured in the Protestant Church, and we trust in the community that they will never banish this spirit from the midst of them, nor let themselves be removed away from its guidance.

HORSHAM: SUSSEX.—A lecture on the Established Church in Ireland was given in the Music Hall, on Friday evening last, by the Rev. Jas. W. Braithwaite. There was an audience of about 150, who listened very attentively.

* The Protestant assembly at Bremen.

THE UNREFORMED CATHOLIC CHURCH.

THOSE of our Anglican friends who are so fond of abusing Protestantism, and who insist on calling the Anglican Church the Catholic Church, would do well to remember that, in many points, it rather deserves to be called, if Catholic at all, the *Un*-reformed Catholic Church. The Rev. Dr. Goss, Roman Catholic Bishop of Liverpool, in preaching, last year, at the opening of the church of the English Martyrs, in Preston, put this point clearly and well:

"All the abuses that existed in the [Roman Catholic] Church prior to the Reformation exist still in the Established Church of this country, for the latter is not the Catholic Church reformed, it is the Catholic Church unrefined. When the bishops of the Catholic Church met at Trent, and held what was generally known as the Council of Trent, they swept away many of the abuses which had excited the indignation of good men. The Established Church, on the other hand, was formed before the Council of Trent had purified the Catholic Church, and thus inherited the very evils of which they had sought to rid themselves by the Council referred to. These were the plurality of benefices, and also simony, by which many noblemen and others sought to find a place for their illegitimate offspring, and sought to bring into the Church those who were not lawfully born. They sought to provide a living, so to speak, at the public expense for those who were illegitimately born; so poor benefices were joined together, and thus they formed an ample revenue, and to those they presented their illegitimate children. In addition to that, moreover, those who had the presentation of Churches did not give them to the best, but to the highest bidder; and so the benefices were sold at that time just as they are at the present day in the Established Church of England. Those abuses the [Roman] Catholic Church was freed from by the Council of Trent."

And subsequently he said:

"On the accession of Elizabeth, after waiting a short time, probably to see whether she would be acknowledged by the Holy See, she restored the faith which her sister had set aside, and took to herself, as her father had done, the rights which belonged to the Pope; and thus the Queen, at the present time has the same power over the Church of England as the Pope has over the Catholic Church. Although the Church of England does not lay a claim to infallibility, she exercises the power of infallibility, just as she cast out the Dissenters, because they would not agree with her principles."

FIRESIDE READINGS.

A PRAYER.

Vouchsafe me Faith, O Lord,
The faith that conquers fear,
Which, tho' dark shadows close me round,
Still feels Thy presence near.

Vouchsafe me Peace, O Lord,
The peace no storms can shake,
Which, centred in our souls, the world
Can neither give nor take.

Vouchsafe me Patience, Lord,
To bear my cross of care,
And yield, without a pang, the joys
That fall to others' share.

Vouchsafe me Hope, O Lord,
To cheer dark sorrow's night,
And whisper to the weary heart,
"The gloom shall turn to light."

In calm submission to Thy will,
Alone is perfect rest;
Thus only can we feel and know
That all is wisest—best. E. H.

AT THE CRATER OF VESUVIUS.

WE take the following description (which those who have ascended Vesuvius will be able in several respects to verify), considerably abridged, from a recent number of the *Pall Mall Gazette*:

When the volcano is in its normal state of tranquillity, there is comparatively little to be seen; and on those rare occasions when it breaks out, the eruption goes on with such violence as to preclude all possibility of a near approach to the scene of action. Fortunately there is an intermediate stage of eruption between this and absolute repose. There are beforehand minor symptoms of disturbance which, in a measure, lead up to the grand climax which is to come; there is afterwards a period of gradual decline before the agitation altogether subsides. In one sense the eruption may be said to be over; that is, it has been what for the present it will not be again; but when all seems to be settling down into tranquillity there follow others not so violent or so grand as the first—just furious enough, in fact, as to make approach tolerable. It was at such a time, when crash was following crash in a manner that was quite sufficiently terrible, and when all the suffocating steams and vapours were being driven

to one side of the mountain by a strong wind, that we were able to go up from the windward side, stand upon the lip of the crater, look down into the roaring abyss, and see what an eruption looks like on the spot. This is, in truth, the only way of realizing what a repository of horrors a volcano is.

As you quit the road and emerge upon the slopes of Vesuvius proper, you begin to have some idea of the desolation with which a volcano surrounds itself. You find yourself in a vast black plain of hardened lava, some of it in the form of enormous boulders and some of it pounded to the finest dust. Of course the sense of desolation increases as you ascend. Yet it is long before all traces of life disappear. Almost up to the foot of the cone itself there are, here and there, struggling specimens of vegetation just peering above the surface of the lava. By the time you reach the foot of the cone, after some two hours or more of rough pony-riding, you have got into a region where no bird is heard, no plant is seen; and you have become fully possessed by a deep impression of savage loneliness. At this point the real hard work of the expedition begins. Till now the ascent has been rough, but gradual; here, the walls of the cone start up at an inclination which is, perhaps, a trifle less steep than the sides of a grocer's sugarloaf. The difficulty of such a climb would be sufficiently great under any circumstances; but it is here increased by the nature of the foothold. You have always your choice either to walk upon the loose cinders, which are sent rolling in bushels down the mountain by every movement of the foot, or upon the scarcely less precarious lava, all jagged, angular, and honeycombed, with a fair prospect of a twist of your ankle. Go which way you will, it is severe work.

In about an hour from this point you arrive at the edge of the crater, and there you behold a scene full of awe and majesty. The suddenness with which you come upon it is quite startling. Going up you neither see nor hear anything. One moment you are clambering up the side of the cone amid profound silence; the next moment, as your head rises above the crater lip, you encounter a roar and a blaze which make you shrink back a little. This surprise is occasioned by the formation of the crater. It is a huge bowl which comes up to quite a sharp lip, about half a mile in diameter and some hundred yards in depth. Towards the bottom on the opposite side to where we stood, was a great hole, from which all the projectiles of the eruption were shot; the surface of the bowl being composed of lumps of lava, stones, and cinders, all of them smeared with sulphur, precisely like those upon which we were standing. As you mount the cone there is between you and the gulf an enormous wall, which dulls everything alike—for eye and ear. Even while on the steep of the cone itself you might be unaware that the mountain was disturbed. But a single step seems almost enough to transfer you from the most death-like stillness to the grandest exhibition of force it is possible to conceive. Instead of the monotonous dull black of congealed lava on the lower levels, you have the deep brick-red of stones that have been under the action of fire, the brightest vermillion, and every imaginable shade of orange and yellow that sulphur deposits are capable of taking. The ground is hot too; so hot, indeed, that you cannot keep your foot on the same spot for many seconds together. Between the chinks of the stones you can see that a few inches below the surface it is actually red hot. You thrust in the end of your stick for a moment and you pull it out charred. Over the farther half of the crater there hangs a dense cloud of smoke and vapour; all around you there is an atmosphere of sulphur which sets you coughing; from numberless small holes about your feet there issue, with a hiss, sulphureous jets of steam which nearly choke you as you pass over them; and then as you look down into the actual abyss you are face to face with the most appalling phenomena both of sight and sound which the whole of Europe has to offer. What meets the ear is, if anything, even more terrific than what meets the eye. Even to sight the eruption is not exactly what the imagination paints it beforehand. It does not consist, as the pictures necessarily lead one to suppose, of a continuous shower at all. Still less does it consist of a continuous shower of black ashes shot out from a fire blazing on the top of the mountain; it is rather a series of explosions. But the roar and glare of the great abyss is continuous. You look into the pit and though you see no actual flame, yet its sides are in a state of constant incandescence; from the mouth of it there roars up incessantly a dense cloud of steam; and in the depths of it below you hear the noise of preparation for the outburst that is next to come. Then you hear a sharper crackle, and then without further warning follows a loud explosion, which shoots into the air a torrent of white-hot missiles of every shape and size. So enormous are the forces at work that not only small pieces of stone and sulphur, such as you might carry away as mementoes of your visit, but huge blocks of mineral, each enough to load a railway ballast wagon, and all in a state of perfectly white heat, are tossed up as though they were so many cricket balls. The explosion lasts, perhaps, no longer than a minute; and then there is a cessation of some seconds with the noise only of internal preparation once more, after which the explosion is

repeated. So it goes on again and again as long as the eruption continues. The noise that accompanies the projection of these enormous missiles, which from below seem to be shot up in profound silence, is something quite without a parallel in ordinary experience. One of our party said he had been shipwrecked three times, and the crash of the waves against the timbers of a helpless ship was one of the most terrible accompaniments of such scenes; yet that was nothing to the almost stupefying din that was going on before us—moments when the daylight was over, and the world below could no longer be distinguished—when we had nothing but the clear starlight overhead, and were truly alone with the mountain; when the varied colouring of the ground had disappeared in the darkness, and nothing could be seen but the gleam of the burning earth through the chinks at our feet; while the white-hot glaring ribbon of molten lava glided languidly down the mountain at our side, and before us was the flashing of the inner fire upon the cloud of vapour overhanging the abyss.

In regard to the stream of lava, two peculiarities were observable. One was the slowness of its motion. In the early part of its descent the incline over which it had to pass was precipitous; yet so slowly did this mass of liquid fire move within its bed that its current was only just perceptible. Perhaps in some degree connected with the same cohesion which this languor of movement indicated, was the other peculiarity of the lava stream—the tenacity of its surface. In appearance as we stood above it, it was in a perfectly liquid state; it looked as though you might ruffle its surface with the point of your stick. Great, accordingly, was our surprise at finding that even with the greatest force we could make not the slightest impression upon it. The largest masses of mineral that we could lift we dashed down from above upon the burning stream; but they simply bounced across its face, like a ball upon a floor, without producing the faintest apparent indentation. Moreover, it is commonly supposed that lava is always projected from the crater, and the language commonly used in description encourages the idea. "A stream of lava was seen to issue from the crater" is the sort of phraseology with which one is most familiar in accounts of eruptions which took place in bygone days. I am not sure that this is ever strictly accurate; but with the crater in anything like its present form it hardly seems probable. It would take a vast quantity of molten lava to fill that great bowl of half a mile diameter, before any of it would run over down the sides of the mountain. I saw no indication that this ever took place. In every case the source of the lava stream seemed to have been lower down. Certainly this was the case with the fine one which burst out just before our visit. As we stood upon the lip of the crater it was below us throughout its whole length. The lava was issuing from a great fissure which it had made for itself some distance down in the side of the cone. The guides hurried us away from the neighbourhood of its source, because, they said, it was quite possible another orifice might open at any moment, and then it would be all over with us. Their experience clearly led them to regard this as the normal mode of the emission of lava. In the case before us, it was being poured forth evenly and continuously in a molten state from the fissure; it descended for a short distance in a broad stream to a point where a bifurcation took place; and then the burning mineral went down to the base of the mountain in two streams of perhaps twenty feet each in width, looking in the darkness like two broad ribbons of fire stretching down into the plain.

PREACHING IN JEST MADE EARNEST.

IN the Rev. J. G. Miall's recently published "Congregationalism in Yorkshire," we have the following curious account of the way in which the father of the Rev. W. Thorpe, the well-known Independent minister at Bristol, was turned into a preacher:

"John Thorpe, and three of his companions, carousing together in an alehouse, undertook, by way of diversion and for a wager, to mimic Whitfield's preaching. This they proposed to do by opening, in turns, the Bible at random, and speaking, in turn, from the first text that occurred. After Thorpe's companions had exhibited, Thorpe himself took the place, exclaiming (for he had considerable talent at mimicry), 'I shall beat you all.' His eye fell upon the text, 'Except ye repent, ye shall all likewise perish.' He spoke like one inspired, followed the passage into suitable divisions, and though aware that every word he spoke was condemning himself, and though his hair stood on end at the terrors which his own tongue was pronouncing, he pursued the subject to a close. His hearers listened awe-struck and spell-bound. No one ventured to interrupt the sermon; in the strong excitement of the moment the wager was forgotten. Thorpe withdrew after his extraordinary exhibition in the deepest agitation. 'If ever I preached a sermon in my life by the assistance of the Spirit of God,' he frequently said afterwards, 'it was at that time.' His debauched companions were forsaken; the alehouse was deserted; and from that time the mimic became a changed man. He soon after joined the Methodist Society, and attached himself to Mr. Ingham, by whom he was afterwards sent out to preach the Gospel of which

he had so singularly experienced the power. As his views of Divine truth became matured, however, he forsook his first connection, and became ultimately pastor of an Independent church at Rotherham."

PURGATORY.

ONE of the articles of the Creed of Pope Pius IV., which non-Catholics, on their admission into the Romish Church, publicly repeat and testify their assent to, without restriction or qualification, is: "I strenuously maintain that there is a purgatory, and that the souls detained there are assisted by the prayers of the faithful." Mr. Nassau Senior, in his "Journals, &c.," relating to Ireland," thus refers to the views entertained on the subject:

"There are different opinions respecting Purgatory in the Roman Catholic Church. The Gallican Church believes it to be a place; that it is a department of hell, and that the devils are allowed to enter it to torment the souls—in fact, that the souls in purgatory suffer for a time the pains of the damned. The Ultramontane Church believes it to be a status, and that the souls subject to it are not necessarily confined to any particular place. Dr. Doyle, in his Catechism, calls it 'a state or place of punishment.' The Irish generally adopt the Ultramontane opinion. The common people in Galway believe that the souls wander near their former habitations: that they frequent churchyards, and nestle like bats in porches, under the eaves of houses, and in ruins. In a stormy night they often say, 'God help the poor souls!' They believe that on one night alone in the year, All Souls' night, they are allowed to enter the houses; and on that night people put their rooms in order, have good fires, and open the windows, in order that the souls may come in and warm themselves."

HOLBECK DOMESTIC MISSION.

THE twenty-fourth anniversary of the Holbeck Domestic Mission was held on Monday evening last, in the Congregational Hall, Park Row, Leeds. Mr. R. M. CARTER, M.P., who occupied the chair, said that, coming as he did fresh from a political contest, they would scarcely expect that he was very well prepared to talk to them about religion. He would remark that during the last two months he, for one, had been seeking to elevate politics into the region of religion. He had been doing that on the principle that politics were a part of religion, and that a man could scarcely be said to be doing his duty to his fellows if he took no part in politics. He was glad that his friend Mr. Luccock had asked him to attend that meeting, because it was the first he had had the honour of attending since this large constituency had elected him as one of its representatives in Parliament. He was glad because through that contest he had been designated an infidel, and so designated because he held Unitarian views. He did not feel that he was justified when the question was put to him at one of the public meetings—"Are you an infidel?"—in answering that question. He felt he was justified in answering it now, and in that place, because he was amongst men who believed in the same doctrine, and who, generally speaking, followed the same practice. He held as sincerely and as faithfully as anyone that there was one God and Father and one Lord Jesus Christ, our Saviour, sent by God to be the Saviour of man. If to hold these views be infidelity, then he was an infidel; but he thought no one with such a belief could justly and fairly be called an infidel. He held further that the enlightened views which they entertained on religious matters would be the views and the convictions of the future. (Applause.)

Mr. GROSVENOR TALBOT read the report of the Mission Committee, and Mr. W. D. CLEGG, the treasurer, produced statements which showed that the income of the year had been £209. 4s. 5d., and the expenses £239. 12s. 2d., leaving a balance due to the treasurer of £30. 7s. 9d.

The Rev. R. WILKINSON, the Missionary of the Institution read a report of the work done during the year, from which we make the following extracts:

It will not be my duty to-night to point out to you any very rapid advance, or great improvement that your mission has experienced during the past year. For, as an institution, formed for a specific object, it has long since reached its maturity. But I have to speak of its steady and continuous prosperity, in nearly if not all its numerous agencies. In drawing your attention to some of the features of the mission, I would first of all speak of the facts which rise out of the specific work I am called upon to engage in as a domestic visitor. As usual, by far the largest portion of my time has been taken up in visiting the homes of the people. For the year, as near as I can calculate, I have made about 4,000 visits. And the more I mix with the people in their homes, the deeper becomes my conviction that the work of true elevation and moral reform must be carried on there. This must be so for two reasons: First, because it is on the hearth alone that you can get fairly and freely to the minds and hearts of the people, and learn their difficulties, so as to know how to meet their wants and doubts. And further, the best way to gain an influence over any one for good is first of all to convince him of your personal interest in him, and nothing will be so likely to produce such a conviction as a visit to his home. This year has been one of great hardship and trial. Introduced by a very severe and lengthy winter, and attended throughout by an unusual depression of the iron trade, I have been called upon to witness a vast deal

more of the sufferings of poverty than generally falls to the lot of the domestic visitor in our district. You will not be surprised to hear that during the winter months a great proportion of my time was given up to the assistance of the various agencies, public and private, that were instituted for the alleviation of the general distress which obtained in our midst. And it is with much pleasure that I can bear testimony to the readiness with which many of the more fortunate in life rendered whatever assistance lay in their power for the mitigation of the sufferings of the poor.

There is one feature, however, which has given me the greatest joy to witness throughout the whole of this crisis, which is, that while there has been an amount of suffering which was painful to behold, in not a single instance do I remember to have heard anything of those murmurings and railings against the richer classes and employers of labour which would have been indulged in some years ago, but a degree of intelligence and calm discernment have been manifested, which have clearly proved to me how great has been the advance made by the popular mind in respect to such times as these that are upon us. Among the numerous agencies called into operation for relieving the really needy cases, and which I found of great service indeed, I would mention that of the "Public Soup Kitchen." I am aware that there was much abuse of the "Kitchen," but such abuse need not have obtained, had there been a more careful distribution of the tickets. I gave in all about 1,400 tickets, and never in a single instance did I venture to give one without a personal visitation having been made. And here I would say to those who are in the habit of indiscriminate alms-giving, that by so doing you are rather encouraging the already lucrative calling of the professional beggar, than mitigating the distress of your neighbouring poor. Never trust to the pitiful and well got up story of the street beggar. In my intercourse with the people it must not for a moment be imagined that I ever lost sight of the higher and more spiritual purposes the mission has in view, in seeking to press its claims upon the district. To disseminate the seeds of moral and religious truth is its grand and primary object, and no matter under what circumstances I have been in the homes of the people, whether in company with the healthy, reckless, and indifferent, or by the bedside of the sick and dying, I have at all times made it my endeavour to lead such to the consciousness of their relationship to the infinite Father of all, and of the moral and spiritual obligations binding them to His loving will.—The report concluded by referring to the prosperous condition of the various agencies connected with the Mission—such as the Chapel services, the Sunday schools, the Teacher's class, and the Sewing and Singing classes.

Mr. JOSEPH LUPTON moved the adoption of the report.—Mr. Councillor CRAYEN seconded the resolution, which was adopted.—Mr. JOSEPH BUCKTON moved a list of the committee for the ensuing year; and Mr. CHARLES WURTEMBERG seconded it. The list was adopted.—Dr. GREENHOW moved the next resolution, by which the meeting acknowledged the continued success of the mission under the care of the Rev. R. Wilkinson, and desired to assure him of their warm sympathy in a work which entailed so much labour and so many anxieties. (Applause.)—Mr. SHACKLETON MATHERS seconded the resolution, which was also unanimously adopted.—Mr. WILKINSON acknowledged this kind expression of sympathy, and stated that he would begin the work of another year with renewed vigour and renewed faith in the result.—Mr. ALDERMAN LUCOCK then took the chair, and a vote of thanks having, on the motion of Mr. CLIFF, seconded by Mr. JAMES KITSON, jun., been given to Mr. Carter for presiding, the meeting was brought to a close.

INTELLIGENCE.

MINISTERIAL APPOINTMENTS.—The Rev. Robert Crompton Jones, formerly of Bristol, has accepted the unanimous invitation of the Friargate Chapel congregation at Derby to become their minister, and enters upon his duties at the beginning of the new year.—We are glad to hear that the Rev. Wm. Sharman, formerly of Aberdeen, and who has been temporarily supplying the pulpit at Washington, U.S., has received and accepted a unanimous invitation to continue the pastoral charge of the congregation for the ensuing year.

BOLTON.—At a meeting of the town council, held on Wednesday morning last, a letter was read from Mr. Robert D. Darbshire to the mayor, expressing the desire of his father and uncle—Messrs. S. Dukinfield and Charles J. Darbshire—to present to the town a plot of land, containing about 12,000 square yards, for use as a public recreation ground. The ground is in Little Bolton, near Folds-road; at a considerable distance both from the public Park and from the Recreation Ground presented to the town by the late Mr. Robert Heywood. The mayor estimated the value of the property at about £3,000. In the course of the proceedings, the fact was mentioned that the late Mr. Heywood was very anxious that Little Bolton should have a playground, and had offered £500, if other friends would come forward and furnish the necessary amount. Another gentleman had offered an additional £200; but hitherto, a further prosecution of the undertaking had been in abeyance.

CIRENCESTER.—On Sunday, the 15th inst., the anniversary of the Free Christian Church was commemorated by special services; Rev. T. J. Read, of Cirencester, preaching in the morning; Rev. H. Austin in the afternoon; and Rev. W. S. Smith, of Doncaster, in the evening. On the 19th, a tea meeting was held, at which J. Worsley, Esq., of Bristol, and Mr. and Mrs. Nicholas, of Fairford, were present. The sentiments spoken to were those relating to liberty, charity, and pure Christianity. The preachers of the previous Sunday, and Mr. Worsley and Mr. Nicholas, were the chief speakers. Selections of sacred music were sung by the choir, and the meeting was a pleasant one.

KINGSWOOD.—The first literary and musical entertainment for the season was held on Tuesday last, and was a great success. The schoolroom was crowded. The Rev. John Birks presided. The readings, songs, glees, &c., gave unbounded satisfaction.

WAKEFIELD.—On Sunday last, the annual sermons on behalf of the funds of the Central Organisation of the Band of Faith were preached at Westgate Chapel, by the Rev. W. A. Clarke, minister of the Bradford Free Church. The collection was £7. 3s. 6d.

THE COMING WEEK.

Birmingham: LAWRENCE-STREET MISSION.—On Sunday, morning and evening, sermons by the Rev. Wm. James. On Monday evening, the annual meeting of subscribers and friends.

Choppington.—On Saturday afternoon, opening of the new chapel, preacher, Rev. J. C. Street. At four a tea party. Continuation Services by the Revs. E. W. Hopkinson and J. C. Street on Sunday, morning and evening.

Chorley.—On Sunday, afternoon and evening, services on behalf of the chapel funds by the Rev. H. E. Downson, B.A.

Edinburgh: THE SCOTTISH UNITARIAN ASSOCIATION. Annual sermons on Sunday, by the Rev. John Gordon. Annual Soirée on Monday.

Hull.—On Sunday evening, a lecture by the Rev. J. M. Dixon on "Mahomet."

London: FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH TOWN.—On Sunday, morning and evening, the Rev. P. W. Clayden will preach.

London: NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee. Subject: "Conversation with the mother of Zebedee's children."

Manchester DISTRICT SUNDAY-SCHOOL ASSOCIATION. On Saturday evening, a conference of teachers and friends at the Memorial Hall.

Manchester: HUMLE MISSION, EMBDEX-STREET.—Opening Services.—The Rev. Charles Beard, B.A., will preach on Sunday, morning and evening. On Monday, a tea party.

Shrewsbury.—On Sunday, morning and evening, school sermons by the Rev. Wm. Gaskell, M.A.

Birth.

JEVONS.—On the 23rd inst., at No. 1, Cavendish Terrace, Prince's Park, Liverpool, Mrs. Frederick Jevons, of a daughter.

Marriage.

CLIFF-TALBOT.—On the 24th inst., at Mill-Hill Chapel, Leeds, by the Rev. M. Gibson, of Dudley, brother-in-law of the bride Joseph, third son of Joseph Cliff, Esq., Wortley, Leeds, to Ada Elizabeth, youngest daughter of the late George Talbot, Esq., of Southfield, Burley, Leeds, and formerly of Honeybrook, Worcestershire.

Deaths.

ANDERTON.—On the 17th inst., at Bradley's Farm, Rivington, near Bolton, in her 74th year, Mary, the wife of Mr. Bennett Anderton.

COE.—On the 21st inst., aged 63 years, James Coe, of Bridgman-street, Bolton.

GRUNDY.—On the 23rd inst., Frederick Herbert, aged 3 years, second son of E. Herbert Grundy, Esq., of The Wylds, Bury.

A BEL MORRALL'S DOUBLE-EYED NEEDLES, 51, Piccadilly, Manchester.

DINNER SHERRY.
Quarter casks, £10. 10s.; Octaves, 25. 10s. nett.
C. J. HERFORD, 17A, Cooper-street.

COALS! COALS!!—NOTICE OF REMOVAL.—JAMES WELLS, Coal and Coke Merchant, Keeper Wharf, Ratcliffe, E. Office: 23, Coborn-street, Bow Road, E.

J. W. takes this opportunity of informing his numerous customers, friends, and the public generally, that he has REMOVED to the above address, where he hopes, by strict attention to business, to merit a continuance of their favours.

He would remind them that Coals are now at the lowest prices for the present season, and would advise them to purchase as soon as possible. A trial is solicited. Quality guaranteed. Best Wallends, 25s. per ton; best Inlands, 23s. per ton for cash.—Orders by post punctually attended to.

SCARLET FEVER, &c.

S. WHITEFIELD & SONS, PURIFIERS of BEDDING and WEARING APPAREL, by Chemical Process. Purifiers to the Birmingham General Hospital. Testimonials and Terms Post-free on application. VIADUCT WORKS, EXCHANGESTREET, EXCHANGE BUILDINGS, STEPHENSON PLACE, BIRMINGHAM.

"GO TO SPACKMAN, MERCHANT CLOTHIER, HATTER, & OUTFITTER, BELFAST." "For all you want in CLOTHING. I get all I possibly can from him myself. He has the largest, best, most fashionable, and cheapest stock of READY-MADE CLOTHING in the WORLD."—Extract from a recommendation to an American friend visiting Europe, by Mr. Cook, the Great European and Transatlantic "Excursionist."

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Heard.

CARLOWITZ, 22s. PER DOZEN.
This excellent HUNGARIAN WINE is now greatly recommended for its nourishing and sustaining properties. As we import it direct from Hungary, without any intermediate agency, and bottle it under our own personal inspection, purchasers can rely upon its genuineness.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at the printing-office, 3, Cross-street, BIRMINGHAM, and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, November 27, 1863.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 397.

FRIDAY, DECEMBER 4, 1868.

PRICE 1D.

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Ten lines and under	6d. all line.
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Post-office Orders to be made payable to Mr. JOHN PHILLIPS 74, Market-street, Manchester, to whom all orders and business communications should be addressed.

DOMESTIC MISSION SCHOOLS, EMBDEN-STREET, OPPOSITE UPPER MEDLOCK-STREET, HULME.

CONTINUATION OF OPENING SERVICES.

SERVICES will again be held on Sunday, December 6th, when the Rev. S. A. SPENHAL will preach in the morning, and the Rev. WILLIAM GASKELL, M.A., in the evening. Service to commence at half-past ten a.m., and at half-past six p.m. A collection after each service.

GORTON SCHOOLS.—Sunday Evening

LECTURES by the Rev. G. H. WELLS, M.A.
Dec. 6. The Bible.
13. The Power of the Gospel.
20. The Object of the Gospel.
27. The Faith of the Gospel.
Jan. 3. The Progressive Character of the Gospel.
10. The Fulness of Christ.
Service at 6.30.

THE Rev. H. IERSON, M.A., will preach at 245, Mile End Road, near Globe Road, on Sunday morning, December 13th, at eleven.

THE Rev. J. K. APPEBEE preaches every Sunday evening at 245, Mile End Road, near Globe Road. Morning Service, 11; Evening, a quarter to 7.

FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. P. W. CLAYDEN will preach, morning and evening, next Sunday.

LIVERPOOL: HOPE-STREET CHURCH.—SUNDAY EVENING LECTURES on the Early History of the Christian Church in this Country, by the Rev. CHARLES WICKSTEAD, B.A.
Dec. 6. Christianity in Britain before Augustine.
13. The Mission of Augustine and its Results.
Divine Service at half-past six.

OPENING OF THE NEW UNITARIAN CHRISTIAN CHURCH, POOLE.

The Building Committee are now able to announce the OPENING MEETINGS, which are fixed to take place on Wednesday, the 9th December.

The morning service will commence at eleven o'clock, when prayers will be read by the Rev. EDMUND KELL, M.A., and the sermon preached by the Rev. CHAS. BEARD, B.A. Dinner will be provided in the Temperance Hall, at two o'clock, and tea in the same place at half-past five; after which a PUBLIC MEETING will be held in the Town Hall. The chair to be taken at seven o'clock, by W. J. LAMPORT, Esq., President of the British and Foreign Unitarian Association, who has also kindly consented to preside at the dinner. The Revs R. B. Aspland, M.A., R. L. Carpenter, B.A., John Cropper, M.A., H. Hawkes, B.A., R. Yelland, and J. B. Lloyd are also expected to be present, and the congregation hope to see as many friends from neighbouring towns as can possibly attend.

Tickets for dinner and tea, 3s.; tickets for tea only, 1s.

Admission to Town Hall, free.

On the following Sunday, 13th December, SERMONS will be preached by the Rev. R. B. ASPLAND, M.A., of Hackney.

Morning service at 10.30; evening at 6.15.

Collections in aid of the Building Fund will be made after each of the services, and after the evening meeting at the Town Hall.

UNITARIAN CHRISTIAN CHURCH, POOLE.

The Congregation will be grateful for large or small Contributions in aid of their Building Fund. The total cost of the new church will be £1,200.

The amount of subscriptions already advertised

Samuel Sharpe, Esq., London

John Murch, Esq., Houlton

Miss White, Mortonsampstead

A Friend

Subscriptions will be thankfully received by either of the following:

H. HAMMILL, Secretary.

A. BALSTON, Treasurer.

SPARE HOSPITAL TICKETS, &c.—

The Rev. BROOKE HERFORD will be very grateful if friends who have tickets to spare for any of the Manchester or Salford Charities will place some of them in his hands for distribution. Also, he would be glad to recommend some very poor and deserving women for employment in cleaning offices, &c. Through the visiting of the Home Missionary Board students, and other visitors, under his superintendence, he is brought in contact with an amount of hardship and distress quite beyond his private or congregational means to help.

1, Kersal Terrace, Higher Broughton, Nov. 25, 1868.

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WHAT THE CHURCHES ARE DOING.

It seems that a change has come over the spirit of the Lords of the Salt Lake City since the receipt of the intelligence received a fortnight ago. More recent letters state that Brigham Young had issued an order forbidding the Mormons to deal with "Gentiles," and the stores of those merchants who do not belong to the brotherhood are deserted. The Mormons are determined to make a stand, and to obstruct the Pacific railroad in every possible way. Salt Lake City is fast filling up with strangers, and trouble is anticipated. Elder George Q. Cannon lately made a speech at the Mormon Conference, in which he declared he would die rather than permit a "Gentile" newspaper to be published in Salt Lake City. His threats were received with cheers. In allusion to the Pacific railroad he said:

"We are told—openly and without disguise, that when the railroad is completed there will be such a flood of so-called 'civilisation' brought in here that every vestige of us, our church and institutions, shall be completely obliterated. When we are told thus plainly and undisguisedly, would it not be folly, may insanity, for us to sit still, fold our arms supinely, and await the crash without making a single effort to ward it off? A people who would be thus besotted would be unworthy the blessings which God has bestowed upon us."

As the number of United States troops on the spot is comparatively small, and an outbreak is said to be certain whenever the railroad approaches the Mormon capital, things begin to wear a serious aspect for the "Gentiles."

A question was recently put to the authorities among the Russian clergy which reads somewhat strangely to us. It was whether the foundation of Sunday schools was in conformity with the doctrines of the orthodox, that is, the Greek Church. The committee of the synod to which the question was referred has decided that not only such schools are not contrary to the laws of the Russian Church, but that attendance should take place on *fête* days as well as on Sunday.

The successor of St. Peter has been giving what seems, to an heretical view, a somewhat singular commentary on the command of his Master to the apostle, "Put up thy sword into its place, for all they that take the sword shall perish by the sword." A few days since, the Vicar of Christ—the representative of the Prince of Peace—examined with interest and blessed the war material, presented by the Vendee-Breton Committee, consisting of a complete battery of rifled canon, four mountain howitzers, and ambulances for an entire division.

Arrangements have been made for holding the next Church Congress in Liverpool, with the Earl of Derby as president.

The following instance of Western superstition ought to come, if we had such a heading, not under "What the Churches are Doing," but "What they are not Doing:"

"The child of a Devonshire labourer died from scalds caused by its turning over of a saucepan. At the inquest the following strange evidence was given by Ann Manley, a witness:—"I am the wife of James Manley, labourer. I met Sarah Sheppard about nine o'clock on Thursday coming on the road with the child in her arms, wrapped in the tail of her frock. She said her child was scalded; then I charmed it as I charmed it before, when a stone hopped out of the fire last Hoxton fair and scalded its eye. I charmed it in the road. I charmed it by saying to myself, 'There was two angels come from the north, one of them bring fire and the other frost; in frost, out fire,' &c.; I repeated this three times; this is good for a scald. I can't say it's good for anything else. Old John Sparway told me this charm many years ago. A man may tell a woman the charm, or a woman may tell a man, but if a woman tells a woman, or a man a man, I consider it won't do any good at all."

Dr. Vaughan, the vicar of Doncaster, was nominated as proctor to represent the clergy of the archdeaconry of York in the new Convocation, but has been withdrawn by those who put him forward because his views are not those of the clergy generally on the subject of the Irish Church. Dr. Vaughan (in a correspondence which has been published between him and Canon Hey), says he is very happy to be released from his candidature, and desires that on no subsequent occasion he may be proposed. "Nothing," he says, "but a strong and (as I was assured) general wish on the part of the clergy of the archdeaconry overcame my reluctance to be put in nomination on a former occasion. I felt then, and I feel now, that it is not probable that any clergyman who desires to think

for himself will long find himself the representative of any opinions but his own."

At the luncheon which followed the commemoration services at St. Andrew's, Wells-street, London, on Monday, the Rev. B. Webb, the vicar, said he was compelled to say that he had lost faith in what was called the "free and open Church" movement. The services of his church had proved so attractive that it was impossible for the churchwardens to make adequate arrangements for the congregations. With the assistance of the Rev. Canon Cook, he had gone thoroughly into the matter, and he did not find that it was the practice of the primitive Church to throw open churches indiscriminately to all comers, and in future the seats of St. Andrew's would be, to a great extent, assigned to the parishioners and communicants.

The *Pall Mall* is of opinion that those who think with Mr. Gladstone that the justification of the Church of England is, not its general usefulness and convenience, but its preaching "the truth," may find matter for suggestive meditation in the difficulty which has been found at Oxford in choosing Select Preachers for next year. The Proctors proposed the Archbishop of Canterbury (Dr. Tait), the Dean of Westminster (Dr. Stanley), and the Dean of Christchurch (Dr. Liddell), all of whom were rejected by the remaining members of the nominating board for fear of the consequences of their preaching on the undergraduate mind.

The *Weekly Register* mentions as remarkable that the pupil of one Anglican prelate and the tutor of another should be now a Catholic priest. Canon Oakeley was educated, as a youth, by the Bishop of Winchester, and when afterwards a Fellow of Balliol College was tutor to the new Archbishop of Canterbury. The canon has, the *Register* believes, always maintained the most amicable relations with his distinguished pupil and tutor.

A special service, held at St. Clement's, Cambridge, on 3rd of Nov., at which "high mass" was celebrated for "the repose of the soul" of the late Primate, having been brought under the notice of the Bishop of Ely, he expresses his disapproval of such proceedings, but adds,

"You are probably aware that a decision of the Court of Arches has been given, to the effect that prayers for the dead have not been forbidden by the Church of England, and you will, therefore, see that there may be legal difficulty in dealing with the question which you have brought to my notice."

It has been remarked as a singular coincidence that, ninety-four years ago, the two Liberal candidates for the representation of Bedford were Samuel Whitbread, and John Howard, the philanthropist. The former was elected, but John Howard, a man whose name will endure as long as the English language is spoken, was rejected, principally on account of his Nonconformity. At the recent election for the same borough, the two Liberal candidates were again a Whitbread and a Howard. This time, however, both were successful, and Mr. Howard, a Wesleyan, was at the head of the poll, a fact which may be taken to indicate the growth of public opinion on the question of Nonconformity.

The only Roman Catholic in the new House of Commons elected by an English constituency, is Sir John Simeon, a man of culture and intelligence, who represents the Isle of Wight.

WHAT IS SAYING ON CHURCH MATTERS

In answer to the questions of the Rev. W. H. Ridley, respecting the "Natal Scandal," which we printed last week, Mr. F. J. Aldrich-Blake says:

"So far is the Bishop of Natal from shirking a proper trial that he has repeatedly expressed to the Bishop of Capetown his readiness to submit to such before a duly constituted ecclesiastical court, and has absolutely offered to head a subscription himself to bring before such court the question, whether in his publications he has or has not transgressed the limits of teaching allowed by the latest decisions of the Court of Arches to the clergy of the Church of England. He has all along declared his willingness to submit to trial before the Court of the Archbishop of Canterbury, but has refused, as I suppose every man with a grain of sense would refuse, to submit to the decision of any archbishop sitting merely *in foro domestico*. What he claims is to be tried by the laws of his country, and he is ready to abide by the result. I am at a loss, therefore, to understand, how any Englishman, who values the protection of the law as being that by which not only his property but

his liberty of thought and action is secured to him, can wish to see this claim trampled under foot, as it must be and is when attempts are made to deprive a bishop of all his rights by persons who, abhorring the lay element which exists in our ultimate Court of Appeal, rather than seek a decision which might possibly be adverse to them, choose to consider their own sacerdotal opinions as of higher authority than the laws of their country."

In a letter to the *Rock* with reference to some remarks it had made on a speech of his, Dr. Temple says:

"I should like to say that I am a thorough Protestant. I look on Popery as a most mischievous delusion. I may not, perhaps, think that Protestants are always wise in their mode of attack, but no one goes beyond me in hearty desire for the advancement of the cause of true Protestantism. But I am sure that if there is one thing which beyond all others will advance that Church in Ireland, it is to disestablish the Irish Church. The Irish Church established has made no impression on Popery for three hundred years. Disestablish it, and I shall be much surprised if in thirty years the Roman Catholic priests will not wish that it had been left alone."

In some remarks on the Archbishop of Armagh's damaging defence of the Irish Establishment, a correspondent of the *Pall Mall* observes:

"The Archbishop's fears involve a lower view of the zeal and devotion of the Irish Church than I should myself be disposed to take. It has been said again and again that the Established Church commands all the wealth and intelligence of the Irish people. If mere numbers are with the Roman Catholic Church, all that can make numbers formidable is with her Protestant rival. And yet, what the poor multitude do without a murmur or a boast seems to be altogether too much to expect of the rich few. 'The voluntary system,' says the Archbishop, 'is incapable of adequately supplying with the means of grace' the scattered Protestants of Ireland. No wonder the Irish Establishment has failed as a 'missionary Church.' If she cannot make the sacrifices necessary to retain her own members, she is not likely to do much in the way of conversion. The flame of proselytising zeal is sure to languish when it is not fed by the charity that begins at home."

But, even granting that the Archbishop's expectations will be fulfilled, we can surely yet

"Deny that our conduct ought to be governed in the smallest degree by any consideration of the kind. If we wish to see no diminution in the ranks of the Protestants of Ireland, we have a perfect right to employ our money and our influence in preventing such a result. But we have no business whatever to use for this purpose the money or the influence of people who are either indifferent or favourable to the change. Yet this is in effect what the Archbishop asks us to do. He lays down that one end of the State Church in Ireland is to keep certain persons Protestants who would otherwise become Roman Catholics. But he forgets that the country which maintains this State Church is, by an immense majority, Roman Catholic, and consequently that this particular appropriation of national property is necessarily an object of national dislike. Englishmen would hardly consider it a valid reason for establishing Roman Catholicism in England that, without such a measure, many Roman Catholics are in danger of lapsing into Protestantism; and, with all deference to the Archbishop of Armagh, I do not see why the converse argument should have any greater weight in Ireland. Of course a majority of the people of the United Kingdom have the power, if they think fit to exercise it, of applying Irish funds to any purpose they choose. But, unless this power justifies its possessors in dismissing all considerations of right and wrong, they are bound not to apply those funds to a purpose which is repugnant to the great body of the Irish people. If the Archbishop of Armagh were trustee for a Roman Catholic family, I should have no doubt as to his recognition of this truth. It is a pity that when the *cestui que trust* is a nation, he should be so much less to be depended on."

Dean Stanley preached at Westminster Abbey, on Sunday afternoon, from the words, "Let both grow together until the harvest." Having explained the reasons why the word "Catholic" was added to the creed, he deprecated the use of party names either in politics or religion, for every one knew that all those names had lost the meaning which was originally attached to them. He did not deny the necessity there was for party, nor, indeed, some of the advantages which arose out of it; a State without party, or a Church without dissensions and differences, would not be a living thing. Such dead Churches and States there were, but neither the State of England nor the Church of England was one of them. The great duty of the people was to see that these differences were not pushed to extremes or excess, remembering that, after all, their divisions were artificial and superficial rather

than deep or permanent. Let them look to the names by which any of these parties are designated, either political or religious—he could not attempt to enumerate the long catalogue—but how trivial they were in their origin—how shifting in their meaning—how difficult to get into the actual facts of the case. Party watchwords, like party colours, changed from generation to generation, until at length they were used without any intelligible appreciation of their meaning, the widest differences being found amongst those who knew the least and talked the loudest. The result of all this, however, should not be to lessen any man's interest in Church or State, should make him not the less eager to defend what he considered good, or to reform what he believed to be evil. None should be unduly anxious for fear of the things that were coming upon the earth, but rather hopeful, knowing that the night was far spent and that day was at hand.

In noticing a collection of Hymns and Sacred Songs entitled "Lyra Anglicana," the *Pall Mall* singles out a poem by the Rev. R. Winterbotham, in which he thus apostrophizes a communion-table:

"O altar, low beneath thy shade
I still would lie, nor be afraid
To watch beside thee through the night,
Or trace thee by the moon's pale light."

On which our contemporary's remark is:

"This is an example of the sort of religious sentiment which is often supposed to indicate a great advance on the point of view of the eighteenth century. Dr. Watts's creed was not wide, nor was it tender; but, at least, it was not inconsistent with a manly temper. It is in no respect an advance on his mental attitude towards divine things to be haunted by fears of 'the dark,' and only supported by the presence of a wooden structure covered with velvet or baize."

With regard to his singling out certain men as the saints of the nineteenth century, Mr. Llewelyn Davies writes to the *Guardian*:

"There is something which must seem a little odd in the selection which the *John Bull* reports me to have made of four persons—Arnold, Robertson, Hedley Vicars, and Lincoln—to represent the saints of this century. The way in which I came to mention these persons, with others, was this. I was speaking of the influence of the biographies of good men in encouraging others to follow them, and named as examples certain lives which had proved interesting to the present generation of English Christians. The first was that of William Wilberforce, in speaking of whom I incidentally mentioned President Lincoln. I then referred to the lives of Havelock and Hedley Vickers, to those of Arnold and Robertson, and lastly, to that of Baron Bunsen. But I expressly guarded my hearers against concluding that the persons of whom we have interesting biographies were necessarily the best of their age."

The *Times* reports the Flying Dutchman of English politics in view. It is just the sort of weather for the apparition. While everything is driving along with bare poles, "Convocation" suddenly appears, a quaint ship, of ancient build, with every stitch of canvas set, flying jib, sky-scrappers, and all, labouring not the least, and hardly bending to the blast that would send the masts of any other known ship in an instant over the side. Men of flesh and blood are careful how they deal with so questionable a form. The Convocation of Canterbury, which haunts the Jerusalem Chamber, Dean's-yard, and the cloisters, is the *fata morgana* cast on the monastic buildings from the opposite Parliament Houses. That is but a shade, and the Convocation of York is a still fainter, and, if possible, still less substantial, shadow of it. It has no other entity than that it has a name. It stands for nothing. It does not represent a Church. It does not represent a single layman. It does not represent even the clergy. The first condition of the representation is that nobody shall be returned with the least particle of independence, or prudence, or other qualification for giving an opinion. Dr. Vaughan, of Doncaster, is preeminently a moderate, independent, and conscientious man. But Heaven has endowed him with reason and moral qualities;—he is manifestly unfit for Convocation. What right has he there? He has mistaken his place, and is accordingly requested to retire. These Convocations observe the pious form of invoking the Divine aid and the presence of the Holy Spirit in their deliberations, but the invocation and its possible results are anticipated by the choice of men compelled to vote just as they have been bid, not allowed an opinion of their own, and forbidden to listen to reason should it haply be offered to them. These impetuous and impatient gentlemen overlook the fact that the great question upon which they wish to pronounce

a solemn negative is already decided, first by the House of Commons last spring, and then by the reformed constituency just now.

The Madrid correspondent of the *Morning Post* says:

"The Spanish bishops show no gratitude to the Government for their dangerous resistance to the popular demand for the separation of the Church from the State. They appear to be of opinion that the religious tolerance proclaimed by the ministry is a crime without extenuating circumstances. They are availing themselves to the utmost of the liberty of the press denounced in the syllabus, and anathematised by them in their palmy times of two months ago. They have kept up a running fire of pastorals, petitions, and published sermons, and have hewed away, like doctors in theology, as they are, in pamphlets and flying sheets, but all to no purpose. If there be anything in which the mass of the nation, in the great cities at least, is unanimous, it is in their persistent aversion to Isabel De Bourbon, and their hostility to the episcopal influence she protected. They have lived to see public Protestant worship installed in the great centres of population. Here, in Madrid, it has been organised by a committee of foreigners, consisting of French, English, Swiss, and German Protestants; the latter are very numerous."

At the "inauguration" of a font, given by Lord Dudley to St. Thomas's Church, Dudley, the Rev. D. Melville, who preached on the occasion, said, "Baptism was taking off the old Adam, and putting on the new; in fact, it was regeneration." A mighty effect, it must be admitted, to be produced by the sprinkling of a few drops of water from the hand of a "priest."

The *Watchman* furnishes a pretty good set of reasons for the attitude of hostility to the Church, which some of the Wesleyan Methodists have assumed in the late elections. It says:

"Some of the clergy have to thank themselves for it. They have denounced us as schismatics, they have ignored our Church status, they have treated our ministers as laymen, they have rebaptised our children, they have refused to bury our dead, they have driven our children from the national schools because their parents wished them to attend their own Sabbath-school, they have prevented us obtaining sites for schools and chapels, they have dismissed Methodist servants and ejected Methodist tenants, and they have threatened to prosecute our missionary collectors under the Vagrancy Act!"

The following beautiful lines, called forth by the burial of Archbishop Longley, appear in the *Guardian*:

ADDINGTON CHURCHYARD, NOVEMBER 3, 1868.
They laid him in his village grave;
No scutcheon'd car, no plumes were there!
But all that he desired to have,—
Child, Friend, and Priest—Love, Faith, and Prayer.
Rare summer blossoms graced his pall,
From Regal store and gardens rich,
While Autumn, in her pride of "fall,"
Lent skies that soothe, and winds that sigh.
For, as we tracked, in air, his bier,
Upborne to church, through glade and dell,
From oak and beech what seemed a tear
(He loved his trees!) leaf sheltered, fell.
And well the woodland emblems suit,—
Seed, bloom, nut, acorn, all were gone;
So he had yielded up his fruit,
And then "went home," his "duty done;"
Bequeathing to its kindred earth
The husk that had contained the grain;
Still waiting for that other birth,
Where Life rules Time, and Death lies slain.

THE SCHLEIERMACHER FESTIVAL.

THE following abridgment of a letter from Berlin to the *Manchester Guardian* will be interesting, we think, to not a few of our readers.

On Saturday, Nov. 21st, the centenary of the great theologian's birthday, a large assembly of the literary and the learned met in the hall of the University, to hear an oration by Professor Twesten, in honour of Schleiermacher's memory. Besides Dr. Von Muhler, the minister of public instruction, and Count Schwerin, Schleiermacher's son-in-law, representatives of all the sciences, as well as of every party in the Church, were present. It was curious to see men of the strictest orthodoxy, such as the General Superintendent Buchsel and the Court Chaplain Hoffmann, sitting peacefully with others of the most liberal tendencies, such as the clergymen Sydow and Lisco, to testify to their respect for the same great thinker; and perhaps the choice of Psalm 133, with which the ceremony was opened by the students' choir, was a slightly humorous allusion to this phenomenon—"Behold how good and how pleasant it is for brethren to dwell together

in unity.") At all events, clerical brethren met on that occasion who do not often meet elsewhere. Professor Twesten had sat at Schleiermacher's feet in his student days, and could speak of him with feelings of personal reverence. As was most natural, however, at such a place and under such circumstances, he addressed himself more particularly to Schleiermacher's work as a philosopher and theologian, of which he gave a learned analysis.

At the Church of St. Nicholas, the use of which had at first been refused, but was afterwards granted on condition that no regular liturgy should be used on the occasion, the Rev. Mr. Thomas delivered an oration, in which he took for his theme Schleiermacher's life as a citizen and a man. The subject was almost too comprehensive for a single lecture, but the speaker accomplished his task very successfully, and completely rivetted the attention of a large audience, concluding with the observation that "a higher wisdom had refused their commemoration the character of a religious ceremony, but he hoped that their silent prayer in memory of the dear departed would remind them of the words, "Be thou faithful unto death, and I will give thee a crown of life."

Schleiermacher is little more than a name for the great majority of Englishmen, and perhaps some of your readers may be inclined to ask who this man was, that the Germans should make so much fuss about him. Anything like an adequate answer to that question would require a book rather than a paragraph, but I will just allude to a few of the most prominent passages in his life. Friedrich Schleiermacher, the son of a Protestant clergyman, was educated at the Herrnhut establishment at Barby, in all the rigorously orthodox tenets and ascetic habits of that sect. Possessing a very active and inquiring intellect, he could not remain satisfied with the cramping spirit of the place, or accept all its instruction on mere authority, and, after a severe mental struggle, involving a conflict with his father, he left Barby, and studied at the University of Halle. He took holy orders, spent three years as private tutor in the family of Count Donha Schlobitten, became curate of Landsberg, and two years later, in 1796, chaplain to the principal hospital in Berlin, where he remained six years. During this period he formed an intimate friendship with Schlegel, Fichte, the two Humboldts, and other leading men. He also published his first great work entitled "Discourses on Religion" (1799), and the "Monologues" (1801), the former of which is considered as forming quite an epoch in the religious life of Germany. The salient feature in this, as in all his writings, is his impatience of all externally imposed control in matters of faith. Religion for him consists in a profound feeling of man's relations to God, rather than in the acceptance of certain dogmas. In 1802 he accepted the living of Stolpe, a little town in Pomerania, and in 1806 he was appointed to a professorship, as also to the university chaplaincy, at Halle. In 1808 he came into unpleasant contact with the French who plundered Halle, and quartered soldiers in Schleiermacher's house. The sufferings of his country under foreign oppression roused all Schleiermacher's passionate indignation, and from that time he hardly distinguished himself less as patriot than as a profound thinker and eloquent preacher. In 1808 he returned to Berlin, as he could not consent to remain in Halle after that city had passed under French sway, as part of King Jerome's kingdom of Westphalia. He was immediately appointed preacher at Trinity Church, and two years later professor of theology at the then just established University of Berlin. He retained both these offices till his death, in 1834. These twenty-six years were a time of never-flagging industry as a theological and philosophical writer, of unwearied activity in the cause of his country until she came off triumphant in 1815, and of many a painful struggle in the defence of religious liberty after that date. Each of these phases of Schleiermacher's life would constitute a great subject in itself. With regard to the first of them, I will only name his translation of Plato's dialogues, with introductions; his *Essays on the First Epistle to Timothy*, as also on Luke; his *Thoughts on German Universities*; his great work on the Christian Faith; and many others far too numerous to mention. Considered as a patriot, he not only did good work in the pulpit, by keeping up the spirits of his countrymen, then labouring

under the pressure of a foreign yoke, and by inspiring them with faith in the justice of God who one day would bring their deliverance, but he also set them a practical example, stepped into the ranks as a militia-man, and shouldered his musket like the rest. On one occasion he undertook an extremely dangerous and secret mission to the Prussian King, then living at Königsberg. At a later period that same King looked on Schleiermacher with very different eyes. And here I come to the third side of Schleiermacher's many-sided life. His strong condemnation of the connection between Church and State, which he regarded as fatal to the spirituality of the former; his new views on many points of doctrine, and the freedom with which he maintained them; as also his very Liberal politics, had made him obnoxious to the orthodox and bureaucratic spirit prevailing in high places. Among other bold acts, he openly contested the King's right to impose on the Church a liturgy of His Majesty's own composition, and joined eleven other clergymen of Berlin in a solemn protest against it. In short, he became a *persona ingrata*, and was regarded with such suspicion at court, that at one time he lived in almost daily fear of arrest. One thing probably had a considerable effect in protecting him from extreme measures, and that was the intense love and admiration with which he inspired his large congregation, including many of the first names in rank and intellect.

Though Schleiermacher and Hegel were colleagues as professors at the University of Berlin, they were not friends, and I believe met only on one occasion. Some mutual acquaintance purposely brought them together at an evening party, in the hope of witnessing an intellectual tournament between the somewhat massive, brusque, and imperious Conservative philosopher and the more refined, Platonic, and very Liberal theologian. Of the details of the wordy duel that ensued I know nothing more than that Schleiermacher answered a long speech of Hegel's with the observation, "Ah, I see you are a Philister," an offence which Hegel never forgave. Your space would not allow of my touching on Schleiermacher's philosophical opinions; but the above jottings may suffice to show that it was not only the philosopher, but quite as much the man, for whose memory Protestant Germany entertains such an enthusiastic affection.

AMERICAN NOTES.

A large meeting was held a few weeks since in New York, to promote the free-seat system in all Episcopal Churches. The Bishop of Tennessee urged in a forcible manner that, although the mandate of the Saviour was to preach the Gospel to all, under the pew-renting system the poor were as effectually excluded from the privileges of the Gospel as though the Church doors were deliberately and wilfully barred against them. What could be more contradictory than to see Christians consecrate to God, or give away to His service, a house of worship, and the next moment sell out to the highest bidder the Lord's property?—The Bishop of Wisconsin referred to an ancient Syrian temple, which for century on century, whether used by idolaters, Mahomedans, or more modern Christians, had ever preserved absolute freedom to its worshippers, and, let it pass to whom it might, it would never lose its character until it should fall into the hands of the Episcopal Church. The time is coming when the Church will no longer submit to be ruled by wealth, and if in its upward march Dives is found in the way, so much the worse for Dives.—The Bishop of Maine stated that this movement of free churches was at the very foundation of our religious organisation. The time was coming when Christian men would rise up and declare that God's house shall be free, and that no man would contribute a dollar to build other than free churches. Are there not Christian men who will stand up for this principle? If the clergy will come in close relations with the people, no question of support can ever arise. One thousand of the poorest people that can be got together will always be sufficient to sustain a church. He believed his dream of a large church, open to all, was soon to be fulfilled, and both in words and works would he always be found devoted to the perfecting of these grand and noble results, the greatest the American people have yet seen.

The Rev. John Anketell, who dates from "St.

Paul's Rectory, Havana, N.Y.," in a letter to the *Guardian*, asks a question, which those who are acquainted with Church History know can only be answered in the affirmative. He thus writes:—

"I notice that a recent correspondent of your valuable paper has well said that 'the Roman Church committed a most unwarrantable act when she tacked on to the Nicene Creed that of Pope Pius IV. But permit me to ask whether the words 'and the Son' (*Filioque*) have not been interpolated without any warrant from an undisputed General Council, and against the constant protest of the Orthodox Eastern Church? I venture to ask this, because six of our dioceses (Alabama, Indiana, Maine, Missouri, Western New York, and Wisconsin) voted last summer Synodically (and all but one *unanimously*) for a restoration of the true text of the Nicene Creed; and I doubt not that we shall ultimately carry the measure."

The *Liberal Christian* informs us that the Rev. T. K. Beecher is considerably exercised because of the growing disposition to draw the denominational lines, particularly between Presbyterians and Congregationalists. "Presby-tweedledum—Congreg-tweedledee, and yet there are churches about to go asunder, and there are loving brethren becoming estranged, because of this poor *dum and dee*."

It appears that Bishop Clark, of Rhode Island, has recently ventured to violate the canon under which the Rev. Mr. Hubbard, a short time ago was tried, by inviting a Moravian Bishop to sit with him in the chancel and take part in conducting the service, at Elizabeth town, New Jersey. After all, Bishops, we suppose, are but men, and liable to human sympathies.

In an address given by the Rev. C. H. Dall, the American Unitarian missionary to India, he mentioned that Unitarianism was first introduced into that country in 1813, by a native who became convinced of the truths of that doctrine while in England. He was baptised under the name of William Roberts, and his son [who was educated in England] by the same name is now engaged in carrying forward the work which his father began in Madras. Besides this chapel there are three other places of Unitarian worship and ten schools in India. Mr. Dall comes daily in personal contact with about two hundred young men in these schools.

The Rev. James Martineau, having been invited by the Alumni of the Cambridge Divinity School to preach the annual sermon before them next summer, has declined the invitation in the following letter:

"In these days of rapid mental change it is so rare a privilege for a veteran to retain any hold of the confidence of a younger generation, that he may well hesitate before he declines the opportunity which they generously offer him, of speaking to them, and conversing with them, on the Divine lessons of the time. But though nowhere in the world could I find myself in more congenial society than among the Alumni of the Harvard Theological School, on whose roll are many of the names I love and honour most, yet I plainly see that my duty is to stay at home. Were I only a minister, temporary leave of absence might be attainable at any required time. But having besides professional duties which can be neither suspended nor deputed, I am bound to the academic terms and examination; and as these are concurrent in Harvard and in London, I cannot be at liberty for engagement at both. I am, moreover, but a bad traveller. I am accustomed at home to retreat from the summer heats to the Scottish Highlands. And I fear I should hardly have physical energy to make effective use in the United States of the two hottest months of the year, from the middle of July to the middle of September, the only time at my disposal. I am constrained, therefore, to forego the idea of visiting New England; and must be content with expressing my heartfelt thanks for the honourable trust reposed in me. I can attribute the selection only to this: that while not untouched myself with the Conservative spirit of the older generation, I have never been afraid of the newer movements of thought and faith, but have owned their function as the indispensable centrifugal forces of the world, which the Spirit of God still holds to a common centre, and will reduce to some symmetrical place at last."

WESLEY'S VIEWS ON THE PRIESTHOOD.

Much misconception with regard to Wesley's views on ministerial orders and prerogatives exists even among his followers, and several High Churchmen have recently been trying to take advantage of what they supposed to be his opinions, and use them in support of their own system. The *English Churchman*, for instance, not only makes him out to have been an upholder of the doctrine of "Apostolical Succession," but also to have vouched for the "threefold order" of ministers, and for an "outward priest-hood," ordained and authorised to offer "an out-

ward sacrifice;" and in support of this misrepresentation, for such it is, it gives a quotation from the "Church and State Handy Book," which seems clear enough. But Dr. Rigg, in a letter to the *Guardian*, by a very plain tale puts the matter to rights. He says:

"It is equally certain that the passage quoted in the *English Churchman* was really written by Wesley, and yet that it is in complete antagonism to his deliberate and matured conclusions on all the points involved, as consistently held by him for more than five-and-forty years, and until his death.

"The passage quoted may be found in a letter written by John Wesley to his brother-in-law, Hall, under date December 27, 1745. It so happens that this is precisely the last utterance on the part of Wesley of those exalted High Church principles which he had imbibed at Oxford, which he carried with him to Georgia, and which he began to unlearn from the time of his embracing the doctrine of justification by faith, under the instruction of the Moravian, Peter Böhler, after his return from Georgia. With these principles he parted reluctantly, one after the other. And within a month after the date of the letter from which the quotation is taken, he found himself compelled to give up even those ideas of ecclesiastical order and prerogative, which cling to many clergymen with a kind of immortal tenacity, which at the present day are held by not a few ecclesiastics who, in all other respects, belong to the Evangelical Low Church school.

"I say this is precisely John Wesley's last utterance of ecclesiastical High Church principle, as strictly and truly defined. On the next page following the letter from which the quotation is taken, under the date 'Jan. 20th, 1746'—that is, within a month after the date of the letter—may be read the following entry:

"Monday, 20th, I set out for Bristol. On the road I read over Lord King's account of the primitive Church. In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught. But if so, it would follow that Bishops and Presbyters are (essentially) of one order; and that originally every Christian congregation was a Church independent of all others."

"Wesley learnt his lesson once for all. 'The vehement prejudice of his education' having once been overcome, he never afterwards faltered in his views. From this time to his death in 1791, he was, as I have elsewhere said and shown, 'a very Low Churchman, holding what were virtually Presbyterian views, only that they were held with a freer and larger liberality than is common among Presbyterians.' He always dated his final change of ecclesiastical principles from his reading the tract of Lord King (who became Chancellor before he died)—that is, from the 20th of January, 1746. Writing to Dr. Coke in 1784, Wesley says, 'Lord King's Account of the Primitive Church convinced me many years ago that Bishops and Presbyters are the same order.' Writing to his brother Charles in 1785, he declares 'As to the 'uninterrupted succession,' I know it to be a fable which no man ever did or can prove."

"In a letter to the *London Chronicle*, which he sent under date February 19th, 1761, and in his 'Roman Catechism and Reply Thereto,' he distinctly denies and he refutes (at least to his own satisfaction and to mine) all the points which, in the passage cited in the *Church and State Handy-Book*, in the *English Churchman*, and by Mr. Fraser, he upholds.

"To quote such a passage, therefore, as evidence of Wesley's views, is altogether unfair and misleading. Such were his views as an Oxford High Churchman; in truth, he held, from 1735 to 1740, views as ritualistically exalted as those of any Romanising Ritualist of the present day. But from the day that Wesley embraced the doctrine of justification by faith, these views began to die out of him. And before the summer of 1746 he had fundamentally and finally renounced them all."

LITERARIA.

We are glad to see that the Rev. G. W. Conder, of Manchester, in compliance with numerous requests, is printing in a very cheap form for circulation, the spirited address which he delivered to working men at the Leeds meeting of the Congregational Union. It seems to us well adapted to recommend a greater attention to religious duties than is commonly found among the class for whom it is intended.

The well-known series of Tauchnitz editions of English authors has nearly reached its thousandth volume, and the publisher proposes to make that volume an edition of the Authorised English version of the New Testament, beautifully printed in so-called old-faced type, enriched with foot-notes by Dr. Tischendorf, giving in English the translatable readings of the Sinaitic, the Vatican, and the Alexandrine MSS.

The first volume of a new and complete edition of the Poetical Works of John and Charles Wesley, collected and arranged by G. Osborn, D.D., is now

ready for delivery to subscribers. The work is to be in two volumes, and will contain poems of Charles Wesley which have not before been published.

Mr. Clarke, public orator at Cambridge, who has recently visited Ireland, and mixed with persons of all classes and opinions there, has published a thoughtful pamphlet entitled "A Few Words on Irish Questions" (Macmillan), which affords a good idea of the prevailing tone of sentiment and feeling in the sister country. We do not always agree with him in his opinions, but they are presented in a way which renders them well deserving of consideration. He is in favour of endowing Roman Catholicism in Ireland, but seeing that there is no likelihood of this mode of settling the Church question being adopted, he goes in heartily for Mr. Gladstone's plan, and shows that the effect of disestablishment will be, not to weaken, but strengthen Protestant Episcopalians where it has so long been in a languishing condition. Of the general results he says:

"The passing of this measure will be everywhere received as a convincing proof of goodwill on the part of the English towards the Irish people; the great pretext on which agitators have founded their complaints of English tyranny will be removed, and Irish discontent will languish and die away when no longer fostered by foreign sympathy."

The *Pall Mall* says:

"The Rev. Orby Shipley is to be congratulated on the achievement of an ingenious theological double entendre. He advertises, as published by one of the most eminent religious booksellers, a volume which he describes as 'Preparation for Death,' translated from the Italian of Alfonso, Bishop of St. Agatha.' Who in the world, the simple-minded reader will ask, is 'Alfonso, Bishop of St. Agatha?' And being wholly unaware who is the said 'Alfonso,' he may very possibly be induced to purchase the said 'Preparation,' especially if he is attracted by the additional announcement that the book forms 'the Advent volume of the Ascetic Library.' But what would the same simple-minded reader have done if, instead of 'Alfonso, Bishop of St. Agatha,' the writer of the treatise in question had been described by the name by which he is universally known among Catholics and Protestants alike—namely, Alfonso Liguori, the writer of sundry well-known casuistical treatises, which are held to be most objectionable by all the old school of Roman Catholic theologians, and of sundry devotional works of the most mawkish and extravagantly Mariolatrous kind? Undoubtedly, any editor or translator has a right to advertise his publications under any title, not absolutely false, which may serve to help their sale. But, at the same time, Mr. Shipley can hardly complain if his *ruse* is detected and exposed. The order of 'Redemptorists,' too, or 'Liguorians,' as they are sometimes called, which was founded by this same Bishop of St. Agatha, happens to be precisely that one of the modern Roman religious bodies which has developed the peculiarities of modern Roman pietism to the most extreme extent. Its system is a species of emasculated Jesuitism; and the canonization of its founder, though it has silenced the tongues of the more healthy and learned Roman theologians and spiritual writers, has proved a painful fact for those who dislike to see a fanaticism something like that of the earlier days of English Methodism authoritatively sanctioned by Rome itself. Whether the English translator has Bowdlerized the original Italian or not, according to Anglican notions of theological strong language, we cannot say. The mere publication of the effeminacies of Liguori in an English shape, whether 'adapted' to the babes and sucklings of the High Church, or presented in their full flavour to the maturer palates of advanced Ritualism, is in itself a sufficiently suggestive sign of the times."

The Unitarian Herald.

FRIDAY, DECEMBER 4, 1868.

DRUMMERS ECCLESIASTIC.

NEVER in our time, we believe, was the "drum ecclesiastic" beaten so violently and so discreditably by the State clergy as it has been during the late election. It was not unnatural that, with their belief of what the consequences of disestablishment would be to their brethren of the Irish Church, and hereafter perhaps to themselves, they should feel strongly on the subject; but this was no reason why they should disgrace themselves and dishonour their profession, as many have done, by their unscrupulous partizanship, and utter want of charity and discretion. Numbers of them, and

those too belonging to the school which professes to be most strict in its morals and evangelical in its piety, have, to say the least, winked at the employment of the basest means of corruption, watched, without a word of reproof voters come staggering up to the poll, helped to put into circulation what they must have known to be thoroughly groundless slanders, and worked upon the fears of the ignorant and timid by statements so mendacious that we scarcely like to characterise them by such terms as we feel they deserve.

Of the manner in which some have exerted their influence, or tried to exert it, we have an example, though not one of the worst, in Archdeacon Pollock, vicar of Bowdon, Cheshire. Our readers may, perhaps, remember that at the last York Convocation he achieved unenviable notoriety by casting foul aspersions on the religious character of his fellow-Christians belonging to the Wesleyan body. This same archdeacon again made himself conspicuous during the time of the election. "A Strong Churchman," who evidently knows that whereof he affirms, complained, through the columns of the *Manchester Guardian*, that Mr. Pollock, from the pulpit, "denounced in violent terms all supporters of Mr. Gladstone, applying the epithets of unbelievers, atheists, &c., and threatening them with the vengeance of the Great Judge;" and the writer asked "by what right does the Archdeacon vilify me and other members of the congregation he presides over?" The Archdeacon's reply is simple and instructive. He takes exception to the "Strong Churchman's" statement, though it is abundantly confirmed by others, and gives this account of the part of his sermon referred to:

"I said that in a few days many of my hearers would have a solemn duty to perform. It would be well for them to consider anxiously the course they were about to take. Would they range themselves 'against the truth,' or 'for the truth?' in the cause of right against might, or of might against right? for the maintenance of the faith of Christ, or the propagation of the devil's falsehoods? The vote, I said, which they gave at the hustings would meet them at the judgment seat. And let them consider well whether that could be the side of truth, on which every professed atheist, every avowed unbeliever, and every abettor of the Romish superstition was notoriously enlisted."

This is no bad illustration of the sort of presumption to which Evangelical orthodoxy leads. With the Archdeacon conscientious convictions evidently go for very little, if they chance to go against his. It seems not to enter his head that *he* may possibly be in the wrong. Those who are not ranged with *him* must needs be "against the truth," and "against right," and engaged in "the propagation of the devil's falsehoods."

It is of no use, we imagine, to reason with a man who knows so little of the subject, or else is so blinded by passion, as to think that Mr. GLADSTONE's measure calls upon us "to violate a solemn national compact, to confiscate the Church's patrimony, to bid our Queen forswear herself, to give new impetus and opportunity to a false and tyrannical superstition, and to cast away, for the first time in our history, our national covenant with God!" and we will only remind him, therefore, in his own words, that such "idle" representations will "meet him at the judgment seat."

Zealous Nonconformists as we are, we yet cannot but sincerely deplore the infatuation which the clergy generally have shown, in again so completely identifying themselves with that party in the State which, in regard to all the great questions of national policy, has been proved to have been invariably wrong, and has ever set itself in opposition to

a granting of the people's rights and an extension of its privileges. If they had not allowed themselves to be entirely governed by their passions and their prejudices, they might have seen that the sole result of their late frantic efforts would be to excite the alarm and stir up the religious animosity of the weak and foolish, and so enable them here and there to win a temporary triumph over their opponents, and that the very utmost which they could hope for would be that they might obstruct a measure which it was out of their power to defeat; while at the same time, by lending themselves to a system of malignant slander and uncharitable denunciation, they were taking a sure way to damage their influence with a better and more thoughtful class, who were not to be frightened out of their reason by the "No Popery" cry, and groundless appeals to their fears, like those of the vicar of Bowdon. If, however, they will persist in going against the sense of the nation, as in the present case they are clearly shown to have done, they must expect that the sense of the nation will go against them; and when matters more nearly affecting themselves than the disestablishment of the Irish Church come up for discussion, as assuredly they will do before long, they can hardly hope that the passionate and unreasoning resistance which they have now offered to a great act of justice will be remembered to their advantage.

A DAMAGING PLEA FOR THE IRISH CHURCH.

ON many occasions lately the Irish Establishment, looking at the pleas offered on its behalf, might with good reason have exclaimed, "Call you this backing of your friends? A plague on such backing!" Notably is this the case with the defence put forth by the Archbishop of Armagh, who argued that "the overthrow of the Established Church in Ireland would lead to a very extensive emigration on the part of those of its members who have the means of removing their families, and to the forsaking of the faith of their fathers on the part of many who remained." The *Pall Mall* says this statement establishes the following conclusions, and cannot be interpreted in any other way:

"The Protestants of the Church of Ireland (for the most part) care so little for their religion that if placed under circumstances in which its ministry is carried on with difficulty they abandon it directly, and select—not this or that other persuasion—but the prevalent one in the neighbourhood; that which it will give them least trouble to join. (These Protestants, of whom this is alleged, are at the same time presumably the most religious and intelligent class in the country.) And so utter is this carelessness that, in point of fact, they are constantly in the habit (much to be regretted) of emigrating to America, where, there being no Established Church, their apostasy is all but certain. In America, however, they only pick up their new religion by chance. In Ireland, if the State ceases to pay their ministers, they will become Papist to a certainty, as the Popish chapel is the only place they can go to. Therefore do not disestablish the Church of Ireland, and drive these poor weak creatures into the worst kind of apostasy. It follows, of course, as a corollary that the fewer the Anglicans in any given district or parish, the greater the necessity for the State paying their clergy therein. In towns and districts thickly populated with Protestants' you might, possibly, dispense with such payment, as the flocks might provide their own pastors without any very distressing self-sacrifice. But the smaller the flock, the stronger reason for relieving it from any exertion on its own account."

Now let Protestants in general mark, we will not say the absurdity of these conclusions—that speaks for itself—but the disgrace which is thereby thrown on their name and religion. In comparison with Irish Protestants the Romanists of that country are on the whole miserably poor. For them, however, the State does nothing, and they decline State assistance, in perfect reliance on voluntary exertion. They emigrate in vast numbers into the States and the British colonies, swarming into parts where they cannot expect to meet with any ready supply of the ordinances of their religion. The priesthood very naturally entertain no little jealousy of the religious results of this vast exodus: nevertheless, they submit to it as one of the inevitable conditions of society in this century. And the result justifies their submission. They probably lose in the first instance a good many of the more careless members of their persuasion. But, in the long run, Romanism follows its adherents, and extends

itself by ceaseless efforts and great self-sacrifice over the newly-inhabited portions of the earth. Look on this picture, and compare it with that drawn by the Archbishop of Armagh of Protestant constancy.

And let us remember this also. To the Romanist the frequent ministrations of the priest are almost essential. To the Protestant—and whatever their other qualities may be, Irish Churchmen are Protestants to the backbone—these ministrations are aids to devotion and comfort in spiritual distress, but they are nothing more. The Protestant, with his Bible to support him, is priest in his own household, and may dispense, as far as the substantial interests of his soul are concerned, with that mere outward aid of which he regrets the absence as only a secondary privation. We speak, of course, not of those who are imbued with the effeminate semi-Popery of fashionable life in the present day, but of Protestants in earnest; such as Ireland possesses in abundance; the worthy descendants of those who went out into the American wilderness two hundred years ago (and many Church of England men in the number, as well as Nonconformists), carrying with them their own faith and their own resources to support it, only too glad to be permitted to worship in their own way unmolested, and certainly reckoning very low indeed, in their list of inevitable evils, that of not having their clergy paid for them by the public. Those times are past, but we would fain hope the men themselves have left successors, and that we have better things to look forward to in "Greater Britain" than a rickety ecclesiastical edifice leaning on a Colonial Episcopate Fund, and, in Ireland, than one resting on mere establishment.

It is scarcely necessary to add that we repudiate altogether the caricature drawn by the Archbishop of his co-religionists. Nevertheless, as in most caricatures drawn by men pretty well acquainted with their subjects, there is a certain amount of likeness. There can be little doubt that the convenience of an Establishment for the benefit of a small minority does draw into it, and keep in it, a certain number of half-hearted and very worthless adherents. But there can be as little doubt that numbers of prouder spirits who, under other circumstances, might weigh the spiritual claims of the Church so established with impartial attention, are kept at a contemptuous distance from her by the consciousness that she is a makeshift only—a mere creature of the State—to join which and leave the communion of the true but unendowed Church of the people could not be achieved without a strong sense of degradation.

FIRESIDE READINGS.

HEIMWEH.

ELIZABETH D. CROSS.

How beautiful she lies, and fair
As any lily—braided hair

Dark brown on the white brow,
As cold as marble now!

To the great city she had come,
Where fades the faultless red

Of lip and cheek; last night she said,
"I wish I could go home."

How still she lies—she, who to-day
Thought to have travelled miles away!

Round is the smooth young cheek, but ah, how
white!

And white the deep-fringed lids that hide the
bright

And tender eyes, too true to roam;
Where is their love-light fled?

Only last night she said,
"I wish I could go home."

The words she spake were sweet
Last night—"Where shall I meet,

Far off, in the strange lands,
Hearts as true and hands

As kind as those at home?"

To-day they found her dead;

Then they remembered the sweet words she said,
And knew she had gone home.

A DONKEY TEACHING PHILOSOPHY.

"Who'd be a donkey?" said a smart-looking horse that was grazing in a meadow, under the hedge of which a heavy-laden donkey was picking up a thistle.

"Who'd be a donkey?" said a cow in the opposite meadow, looking at him through the gate.

"Who'd be a donkey?" said an elderly gentleman, dressed in black, walking, in a reflecting manner, up the road, his arms crossed behind his back, and his stick under his arm.

"Friends," said the donkey, with a very long piece of bramble hanging from his mouth, "you'll excuse my speaking while I'm eating, which is in no way polite; but in order to set your benevolent hearts at rest, I beg to assure you that I'd be a donkey."

"Well, said the horse, 'there's no accounting for tastes. I wouldn't. Do you mean to say you prefer your ragged pasture out there to my delicious fare in here?'

"I never tasted yours," said the donkey, "mine is very pleasant."

"Do you mean to say, friend," asked the cow, "that you prefer carrying that heavy load to living at ease, as I do?"

"I never lived at ease; I am used to my burden," said the donkey.

"I should think, my poor friend," replied the gentleman, "you would be glad to change places even with your master, vagabond that he is. You would certainly escape beating and starvation. I see the marks on your poor head where the blows have been, and your ribs plainly tell what your ordinary fare is."

"Sir," said the donkey, "I am greatly obliged to you for your pity, but I assure you it is misplaced; my master is more of a brute than I am, both when he gets intoxicated and when he beats me. I don't like beating, especially about the head; but it is a part of my lot to bear it, and when the pain is past I forget it. As to starving, there are degrees in starvation; I am many points from the bottom of the scale, as you may see from the delicate piece of bramble I was finishing when you spoke. I believe my master, who cannot dine on a hedge, more frequently suffers from hunger than I do."

"Well, my friend," said the gentleman, "your philosophy is great; but that burden must be too much for you; it is twice too heavy for your size."

"It is heavy, sir; but who is without a burden? You, sir, for instance—pardon me, not for worlds of thistles would I bring you on a par with a poor donkey—you are, as I should judge, the clergyman of this parish?"

"Yes," said the gentleman.

"And you have a family?"

"Yes; six children."

"And servants, of course."

"Yes; three."

"Dear me," said the donkey. "Sir, excuse me again; but what is my burden to yours? A parish, six children, and three servants!"

"Oh! but my cares are such that I am constituted to bear them."

"Just so, sir," said the donkey, "and my burden fits my back. The truth is, sir, I believe—and I would recommend you (once more excuse me) to put it in your next sermon—that half of our wants are created; half, and more than half, of our miseries are imaginary; half, and more than half, of our blessings are lost, for want of seeing them. I learned this from my mother, who was a very sensible donkey, and my experience in life has shown me its truth. With neither of my friends over the hedge would I change places, scornful as they look, while I say it. As for you, sir, let me tell you that a thunderstorm, which will not touch my old grey coat, will spoil your new one; and I advise you to run for it, while I finish my dinner."

AN UNFORTUNATE SCRIBE.

THERE are some punishments in Abyssinia, not recognised by the law, that are sometimes inflicted by the arbitrary will of the chiefs, as flaying alive, splitting down with an axe, cutting up by bits (as a finger or a toe each day), burying to the neck alive in the earth, binding the victim naked on a black anthill anointed with honey or butter (this I only heard of once)—also sewing him up in a fresh cow-hide and throwing him over a precipice. There was a certain *defiarta* (scribe) I knew, who considered himself the wisest of physicians, would repeat the Book of Job every morning standing on one leg, and passed much time in culling herbs and simples. He had a burning-glass, which he believed to possess infinite and mysterious virtues. Confident in this, he on one occasion offered to Birro Aligas, who was then besieged in a mountain-fort, to set fire to the camp of his enemy on the plain, at the distance of a mile or two, with a sixpenny lens. This being acceded to, with promise of large rewards, the attempt was solemnly made with much prayer, and the result being of course nothing, Birro Aligas, in a fit of disappointment, ordered the poor doctor to be executed in the manner I have last described, which was done instantly.—*Plowden's "Travels in Abyssinia."*

THE REST-DAY.

O DAY of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord! and truce to earthly cares!
Day of the Lord, as all our days should be!
Ah, why will man by his austerities
Shut out the blessed sunshine and the light,
And make of thee a dungeon of despair!
Longfellow's "New England Tragedies."

TENTERDEN DISTRICT MEETING.

THE annual meeting of this district of the Kent and Sussex Unitarian Christian Association was held at Tenterden on Tuesday, Nov. 24. The Rev. ROBERT SPEARS preached on The Signs of the Times, from the words, Matt. xvi. 3.

After the religious services, upwards of one hundred persons had tea in the Court Hall, the Rev. E. TALBOT in the chair. The meeting was not so large as it would otherwise have been, in consequence of our Sussex friends being detained by the election going forward for the eastern division of that county.

Mr. EDGAR WINNER, the secretary of the association, stated that though there was not much to report, that little was favourable; two chapels in the district were undergoing extensive alterations—Tenterden and Battle; that the number present from Rolvenden that evening was evidence that the labours expended there had not been in vain; while as to the Tenterden congregation, the attendance had certainly increased during the year.

Nearly twenty were present from Rolvenden, and the anthems which were given during the intervals of the speeches were performed by the Rolvenden choir.

After an opening address from the CHAIRMAN, who gave the sentiment, "Gladstone and Justice to Ireland," the thanks of the meeting were then given to the preacher for his earnest and timely discourse.

Mr. SPEARS, in returning thanks, said that his great object in preaching it was to remove fear, which some might entertain, at the great changes that were going on around us. Such fears had been felt in other ages, when vigorous intellects had proposed more enlightened views, or fearless reformers had sought to remove corruptions. But men became wiser, better, and more religious in consequence of the changes that had taken place, and the foundations of men's faith and trust in God and Christ were made more stable; and as it had been, so it would be.

In proposing the health of Jos. Munn, Esq., the Mayor of Tenterden, the CHAIRMAN, said: Many years ago Mr. Munn, who was candidate for the town clerkship of Tenterden, was unable to take the office because it was objected to him that he had not qualified himself by taking the communion, according to the rules of the Church of England. When the law was altered he was chosen to the office, and honourably fulfilled it many years, and on his retirement was chosen mayor. We had here an instance that if a man will stand by his principles his principles will stand by him—that he will win the respect of men of all parties and creeds who have the opportunity of knowing them.—"Our Sunday School" was responded to by Mr. WALTER THOMPSON—"May freedom, intelligence, and faithfulness to conscientious convictions lead in every land to the removal of unjust distinctions between citizen and citizen, and to the establishment of full religious equality," was proposed by the Rev. R. E. B. MACLELLAN, who reviewed the history of this country for the last generation, and showed what hopes the past gave that the time was approaching when class legislation and the religious ascendancy of favoured sects would cease to weaken the strength of nations, and to be productive of jealousy and division. Step by step the just rights of all, whatever their creed or class, had been advancing towards recognition.—"Education—unsectarian, universal, thorough, and free" was cordially responded to by Mr. COCK (Wesleyan), the secretary of the Tenterden British Schools.—Rev. ROBERT SPEARS gave a long and interesting address on the great doctrine taught by Christ, that there is but one God, the Father.—The following resolution was then proposed by the Rev. R. E. B. MACLELLAN, seconded by J. E. MACE, Esq., and carried unanimously:

"That we have heard with pleasure of the continued interest taken by the Committee of the British and Foreign Unitarian Association in our various churches in Kent and Sussex; that as important and extensive alterations are being made in some of our chapels, we regret that we cannot, at present, raise any funds for missionary purposes; but we trust our London friends will assist, as heretofore, some of our isolated and struggling societies, and that they will especially do all in their power to foster the congregation at Hastings."

The proceedings closed with a vote of thanks to the chairman.

BIRMINGHAM: MINISTRY TO THE POOR.

THE annual meeting (twenty-fourth anniversary) of the Church of the Messiah Ministry to the Poor was held in the congregational room on Monday evening. The chair was occupied by Mr. T. KENRICK, and the meeting was well attended. Among the gentlemen present were the Rev. W. James (Bristol), Rev. J. Wilson, Rev. B. Wright, Rev. S. Bache, Dr. Russell, and Messrs. W. R. Wills, A. Smith, A. B. Phipson, H. L. Osler, Brooks Smith, R. Chamberlain, and W. Kenrick.

Mr. W. R. Wills read the report of the committee, which was very encouraging. The committee had recently taken steps for placing the schools under Government inspection. From the treasurer's account it appeared that the receipts for the year ending August 3, including the balance in hand from the previous year of £26. 19s. 6d., had been £350. 9s. 4½d. After deducting the payments, including £277. 3s. 11½d. for salaries, there was left a balance in hand of £25. 0s. 10d. The collection at the church on Sunday last amounted to £39. 3s. 7d.—The Rev. J. Wilson's report stated that all the institutions were in a prosperous state. Grateful allusion was made to the fact that greater attention was given to the social and physical condition of the people by religious associations than was the case in former years. Poverty, ignorance, enforced idleness, and defective sanitary arrangements were all matters of concern to the minister to the poor. Caution was urged against hasty legislation for the removal of the evils referred

to. Allusion was made to the suffering caused to many poor people by the action of the rate-paying clause of the new Reform Bill. The subject of education, and the operation of the Factory and Workshops Act, were named, and the opinion expressed that compulsory education was not a necessity. The report also urged friendly co-operation by all concerned in the employment of young children. Many instances were given of the income and expenditure of poor families, showing the necessity which exists of supplementing, especially in the case of old and sick people, the assistance given by the parish. Examples were given, showing the beneficial operations of the varied agencies. The chapel congregation was much larger than formerly, and consisted mainly of persons who had not been attendants at any place of worship. It commonly numbered about 100 adults, but often extended to from 150 to 200. The week night service was attended by from thirty-five to fifty persons. The Sunday and day schools had also grown in number. The night classes in winter, the mothers' meeting, and children's dinners had been continued as usual. The Temperance Society, Band of Hope, and Lifeboat Crew continued in active operation. Various resolutions—the adoption of the reports, thanks to the Rev. W. James for his services the previous Sunday, a vote in recognition of the services of the Rev. John Wilson, the missionary, and votes of thanks to nearly everybody, were unanimously passed.

LONDON AUXILIARY SUNDAY-SCHOOL ASSOCIATION.

THE twentieth annual meeting was held at Unity Church school-room, Islington, on Wednesday evening, November 25th; F. NITTELFOLD, Esq., in the chair.

After an address from the Chairman, Mr. I. M. WADSWORTH, secretary, read the annual report of the committee, from which we give the passages of most general interest:

"Seeing that the association can now number its experience by decades of years, it may be thought well to cast a glance backwards for a moment, and count off the stages through which we have come. The association commenced in 1848, and the present Lord Mayor was one of the first school-visitors. There were then in existence but seven schools—viz., those at the two Domestic Mission stations, Chap-l-street and Spicer-street, and those at the only five other of our places of worship in London then having schools attached, viz., Carter-lane, Deptford, Newington Green, Stamford-street, and Worship-street. The first return of these seven schools gave the number as 780 on the books; the morning average as 445; afternoon ditto, 583; and the number of teachers as 114. In 1854, after an interval of ten years, the schools had increased to twelve, and Spicer-street had added an infant-school to its usefulness. The total number of children on the books stood at that date as 1,004; average morning attendance, 459; afternoon ditto, 619; teachers, 170. It will thus be perceived that, even with the addition of infant classes—which are now becoming pretty general—the schools had begun to decline in their average attendance; whether in consequence of the introduction of infant classes or from some other cause or causes external to the school management your committee are unable to determine. They only know that the experience of the first ten years has not been improved by that of the last ten; for whilst the numbers of schools, scholars, and teachers have each been more than doubled, the average attendance has not increased in the same proportion; the morning attendance especially being hardly half as much again as it was in 1848.

"The returns received from the schools this year—there are now seventeen, including the new one recently opened at Hoxton—are—total number on the books, 1,780; average morning attendance, 674; average afternoon attendance, 1,176; total number of teachers, 258.

A long and interesting report was next read from the Visitors. After mentioning that during the year a school was opened with some promise of success by the Kensington congregation, but upon their removal to Lisson Grove had to be abandoned for a time, and dwelling upon the miserably poor supply of teachers now in schools connected with congregations abounding in people who would make excellent teachers, the report proceeded:—

"The visitors have heard frequent observations from superintendents to the effect that the excessive heat of the past summer thinned the attendance of their scholars very much. Also the old complaint, uttered with a little greater intensity this year, that Church and Dissent alike unite in one thing, that of frightening parents into the withdrawal of their children from our schools on account of our faith. In one district especially, where a new rector and his two curates have been working most assiduously in this direction, their efforts have been 'blessed,' as they will no doubt phrase it, 'with a large measure of success,' and our school has visibly suffered by their sectarian zeal. This, however, has not discouraged our teachers so much as might be expected, for they feel confident that most of the children will come back to them again, as, indeed, in several instances has already been the case.

Among the schools that at a glance presented the greatest signs of improvement may be named Hackney, Mile-end, and Hampstead, more especially the two first. The Hackney school consists almost exclusively of girls, and is conducted entirely by ladies; it professes to be only an adjunct to the week-day school; but this latter is now numbers about forty children, whilst the former numbers about eighty, and the visitor found about sixty children actually present on the Sunday of his visit. It always seems a matter for great regret that there are no gentlemen in connection with the congregation ready to volunteer their services in trying what success the opening of a school for boys in the morning would meet with here.

The following sentence deserves particular attention:—

Much improvement is obvious in the neater and more

orderly appearance of some of the schools, though something remains to be done in this respect yet. It seems to the visitors astonishing how teachers, evidently in other matters possessing both taste and culture, can be content to let their schoolrooms remain Sunday after Sunday a practical contradiction to the lessons they theoretically teach. There is no place, not even the chapel itself, that ought to convey in its very appearance more appropriate lessons than the schoolroom. Obviously it should be in it, as far as possible, the model of what is taught within its walls.

Another important remark of the visitors is on the too common practice of reading to the classes:

The habit of reading to the children by the teachers in class is very generally adopted now, but it appeared to the visitors that too much time may be and is often spent in this way. The time for direct class teaching in most schools barely extends to one hour, and many of the classes are exceedingly backward in reading and spelling. Now, if any of these children should happen not to attend a day school, or even if they do, and are yet backward in these rudimentary acquirements, every minute of one or two hours on the Sunday is not too much to give to this object, more especially if the book selected for reading by the teacher and the manner in which it is read should fail to enlist the greater attention of the children. One of the visitors, observing a class of this kind, ventured to take up the class-book and re-open it at the lesson that about eight or ten tolerably big backward boys had been reading. After asking them to spell a few of the simplest words of that lesson, most of which they were unable with the first trial to do, he came to the word 'village.' 'What is a village?' asked the visitor. 'Jerusalem,' said one boy, quite in earnest; 'the sea,' said another; 'the country,' said a third; whilst the fourth would have it that it was a 'big house,' and the fifth that it was a road; not a boy amongst them could at once spell the word. Surely, in a class like this, there was ample room for all the reading, spelling, and questioning that could be got into sixty minutes, without anything else to distract their attention."

The visitors speak with a timidity curiously in contrast to their usual distinctness on a subject on which we should have been glad to have had a frank expression of their opinion:

"In two of our schools the visitor observed that experiments were being made in teaching the children to read the Greek Testament, accompanied at the same time by lessons in the Greek grammar. In two classes of one of these schools, which were being taught in this way, the children, though full young for the study of such an accomplishment, seemed all very much interested in their work, and the superintendent said that they were amongst the best attended in the school. In the other, not only was there a good large class of elder children gathered round their teacher, but several of the other teachers readily availed themselves of the half-hour before the commencement of the school to profit by the instruction as well."

During the year one of the visitors had had an opportunity of visiting a Church school, numbering over two hundred and sixty children, and a Wesleyan Methodist school, numbering over one thousand. The following is their experience as to attendance:—

	No. on Books.	Average Morning Attendance.	Average Afternoon Attendance.	Total.
Church School.....	265	89	135	16
Wesleyan School.....	1,089	220	654	80

"In both these schools the teachers consisted mainly of those who were formerly scholars there, and each of the superintendents stated that there was no limit to the number of children they might have, except that imposed by want of space and teachers. In the Church school the visitor was asked to teach the first class of boys, and in the Wesleyan school he was induced to give the afternoon address and service to the largest gathering of children it had ever been his privilege to speak to. In both these cases the visitor has every reason to believe the superintendents knew he was a Unitarian.—We are, gentlemen, yours most obediently,

"THE VISITORS."

Mr. JACKSON (Essex-street School), in moving the adoption of the report, said he thought, on hearing the report, that the great bane of all our schools is that we are too ready to receive scholars without reference to the number of teachers, and that if we were more particular in limiting the number in accordance with our staff, we should not hear such a miserable report from year to year of the average attendance. The statistics of the schools were not kept with strict accuracy, so that we might form wrong conclusions from the returns. He thought we often aimed at a higher standard than the material we had to deal with warranted. We have, in London at least, to deal with children of the lowest class, engaged during the week in most cases in very laborious occupations. So little time was left for instruction in the Sunday school that it is very sad to see the greater part of the time used up by teachers in reading to the scholars.

Mr. W. N. GREEN (Stamford-street) drew attention to the mode in which the returns from the schools were given, and suggested that the average number of scholars on the books during the whole year should be given, instead of the number at the particular time when the return was made. He found that in London the average attendance in our schools was greater than the average in orthodox schools as given in the returns of the Sunday School Union; and so it was in the country, although in a less degree. Whatever the cause, other schools were worse than our own.

Mr. TURNER (Newington Green) then read a paper entitled "Some Thoughts on Sunday-school Objects and Influences," which chiefly consisted of a review of the controversy in various papers about a year ago on the alleged failure of Sunday schools. The paper was listened to with considerable interest, and was much applauded.

The Rev. H. IERSON, in moving the thanks of the meeting to Mr. Turner for his paper, gave some remarks on the work of the teacher, and said that

it might be laid down as a general rule that if the children in a school were not interested it was the teachers' fault.

The discussion on the paper was continued by Mr. N. M. TAYLER, the Rev. T. L. MARSHALL, Mr. CORKRAN, Mr. KING, Mr. WADE, and Mr. BARTRAM, the general tone of the discussion being expressed by Mr. Corkran, that Sunday schools were not a failure; that their influence could not be measured by any statistical returns, and that the grand object to be aimed at is to produce results in character, and gradually and permanently to raise the whole tone of character in the children.

The CHAIRMAN maintained that the work of the Sunday school was moral and religious, and not secular, and that in these times it should not attempt to compete with the day school. The teacher must not be tied down, but should be allowed the utmost latitude, and encouraged to bring to his work on Sunday whatever he was most interested in during the week. There will then be a feeling of sympathy and mutual affection between teacher and children. He thought that in our schools as at present constituted we adhered too closely to past rules and precedents. He suggested that it would be an advantage if one teacher took the same class through the whole school, beginning with the very lowest class and going on with it till it became the highest. The teacher being thus connected with the same class five or six years would gain much greater influence over the children.

Messrs. Wade and Bartram were then requested to continue in the office of visitors for the ensuing year.

It was resolved that an aggregate meeting of schools be held in the summer of next year, similar to that held this year.

The meeting closed with a cordial vote of thanks to the chairman.

CHOPPINGTON.

OPENING OF THE UNITARIAN CHAPEL.

ON Saturday afternoon, November 28th, the new chapel was opened and dedicated. It has been built by Mr. John Hogarth, builder, &c., Choppington; and is a plain, substantial building of brick and faced with stone, in the early English style, the windows being arched and traced with white brick. It is surrounded by a neat wall and iron railing, the latter being the gift of Mr. Wm. Shields, Newcastle. The interior is neatly and tastefully decorated, and holds about 200 persons. At the entrance, a room is constructed on each side of the passage, separated from the main building by movable panels, so that whenever it is necessary these can be made to form a part of the chapel. The pulpit platform at the north end of the building extends the full way across, the pulpit being placed in the centre. The pulpit is given by Messrs. James Hindhaugh and Co., Newcastle, and the Bible and a copy of Sharp's revised translation of the Old and New Testaments by Mr. Pilkington, Newcastle.

The preacher was the Rev. J. C. STREET, who selected for his text, 1 Kings 8 ch., v. 27. He said:

In that chapel they would teach the undivided unity of God; that God was One, not only in person, but in will, spirit, and purpose, knowing nothing of division of purpose, or of essences, but the One living God. They would teach the universal fatherhood of God; that He was the manifestation of absolute and perfect love. They would teach that there was a divine capacity in man; that he was not lost nor degraded altogether, but might become pure and perfect. They would also teach that there was a divine destiny for man. Concerning Christ they would teach his pure and perfect humanity; that he was tempted in all points as they were, and yet conquered; that he was a man who had realised the divine purpose, and become all that God desired. They would enforce, as the sum of all, the great doctrine of the final welfare of humanity. Within those walls they would preach the gospel, not of creed, but the gospel of grand and noble human love. In their worship they claimed the freedom to modify their opinions according to the increasing light of science and reason. Their object was the promotion of peace, of righteousness, of temperance, and goodwill. They dedicated that temple to the high services of Christian and human freedom; and to the promotion of all purposes which could make the world holier, wiser, and better. They would impose no restrictions on those who worshipped within those walls, they could worship God according to the dictates of their own consciences, and the only condition they would impose was that they and their children would never impose any restrictions. He prayed that their temple might bring blessings to youth, to manhood, and to age, and thus make this life more beautiful, and give assurance of the life to come; that it might lead many to righteousness, and do its part in preparing many for the kingdom of their God.

At the conclusion of the service a tea meeting was held. Mr. JOSEPH CLEPHAN, of Gateshead, was voted to the chair. He expressed his deep interest in the Choppington mission, which had received the most cordial and liberal support from all quarters; and hoped that the agencies which had now been adopted at Choppington would have a tendency to reclaim the erring, and convert them into better and more useful members of society. He proposed a vote of thanks to the Rev. Mr. Street for his services in connection with that place.

Mr. ROBT. ELLIOTT, jun., Choppington, warmly seconded the motion, which was unanimously carried.

The Rev. J. C. STREET acknowledged the large and noble support he had received from all parts of the country, and also the very earnest efforts of the Choppington people themselves. Their deep and honest desire for a free Christian church having been so earnestly expressed, the labour of supplementing their efforts had been to him truly a labour of love.

The Revs. J. WHITWORTH and E. W. HOPKINSON and Mr. J. M. PILKINGTON afterwards addressed the meeting. During the evening, Captain Fish and Mr. Baker Ellis entertained the company with instrumental and vocal music. The proceedings closed with a hymn and the benediction.

MANCHESTER: HULME DOMESTIC MISSION. OPENING OF THE NEW PLACE OF WORSHIP AND SCHOOLS.

ON Sunday last, the new Mission premises in Embden-street, opposite Upper Medlock-street, were opened for worship, and for the purposes of the school, to replace the old inconvenient room in Tomlinson-street. The Rev. CHARLES BEARD, B.A., preached morning and evening. After the sermons collections were made, which amounted to £40. 17s. The congregations on both occasions were very large. On Monday evening a tea-party was held, when about 250 persons were present. R. D. DARBISHIRE, Esq., treasurer of the Mission, presided, and there were present the Revs. J. Harrop (missionary), S. A. Steintal (secretary), W. H. Herford, J. Drummond, B.A., Jeffery Worthington (Bolton), and Dr. Beard; Messrs. Richard Aspden, E. C. Harding, J. Francis, H. Bowman, Thomas Worthington (the architect), S. B. Worthington, Thos. Britain, and Dr. Marcus.

The building contains a large schoolroom on the first floor 60ft. by 30ft., which it is intended to use as a place of worship on Sundays. This room is lofty and well lighted on all sides, having an open timbered roof of simple construction, and has a sufficiently ecclesiastical appearance for the purpose for which it is intended. It is approached by a broad flight of external stone steps, and an upper flight arched and enclosed. From the landing of these steps a covered gallery gives access to the class-rooms and cloak-rooms. The ground floor has a second schoolroom, 39ft. 3in. by 30ft., and an infants' school, 30ft. by 20ft., about 14ft. in height, and there is a side staircase communicating between the two floors. On the ground floor are also class and cloak-rooms, boiler-house, heating chamber, coke-shed, &c. The building, though plain, is airy and well lighted, and is considered admirably adapted for its purpose. The various rooms are heated by hot water, but fire-places and flues are also constructed in case it should appear hereafter desirable to use them.

After an address by the CHAIRMAN, who congratulated the Tomlinson-street friends on their now having for their work larger and more comfortable rooms, and spoke of the objects of the mission, which had been begun ten years ago by the efforts of the Rev. J. H. Hutton,

The Rev. S. A. STEINTAL read several notes of apology—one from Mr. Hutton, regretting his inability, on account of distance and press of work, to be present. Another letter was from Mr. H. J. Leppoe, enclosing £10. Mr. R. Nicholson, one of the founders of the mission, and the Rev. J. Wright regretted their inability to be present, and the Rev. W. Gaskell was prevented by a sudden illness.

The Rev. J. HARROP, in a brief address, called the attention of his friends to the fact that their object was not to interfere with the labours of any other Christian agency in the neighbourhood; what they wished to do was to gather in from the streets and courts and alleys, those who at present attended no place of worship. After congratulating his friends that at last they were in their new house, he reminded them of their increased responsibilities, and concluded by some touching references to the associations that linked themselves in his mind with their upper room in Tomlinson-street.

Addresses were also delivered by the Rev. Dr. BEARD, Mr. FRANCIS, the Revs. J. DRUMMOND, S. A. STEINTAL, JEFFERY WORTHINGTON, and, in acknowledgment of the very warm appreciation of his work as architect, by Mr. THOS. WORTHINGTON; after which the meeting was closed with the benediction.

During the evening the choir of the mission sang several pieces of music.

INTELLIGENCE.

AN IMPOSTOR, calling himself the Rev. John Cowan, has just been committed by the Bradford magistrates to prison for a month, as an idle and disorderly person. He has been going about for a considerable time, obtaining help on the strength of various representations, backed by letters from Dr. Bellows and several American consuls. He has been largely victimising Bolton and Bradford friends. "He is well 'got up' for his character," a Bradford friend writes us, "but has a curious twist in his nose which may serve to identify him when he comes out."

MINISTERIAL APPOINTMENTS.—Mr. C. L. Whitam, student of the Home Missionary Board, has received and accepted an invitation to become the minister of Christ Church, Nottingham, on the completion of his studies, and will enter upon his ministry on the 1st of February next. Another student, Mr. Wm. Brunton, has been appointed minister of the Mid-diesborough Congregation, and will enter upon his duties at the same period, as will also Mr. James M'Donald, likewise a student, as minister at Nantwich.

BELFAST TEACHERS' UNION.—A meeting of the

Sunday-school Teachers' Union was held on Tuesday evening, the 17th ult., in the Mission Rooms, Stanhope-street; Rev. J. Scott Porter in the chair. A paper was read by James M. Darbishire, Esq., on "The duties of teachers and scholars in our Sunday-schools." Remarks on the paper were made by Revs. C. J. McAlester, J. Jellie, T. Bowring, and Mr. W. Shaw.

BELFAST.—THE CONFERENCE OF NON-SUBSCRIBING MINISTERS AND LAITY.—A meeting of this conference was held on Wednesday, Nov. 25, at twelve o'clock, in the vestry of the Second Presbyterian Church, Rosemary-street; Rev. John Porter presided. Among those present were—Rev. Professor Orr, Comber; Rev. T. H. M. Scott, M.A., Dunmurry; Rev. Richard A. Armstrong, B.A., Bunbridge; Rev. David Thompson, Moneyrea; J. R. Neill, Esq. The minutes of last meeting were read by the secretary, and approved of. Rev. Mr. Armstrong read a paper on "The Nature and Authorship of the Fourth Gospel." The deep and sustained spirituality of the Gospel was beautifully described, and the evidence for and against its Johannic authorship was concisely and carefully indicated; the conclusion came to being that "the disciple whom Jesus loved" was the author of the Gospel which bears his name. A brief discussion followed, and thanks were given to Mr. Armstrong for his paper.

LEEDS.—On Tuesday evening week, the first of a series of winter entertainments was given in the Congregational Hall to the scholars and friends of the Mill-Hill Sunday school. The room was exceedingly full, upwards of 400 people being present. The programme, consisting of music and readings, was very good, and well sustained by all who took part in it.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.—A very successful conference of teachers and friends was held on Saturday last at the Memorial Hall, Manchester, to consider two schemes of usefulness, whereby an increased measure of efficiency and a higher standard of systematic class instruction were supposed to be obtainable. John Dendy, Esq., B.A., presided. There were present the Revs. J. Drummond, B.A., H. E. Dowson, B.A., J. Worthington, J. Freeston, and a large number of superintendents, &c., from various schools. The subject of "Competitive Examinations in Sunday Schools" was introduced by Mr. John Jackson, of Stalybridge. These examinations were to be confined strictly to Gospel history, and it was believed by him, that such a plan would benefit the scholars and the teachers, and cause them to be much more interested in the study of Scripture, from the fact of knowing they had something definite to do; and he thought the day had arrived when teacher and scholar should be better educated in the facts and principles of their Christian faith. Mr. Chadwick, the visitor of the association, supported the scheme, because there was not only a great want of Scriptural knowledge in junior classes, but the elder scholars often betrayed it. The scheme was opposed by Mr. G. Smith, Rev. J. Worthington, and Dr. Marcus, on the ground that it was opposed to the spiritual influence of the Sunday school. After a very fair and candid expression of opinion, the Rev. J. Freeston proposed, seconded by Rev. H. E. Dowson, and carried unanimously, that the scheme be left to the consideration of the General Committee, who should report upon this or any such scheme, at the next Good Friday meeting. The subject of "The use that might be made of the leaflet system in Sunday schools," was brought forward by Mr. G. Smith. It is proposed to issue leaflets occasionally, beginning with the New Year, at a very low cost, and adapted for circulation in and out of school, treating upon matters bearing upon Sunday school management, discipline, &c. The meeting closed with singing and prayer.

STOKE NEWINGTON GREEN.—Last week a marble tablet was erected in this old Presbyterian building to the memory of Joseph Mundy Tapp, a trustee, and for twenty years a worshipper there. There are other marble tablets to the Rev. Dr. Price, Mrs. Letitia Barbauld, the poetess, and daughter of Dr. Aikin, and to Samuel Rogers, the poet, who was a trustee for 65 years.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 74, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication.

W. F. AND OTHERS.—We cannot insert notices of the separate lecture, or penny reading meetings of a series, but are obliged to restrict ourselves to a brief notice of the course, either at its commencement or at its close.

W. R.—J. J.—Received.

[ADVERTISEMENT.]

NEW CHAPEL AT POOLE.

To the Editors.—Will you kindly allow us a brief space in your valuable periodical to make an appeal to the generosity of the Unitarian public in behalf of our friends at Poole? They are about to open their new chapel, and there is still a deficiency of £500 in the building fund. Very zealously have they striven to uphold our cause, and they have subscribed liberally according to their means. Lay

members of the congregation have now for a long time conducted the religious services, and preached courses of Unitarian lectures. If they are hereafter to enjoy the advantage of a resident pastor—which they earnestly desire—the chapel must be freed from debt. We believe the case to be one which deserves a much larger amount of assistance than it has hitherto received. The British and Foreign Unitarian Association has, in consideration of the urgency of the case, made a second grant. We shall be happy to receive and transmit the contributions of friends.

R. BROOK ASPLAND, Frampton Villas, South Hackney, London.
ROBERT SPEARS, 56, Grosvenor Park, London.

THE COMING WEEK.

Gorton.—On Sunday evening, a lecture by the Rev. G. H. Wells, M.A., on "The Bible."

Liverpool: HOPE-STREET CHURCH.—On Sunday evening, a lecture by the Rev. Charles Wickstead, B.A., on "Christianity in Britain before Augustine."

London: 245, MILE END ROAD.—On Sunday evening, the Rev. J. K. Applebee will preach.

London: FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH TOWN.—On Sunday, morning and evening, the Rev. F. W. Clayden will preach.

London: NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee. Subject: "Conversation with the Pharisees."

Manchester: HULME MISSION, EMBDEN-STREET.—Opening Services.—The Rev. S. A. Steintal will preach on Sunday morning, and the Rev. Wm. Gaskell, M.A., in the evening.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Poole.—On Wednesday, opening of the new chapel. Preachers: Morning, the Rev. E. Kell, M.A.; evening, the Rev. Charles Beard, B.A. Dinner at two o'clock.

Marriage.

NICHOLLS—ROPER. On the 28th ult., at the Unitarian Church, New Hall Hill, Birmingham, by John Green, George, son of William Nicholls, Abbey Place, Abbey-street, to Hannah, daughter of James Roper, Palmer Place, Lodge Road.

Deaths.

BROMLEY.—On the 27th ult., in the 85th year of his age, James Bromley, of Telford Ford, Tam., by John Green. This highly-respected gentleman was the senior trustee of Bank-street Chapel, Bolton, and was the only surviving member of the body of trustees appointed in the year 1811. He was also, for a long series of years, treasurer to the Bank-street Sunday School.

DUNKERLEY.—On the 28th ult., aged 62 years, Mr. Charles Dunkerley, of Moss Side, Manchester.

JEVONS.—On the 28th ult., at Cavendish Terrace, Prince's Park, Liverpool, the infant daughter of Frederick Jevons, Esq.

PLATT.—On the 29th ult., in the 47th year of his age, Henry Platt, of Bridgeman-street, Bolton 15-Moors.

VARIAN.—On the 26th ult., at his residence, Hollybrook Park, Dublin, Mr. Isaac S. Varian, brother-in-law of Mr. Abel Dean, of Halifax.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-office, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, December 4, 1868.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 398.

FRIDAY, DECEMBER 11, 1868.

PRICE 1D.

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FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.

The following DISCOURSES will be delivered by the Rev. P. W. CLAYDEN on the ensuing Sunday mornings in December:—
Dec. 1th, Third Sunday in Advent, "Prophecy and Prophecy."
Dec. 20th, Fourth Sunday in Advent, "John the Fore-runner—The Ascetic not far from the Kingdom of Heaven."
Dec. 27th, First Sunday after Christmas, "The Angel Voices."
The Rev. P. W. CLAYDEN will also preach in the evening on the above Sundays.
Morning service at 11; Evening, 6.30.

FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. P. W. CLAYDEN will preach, morning and evening, next Sunday.

LIVERPOOL: HOPE-STREET CHURCH.—SUNDAY EVENING LECTURES on the Early History of the Christian Church in this Country, by the Rev. CHARLES WICKSTEED, B.A.

13. The Mission of Augustine and its Results.
Divine Service at half-past six.

UNITARIAN HOME MISSIONARY BOARD.

The ANNUAL PUBLIC EXAMINATIONS will be held in the Memorial Hall, Manchester, on Monday, Tuesday, and Wednesday, January 18, 19, and 20, 1869.
On Monday evening the ANNUAL BUSINESS MEETING will be held in the Memorial Hall.
On Tuesday evening the ANNUAL SOIREE will be held at the same place; and on
Wednesday evening the ADDRESS will be given to the retiring students by the Rev. C. C. COE, of Leicester.
Further particulars will be given in future advertisements.
JAS. DRUMMOND, B.A., Hon. Secs.
E. C. HARDING.

UNITARIAN CHURCH, POOLE.

The Congregation will be grateful for large or small contributions in aid of their Building Fund. The total cost of the new church will be £1,200.
The amount of subscriptions already advertised:—
John Kendrick, Esq., York 5 0 0
A Friend, per Rev. H. Hawkes 2 2 0
Five Friends, Bridgewater 0 14 0
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H. HAMILTON, Secretary.
A. BALSTON, Treasurer.

SPARE HOSPITAL TICKETS, &c.—

The Rev. BROOKE HERFORD will be very grateful if friends who have tickets to spare for any of the Manchester or Salford Charities will place some of them in his hands for distribution. Also, he would be glad to recommend some very poor and deserving women for employment in cleaning offices, &c. Through the visiting of the Home Missionary Board students, and other visitors, under his superintendence, he is brought in contact with an amount of hardship and distress quite beyond his private or congregational means to help.
1, Karsal Terrace, Higher Broughton, Nov. 25, 1868.

STRANGEWAYS UNITARIAN FREE CHURCH.—WANTED, a CHAPEL-KEEPER.—Application to be made to the Warden, Mr. G. S. WOOLLEY, 69, Market-street, Manchester.

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SCHOOLMASTER.—A Young Man wishes to ENGAGE: practised; uncertificated.—S. M. C., Herald.

OLLERENSHAW HALL, DERBYSHIRE.

Mrs. EASTWOOD (daughter of Edward Willmer, Esq., of Liverpool) will receive after the Christmas vacation a limited number of Young Ladies to educate. References and prospectus forwarded on application.—Postal address, Ollerenshaw, Whaley Bridge, Stockport.

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Hutton RE-OPENS his School after the Christmas Holidays, on Tuesday, February the 2nd. He will have a Few VACANCIES.

A MANUAL OF CHRISTIAN EVIDENCE, containing, as an Antidote to current Materialistic Tendencies, particularly as found in the Writings of Ernest Renan, an Outline of the Manifestation of God in the Bible, in Providence, in History, in the Universe, and in the Lord and Saviour Jesus Christ. By JOHN K. BEARD, D.D. 8vo. bound. Price 10s. 6d.

CHAPTER I.—Renan's Lineage, Education, Literary Career, and Character: How far is he fitted to write a Life of the Lord Jesus? A list of his principal writings. CHAPTER II.—Renan's Spirit, as contrasted with the Spirit of Christ, disqualified for writing a Life of the latter. CHAPTER III.—Renan's view of the Supernatural disqualifies him for writing a Life of Christ: the miracles of Jesus described, defined, and defended. The Biblical idea of God as the ground of the Biblical view of the universe and of miracle. The natural, the supernatural, the divine. Renan's definition of a miracle examined. The miracles of Christ were subject to scrutiny. Are the miracles ascribed to Christ real? "Prove the miracles." The challenge accepted. The miracles of Christ attested by history and their own intrinsic qualities. The ministry of the Baptist compared with that of Christ supports the miracles. Cont. momentous anti-stationary Saint-Etienne, a French Protestant priest, the Rev. James Spencer; the Founder of ragged schools; a ship Carpenter; a deformed Collier; Conscience among the Gentiles; Socrates, the philosophic martyr. Renan's view of man in his own words. Society and religion make the human race one. Man a progressive being. Supremacy of religion. Conscience the human centre and source of religion; the origin of sacrifices, anticipations. CHAPTER V.—The God of Revelation and the God of Idealistic Materialism: 1. The God of Revelation, God, who is spirit, reveals himself in the spirit of man. The Bible—its character, functions, and specific value. Testimonies from Goethe; Alexander von Humboldt; his brother Wilhelm; Müller, the German historian; Professor Schellius; Chevallier; Bunson; George Herbert. God and the worshipper seek each other. God bears witness of himself, (i.) in the beneficent influence of the outer universe; (ii.) in man his image; (iii.) in conscience; (iv.) in the pure of heart; (v.) in man's spiritual nature; (vi.) in the general tenor of Scripture, by blessing the human race, by giving hope in despondency, by showing consideration for human weakness, by exercising mercy in judgment, by peopling the wide spaces of the earth, by sending out the first emigrant and apostle, by providing the emigrant with a home, by making a covenant with the emigrant, by rewarding the emigrant on account of his domestic virtues, by withholding his retributive hand on account of the righteous, by succouring the abandoned and needy, by making a way of escape for those whom surrender to duty leads into straits, by consoling and assisting the falsely accused, by educating good out of evil. VII. God bears witness of himself in the ancient Hebrew prophets. The call and consecration of Isaiah; Isaiah's testimony to God, and God's dealings with men: (1) the one living and true God, the Creator and ruler of all, is (2) supreme; (3) incomparable; (4) sends good tidings; (5) is the one God Samaritan; (6) shows love and pity toward his children; (7) in tenderness exceeds a mother; (8) challenges his censures; (9) has made man frail; (10) rebukes sin; (11) rebukes guilty rulers; (12) rebukes the mammon worship; (13) rebukes female ostentation; (14) rebukes the intemperate; (15) rebukes impurity; (16) puts the great alternative; (17) is remedial in his chastisement; (18) prefers obedi-ence to sacrifice; (19) gives comfort in pardon; (20) secures the safety and happiness of the righteous; (21) causes the righteous to exult; (22) makes a way in the wilderness; (23) gives invitation and gracious promise; (24) describes his own servant; (25) promises a deliverer; (26) calls forth greeting to his herald; (27) overthrow the foreign oppressor; (28) sets up a King to reign in righteousness; (29) rules with benign results; (30) rathers in the righteous; (31) prepares a universal banquet; (32) appoints Israel's religious teacher of the world; (33) reveals the spirit of man's idealizing faculty, while man himself proceeds from material forces, and, perishing as an individual, lives on only in the furrow which he has cut in history. God as portrayed in Scripture. The self-revealing God described by Dr. Watts. CHAPTER VII.—God bears witness of himself in History: The human race historically traced to the north-east of the Punjab, divides itself and spreads over Asia and Europe in the uncultured Turanians, and the cultured Aryans and Semites, with their descendants in the Hebrews, Arab, Phenicians, &c., on one side, and on the other in the Kelts, the Teutons, the Greeks, the Saxons, the English, the Latins, the Italians, the Spanish, the French, &c. in history, as related by Confucius, Zoroaster, Brahmanism, and Buddhism (specimens of their doctrines), together with Plato, Luther, Bunson, Channing—their several testimonies. CHAPTER VII.—God bears witness of himself in

Science: Socrates instructing Aristodemus. Cicero on God, Providence, and immortality. Testimonies from Lord Bacon, Tycho Brahe, John Kepler, Linnaeus, Sir James E. Smith, Orsted, Alexander von Humboldt, Lord Brougham, Professor R. Owen, Professor Huxley, Flammario, Jules Favre, Paul Janet. David Hume's experience of being without God. CHAPTER VIII.—God bears witness of himself in the Literature of the New Testament, and in its Principal Personage, the Lord Jesus Christ.—PART I. The Synoptical Gospels: The scholar's argument for the credulity of the Evangelical narrative is solid, but in applicability and force inferior to the internal argument made to all minds by the intrinsic, moral, and spiritual excellencies of the words and deeds of Christ. How much of the Heralds of the New Testament must be pronounced unimpaired? The Spirit of God in Christ, which produced the Gospels and the Church, still bears witness to both. The one reliable criterion of divine reality applied (1) to assert the claims of history, and to distinguish history from legend; (2) to the Synoptical Gospels considered as supplying materials for a life of Christ; the Synoptical Jesus of Strauss, his outline of the historical Life of Christ, atrocious thereon; but for miracle Jesus would have lost his opportunity of founding the Kingdom of God; (3) the criterion applied to the testimony given to the historical Christ, and specially his resurrection by Paul. PART II. The criterion applied to the Fourth Gospel. Renan's concessions, added to those of Strauss, suffice to attest the reliability of the substance of the Gospel history. The four Gospels are not so much histories as announcements or proclamations; the fourth is expressly an argument conducted mainly by historical instances. The primitive Church declared John to be its author, and known facts tend to confirm the decision rather than to set it aside. The proper task of criticism is not to prove or disprove the Johannine origin, but simply to review the facts with due acknowledgment of the argumentative disadvantages under which it now labours. The Christ of the fourth Gospel is the true Christ. Luther, Lardner, Priestley, Bretschneider, Tischendorf, Reuss, and others speak more or less in behalf of the generally-received judgment of the Church. What the Gospel teaches as to the substance of Christianity and how its author conducts his argument to the effect that Jesus is the Christ, the Son of God; (1) the origin of Christ and Christianity being in God, the religion is universal in aim, spirit, tendency, and effect, and, consequently, will become universal in prevalence; (2) the evidence of John the Baptist that Jesus is the impersonation of the divine tenderness; (3) the acceptance of that testimony by disciples of the Baptist; (4) beautiful illustration of John's testimony in the miracle at Cana; (5) argument from the expulsion of the traffickers from the Temple; (6) from the conversation with Nicodemus; (7) the universalism of Jesus in contrast with the localism of the Samaritans; (8) the cure of one of Herod's courtiers; (9) the restoring of the Bethesda paralytic to soundness; (10) the feeding of the five thousand; (11) the rescue of his disciples by Jesus walking on the sea; (12) the resurrection of Lazarus and the resurrection of Jesus; the former remains entire after two assaults by Renan; the latter illustrated and confirmed by (1) natural circumstances attending it, and (2) natural circumstances following it. Evidence of Clemens Romanus, Polycarp, the Epistle to Diognetus, Justin—Conclusion.
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REASONS FOR BELIEVING IN THE GENUINENESS OF JOHN'S GOSPEL: with some Notices of the Rev. J. J. Tayler's Recent Publication on the Fourth Gospel.

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WHAT THE CHURCHES ARE DOING.

The *Melbourne Argus* says that the Wesleyan Methodists in the colony of Victoria provide accommodation in their places of worship for a larger number of hearers than the Church of England, and are also ahead of that body in educational matters. Among the Wesleyans, eighty-eight in every hundred can read and fifty-seven write; whilst in the Church of England the proportion is respectively seventy-seven and forty-seven. The Presbyterians occupy a midway position. Out of the 91,000 sittings in the churches of South Australia, the Wesleyan Methodists provide 22,000, the Bible Christians 12,100, and the Primitive Methodists 12,000.

The Italian Government has introduced a bill abolishing the privilege hitherto enjoyed by the clergy of exemption from the conscription.

Pio Nono, it is stated, has intrusted to the learned Jesuit Fathers, Ballerini and Piccirillo, the task of writing the history of his reign. The Secretary of State's archives are to furnish all the documents that may be required by the historians, who have already submitted a sketch of their preliminary labours to the Pope.

According to the *Times*, the Parliament now elected will represent about thirteen million members of the Church of England, five million Roman Catholics, four million Presbyterians and Dissenters from that body, and about eight million British Nonconformists of various denominations. It is impossible to suppose, says the *Times*, that a Parliament so elected can enforce any principles or any truths except those in which the constituent communities are agreed.

An M.D., who is a Liberal voter of East Devon, in a letter to the *Daily News*, gives a curious specimen of the way in which the "screw" is employed by Clerico-Tory landlordism in his part of the country. A form of lease, printed, therefore much in use, came into his hands, by which a clergyman bound the tenant to the following conditions: 1. That he maintain a Christian conduct. 2. That he conform to the doctrine and service of the Church of England. 3. That he support those principles of the constitution commonly called Conservative. The lease also reserves to the landlord all game—hares and rabbits. A Devonshire Liberal has happily put the terms of the lease into verse:

Keep far from off this sacred land,
Dissenter, Turk, and Jew;
Maintain my church's doctrine, and
Maintain my rabbits too.
Vote as I vote, pray to my gods,
And see but through my seeing;
In me, at all and any odds,
Live, move, and have your being.

An odd incident is reported to have taken place at a meeting of the Belfast Board of Guardians last week. An old and infirm inmate of the workhouse announced that he wished to change his religion from Protestant to Roman Catholic. The chairman inquired "if the patient was of sound mind;" and that point being settled in the affirmative, a difficulty arose as to the guardians who should act as a deputation to hear the pauper's confession of faith. A Roman Catholic guardian not being at that moment procurable, an Episcopalian and a Presbyterian were selected to act as a watch upon each other during the scene. "Mr. Entwistle and Mr. Tierney then retired to carry out their instructions;" and on their return Mr. Tierney astonished his friends by announcing that their interesting disciple "wished to be a Unitarian."

We learn from the *Liverpool Mercury* that Mr. William Rathbone, M.P., is grappling with another of those great social questions on which the welfare of a vast number of the lower classes depends. He justly attaches great importance to the regular attendance of children of outdoor paupers at school as a means of checking pauperism at its source; and at a meeting of the Liverpool Select Vestry, last week, he obtained the appointment of a special committee to report on the subject. The plan which he seems to look upon with most favour is the one in force at Merthyr Tydvil, where the guardians pay in proportion to the number of days the children attend certain schools which are under inspection.

The Church papers tell us that Father Ignatius has been presented with an old monastic house and five acres of land, "all in good repair" near St. Albans. So the farce of playing at being monks is, it seems, to be continued.—The "Father" wrote

on Tuesday to the papers: "The Bishop of London has thought it right, for good reason of his own, which may shortly transpire, to sever the connection which has subsisted between myself and St. Edmund's for nearly two years." The Bishop's reason, it appears, was a letter of Mr. Lyne's to a lady, in which he stated that he proposed to excommunicate her daughter, and publish the sentence in the newspapers, for having "broken a solemn life vow of obedience" to him, "received and taken in the name of the Most Holy Trinity."

The *Church News* states that there are to be twelve Roman Catholic sees created in Scotland, and that Dr. Errington, formerly Cardinal Wiseman's coadjutor, is to be Archbishop of St. Andrew's, and the primate.

When it was announced, about a fortnight ago, that the Hon. Colin Lindsay had joined the Church of Rome, the telegraph was set in motion to contradict the statement. In the *Weekly Register* of Saturday, however, we read: "The Hon. Colin Lindsay, brother of the Earl of Crawford and Balcarres, and late president of the English Church Union, was received into the Catholic Church on Saturday last, by Dr. Newman, at the Oratory, Edgbaston, near Birmingham. Mr. Lindsay was many years in the Indian Civil Service, and was for a long time session judge at Delhi."

A new society, calling itself "The Free Grace Protestant Union," has just been formed, which makes a special appeal for help "to those who love the civil and religious liberties" which have been so long enjoyed in this realm. The committee, "feeling that every lawful effort ought to be used to stir up and keep alive a strong Protestant feeling among the people of this land, are anxious to purchase a first-rate magic lantern with dissolving views"—the object being to "illustrate lectures on the most striking massacres, &c., recorded in Foxe's 'Book of Martyrs,' in order that people may judge of what Rome is by her actions; and that from seeing pictures of what she has done they may know what she would now do if she only had the power." The chief promoter of this original design appears to be the Rev. T. H. Gregg, curate of Cradley, and we hope few would be so uncharitable as to wish to rob him of the credit of it.

The other day, after the proctor to Convocation for Stafford had been elected, a clergyman of the archdeaconry handed in the following protest, though the Archdeacon declined to read it:

"Whereas a considerable body of the beneficed clergy in the archdeaconry of Stafford is averse to the existence of Convocation in its unreformed state, and desires to abstain from any connection with it, I hereby protest against it being supposed that the members now elected represent the opinions of that body, or of the beneficed clergy generally in the said archdeaconry."

The *English Independent* calculates that in the new House of Commons there are 12 Independents, 5 Baptists, 5 Quakers, 2 Wesleyan Methodists, 1 Calvinistic Methodist, 17 Unitarians, 10 Presbyterians (non-conforming Presbyterians are probably meant), 6 Jews, and 26 Roman Catholics, of whom 1 only, Sir John Simeon, represents an English constituency.

Dr. F. G. Lee, the editor of the *Directorium Anglicanum*, has retired from the English Church Union, in consequence of its Liberal proclivities. The *Church Times* cruelly says that to the Union this is equivalent to a gain of at least a hundred new members.

The clergy of the English Church seem to be losing the dignified, gentlemanly bearing which was formerly supposed to distinguish them. A meeting of the Christian Knowledge Society, on Tuesday, was of the most uproarious character, and quite justified the apprehension of a correspondent of the *Guardian* that the Society's Hall was "in danger of becoming the cock-pit of the Church." The standing committee, having been advised by counsel that the resolution passed a couple of months ago by which it was agreed to hand over £2,000 for the assistance of Bishop Gray's schismatical projects in South Africa was illegal, now resolved to recommend that £2,000 be granted for the promotion of Christian knowledge in Natal, the expenditure to be under the control of the committee. The Rev. W. G. Humphry moved this resolution, and Mr. E. A. Fitzroy, who moved the resolution which has been pronounced illegal, moved as an amendment that the Bishops of Capetown and Grahamstown should have the spending of the money. Archdeacon

Denison seconded this, and on the vote being taken it was lost by 765 to 674. The ruling of the chairman, the Archbishop of York, was disputed, and a regular row took place. The Archbishop had to threaten to leave the chair, but ultimately Mr. Humphry's motion was admitted to be carried by a considerable majority. The result of this decision is that the society is cleared from the imputation of subsidising a movement in opposition to the Church of England.

WHAT IS SAYING ON CHURCH MATTERS

In the *Sword and Trowel* for this month, Mr. Spurgeon writes thus sensibly:—

"To inquirers who wish to know the religious views of Mr. Lawrence, the member for Lambeth, we can only refer them to himself for information. At an election, if a man is eligible in other respects, we cannot discuss his soundness in theology. To do so would be persecution. It is one of our first principles that a man's civil rights are not to be affected by his religion. If the office sought had been that of a teacher of religion, we should have examined the candidate with the Westminster confession; but as the duties were such as any honest Liberal can discharge, we did not note the colour of Mr. Lawrence's hair, his views on the planet Jupiter, or his opinion upon the origin of species. For a horde of graceless Tories to set up for defenders of orthodoxy is a transparent piece of hypocrisy. Their zeal for truth is like the thief's zeal for honesty—very suspicious, to say the least."

In the same publication, Mr. Spurgeon says:

"Our teetotal friends need not be so greatly agitated by our brother's speech. We neither of us have ever designedly said a word to injure the abstinence cause, and hope we never shall. We only wish that such friends could accept our co-operation in their great end rather than insist upon our conformity to their mode of action. Perhaps there may come a day when all temperate men will be allowed to fight the demon of drink in kindly association, and will not fly into bad tempers with each other because they fight with different weapons. Meanwhile, we suppose bitterness must be allowed to wear itself out. We will never put our conscience under any man's heel, be he teetotaler or vegetarian, but we shall in our own way aid all labourers in the temperance cause; whether they like our way or not we shall not rail at theirs."

Blackwood, to which, perhaps, the sunset of life gives mystical lore, deals in terrible prognostications of the things that are to come upon us as the results of the recent election. Sad to think,

"The Scotch constituencies see no benefit in a religious establishment at all. They will probably begin upon their own Kirk as soon as the Irish Church is got rid of; and when they do, neither Mr. Gladstone nor anybody else will be able to stop them."

In regard to a paragraph which we printed last week, on the subject of free seats at St. Andrew's, Wells-street, the Rev. B. Webb writes to explain that "the influx of strangers, many of them coming from mere motives of curiosity, had often excluded the regular worshippers," and that the plan adopted by his churchwardens is "to reserve certain parts of the church until five minutes before the service begins, for the use of such persons as are known to them as habitual attendants," and that then any vacant seat may be occupied by the first comer. This, he thinks, "is a very different thing indeed from a return to the old dog-in-the-manger system of a pew-rented church."

The feud between the two leading parties in the Establishment does not appear to be growing weaker, but rather stronger. At a meeting of the St. John's-wood Branch Church Association, the Rev. C. Campe summed up his remarks by saying that "either the Ritualists or the Evangelicals must go out of the Church." Another speaker stated that only £1,000 more was required to complete the guarantee fund of £50,000. The *Record*, however, says £3,000, and makes an appeal *ad misericordiam*, as several of the original subscribers decline to pay up unless the whole amount is subscribed.—The *Church Review*, of the other faction, says "nothing can be more erroneous than to imagine that because Churchmen of the Recordite stamp are steadfast maintainers of the loaves and fishes, therefore their principles are the best security for the Establishment. On the contrary, their principles are exactly those which deprive the Establishment theory in this country of all basis of common sense or justice."

The *Times* has discovered that "at least fifteen thousand of our clergy have a great and direct interest in the remodelling of the Establishment upon a voluntary footing, or on the principle of adjusting the pay to the merit and to the work."

"Any man of ordinary personal qualities," it declares, "and willing to do his duty, would be sure to find a congregation ready to give him a good deal more than he gets now." Is the *Times* among the Voluntaries?

"An admirer of Mr. Gladstone," who is a Tory and always votes for a Tory, but "is not simple enough to believe that Lancashire is Tory too," writes thus to the *Guardian*:

"The fact is that Mr. Gladstone and the rest of the Liberals were defeated by one man, the notorious Murphy. He is almost a king amongst the lower orders, and his powerful, inflammatory, vulgar harangues are attended with an astounding effect. Whether the man is sincere I do not stay to inquire, but here he is, and no one with a grain of sense will question his influence. If the elections had simply referred to the issues of Tory or Radical, Church and State or separation, Lancashire would have answered differently, and have sent to Parliament probably an equal number of both parties; but, fortunately or unfortunately, the cry of 'No Popery' was raised, the Tories were the No-Popery men, Murphy, sincerely or not, took up the cry, and so vast was his influence that the masses shouted after him, and ousted the Liberals. I am sorry for Mr. Gladstone—so are numbers of other Conservatives; but his well-known Church principles, and his Irish Church resolutions, called forth Murphy, and the violent Orange declaimer has beaten the scholar, the statesman, the gentleman, and the Christian. Let Mr. Gladstone try again when he has settled the Irish Church matter, and the 'No-Popery' cry has been found to be a sham, and he will be returned at the head of the poll. I am convinced he is a sincere man, and a good man; and if he were to stand for this division of the county I would vote for him, for I believe that a good Radical Christian and Churchman makes a better member of Parliament than a fine old Tory of the port wine stamp, who goes to church because his forefathers have gone, and religiously makes up for his frequent nodding during the sermon by next day asking the preacher to a good dinner. I like your old Tory, but I like better a man whose convictions are almost too deep for utterance, and whose private life is a model to copy."

Mr. Joseph Barker gets both stranger and stronger in his defence of the Irish Establishment. That the former of the two adjectives is appropriate, a single proof will show. Writing to the Editor of the *Wesleyan Times*, he charges him with leaving out several passages from a letter of his, and asks to have the manuscript returned that he may repeat what has been "suppressed;" and when his request is complied with, he telegraphs, "I was mistaken; cancel my complaint;" which leads the Editor to say, "We have added this to our forgiving list of 'seventy times seven.'" And that the latter of the two adjectives was not misapplied, a short passage from his last letter will be sufficient to prove:

"The infidels, like Mill and Bradlaugh, know what they are about, and so do the Romanists; but the good-hearted, well-meaning, Protestant enemies of the Church are under a sad delusion. The friends of temperance among the Churches should especially look to their steps. The leaders of this crusade against the Church are Gladstone, Bright, and Earl Russell. Earl Russell and his friends gave us the beershop system, one of the greatest plagues of our land. Bright, when on the Sunday Closing Committee, betrayed the cause into the hands of Roebuck and the devil. Gladstone has reduced the taxes on the most dangerous kind of wines, and granted to every grocer's shop, and, in effect, to every house in the country, the privilege of turning itself into a drink-hole—a more demoralising measure than even the beershop system. And are these your political gods, ye friends of temperance and Christianity? If ever there was a party inspired by the father of lies, and of all ungodliness and iniquity, it is the movement headed by our modern revolutionary and infidel politicians."

Archbishop Longley's last charge has just been published. It is mainly devoted to the doings of the Ritualists. While admitting their meritorious exertions among the poor and afflicted, he says:

"These cannot undo the great mischief which their conduct and proceedings have caused, cannot atone for every extravagance they may please to adopt, which startles and estranges those whom it ought rather to be their aim to conciliate. There may be zeal without knowledge, and zeal without charity; that charity which refrains from things which are not expedient, even though they be lawful, for the welfare of the Church in general."

Then, after referring to the course which he had taken, when Bishop of Ripon, with the clergy of a church at Leeds, who, among other offensive practices, had adopted auricular confession, and who afterwards behaved honestly in avowing their true principles and seceding to the Romish Church, he continues:

"It is far from my intention to impute to all those who have taken this ill-advised step of adopting the sacrificial vestments any sympathy with

Roman error; but I am constrained to avow that there are plain indications in some of the publications which have been issued as manifestoes of the opinions of that section of our Church, that some of its professed members—yes, even of her ministers, think themselves at liberty to hold the doctrines of the Church of Rome in relation to the Sacrifice of the Mass, and yet retain their position within the pale of the Anglican Church with the avowed purpose of eliminating from its formularies every trace of the Reformation, as regards its protest against Romish error. The language they hold with respect to it is entirely incompatible with loyalty to the Church to which they profess to belong. They call it 'a Communion deeply tainted with Protestant heresy;' 'Our duty,' they say, 'is the expulsion of the evil, not flight from it.' It is no want of charity, therefore, to declare that they remain with us in order that they may substitute the Mass for the Communion; the obvious aim of our Reformers having been to substitute the Communion for the Mass."

In an article on Mr. Gladstone's pamphlet, the *Rock* almost outdoes itself in characterising the present Prime Minister. He is

"The accepted leader of infidels."

"The leader of Radical Dissenters."

"The leader of Revolutionary Dissenters."

"The leader of the Popish and Ritualistic party of politicians."

He occupies "a position . . . unparalleled in the records of the most profligate and abandoned statesmanship."

A "man whose whole political life has been a lie."

He "comes forward with a tongue of silver and a face of brass to justify his huge hypocrisy."

His pamphlet is "a further aggravation of the political guilt and infamy of the apologist."

He "degrades the office of a statesman . . . into the condition of a hack."

"Does Mr. Gladstone still believe the truth of Protestantism?"

"The present state of that statesman reminds us of one whose last state was worse than the former."

In noticing the death of Mr. Charles Langdale, one of the representative men of a generation already forgotten, the *Pall Mall* says:

"Moderation in dogma, a sincere belief in the compatibility of political liberalism with the theological supremacy of Rome, a dislike of foreign Mariolatry and of all fanaticism in devotion, a disinclination to be made the instrument of sacerdotal aggrandizement, a quiet but earnest performance of religious duties, and unbending family pride—these were the characteristics of the class of which Mr. Langdale was one of the most prominent members. They chafed under the political ban which shut them out from the Houses of Parliament, in which they, with their aristocratic prejudices of birth, held themselves pre-eminently entitled to sit. But holding, as they often did, large landed estates, and devoting themselves to country pursuits, they often lived on terms of much social intimacy with their Protestant aristocratic neighbours. Then came Lord John Russell's Durham letter, and everything was changed. The anti-Papal frenzy which that manifesto aroused throughout the country, called forth all the latent *esprit de corps* of the proud Roman Catholic families, and the game was at once in the hands of Cardinal Wiseman and the ultramontane clerical party. Mr. Langdale took the lead in the new movement, very naturally resolving that he would come forward in defence of a clergy whom he held to be unjustly attacked. From that time the consolidation of the ultra-clericalism in the Roman Catholic body has been steadily carried on. The old school of Catholic laity has nearly disappeared. The bishops and clergy are in almost open hostility to the more honest thinkers of the modern school, and enforce claims which they would scarcely have ventured on hinting at in the days of the Langdales, Stourtons, Cliffords, Welds, Chaloners, and Butlers. Whether the country is a gainer by the change need not be discussed. It is enough to note the fact that the most prominent and highly-esteemed leader of the past has gone to his rest, almost on the very day of the advent to power of the statesman destined to achieve the removal of the one last great injustice under which Roman Catholicism has suffered in Ireland."

In convoking the Ecumenical Council to be held Sept. 8th, 1869, on the Feast of the Immaculate Conception, the Cardinal Vicar affirms, what we were not aware of before, that God "pointed out, and honoured the birth of Mary, by causing it to be foretold by the prophets during a long succession of ages," and that it was "expected by all nations." He says that the Convocation being fixed for the day when it is, "proves that the Church and her Head expect from Mary, the august and powerful vanquisher of death, the graces needed for the restoration of faith, of piety, of morals, of social justice, of peace, and universal prosperity." And attributing to her, as it seems, all Divine Power, he adds, "let us, O ye faithful, unite with the commemoration of the glories of Mary, in the Church triumphant, our hopes for the blessings

which the Church militant is expecting from Her: and thus may it be granted to us to hail this Ecumenical Council as an image of the Eternal assembly of the saints."

The *Pall Mall* pronounces the clergy to be invariably unlucky as to the causes which they embrace:

"Speaking from the experience of the last sixty years, one cannot but see that every measure which they have zealously supported has proved a failure; every step in politics which they have strongly opposed has succeeded; every statesman whom they have worshipped has abandoned them; every proceeding which they have denounced, after their peculiar fashion, not as a mere error, but a crime, has succeeded, and nobody seemed one penny the worse.' They stuck manfully, as a body, by the best of kings, George the Fourth; and his memory now speaks for itself. They opposed as a body the Roman Catholic relief measures, one after another, with far more energy than they now display in favour of the Irish Church. They opposed all relaxations of the laws against Dissenters. They opposed (that is, the great majority of them, although some sort of denial of this has been recently attempted) the repeal of the corn laws and other free-trade movements. They supported Church rates to the last. They opposed the law of divorce to the last. Generally speaking, those who have taken part in the contest at all have consistently opposed every successive extension of the parliamentary suffrage. In short, their entire political history is one of zealous or desperate adherence to unsuccessful causes. And now, whenever we are informed that the clergy as a body are in favour of this or that political opinion, we have a pretty safe prognostic that the opinion in question is destined to defeat. There are two subjects on which the clerico-political mind is now deeply engaged. One is the maintenance of the Irish Church; the other, that of religious exclusiveness in universities. No one can entertain much doubt that both are destined to be broken down as soon as certain obstacles of detail, not of principle, are overcome."

In a farewell address to his parishioners, the Rev. Mr. Pye expresses himself rather strongly of the Church to which his father-in-law, the Bishop of Oxford, belongs. He says, "I firmly believe that what is called the Church of England is not a Church at all; in common language, that it is a sham Church; and as I think it necessary, from what I read in Scripture, to belong to a real Church, I cannot make up my mind to continue any longer in such a system as that which is called the Church of England." Among the circumstances which opened his eyes to the fact that the Establishment could not be "the pillar and ground of truth" were these—that a clergyman, Mr. Voysey, was allowed to keep preaching against the Bible, and original sin, and the atonement; that another preacher openly stated that there is no hell; that another, after saying "seeing this child is regenerate," openly preaches that it is not; that one clergyman says that in the Sacrament the Body of Christ is present, and another says that it is not. "In fact, the law allows every one to teach just what he likes, and so, in plain language, it is all a 'toss-up' what the people in any place may be expected to believe. But can such a system as this be what St. Paul describes as 'the pillar and ground of the truth?' Of course, Mr. Pye can now only regard his High-Church father-in-law as a heretic, and must feel some anxiety as to what is to be his future fate."

The *Church News* thinks there is no reason to doubt the statement that the appointment of Dr. Tait to the Primacy was made in obedience to the pressure of Royal influence. "If so," it adds, "if indeed Mr. Disraeli allowed his own convictions and principles to be thus overpowered, he has missed an opportunity of winning the enthusiastic respect and esteem of all Churchmen such as never can recur in his lifetime. If he had resigned his office sooner than make such an appointment which his conscience could not endorse, he would have done so amidst a perfect *furor* of gratitude and honour, which would have tended more than anything to strengthen the confidence of the Conservative party in him."

REVIEW.

The Pilgrim and the Shrine. 3 vols. London, 1868.

FOLLOWING so closely as this remarkable book does upon "Beyond the Church," comparison between them is inevitably provoked. They are both histories of a mind's progress from the old faith to the new: they are both the works of cultivated and thoughtful writers. Yet there is little further similarity between them. "Beyond the Church" was an avowed novel—and, let us add, a very good

one. "The Pilgrim" is a collection of letters and journals of two persons, which came into the "editor's" possession a few years ago; and which he pieces together with a narrative. Some reviewers seem to have accepted this account of the book's genesis; but we can hardly do so. The three writers' styles are too much alike not to be akin. The lady's journal is just like the gentleman's, and both of them just like the editorial story. "All the puppies resemble each other—especially Pompey."

"The Pilgrim and the Shrine" is a work of greater talent than "Beyond the Church." It is not, indeed, so readable, nor yet so healthy. It belongs to the critical, carking days of Liberalism, and reads all through just like a new edition of the "Nemesis of Faith." The discordance of its spirit with the tone of to-day, is one more proof of the great changes the last ten years have wrought towards bringing Liberalism from being an anxious and rather wearisome criticism, to be a definite and inspiring faith. But the writer's style is singularly graceful and his thoughts subtle. His descriptions of Californian scenery deserve all the praise they have received; and many a clever passage in his theological reflections carries fire and sword into the enemies' camp. But the Pilgrim with all his freedom is hardly the cool, impartial critic, at whose feet we can reliably sit. He may have got *beyond* all that ordinary men know, but he has not got there by going *through* it. One suspects the logical depth of a gentleman who has reduced everything that he understands "to a condition so simple as to be self-evident." (iii. 278.) He has quite outgrown the Bible;* but this is not because he is too far advanced to need any written support. Oh, no! but he finds a higher inspiration in, at first, Carlyle's "Hero-worship," and afterwards is so fortunate as to meet a book "laying the foundation for all future thought, as far as I can foresee its probable course." (iii. 278.) Strange to say, this sacred volume turns out to be old Mirabaud's "System of Nature," or—as Voltaire preferred to call it—his "Sin against Nature." His thoughts are often bold enough to stiffen the hair of the most daring young deacons that ever played croquet.

"The best we can comprehend must ever be the Divine for us. . . . God the absolute is altogether past finding out. Wherefore we elevate the best we can imagine into the Divine, and worship that—the perfect man or perfect woman, surely it is no matter which, since it is the character and not the person that is adored." (iii. 209.)

Far be it from me to bring charges of heresy. I will not cry "Atheist," "Pantheist," because an earnest thinker pauses in reverent silence before the Infinite, and deems all words inadequate to express the great reality. Better for such an heretic than the ready gentlemen who map out the Divine with all the glibness and detail of special correspondents. S. Gregory said, "It is impossible to express Him, and yet more so to conceive Him." But he was a Popish saint, and had not *their* light.

Yet I do not sympathise with the pervading tone of the Pilgrim's meditations. Why always asking "Is not this false? Is not that doubtful?" If it be doubtful, in God's name let it alone altogether, and give yourself devotedly to that which you are assured is true. We feel a closer sympathy even with Comte and Congreve, when they have a plan to propose or an aim to accomplish, than with these criticising Christians, whose only employment is to perfect their theories and discourage their brethren. They are too intent on proving that there never was anything wonderfully good in the past, to have time for making anything wonderfully good in the future. The fevered seaman in the tropics plunges in the deep because he fancies it a meadow; these men leave the meadow which they tread, to seek another in the deep.

Let no man hide his doubts or deny his difficulties. But do not let him drudge days and nights to ponder them, "and in the endless labour die." Let him go down below them to whatever rock still stands firm beneath his feet, and on that rock let him lay some stones for the great palace of humanity. However dim his vision be, though Heaven itself be

cloudy to his eyes, let him still labour on, and higher light shall dawn. Not to those who speculate and argue, but to those who do His will comes the knowledge of the doctrine of God.

On the eve of ordination the Pilgrim, rather than agonize his family by disclosing his doubts, leaves England and the bishop for a West Indian voyage. His earlier history with the growth of these doubts—it would have been the most useful portion of the book—is passed over. From Jamaica he goes to California as a gold digger. Here his wild freedom first makes life acceptable to him; and he pursues his reflections without either parent or parson to snub him. The news of the Australian gold fields calls him thither. On his way, he sojourns in a Pacific island, where a fair young savage falls in love with him—as seems to have been the custom of her sex. At first he desires to adopt the placid life of these islands—apparently out of deference to Mr. Tennyson's authority, as expressed in "Locksley Hall." After a good struggle with himself (the best thing of all his history), he determines that he has a higher part to play than that of a Pacific Lotos-eater, and pursues his way to Sydney. Here the beginning of the end comes speedily.

"The Sunday after my arrival I, for the first time since leaving England, went to church. It was so curious: just like being metamorphosed backwards into a previous state of existence." (Later in life, by the bye, he seems to conform to the customs of an unprejudiced friend of his, who said "I don't go to church myself, but I am very tolerant to those who do.") "In the pew with me was a young lady," who assisted him in the manipulation of his Prayer-book, an art which he seems rather proud of having forgotten. The reader may imagine for himself, at any length which he prefers, the description of her "tall, graceful figure, and rich auburn hair," &c. "During the sermon I detected myself indignantly uttering the word 'Stuff.' I did not know I had done so audibly until I saw her start and look towards me, as if roused from a reverie. She then seemed to listen for a few moments, when I am almost certain I heard her say to herself, 'Why, so it is!'"

A singular occurrence, of course, takes place soon afterwards, and results in his forming her acquaintance. Naturally it is discovered that her "combination of innocence, truth, nobleness, intellect, and devotion, is so perfect and harmonious that every other woman appears to be of an altogether smaller and poorer nature." (ii. 102.) And of necessity, "Epithets cannot describe her. She is not beautiful, but Beauty; not religious, but Religion." Fortunately her insight into character is as remarkable as her other qualities, and the Pilgrim's merits soon awaken the affection they deserve. She reveals it to him with a delicious self-abandonment which male readers will pronounce most improbable, and female ones most improper. He goes to her father's country house, believing it to be unoccupied.

"Looking towards the house, I beheld her standing in the porch beside her father! Surely an illusion, I thought, and advanced with my arms unconsciously extended. Another moment, and she was clasped in them. One embrace, one kiss, and I bethought myself of her father.

"Sir, sir, do not be angry with me. I could not help it." He turned away, smiling, and went into the house. 'He is not angry with me, Mary. Are you?'

"My father loves you, Herbert."

"Does his daughter share the feeling?"

"Can you ask? What else do I here?"

"It was true. She was still in my arms."

Let us leave her there.

The Pilgrim's progress is thenceforth through delectable mountains, where our feet are never likely to follow him. With a wife who is perfection, as well as an heiress, and an incipient family who appear destined to copy her, he wants, indeed, but little here below. And so the storm-tossed thinker with whom we set out on pilgrimage comes at last to the chair-days of most reverend age, and the shrine of a local justice-ship. He is now a respectability. Alas for "the deep damnation" of the word.

We can hardly hold out as a likely prospect for the wearied thinkers of these days the deliverance which the Pilgrim found at last. Many may go through long years of thought and suffering without finding ultimate consolation in the bosom of a lovely free-thinker, with an English education and an Australian fortune. Erasmus augured ill for the

spirituality of Protestantism, when he found every conversion terminate in a wedding. He who has fought his way to Liberalism has learned little from his conflict if it has not taught him to live for a wider family than one roof can cover, and by wiser counsels than one tongue can ever give. Some can love only those whom they see, and be cheered only by the caress which they feel. Let the dead bury their dead. Are not we alive?

No doubt the elevation of woman is the greatest of the changes that are coming. Many a social problem will it solve. Men say, "Why should I marry? A wife would increase my expenses and could not increase my income: she cannot work." Women say, "Why should we live only in the drawing-room and the nursery. Teach us your professions; and let us earn their rewards." Some day both men and women will see that it is the same restriction which mutilates the lives of both; and that the remedy is one.* At present the man who values his freedom of thought and his unselfishness of action, trembles as he links himself to one whose prejudices, all unchecked either by education or practical life must cramp or crush them both.

Positivism—in spite of its reverence for Catholicism—ordains that its priests shall necessarily marry, for only by means of marriage can they obtain the full development of the moral nature. Is it so? Often have I met a man, full of lofty thoughts and noble aspirations, intent only on making them yet more lofty and noble: and have prayed God speed him on his work. But it never occurred to me that the best aid for him in the endeavour would be a companion inferior to him in everything—except, perhaps, volubility and waltzing. The Greek priests that are, like the Positivists that are to be, must marry. Report does not say much for the moral development that they have attained through that obligation. For Anglican priests and prelates it is lawful to marry "at their own indiscretion." They concur in no part of their church's creed so heartily as in that which declares that they need neither "vow the estate of single life nor abstain from matrimony;" but it would be interesting to compare the reputations of the married many and of the scanty single. The memory of Kenn is much greener than that of Tillotson; and though Bishop Barlow (the very first of his order who ever married) had five daughters who married bishops, we somehow have heard more of bachelor Bishop Butler than of all six of them.

Perhaps those old monks had got nigh to the root of the matter when they taught that he who would give himself to the unselfish life must abandon marriage equally with wealth—must no more live for one other than for himself alone. No doubt the forcible external imposition of the rule was wrong; no doubt the rule itself, proposed as arbitrary and inflexible, is wrong. There are cases where marriage is a softener of a rugged nature; there are cases where ambition obtains for us power which we may use nobly. Yet, despite all this, none the less are they means, and means only, to the higher aim beyond; and he who embraces them for themselves alone, is unfaithful to that aim, even though by chance he serve it. He may happen to kiss Humanity, but it is with the lips of Judas.

It is a hard saying, and now, as in the Master's days, only they to whom it is given can receive it. But he that would gird himself to toil, must cast aside the scarf of honour as well as the every-day jacket; and he who would buy the keenest sword for the battle of life, must sell his love-tokens as well as his garments to purchase it. Catholicism has had its myriads of monks, and but for the protecting shelter of their cowls would have been dazzled to death by the Italian Renaissance and the German Reformation. And has not Protestantism its devoted ones also—devoted as utterly, though by no spoken vows; and distinguished as markedly, though by no formal garb? How many a student building in deserted libraries the faith of the future; how many an exiled thinker, pondering "The Duties of Man," or planning the regeneration of a race? It is in the presence of these men that the heart beats fast and the words come slow; it is on their brows that the prophet's halo sits; it is on their heads that we see the oil of ordination, poured

*The Pilgrim says (iii. 214)—though he makes no allowance for the doubtful genuineness of the passage—that our gospel "represents Jesus as ascending into heaven with a curse almost upon his lips. 'He that believeth not, shall be damned.' . . . an atrocious sentiment." In the copy lying before me, an unknown hand has written, "Is not the true meaning very different? He who does not believe in good things, must be not, in the nature of things, sustain loss or damage?"

*Some day they will find that the education which would give the wife the intellectual pleasures from which she is now debarred, would give her also the intellectual powers for whose companionship her husband longs.

by no human hand. "Radical" and "heterodox" perhaps they are, "dangerous" to the state of things which they see around—we should set little value on them if they were not; but they are the true followers of those old Hebrew heroes whose words stir us so deeply as we read them to ourselves to-day, yet sounded so strange and incomprehensible to us when the elderly married gentleman recited them last Sunday morning.

The High Church revival, which for thirty years has been growing in England with such vigour, owes all its strength to a band of celibate leaders. Pusey and Newman, and even Froude and Oakley, did not give to the Lord only of that which cost them nothing; they were ready to sacrifice the pride of life as well as the lust of the eye. The consequence to-day is, that the Low Church is dying, and the Broad Church too much an invalid to live anywhere but in the study. If the free faith of Liberal thinkers is ever to spread amongst the people; if, after having talked so much, it is ever to do a little, it must find men who will count it dearer to them than either money, power, or caresses; it must acknowledge them as its true leaders, and not be ashamed of them, even when they admit that to serve their race is to them a deeper joy than any man's applause or any woman's kiss. Such men, treading in old Bishop Kenn's path of peace and well-doing, will repeat his morning vow,—not to marry this day. They will add, *nor the next.*
CYRIL.

The Unitarian Herald.

FRIDAY, DECEMBER 11, 1868.

MR. GLADSTONE'S PAST AND FUTURE.

THE pamphlet which Mr. GLADSTONE has just published in explanation of the changes that have taken place in his views on the subject of the Irish Establishment, is of so unusual a character, that it is difficult at first to estimate its value. "*Qui s'excuse s'accuse*," says the proverb, and the first instinct of most people will naturally be to think that it would have been better if he had let it alone; and if it were to be regarded only or chiefly in the light of a move on the chess-board of politics, we could come to no other conclusion. The fact is that the present is an age of change, and Mr. GLADSTONE has only shared in the general movements of thought which have brought most of our leading public men to positions very different from those at which they started. Thus, for one man to put forward an elaborate apology for his changes, inevitably wears, to some extent, the appearance of implied condemnation of those who may not have as good explanations to give. Moreover, the very earnestness of this pamphlet may weaken its direct political effect; unless the present House of Commons is very dissimilar to any of its predecessors, a large proportion of its members will be found to be secretly repelled by earnestness. They are not earnest themselves, and they dislike enthusiastic convictions in others. The influence of Lord PALMERSTON, whom it would be difficult to conceive of as penning such an explanation, yet lives in the cold and half disdainful Liberalism of many of those who by the necessities of party will be ranged on Mr. GLADSTONE'S side.

But this pamphlet is of far deeper than mere political significance. The very reasons which will make it unacceptable to party politicians will give it a more impressive value to thoughtful men outside of public life. If it confirms the former in their idea of Mr. GLADSTONE'S being but an indifferent party leader, it will at the same time produce in the minds of the latter throughout

the country the conviction that Mr. GLADSTONE is much more than a party leader. There is a simple honesty of tone in it which none but the most bigoted adversaries can help feeling. It is an unusual move, but it is the move of an unusual man. We confess that we like the frankness of the pamphlet, and we like Mr. GLADSTONE'S desire to put himself right and square before his countrymen. It cannot fail to import something of a higher tone into the great controversies that are impending, even if we may not look upon it as the inauguration of a nobler phase of political leadership than any which has been known for generations.

The general course of Mr. GLADSTONE'S explanation has been too widely made known by the quotations which have appeared in the papers to need any minute description or analysis from us. That the thoughtful but *doctrinaire* author of "The State in its Relations with the Church," exactly thirty years ago, should even then have had his views shaken by MACAULAY'S keen and eloquent reply; that the impracticability of his idea should become still more manifest to him by the evident necessity of endowing the Catholic College of Maynooth in 1845; that in 1847 and 1851 he should, when obliged to speak on the subject, be unable to speak except in guarded sentences, which revealed to shrewd observers the changes that were silently taking place in him, needs, to our readers at any rate, little explanation, and still less justification; while the fact of his having some years ago begun to avow his conviction that the Irish Church must be disestablished, has for some time been matter of notoriety. Peculiarly instructive, however, is his account of the impression made upon his mind by the gradual development of the Anglican Church. He wrote his work in glorification of the principle of a State Church at a time when all earnest men in that Church might well feel hopeful of its future. It was in what the *Pall Mall Gazette*, with its genteel but subdued aversion to earnestness, calls "a gush of convalescence and revival;" old churches were being restored and new churches built, slovenly services were changing into beautiful and impressive worship; the old school of clergymen was passing away before a race as zealous and sincere as the ministers among the Nonconformists. It might well be supposed that the Church of England was going to convert the nation. Two striking facts, however, gradually wrought upon Mr. GLADSTONE'S mind. The one was, that as the Church rose out of its lethargy, in proportion as it became earnest in equal proportion it became divided—one development of zeal flying off into Roman Catholicism, and "a not less convulsive rationalistic movement" arising at the opposite extreme. The other fact was, that even in its aroused activity the Church could not keep pace with Dissenters. He speaks upon this latter point in a manly spirit of appreciation.

"I remember the astonishment with which at some period—I think in 1851-2—after ascertaining the vast addition which had been made to the number of churches in the country, I discovered that the multiplication of chapels, among those not belonging to the Church of England, had been more rapid still. But besides the immense extension of its material and pastoral organisation, English Nonconformity in general appears now to have founded itself on a principle of its own, which forbids the alliance of the civil power with religion

in any particular form or forms. I do not embrace that principle. But I must observe, in passing, that it is not less unjust than it is common to stigmatise those who hold it as 'political Dissenters'—a phrase implying that they do not dissent on religious grounds. But if they, because they object to the union of Church and State, are political Dissenters, it follows that all who uphold it are political Churchmen."

We suspect after all, however, that Mr. GLADSTONE'S pamphlet will be more eagerly scrutinised for indications of his future than for justifications of his past, and we must confess that in this aspect it has least in it that is definitely satisfactory. That a man in recounting the story of his changes should speak guardedly of the future is only natural. But there is something more than guardedness in the closing pages in which he endeavours to set forth his present views on the broad subject of Established Churches. There is a hesitancy of tone which we cannot help feeling unconsciously betrays a lurking sense of a logically untenable position. The question between the Irish and the English Establishment is after all only one of degree. We have no wish to press this. There will be plenty of Mr. GLADSTONE'S adversaries to do that. With a leader so honest and sincere we can afford to bide our time.

AN APOLOGUE.

(From the *Pall Mall Gazette*.)

I DREAMT that I was in the cabin of a large ship, which was filled with people divided into various groups listening to men who were explaining to them the beginning, the nature, and the end of their voyage, and the rules of navigation by which it was regulated. The different speakers did not agree. There was a general resemblance between their accounts, but there were also wide differences between them on which they insisted with extreme eagerness. All seemed to think that to adhere with absolute confidence to the teaching of some one of them was an absolutely essential condition to every one who wished to complete the voyage prosperously. The cabin was handsomely furnished and brightly lighted, but there was something about it which filled me with depression and distrust. The various maps and charts to which the different speakers appealed were plain and systematic enough in parts, but in other parts they were exceedingly confused, obscure, and apparently contradictory, and when this was pointed out to the speakers they became enraged, and laid all the blame on the persons who pointed it out. Moreover, the general character of the prospects which they held out to us was horrible in the extreme. We were assured, in every form of speech, that what they had to tell was the best and most glorious news in the world; but when you put it all together the substance of it was that nearly every one of us must expect upon landing to be confined in a hideous dungeon, and there to be put to a cruel death by lingering torments. Some, we were told, were to be otherwise dealt with for reasons and upon principles which it was difficult to follow or apply, and all our teachers with one voice agreed in extolling with passionate rapture the glories of the country to which we were bound, and the wisdom, goodness, and mercy of its sovereign and its laws. Much saddened and somewhat confused with all this, I managed at last to make my way from the cabin to the deck, where I found myself enrolled, I could hardly tell how, amongst the crew who were working the ship. When I had time to look about me a little, I observed several things which were strangely like and strangely unlike the accounts given of the voyage in the cabin. Our ship was one on which the sun never shone. Its voyage was made in the dark, under a sky which was often cloudy, and where at best we got no other light than what came from the stars. We could never certainly tell whether we were in sight of land or not. In certain quarters of the sky there were indications of the shore, and here and there we thought we saw lights. Some of our crew declared that it was all nonsense; that there was no port and no shore at all, and that it was mere weakness and folly to think about them; that it was better to let the ship drive where she would than give ourselves so much trouble as we did to try to keep her to what was understood to be her course. The fact that there was such a course was the strangest thing about that strange vessel. Many theories there were about it, none of which were quite satisfactory. Yet it was a generally understood thing that, under all circumstances whatever, we were to steer due north, or as near thereto as we possibly could; and it was remarkable that the

est and bravest and wisest of our crew would run incredible risks and undergo incredible dangers, often at the hands of companions who were dissatisfied with them, in order to keep the ship on that particular course. It was also very remarkable that when she was steered on any other it never turned out well in the end. Putting these things together, and connecting them with the fact that the ship obviously was a ship framed, equipped, and suited in every way to make a voyage, I could not help feeling that she was bound somewhere, and that she would find her port at last, although I doubted the wisdom of those who professed to know all about it. However this might be, I used to feel that I would try to do my duty, in the hope that it might turn out to have been a duty, and as I stood on deck with the fresh air blowing over me, the stars shining silently from the sky, and the ship leaning from the wind and riding over the seas with a motion full of freshness and vigour, I felt that there was something bracing in the very mystery with which I was surrounded, and that at all events ignorance honestly admitted and courageously faced, and rough duty vigorously done, was far better than the sham knowledge, the bitter quarrels, the sickly odours, and the glaring lamp-light from which I had escaped.

MIRACLES IN 1868.

In reference to the statement under the above heading, in our issue of Nov. 20, Mr. Jones, of Enmore Park, South Norwood, desires to state as follows:

"That the seven witnesses are really to sign a declaration as to the facts therein stated.

"Those miracles transpired in the quiet of domestic life, and are only a small portion from others felt and seen. Miracles of a kindred character have been witnessed by me and very many persons in and out of London for upwards of thirteen years.

"Those and other miracles are merely the external incidents that draw attention to those divine messengers (angels) who, by various methods, guide those who open themselves to receive guidance.

"I publish them to correct a grievous mistake made by many clergymen in their pulpits—'That the days of miracles have ceased'—a statement that shows their utter ignorance of the past inner domestic histories of the representative families of nations, communities, and theologies, as well as of passing events. I publish them also to boldly rebut the attacks of 'scientific' bigots, who declare that angel life is a myth, and that man becomes extinct on the death of the flesh.

"SPIRITUALISTS are persons who know by facts—

"1st.—That at death man merely comes out of his disorganised body, an intelligent individualised being dispossessed of flesh, but still possessed of his soul (ghost body); having a perfect remembrance of the past, and knowledge of his new surroundings, and is therefore what is called 'immortal.'

"2nd.—That, under divine laws, he is still in sympathy with his relatives and others in the flesh; and under conditions, if they are receptive, can and does influence mentally and physically.

"3rd.—That angels and devils not only exist, but take an active part in producing men's actions, and that now, as heretofore, there are archangels and arch-devils and also intermediate beings of varied moral condition and intellectual power.

"SPIRITUALISTS are to be found amongst Trinitarians, Unitarians, Jews, &c.

"Opposition is to be expected. Since my boyhood, I have heard the public laugh and seen the sneer at believers in gas, steamboats, railways, photography, mesmerism, electric telegrams; and now it grins at spiritualism.

"TO THE BEREAVED, the knowledge that our loved relatives have, by 'passing away,' increased their power to efficiently help us, is a stay, a support, a blessing."

AMERICAN NOTES.

In noticing a work on the history of Methodism, the *Liberal Christian* says:

"Not that we would deny or question the earnestness and consecration always—the tact, eloquence, and logical power often—displayed by the early Methodist preachers. If any have doubts on these points, let them read these volumes, and doubt no longer. Nay, let them open their eyes to the dimensions, the vigour, the power of the Church which, under God, these men founded and nurtured into such robust life—the largest religious body in America to-day, and growing more rapidly perhaps in numbers and influence, the country through, than any other."

It is stated that the Metropolitan Methodist Episcopal Church at Washington is to be supplied with a pulpit made of wood "cut from the Garden of Gethsemane," whilst other furniture is to be made of cedar-wood from Lebanon. "Marble that once paved the court of Solomon's Temple" will be used on the vestibule.

At his induction into the Presidency of Princeton College, New Jersey, of which Jonathan Edwards

was the first President, Dr. M'Cosh, late of Belfast, delivered an address to a large audience on Academic Teaching, which seems to have surprised many of his hearers by its liberal views. Its object was to show how to combine the existing scholastic scheme with the needs of the present and the immediate future, and to point out the place which religion should have in the universities of the land. On this point, he said, Let the State provide the secular instruction, and the Churches the religious training in the homes in which the students reside. The experience which he had gained both in Scotland and Ireland enabled him to speak effectively on the subject which he had chosen; and, while faithful to the Gospel of Christ, he advocated full freedom of thought in connection with it.

The papers which come to us from the other side of the Atlantic often contain things that look odd to English eyes. For instance, an announcement of a marriage, in the *Quebec Morning Chronicle* of Nov. 7, ends thus: "No cards! No cake!! No wine!!!"

The *Freeman* vouches for the following condensed advice to a congregation having been given, at the recent installation of a Baptist minister, in Lower Canada, by a brother minister:

"Dear brethren, I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the Word wakefully; treasure it up joyfully; practise it faithfully; labour with him sympathetically, both individually and collectively; attend the prayer and conference meeting constantly; support the Sabbath school heartily; subscribe for him liberally; pay him promptly; give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially, but not rudely; and may the God of all grace bless you abundantly, and add unto you daily such as shall be saved eternally!"

In a lecture on Brook Farm (with which thousands became acquainted through Hawthorne's "Blithedale Romance," where the rule was to be so many hours of labour for so many hours of instruction, Mr. Emerson lately amused his hearers by describing the way in which some of those who should have been among its cultivators, while eagerly availing themselves of the instruction, shirked their share of the labour:

"One man ploughed all day, and another looked out of window all day, and both received the same wages at night. The ladies took cold on washing days, so the gentlemen shepherds hung out the clothes, and when they danced in the evening clothes-pins fell plentifully from their pockets. It was a perpetual picnic, and its leaders should be thanked for making a pleasant place to live in. It was an education to those who were there; a fine experience of life-long value." In the course of his lecture Mr. Emerson alluded to the *Dial*, (a hymn from which will be found in our "Fireside Readings") "whose writers were its chief readers," and "which enjoyed its obscurity for four years, when it died." He likewise paid characteristic tributes of praise to the men whom he made his friends long before the world began to find them out—Thoreau, who celebrated poverty, and felt that "God could not be unkind to him if he tried," and Alcott, who "read Plato as an equal."

The Jesuits in the United States are reported to be preparing for the reception of numbers of their brethren who have been expatriated by the recent revolution in Spain. An importation of black cattle not, perhaps, of the most desirable kind.

The *Toronto Guardian*, remarking on the recent election in the States, says:

"There is an incident in the history of Ulysses Grant not to be found in the Radical biographies, and which, strange to say, escaped the attention of his opponents, for the American fashion is to hunt out blemishes in an antagonist's character from before he was weaned, and to rake up the dust of five or six generations if so many can be discovered, in the hope of finding some old frailty or folly to pelt at their political foe. In the beginning of the war, when Seward was prophesying smooth things with respect to its short continuance, Grant was working hard on a small farm near St. Louis. He was a West Point man, and had been in the regular service for several years. In the southern part of Missouri there resided another West Pointer—a contemporary of Grant's—who had just raised a regiment for the Confederacy. Grant applied to his old friend for a captain's commission in this regiment, but the colonel declined his services, stating the reasons why he deemed it to be his duty to refuse the offer. Immediately afterwards there was a great demand for officers in the North who knew something of tactics, and Grant easily obtained a commission in the Federal service, in which his promotion was very rapid. In the latter part of the summer of '65, as then commander-in-chief of the United States army, he travelled through Canada. At that time

all our cities and towns had colonies of refugees who had escaped with little else than their lives from the great Southern wreck. Among those living in Montreal I met the Missouri Colonel to whom reference has been made. On the steamer between Quebec and Montreal he encountered Grant, and the General immediately recognised him and addressed him with great kindness and courtesy. They conversed for hours together, and not many days after the Colonel got a pardon and returned to Missouri. The whole matter is well known to many of the Southern refugees, but as it was regarded as a chivalrous, noble act on the part of Grant, it was considered that it would be ungenerous to let it get abroad during the great contest for the Presidency."

FIRESIDE READINGS.

A BRIDAL DEATH SCENE.

(On the death of Mrs. Denison, temperance lecturer, who was married Sept. 4th and died Sept. 9th.)

With festal thoughts a loving crowd assembled
Beside the altar where young Martha stood,
That type of angel-beauty; sighed and trembled,
Half guessing death meant smiting if he could,
While yet her fair unearthly form resembled
Some dear departed spirit of the good.

Not in God's temple was her life-play ended
Amid the grandeur of her wedlock scene,
Where psalms of bliss and whispered prayers were
Blended

To cheer the white-robed, fragile fairy queen;
But at her home was sacred breath suspended,
Where life's intenser friendship reigns serene.

As short-lived, sun-kissed flowers have been
Appointed

The brightest hues and richer fragrance to convey,
So she, by holy powers on high, anointed,
Toiled nobly midst her bodily decay;
Her works of love, by heaven's aid conjoined,
Did sweetly bless mankind in her brief day.

Her work is done; now softly is she sleeping
Where faithful daisy guardsmen watch the dead,
And o'er her tomb brown brambles will be
Creeping,

As if to woo the corpse, now life hath fled:
And oh! we linger where she resteth—weeping,
Reflecting on her deeds and what she said.
Crowland. J. T. M.

VESUVIUS.

As a supplement to the description which we gave, a week or two since, by one who had looked down into the crater of the volcano while it was still in full activity, we subjoin the following account, from the Naples correspondent of the *Guardian*, of the effects which the eruption has produced:

Vesuvius, after ten days of intense activity, is comparatively quiet again. The lava-currents are cooling down, and the awful grandeur of the scene is passing away. No fire is visible by night, but by day the nature and extent of what has been going on is distinctly marked by a cloud of white vapour which hangs over the yet hot and seething sea of lava. But the effects of this last eruption are very serious. The floods of fire have rolled over the old beds, and beyond the old boundaries, and have trespassed fearfully on what has been claimed for many years by the husbandman as the secure domain of cultivation. Large tracts of rich soil have been swept by the devouring sea. Chesnut woods, vineyards, gardens, have in a few hours been withered, charred, buried, and irrevocably sealed up in a sepulchre as impenetrable as iron. Nay, the dead, who had been long buried out of sight, and whom loving hands had wrapped in marble against the Great Day, have been re-buried, and the bonds of death been drawn tighter. A whole cemetery has been overwhelmed, and one huge black tombstone covers a multitude of graves in one embrace. Great distress prevails in the neighbourhood of this scene of desolation. The principal sufferers are the small farmers. A subscription is set on foot for their relief, but it is melancholy to see on these occasions how small are the sums which flow from the names and purses which, if estimated by their equipages which thunder and flash over the Chiuga daily, ought not to suffer a want or case of distress for many miles round to remain unrelieved for an hour. The scene I witnessed on the night of the 20th will not soon be forgotten. I ascended the mountain as far as it was possible on such a night to proceed. The lava-flood had begun to cool on the surface and to slacken its pace, and was being powdered over by showers of ashes clotted with steam, which a strong east wind was driving over it. But the two great fountains of fire recently opened in the side of the cone were yet open and giving out enormous bodies of liquid lava. The whole of the north and north-east side of the mountain was in glow with the light and heat of the flowing tide. That tide was to be seen, not now racing as on the Monday and Tuesday, previous, but tumbling down into the plains of St. Sebastiano and St. Iorio far below, two miles at least in the distance towards Naples. As we beheld, it was desolating, in its slower but still onward course, acres of trees, crops, and habitations of men. No lives have been lost, that I am aware of,

as timely notice was given of what might be the end of this eruption. To give an idea, however, of the rapidity with which at one time the lava flowed, a friend of mine told me that while standing one early day of last week at the foot of the mountain, watching the progress of the terrible stream, a peasant ran up to him, and, with vehement gestures and earnest cries, entreated him to leave the spot, or the lava would be upon him. My friend was not for moving directly, as he calculated that it would take the lava an hour to reach the place on which he was standing; happily persuaded, however, to recross a bridge by which he had passed, and getting to a safer distance, in ten minutes from the time he received his warning, he saw the hungry flood rush forward and devour the very bridge which he had but just crossed. On Friday night, as I viewed the scene from the back of the Observatory, which stands rather more than half way up the mountain, the tide, though abated and less swift in its flow, was still running. The whole of a great valley down upon which I looked, though not sheeted with fire, was yet like a stormy sea flashing into ten thousand lights shed by the crests of its ten thousand billows. The Vesuvian sea was black indeed, but the waves of it which tumbled and dashed were crested with fire intensely red. Every here and there rose a monster billow, a perfect cascade, which poured forth its fiery masses and dashed them in glittering foam on the dark furrows below. Beyond this valley of fire was another, greater in extent. It was separated from the one into which I was looking by a huge ridge or wall most fantastic in its outlines, formed wholly, the guide assured me, of molten lava. Another sea of fire raged on the other side of that molten ridge. The bright glow of these valleys stretched from the cone above us on the east to Naples in the west. They were the beds of the streams which issued from the two fountains by which the cone of a mile in circumference, and but lately full to the brim with liquid lava, was emptying itself into the plain below! The blocks of cinder or scoria on which we stood, and which but twenty-four hours before were of red heat, heaved and cracked under our feet. Through the interstices we could see and feel unmistakably the fiery stream slowly creeping onwards and downwards. Comparatively few visitors have been attracted by this great sight.

AN ARCHIEPISCOPAL BON MOT.

THE credit of a *bon mot*, which has been "going the round," is attributed to Archbishop Manning. Somebody was expressing his regret at Mr. Gladstone's defeat in Lancashire, and his having to put up with the representation of a third-rate borough. "I don't see," replied the Archbishop, "how we could do better than as we have always done—take the time of day from Greenwich."

WHAT MARY GAVE.

WHEN the contribution-box comes round in church, boys and girls throw in money which their parents have given them for that purpose. The money is not their gift, but that of their father and mother. They have just as much to spend for their pleasure as they had before. And so I once heard a kind-hearted girl complain that she had nothing of her own that she could give. I will tell you what she was in one day, and you will see that she was mistaken. She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of good advice to her three-year-old brother, who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our generous Mary had not offered to attend to the door and look after the kitchen fire while she was away. But this was not all that Mary gave. She dressed herself so neatly and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face. She wrote a letter to her father, who was absent on business, in which she gave him all the news he wanted in such a frank, artless way that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story of her grandmother's, though she had heard it many times before. She laughed just at the right times, and when it was ended made the old lady happy by a good-night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a penny in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.

A YOUNG HEROINE.

Every now and then circumstances bring to light cases which teach to show how much real heroism, of the kind which finds no chronicler and makes no show, may lie hidden among those whose lot is cast amid scenes of poverty and distress. One such case we have in that of a young girl, named Eliza Spillmark, for whom a subscription has been opened in Brussels. This poor girl, who was a

cripple, in order to save her sister from a week's imprisonment, to which she had been condemned for some slight offence, went there instead of the offender. The fraud was detected after she had suffered the punishment, and when brought before the judge she was sentenced to three months' imprisonment, which, however, she will now escape. Her answer to the question what induced her to substitute herself for her sister was that, being a cripple, she could not maintain her aged mother, which her sister had done for a long time, "and therefore," she added, "it was better for me to go to prison and let her be free."

H Y M N.

INFINITE Spirit! who art round us ever,

In whom we float as motes in summer sky,
May neither life nor death the sweet bond sever
Which joins us to our unseen Friend on high.

Unseen, yet not unfelt; if any thought

Has raised our mind from earth, or pure desire

A generous act or noble purpose brought,

It is Thy breath, O Lord, which fans the fire.

To me, the meanest of Thy creatures kneeling,

Conscious of weakness, ignorance, sin, and shame,

Give such a force of holy thought and feeling,

That I may live to glorify Thy name:

That I may conquer base desire and passion,

That I may rise o'er selfish thought and will,

O'ercome the world's allurements, threat, and fashion,

Walk humbly, softly, leaning on Thee still.

The Dial.

THE SCOTTISH UNITARIAN CHRISTIAN ASSOCIATION.

THE anniversary sermons on behalf of the Scottish Unitarian Association were preached in St. Mark's Chapel, Edinburgh, on Sunday, November 29, by the Rev. JOHN GORDON, of Evesham. In the morning Mr. Gordon took his text from 2 Peter i. 5: "Add unto your faith courage;" and in a most able and eloquent discourse pleaded the cause of the association, and urged its claims upon public support. Observing that sins against the mind and conscience, of which society takes no cognisance, are quite as bad as sins against the body, such as drunkenness, of which society does take cognisance, he showed that men may offend in two ways in regard of their religious profession, either by lending their support to systems of which they do not approve, or by withholding it from the systems of which they do approve. Mr. Gordon preached a second time in the evening. There was a good attendance on each occasion.

THE BUSINESS MEETING.

On Monday, Nov. 30, the meeting for the transaction of business was held in the chapel at two o'clock; IVIE MACKIE, Esq., the president of the association, in the chair.

The Rev. H. W. CROSSKEY read the report, which showed that the different agencies called into existence by the association had been effectually sustained.

After sketching the history of the association from its reorganisation in 1861, the report goes on to state that during the year just closed the Rev. J. G. Slater, of the Home Missionary Board, was appointed missionary, and entered upon his duties at Aberdeen, on the 16th of February. The services which the association has rendered to the cause of liberal Christianity in Scotland are as follows:—First: The series of annual meetings has been of very great importance. The discourses delivered on these occasions by Revs. E. B. Aspland, J. J. Taylor, W. H. Channing, Charles Beard, James Drummond, and J. Page Hoppes, have attracted public interest, and awakened thoughtful inquiry, while the sympathies of our English brethren with the struggle in Scotland have been increased by these yearly visits. Secondly: Two missionaries have been kept in active work, the British and Foreign Unitarian Association having generously voted £100 annually for mission work in Scotland, and co-operated with the Scottish Association in enabling these engagements to be made. Thirdly: The church at Dundee has been established. Fourthly: Unitarianism has been preached for the first time since the lamented loss of the Rev. George Harris, in many places, such as Montrose, Stonehaven, Perth, Kirriemuir, Stirling, and Greenock. Fifthly: The Aberdeen Church, which has had severe losses, has been strengthened and increased; and £200 has been raised for the purchase of the ground on which the church stands. During the past year the sustenance of the churches at Aberdeen and Dundee has been the special work of the Association, and these churches must continue to be sustained until they become self-supporting. The Dundee Church in particular has shown signs of satisfactory progress, and the self-devoted labours of Mr. Williamson are deserving of special commendation. He reported that a subscription had been started for a new church, which now amounts to £275.

Very interesting reports were also read from Mr. Slater and Mr. Williamson, showing that the cause was gaining ground slowly but steadily in Aberdeen and Dundee. Mr. Williamson's report, which we give in full, shows what good work the association is doing through its missionaries.

"REPORT FROM DUNDEE."

"The average attendance for the year upon the services has been about 69 in the morning and 140 in the evening. The largest morning attendance was 91, and for the evening 400. The school has now about 50 members. Several new members have joined the congregation; there are evidently a considerable number of others who are in sympathy with our cause, but who have not yet determined to throw in their lot with us. I have strong hopes that those will be induced to lend us their aid before long. The number of representative names on the register is now 90.

"In May last I suggested to the congregation the desirability of taking some steps towards the erection of a church. I am happy to state that my proposition was accepted, and a subscription was at once started, which now has reached the sum of £275. We hope the friends of the Unitarian cause abroad will aid us in our efforts. In addition to the work on Sunday in Dundee, I have given several lectures on week evenings upon doctrinal subjects, inviting questions from the audience. I am at present carrying on a regular weekly meeting of this kind. There is an average attendance of about a hundred persons.

"Occasional lectures have been given in St. Andrews, arrangements for which have been made by Mr. Bethune, of Blebo. A lecture given in Arbroath was but poorly attended, owing, no doubt, to the advertisement not having been sufficiently extensive.

"An experiment made in Perth on the 4th of November was more successful than I expected. I have lectured in that town once a week since; a local committee has been formed; the attendance has been from fifty to one hundred and fifty. I have also lectured in Kirriemuir once, and hope, all being well, to do so again before long. A committee has been formed there. It seems pretty certain that I could get an audience in any place, if the lecture was only sufficiently advertised.

"The funds at my disposal for extra work in the neighbourhood of Dundee have consisted of £3 given by the Scottish Association more than a year ago; I have lately received a grant of £5 from the British and Foreign Unitarian Association towards the expense of extra missionary work. After nearly three years' experience in the office of Unitarian missionary, I am disposed to feel hopeful that there is a fair prospect for our cause in this part of Scotland. I am satisfied the common people generally are quite indifferent as to what may become of the popular theology. It has no real hold upon the minds of men. All the more reason is there, if this be the case, for us to seek by every means to recommend the simple, rational, and progressive theology which it is our privilege to hold.

Mr. W. C. BRIGGS spoke most highly of the good work Mr. Williamson was doing—breaking new ground every day. The times had not been good in Dundee lately, and hence the difficulty of raising money. Still the people do very creditably, and there are about ninety people who pay pretty regularly. The sums promised for the erection of a church are for the most part from men and women in the receipt of weekly wages of a pound or two pounds a week, and who pay their subscriptions by weekly instalments of a shilling at a time. There would be some difficulty in getting a good site in the centre of the town, where they must have it; but he hoped they would be successful in spring. He concluded by announcing that Mr. Mackie had generously promised £100 towards the building fund, and thought there would be no difficulty in raising funds if a few friends would follow the example of the president.

The election of officers was then proceeded with, Mr. Mackie being unanimously re-elected president.

THE SOCIAL MEETING.

In the evening a social meeting was held in the Hopetown Rooms, Queen-street, when there was a very large and gratifying attendance. Among the gentlemen present were the Revs. John Gordon, H. W. Crosskey, A. Gordon, J. Cranbrook, H. Williamson, R. B. Drummond, J. G. Slater; and Ivie Mackie, Esq. (in the chair), George Hope, A. Bethune, of Blebo, J. Warren, H. Briggs, H. Blyth, Esqrs., &c., &c.

Mr. MACKIE, who took the chair, said he had been very much gratified by the reports he had heard read that day, and which showed that a very satisfactory amount of progress had been made during the past year. He had always taken a very warm interest in the progress in Scotland of those views of religious truth which Unitarians held. It was a very difficult thing to act upon the Scottish character with respect to any changes in religious opinion. Whatever the change might be, the Scotch people only repelled it, and did not come out as they ought to do and declare their views openly. (Applause.) But he thought the time had now arrived when creeds and confessions were having less power over the people than they had had heretofore. He was told the other day by a Scotch gentleman, with whom he had travelled part of the way in the train from England, that the whole tone of religious opinion was going in their direction, and that the doctrine of the Atonement was now given up altogether by the reflecting part of religious bodies. He was glad to see present their friend, Mr. Cranbrook. Having taken some interest in what he had seen in the newspapers respecting the position in which that gentleman was placed, he thought no man had braved public opinion and public obloquy more than he had done. (Applause.) He would not undertake to define what Mr. Cranbrook's theological position might be, but he would allow every man and woman to think for themselves, whatever their differences of opinion might be. It was a very difficult thing for a man when isolated to assert his opinions, because, as they knew, he must pay a penalty for so doing. And whatever conclusions Mr. Cranbrook might have arrived at, he deserved their respect for the straightforward, manly course he had adopted. Before fifty years passed, he believed the opinions held by Unitarians would prevail in Scotland to an extent which at present they little anticipated, and already all the great minds of the country were turning away from their former professions and confessions, and going in that direction. In Manchester the Unitarians, instead of being looked down upon, were looked up to; and that was the position he wished to see them holding in Edinburgh.

Mr. GEORGE HOPE, in proposing a vote of thanks to Mr. Gordon for his services of the day before, said that they, as Unitarians, had often been

taunted with having no creed to propagate, and that was the reason why they had made such small progress. That he entirely and utterly denied. At the same time he freely and frankly admitted that on many important questions they differed much among themselves. For his own part he was thoroughly convinced of the historical truth of Christianity as detailed in the Gospels. Others saw difficulties in this belief, but he had no quarrel with them on that account, as he had no doubt they were as thoroughly anxious for religious truth as himself.

Mr. A. BETHUNE, in seconding the motion, said that he was quite a recent convert to Unitarianism, but he thought that what had been said about the probability of Unitarian opinions making a very rapid progress in the future was quite true, and he was glad to think that the hopes expressed by the chairman had the sanction of the present Archbishop of Canterbury, who said, or at least was reported to have said, he presumed quite correctly, at the meeting at Sion College, that if the Church of England was disestablished Great Britain would become Unitarian. (Laughter and applause.) Although Mr. Mackie would not define Mr. Cranbrook's theological position, he (Mr. Bethune) thought he might attempt to define his own. Whatever subject a man took an interest in, he held that he was bound to devote to it a large amount of attention. Now all his life he had devoted a great deal of attention to agriculture, and next to that, or rather it ought to be a long way first, he had studied mankind. And his religion came to this—faith in God, and faith in man. He might sum it up in the simple words—Our Father who art in Heaven. When he conducted religious services at St. Andrew's, as he did occasionally, he generally took with him one of Theodore Parker's sermons—he was not sure whether he was a sound Unitarian or not—(laughter)—and after reading a portion he made his own remarks upon it. He was afraid, however, that he had wandered a little from the subject, and he would conclude by seconding Mr. Hope's motion. The vote of thanks having been unanimously and heartily accorded, was responded to by Rev. JOHN GORDON, in an able and eloquent speech. As, however, our space is limited we must not attempt to report it, confining our attention to the addresses of the laymen present, and to that of the Rev. JAMES CRANBROOK, who said that he had had so much experience of the evil effects of religious associations that he had perhaps a somewhat morbid dread of them, but when he received the invitation to be present upon this occasion, he felt that he was bound by gratitude for the kindness that had been shown him by the Unitarians of Edinburgh, ever since his secession from the Independents, to accept it. He referred to the stirring changes in religious thought during the past few years: but scarcely believed that the tide of thought would advance so rapidly as Mr. Mackie had predicted. When they looked at the history of religious knowledge on a large scale, taking not merely our generation, but taking some centuries, they saw that the tide had flowed, on the whole, but slowly; sometimes rolling in with big waves upon the shore, but at other times driven back. All sorts of superstitions sprung up, and the friends of progress, looking upon the real advance, discovered that it was small indeed, and that great work remained to be done. It was, perhaps, the destiny of humanity ever to be struggling to advance—advancing apparently rapidly, every one around them clapping their hands, applauding the progress, when, lo! and behold! the very men who had cried "Hosanna" begin to exclaim, "Crucify him! crucify him!" (Applause.)

Addresses were also delivered by H. C. BRIGGS, Esq., and the Revs. J. G. SLATER, H. WILLIAMSON, H. W. CROSSKEY, and R. B. DRUMMOND. Altogether the meeting was of the most successful and cheering character, and proved that the cause of liberal Christianity in Scotland is by no means languishing.

DOMESTIC MISSION: EMBDEN-STREET, HULME.

The opening services were continued on Sunday last. The Rev. S. A. Steinthal preached in the morning to a full congregation, and the Rev. Wm. Gaskell, M.A., in the evening, when, notwithstanding the drenching rain, there was not a vacant seat in the place. The whole of these services have been of a most interesting and encouraging character, and, as far as the numbers that attended them goes, thoroughly successful. The collections from the four services amount to £53. 3s.

The Sunday scholars assembled for the first time in the new school on the afternoon of November 29th, when there were upwards of 150 present; and on Sunday last, the number was still larger. It is gratifying to the teachers to see that, though the school has been removed to a considerable distance from the old premises, nearly the whole of the scholars have accompanied it. The same is the case with the day school; while the number of fresh scholars that have already applied for admission affords no unreasonable ground of hope that the new premises, so thoroughly commodious and well arranged, will be appreciated by those for whose benefit they have been erected, and the field of usefulness be greatly increased. It is proposed as a means of self-help, among many other advan-

tages, to introduce, at the beginning of next year, the offertory after each of the religious services. With a view to facilitate the commencement of these, the Rev. Wm. Gaskell has kindly provided the congregation with a hundred copies of Martineau's hymn book. And it is hoped that other friends of the Mission will be disposed to help it with the means which are needed for effectively carrying on its Christian work.

INTELLIGENCE.

WARNING.—An unfortunate man, about the middle stature, seeking assistance, who is clad in seedy brown clothes, strutted with a military bearing, gives as his name Henry O'Bryan, a sergeant from London, formerly 21 years in India, but now a member of Stamford-street congregation, and very intimate with the Rev. R. Spears, &c., &c., is an impostor.

CHORLEY.—On Sunday, Nov. 29th, two sermons were preached in Park-street Chapel, by the Rev. H. E. Dowson, B.A., of Hyde Chapel, Gee Cross, and collections amounting to £14. 2s. 9d. were made in aid of the chapel fund.

KIRRIEMUIR.—On Monday last, the 7th Dec., the Rev. H. Williamson delivered a lecture here. Subject: "Unitarian Christianity contrasted with Popular Theology." Although the night was very wet above 100 were present. Several questions were put and courteously answered by the lecturer. Tracts were distributed illustrative of Unitarianism which many appear to relish. It is intended to continue these lectures monthly as long as circumstances will permit.

LEEDS: HUNSLT.—On Monday evening, the first of a series of musical and literary entertainments was given at Hunslet. The new schoolroom proved itself admirably adapted for the purpose. The entertainment was enthusiastically received by a crowded audience.

LONGTON.—On the 30th ult., the Rev. John Page Hopps delivered a lecture on "Points of difference between Unitarians and other Christians," in the Mission-room. The attendance, notwithstanding the unfavourable state of the weather, was good. The friends at Longton, having secured a site, are looking forward hopefully to getting a chapel.

STOCKPORT.—On Thursday evening, Dec. 3rd, the annual congregational soirée was held in the school-room of St. Peter's Gate Church. Nearly 300 members and friends of the congregation were present. The room was tastefully decorated, and various scientific instruments were displayed on the tables. Short addresses were given by the Revs. J. Black and S. A. Steinthal, Major Coppock and others. The proceedings were very agreeably diversified by the singing of part songs, &c., by the choir. The friends dispersed soon after ten.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors. No anonymous letters inserted: the writer of every letter must append his name for publication.

T. C.—The work, which is not yet translated, may be obtained through Williams and Norgate.

THE COMING WEEK.

Gorton.—On Sunday evening, a lecture by the Rev. G. H. Wells, M.A., on "The Power of the Gospel."

Hull.—On Sunday evening, a lecture by the Rev. J. M. Dixon, on "Peter."

Liverpool: HOPE-STREET CHURCH.—On Sunday evening, a lecture by the Rev. Charles Wicksteed, B.A., on "The Mission of Augustine and its results."

London: FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH TOWN.—On Sunday, the Rev. P. W. Clayden will preach on "Prophecy and Prophecy."

London: NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee. Subject: "On Paying Tribute to Caesar."

Penmaenmawr: PENDRYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Poole.—On Sunday, morning and evening, opening sermons by the Rev. R. B. Aspland, M.A.

Birth.

NETTLEFOLD.—On the 6th inst., at 20, York Terrace, Regent's Park, the wife of Frederick Nettlefold, Esq., of a daughter.

Deaths.

HORROCKS.—On the 7th inst., in the 73rd year of her age, at 27, Cheapside, Bolton, Ellen, relict of the late William Horrocks.

KENNEDY.—On the 25th ult., at Tullygriffin, county Down, Moses, son of Mr. James M. Kennedy, aged 24 years.

OLDHAM.—On Saturday, the 6th inst., Samuel Cyrus Oldham, of Hyde, aged 47 years. For upwards of twenty years he was organist at Dukinfield Old Chapel.

SMALE.—On October 9th, at Victoria, Hong Kong, Anne, wife of the Hon. John Smale, Chief Justice of that colony.

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J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 13 Pall Mall, Market-street.

MESSRS. H. JEWITT & CO. beg to call the attention of their Friends and Customers to their New Importations of AMERICAN NOVELTIES for the approaching Holidays, for the whole of which they hold the English Patents.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

Printed for the Proprietors, by WILLIAM EVANS, of Apsey Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices, 2, 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, December 11, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 399.

FRIDAY, DECEMBER 18, 1868.

PRICE 1D.

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CHRISTMAS DAY.

NOTICE.—Next week our agents will receive their parcels on Thursday morning, and not on Christmas Day. Intelligence, Advertisements, and all orders should be in hand a day earlier than usual, viz., by Tuesday morning.

UNITARIAN HOME MISSIONARY BOARD.

The ANNUAL PUBLIC EXAMINATIONS will be held in the Memorial Hall, Manchester, on Monday, Tuesday, and Wednesday, January 18, 19, and 20, 1869.

On Monday evening the ANNUAL BUSINESS MEETING will be held in the Memorial Hall;

On Tuesday evening the ANNUAL AGREE will be held at the same place; and on

Wednesday evening the ADDRESS will be given to the returning students by the Rev. C. C. COE, of Leicester.

Further particulars will be given in future advertisements.

JAS. DISMOND, B.A., } Hon. Secs.
E. C. HAIRING, }

SPECIAL SERVICES.—FREE

CHRISTIAN CHURCH, ST. PAUL'S ROAD, CAMDEN SQUARE.—On Sunday next, December 20th, the Rev. M. D. CONWAY will conduct the services both morning and evening. Collections in aid of the funds at each service.

FREE CHRISTIAN CHURCH,

(LARENCE ROAD, KENTISH TOWN.

DISCOURAGE will be delivered on the following subjects, on the ensuing Sunday mornings in this month, by the Rev. P. W. CLAYDEN:

Dec. 20th, Fourth Sunday in Advent, "John the Forerunner—The Ascent not far from the Kingdom of Heaven."

Dec. 27th, First after Christmas, "The Angel Voice."

The Rev. P. W. CLAYDEN will also preach on the evenings of the above Sundays.

Morning service at 11; Evening, 6.30.

ANNIVERSARY SERVICES AT

PENROSE-STREET CHAPEL, Walworth, on Sunday.

Dec. 20th.—Morning, at eleven, Rev. J. TAYLOR; evening, at seven, Rev. R. SPEARS. Anthems: Morning, "Thine, O Lord, is the greatness;" evening, "In Jewry is God known."

UNITARIAN CHRISTIAN CHURCH,

POOLE.

The Congregation will be grateful for large or small Contributions in aid of their Building Fund. The total cost of the new church will be £1,200.

The amount of subscriptions already advertised ... £723 18 6

Rev. John Kenrick, York, per Rev. R. B. Aspland ... 5 0 0

Jas. Hopgood, Esq., Clapham Common ... 10 0 0

T. F. Gibson, Esq., Tunbridge Wells ... 5 0 0

John Troup, Esq., Upper Clapton ... 3 10 0

Henry Ridge, Esq., Upper Clapton ... 2 2 0

Captain G. Lobb, Upper Clapton ... 1 1 0

Mrs. Hunter, Queen's Square, Bloomsbury ... 1 0 0

—Bush, Esq., Hackney ... 0 10 0

—Spiller, Esq., Hackney ... 1 1 0

Charles Hill, Esq. ... 1 1 0

Presbyterian Board ... 16 0 0

Miss Ralph, Halifax ... 2 0 0

Miss Hampson, Evesham ... 1 0 0

Miss Harriet Hampson, Evesham ... 1 0 0

Mrs. Wallace, Evesham ... 1 0 0

Mrs. Spencer, Southampton ... 0 10 0

Mrs. Dunkin, Southampton ... 0 5 0

Mr. Simpson, Southampton ... 0 2 6

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By Collections at opening ... 22 6 6

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H. K. Haleston, Esq., Manchester (2nd donation) ... 10 0 0

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Subscriptions not previously received by either of the following: H. HAMILTON, Secretary.

A. BALSTON, Treasurer.

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WHAT THE CHURCHES ARE DOING.

It is stated, though the statement seems hardly credible, that Mormonism, with a view to exclude Gentile light and consequent perversion, is trying a most ambitious expedient. This is nothing less than the invention of a new alphabet, and 10,000 copies of certain school books printed in this are said to have been delivered at Salt Lake City.

A grand illumination recently took place in Jerusalem on occasion of the publication of an edict of the Sultan, liberating the Holy City for ever from military service and from all payment of taxes connected with it.

The Crown Prince and Princess of Prussia, now in England, testified their sympathy with the Schleiermacher festival, of which we gave some account a fortnight ago, by addressing the following telegram to the Burgomaster and Town Council of Berlin:

"Away from home, we desire to give the Burgomaster and Town Council a proof of our sympathy in the celebration of this day. The name of Schleiermacher, a man who resuscitated the dormant energies of the Church, and gloriously shared in the revival of patriotic enthusiasm at a time of sore trial" (1806-1813), "deserves to be had in everlasting remembrance by our people."

"FRIEDRICH WILHELM.
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The famous scholar and critic, Professor Ewald, has been arraigned for treason by the Prussian Government, in consequence of the publication of a pamphlet entitled "Praise of the King and the People"—that is, of Hanover—in which he sharply criticises the Prussians. The trial is to come off in a few days, and it will be curious to see what the result of this duel between the redoubted Bismarck and the great Gottingen professor will be.

Happily for the inhabitants of St. Iorio and Portici, the floods of fire which have been pouring from Vesuvius have been arrested in their course. This merciful arrest has doubtless been caused, as the priests of the district are teaching their flocks, by the interposition of St. Januarius, to whom a special appeal was made for help, and not to the exhaustion of the mountain, as Professor Palmieri and other scientific men are profanely declaring.

The Roman correspondent of the *Pall Mall* gives us an account of a visit which Fuad Pasha paid the other day to the Pope. He was received by the Holy Father in the most cordial manner, and they soon chatted as familiar friends, while the Turk was profuse in his expressions of gratitude for the attentions paid to him by the Pope during his late severe illness. The Holy Father, on his part, described the Sultan as his "meilleur ami" among the sovereigns of Europe, and spoke gratefully of the toleration he extended to Roman Catholics, not forgetting to add that he hoped his Highness would grant them further privileges. Fuad Pasha remarked that the Sultan deeply regretted he had been unable to visit Rome on his late tour through Europe, when the Pope rejoined with a laugh, "Who knows but I shall go to see him at Constantinople? You are not ignorant that Christ has given me all the earth, and my empire extends to the Dardanelles and far beyond, but unlike that of a neighbour monarch, threatens no dangers to the Sultan. Indeed, his highness and myself are in much the same situation as to neighbours, for he has his Piedmont in Russia, and I have my Czar in the Italian revolution. We are menaced by the same dangers, and our brother rulers have the same measure for the Cross as the Crescent. At least your Sovereign believes in his Prophet, but the other Governments of our day do not believe even in God." The Holy Father then requested Fuad Pasha to use his good offices with the Sultan for the protection of Catholics in every part of the Ottoman empire, and with that the interview ended.

It is understood that his Holiness is about to launch his thunder against this dreadful Spanish revolution; with what effect we shall see. Of course, the allocution is to be in Latin, but from some cause or other, that language seems to have lost a good deal of its old terrific force.

A correspondent of the *Guardian* writes:

"Italy is in every sense a new country now, to one who remembers it before Magenta and Solferino, when Italy was, as Prince Metternich used to say, only 'a geographical expression.' It is not only that the demarcations on the map are effaced, the petty sovereignty of Grand-Dukes and titular

Princes abolished, and Florence itself, as the capital of Italy, no longer an inexpensive residence for our countrymen. This change of political relations affects the national life in its every aspect. Instead of the swarm of friars and monks which the traveller met everywhere, it is a rare thing now to see the picturesque garb of the monastic orders. What would Torquemada and his myrmidons think of a bookstall in the great Piazza at Milan close to the very walls of 'Il Duomo,' with New Testaments in the vernacular freely displayed for sale to the passers-by? I must add, however, on the other hand, that the preacher whom we chanced to hear at St. Lorenzo here the other day was as energetic and as impassioned in his word-painting of Purgatory and its horrors as Tetzel himself could have been. It was a sermon eloquent enough in its way, and enforced by all the gesticulation with which an Italian naturally supplements his eloquence."

The Rev. Dr. Cooke, best known to many of our readers as the chief opponent of Dr. Montgomery in the great Remonstrant fight of 1829, and long the leader of the illiberal party in the Presbyterian Church in Ireland, died in Belfast on Sunday evening last, at the advanced age of eighty-one.

"Father Ignatius," having been inhibited from St. Edmund's Lombard-street, held a religious service on Saturday evening at the Store-street Music Hall, Bedford Square. The hall was densely packed in every part. The "Father," who appeared in monkish habit, and had upon the table on the platform a crucifix, with long candles burning on either side, preached from the words, "The door was shut."

A party of Salford Protestants, last Sunday, displayed their reverence for the right of private judgment, and at the same time for the Church they hold so sacred, in a very marked and open manner. The Rev. F. Hains, of Wigan, who has been a public supporter of Mr. Gladstone during the late election, was chosen to preach in St. Philip's Church, Salford, on behalf of the Additional Curates Fund. As he was about to enter the pulpit twenty or thirty persons rose and left the church, some of them on their way to the door shouting, "No Popery." These excellent Protestants, it is stated, do not belong to the congregation, but came for the express purpose of thus relieving their feelings.

Archbishop Manning has made public a plan, which has already advanced beyond its first stage, for providing his diocese with a metropolitan cathedral. The grand style in which he works may be inferred from the fact that three acres of ground have been bought for the purpose at the West-end of London, and with an independent frontage on almost every side, at a cost of £36,000. "It is a duty," the Archbishop says "to provide for the future." The undertaking is a large one: is there any chance that Dr. Manning will live to see it completed, and to consecrate the cathedral? He himself says, "I hope not, for if the cathedral were to be finished in my day, it would not be a metropolitan church worthy of England." The building is to be constructed upon the largest proportions of scale, and in the early English style, as "a sound judgment prevails in favour of grandeur, stateliness, solidity, spaciousness, and majestic elevation." It appears that (including a bequest of £5,000) £29,000 has been subscribed. We thought that the Archbishop a few months ago expressed his conviction that England before long would return to the true faith; his urgent appeals, however, to his people to make sacrifices for raising this cathedral do not look as if he expected them soon to be in possession of Westminster Abbey.

The *Glasgow Citizen* informs us that Miss Marsh, niece of Lady Anstruther, of Belcaskey, preached to a crowded audience, in the Union-hall of St. Monance, a few Sunday evenings ago, and that the sermon was a gem in its way.

The statement made by Mr. C. Bradlaugh, that a Church of England clergyman at Northampton had voted for him, is denied by the agent of the Conservative candidates, who states that he has referred to the register, and can authoritatively say that no such vote was given.

The *English Independent*, in a corrected list, makes the number of Unitarians in the House of Commons to be nineteen; we make them just a score.

The force of folly can no further go than the following announcement, made recently, with a good intention, we suppose, at Nottingham:

"Goose Fair, Sunday. The ransomed of the Lord will hold a large meeting in the great marketplace, to be conducted by a converted thief, sweep,

doctor, and miller. J. Birch, D.D., a converted nigger, will play his banjo; and as host of Heaven's royal family. Morning services at 10.30, afternoon 2, evening 8. If the weather be unfavourable the services will be held at the Tabernacle, Durham Ox Inn, and the Mission Hall."

There has been a report that Dr. Jackson is unwilling to exchange the see of Lincoln for that of London, and High Churchmen are again putting forward the claims of Dr. Wilberforce to be translated to the latter. But alas! as the *John Bull* says, "there is that terrible legacy of dislike which the Queen has had bequeathed to her from her Royal Consort, which is said to be the perpetual ban against any promotion of the Bishop of Oxford."

In relating the proceedings of the battle royal at the meeting of the S. P. C. K. last week, the *Times* thus describes what took place when Dr. Miller, of Greenwich, a member of the Standing Committee, rose to speak:

"The partisans of the Bishop of Capetown instantly raised a storm of furious noises, and continued them without intermission for some ten minutes. They shouted, they hissed, they yelled, they stamped; Dr. Miller essayed to leave the room, the Archbishop threatened to leave the chair, and Lord Harrowby vainly appealed for fair play by mute gesticulation."

It might be worth the consideration of the society, it seems to us, whether it would not be well for it to convert itself from one for Promoting Christian Knowledge into one for Promoting Christian Practice.

On Tuesday last, the Church was exhibited in one of those positions which scarcely redound to its credit. The Duke of Norfolk, being a Roman Catholic, is deprived of the right of presentation to the livings in his gift; and in consequence the advowsons of five of them were put up for sale by public auction. Fears, however, were expressed by some of those present as to the security of ecclesiastical property, and notwithstanding the assurance of the auctioneer that "the Legislature of a great nation would never confiscate the property of the Church of England," and that "whatever might take place, the rights of parties would certainly be reserved," bidders were not induced to come forward as freely as was expected and only one of the five livings was sold.

It appears that Mr. Joseph Barker is going about the country delivering lectures against Unitarianism and Unitarians. On those who are acquainted with his past erratic course his lectures are not likely to produce any effect, unless it be the opposite of what he intends; but as there may be many who are not, our friends at Choppington have done well in publishing a little tract, that might be serviceable elsewhere, in which Mr. Barker is confuted out of his own mouth, and it is shown how little any opinion of his is entitled to credit.

WHAT IS SAYING ON CHURCH MATTERS

Mmgr. Dupanloup, Bishop of Orleans, has published a "Letter on the approaching Œcumenical Council," addressed to the clergy of his diocese, which has already passed through three editions, and appears to be much read in France. Its object is to set forth the nature, object, and motives of the Council; the necessity which exists for holding it under the present circumstances and aspect of society; to dissipate fears as to the result of so important a movement by the Church; to entreat attention and obedience to this opportunity and summons on the part of *ses frères séparés*; and, above all, and as the sum of all, to set forth and insist upon the claims to authority and absolute predominance on behalf of what is, of course, in his eyes the sole Church Catholic. In assuming, as he does, that all other religious communities are absolutely in the wrong and his own absolutely in the right, he only represents the temper and spirit of the Romish Church; but there is little of Christian humility in such an assumption. He tells us that the Pope has invited to his Council "all the bishops of the Christian world," the "Episcopacy of the whole earth;" and though he does afterwards mention separately by name the "disunited Greek Bishops," all other bishops, with a feigned ignorance, are ignored, or classed under the head of "*nos frères séparés*" of Protestant communions. In explaining what an Œcumenical Council is, he repeats the old argument that, in order to obviate the instability of private interpretation, a "sovereign," that is "infallible" doctrinal authority was necessary, and that of this infallibility "the prin-

ciple of unity" is one consequence, and a "centre of unity" another. The Council (which the Pope alone has the right of convoking, and to which, with him at its head, infallibility belongs) precisely because it is Œcumenical, composed of the representatives of "all the Churches of the earth" and of bishops living under every political constitution and social régime, excludes the predominance of any one school, of any narrow or national spirit, or any local prejudices. It is the "grand Catholic spirit" alone which will inspire its decisions; and whatever may be the special opinions of "such or such a fraction" or "such or such a school," the Council will bring forth true light and unity. We can only say, "So be it!"

In noticing a letter to the *Times* on "Religion in Spain," in which it was said that the Spanish infidel is the victim of "hazy doubts and shallow sophisms," and yet that no good results are to be hoped for from Protestantism and the circulation of the Bible, the *Pall Mall* asks:

"But what do you, the writer, believe? Do you believe seriously and fully in the truth of any of the Protestant theological systems? If not, why do you sneer at the 'arrant infidel,' and call his doubts 'hazy,' and his reasons for his opinions 'shallow sophisms?' If you do believe that any one of the Protestant systems of theology is true, why do you not advocate the duty of preaching it in Spain? Because, you answer, it would not suit the Spaniards, it would produce a religious convulsion, their minds are not prepared for it. This language is perfectly intelligible in the mouth of a man who does not believe that one creed is truer than another; but such a man has no business to write as if he had a creed. Real belief in any creed is worthless and insincere unless a man is prepared to run risks for it, unless he thinks it important and true enough to be preached at the risk of religious convulsions and whether the minds of those to whom he preaches are prepared for it or not. If any of the various forms of Protestantism are true, or are honestly believed to be true, by men who regard Spanish Popery as a degraded superstition, they ought to take the risk of preaching them at all hazards, and of being martyred, if necessary, for doing it. Would the *Times*' special correspondent have advised the small knot of Jews who met in the upper room at Jerusalem 1800 and odd years ago not to attempt to preach their pure creed to people immersed in every form of idolatry? If he would, he is consistent in his advice to Protestants in the present day. If he would not, and if he believes that any Protestant body is in possession of the pure unadulterated Christianity which made such changes in the world, then he is grossly inconsistent. For ourselves, we do not wish to see a Protestant propaganda in Spain, simply because we do not regard any theological system whatever as pure truth, and because it is not worth while to risk religious and social convulsions for anything which is not regarded as having a claim to that character. We think at the same time that it is altogether impossible to imagine a stronger proof than is afforded by the present position of Spain of the fact that some general consent as to religion, some intelligible tenable theory on the subject, capable of being accepted by the highest minds and of being simply stated and explained to the lowest, is the one great want of the age. The fact which is attested on all sides, and by evidence of every kind, that, with everything in their favour, the priests have been utterly unable to retain their hold of the minds and consciences of Spanish men is conclusive evidence of the failure of Catholicism, if anybody is not convinced of it by the history of the last three hundred years. As to the work of supplying the religious wants of mankind, no one man or nation or century will do it; but a distinct recognition of the existence and of the overwhelming importance of the problem, and the exposure of the insincere assumption constantly made on behalf of orthodox Protestants by such writers as the one before us to be in possession of its solution, is the first step towards finding one."

While the *Guardian* is unable to follow the Wesleyans in their attempt to do away with their founder's testimony to the authority of the Church, it quite agrees with them in their view of the hopelessness of corporate reunion now. It says, with a good deal of truth:

"When a society has been formally established, chapels and schools settled on strict trusts, an ecclesiastical system elaborately defined, and a kind of hierarchy recognised, it is vain to propose reunion with the Church. Too many personal sacrifices are involved, too great an interference with vested interest and cherished authority. Moreover—we have no wish to disguise the truth—the experience of a more cordial fellowship and a more lively *esprit du corps*, such as sectional communities naturally engender, is unfavourable to acquiescence in the condition of things which belongs to a national Church, including all classes of persons, and very various degrees of religious advancement. Wesleyans persuade themselves that they have no admixture of tares in their own portion of the spiritual field; and they do not will-

ingly accept a system in which the existence of tares along with the wheat is sadly, but clearly, allowed. In view of this state of feeling among Wesleyans, as well as of the repeated and sometimes angry refusals with which every overture towards agreement has been met by them, we cannot counsel Churchmen to persist in their entreaties. Churches prosper in reality by their own internal vigour; they attract aliens, not by proposals for union, but by the attraction of greater gifts and clearer manifestations of spiritual life. The Wesleyans went out from us—so far as they may be considered to have gone out—because our clergy and laity were deficient in zeal and godliness. When we are more zealous and more godly than they, we shall have the best of them again within our fold."

In a letter to the *Daily News*, a clergyman writes:

"Although I have never thought the establishment of the church of a minority capable of defence, I have hitherto been the steady advocate of the establishment of the church of the majority. The disgraceful conduct of the clergy (especially of the Lancashire clergy) at the recent elections, has, however, now convinced me that establishment is, under all conditions, an injury to the church and to Christianity. Where no establishment exists, individual clergymen may take sides in politics according to their individual convictions; but there could be no such marshalled array of intolerance and slander as this general election has exhibited. I may add that I am no 'advanced thinker,' or a 'Broad Churchman,' but a firm maintainer of definite and dogmatic creeds, and of the apostolic order of the episcopate."

In some remarks on the present civil status of ex-clergymen, the *Pall Mall* says:

"The remedy, to take away the only remaining practical grievance and to do away with the absurdities of the theoretical non-recognition of a condition which everybody does recognise, is some such act as that introduced by Mr. Bouverie in 1862. But there was one provision in that act which should be reconsidered. It obliged any one taking advantage of it to declare that 'he conscientiously dissented from the doctrines of the United Church of England and Ireland.' As far as the State is concerned it ought to be sufficient for a clergyman to say he is desirous of relinquishing his profession. The Church, of course, may consider him excommunicate and a dissenter; but it is hard to see why the State has any more reason for asking a clergyman why he wishes to change his profession than it has for asking a barrister or a doctor. The probabilities are that such a bill as Mr. Bouverie's will receive little opposition in the new Parliament. Even in 1862 many bishops, including the Bishop of Exeter, were favourable to such a measure. Since that time the words 'honesty' and 'dishonesty' have been bandied about pretty freely amongst the clergy. Ritualists urging that Rationalists, and Evangelicals insisting that Ritualists, should quit the Church. If they are really sincere they should continue to facilitate the object of their desire."

We have not yet done with the "Natal scandal;" but the Rev. H. Douglas, in a letter to the *Guardian*, says:

"The only possible mode that I am aware of for bringing the merits of the case again under review lies in the hands of the Bishop of London, within whose diocese the books of Dr. Colenso, charged as heretical, were published. Though he cannot judicially cause the acts of the South African Church to be reviewed, he may, if he sees fit, virtually do so by appointing a Commission on these books, and then proceeding judicially on the report given. Dr. Colenso himself, I fancy, is beyond his range, but his books are within the scope of his jurisdiction."

At the election of a Proctor for Devonshire in Convocation, the Rev. Mr. Mackarness, referring to the claims which had been put forth for his opponent, the Rev. Mr. Sanders, said:

"He does not stand on the strength of his high qualities. His supporters introduce him to us simply as one who will 'support the existing relations of Church and State.' Sir, they might as well assure us that he will repeal the Reform Bill. What possible opportunity or power will Mr. Sanders have, or the whole Convocation have, of imposing on the State any other relations with the Church than those which the State itself sees fit to maintain? Six months ago the relations between the Church and the State included—and it was in some respects the most important relation of all—a compulsory church-rate. Mr. Sanders's supporters would have told you then that he would maintain 'existing relations'—church-rates included. How could he have maintained them? If he had been your Proctor, I believe that he would have done as I did; he would have held his tongue: but if he had protested every time Convocation assembled, the church-rate question would have been settled by Parliament, when Parliament had made up its mind to settle it. The truth is, that this whole idea of supporting existing relations fades away when you come to examine it. Why, there has been hardly a year—certainly not a Parliament—in our

times, which has not witnessed a change in them. Look at the transfer of the whole jurisdiction over wills and marriages from our Church Courts: look at the Dissenters' Marriage Acts: look at the Commutation of Tithes, the admission of Jews to Parliament, Church-rates, and a multitude of smaller matters, in which changes have from time to time been made. The course of events, as it has pleased God to order it, is making and will make perpetual alterations in such things; and it is our wisdom to recognise the fact, not to sit—as the friends of Mr. Sanders wish him to sit—like Canute on the seashore, bidding the tide to come no farther up the strand. Sir, I have been accused, in spite of my repeated disclaimers, of hostility to the principle of Church Establishments. I believe that I am a more sincere friend to them than my opponents. To me a Church Establishment represents the will of an united people; and there is no political fabric more admirable to me than that of a State identical with the Church, because every citizen of the one is also a true member of the other."

The *Tablet*, under the heading "Newspaper Morality," has been "down" upon the *Saturday Review* and the *Pall Mall Gazette*, with the evident object of preventing Roman Catholics from reading these papers on account of what it regards as their irreligious character. In a defence of itself, in which it declares the charge to be "altogether untrue" that on the great fundamental question, Is there a God? it showed sympathy with those who took the negative side of the question, the *Pall Mall* says:

"We do not believe that our critic in the *Tablet* would say, if he were directly asked the question, that he believes in his heart that the writers of the articles, or that the managers of the papers in question, are bad men in any broad sense of the words. A newspaper may do many bad things. It may misrepresent; it may libel and slander; it may pander to base passions in a score of ways. We do not pretend to be faultless, but, setting aside the fact of our utter rejection of Catholicism and of our refusal to regard its truth as a matter worthy of serious argument, we would ask our critic himself whether, in his heart, he thinks us bad—bad judged according to our own and according to the ordinary standard of morality? If yes, let him specify the grounds of his opinion. If no, then the religious opinions which he regards with horror are consistent with goodness; and if so he may talk and write for ever without persuading men to regard the bare holding them as a crime. But it is a fundamental tenet of his own creed that to hold them explicitly, with a full appreciation of their meaning, is a deadly sin; and how can habitual wilful deadly sin, a state of damnation, be consistent with moral goodness? The question has been asked in millions of hearts for many centuries. Did any man of sense ever answer it fairly, and with an acknowledgment of the real difficulties connected with it, without ceasing to be a real thoroughgoing Catholic?"

In his speech to his constituents, Mr. Disraeli described the people of Ireland as surrounded by a "melancholy ocean." *Fun* asks, "Was he alluding to the Irish seas?"

Mr. Adderley, ex-Under-Secretary for the Colonies, in a letter to the *Times*, respecting the action of the Christian Knowledge Society, observes:

"It is the special folly of certain Churchmen to suppose that Convocation, or any body they may institute among themselves, has any legal authority or power beyond their own internal relations. Dr. Colenso is *de facto* Bishop of Natal. His letters patent remain uncancelled, and no valid decision has been judicially given either against his doctrine or authority. For the Society for Promoting Christian Knowledge to grant out funds intrusted to it for that purpose to enable a rival Bishop to exercise Episcopal functions within an occupied see is either to ignore and usurp authority, or to treat Christian knowledge as synonymous with schism. So glaring a breach of trust and misappropriation of Church property are in no way palliated by being disguised under fictitious designations. Whether the proposed rival Bishop be called a roving missionary, or assume the title of an ideal see, or conceal his real purpose in any other way, if the intention is that he should trespass Episcopally on the occupied see of Natal, it would be better done openly and directly; the mask will not even hide, still less excuse, the violence done to constitutional authority and Church principles, nor mitigate the injury caused to the permanent interests of the Christian religion."

James Taylor, B.D., head master of the Grammar-school, Wakefield, has come forth in a pamphlet which, we feel sure, will make those who read it "all admire." It is entitled "A Commentary on the 'Chapter of Autobiography,' by the Right Hon. W. E. Gladstone, M.P.; proving from his own words, that no portion, however small, of the interests of his countrymen should be entrusted to his hands." Our readers may imagine how badly poor Mr. Gladstone fares in the hands of a head master of a grammar school, and how severely he whips him. And he seems, too, to threaten some-

thing still more terrible in the future, for "there is a limit to passive obedience, though it is no easy matter, especially h-foreh nd, to fix the point." We should have feared, however, from Mr. Taylor's account, that this point must have been reached already. This, according to him, is the actual condition of things:

"Everything in Ireland, even the Church of the Living God, is being given up to the rebellious attitude of the Romish peasantry and the imperious demands of the Popish bishops and priests; and so, we are told, it is to be in England soon, in obedience to the proud behests of Protestant Nonconformists. The brace, though impelled by different motives, run well together; the former stimulated by interest, the latter by envy. One hopes to share the sacrilegious spoil, the other to be on a level with the rest, where all are low. Clamour, threats, and rebellion, both in Ireland and England, are by instalments claiming all they want, and getting all they claim."

When in a state like this, Mr. Taylor merely says, "By and by, resistance may become a duty," he reminds us of the man who exclaimed, "Sir, you've beaten me, and kicked me, and spit upon me—beware, lest you rouse the sleeping lion!" The head-master, however, conscious of a giant's strength, mercifully tries the mild measure of a pamphlet first; but if this proves ineffectual, then he will "be no unwilling witness or even agent in God's hand to inflict righteous retribution," and the "despoilers of our Zion will assuredly bite the dust."

The *Pall Mall* says:

"A good many people have heard of the story of the ardent young Puseyite of the early days of Puseyism, who went down upon his knees before his bishop and entreated the episcopal blessing. 'God bless my soul!' exclaimed the astonished prelate; 'who am I, a miserable sinner, that I should give a blessing to any one?' It is gratifying to learn, as we do from a very advanced 'religious' newspaper, that for the future no English bishop need be disturbed by the want of a formula appropriate to the most startling occasions. Mr. Walker has published a book, called 'The Services of the Church,' in which he kindly comes to the aid of the bench, by suggesting to them a variety of 'Episcopal Benedictions' for their use when called upon. We are not in a position to state whether these 'Benedictions' have been designed by Mr. Walker with any special reference to the varieties of religious opinion cherished by the several members of the Anglican Episcopate. Still it may be hoped that for the present the supply will be found equal to the demand. In other necessities for episcopal and sacerdotal use it appears that Mr. Walker's volume abounds. There are innumerable 'introits, gradualls, and tracts;' and, which is doubtless an important thing, the 'cautel's' are given at the end of the communion office. Also, bishops are instructed how to bless plate and vestments, and to consecrate 'oil and chrism;' also, but we are ignorant whether these are strictly episcopal functions, how to bless 'candles, ashes, and palms.' Further, we are presented with a rubric, invented, it seems, by a Greek archbishop of Canterbury, one Theodore of Tarsus, which it is supposed must convince the most timid of Puseyites. Again, such persons as do not practise fasting are confronted with such overwhelming authorities as the Penitential of Archbishop Egbert, the Capitula of Archbishop Theodore, and the canons of a national council under King Edgar, before which even the most unwilling must yield, even though the whole of the living Convocation of bishops, deans, and proctors unhappily take the opposite side. But, in all seriousness, what a hollow sham is all this begging, borrowing, and stealing of rules and ceremonies from an extinct past! Are we really asked to believe that the English bench is on the look-out for forms of words to help them in reviving all these long-forgotten 'blessings' and 'consecrations?' If the whole thing is not of the nature of a prodigious jest, what is it?"

CHRISTIAN OR NOT CHRISTIAN.

In the November number of the *Christian Examiner* Dr. Bellows has a long paper on the late National Conference, in which he states in the following clear and able way the real question at issue between those who are trying to edge off to a Theistic basis, and those who hold out for distinctive Christianity:—

"Is the Christian Church the main instrument to be depended on for the moral and spiritual culture and salvation of humanity? The question is not, Is it the *only* one? or whether other instruments are not very important. But is it the *main* instrument; and is it the instrument which the Unitarian denomination comes in council together to strengthen and maintain. If this be conceded,—and although it would be disputed probably by the gentlemen who have formed the Free Religious Association, it would, we are convinced, be sustained by the vote of nine-tenths of the Unitarian body, could it be

distinctly and separately brought before them,—then the question arises, on what does this instrument, the Christian church, rest? What has made it what it is; and what keeps it what it is? There is an honest difference on this point, but a difference which forbids any compromise on the part of those who adopt the positive side? They say, the Christian Church owed its birth, its power, its peculiarity, to the personal influence, the personal character, the personal sacrifice, the personal resurrection of Jesus Christ. Christianity is not a system of ideas or opinions, but an *influence* which, put in motion by the miraculous or supernatural, or simply incalculable personality of Jesus Christ, has deposited the external church as its historic condition, and communicated by its divine tradition and through the unbroken fellowship and communion of personal discipleship, that Christian faith and spirit which is the life of human souls in their highest and holiest inward experience and outward conformity. They feel that the personality of Jesus Christ gives the only value to Christianity which it possesses over any abstract system of moral philosophy or devout speculation; converts what would else be a theory into an institution, and makes all the difference between a warm, living influence, objective in its origin and existence, and opening its arms to receive and nurse the spiritual infancy of succeeding generations, and a cold, barren abstraction, which must be realised subjectively by voluntary and persistent individual effort, and which possesses only that power given to it by the mind and heart and will of its studious receiver. Weaken the connection between Christ and Christianity, and you diminish proportionately its power over the affections and the will, although you may possibly increase its acceptableness to one order of intellects; an order by no means the highest, even when Mill and Spencer and Bain are counted as its exemplars. Pure intellect, like pure oxygen, is not a vitalising element. The greatest minds are not the most purely intellectual ones, but the minds in which reason, affection, sympathy and imagination blend in the largest quantities in the truest proportions. Shakspeare's or Milton's instinct in regard to the place Christ had in his religion would be worth vastly more than Comte's or Mill's logical inferences. And the common sense of eighteen centuries, during every one of which this question has not been without its able disputants, has rightfully a weight in its wide wisdom of instinctive belief in the inseparable relation of Jesus Christ to his own religion, which it would take a thousand minds like Herbert Spencer's or Huxley's or Tyndall's to outbalance.

Again he says:—

The real question before the Unitarian Conference, at its three sessions, has been this: Are we inside or outside the Christian church? Have we broken with Jesus Christ as our Mediator and Saviour, or not? Conceal it, evade it, slip round it, or fill the air with the golden dust of sparkling charities and glittering generalities as we may, this is the real question; the question which is conscious of itself in the minds and hearts of the few who are in the habit of carefully defining their thoughts and feelings to themselves, and is dimly and unconsciously working in the minds and hearts of all the rest.

JEWISH BUTCHERY.

FROM an action just tried in the Court of Exchequer, in which a Jewish butcher charged Dr. Adler, the Chief Rabbi, with having slandered him and injured his business, it appears that the Jews have not lost their ancient punctiliousness with regard to "meats," whatever they may have done with regard to "drinks," but still make it a religious question in what way animals shall be killed for the table. Among the witnesses examined was Dr. Marks, Professor of Hebrew in University College, London, who gave some curious evidence. He said: The word "kosher," synonymous with "right" and "correct," has a general application among Jews, and applies to everything which is fit to be eaten or fit to be used by Jews, in a religious sense, which includes ritual customs. The other word "trefa" occurs in the book of Leviticus and other parts of the Pentateuch, in connection with the foregoing word "nebila," which means anything that dies of itself. It is held traditionally by Jews that it applies also to an animal which after having been slaughtered, discovers on examination a disease of which it would have died if it had not been slaughtered. "Trefa" means that which is torn. That is its primitive meaning, and it is believed by Jews that it referred originally to an animal that might have been torn by a beast of prey, inasmuch as anything so torn was unfit for food. It became in course of time a generic term, and applied to everything that was unfit for food or for religious use by Jews. To be fit for the consumption of Jews, an animal must be slaughtered by having its throat cut. Then all the life-blood is allowed to run out. The slaughterer is not a butcher in the accepted sense of the term. He is a man who must be qualified in many respects which do not apply to a seller of meat. He must be thoroughly conversant with all the laws and regulations that have traditionally been handed down with respect to the slaughter of cattle. Again, he must be a man of steady hand and great sensitiveness of touch. The

principle of slaughtering animals amongst the Jews, which is based on pure humanity, seeks to save the poor brute any unnecessary pain. His touch must be so correct as to feel the slightest notch on the slaughtering knife.—Mr. Baron Martin: I thought that stunning the animal was the least painful death.—Professor Marks: There has been great discussion in Paris of late with respect to the easiest mode of killing meat, and the question has been submitted to a commission of medical men and others, and by far the majority has determined that the Jewish mode of killing causes the least amount of pain to the animal. I have to add another qualification. The slaughterer must be a man of high moral character. In opening the animal he must make a thorough inspection of it, and if he finds it in any way diseased he pronounces "trefa"—that it is unfit for the food of Jews. That is all that relates to his duty as slaughterer.—Mr. Lewis: Does a person before he becomes a slaughterer undergo an examination? Mr. Marks: He is bound to undergo an examination before the ecclesiastical authorities of the place with respect to the three qualifications I have mentioned. If he undergoes that examination satisfactorily he is a qualified slaughterer of cattle in that district over which the ecclesiastical authority extends. He is not qualified for all places. It is the custom when a slaughterer of cattle comes from abroad, bearing the certificate of a foreign rabbi, and wishing to practise here, that he shall submit his certificate to the inspection of the ecclesiastical authorities of the place where he intends to carry on business. It rests with those authorities to grant permission at once, or to require the slaughterer to undergo a fresh examination as to fitness. It also rests with them to postpone permission until full inquiries have been made as to why he left his former place, and as to whether there is anything against his moral character. A man licensed to kill at Hamburg is licensed to kill here, subject to the qualification I have mentioned. When meat is pronounced "kosher" a seal is placed on it, stating that it has been killed according to the traditional customs of the Jews.—Mr. Lewis: May meat so stamped be exhibited for sale either by a Jew or a Christian?—Mr. Marks: I must answer that question in a qualified manner. In London it could not properly be sold by a Christian, but in the provinces it might, because it is not difficult to find Jewish butchers in London, where Jewish consumers of meat are counted by thousands. It is difficult, if not impossible, to find Jewish butchers in the provinces ready to enter into the business. In the provinces meat properly stamped may be sold by non-Jewish butchers.

SYLLOGISMS FOR STATE CHURCHMEN.

A CORRESPONDENT of the *Methodist Times*, who is "very much astonished at the course Mr. Joseph Barker has taken in relation to the question of State Churches, and still more at the arguments he employs," begs him to "just tackle the following arguments."

1. "The existence of a State Church is necessary to give the State a religious or godly character;" but such a Church may be the Church of a minority; therefore, the godliness of a State depends upon a minority, or, a *part* is equal to the *whole*.

2. "But the godliness of a State is distinct from that of the Commonwealth," the latter being godly if the people are so, the former being ungodly without a State Church. But the State, or governing bodies, being composed of persons taken from the Commonwealth, is really for the purposes of government, the Commonwealth itself, if properly constituted, and will necessarily possess in its individual members the constituent elements possessed by the general society derived by the process of representation; therefore, the State may be godly as to its individual members, but ungodly in its collective form, or a thing might be black and white, right and wrong, good and evil at the same time.

3. "The establishment of Churches by the State is a proof of its godliness;" but States have Established Churches professing antagonistic creeds; therefore godliness does not depend upon belief of any creed, or all creeds are made equally the instruments of promoting godliness by the fact of their being established by Government. If the former, then practice no longer depends upon principles; but, if the latter, then their force depends upon the authority which imposes them, and not on the principles they contain.

4. The establishment of Churches by the State is expressive of its religious faith, or it is not; if the latter, Dean Close's reason for establishments is repudiated; but, if the former, then the State is inconsistent, for it has established Churches professing creeds which are mutually antagonistic.

5. The godliness of a nation depends upon the extent to which its people are under the influence of the truth: but the State Church may influence only the minority; therefore, the State Church may not be adequate to the promotion of national godliness.

6. The State exists for the general good of all classes in the Commonwealth, and to this end all its institutions should directly tend: but this establishment of the Church is a convenience only to the minority; therefore, the State has estab-

lished an institution for the minority at the expense of all other classes in the nation.

7. "The establishment of a Church by the State is for the maintenance of Scriptural truth," since a Church must enforce uniformity in the teaching of its doctrinal articles or otherwise; if the latter, it will include within its pale many varieties of belief contrary to said uniformity; if the former, it will repress freedom by pains and penalties, or, giving this freedom, it will expel or excommunicate dissentients, and create protesting bodies outside the pale. In the former case the establishment ceases to be a witness for the Truth, and in the latter case it becomes an engine of intolerance and oppression to a portion of the nation.

8. The State Church must either tolerate dissent or extinguish it by force; if the latter, it must be by the employment of authority derived from all classes in the Commonwealth; but, if the former, it concedes the justice of dissent and its right to promote the dissolution of the State Church.

9. All the governing bodies of the State derive their authority from the national will; but all derived authority is responsible to the power which confers it; therefore, all the governing bodies are responsible to the national will.

The Unitarian Herald.

FRIDAY, DECEMBER 18, 1868.

DISESTABLISHMENT AND DIS- ENDOWMENT.

At a time like the present, we must be prepared to meet with attempts from many quarters to divide the ranks of those who are struggling to remedy the gross injustice of the Irish Establishment; and we must not be surprised at exultation in the opposition camp at any appearance of disagreement. It is natural that the pro-Establishment party should rejoice over Mr. SAMUEL MORLEY'S withdrawal from the Executive Committee of the Liberation Society. At the very time when that society is receiving from various parties unexpected accessions of strength, it finds itself deserted by one of its oldest and warmest supporters. Just when many Churchmen are avowing their adherence to its leading principle, that the religious life of a people should work itself out alike unpatronised and uncontrolled by Government; just when even reluctant Nonconformity is admitting, that, after all, the only perfectly comprehensive Church must be that aggregate of all the Christian life of the country, organising itself and dividing or drawing together according to its own affinities, which constitutes the true universal Church of England, one who has borne the burden and heat of the day separates himself from his old companions on a minor and collateral detail of their policy. Mr. MORLEY'S difficulty is as to the "secularisation" of Church property, which he seems to regard as a fundamental principle of the Liberation Society. We think, however, that he is mistaken in thus regarding it. Named at first on the programme of the Liberation Society in order to meet the sneer that Dissenters desired to get hold of the Church's property for their own sects, it is a matter on which wide diversity of opinion has always existed among the members of the Liberation Society, and has never been generally regarded as one of the articles of a creed to which its supporters committed themselves. For ourselves, while strongly supporting the Liberation Society, we have invariably urged that the great question at issue should not be allowed to degenerate into one of endowments and estates. With regard alike to the Irish and the English branches of the Church we have always felt that the pressing change required is not disendowment but disestablishment. Great as would be the injustice of leaving a sect with unrestricted possession of property the bulk of which

is distinctly national property, we should be willing to waive this part of the question for the sake of the larger principle involved—that all religious opinions and Churches shall be simply equal before the law.

Yet, at the same time, now that the whole question has come prominently to the front, it is of no use blinking any of the difficulties lying in the way of its settlement. One of these undoubtedly is, What must be done with Church property? We shall not pretend to solve a problem which will task our ablest statesmen to the utmost before its details can be settled satisfactorily, but it does seem to us that one or two principles may be discerned with tolerable distinctness.

There is a certain amount of Church property about the application of which there can be little doubt. We allude to such as has been distinctly devoted to Church uses at various periods since the Establishment became what it now is—one, if the largest, of the sects. To the continued use of all this the Church is clearly as much entitled as are Unitarians or Independents to the endowments left to their chapels by Dissenters of past generations. This, as far as we are aware, not the most ardent member of the Liberation Society has ever proposed to touch.

There is, however, an enormous amount of property included in the general designation of Church property to which these remarks do not apply, its ecclesiastical appropriation dating back to periods before the Reformation. It was originally given for Catholic uses. Our Anglican friends may interpret the term how they will, but by no valid construction can they make out that it rightfully belongs to them. They can only get out of the difficulty of its having been left to Roman Catholic uses by affirming that it was left for the religious use of the whole English people, and that the nation cutting itself off from Rome had a right to deal with it simply as national property. And this is all that any one proposes to do now. The cry against "secularisation" is merely the raising of a cloud of dust in order to hide the simple truth—that this property does belong to the nation as a whole, and having always been dealt with as such by the nation, must inevitably be so dealt with again.

Meanwhile, it may be as well to remind our Church friends of the real origin of some of this property, and of the way in which they have themselves been dealing with it time out of mind. We should like to know whether the wildest scheme of any Liberationist would do as much to secularise Church property, in the real sense of the word, as does the way in which those livings which they are so afraid of our despoiling are shamelessly bought and sold among themselves. We should like to know the degree of sanctity, as Church property by no means to be touched, attaching to that enormous amount of wealth in Church livings gradually acquired by the trustees of WILLIAM HULME, a Lancashire man, out of the increased value of an estate which he at the close of the seventeenth century distinctly left for purely educational purposes. We may rest assured that in the ultimate settlement of the great question of disestablishment, there will be a tender regard for the maintenance of all real religious interests; but when once the nation warms to its work it will not be hindered by mere names and words.

AMERICAN NOTES.

A "National Christian Convention" has been sitting for three days in New York discussing various subjects and projects, which seems, at all events, not to have been wanting in hope. One of the topics considered was "the possibility of evangelising the whole world within the present century." Several gentlemen expressed their opinion that it might be done within the thirty years, and the Rev. Mr. Blair said that it must be done, and would be done. The Rev. Mr. Bourne, of New York, however, not without reason, ventured to suggest that the Church itself sadly needs converting.

The *New York Times*, remarking on the present condition of the Romish Church on this side of the Atlantic, which it regards as not at all flattering, says:

"Europe, it is evident, is no longer a field for Roman Catholic missionaries. Where will they turn to establish a new empire? America is, and has for some time been their favourite field; and on this continent they have met and are meeting with their greatest success. In Europe, with a population of about 287,000,000, 23 per cent. are Protestants, and 50 per cent. Roman Catholics; in America, with a population of 73,000,000, 38 per cent. are Protestants, and 59 per cent. Roman Catholics. It must be remembered that all America, with the exception of New England, was originally colonised by Catholic countries. It is a favourite theory of the Roman Catholic clergy that republics are the best fields for their missionaries, and that the Church prospers better in Republican America than in monarchical Europe. But this theory has one alarming defect—the republics and the Church do not seem to prosper together. Where the republic is prosperous the Catholic Church is not; where the Church grows rich and influential the republics do not. In the United States—the only really stable and prosperous republic on the continent—the Roman Catholics are in the minority; in the disorganised republics of South and Central America they are largely in the ascendant."

The Methodist Churches seem to be, on the whole, advancing more rapidly than any other in the States. In eight of the annual conferences—Alabama, Georgia, Holston, Tennessee, Mississippi, South Carolina, Texas, Virginia, and North Carolina, there has been a total increase of 33,000 members during the year 1867-8, the advance being at the rate of nearly fifty per cent.

In an article, on the Ministry, the *Liberal Christian* has the following remarks, which we are inclined to think would hold good here as well as in America:

"We do not believe that the ministry is declining. Here and there may be pointed out a very small specimen of humanity vainly trying to preach a Gospel he neither knows nor believes. Such men have always infested the ministry, as rats infest the holds of ships. But we believe there are fewer weak and wicked men in the Christian ministry among us to-day than ever before. The people will not tolerate them. The Christian conscience repudiates them. The majority of American ministers are men of more than average intelligence, culture, refinement, and moral elevation. If not eloquent, they are earnest to do good. If they are not brilliant, they are faithful workers in their chosen field, doing with their might what their hands find to do. They compare favourably with the bulk of the members of any other profession in the land. But it is unfair to judge a profession entirely by the rank and file, without also taking into account its leading minds—those who represent the thought and sentiment of it, who give direction to its movements, and inspire the whole body with their magnetic influence. It will not do to judge the body without its head. The ministry to-day has a bigger and a better head than ever before. It has more men of creative and commanding genius, more great preachers, skilful organisers of social and charitable movements, accomplished scholars, notable authors, remarkable philanthropists, and real saints in its ranks now than in any previous age. The great preachers of those days were conspicuous chiefly because, like parterre oaks, they stood alone, solitary in their eminence. But the great preachers of our time are so numerous and so clustered together that, like the trees of the forest, they throw each other into the shade."

We take the following articles of "A Protestant Non-Credo" from the *New York Christian Advocate*:

I don't believe the Pope to be the head
Of any Church whose badge is red;
I don't believe the Pope can claim succession
To aught of Peter's—save to his transgression.
I don't believe in Papal right divine,
Or own Rome's Church legitimate in line;
I don't believe in Rome's infallibility—
Her character is famous for fragility;
I don't believe in tenets of idolatry,
In angel-worship, or in Mariolatry;
I don't believe in saintly mediation,
Or in any work of supererogation;

I don't believe our title to inherit
 An inch of heaven on the plea of merit;
 I don't believe a word tradition teaches
 Beyond the doctrine that the Gospel preaches;
 I don't believe in penances or masses;
 I don't believe in sacerdotal passes
 For franking souls to heaven, not to grieve in
 The purgatory that I don't believe in;
 I don't believe in priestly absolution,
 It does not suit the Christian constitution,
 It needs the faith of very raw beginners—
 No man may license sin, or whitewash sinners;
 I don't believe that prayers can buy salvation;
 I don't believe in transubstantiation;
 I don't believe in image "stocks and stones;"
 I don't believe in relics, dead men's bones—
 Not even in their heads, though these increase
 By keeping, till they've sometimes four-a-piece!
 I don't believe in saintly portraits winking,
 I'd just as soon believe them prone to drinking;
 I don't believe in canonizing powers;
 I don't believe in holy water showers;
 I don't believe in holy shrines or vapours;
 I don't believe in holy oil or tapers;
 I don't believe in gorgeous decorations;
 I don't believe in bowings and prostrations;
 I don't believe in convents and confessions;
 I don't believe in priestcraft or processions;
 I don't believe in alb, or stole, or cope;
 I don't believe in Cardinal or Pope;
 I don't believe in Papal Bulls—and then
 I don't believe in Popery. Amen.

In a recent sermon, Henry Ward Beecher thus keenly portrayed the political Pilates of our day:

"What is a Pilate? A Pilate is one of those courtly gentlemen—polished, tasteful, expert—who is not disturbed nor warped by convictions in over-measure, who looks upon all moral qualities as a gambler looks upon cards, which he shuffles, and plays according to the exigency of his game—and one just as easy as another. A Pilate is a man who believes in letting things have their own way. 'Do not sacrifice yourself. Do not get in the way of a movement. Do the best thing. Live in peace with your time. Be not like the fool who stands in his own light. Maintain good appearances—that is profitable. See to it that you do not go too far one way or another. Study the interests of Number One all through, and whatever comes, see that you come uppermost. Do not be gross, brutal, fanatical—that is not profitable. Preserve your balance. See that you keep your eye on the chances. If they go this way, you go with them far enough to reap them. If they go the other way, go with them. Do not be too scrupulous. Be just enough so to gain your ends. Use men, use events, use everything that is profitable. Do not use your conscience too much!' This is the language of the Pilates of our day. Those who ride astride of the times, and of administrations, and of policies; those men who are polished, cold, calculating, speculating—these are the pirates—Pirates I mean! It was a blunder of the lip; but, after all, it hit right!"

The number of children attending schools in the United States is reported to be 5,000,000. For these there are each year manufactured 20,000,000 textbooks, costing 18,750,000 dollars.

THE ANTI-JEWISH PREJUDICE.

We take the following passages from an article on the "Asian Mystery" in the New York Nation, as affording a good illustration of the decadence of an old and deep-rooted prejudice:

Mr. Disraeli is the first man of Hebrew descent who has reached the high places of political power in heterodox England, and of the many obstacles which he had to surmount during the forty years since the boyish dream of "Vivian Grey" that he had had his eye fixed on the supreme prize of English ambition, that descent was by no means the least formidable. A middle-class origin, slenderness of fortune, the want of powerful connections, at least at the beginning of their career, had been overcome by Addington and Canning, and by them only, of all the prime ministers that England has known. The taint of Hebrew blood aggravated these other difficulties of Mr. Disraeli's career, and would have made them insurmountable had it begun a half-century earlier. And the fact of his success is one of the most striking proofs of the Horatian apothegm, that men change with the changes of the times. We need not go back to the good old days of Lord Mayor Fitz-Richard, in the reign of Henry III., who let loose the populace of London on the Jews "there commorant," who sacked their houses, spoiled their goods, and put some five hundred of them to death, for it is not much more than a century ago that all England was turned topsy-turvy by a simple proposition to allow Jews to be naturalised by Act of Parliament, like other aliens. The Lord Mayor of London, the Aldermen and Common Council, petitioned against the measure as destructive to trade and subversive of religion. It was urged in Parliament that, if the law passed, the Jews would get possession of Church and State, and that Judaism would become so fashionable that the church would be deserted for the synagogue. The mob were excited by a sense-

less cry off: "No Jews, no wooden shoes!" and the act had to be repealed the next session.

But we need not go back for a century to show the mighty change which time has worked in the prejudice of England against the Jews. London has undergone such a change of heart in that line that the citizens insisted on electing Baron Lionel de Rothschild one of their members for the very purpose of breaking down the bar which kept Jews out of the House of Commons. This bar consisted of the oath of abjuration of all the descendants of James II., "on the faith of a Christian." As there had not been a descendant of the last Stuart king since the Cardinal of York died, about sixty years ago, there could be no object in keeping it on the statute-book, except for the purpose of keeping the Jews out of Parliament. It took years to overcome the prejudice which yet lingered in the higher classes; but at last the obstacle was removed, and M. de Rothschild, his son and brother, Mr. Alderman Salomons, and several other of the children of Israel, entered into Parliament and possessed it, with no apparent detriment either to Church or State. There have even been Jews so un-mindful of their long descent as to marry their daughters to sprigs of the mushroom aristocracy of England. Knights and baronets there are good store of Hebrew race; but none of that lineage has as yet entered the House of Lords. Mr. Disraeli is the first Jew who has had a chance of taking his seat by the side of the barons whose ancestors used to draw the teeth of his by way of prevailing upon them to part with their money. But he has refused, like Pulteney, "to sink into insignificance and an earldom."

FIRESIDE READINGS.

CASTLE BUILDING.

NEAR me sits a little maiden,
 Eyes of blue, and golden hair,
 Rosebud mouth, with nectar laden,
 Building castles in the air.
 Lofty walls, with golden portal,
 Trees, whose leaves are ever green,
 Lovely flowers, with hues immortal,
 In the radiant light are seen.
 Milk-white steeds, so gaily prancing,
 Answer to their lady's call;
 Forms of light, and beauty, glancing,
 Flit, like sunbeams, through the hall.
 Chide we not our little maiden,
 Blue of eye, and gold of hair,
 Rosy mouth, with kisses laden,
 Building castles in the air.
 Soon enough come care and sorrow,
 Soon enough come grief and pain,
 Youth, once past, hath no to-morrow,
 Childhood's joys come not again.
 Yet we would not, for our darling,
 Ask that life from care be free;
 Rather would we trust the promise,
 "As her day her strength shall be."

DANCING DERVISHES.

We take the following account, somewhat abridged, of these strange religionists, from the *Friend of India*:

Of the twelve great orders of Dervishes who abound in Stamboul and Scutari, the two best known are the Mevleves and the Rufais. The former are termed "dancing" and the latter "howling" dervishes, but both alike are distinguished by the ecstatic contortions and motions of their body to which the word dancing is popularly applied. The Mevleves present us with that dance of the spheres which was a prominent feature of the mysteries of Samothrace. Each dervish slowly whirls round with his arms extended, and all move in orderly relation to a central figure. The Rufais give us an idea of the old Thesmophorian or Persian dance of the Attic women in the Eleusinia. First seating themselves and then standing in a circle they bend themselves forward, then assume a perpendicular position, and then bend backwards. In addition to the dance they shout "la-i-lah il-la-lah"—the beginning of the Moslem confession of faith—each syllable marking a motion of the body. The notes of two brethren shrieking out the praises of Mahommed or Seid Ahmed Rufai, the founder of the order, may occasionally be heard in the pauses of the monotonous chaunt, which gradually rises into a howl, when the only sounds that can be distinguished are "lah" and "ha." Soon the ecstatic fury increases, the leader stamps with his foot, the time becomes quicker, and the dervishes place their arms on each others' shoulders, and bow and bend as one mass. Finally the orgie ends, or used to end, in a few licking red-hot irons and slashing their bodies with sharp swords. Very few, in these degenerate days, are really under the influence of frenzy, but they certainly impose on the people, who regard them, at the worst, as combining the power of the juggler with the sanctity of the inspired.

The best opportunity for studying the dervishes is afforded at the mosque of the Mevleves, at Pera. This order was founded six centuries ago. The dervishes were originally bound by vows of poverty,

the word meaning in the Persian "the door-sill," as its Arabic equivalent "fakir" means "poor." But the Mevleves are now the richest of all these rich orders, having been endowed in the course of centuries alike by the Seljukide and Ottoman Sultans. The members of the brotherhood, however, are individually poor, it is said, their surplus revenues being spent on good deeds. Though all may at any time leave the order, it is asserted that the cases of a return to the world are rare. Mr. Brown, of the American legation in Constantinople, who has written a book on these orders, declares that the majority consist of most estimable and learned men, some of whom are his friends. They certainly look humble enough, with their bent heads and solemn salutation of Ya Hoo! or Jehovah. But it is not often that they condescend to salute anyone. The mosque in Pera commands

The very view

Which charmed the charming Mary Montague.

It is simply a little theatre fitted up with boxes in two tiers. They look down on what would be the pit, which is devoted to the dancing, being floored with well-polished wooden planks. Visitors may squat round the outer half, the inner being filled with worshippers who, on the close of the introductory service, take their seats as spectators of the dancing. When the writer was present, on the conclusion of the usual "Islam Namaz" four dervishes ascended to an upper box, where they constituted the orchestra. The Sheikh, with a green turban round his white felt hat, denoting that he was a descendant of the prophet, took his seat on a sheepskin at the edge of the dancing enclosure, close to the place of prayer. The dervishes, to the number of twenty-four, sat round. All were clothed, as the ancestors of the Turks were and as the Kbirghizes are to this day, in tall felt hats, brown cloaks, and thick white cotton gowns with ample skirts. After further prayer with frequent bending of the body, all walked in solemn procession thrice round the enclosure, bowing to the Sheikh, and then squatted once more in meditation. Suddenly the music, hitherto plaintively stealing forth from a reed with low drum accompaniment, became louder and wilder, and the whole of the dervishes started to their feet. Each passed before the Sheikh bowing low, and as he passed began to revolve on his left heel. The leader took his place exactly in the centre, the others at fixed distances, in imitation of the planetary system. All left their brown cloaks behind. Slowly they revolved at first, repeating under their breath the confession which the Rufais howl out. Gradually they began to extend their arms, some over their heads, others out from their persons. Perspiration streamed down all, and a peculiar expression dwelt on their features, in some luminous, in many idiotic, in all calm with half-closed eyes. Self-consciousness was in no case apparent. The shrill music rose and fell, and with it the speed of the whirling varied. But there was never the slightest disorder or collision even of the revolving petticoats. The writer timed them, and found that they spun round for five and twenty minutes, with two short intervals of not more than half a minute after the first quarter of an hour. The dancing frequently lasts much longer. A few fell out evidently exhausted. Resuming their cloaks and seats, all engaged in prayer, and the service, which lasted an hour and a half, was closed by each passing round the enclosure and presenting his hand to be kissed while kissing his fellow's. The crowd of spectators was large, consisting of men and women, the latter chiefly Levantines of a low class. Several of the American Missionaries who are doing so much for Turkey were present.

Sofoism and the theory of the religious orders of Mohamedanism meet the other extremes of Hindoo pantheism and Buddhist absorption into deity. Spiritual exaltation, freedom from the care and trouble of a material frame, and the consequent laying up of merit in this life with a view to superior happiness in the next, are what the dervish aims after. Gautama meditated under a tree at Gya, squatting in the attitude which the marble images of Burmah have made so familiar. The Brahmin Jogee vows to sit, or to hold one of his limbs for ever in a fixed position. Symeon sat on a pillar. So with the modern dervish. He too often seeks to attain his object by purely sensual means, such as the use of stimulating drugs and the physical excitement and even pleasure of such whirling and dancing as have now been described.

CHURCH CURIOSITIES.—XV.

DOING THE BAIRNS.

The Manchester Courier is answerable for the following:

"During the summer, a minister of the Wesleyan denomination stationed in Weardale paid a visit with a friend to the wild mountain pass of High Cope Nick, a rugged chasm near Dutton, in Westmorland. On their return home through Teesdale, the minister was somewhat startled at an invitation he got to baptise a Teesdale farmer's children. The long walk and the mountain air gave the tourists an appetite, which was appeased at a farmer's board in Birkdale, near Caldron Snout, at which they called and got a Teesdale welcome—bread and milk. Just after the travellers had left, it struck the farmer that two of his children were not bap-

tised, and as one of the gentlemen they had entertained was a minister, it afforded an opportunity not to be lost sight of; so the head of the house went out and stopped the departing guests with 'Hallo!' and a wave of the hand. The minister's companion went back, and the Teedaler, pointing to the individual with the white choker, said, 'Can yon fellow dew ba'ns?' meaning christening children, 'because,' he said, 'we ha twee ed wants dewn; ga' en te 'im tak i' back en dew'em.' The friend went to his reverence and interpreted what the good sire wanted, so they re-entered the house and the father saluted the minister with 'Can thoo dew ba'ns?' and being answered in the affirmative, every preparation was made for the ceremony. Jonathan was to be baptised first, but was out playing. However he was brought in not at all 'fettled' for the occasion, nevertheless he got baptised, and then came Nickle's turn. But the good-natured father found Nicholas asleep in the cradle, and he said, 'Nickle's asleep, an we'll not wacken im; ye ma co' sum uther ta'm en dew Nickle, and then they'll a' be dune.'

WIT DEPENDENT ON PATRONAGE.

The late Archbishop of Dublin making one day a very small joke, all the company laughed heartily except a certain popular author who was present. His grace, somewhat nettled at the very serious countenance preserved by the humourist, remarked, "I don't think you see what I mean," "Oh, yes, I do," was the reply; "but the living my brother is seeking is in the diocese of Armagh."

KEEP YOUR HEAD.

In a lecture on eloquence a short time ago, Emerson, in the course of his remarks, was led to speak of the need of presence of mind; and, in illustration of this, he referred to the utter collapse of it which occurred to Dr. Charles Chauncy, famous as a Boston clergyman a hundred years ago, who had such a dislike for sensational preaching that he was accustomed to pray that he might not be eloquent—a prayer, said the lecturer, which was answered. The Doctor was once told, while on his way to his weekly Thursday lecture, that a boy had just been drowned in a frog pond on the common, and the good doctor was requested to "improve" the sad event in his prayer and remarks. The announcement had so unfavourable an effect upon the doctor's presence of mind that he was entirely unable to get any nearer the subject in his prayer, after repeated efforts, than to pray that the "Lord would bless all little boys that had been drowned in the frog pond that day." There was no lack of talent and ability in this man; but his presence of mind was unable to stand the test of a sudden pressure.

AN AWKWARD CHANGE.

An American paper is our authority for the following strange mistake, which it declares was made in Philadelphia this last summer. One pleasant Sunday evening, an old lady whose failing eyes demanded an unusually large prayer-book, started for church a little early. Stopping on the way to call on a friend, she laid her prayer-book on the centre table. When the bells began to chime, she snatched up what she supposed to be her prayer-book and started for church. Her seat was at the chancel end of the gallery. The organ ceased playing. The minister said:—"The Lord is in his holy temple; let all the earth keep silence before him." In the effort to open her supposed prayer-book she started the spring of the music box, which she had taken instead. It began to play—in her consternation she put it on the floor. It would not stop—she put it on her seat—it sounded louder than ever. Finally she carried it out while it played the "Washing Day," an Irish jig tune.

THE NEW HOUSE.

Punch gives the following clever description of the new house:

"What a promising House! Young, Stronge, Hardy, Birley, Bright, Wyllie, and Wise, with Manners, Power, and Hope! What a useful House! With its Smiths, Taylors, Potters, Carters, Cartwrights, Arkwrights, Baker, Brewer, Miller, Collier, Forester, Turner, and Goldsmith! (Who says there are no working men in the new Parliament?) What a country House! Containing Woods, Wells, Hills, Beaches, Caves, Moores, Mills, Bourns, Dyke, Lea, Croft, Holt, Grove, Loch, Forde, Platt, Barrow, Reed, Hay, and Stone! What a familiar, free, and easy House! With its Richards, Williams, Edwards, Henry, Percy, Walter, Simon, Simeon, Lawrence, Cecil, Clement, Gregory, Charley, Davie, and Dick! What a jolly House! Tite and Merry, with Raikes, Gladstones, good Fellows, and Portman, with Cavendish and a Clay, with Lush, Bass, and Guinness, a Glass, and a Guest! What a serious House! Has it not Palmers, Monk, Chaplin, Vickers, Kirk, and Graves? What an accommodating House! With Chambers, Hutt, Booth, Davenport, Locke, and Bell, with Clowes, Cole, and Dyott, with Pease, Whitbread, and a Round! N.B. Prices Lowe. What a belligerent House! Supplied with Whitworth, Enfield, and Lancaster, and dealing both in Ball and Knox! What a sporting House! Hunt, Delahanty, Scourfield, Mowbray, Fowler, Bagge, Bagwell, and, alas! Pochin! What an intellectual House! Burke, Sheridan, Walpole, Erskine, Grenville, Wyndham, North, Peel, and Russell; Baxter, Berkeley, Crichton, Disraeli, Hamilton, Mitford,

Robertson, and Sherlock; Barry, Blake, Northcote, and West; Gray, Collins, Coleridge, Herbert Hood, Otway, Campbell, Cowper (not forgetting Gilpin), Scott, Gower, Gore, Aytoun, Montgomery, Shirley, Beaumont and Fletcher, Milton and Pim!"

SUEZ FISH MARKET.

ONE of the sights of Suez (says Mr. J. K. Lord in *Land and Water*) is the fish market, which few travellers visit, because the fish are landed and sold soon after sunrise, an absolute necessity in this rainless, fiery climate. The fish are exposed for sale in the open street, and near the landing quay, spread upon the ground, or neatly arranged on small square tables; the fishermen are mostly Greeks: the Arab as a rule prefers purchasing his fish to catching it. Such lovely fish are these coral-feeders from the Red Sea that one is disposed to think they were created to be admired instead of devoured. Would that I had a pen ready enough to convey any idea of the gorgeous colouring of these wondrous fish, as I saw them gasping in the Suez market; unluckily it requires for its accomplishment a gift for word painting I do not possess.

Nearly all the Red Sea coral-feeding fish are exquisitely tinted; blue, yellow, orange, green, purple, and red in spots, stripes, and patches bedeck their scaly armour, like the colouring one sees and so admires upon the petals of tropic orchids. If I may venture to be sensationally imaginative without incurring the risk of ridicule, I should say a rainbow had been cut into short lengths and that these were turned into fishes. I can think of no comparison more apt, wild though it be.

Not the least remarkable part of these coral-feeders is the arrangement of their teeth. The teeth are consolidated into a pair of bony rippers placed, so to say, outside the mouth, and they look when on the fish-stall just as if they were viciously grinning at you. It is, however, a most efficient and splendid machine for browsing off the stony coral herbage growing in the submarine pastures.

There were, besides the fish I speak of, huge ray, with tails like pliant whips armed with bony spear-like appendages, that the fishermen called "stings." There were sharks, too, big enough to take a man's leg off if they but had the chance; and ugly monsters, all heads and fins, and spiky teeth—actually swimming mouths that never had any bodies. Shell fish were to the fore, both uni and bi valve, in great variety; prawns, two of which are nearly enough for a breakfast—I measured several quite nine inches in length; and quaint crabs, not so conspicuous for size of body as for length of limbs, very greyhounds amongst crustaceans.

POOLE.—OPENING OF THE NEW CHAPEL.

In the month of March last we noticed the closing service held in the old Hill-street Meeting-house, and on the 20th of April the foundation stone of the present neat and very substantial church, which was opened on Wednesday the 9th inst., was laid by Thomas Naish, Esq., an old and respected inhabitant of the town.

The building, which is an ornament to the street, is unequalled by any similar edifice in the county. It is in the Gothic style, built of white brick, with ornamental dressings of coloured brick and Bath stone. In the front of the building, on the left of the vestibule, is a tower and a spire, about sixty feet high. The body of the church is fifty feet long, by thirty-four feet wide. It is open-seated throughout, and the sittings will accommodate about two hundred worshippers. In place of the old style of pulpit there is a raised platform approached by steps from both sides. The windows are of Bath stone, and have been substituted by Mr. George Curtis, one of the contractors, at his own cost, instead of the brick windows designed by the architect. Over the entrance is a handsome stained glass window. There is a small gallery over the vestibule, which is approached by stairs under the tower. On the west side of the church is a school-room thirty-six feet long by fourteen feet wide, at the end of which is a minister's vestry. The organ, which has been thoroughly repaired and re-cased, is placed in a recess on the left aisle, in front of which are the seats for the choir. The church is admirably lighted with gas, and heated throughout by means of hot water, and is most comfortable and well-arranged.

Service was held in the chapel on Wednesday morning at eleven, when prayers were read by the Rev. E. Kell, of Southampton. The choir sang two anthems (1 Kings, viii., part of the verses 28, 29, and 30, and part of the 107th, 147th, and 148th Psalms). The hymns sung were the 577th and 566th.

The sermon was preached by the Rev. Charles Beard, B.A., of Liverpool, from the text, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." St. John, xvii., 8.

A collection was made at the conclusion of the service.

At two o'clock an excellent collation was provided at the Temperance Hall, when a considerable number of ladies and gentlemen were present. The

room was decorated in a very pleasing manner with festoons and flowers.

The chair was occupied by W. J. LAMPOR, Esq., President of the British and Foreign Unitarian Association, and son of the late Rev. W. Lampor, who was formerly minister of the old chapel. The Rev. J. Cropper, of Wareham, occupied the vice chair. There were also present:—The Revs. C. Beard, R. B. Aspland, R. L. Carpenter (Bridport), E. Kell (Southampton), J. B. Lloyd (Wareham), J. Yelland (Ringwood), and W. Hargrave (Isle of Wight); W. Colfox and T. Colfox, Esqrs. (Bridport), F. Filliter, Esq. (Wareham), W. J. Pike, Esq., Mrs. and the Misses Pike (Wareham), G. B. Conway, Esq. (Ringwood), R. Pincock, Esq., A. Balston, Esq., J. Harker, Esq., Messrs. J. Darby, W. N. Western, &c. Grace was said before dinner by the Rev. E. Kell, and after dinner by the vice chairman. After the health of the Queen, and the sentiment, "Civil and religious liberty all the world over," to which Mr. W. COLFOX responded, the CHAIRMAN proposed "Prosperity to the Poole congregation." One of his oldest recollections, in spirit though not in sense, was that of the old chapel across the way. His father was minister there for seven years, and it was now sixty-four years since he left Poole. A long course of years elapsed before his father visited Poole after the termination of his ministry there, but he never forgot his old friends, or ceased to feel an interest in Poole families and Poole congregations. It was with sincere pleasure that he (the Chairman) received an invitation from them to preside on that occasion. He was happy to say that though he came to Poole on the previous night for the first time, he felt this morning that he was no stranger—that he was almost one of themselves, although divided from them by a distance of about two hundred and fifty miles. The chairman concluded by expressing his great pleasure in finding that so much of the prosperity of the Poole congregation was due to the exertions of energetic laymen.

Mr. A. BALSTON responded. Their old chapel, he said, had for something like two centuries been the bulwark of religious liberty and a protest against religious intolerance; and he believed it had done its share. It fell to the determination of the members to decide either upon closing the chapel or taking such other steps as they should feel desirable. The advice of the leading members of the Unitarian body was taken, and that advice was to do what they had already done. Not only was this advice given them, but also such kind sympathy as had enabled them to go through with the work. Mr. Balston went on to especially thank the chairman and the Rev. C. Beard, and to express a hope that the sermon preached that morning would be printed and published. He concluded by proposing the health of the Rev. C. Beard.

The Rev. C. BEARD said that if he had spoken any true word in regard either to their past or future, that would be in itself almost as great a reward as a preacher could wish for. This was but a small gathering, he proceeded to say, but his heart warmed towards the faithful few. There was something very touching in the sight of a few persons, amid social difficulties of every kind, clinging not only to Christian truth, but also to the mighty principles of civil and religious liberty, and firmly believing in their ultimate triumph. The speaker, admitting that in numbers the Unitarians were insignificant, pointed out the various great movements in which they had taken an active and a successful part, and the many instances in which they had succeeded in bringing other persons round to their views.

The CHAIRMAN proposed the toast, "The neighbouring Unitarian churches," to which the Rev. E. Kell responded, and after various other friends' toasts, the proceedings came to an end.

At five o'clock a public tea was held at the Temperance Hall, and a public meeting at the Town Hall commenced shortly after seven, W. J. Lampor, Esq., in the chair.

The CHAIRMAN gave a very interesting address, touching chiefly on the vast importance of instructing the young, even in their earliest infancy, in the truths of the Gospel. He concluded with a few remarks on our duty as loyal subjects of the Queen.

Mr. BALSTON next briefly addressed the meeting. He expressed a hope that Mr. Beard would allow the sermon which he had preached that morning to be printed.

The Rev. C. BEARD said if it was thought that the object they had in view was likely to be benefited by its being printed, they had liberty to do so. (Applause.)

The Rev. R. B. ASPLAND, M.A., alluded to the neat fabric that had been erected for the purpose of Divine service. He said the committee of the British and Foreign Unitarian Association had given two grants, and he believed that the Unitarians of England would assist in the work. He read a list of subscriptions received by the London Society for the Poole church, two of which were for the sum of £10; and said, in conclusion, that they were promoting Unitarianism because they believed it to be honouring to God. They believed it to be the Gospel of Christ, and they considered it their duty to communicate the knowledge of that Gospel to their fellow creatures.

The Rev. R. L. CARPENTER, of Bridport, said he remembered preaching many years ago in the old chapel; but it was very different from the new church now opened. He proceeded to speak of

the work carried on in Poole, and hoped the congregation would be knit together in the bonds of Faith, Love, and Charity. In his opinion all churches should be "Households of Faith"—not merely assembly rooms or prison houses. They should be bound together by kindly sympathy and affection. He exhorted them to do all the good they could, but, above all, to abound in those things which had their home "Eternal in the Heavens."

The Rev. J. CROPPER, of Wareham, adverted to the excellent sermon preached by Mr. Beard, and proceeded to speak of the infinite goodness and justice of the Great Creator, and the duty of man to his fellow man.

Several other addresses were given, and a very pleasant and profitable evening was spent. Several ladies and gentlemen, among them Mrs. Sedgfield, Mrs. H. B. Sedgfield, Mrs. Balston, Mr. Sedgfield, Mr. Balston, Mr. Darby, and Mr. Gillard—contributed to the vocal department, Mrs. Joseph Darby ably presiding at the pianoforte.

The Rev. R. B. Aspland, M.A., of Hackney, London, preached in the new church on Sunday last, when collections were made in aid of the building fund; and the Revised Book of Common Prayer, and Mr. Martineau's Collection of Hymns, were introduced.

INTELLIGENCE.

ARBROATH.—A lecture was given in this town on the 8th inst., by the Rev. H. Williamson, of Dundee. There was an audience of about fifty present. The sympathisers with Unitarian Christianity are very unwilling to come out in Arbroath, which is to be regretted.

BIRMINGHAM: DOMESTIC MISSION CHAPEL, LAWRENCE-STREET.—The children of the day and Sunday-schools were entertained to tea on Tuesday night. Upwards of 600 were present. After tea the children, parents, and several of the subscribers to the mission assembled in the chapel for the distribution of the Sunday-school prizes: these were gained by 90 girls and 79 boys. Addresses were given by the Rev. John Wilson, Mr. W. R. Wills, Mr. Miles, and Mr. Chamberlain. The proceedings were enlivened by vocal and instrumental music. The proceedings closed with a hymn and the national anthem.

BRIDPORT.—Another of those pleasant evenings, devoted to readings, &c., took place at the School-room, on Monday evening, the 7th inst., when the proceedings were invested with special interest, in consequence of the presence of the Rev. J. L. Short, the former minister. The chair was occupied by the Rev. R. L. Carpenter, B.A., and the room was crowded to excess. In the course of the evening Mr. Short was called upon and very warmly received, and, labouring under evident emotion, delivered a short address, in which he expressed his thanks to Mr. Carpenter for thus affording him an opportunity of once again addressing his old friends. He had not been strong of late, but was thankful that the enemy seemed driven back—thankful for numerous reasons, not the least among which was, because he felt that there was some important work left for him to do, and that there were the elements of power in him to do it. When he felt he might be near death's door, he had one ardent wish, which he was very thankful had now been realised—to look once more into the old faces of his Bridport friends, with whom he had spent many pleasant years. He concluded by saying that when he left them before, he told them that he should always be happy to do what he could to forward their interests, and he wished them now to remember that the old bond still existed. At a later period of the evening, the mayor of Bridport (Thomas Colfox, Esq.) expressed great pleasure in welcoming their old friend and pastor among them. He was sure all would join heartily in the resolution:—"That this meeting desires to express its joy and satisfaction in again welcoming their old friend, the Rev. J. L. Short, whose past services would ever be fresh to the memory of each, and to record their regret at his illness, and their united hopes that he may speedily be restored to renewed health and vigour." And to Mrs. and Miss Short the rev. gentleman was requested to carry the kindly greetings and regards of those present. Mr. T. Maie, in seconding the resolution, said that he did so most heartily, and was sure he should be but echoing the sentiments of the meeting, if he supplemented the resolution by adding their thanks to Mr. Short for the eloquent discourse he preached to them the preceding day.

BRISTOL: LEWIN'S MEAD DOMESTIC MISSION.—The annual tea-meetings of this institution were held in the Mission Chapel, which was beautifully decorated with evergreens and pictures, on Thursday and Friday last. On Thursday evening, a large number of persons connected with the mission sat down to tea, at which many of the friends and supporters of the mission were also present. The Rev. Wm. James took the chair, and in the course of an interesting address, referred to the added responsibility as well as power now laid upon the working classes, and urged the necessity of a thorough system of national education. The missionary, Mr. Wm. Andrews, also welcomed his friends there, and stated the principles on which he endeavoured to work among them. Readings and music and recitations made the evening pass quickly and

pleasantly, and soon after half-past nine the meeting closed with singing and prayer.—On Friday evening, upwards of 120 of the children of the Sunday schools assembled, and after tea, and a magic lantern exhibition, the regular and attentive scholars of the past year received their usual rewards. These consisted chiefly of warm clothing, made by the young ladies of the Lewin's Mead and Oakfield-road congregations. Many friends were present, and contributed much by their interest in the proceedings to encourage the teachers, who have to deal with children of a very low class. The improvement, however, in the attendance and discipline of the school during the past year, is a proof that their labours are by no means useless, and some interesting cases occasionally disclose the indirect influences of the school, by means of the children, upon the parents in their homes.

CRANBROOK, KENT.—This chapel was re-opened last Sunday (13th inst.) after being closed for nearly three years. The service was conducted in the morning and the evening by the Rev. Robert Spears, of London. At the close of the evening service a meeting of the friends was convened, and it was agreed that, with the help of the British and Foreign Unitarian Association, another effort should be made to sustain public worship and instruction in this chapel. We may add that Cranbrook is said to be the most Calvinistic town in the world, and there are in it no less than five Calvinistic meeting-houses, though it contains only 4,000 inhabitants.

DUNDEE.—On Sunday evening, a lecture on the loss of the Hibernia was given by the Rev. H. Williamson, in the Thistle Hall, which was completely filled, many being unable to find seats. He condemned the prevailing idea of a capricious and partial Providence, which conferred its favours specially upon some, and, therefore, inferentially, neglected others; and ably combated the orthodox idea that those who were lost in the wreck must have gone to a life of endless torture, unless they were believers in the doctrines of a particular creed.

LONDON UNITARIAN LAY PREACHERS' UNION.—During the last two months this society has been holding week-evening meetings, in eight different places in and around London, expository of the Unitarian position and doctrines. Interesting discussions have been held at all these meetings, and a large number of tracts circulated. After the Christmas holidays these lectures will again be resumed.

MONTROSE.—Mr. Williamson lectured in Montrose for the first time, without invitation, last Monday. The night was very stormy. There were fifty adults present, and they entered very heartily into the conversation which followed the address upon Unitarianism. A very decided feeling was manifested that Mr. Williamson should return, as he intends to do, next Monday night.

NEWCASTLE-ON-TYNE.—FAREWELL MEETING.—On Tuesday evening last, a tea meeting was held in the Girls' Schoolroom in connection with the Church of the Divine Unity, to take leave of Mr. B. J. Williamson, master of the boys' day school, who is removing to Gee Cross, to be master of the day school there. The chairman, the Rev. J. C. Street, in presenting to Mr. Williamson a testimonial, consisting of several valuable books, expressed his own and the Church's deep sense of indebtedness to Mr. Williamson for the important services which he had rendered, not only as master of the school, but as financial and minute secretary of the Northumberland and Durham District Unitarian Association. He had been indefatigable in his labours in both of these capacities; and they all wished him God-speed.

OLDHAM: GLODWIN.—About two years ago an effort to raise a Sunday school and, it is hoped in time, a preaching room was made in Glodwin, an outlying district of the borough of Oldham. The attempt was begun, and has been carried on, by a few young persons of both sexes who felt desirous of helping in the good work. The teachers and congregation belonging to the older place looking upon the project favourably, and furnishing assistance in books and other ways, a room was engaged in the Mutual Improvement Buildings, Glodwin, and the school quietly opened in the beginning of 1867. Already progress has been made, and the school now numbers about sixty scholars and ten teachers, who attend well. A children's service is conducted on the Sunday morning by the superintendent or one of the teachers; and on the first Sunday afternoon in the month a regular service is held, conducted by either the Rev. C. W. Robberds, one of the teachers, or other friends who feel disposed to offer their services. Hopes are entertained that a regular weekly service may be commenced at no distant period.—On Saturday evening last, the second annual gathering of the teachers and friends was held in the school-room, when about 100 persons were present. After this a social meeting was held, when addresses were delivered by the chairman (Rev. C. W. Robberds), Messrs. Grandridge, McFarlane, P. Wild, and others. The whole passed off very pleasantly.

PERTH.—The weekly meetings in Perth have been exceedingly well attended, but the ball has been taken from Mr. Williamson, and, in consequence, the lectures will be suspended until another arrangement can be made. The local committee seem to be thoroughly in earnest.

STALYBRIDGE.—The annual school sermons were preached on Sunday, December 13th, by the Rev.

John Page Hopps and Rev. Francis Revitt. The collections and donations already received amount to £35. 5s. There are upwards of 350 scholars and teachers connected with the school, and the applicants for admission have always hitherto been more numerous than could possibly be accommodated, but the recent erection of a new wing to the school building, by John and William Leech, Esqrs., will enable the committee in future to admit a greater number of scholars than at any former period.

STOKES NEWINGTON GREEN.—The Rev. J. K. Applebee has been invited to undertake the duties of minister, vacant by the death of the Rev. W. Barringer. A meeting of the congregation was held at the residence of the treasurer last Monday, at which Mr. Applebee received a hearty welcome.

THE COMING WEEK.

Gorton.—On Sunday evening, a lecture by the Rev. G. H. Wells, M.A., on "The Object of the Gospel."

London: FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH TOWN.—On Sunday, morning and evening, the Rev. P. W. Claydon will preach. Subject for morning: "John the Forerunner—The Ascetic not far from the kingdom of God."

London: CAMDEN SQUARE FREE CHRISTIAN CHURCH. The Rev. M. D. Conway will conduct the services, morning and evening, on Sunday next.

London: NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee. Subject: "Conversation on the First and Second Commandments."

London: WALWORTH.—Anniversary sermons, on Sunday, by the Revs. John Taylor and Robert Spears.

Penmaenmawr: PENDRYFFYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Birth.

SMITH.—On the 16th inst., at Mount Vernon High School, Nottingham, the wife of the Rev. Edwin Smith, M.A., of a daughter.

Marringe.

WHITEHEAD—WALKER.—On the 15th inst., at the Elder Yard Chapel, Chesterfield, by the Rev. Francis Bishop, Mr. William Whitehead, of Sheffield, to Mrs. Ellen Walker, landlady of the Crown and Cushion Inn, Chesterfield.

Deaths.

BADCOCK.—On the 13th inst., at Cranbrook, Kent, in the 74th year of her age, after a long and painful illness, borne with exemplary Christian patience, Sarah, the beloved wife of Mr. Thomas Badcock. She was for 50 years a member of the General Baptist Church in that town.

FREESTON.—On the 11th inst., aged 5 years, Bernard John, the beloved child of the Rev. Joseph Freeston, Rochdale.

GILBODY.—On the 28th ult., aged 29 years, Eleanor Ann, wife of Mr. James Gilbody, Dalebrook, Worsley, and youngest daughter of the late Mr. Charles Kent, of Worsley.

HOLLAND.—On the 14th inst., at her residence, Norman's Place, Ayrincham, aged 39 years, Elizabeth, relict of the late Thomas Holland, of Manchester, and third daughter of the late William Robson, of Newcastle-upon-Tyne.

PAGET.—On the 12th inst., at her residence, Humberstone, Leicestershire, Anne, relict of Thomas Paget, Esq., formerly M.P. for that county, and sister of the late Thomas Paget, Esq., of Hopwell Hall, Derbyshire, formerly M.P. for Leicester, in her eighty-fourth year.

TEVERSHAM'S Boarding House, commercial and private, 22, Ironmonger Lane, Cheapside, London

ABEL MORRALL'S DOUBLE-EYED NEEDLES, 51, Piccadilly, Manchester.

DINNER SHERRY. Quarter casks, £10. 10s.; Octaves, £5. 10s. nett. C. J. HERFORD, 17A, Cooper-street.

SCARLET FEVER, &c. S. WHITEFIELD & SONS, PURIFIERS of BEDDING and WEARING APPAREL, by Chemical Process. Purifiers to the Birmingham General Hospital. Testimonials and Terms Post-free on application. VIADUCT WORKS, OXFORD-STREET. EXCHANGE BUILDINGS, STEPHENSON PLACE BIRMINGHAM.

KNEEBONE & TIMMIS, 23, Snow Hill, Birmingham, are Manufacturers of TPA URNS for Tea Parties. Their Stock of HOUSE FURNISHING IRON-MONGERY is one of the best in the Midland counties. K. & T. send out a good article, and are careful to be moderate in their charges. Friends out of Birmingham may save from 15 to 20 per cent. by purchasing what they may require at KNEEBONE & TIMMIS'S.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

OWING to the Ravages of the Vine Disease, the Production, and, consequently, the Importation into this country of WINE from the island of MADEIRA, for a number of years all but completely ceased. The ground formerly devoted to the Vine plant was turned into Sugar Plantations, Sugar being a less precarious crop, and sooner available for the market than Wine.

Since the disappearance of the disease, the Culture of the VINE has again attracted attention, and for a few years past the quantity of WINE made has increased. Thinking there might be a trade done if a good WINE, at a moderate price, were offered, we have been at considerable pains to

PROCURE SAMPLES FROM THE ISLAND, and have selected one which we can offer at 42s. PER DOZEN.

JAMES SMITH & COMPANY, WINE MERCHANTS. MANCHESTER.....26, Market-street. Liverpool.....11, Lord-street. Birmingham.....28, High street.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 877, Waterloo Road, Caneham Hill, at his printing-office, 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, December 18, 1868.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. VIII.—No. 400.

FRIDAY, DECEMBER 25, 1868.

PRICE 1d.

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FREE CHRISTIAN CHURCH,
CLARENCE ROAD, KENTISH TOWN.
Next Sunday Morning, being the first Sunday after Christmas, the Rev. F. W. CLAYDEN will deliver a DISCOURSE on "The Angel Voices." He will also preach next Sunday evening, when his Discourse will be appropriate to the close of the year.

PROTESTANT DISSENTING CHAPEL,
MARKET PLACE, KENDAL.
SPECIAL SERVICES on occasion of the INDUCTION of the Rev. JOHN RUSSELL will be held on Sunday next, December 27th.
At Morning Service, the Rev. W. GASKELL, M.A., will deliver the Charge. The Rev. H. W. CROSSKEY will preach in the evening.

**WATCH NIGHT SERVICE IN STAM-
FORD-STREET CHAPEL, London.** Ten o'clock.
**BRITISH AND FOREIGN UNITARIAN
ASSOCIATION.**
THE APPEAL FOR EXTENDED EFFORTS AT HOME

DONATIONS TOWARDS THE EXTRA £1,000 FUND.	
Amount advertised.....	£281 9 0
Hill J., Moretonhamstead.....	2 2 0
Jackson Mrs. J., Chesterfield.....	1 0 0
Morton H. J., Garforth, near Leeds.....	10 0 0
Phillips R. N., M.P., Manchester.....	10 0 0
Paget Miss, Leicester.....	0 10 0
Collection at Nottage and Wick, per Rev. Titus Lloyd	1 2 8
New Annual Subscriptions advertised.....	79 13 0
Abbott G. C., Sheffield.....	1 1 0
Allen W., Bath.....	1 0 0
Aves Owen, Mansfield.....	1 0 0
Bramley H., Sheffield, increased to.....	11 6 0
Cromwell Rev. Dr., Canterbury.....	0 5 0
Ellis Rev. J., Elland.....	0 5 0
Elze Mrs., Leicester.....	1 1 0
Ferrar Rev. J., Ashford.....	0 5 0
Fisher P. E., Sheffield, increased to.....	1 1 0
Fisher W., Sheffield, increased to.....	1 1 0
Fox Rev. J., Heywood.....	0 5 0
Freeston Rev. J., Rochdale.....	0 5 0
Ganderton C., Hull.....	0 2 6
Garth T., Bristol.....	0 10 0
Hunter Rev. W., London.....	0 5 0
Johnston J., Ryde.....	1 1 0
Love Mrs., Canterbury.....	0 10 0
Naylor B. D., Manchester.....	0 10 0
Nutter Rev. C. C., Banbury.....	0 5 0
Owen Rev. J., Whitley.....	0 5 0
Rhodes J. G., London.....	2 2 0
Schwann J. F., London.....	3 1 0
Squire Rev. J. O., Colliumpton.....	0 5 0
Stevenson J., Sheffield.....	0 10 0
Thomas Rev. J., Huddersfield.....	0 5 0
Worsley P. J., Bristol.....	1 1 0

INDIAN FUND.	
Donations and Subscriptions advertised.....	£283 15 0
Allen W., Bath.....	1 0 0
Elze Mrs., Leicester.....	1 1 0
McQuaker W., Glasgow.....	0 5 0
Thomas C. J., Bristol.....	2 2 0

Rev. H. B. ASPLAND, } Secretaries.
Rev. H. SPEARS,
178, Strand, London.

UNITARIAN HOME MISSIONARY BOARD.

THE ANNUAL PUBLIC EXAMINATIONS will be held in the Memorial Hall, Albert Square, Manchester, on Monday, Tuesday, and Wednesday, January 18, 19, and 20, 1869, commencing at ten o'clock each day.
On Monday evening the BUSINESS MEETING will be held at six o'clock, when the report and statement of accounts for the year 1868 will be presented and submitted for adoption.
On Tuesday evening the SOIREE will be held in the Large Room of the Memorial Hall; R. M. SHIPMAN, Esq., in the chair. Tea on the tables at half-past five o'clock. Chair to be taken at half-past six o'clock.
On Wednesday evening the ADDRESS to the Retiring Students will be given in Cross-street Chapel by the Rev. C. C. Cox, of Leicester. 8 p.m. to commence at seven o'clock.
Tickets for the Soiree, price 1s., may be had from the Secretaries; Messrs. Johnson and Rawson, 89, Market-street; or Mr. Jones, at the Hall.

JAS. DRUMMOND, B.A., } Hon. Secs.
GEO. WADSWORTH, Jun., } Assistant Secretary.
UNITARIAN CHRISTIAN CHURCH,
POOLE.

The Congregation will be grateful for large or small Contributions in aid of their Building Fund. The total cost of the new church will be £1,250.
The amount of subscriptions already advertised..... £219 2 4
Mr. Stubbington, Gosport..... 0 10 0
Henry Long, Esq., do do..... 2 0 0
Rev. R. C. Jones, Derby..... 1 1 0
W. J. Lamport, Esq., Liverpool..... 5 0 0
Subscriptions will be thankfully received by either of the following:
A. HAMPTON, Secretary.
A. BALSTON, Treasurer.

WOOD'S TRUST FUND FOR EDUCATIONAL PURPOSES.—The Trustees will MEET in January to RECEIVE APPLICATIONS for GRANTS, from Young Persons, not under 16 years of age, training for Schoolmasters or Schoolmistresses. Forms may be obtained of Mr. PRESTON, 37, Highbury, New Park, London, E.C.

LANCASHIRE AND YORKSHIRE RAILWAY.
CHRISTMAS AND NEW YEAR HOLIDAYS.
RETURN TICKETS, First and Second Class, available for One Calendar Month, and Third Class, available for Fourteen Days, are issued by corresponding class of Trains to SOUTH-PORT, BLACKPOOL, FLEETWOOD, and LYTHAM, and all Ordinary Return Tickets issued from the Stations from Wednesday, December 23rd, 1868, and intervening days, will be available up to and including Thursday December 31st.—By Order, Superintendent's Office, Victoria Station, Manchester, December 11th, 1868.

MIDLAND RAILWAY.—CHRISTMAS HOLIDAYS.—Ordinary RETURN TICKETS issued on Wednesday, December 23, and intervening days, will be available for returning up to and including Thursday, Dec. 31, 1868.

The Midland Company's service of trains between Manchester and London has been revised and considerably improved. Express Special Service Trains having been appointed to run as under:

	UP TRAINS.	Week Days.	Sundays.
Manchester (London-road station).....	dep. 6.55.	9.45.	1 0.30.
London (St. Pancras).....	arr. 12 0.	2.45.	6.30.
DOWN TRAINS.	Week Days.	Sundays.	
London (St. Pancras).....	dep. 9 0.	10.10.	3 0.40.
Manchester (London-road station).....	arr. 2.40.	3 0.	5 0.8.
Through carriages between Manchester and London by all direct trains.			
Passengers desirous of travelling by this route are requested to ask for MIDLAND TICKETS at the London-road station, Manchester.			
The trains will run on Christmas Day as appointed for Sunday.			
JAMES ALLPORT, General Manager.			
Derby, December, 1868.			

SCHOOLMASTER.—A Young Mat wishes to ENGAGE: practised: uncertificated.—S. M. C., *Herald*.

CERTIFICATED MISTRESS of some little experience REQUIRED for the Effra Road Day School, Brixton. It is a mixed school, and the average attendance 70 to 80. Two Pupil Teachers will assist. State, by letter only, last engagement, age, and terms, with references, to Mr. JOHN GREEN, 15, Southwark-street, London, E.C.

OLLERENSHAW HALL, DERBYSHIRE.
Mrs. EASTWOOD (daughter of Edward Willmer, Esq., of Liverpool) will receive after the Christmas vacation a limited number of Young Ladies to educate. References and prospectus forwarded on application.—Postal address, Ollerenshaw, Whaley Bridge, Stockport.

CHARISBROOKE, ISLE OF WIGHT.
The Rev. WILLIAM HARGREAVE, B.A., Lond., is desirous of receiving a limited number of Young Gentlemen to board and educate.
Prospectus on application.

LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow.

OLD HOVE HOUSE SCHOOL, Brighton.
Mr. Hutton RE-OPENS his Sch. ol after the Christmas Holidays, on Tuesday, February the 2nd. He will have a Few VACANCIES.

**EDUCATION.—14, GREAT STAN-
HOPE-STREET, BATH.**
Mrs. JEFFERY receives a small number of YOUNG LADIES, whom she educates as members of a family. Bath is considered a healthy locality, and offers great facilities for securing the services of efficient masters. Terms on application to Mrs. Jeffery. References: Rev. W. Odgers, Bath; Rev. F. E. Poynting, Monton, Manchester; Rev. W. W. Cochrane, Cradley, Worcestershire; J. Murch, Esq., Bath; E. Cobb, Esq., Bath; W. A. Case, Esq., M.A., late Vice-Master of University College School, London; J. Shute, Esq., Clifton Down, Bristol.

THE CONIGRE, TROWBRIDGE, Wilts.
BOARDING and DAY SCHOOL for YOUNG LADIES, conducted by the Misses MARTIN. The Pupils will RE-ASSEMBLE on Thursday, January 21st, 1869.

Just published, price 4s. 6d.
THE LEEDS TUNE BOOK, compiled by JOSEPH LANCASTER.
Containing Tunes to ALL Martin's Hymns.
London: Novello and Co., 1, Berners-street, W. Manchester: Johnson and Rawson. Leeds: Hopkinsons Brothers, 5 and 6, Commercial-street; and of all music and bookellers. Congregations and choir supplied at low rates.
SEASON 1868-9.

THE SUNDAY-SCHOOL PENNY MAGAZINE for JANUARY, 1869, contains:—Eagle's Cry: A Tale of By-Gone Days. Part I.—The Beautiful Life—A Lawyer's Opinion—Uncle Hepworth—The Child that was Father to the Man—The Justice of Saint Louis.
Published by the Manchester District Sunday-School Association. London: E. T. Whitfield, 178, Strand, Manchester: Johnson and Rawson, 89, Market-street; John Heywood, 143, Deaughate.

THE CHRISTIAN FREEMAN for 1869, will contain 21 Engravings of Unitarian Churches and of Eminent Ladies, chiefly Unitarians. 12s. monthly. Whitfield and all booksellers.

THE UNITARIAN POCKET ALMANAC for 1869 NOW READY, in three editions, No. 1, price 2d.; No. 2, price 6d.; No. 3, in roan, with tuck and pocket, price 1s.

Give your orders at once to the Agents of the *Herald*, to Mr. JOHN PHILLIPS, 74, Market-street, Manchester, or to Mr. C. Cox, 67, Paternoster Row, London.

NOW READY, NEW EDITIONS OF THE MEMOIR OF TRAVERS MADGE.

The first edition having been out of print since March last, and many requests having been made for it to be reprinted, A SECOND EDITION, SIMILAR TO THE FIRST, 1 vol., 12mo., cloth, limp, lettered, Price One Shilling and Sixpence, will be issued in a few days.

A BETTER EDITION will also be issued at the same time, larger in size, better paper, handsomely bound, and with portrait.

PRICE FIVE SHILLINGS.

* * * Of this edition only three hundred copies have been printed. A few of these are not yet ordered. Those who wish for them should apply at once.

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By whom the book will be sent post free immediately on publication.

Now ready, crown 8vo., 192 pp., well bound, cloth lettered, price 3s.

WORDS FROM A LAYMAN'S MINISTRY: A MEMORIAL VOLUME OF THE LATE GEORGE BROWN, Barrister-at-law, Containing 16 sermons preached by him in the Free Christian Church, Barnard Castle. Edited by Rev. JOHN JAMES TAYLER, B.A., with Memorial Sketch, by Rev. BROOKE HERFORD.

The friends at Barnard Castle who are putting forth this Memorial Volume will be glad to supply it post free to all persons sending their names and 3s. worth of post-free stamps. Any profit accruing from the volume will be added to the fund for carrying out an object for which Mr. Brown had long and earnestly striven, viz., the building of a new chapel. May be obtained from Mr. JOSEPH LEE, Barnard Castle.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

SUNDAY-SCHOOL PENNY MAGAZINE. Will be ready in a few days, the VOLUME FOR 1868. Handsomely bound in cloth, red edges, &c., &c., 1s. 6d. per vol. Ditto ditto gilt edges, 2s. 0d. Making most suitable Presents for Christmas and the New Year. Orders should be sent at once to Mr. JONES, Memorial Hall, Albert Square, Manchester; or to Mr. E. T. WHITFIELD, 178, Strand, London.

Now Ready,
QUIET THOUGHTS FOR THE DAY OF REST. Price One Shilling.

Bound in limp cloth, on toned paper, and gilt lettered. This Selection of Religious Poetry has been made for the use of the Home and Fireside as well as for the Sunday-school Teacher and Scholar, and contains specimens of religious poetry from Du Rarlas to Tennyson. Published by the MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION, and may be had from any of their agents.

STEPHEN ROBINSON, Distributor of Stamps, Insurance and Estate Agent, and Accountant, STOCKPORT.

TEVERSHAM'S Boarding House, commercial and private, 22, Ironmonger Lane, Cheap side, London.

COMFORT IN WALKING. J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 18, Pall Mall, Market-street.

M. STOBV invites the attention of friends and the public to her New Stock of Ladies' and Gentlemen's WINTER HOSIERY, in English, Scotch, and Welsh Wools. Also, a choice stock of Combs, Brushes, and Sponges, which she is selling at reduced prices. 2, ST. ANN'S PLACE, MANCHESTER.

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WHAT THE CHURCHES ARE DOING.

From an account which the Florence *Opinione* gives of the interview between the Papal delegates and the Patriarch of Constantinople, the Pope seems to have had a smartish rap on the knuckles for his coquetting with the Greek Church. After being informed that the Pope had not changed his principles and could not do so, the Patriarch expressed his belief that it would but embitter still more existing dissensions, to open again wounds of long standing. "Besides," he went on to say, "we believe that the best solution of these dissensions ought to be sought from the pages of history. In fact, ten centuries ago there was a Church which, as in the East so in the West, as in the ancient so in the new Rome, did profess the same doctrines. Let us go up to that time, let us find out who it is that has added, who it is that has taken away. Let us remove innovations, if some are to be found, and then we shall arrive, all of us, almost without perceiving, at the same point of Catholic orthodoxy—at that point from which the Church of Rome of the first century, by going more and more astray, seems to take pleasure in yet widening the abyss which is between us with her new dogmas and decrees altogether contrary to sacred tradition." The reply to this, of course, was that Rome could not alter her principles.

The fifteenth report of Bishop Gobat's fund for missions in Abyssinia, Egypt, Syria, and Chaldea directs attention to a Protestant movement in the Armenian branch of the Eastern Church, where "from deep conviction of its errors, brought about by comparing its liturgy with ours, and both with the Bible, one of the highest ecclesiastical dignitaries, Archbishop Makerditch, has left the Church, and is now, under episcopal licence of Bishop Gobat, labouring as a Protestant clergyman at Aintab (Tarsus), the 'no mean city of Cilicia,' of which province the Armenian patriarch had made him archbishop."

The Pope held a secret Consistory at the Vatican, on Monday, at which his Holiness nominated ten archbishops and bishops, six of them in *partibus infidelium*. The Pope afterwards spoke upon the events in Spain, and deplored the many evils suffered there by the Church, mentioning particularly the danger threatening the unity of the Faith, which had ever formed the chief glory of that Catholic nation.

A curious incident occurred the other day in the Upper House at Munich. The celebrated Catholic historian and high Church dignitary, Dr. von Dollinger, having been made a senator by the King, was introduced into the Chamber and took the usual oaths, but on being required to produce some evidence of his baptism it appeared he had no baptismal certificate. He knew when he was born, but when or where he had been christened he was utterly unable to say. This caused no little amusement in the House, but as it was taken for granted that so eminent a member of the Catholic hierarchy must have been baptized, he was allowed to take his seat without further difficulty.

It is said that St. Aidan's College, Birkenhead, which has been under the charge of Dr. Baylis, and is to be closed very shortly, will probably be reconstructed at some future time, under the direction of the Bishop of Chester and Dean Howson.

At a meeting, last week, of the congregation at Hackney, to which the Rev. W. Kirkus, known for his liberal tendencies, has for a long time ministered, the following resolution was unanimously passed:

"That the members of the congregation of St. Thomas's-square Chapel, having heard the address of the Rev. W. Kirkus, on the occasion of his leaving them to take the pastorate of Long-sight Chapel, Manchester, beg to express the very deep and personal regret they feel at his departure from among them, and while profoundly sensible of the valuable and zealous and independent teaching they are about to lose and would gladly retain, earnestly desire for him, in his new sphere of ministration, the utmost personal and public success, and assure him and his family of their continued sympathy and regard." It is stated that a further recognition of Mr. Kirkus's services is to be made, and in a more substantial form, before he leaves Hackney.

At a dinner given to the Rev. Dr. Scott, who has recently resigned his pastoral charge in Manchester, and the office of clerk to the Lancashire Presbytery, it was mentioned that fourteen years ago, when he received the appointment, there

were only ten congregations in the Presbytery, with 749 members, who contributed annually £5,865; but that when he left the other day to enter upon his new duties in Glasgow, the Presbytery had increased by twelve congregations and one station, the membership being 2,019, with 3,014 adherents, 333 Sabbath-school teachers, 2,749 scholars; and that the annual income was now upwards of £10,712. He said he was convinced that great as had been the increase of the United Presbyterian Church in the bounds of the Presbytery of Lancashire, it was destined to be still greater.

Heresy has again made its appearance in a quarter where it was little to be expected. Dr. Payne Smith, Regius Professor of Divinity at Oxford, has actually dared to teach that no mystical virtue is communicated by Ordination. This, as will be seen, does away at once with the virtue of apostolical succession, and what a clerical friend of ours calls the "humbug" of "holy orders," and reduces priests, bishops, and archbishops to the level of Dissenting ministers and laymen in general. No wonder that teaching which has such issues should have led to a movement with the object of inducing the bishops not to require of Oxford candidates for "orders" any certificates of attendance on the professor's lectures.

The *Weekly Register*, a Roman Catholic organ, is pretty sure that the list of the new Scotch Catholic hierarchy in the *Church News* is not correct; and, indeed, takes for granted that the High Church editor has been made the victim of an elaborate hoax. The *Register* has no doubt about the establishment of the hierarchy in Scotland, but questions whether this important measure will be adopted immediately. The Catholic Church is not strong in Scotland. It has, however, had some influential converts lately.

At the Store-street Music Hall, on Friday night, "Father Ignatius" began a course of lectures with one on "The Christianity of the Low Church Party." After attempting to show that Christians of all sects hold the same fundamental tenets, and stating his views of the doctrines of the Trinity, original sin, and the atonement, he contended, in reference to the latter, that there was no Popery in acknowledging that Mary was the mother of God, and that the most Primitive Methodist believed it as much as any Roman Catholic. With great earnestness he pronounced that the sacrifice of the mass was a necessary sequence of the atonement. A simultaneous shout of approval from one part of the room was met by marks of dissent from others; amidst which he went on to say that it was for holding these doctrines, in the most primitive and unritualistic Church, that he had been mobbed and bullied in Lombard-street by persons who disliked the shape of his coat, and called him a monk, meaning a kind of monk which he hated as much as they did. When he came to the subject of adoration of the Host, and the question of the "real presence" in the Sacrament, to which he gave his unqualified adhesion, there was palpably a stir among the decided Protestants. Interruptions, perfectly courteous, though controversial, became frequent; questions were asked and replied to with singular readiness and skill; but so much time was taken up by this, that the lecturer, having granted permission to a gentleman, who stated himself to be a clergyman of the Low Church party, to reply to his arguments, signified that he would defer the rest of his subject to another evening, and concluded abruptly.

As we mentioned at the time, the question of "Church tests" came up for discussion at the last meeting of the Congregational Union, and we feel no doubt will have to be discussed again. The same subject is now being mooted in regard to Methodism. In the various societies which come under this head, attendance at the class-meeting is the principal test of membership, the only requirement in order to admission to such meetings being, in Wesley's own phraseology, the profession of "a desire to flee from the wrath to come." The usual practice is for the several members of the class to give some statement as to their religious experience, in order that the leader may administer suitable encouragement or exhortation. The reluctance of many persons, especially females, to speak on such directly personal and delicate matters has, no doubt, lost Methodism very many members, and efforts have on various occasions been made to introduce some modification of the rule. Such an

alteration is again suggested. No one proposes the abolition of class-meetings; it is merely urged that the speaking should be optional.

To a controversy in the local newspapers as to the part played by the clergy in the recent contest of South Shropshire, Mr. Thomas Allen, a well-to-do farmer, has added an interesting account of an interview which the rector of his parish, the Rev. H. R. Lay, had with him a fortnight previous to the election. The rector visited Mr. Allen in the interest of the Conservative candidates, General Herbert and Colonel Corbett. and after exhausting all the ordinary arguments to induce Mr. Allen to withdraw from his engagement to vote for Mr. Jasper More, the Liberal candidate, told him, *inter alia*, that Mr. More, being supported by Sir John Acton, must be a Roman Catholic; that Mr. Allen might as well commit suicide as vote for him; that if he did vote for him, he must no longer consider himself a member of the reverend canvasser's church; that Mr. More was a supporter of Mr. Gladstone; that if Mr. Gladstone had his way Roman Catholics would come into power; that they would confiscate his (the rector's) living; that they would put a pile of wood round him (the farmer) and roast him; that even if he escaped this unpleasant end, and was permitted to die a natural death, there would be no Protestant clergyman left to bury him, and he would have to call in a Roman Catholic priest. Mr. Allen's wife and son, who were present at the interview, ventured to smile at these forecastings, but were sternly rebuked by the rector, who warned them that it was "no laughing matter."

At the burial of Dr. Cooke, of Belfast, whose death we mentioned last week, a large number of the clergy of the Established Church, several Catholic priests, many Methodist ministers, the leading Unitarians, and ecclesiastics of other denominations walked in the funeral procession.

WHAT IS SAYING ON CHURCH MATTERS

In answer to a statement which appeared in the *Christian World* that "the Methodists are very weakly represented" in Germany, a correspondent of the same paper gives the following particulars:

"About the year 1849 the American Germans started a mission to their own countrymen in the northern part of their Fatherland. The Wesleyans had been labouring much earlier, with marked success, in part of the south. Now there are 'circuits' formed and regular native ordained ministers labouring in most of the principal cities and districts in those parts of Germany and Switzerland where liberty of worship was allowed prior to 1866. There are three branches of the Methodist family to be found there. The Methodist Episcopal, the Wesleyan, and the Evangelical, or 'Albrecht Brethren.' The first have their annual Conference, consisting of upwards of forty ministers, all Germans—all but some four or five, who are from America—being men the fruits of the mission, and educated and trained by it for their special work. These are men well fitted to defend their views and privileges, in the pulpit and in the press, against the unjust attacks of opposing Government officials, the antagonistic clergy, and ungodly multitude. Besides churches and mission-halls which have been built, a book and tract establishment exists in Bremen, which is using the press for the publication of translations of most of our useful religious literature, and distributing thousands of evangelical tracts and periodicals throughout the land. At Frankfurt-on-Main a theological college is now building for the better training of German Methodist ministers. But it is in Wurtemberg that Methodism has been more than usually successful in gaining a firm footing. In this country there are hundreds of preaching-places. The plans showing the appointments in the various towns and villages, and the number of travelling and local preachers, will bear comparison with many of our best English agricultural circuits. I have myself attended some of these meetings, which were crowded to excess. It is true that most of the preaching is held in the large roomy farmhouses, the people being not yet rich enough to erect places of worship; but this is no more than it was in the early days of Methodism in England. Nor is the system opposed to the genius of the people, further than it is ungenial to ungodliness, superstition, and unbelief. The social element which so strongly appertains to Methodism is quite in harmony with the German feeling. As a proof of this we may not only point to the present success which has been obtained in so short a time in the fatherland, north and south; but also refer to the German element in the United States, where there are some 300 German ministers, and some 30,000 members—that is counting those meeting in 'class' only."

The *Times* having asked "What is the Church of

England?" Professor Bonamy Price, of Oxford, replies:

"No more important or critical question can be put at the present hour. I hold that the answer to it is plain and certain. The Church of England is an institution created by the law, and it is nothing else whatever. Everything which constitutes it a society, every relation between man and man which belongs to it as a society, is law-made. If the laws enacted respecting it are repealed, the society is at an end—the Church of England will have ceased to exist. This is no new theory. Hooker, some three centuries ago, pointed out the fact, for he said that the Church was not allied with the State, but was identical with the State. Some have tried to parry this fact by pointing to the triple order of the Episcopal ministry as the essence of the Church of England. But this is not so. Other Churches have the Episcopal succession, and are not the same society as the Church of England. No one pretends that the Church of Rome is one and the same society with the Church of England. I am stating a fact, not a theory. It may be said that this is to take an Erastian view of the Church of England. If it is so, it cannot be helped; a fact cannot be got rid of by applying an epithet to it. I am not giving an opinion whether the Church of England is rightly constructed or not; I am only saying what it actually is. It necessarily follows from this fact that to disestablish the Church of England—that is, to repeal all laws made by the State respecting it, is to dissolve it. If the State places itself in the same relation to Church of England Christians as it stands in towards Roman Catholics, they will be simply reduced to units, to unassociated and unconnected individuals. They may reconstruct themselves, no doubt, as a voluntary society or Church, but it will be a new Church altogether, even if it were composed of the same persons, for every social element will be different from what it is now. But they may reorganise themselves into several societies as well as one. This is a matter of transcendent importance, and it is one which every single member of the disestablished and dissolved Church will have to determine for themselves."

On the controversy respecting Wesley's relation to the Establishment, the *Freeman* writes:

"It is certain that Wesley, with the weakness of an able man mastered by the prepossessions of childhood, never saw clearly what an imposture, from the *New Testament* standpoint, a State Church claiming authority to be the Church is; and he enfeebled his religious action through life by a puerile clinging to the skirts of Anglicanism, when he ought to have boldly taught his followers the liberty wherewith Christ had made them free. Hence in great part the maudlin language on Church subjects of so many Wesleyan leaders to this day. The Wesleyans, however, finding that their founder's new patches rent the old garment, kept stitching on one new patch after another, till the garment is now almost wholly new, a few Church rags only remaining. Wesley always predicted that the people would not obey his preachers as they had obeyed him; but a clever politician, Wesley's superior in cunning and shrewdness, but immeasurably his inferior in evangelical zeal, adroitly, and by successive steps, completely subjugated the Wesleyan laity, and made the preachers supreme. They are now a kind of Presbyterian clerical hierarchy, and no religious body in the kingdom, on account of the position of its clergy, can be more incapable of amalgamation with the Church of England, or with any other body. It would be the gratuitous sacrifice by a self-elected corporation of absolute power over the second sect in England."

The London correspondent of the *Bury and Norwich Post* says, we believe with some truth:

"Her Majesty has no sympathy with the High Church nor with the Low Church; her opinions are now, as they were when she published the selections from Zschokke, extremely Broad Church, approaching what is usually termed Rationalism. Her type is Dean Stanley, and I believe it is perfectly true that she asked Mr. Disraeli if it would not be possible to make the Dean Archbishop of Canterbury."

In an article on the great S.P.C.K. fight, the *Christian World* takes this view of the result:

"We can only rejoice that the grant is not to be handed to Dr. Gray and his suffragans, as the Ritualists wished. But they were right in their principle, in this instance, notwithstanding. It was not State money, and the African Church is not a State Church. Why should the vote not have been regular? Dr. Gray is the proper authority, beyond question, in his own district, which, as Metropolitan, includes Natal. There was no question of law to hinder the making the grant to Dr. Gray, and the respect due to his office required that he should be the distributor. Under ordinary circumstances, Dr. Colenso could not have objected to his being the channel of distribution. To put him aside was to ignore the Episcopal system. But the committee and those whom they represent, by the final vote were in a dilemma. Dr. Gray is a Ritualist; he claims the power, and asserts that he has applied it, to dethrone a State-made Bishop; and this the majority could

not allow without coming into conflict with the Erastian constitution of the Church in this country. They must pass by Dr. Gray, not for his Popery, indeed—though that would have weighed, it may be, at another time—but for his having acted as a true bishop, by setting aside one whom all parties alike agree in holding as only bishop because the State has made him one, and whom all, but for that, would unite to depose. The Broad Church, as well as the Evangelicals, had a special ground of opposition to the High Churchmen. Their theory that the Church has no opinions of its own, but is an asylum of all; that the face must look every way, not to the light in particular; that it is not a many-toned harmony, but a grating conflict of Divine snatches, fiddle-tuning, and devil's music, mixed—was rudely threatened by action which proscribed the Bishop of Natal. From their point of view their vote was consistent; fortunately for liberty and truth it turned this time against the sacerdotalism of Dr. Gray."

On the work to be done with the Irish Church, the *Christian World*, which thinks there is no reason whatever that the decree of disestablishment should wait till the details of disendowment are arranged, says:

"It is absolutely necessary, in order that justice may be done to Ireland, to pass an act declaring that there is no established and endowed Church in Ireland. This will not imply that the disendowed Church is to retain none of the property it now enjoys, but merely that the property so enjoyed will not be what the nation originally bestowed. To draw the line between the national endowment, which England will no longer appropriate to the Episcopalian Church in Ireland, and endowment by private individuals, will be a work of time. But the principle to be applied is perfectly clear, and in the enunciation of that principle there need be not an hour's delay. It is agreed on all hands that every Irish incumbent will enjoy his present income while he lives. This, we think, is a great boon. We admire—to some extent we wonder at—the magnanimity of the majority of the Irish people in making no murmur against such a provision. But we earnestly maintain that, beyond this, the Anglican Church in Ireland ought to get very little. Every one can understand that the Irish clergy now living have a peculiar claim to their incomes. No Irishman would be perplexed by their continuing to enjoy them. But if you leave the Anglican Church in Ireland still visibly in possession of lands or buildings which have been associated by Irishmen from their infancy with the ecclesiastical establishment, do you not run the risk of their asking what change has taken place? It is necessary to the effect of this great act of national separation that it should be palpable to the Irish people. England makes a demonstration of her good-will to Ireland. This demonstration must on no account be neutralised."

The *Times* holds that the Irish Church can be reduced to the condition of a colonial Church, that is to say, can be disestablished and yet retain its existing standards of doctrine and practice. The representation by bishops in the House of Lords must, of course, be taken away by express enactment; and a social regulation, rather than a law, would provide that Anglican and Roman Catholic clergymen in Ireland should rank side by side, as they do in Australia and Canada. The Ecclesiastical Courts would disappear; the administration of the Protestant Episcopal Church in Ireland would then become subject to the Courts of Equity, just as the administration of all the voluntary religious bodies of England possessing any property, however slight, has always been controlled by the Lord Chancellor. The majority of Irish livings are in the gift of the bishops, and this arrangement would be continued and might be extended; but how shall the bishops themselves be nominated? The overwhelming majority of Irish Churchmen would, were it possible, prefer to maintain the existing system of nomination by the responsible advisers of the crown; and the fact that the Crown has always undertaken such nomination would be a reason for requiring that the Ministers of the Crown should continue to undertake the task even when the Church is disestablished, in the absence of an alternative proposal commanding approval. There is no reason why such a nomination should excite jealousy, nor is it likely it would.

In remarking on the *Times*' scheme, thus to place the Irish Church in the position in which the colonial bishops stand at present, an "experiment which has not succeeded so brilliantly that we need be anxious to repeat it," the *Pall Mall* would recommend the Government "to face the difficulty of organising a voluntary religious association, specially identical with the Established Church, but clothed, so to speak, with a new body, to take over the reserved funds of the Established Church," and

offers the following heads of a Bill for this purpose:

"1. Enact that after a given day the existing ecclesiastical corporations in Ireland shall be dissolved, the existing ecclesiastical courts abolished, and the Irish bishops excluded from the House of Lords. 2. Vest the Church property in commissioners, to be held by them upon the trusts subsequently declared. 3. Recite that it is desirable to appropriate certain parts of the said property to Divine worship according to the forms of the Church of England, and enact accordingly that if any body of persons who shall appear to the Queen in Council to represent fairly the bishops and clergy of the Established Church, and such parts of the laity as have been in the habit of attending its services, shall, within a fixed time (say two years), submit to the Queen in Council a scheme for the constitution of a voluntary religious association in Ireland upon the principles of the church of England, it shall be lawful for her Majesty to approve of such scheme and by her letters patent to incorporate such persons as she shall think fit by the name of the Protestant Episcopal Church of Ireland upon the terms expressed in the said scheme, and that the said letters patent shall be laid before Parliament, and shall become valid and binding to all intents unless Parliament rejects them within a given time, and that if such letters patent are issued and become valid, the commissioners in whom the reserved property is vested shall stand possessed of it in trust for the purposes of the corporation so established. The rest of the bill might provide for compensation and other purposes, and it might be provided that if no such scheme as aforesaid could be decided upon, the reserved property should be disposed of and the proceeds applied to the same purposes as the other parts of the surplus, after making compensation for vested interests. The effect of this would be, that if the members of the Irish Church could agree upon a constitution which was inoffensive to the public, they would get the reserved property—the plant, so to speak—of the existing Church. If not, they would lose it. We are fully sensible of the difficulties which would attend such an undertaking as this. Questions of all sorts would be raised and debated with much warmth, but still, with the precedents of the Scotch Episcopal Church and the American Episcopal Church to guide them, it appears to us that if the members of the Irish Church are reasonable men, they ought to be prepared to make an offer which the Government would not refuse, and there is no doubt that they might find means to summon a congress which any one would say was a fair representation of the whole body. If, on the contrary, the intestine divisions of the Irish Church are such that no such constitution could be adopted, how can the State help it? What is the good of trying to daub a broken wall with untempered mortar? In a few words, if the Irish Church is substantially a Church, if it is a society animated by a spirit of its own, capable of giving it coherency apart from State aid, let it stand forth and take what morally and fairly belongs to it. If it is not such a body, if it is united merely by artificial bonds and cannot organise itself when it is so much for its advantage to do so, so much the worse for it. But the course of the State is plain, and the justice, and, indeed, the necessity, of disestablishment and disendowment is made clearer than ever."

On a suit to enforce payment of a Church-rate at Mortlake, which came on for hearing last week in the Bishop of London's Court, the *English Independent* observes:

"The proctor, for the defendant, appealed to the prosecutors to stay proceedings now that the law had been altered, and compulsory Church rates abolished. But no; the plaintiffs would go on, and the Chancellor ordered the defendant to be prepared with his pleadings. Perhaps we ought not to be surprised. It takes a long time for those who have leant upon the law to learn the principles of the Gospel. In some parishes it is at present found almost impossible to collect a voluntary subscription for the repair and services of the Church. The Church congregations have been so diligently taught that the especial advantage of an established church is that it provides a gratuitous Christianity for the whole nation, that they do not at all understand being called upon to pay for their privileges."

The same paper has the following:

"The supporters of the Establishment seem to be marvellously elated by the result of the recent elections. From the most opposite quarters come the same notes of congratulation as to the proof that has been given of the power of the clergy and the hold which the Church retains upon the attachment of the people. The *John Bull* is so delighted with the political wisdom and energy displayed by the country clergy, and with the victories they have won for the Conservatives in the counties, that it writes as if the Establishment were only a machinery for the special benefit of the Carlton Club, and advises that every parsonage should become a Conservative recruiting-office, and every school a Conservative drill-shed. The *Spectator* is more moderate, but, despite its Liberal proclivities, hardly less jubilant in relation to the triumph of the Church. The elections have proved that Dean

Alford, and others who think with him that 'the day of disestablishment for the English Church is nigh at hand,' have been labouring under a strange illusion, and that our contemporary has only shown its usual political sagacity in the confidence which it has always cherished in the 'moral vitality of the National Church.' Indeed, so distinct have been the indications of popular opinion on this point that 'sensible politicians will accept as final for their generation this indication that the English Church is not likely to be broken up into voluntary sects and cut aloof by the State.' We should say that, looking at the marvellous rapidity with which great changes have been effected of late years, and especially at the remarkable growth of public opinion relative to the Irish Church within the last nine months, 'sensible' writers would do wisely to abstain from uttering any predictions at all as to what may or may not be done within a generation. In the present case such prophecy is peculiarly unwise. A political seer, seeing in 1841 a majority of ninety returned to support the principle of Protection, might have been excused for saying that all question of the repeal of the Corn Laws destined to be accomplished within six years was, in the judgment of all 'sensible politicians,' settled for a generation. But it requires no little hardihood to assert that the election of a Parliament with a majority of 110 pledged to disestablish the Irish Church affords a guarantee that the English Church is safe for at least a generation."

If we may judge by the remarks upon him which appear from week to week in the *Methodist Times*, Mr. Joseph Baker has hardly yet re-established himself in the good opinion of the religious body to which he originally belonged, and which he rejoined some time ago. In the last issue of the *Times*, a quotation is given from the *Toronto Evangelical Witness* respecting some of Mr. Barker's utterances in which the following passage occurs:

"He holds these views now—he has held the direct contrary, and written strongly on that side years ago, but he has spent his life in publishing opinions religious and political, and then answering himself. If it were not too grave a subject for a little humour, one might say that in the final account it will be difficult to decide on a man's case who has affirmed and contradicted everything."

REVIEW.

Can it be True? An Inquiry as to the Endlessness of Future Punishment. By William Miall. London: Stock. 1868. Pp. 94.

THIS able, well-written pamphlet, by a highly-respected Baptist minister (which is but one out of several that have been sent us on the same subject), furnishes a pleasing proof, among many others, that the old, hard, cruel teachings of orthodoxy, which have done so much to hide the beauty and impair the efficacy of the Gospel, are losing ground, and that a religion of fear is giving place to a religion of love. Mr. Miall treats his important subject in a thoroughly reverent and earnest spirit, and though there may not, perhaps, be anything in his arguments which is new to thoughtful Unitarians, they are put in a manner that is well fitted to give them impression; and we can scarcely understand how anyone, after a fair and candid consideration of them, can, to say nothing more, be forward in pronouncing the truth of the least merciful side of the question which he discusses, namely, "Is the condition of those of our race who live and die impenitent, one of not only intensest but of absolutely unending misery?"

That he may not misrepresent the opinions he has to examine, he gives extracts from the Assembly's Catechism, President Edwards, Dr. Richard Winter Hamilton, and Dr. Pusey, which may almost be said to contain in themselves a refutation of the doctrine they set forth. This is part of what the great American divine says of the doom of the wicked:

"They will dwell in a fire that never shall be quenched, and here they must wear out eternity. There is no reckoning up the millions of years or millions of ages; all arithmetic here fails, no rules of multiplication can reach the amount, for there is no end. They shall have nothing to do to pass away their eternity but to conflict with these torments; this will be their work for ever and ever; God shall have no other use or employment for them; this is the way that they must answer the end of their being. And they never shall have any rest nor any atonement, but their torments will hold up to their height, and shall never grow any easier by their being accustomed to them. . . . Imagine yourself to be cast into a fiery oven, or a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine, also, that your body were to lie there for a quarter of an hour, full of fire, and all the while

full of quick sense, what horror would you feel at the endurance of such a furnace? and how long would that quarter of an hour seem to you? And after you had endured it for one minute, how overbearing would it be to you to think that you had to endure the other fourteen! But what would be the effect, if you knew you must lie there enduring the torment to the full for twenty-four hours! And how much greater would be the effect, if you knew you must endure it for a whole year; and how vastly greater still, if you knew you must endure it for a thousand years! O then, how would your hearts sink if you knew you must bear it for ever and ever; that there would be no end! that after millions of millions of ages your torment would be no near to an end, and that you never, never should be delivered! But your torment in hell will be immensely greater than this illustration represents."

Before entering on his subject, Mr. Miall guards himself from the suspicion of irreverence, or any quality inconsistent with piety, by adverting to the fact that a great number of justly eminent men, among whom he names Clement of Alexandria, Origen, Didymus of Alexandria, Gregory of Nyssa, Archbishop Tillotson, Dr. Arnold, and Rev. John Foster, have been unable to reconcile the orthodox belief on this point with the admitted character of God and the spirit and scope of the New Testament. The Church of England, too, if not antagonistic to the current doctrine, is at least neutral with respect to it; a very large proportion of the clergy, including among them not a few of the ablest and most exemplary, are among its determined opponents. And in every communion are to be found men, by no means inferior to their brethren in ability, or culture, or piety, who regard it as untenable, and, indeed, though often at great cost, denounce it as false.

After touching on the personal interest which we all have in the doctrine, Mr. Miall very justly observes that the examination of it is rendered imperative by the fact that modern scepticism finds its chief warrant in it. The number of the educated who reject the teachings of Christianity is large; but, he says, and we can confirm his remark:

"More numerous is the class of deep-thinking though unfutured men, who avow themselves dissatisfied with its pretensions and opposed to its claims. . . . Both parties agree in arguing—and surely the argument is cogent—that any system, one of the fundamental doctrines of which is irreconcilable, alike with its elementary truths, and with the scope of the whole, supplies evidence of its own unworthiness, and cannot be Divine in its origin. This doctrine they understand from the teachers of Christianity to be thus fundamental, they feel it to be thus irreconcilable, and so nothing remains for them but to reject the whole."

Adverting next to the argument so often drawn from the supposed effect of the common belief in deterring from sin, Mr. Miall says, "as well argue that the water which turns the wheel that grinds the corn, must be therefore wholesome, as that a doctrine, because promotive of certain valuable ends, is therefore true;" and he then enters into an examination of the alleged uses of the one in question, and places them in their proper light. Our space will not allow us to follow him at length through the various objections which he takes to the orthodox view, some of which are put with great force; but his line of argument may be gathered from the following summing up:

"That we should be mirthful is the will of God, proclaimed in our own constitution; but it is impossible, on the supposition that those whom our religion teaches us to love as ourselves are in remorseless and unending woe. It is unquestionably the will of our Creator that we should be of sound mind; but if the doctrine in question be true, its realisation must be right: in proportion, however, to the distinctness with which we realise it, madness cannot fail to be imminent. Heaven is the abode of happy human spirits; but unless we suppose them to have undergone a transformation inconsistent with identity, or to be the subjects of an indifference about others inconsistent with their perfect God-likeness, such happiness must be impossible. The multiplication of our race is the appointment of Providence; but the more that are born, the more are consigned to endless perdition; therefore, the fewer that are born the better. The claims of Christianity on men are indubitable, so that its rejection involves guilt, and is without excuse; but this doctrine, presuming it to be essential to Christianity, brings doubt on the whole, and furnishes, if not a valid, a specious excuse for infidelity. The subjection of any intelligent creature to suffering is in itself an evil, and only to be justified when the means of accomplishing his greater good; but the popular theory represents the will of God concerning the condemned as being satisfied in the mere fact of their helpless, endless agony. Love to God is the sum of excellence, and the grace for which he holds men responsible; but the circumstance just de-

scribed, if distinctly apprehended, is an inseparable obstacle to such love. God is boundlessly benevolent; then it comports with boundless benevolence to will the existence of creatures whose existence it cannot but be foreseen will be an immortality of woe. God is necessarily and infinitely happy; then happiness, and that in the case of the God who 'is Love,' is consistent with the contemplation of woe perceived to be not only the most extreme, but of infinite duration. The character of God pledges Him to opposition to all evil; but, inasmuch as evil is never to cease to riot in the experience and character of the lost, that opposition is eternally unavailing."

The remainder of the pamphlet is devoted to an examination of the various passages of Scripture which are commonly supposed to teach the awful doctrine of never-ending torment; and concludes with asking, whether, "viewed in the light of these various considerations, the doctrine can be true? Is it not a relic of the teaching of the Church once bearing undisputed sway in these realms, and whose characteristic appeals have always been to the low fears and interests of men? What if it be the key-stone of an arch? If it must be so, let the whole topple and fall. Out of its ruins another may be constructed more suited to the requirements of man's conscience and heart, and more in harmony with the character and truth of God." Firmly believing that this will be the case, we have no hesitation in recommending Mr. Miall's publication to those of our readers whose minds are at all unsettled in regard to the momentous subject of which it treats, or that have orthodox friends who are disposed to examine it freely and fairly, and whose minds it may serve to disburden of a crushing load of fear.

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

As Louis Burger, the well-known author and philologist, was walking in the Avenue des Champs Elysées, during the late Paris Exposition, he heard a familiar voice exclaiming, "Buy some nuts from a poor man, sir; twenty for a sous!" He looked up and recognised his old barber.

"What! are you selling nuts?" said he.

"Ah, sir, I've been unfortunate."

"But this is no business for a man like you."

"Oh, sir, if you could only tell me of something better to do," returned the barber, with a sigh.

Burger was touched. He reflected a moment; then tearing a leaf from his memorandum book, he wrote for a few moments and handed it to the man, saying, "Take this to a printing office and have a hundred copies struck off; here is the money to pay for it. Get a license from the prefecture of the police, and sell them at two centimes a copy, and you will have bread on the spot. The strangers who visit Paris cannot refuse this tribute to the name of God, printed in so many different ways."

The barber did as he was bid, and was always seen in the entrance to the Exposition selling the following hand-bill:—

THE NAME OF GOD IN FORTY-EIGHT LANGUAGES.

Hebrew, <i>Elohim</i> or <i>Eloah</i> .	Olala tongue, <i>Deu</i> .
Chaldiac, <i>Elah</i> .	German and Swiss, <i>Gott</i> .
Assyrian, <i>Ellah</i> .	Flemish, <i>Goed</i> .
Syriac and Turkish, <i>Alah</i> .	Dutch, <i>Godt</i> .
Malay, <i>Allu</i> .	English and old Saxon, <i>God</i> .
Arabic, <i>Allah</i> .	Teutonic, <i>Goth</i> .
Language of Magi, <i>Orzi</i> .	Danish and Swedish, <i>Gu</i> .
Old Egyptian, <i>Teut</i> .	Norwegian, <i>Gud</i> .
Armenian, <i>Teuti</i> .	Slavic, <i>Buch</i> .
Modern Egyptian, <i>Tenn</i> .	Polish, <i>Bog</i> .
Greek, <i>Theos</i> .	Polacca, <i>Bung</i> .
Cretan, <i>Thios</i> .	Lapp, <i>Jubinal</i> .
Æolian and Doric, <i>Ilos</i> .	Finnish, <i>Jumala</i> .
Latin, <i>Deus</i> .	Runic, <i>As</i> .
Low Latin, <i>Diez</i> .	Pannonian, <i>Istu</i> .
Celtic and old Gallic, <i>Diu</i> .	Zemblian, <i>Fetico</i> .
French, <i>Dieu</i> .	Hindustanee, <i>Bain</i> .
Spanish, <i>Dios</i> .	Coromandel, <i>Brama</i> .
Portuguese, <i>Deos</i> .	Tartar, <i>Magatal</i> .
Old German, <i>Diel</i> .	Persian, <i>Sire</i> .
Provencal, <i>Diou</i> .	Chinese, <i>Prussa</i> .
Low Breton, <i>Doue</i> .	Japanese, <i>Goszur</i> .
Italian, <i>Dio</i> .	Madagascar, <i>Zannur</i> .
Irish, <i>Die</i> .	Peruvian, <i>Pachocumac</i> .

A few days after, Burger met the Barber.

"Well," said he, "has the holy name of God brought you good luck?"

"Yes, indeed, sir; I sell on an average a hundred copies a day, at two centimes each, or two francs; but the strangers are generous; some give ten centimes and others twenty. I have received half a franc for a copy; so that, all told, I am making five francs a day."

"Five francs a day!"

"Yes, sir, thanks to your kindness."

"Well!" thought Burger, as he walked away, "if I were not a literary man I would turn pedlar or publisher; there is nothing so profitable as selling the learning or wit of others."

The Unitarian Herald.

FRIDAY, DECEMBER 25, 1868.

CHRISTMAS.

CHRISTMAS has come again. Let us rejoice and be glad. Let none of the joyous associations with the genial season be allowed to die. Though the festival be the oldest of our Christian festivals, we do not perpetuate old superstitions in retaining it. On the contrary, the idea which it enshrines becomes the brighter and the fairer the more the superstitions which have gathered around it fade away. Christmas has been hallowed through the ages of the church as the Nativity of the world's Redeemer. Men rejoiced because then was born he who by his life and death redeemed them from the hell of eternal flames. But these superstitious notions are falling away. And still we see him who was born at this season a Redeemer, but a Redeemer from another and a truer hell, that of the sin which is in itself misery, degradation, and ruin.

And we see that there is still infinite reason for rejoicing at this dear season. Our eyes are opening to see the true hell in all its horrors; to feel what glory and greatness human nature is capable of, and how it is dimmed and defaced and trodden down in the mire of iniquity. There rises in our hearts a feeling of inexpressible pity and sorrow for our captive and lost humanity, and we hail Jesus as the great being who comes as its deliverer. Yes, there is the same old reason for rejoicing—"This day is born to us a Saviour, who is CHRIST the LORD." That is the ground for rejoicing. It is a Saviour who has been born—not a mere Teacher. It is a "strong Deliverer." It is one who has the power to burst open the prison gates and let the prisoners free. It is a mighty conqueror, who has the strength to prevail over the evil powers that guard the portals of the soul and hold it in bondage. The glory of Christianity is not the new truth it teaches, for, in reality, it teaches no new truth, except by the prominence and distinctness it gives to a few grand but old truths. The glory of Christianity is the power it brings to free the human soul from the bondage of sin and enable it to live by the truth which has been given it. Men need a power to help them to do and be the right, infinitely more than one to teach them what is right. They are in the condition which PAUL describes. They know the law—the law of right, but feel no power in it to inspire them with force to keep it. They want something to give them that power. It is here we think that CHRIST comes in. He is the "Power of God unto salvation." It is not alone that he tells us what to do or what to believe by the power over us of his own divine life; he kindles in us the love of doing and the love of believing which draws us into harmony with himself. CHRIST is then a real Saviour to us, and we may well rejoice at the anniversary of his birth. There is a grand hope for the world in the thoughts which this season brings. The birth of JESUS was the birth, or rather re-birth, of a grand hope. For ages the Hebrew prophets had handed from one to another wondrous dreams of future blessedness and glory—dreams, in some form or other, of the kingdom of God on earth. That dream was born anew in CHRIST in a fairer and more spiritual form. The primitive Christian

imagination pictured it as sung by angels over him at the hour of his nativity. 'Peace on earth and goodwill towards men.' JESUS, no doubt, took up the dream and said, "The kingdom of God has come near." But he added a mighty hope of the realization of the dream by showing how it was to be realised, by becoming himself the power by which it was to be realised. Surely the great dream has been already partly fulfilled through the power of JESUS. Surely the power of God has in some degree come on this earth—surely it has in some degree come in millions of souls through his influence. And as that influence is brought to bear more and more in all its purity on human hearts, when all the clouds of subtilty and false doctrine that have obscured it have vanished away and left the life of JESUS to shine out in all its beauty—then we may well believe the great dream shall be more and more accomplished and the Kingdom of God shall be established at last.

This is the great hope for our race that should inspire us at this season. It should make us rejoice in the event it celebrates, and it should open our sympathies towards our fellow-creatures. It should hallow all our social feelings, and make us tender to the young, the poor, the aged. It should breathe a purer, warmer love into the intercourse of our own homes, and make us desire to do something to bring Christmas joy into the homes of others. It should make us altogether full of love, alike for JESUS and for those whom JESUS loved.

AMERICAN NOTES.

The Rev. W. M. Punshon, in the *Methodist Recorder*, thus gives his impressions of Niagara:

"On my way from Buffalo to Toronto I caught the first sight of that wonderful vision, which it is worth a pilgrimage from England to see. I have since had an opportunity of making it a study, and my conviction is that if there is anything in the world which defies at once description and analysis, and which excites in the beholder by turns ideas of grandeur, beauty, terror, power, sublimity, it is expressed in that one word, 'Niagara.' I have seen it in most of its summer aspects. I have gazed upon the marvellous panorama from the Rapids above, to the 'whirlpool' three miles below. I have looked up to it from the river, and down upon it from the Terrapin Tower. I have bathed in its light, and been drenched with its spray. I have dreamed over it through the hot afternoon, and have heard it thunder in the watches of the night. On all the headlands and on all the islands I have stood entranced and wondering, while the mist has shrouded it, and while the sun has broken it into rainbows. I have seen it fleecy as the snow-flake, deepening into the brightest emerald, dark and leaden as the angriest November sky, but in all its moods there is instruction, solemnity, delight. Stable in its perpetual instability; changeless in its everlasting change; a thing to be 'pondered in the heart,' like the Revelation by the meek Virgin of old; with no pride in the brilliant hues which are woven in its eternal loom; with no haste in the majestic roll of its waters; with no weariness in its endless psalm; it remains through the eventful years an embodiment of unconscious power, a lively inspiration of thought and poetry and worship—a magnificent apocalypse of God. One wonderful thing about Niagara is that it survives all attempts to make it common. Like all show places it has its Arab hordes—Bedouins of the road, of the caravansary, of the river. All along the line, from the burning spring to the negro touters, who press upon you that there is "no charge for the charming view," and down to the spot where, with sublime contempt of nature, and indifference to truth, a notice-board announces that "the whirlpool is closed on Sunday," Niagara is a grand institution for making people pay. Of course, also, it is the excursion terminus for all the country round, and during the season attracts crowds that would make Wordsworth as angry as when he denounced the railway which was to profane his own sylph-haunted Rydal. But these cannot vulgarise it—rather, it ennobles them, kindling in the most insensate breast an awe and a rapture of which they had hardly thought themselves capable before. I have yet to see it by moonlight and in winter. Under the combined influence of these two conditions it must be grand indeed. I cannot even confess to the disappointment which so many affirm to be the first feeling

of the mind on the sight of it. I was deeply impressed with it at the first, and all after-experience has but deepened my delight and wonder."

The American Episcopalians, in their Convention, have been discussing the question of more bishops, but do not seem to have come to the conclusion which would have been anticipated from the belief they profess to hold, that these functionaries are able to bestow the Holy Ghost, and empower others to forgive sins. One would have been disposed to think that a Church could not well have too many such blessings. Yet the Rev. Mr. Hancok reasoned thus: "Multiply miracles and you unmake miracles; the stopping of the sun by Joshua is not a greater miracle than the rotation of the earth on its axis, which yet is not regarded as a miracle; so, multiply bishops, and you unmake bishops." And he added:

"You lower the dignity of the office, and you diminish its influence; and instead of those wondrous effects which we are told will result from the multiplication of bishops, you will find you have shorn yourself of your strength; for the fact that the bishop's visit is a very unusual thing is what attracts the multitude to hear him. Make the visit a matter of frequent occurrence, daily, or even once in three months, and it becomes an ordinary occurrence and his influence in that respect is gone."

Rev. Dr. Andrews, who spoke next, asked:

"What is it that gives such superior influence to Episcopal presence and counsel? Is it the superior talents of the bishop? Not necessarily. Is it his superior piety? Not necessarily. Is it the conviction on the part of the people that he holds under Divine authority? So does the Presbyterian. No, sir, never. It is the jurisdiction. It is the office, and the influence of that office will be in proportion to the singularity of its functions and to the size and importance of territory over which it extends. Suppose the bishop visits each parish every month or every three months. He will only divide his power with the rector, and we shall have gained nothing."

Judged by their parishes and communicants, some of the bishops seem to have but small dioceses. Kansas, for instance, reported only 171 communicants; Delaware only about sixteen parishes; Florida only three rectors; but Arkansas was the climax, it had one rector, who was also bishop and officiated. A motion was made, but it was "tabled" without remark, to erase, in the "ordination service for priests," the authorization to retain or forgive sins. It was mentioned, in urging attention to education, that among seven millions of people between the Gulf of Mexico on the south and Tennessee and North Carolina on the north, the Episcopalians had only 1,982 school children. The grandiloquent talk of this relatively small American sect, however, is very amusing. One of the chief speakers, for instance seemed to look forward to the day when the Anglican Church embracing its English mother, but resting on America as its centre of action, should comprehend the Christendom of the world.

It appears that the Philadelphia school-officers have resolved to discard all reading books from the public schools, and substitute daily newspapers instead. By this means they think the rising generation will be made acquainted with "Congressional debates, State affairs, wars, and their causes, accidents, floods and fires, great public improvements, &c., subjects upon which the youthful mind will feed much more profitably than upon beautiful orations or pathetic fancy writings." We very much doubt it.

In an article which appeared in the *Nation* a short time since, and from which we give an extract, the statement was made that "mere intellectual sympathy, or sympathy of any kind, is too subtle a thing to hold a religious organization together." On this, Professor Gardner, of Chicago University, writes:

"We should agree substantially with the main idea advanced, that some creed was necessary to a proper church organization, but differ very materially in regard to its relative importance in the same. We think that the great mistake of the Christian Church, from the Papal degeneracy down to our own day, has been this very elevation of creed, so-called, to an importance Christ and his apostles never taught, nor intended it should have, in the Christian *ἐκκλησία*. You say that a school of philosophy, or a society of speculative inquiry, may be founded upon *sympathy*, but not a 'church militant, a growing and aggressive church.' We believe that just the opposite of this is true, and this conviction we apprehend to be the only true exponent of Christ's life and teachings. We believe that if Christ had intended to found his church upon a creed, he would have stated it so explicitly that there could

have been *one*, instead of the many there are now. It seems to us plainly taught throughout the whole Gospel that Christ intended his church should be a *brotherhood*, united by a bond of divine as well as human sympathy, not an organisation shut in by the narrow bonds of an intellectual 'credo.' Protestantism made as great a mistake when it founded its hopes upon belief as Catholicism did when it rested in works. We are told that the devils believe; and we apprehend that a person may assent to any creed with just as little of the spirit of Christianity as the devil himself. . . . *Πίστις* has too long been translated belief. Trust is an attitude as different from belief as light from darkness. I may believe without sympathy, but I cannot trust without sympathy."

MISSION WORK IN THE BUSH.

The *Christian World* gives an interesting account of the bush missionary in Australia, from which we extract the following particulars:

The bush in Australia is something like the jungle in India. It signifies the vast tracts of primeval country where, for thousands of years, Nature has reigned supreme. But the restless energy of the Englishman has led him to open up paths in the once trackless wilds, and to build log huts and cultivate fields of maize where formerly the dusky aborigines hunted the timid kangaroo. These settlements, however, are often far apart, and the inhabitants are frequently for months at a time deprived of the pleasure of gazing on a fresh face. We, the busy inhabitants of a densely populated country, cannot form any adequate idea of the dull monotony of life in the bush, especially when unaccompanied by any trace of religious influence. There is often no place of worship within a distance of several miles, and, shut out from all civilising influences, from all religious associations, the settlers are frequently found sinking into a state of religious indifference, if not of absolute heathenism. But the watchfulness and foresight of the religious world have proved equal to the occasion. In more than one Australian colony bush missionary associations have been formed by earnest-minded Christians, and with the happiest results. As a rule, the labours of the missionaries are confined principally to the more accessible portions of the bush districts; but even these are sometimes more than sufficient to test the physical strength of the hardest constitution. The Missionary Society of New South Wales, alluding to the labours performed by their persevering missionary during the nine or ten months that he has been in their employ, informs us that "it was frequently necessary for him to proceed on horseback with bags of books by a rugged mountain pass or perilous bridle track to some solitary shepherd's hut or lonely farmhouse, where the feet of those that bring good tidings scarcely ever before trod. And still more frequently, in fulfilling his mission among the numerous islands and creeks of the Manning and other rivers, he had to make use of boats kindly lent him for the purpose, and pull from one homestead to another, bearing with him as freight the precious Bible, and delivering the message of salvation. The journeys by boat involved great toil, in which he was assisted by his son, whose help was very valuable." The amount of work done personally by the missionary is illustrated by the following tabular statement of the results of his nine months' exertions:

Bibles and Testaments sold	258
Other books sold	1,985
Value realised from same	£161. 4s. 9d.
Books given away	34
Tracts distributed, about	10,600
Distance travelled	2,073 miles.
Families visited	1,083
Services held	71
Number of new agents appointed by the committee on his recommendation	18

The need for missionary labour in many parts of the Australian bush is forcibly shown by the reports from the different agents of the association, as well as by such extracts from the missionary's journal as these:

"Visited the families on the mountain to-day. I believe that most had not attended service for four years, the nearest place of worship being seven miles away."

"In one family of orphans, a girl thirteen years of age, in answer to a question, said she had never been in a place of worship, and never heard the name of Jesus till she heard me speak of Him. The people expressed their thanks for the visit, hoping to see me soon again."

FATHER IGNATIUS AT HOME.

We abridge from the *Christian World* the following account of a service, held on a Saturday evening at the residence of this religious notoriety, which presents him in a somewhat more favourable light than that in which we have generally been led to regard him.

Knocking at the door as we would when making a morning call, it was opened by a "sister" in a dark dress, and we at once walked up-stairs to the first floor, where we could not at first obtain a seat. Two rooms were thrown into one, and presented a rather novel aspect. In the inner and smaller was a kind of high altar, on which were a vase of

flowers, four lighted candles in lofty candlesticks, and a figure of Christ on the cross. Over the altar were the words, "The night is far spent; the day is at hand." The altar itself was adorned with red, white, and blue coverings, and had a somewhat imposing appearance. As we entered, we saw on the side wall several small bills, such as are common in Roman Catholic chapels, asking all present to pray for the final repose of souls of certain persons who had recently passed away from this world. "In your charity pray for the soul of," &c., was the form employed. Those present were principally females of a respectable class, and many of them wore jet beads and crucifixes. There were also three young gentlemen, a foreigner, and one or two men who looked like artisans. Many of the females were young, and, we thought, somewhat nervous in their temperament. Flitting about were some "sisters" in white caps and dark dresses, and "brothers of the order" in long, soft, sombre gowns. Altogether the scene reminded us of a Roman Catholic chapel. It was now time, but Father Ignatius had not come. A bell rang, and one of the young monks went upstairs, came down again, passed to the ground floor, reappeared with a glass of wine on a tray, took it upstairs, returned to his place, sat still for a moment, and then went upstairs again. There was now a hush of expectation. Presently the young monk came, followed by the Rev. "Father," whose head was shrouded in his ample hood. He is rather above the middle size; his face is pale, closely shaven, and almost feminine in its cast. He moves with a quick, light step, and all his gestures betoken authority blended with love. He is evidently a gentleman—a man far removed from coarseness, vulgarity, and ostentation. As soon as he entered the congregation rose to their feet, and then, as he prostrated himself before the altar, knelt down in silent prayer. It was all very impressive, and adapted to attract persons of susceptible minds. On the Father rising to his feet, began a series of chants, prayers, doxologies, ascriptions to the Virgin, bowings, crossings, genu-flections, posturings, ringings, kneelings, and obeisances to the figure of Christ, lighting of candles, and strange exclamations, which reminded us alternately of services in St. Paul's, Roman Catholic cathedrals, and Methodist chapels. The Father was never idle. He knelt before the altar, led the singing, arranged the chairs for the congregation, found a seat for "the Infant Samuel," played the harmonium, intoned the prayers, and preached the sermon.

Taking his stand in the doorway of the two rooms, he opened the Book of Common Prayer, and in a clear, soft, musical, and full-toned voice read the words: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of men's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but He that judgeth me is the Lord. Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." From such a text we expected to hear a sermon surcharged with priestly assumption. Not so. Father Ignatius made no claims to priestly power, or anything of the sort. We are all stewards; all Christians are priests—"God's clergy"—and we are all to be faithful. Simply, earnestly, and attractively did he preach, and we did not wonder at his influence over others. Having dilated on the text he, suddenly, in substance, said, "You will doubtless expect me to say something about the last trial that has befallen us. You know that the Bishop of London has inhibited me from preaching in St. Edmund's. I have been forbidden to preach—not because I deny the infallibility of God's book, like Dr. Colenso; not because I deny the divinity of Christ, like Mr. Voysey; but because I have endeavoured to do what was my duty. I did not threaten to excommunicate a lady from the Church of England or the Church of Christ, but simply to expel her from the order whose vows she had broken. Do not be discouraged by our difficulties. Do not leave. One has left us. Sister Margarita sent in her resignation yesterday. Glorify God in trouble—do not leave us. We shall meet in the Music Hall, Store-street, on Sunday. Come there. We cannot go to St. Edmund's. On Monday I saw the bishop, and he inhibited me from preaching there. Before retiring to rest that evening, I asked the Lord for a text, and I then opened my Bible, and my eye fell directly on the words—"I will smite the shepherd, and the sheep shall be scattered." Well, come to Store-street, and who knows but special unction may be given to us. There is a side room there into which you may take penitents, that you may pray with them. Oh! if you see any who are convinced—any who are struck down by the Holy Ghost—take them into the side room and plead with them and pray with them. Mind you do this. Let us break down the detestable formality of the Church of England, and plead with them." He then invited anyone present to offer prayer, and kneeling down, poured forth one of the most simple, earnest, evangelical, and edifying prayers we ever heard. He was followed by two persons, who prayed very much like Methodist class-leaders,

and during their spiritual exercises the Father responded aloud in a most Methodistical fashion. "Amen," "Help us to pray, Lord," "Bless the Lord, O my soul," and "Hallelujah to the Lamb," were some of the responses which burst from his lips. Then came a pause, after which he said, "Let us repeat ten times 'Blessed be the name of Jesus,'" and, as he led the chorus, all present were instantly exclaiming, "Blessed be the name of Jesus." We then sang a hymn, the Father pronounced the benediction, and said, "Let us all now depart in peace." This extraordinary service thus came to an end, and we left the room, feeling convinced that we had seen and heard a fearless, holy, sincere, and heroic man of God. Father Ignatius stood on the stairs shaking hands most pleasantly with all who wished to do so; and a young monk, who was nursing a pretty kitten with a pink ribbon round its neck, opened the door, and we departed to our home musing deeply on this strange development of religious life in the Church of England—Methodism, Ritualism, and Monasticism combined.

THE LICENSING SYSTEM.

THERE can be no doubt that one of the things which will come up for revision in the new Parliament is the licensing system, and that something must be done to remedy the evils of the increasing traffic in intoxicating drinks. In the *Methodist Times*, Mr. Henry Pitman gives the following history of the system down to the reign of Charles I., reserving its subsequent history for another article:—

Before the reign of Henry VII., the apothecary, I believe, was the sole dispenser of ardent spirit; and as alcohol is a poison, it is right that its sale should be regulated as strictly as the sale of opium or arsenic. Judged by its effects, alcohol is the deadliest of poisons, for tens of thousands of human beings are by its use and abuse destroyed annually, the majority of whom are victims of a delusive belief or custom, and a legalised system of temptation, for which the State and those who make the laws are responsible. Hence the importance of examining this question in its legislative aspect.

For nearly a thousand years the laws of England have endeavoured to curb this traffic. As early as the reign of Edgar (A.D. 959) it was enacted that no village should contain more than one alehouse. A curious precaution was taken against drunkenness. Measuring pegs were fixed in the drinking cups, and no one was to drink more than the moderate draught of liquor between two of these pegs! We may be sure that such a law was evaded and abused, and it actually led to wagers as to who could swallow the most at a breath. This bibulous emulation disgraces Eton College to the present day.

During the Middle Ages, the sale of liquor was not greatly restricted. Brewers were allowed to retail their ale—after it had been inspected—(a precaution required still more in these days of adulteration); and the sale was prohibited after curfew—eight o'clock. If modern tipping-shops were closed at that hour, there would not be half so much drunkenness.

In the reign of Henry VII., in order to check inebriety, a surety was required from ale-sellers for their good behaviour. This was the beginning of the present licensing system. It was already apparent that the free sale and general consumption of fermented liquors was dangerous to the common weal; for in the words of a trustworthy chronicler (Hoveden) the land was "filled with tipplers," and the alehouses had become "nurseries of intemperance."

Fifty years later (1552) an attempt was made to lessen these evils by requiring a licence for the sale of ale; no person being permitted to open a drinking house without the consent of the justices. This celebrated Act (5 and 6 Ed. VI.) had for its preamble these suggestive words:—"Forasmuch as intolerable hurts and troubles to the commonwealth of this realm doth daily grow and increase through such abuses and disorders as are had and used in common ale-houses called tipping-houses," &c.; and justices were empowered "to remove, discharge, and put away common selling of ale and beer in the said common ale-houses and tipping-houses in such town or towns and places where they shall think most meet and convenient."

In the following year another act was passed to avoid "excess of wines," by limiting the number of inns in the larger towns. The increase of taverns and the evil practices of their frequenters were assigned as the reasons for prohibiting the retail sale of wine except under magisterial licence. This act recited that not more than two wine licences should be granted in any town, with the exception of London and about twenty other places. Queen Elizabeth's Government acted with commendable vigour, and hundreds of ale-houses were closed. Lord Keeper Egerton charged the judges to ascertain "how many ale-houses the justices of the peace had pulled down, so that the good justices might be rewarded, and the evil removed."

In 1597 the Justices were directed by Parliament to diminish the number of maltsters, and to prevent, according to their discretion, the converting of barley into malt. Fines were also imposed upon disorderly houses.

In the reign of James I., Acts were passed to "restrain the inordinate haunting and tipping in inns," and for preventing the "odious and loathsome sin drunkenness." It is on record that a Member of Parliament stated that the people of Bath, who desired that the inns of that city might be limited to six, complained that fourteen others had been thrust upon them.

MAHOMMEDANISM IN INDIA.

In an interesting article on the secret societies of India, the *Spectator* says that of all these societies the most powerful and widely diffused is the Mahomedan population. Everywhere it has villages, towns, temples, serais, places within which no infidel foot ever is or can be set. Its missionaries wander everywhere, keeping up the flame of Islam, the hope that the day is coming when the white curs shall pass away, and the splendid throne which Timour won for the Faithful shall be once more theirs. They have their own papers, their own messengers, their own post, and they trust no other. Repeatedly, before the telegraph was established, their agents outstripped the fastest messengers Government could employ, till the vexed and puzzled officials invented theories about carrier pigeons, dromedaries, a "voice telegraph," and we know not what. The simple explanation was that the Government express was carried by Mussulmans, who carried the private news also, and allowed the private messengers to get on a few hours ahead. The news of our defeat at Chillianwallah was carried by Government servants straight to a native palace in Calcutta, twelve hours before it reached the Viceroy's desk. Every temple is as sacred from search as a harem. Every dervish, moollah, or missionary is a secret agent. Every Mussulman Court is a treasury to be drawn on if Islam is in need. All this organisation, which has always existed, has of late years been drawn closer, partly by the mutiny, which taught the priests their hold over the soldiery, partly by the expiration of the "century of expiation," by which Mussulman doctors explain the infidel rule, partly by the marvellous revival of the Puritan element in Mahomedanism itself. The old hereditary purpose to expel the infidel when possible has become a definite plan of insurrection at the first favourable chance, which chance it is settled, is to be the descent of the green flag from beyond the Suleiman. This may happen any day, should a momentary defeat of our power in the hills tempt the Affghan Emir to proclaim a holy war, as the recently defeated pretender, Azhim Khan had solemnly promised to do. With such a promise before them, we do not wonder that the Mussulmans of Bengal are subscribing, or even that they are paying in Behar a sixpenny income tax to the temples, under a pledge of receiving their lands rent free when the day of triumph arrives. Intermediately they have little or nothing to fear. The Government of India wisely abstains from any attempt to regulate the social life of two hundred millions of men. And in a district like Dacca, where Mahomed gains thousands of converts every year, a holy war might be preached every Sunday in every mosque, and a "sacred rent" be accumulated for years, without any official ever hearing of such occurrences. Even when warned, Government can do very little. It cannot arrest Mussulman missionaries while Christians are preaching at will; and the body of the conspirators could not be reached except by a crusade against Mahomedanism as a creed—an impossible wickedness, which would involve a religious war proclaimed by Christians on behalf of Pagans against a monotheistic faith. The conspiracy must go on, and the Government of India can only, as it has just done, warn its foes that while it respects their temples, and refrains from interfering with their sermons, and does not consider subscriptions as acts of treason, it is, nevertheless, thoroughly aware of all that is intended.

FIRESIDE READINGS.

CHRISTMAS MORN.

O, SWEET angelic strains
That sang the Saviour's birth,
And unto man God's will proclaimed
Of peace to all the earth;
Again to us descend
Upon this holy morn,
And to our inmost hearts this day
Be Christ again new born:

By us the song be heard,
Of glory and of peace,
To fill our souls with pure desires,
And bid our follies cease.

O, beautiful star of light,
That first with radiance sweet,
Unto the infant Jesus led
The Gentiles' wand'ring feet;

This day into our souls
Thy rays of glory shed;
And, with glad willing hearts, may we
To Christ, our Lord, be led;

And may his holy light,
Great God, to us be given,
To guide us on our way through earth,
Unto our home in heaven!

J. A.

A TRUE SISTER.

THE house felt like a tomb.

Oh, what a miserable, lonely day it was! Dark, too; for it had rained and rained until it seemed as if it never would stop. The younger children were fretful—they hardly knew why, for they were not old enough to feel their loss. Charley and Albert—one twelve, the other fourteen—wandered disconsolately here and there, their hair awry, their hands in their pockets, sometimes trying to whistle, at others looking straight ahead, in that strange, absent way that indicates deep mental anguish. Mattie, a girl of sixteen, very small for her age, but with a face that told of latent energy and strong good sense, was in the chamber—the sad room that had been tenanted so long, and was now so sorrowfully empty! She had been sitting in her mother's rocking-chair; now she came blindly forward, fell upon her knees by the side of the deserted bed, and cried in a voice broken by tears, "Oh, what shall I do? what shall I do?"

Not all the evidences of recent illness were yet removed from the darkened room. There stood the little table, placed now against the wall, half filled with phials, cups, and glasses. There stood the sick chair; sacred now, because her loving head had lain against it for the last time. The footstool yet remained where her feet had last pressed it. Oh, how desolate! how desolate! those alone know who have lost a mother.

"Pray," a voice seemed to whisper to the disconsolate girl. "No, I can't pray; I can't feel right; I can't feel reconciled!" sobbed the young creature, almost convulsively. "I can't feel it was right for her to be taken when we all needed her so. What can we do without you, mother?" and lifting her hands, and with streaming eyes, she seemed indeed inconsolable.

A few moments after the bell rang for breakfast. The poor girl, feeling that much devolved upon her now, wiped her eyes, arranged the folds of her hair hastily, and composing her feelings as best she could, went slowly down stairs. The nurse met her, a babe in her arms, a little child clinging to her disengaged hand.

"Try to be as cheerful as possible, for your poor father's sake," she whispered. This had nearly upset the little calmness the young girl had acquired; but she managed to keep down the tears, and returning her father's "good morning," took the place that had not long been vacant. She tried, sitting opposite her father there to drink her coffee, to taste her bread, but she could do neither. Strive against it as she might, the tears would come, and when she saw her brother's lips tremble with emotion, she broke down, and burst into tears.

Almost instantaneously the table was deserted. Mr. Mansfield hurried from the room; so did the boys, and Mattie was left alone.

"Poor man! he hasn't ate anything," said the sympathising girl who had been waiting at the table; "what with his walking about all night, and then going without his meals so, it's enough to break him down, and I shouldn't wonder if it did."

"How can we eat," murmured Mattie, "when we know where poor mother is? My food chokes me."

"But it's bad for him who has to go to his business, and work on as if nothing had happened," continued the girl; "it's a pity but that he'd eat something. Besides, isn't the soul of your mother at home, and at rest? It don't signify anything that the body's in the grave, you know; for that wasn't all of her. No, no, Miss Mattie; I expect to see my blessed mistress in heaven."

Mattie was silent. She was not sure but she was selfish in thus intruding her grief upon her father. She did not remember him then, but thought only of herself. However, during the day her grief was uppermost. The house looked not only desolate, but everything was in disorder. Mattie could not see to do anything but weep and sigh. At dinner she scarcely restrained her tears, and the supper was still more wretched and uncomfortable.

Usually there had been a fire made in the large and handsome sitting-room; but to-night Mattie said there was no need of it. Where was the use of sitting in gloomy silence, alone? for without the mother, whose cheerful face had always smiled upon them, from her accustomed seat, though there were four of them, there seemed no life, no movement. Mr. Mansfield arose from the supper-table, walked listlessly into the sitting-room, looked sadly

around, and feeling the pressure of that unearthly stillness, he returned as moodily, and hurrying to his chamber, began to pace the floor again. The boys, after whispering a moment, took their hats. This roused Mattie.

"Where are you going?" she asked.

"Only into cousin Will's," was the reply.

As their cousin lived in the house adjoining, the children were often allowed to visit there, but seldom of an evening. Mattie, however, was too listless and too sorrowful to hinder them, so they hurried off, glad to be out of the gloom. And there was the elder daughter alone, still asking of her heart the bitter question, "Oh! what shall I do?"

Tired of weeping, it suddenly occurred to her that she should go into the nursery and see the babe, the helpless creature whose lot was even more to be pitied than her own. She went slowly up the stairs, and summoning up her fortitude, entered. For a moment her heart stood still. In the dimness she saw a form bending over the babe's cradle, so like her mother, that she dared scarcely breathe.

"It's Miss Matherson; come in," whispered the nurse. "I told her I thought you couldn't see anyone, but made bold to take her up here, that she might look at baby."

Mattie hesitated for a moment, then went forward, and put out her hand. The lady took it in silence. A minute after she said, "The dear little cherub! how sweetly he sleeps!"

"Oh! to think he is motherless!" sobbed Mattie.

"You are in her stead, now," whispered Miss Matherson, who was Mattie's Sunday-school teacher.

"I can never do as she would," cried the young girl, half choked by her grief.

"No, but you can do your best, my dear; you have her example before you; you may be a second mother to these two dear children."

"Home will never seem to me like home again," murmured the young girl.

"It depends upon you, my love, very much, whether this pleasant place may be restored to the harmony and beauty of a family home," replied Miss Matherson. "Oh, how much depends upon you! how your father and your elder brothers will learn to lean upon you."

"But I am of no earthly use," sobbed Mattie.

"You think so, because you have given yourself utterly to grief. Suppose now you think and plan for the comfort of others. Study how best you can fill your mother's place by making everything cheerful for those she loved. Your father needs great and kind attention. He was used to seeing her smile, to receiving her little offices of love. You can do much towards cheating his sorrow of its bitterness, by doing what she has done hitherto. Besides, you are a Christian, Mattie; you believe your mother has not wholly gone; only the poor clay that suffered here. She is not lost; you may think of her as bright and beautiful in the kingdom of our Father. Why mourn, then, as those without hope?"

Mattie was silent; but she was thinking. As she gazed on the babe, her heart yearned to love and teach it as her mother would. The thought of her father, alone in his desolate chamber, feeling almost, perhaps, as if he had no one to love him. Could she not sacrifice something more for him than merely her feelings? She would try; and first, after the resolve was made, after the good Christian teacher was gone, she went to God to know what to do. It was the first time that prayer seemed sweet in trouble, and she rose from her knees calm and more resigned to prepare for her duties.

The next morning the sun shone goldenly, and Mattie, having risen betimes, had taken care to secure some of its brightest beams. Softly they lay across the dining-room floor, which with the furniture, had been carefully attended to, till both shone again. Late flowers were still blooming, and Mattie had cut a few, and arranged them in a bouquet for the breakfast-table. Wisely discarding her sombre garments, she made herself attractive, in a neat, light morning dress; and when her pale father entered, instead of greeting him with a tearful "good morning," she went to his side, and busied herself about him in little tender offices of love. The breakfast-table was cheerful; the boys felt the difference, and for the first time spoke of matters pertaining to their studies and their sports. Mattie joined them, and soon beguiled her father into a few words of quiet chat. She saw that the change affected him pleasantly, though he perhaps was unconscious of the fact—saw also that he was induced to sit longer, and that he seemed more refreshed by the meal.

Both at dinner and tea, Mr. Mansfield perceived the something different; that something seemed to make his home pleasant; and when Mattie, after the latter meal, said, "Father, you'll sit with us to-night, won't you?" and he went into the cheerful apartment, where the lamps were bright, and the blaze on the hearth reddened the room; where the green study-table was drawn up near the little work-table where she had sat, and where Mattie now reverently took her seat—though the tears blinded him, and his heart ached with intensity of pain, yet he felt the thoughtfulness of his noble daughter, and thanked God who had left her to fill the cherished place.

Ever after, Mattie worked on the hint thrown

out by her Sunday-school teacher. The boys felt that she made home attractive for them, and repaid her thoughtful kindness, her patience, her motherly gentleness, by striving in all ways to be worthy of her love. They came to consult her on all matters; she was, as her father often expressed it, his right arm. Especially did he feel grateful that his little children had not been left to the mercy of servants. She it was who taught them to pray—who guarded them from rude companions, and led them in the way of wisdom. And so judicious was her conduct, that she was the admiration of all who knew her. While other young girls possessed of her opportunities and attraction were wasting their time in worse than useless idleness, giving their minds to frivolous pleasures, considering for weeks over the purchase of some perishable luxury, weeping over imaginary sorrows, and sometimes feeling that life was only a sham and a burden, she was doing her part towards rightly training immortal souls, finding more true happiness in sowing good seed in the minds committed to her charge than adorning herself for the admiration of a thoughtless world.

A SERMON SPOILED, YET IMPROVED.

ACCORDING to the *Clerical Journal*, there was a minister who had obtained no small reputation among his brethren for his eloquence generally, and more particularly for the logical sequence and the "impressive conclusions" of his sermons, who on some great occasion was appointed to preach in the open air, and deeply interested his auditors through a long discourse. Just before the conclusion, however, he was observed to hesitate, and then in a rambling manner he recapitulated part of what had been already said until he reached a very lame and impotent finale. At the subsequent dinner, when the preacher's health was proposed, "Brother," said one of the ministers present, "we must all, I am sure, have been charmed with your discourse; but, if I may hazard the observation, I thought at the conclusion you lost the thread of your argument, and hardly equalled your ordinary eloquence." "If I must tell you the reason," was the reply, "thus it was: Just as I was about to conclude, I saw a poor man running up to the place, hot and dusty, and eager to hear. 'Speak a word to him,' said conscience. 'You will spoil your sermon if you do,' said pride. And I did spoil it, I know; but I have done him good."

TURKMAN CUSTOMS.

IN his "Travels in Central Asia," M. Vámbéry mentions some singular customs of the Turkomans, from which we take the following:

One is the marriage ceremonial, where the young maiden, attired in bridal costume, mounts a high-bred courser, taking on her lap the carcass of a lamb or goat, and setting off at full gallop, is followed by the bridegroom and other young men of the party, also on horseback; but she is always to avoid her pursuers, that no one of them approach near enough to snatch from her the burden on her lap. This game, called *Kökbüri* (green wolf), is in use amongst all the nomads of Central Asia.

Another singular custom has reference to the mourning for the decease of a beloved member of the family. It is the practice, in the tent of the departed one, each day for a whole year, without exception, at the same hour that he drew his last breath, for female mourners to chant the customary dirges, in which the members of the family present are expected to join. In doing so, the latter proceed with their ordinary daily employments and occupations, and it is quite ridiculous to see how the Turkoman polishes his arms and smokes his pipe, or devours his meal, to the accompaniment of these frightful yells of sorrow. A similar thing occurs with the women, who, seated in the smaller circumference of the tent itself, are wont to join in the chant, to cry and weep in the most plaintive manner, whilst they are at the same time cleaning wool, spinning, or performing some other duty of household industry. The friends and acquaintances of the deceased are also expected to pay a visit of lamentation, and that even when the first intelligence of the misfortune does not reach them until after months have elapsed. The visitor seats himself before the tent, often at night, and by a thrilling yell of fifteen minutes' duration, gives notice that he has thus performed his last duty towards the defunct. When a chief of distinction, one who has really well earned the title of *Baton* (valiant), perishes, it is the practice to throw up over his grave a *Jozka* (large mound); to this every good Turkoman is bound to contribute at least seven shovelfuls of earth, so that these elevations often have a circumference of sixty feet, and a height of from twenty to thirty feet. In the great plains these mounds are very conspicuous objects; the Turkoman knows them all, and calls them by their names—that is to say, by the names of those that rest below.

THE TRUE THING THE BEST.

Two young masons were building a brick wall—the front wall of a high house. One of the masons, in placing a brick, discovered that it was a little thicker on one side than on the other.

His fellow-workman advised him to throw it out. "It will make your wall untrue, Ben," said he. "Pooh!" answered Ben, "what difference will such a trifle as that make? You're too particular."

"My mother," replied his companion, "taught me that 'truth is truth,' and ever so little an untruth is a lie, and a lie is no trifle."

"Oh," said Ben, "that's all very well; but I am not lying, and have no intention of doing so."

"Very true; but you make your wall tell a lie; and I have somewhere read that a lie in one's work, like a lie in one's character, will show itself sooner or later, and bring harm, if not ruin."

"I'll risk it in this case," answered Ben, and he worked away, laying more bricks, and carrying the wall up higher, till the close of the day, when they left off work and went home.

The next morning they went to resume their work, when behold, the lie had wrought out the result of all lies! The wall getting a little slant from the untrue brick, had become more and more untrue as it rose higher, and at last in the night had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character—it grows more and more untrue if you permit it to remain till it brings sorrow and ruin.

Tell, act, and live the exact truth always, whether in bricklaying or anything else. "For," as our earliest tragedy well says,

"Right will always live, and rise at length,
But wrong can never take deep root to last."

A CHRISTMAS HYMN.

"GLORY to God and peace on earth,"
The angels sang at Jesus' birth;
We mortals join the heavenly throng,
And loud repeat the Christmas song.

And who is he of lowly state,
On whom both men and angels wait;
What is his name? what his abode,
Why sounds the cry "Glory to God?"

In swaddling clothes, wrapped softly round,
The babe is in a manger found,
No room for him in Bethlehem's inn,
Who came to save from death and sin.

Though of a lowly virgin born,
Bearing in meekness taunt and scorn;
Bless'd Jesus, shining forth in thee
God's brightest image here we see.

The Prince of life, the Saviour, Thou,
In whose high name each knee shall bow;
Joyful we catch anew the strain—
"Glory to God, goodwill to men!" B. P.

INTELLIGENCE.

MINISTERIAL APPOINTMENTS.—The Rev. A. Rush-ton has received and accepted a cordial and unanimous invitation to become the minister of the Hindley Unitarian congregation, and will enter on his ministry there at the end of February next.

DUNDEE.—Desirous of taking advantage of every favourable opportunity for getting the attention of persons likely to accept of Unitarian principles, Mr. Williamson secured a room in a densely populated district of Dundee, in which he has given week evening lectures for several months. Last Thursday night, Mr. Charles Dand, a recent convert to Unitarianism, gave an essay, in which he stated his reasons for leaving the Presbyterian body and joining the Unitarians. Discussion was invited; a few questions were put and well answered; a hearty vote of thanks was given to the essayist. The audience was composed chiefly of strangers.

HASTINGS.—Last week, the Rev. R. Spears delivered three lectures at the Unitarian Chapel, explanatory of Unitarianism. They had been well advertised throughout the town, with notice that after each questions might be asked. The weather was very unfavourable. On Tuesday, the hearers were thirty-five in number; the orthodox strangers were not many. On Wednesday, the hearers were sixty, and on Thursday, seventy-five, as the interest of the discussion increased each evening. On the last evening, there may have been fifty strangers, of whom about seven were Wesleyan or Independent Scripture readers, who kept up the discussion for about an hour and a half. The whole created considerable excitement throughout the town.

LONDON.—On Tuesday evening last, the Rev. B. Glover, of Crewe, lectured in the Mission-room on "What do Unitarian Christians Believe?" and at the conclusion of the lecture tracts containing the substance of the discourse were given to the strangers present.

MONTROSE.—The Rev. H. Williamson, of Dundee, lectured here again on Monday night to a much larger audience than on the previous occasion. The lecture was intended to set forth the application of Unitarian principles to the real problems of human life. The deepest interest was manifested, and a vote of thanks was awarded to the lecturer.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

RECEIVED.—"A Creed which it do be."
R. L.—Next week.

PRIZE BOOKS AND PRESENTS.

To the Editors,—I should be glad if you would allow me to suggest to the friends of our Sunday schools, and others, the desirability of exercising great caution in the selection of books which have the appearance of being moral and religious in their character, and which books they might be disposed to regard as suitable for pre-ents to children. I have reason to believe that books of a very objectionable type of theology have been given to Sunday scholars. It is, perhaps, too much to expect a parent or teacher to read all the books he or she may give away. Still something may be done in the selection of the publisher. Avoid the Religious Tract Society's books, for in them you'll find the orthodox element insinuated wherever it be possible. The same may be said with respect to Nelson, of Edinburgh. W. and R. Chambers' books may almost always be relied upon. I doubt if our own books are sufficiently used in this way. There is Mr. Spears' "Unitarian Handbook," which ought to be put into the hands of all our elder scholars. "Mr. Sharpe's New Testament" is another of our own books which does not get a fair chance with the booksellers, and possibly not with Unitarians. "The Life of Travers Madge," I notice, is advertised for 1s. 6d. The new volume of "The Sunday School Penny Magazine," besides others published by reliable houses, offer no excuse to professed Unitarians for circulating with their sanction principles of the religious life which they themselves have given up as false.—Yours faithfully,
H. WILLIAMSON.
Dundee, Dec. 21, 1868.

THE COMING WEEK.

Gorton.—On Sunday evening, a lecture by the Rev. G. H. Wells, M.A., on "The Faith of the Gospel."

Kendal.—On Sunday, induction of Rev. John Russell. Preachers: Morning, Rev. W. Gaskell, M.A.; evening, Rev. H. W. Croxkey.

London: FREE CHRISTIAN CHURCH, CLARENCE-ROAD, KENTISH TOWN.—On Sunday morning, a discourse by the Rev. P. W. Claydon on "The Angel Voices;" he will also preach in the evening.

London: NEWINGTON GREEN.—On Sunday morning, a discourse by the Rev. J. K. Applebee. Subject: "Conversation with certain Greeks."

London: STAMFORD-STREET.—Watch night service on New Year's Eve.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Birth.

DENDY.—On the 19th inst., at Tower Hill, Worsley, the wife of Mr. John Dendy, of a son.

Marriage.

SMITH—LEACH.—On the 23rd inst., at Cross-street Chapel, Manchester, by the Rev. Wm. Gaskell, M.A., Mr. John Smith, of Collyhurst, Manchester, to Miss Selina Leach, of Middleton.

Death.

WESTLAKE.—On the 17th inst., at Moretonhamstead, Mary, daughter of the late Mr. John Westlake, aged 84.

OWING to the Ravages of the Vine Disease, the Production, and, consequently, the Importation into this country of WINE from the island of MADEIRA, for a number of years all but completely ceased. The ground formerly devoted to the Vine plant was turned into Sugar Plantations, Sugar being a less precarious crop, and sooner available for the market than Wine.

Since the disappearance of the disease, the Culture of the VINE has again attracted attention, and for a few years past the quantity of WINE made has increased. Thinking there might be a trade done if a good WINE, at a moderate price, were offered, we have been at considerable pains to PROCURE SAMPLES FROM THE ISLAND, and have selected one which we can offer at 4s. PER DOZEN.

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MR. HENRY PLANCK, DENTIST, 8,

Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsey Villa, 871, Waterloo Road, Chester Hill, at his printing-office, 2, 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, December 25, 1868.

THE
UNITARIAN HERALD;

EDITED BY

REV. WILLIAM GASKELL, M.A.

AND

REV. BROOKE HERFORD.

JANUARY TO DECEMBER, 1869.

MANCHESTER:

UNITARIAN HERALD OFFICE, 74, MARKET-STREET.

MANCHESTER:

PRINTED AT THE GUARDIAN STEAM-PRINTING WORKS,
CROSS-STREET, MARKET-STREET.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 401.

FRIDAY, JANUARY 1, 1869.

PRICE 1D.

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UPPER BROOK-STREET CHAPEL.—

The Rev. JOHN JAS. TAYLER, B.A., Principal of Manchester New College, London, will preach on Sunday next, and will administer the Sacrament at the close of the morning service, commencing at a quarter before eleven.

UNITARIAN HOME MISSIONARY BOARD.

The ANNUAL PUBLIC EXAMINATIONS will be held in the Memorial Hall, Albert Square, Manchester, on Monday, Tuesday, and Wednesday, January 13, 19, and 20, 1869, commencing at ten o'clock each day.

On Monday evening the BUSINESS MEETING will be held at six o'clock, when the report and statement of accounts for the year 1868 will be presented and submitted for adoption.

On Tuesday evening the SOLEEE will be held in the Large Room of the Memorial Hall; R. M. SHIPMAN, Esq., in the chair. Tea on the tables at half-past five o'clock. Chair to be taken at half-past six o'clock.

On Wednesday evening the ADDRESS to the Retiring Students will be given in Cross-street Chapel by the Rev. C. C. Coe, of Leicester. Services to commence at seven o'clock. Tickets for the Soiree, price 1s., may be had from the Secretaries; Messrs. Johnson and Rawson, 89, Market-street; or Mr. Jones, at the Hall.

JAS. DRUMMOND, B.A., } Hon. Secs.
E. C. HARDING, }
GEO. WADSWORTH, Jun., Assistant Secretary.

UNITARIAN CHRISTIAN CHURCH, POOLE.

The Congregation will be grateful for large or small Contributions in aid of their Building Fund. The total cost of the new church will be £1,200.

The amount of subscriptions already advertised..... £319 2 4
Mr. Stubington, Gosport..... 0 10 0
Henry Long, Esq., 2nd donation..... 2 0 0
Rev. R. C. Jones, Derby..... 1 1 0
W. J. Lamport, Esq., Liverpool..... 50 0 0

Subscriptions will be thankfully received by either of the following: H. HAMILTON, Secretary.
A. BALSTON, Treasurer.

UNIVERSITY COLLEGE, LONDON.

FACULTY OF MEDICINE.—THE CLASSES will RECOMMENCE on Monday, January 4, 1869.

FACULTY OF ARTS (including the Department of the Applied Sciences).—THE LENT TERM will COMMENCE on Tuesday, January 5, 1869.

In most of the classes such a division of the subjects is made as enables students to enter with advantage at this period.

The SCHOOLS for BOYS between the ages of Seven and Sixteen.—THE LENT TERM will BEGIN for NEW PUPILS at 9.30 a.m. on Tuesday, January 12, 1869. Former pupils must return on the following day.

The EVENING CLASSES for CLASSICS, MODERN LANGUAGES, MATHEMATICS, the NATURAL SCIENCES, LAW, &c.—THE LENT TERM will COMMENCE on Monday, January 11, 1869.

Prospectuses of the various departments of the College, containing full information respecting classes, fees, days, and hours of attendance, &c., and copies of regulations relative to the entrance and other exhibitions, scholarships, and prizes open to competition by the students of the several faculties, may be obtained at the office of the College on application, either personally or by letter.

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JOHN ROBSON, B.A., Secretary to the Council.
December, 1868.

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Mrs. EASTWOOD (daughter of Edward Willmer, Esq., of Liverpool) will receive after the Christmas vacation a limited number of Young Ladies to educate. References and prospectus forwarded on application.—Postal address, Ollerenshaw, Whaley Bridge, Stockport.

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LINDOW GROVE SCHOOL, Alderley Edge.—Postal address, Mr. WOOD, "The College," Wilmslow. References: Jacob Bright, Esq., M.P.; John Alecock, Esq. (Messrs. Ashton Bros. and Co.), Highfield, Bredbury; James Hervey, Esq., Alderley Edge; Saml. Robinson, Esq., Wilmslow.

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London: G. Routledge and So. upposed it was in the

BAINES' LANCASHIRE, by dissenting from Editor Rev. Brook to dissent among them and transmit any one. sellor Stuart never, we sup-

Broughton, Manchester, him to determine the right-

THE TH of a series of suits to determine

1. Narrative of moneys vested in trustees for syvania. Pa diocese of Natal? The silliness and 2. Lidde of the observation were equal."

3. Goe onishing, but encouraging, to see how By C. Conservative organs are beginning to

5. V. P. late the separation of Church and State ed. nce appeared to them the abomination of

tion. Thus the Standard writes:—

losing the advantages of establishment the Church must recover the privileges of liberty. is to be deprived of State patronage; she must be liberated from State control. Her funds

be at the disposal of her own executive, to distributed and employed at its discretion for best interests of the entire community. She

recover her lost powers of legislation, govern- ment, and discipline. She must be free to elect own parliament, to define her own form of wor-

, to regulate her own affairs, to erect her own ials, to enforce her own laws. There must o pretence on the part of the State to curtail freedom or to dictate her choice."

It less explicit is the John Bull:—
The advantages of an estab-ied over a dis- bished Church far exceed some evils; but it is ly monstrous to propose to deny the Church

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IAN EVIDENCE.—For the contents of this work, see the Unitarian Herald, No. 398.

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of a luxury which every lover of his Strand, London.

to pray God Almighty to check. The n,

line of paying their own clergy would 1 THE DAY

beneficial to the members of the Church,

land."

Commenting on Mr. Morley's observat- ilt lettered.

"the circumstances and conditions of the of religious

of Ireland are different from those of the CHUNDAY-

of England," while admitting that they are, y of their

Bayne thinks that the arguments for the disest-

lishment and disendowment of the latter, though Y.

somewhat different, are not a whit less powerful

than those for the disestablishment and disendow-

ment of the former. He says:

"They are too numerous to recount, and each

would in itself be conclusive. Take one or

two. The national legislature and the courts of

law ought to do the nation's work, which can-

not be to adjust theological disputes or to

perfect the theory and practice of ecclesias-

tical millinery. The Free Churches have proved

that clergymen can be maintained without

appropriation of the public money, and Episcop-

alians ought to have no ascendancy in this respect

over other denominations. The ecclesiastical con-

dition of England is one of frightful anarchy, which

can be abated only by letting Episcopalianism, like

other religionists, manage their own affairs, and pay

their own clergy. The stupendous public burdens

cannot, with effective maintenance of the services,

be materially reduced without the application of a

considerable sum of money; and this application,

required by a grand necessity, the nation is bound

to make of its ecclesiastical revenues. Why should

I run on? The fact is, if you will only consider it

calmly, that the arguments in favour of the dises-

tablishment and disendowment of the Church of

England are absolutely overwhelming, and that not one argument can be adduced on the other side which will hold water. Even those facts which are adduced by the advocates of establishment and endowment of the Church of England weigh in the opposite balance. We are told, for example, that the people of England like their Church. I know that very many of them do. I infer from the fact that they ought to pay for it, and that paying for it will be to them a pleasure."

While agreeing with him that it is "unwise to originate schemes which are practically useless," Mr. Bayne thinks,

"Mr. Morley has a poor apprehension of 'what main currents draw the years' if he does not perceive that the proposal for simple and universal disestablishment and disendowment of ecclesiastical bodies throughout the United Kingdom is rapidly becoming a practical proposal in these days. Does Mr. Morley think that Dean Alford is alone among Churchmen in believing that the day draws nigh when the Episcopalian Church also will be content to strike her roots into the rich depths of England's soil, and to spread abroad her branches to that soft blue of England's sky which canopies her like the smile of God? Tens of thousands of Churchmen, loving their Church with a perfect love, convinced that she is no more incapable than other Churches of freedom and self-government, vexed to behold her doctrines flung to the winds by the committee of Privy Council, and her battlements honey-combed with Popish rats, feel that the hour of her emancipation must soon strike. No one now, unless he is uncandid or a dunce, has the effrontery to deny that those who demand the disestablishment and disendowment of the Church of England may be animated with sentiments of the most cordial amity towards her. And does Mr. Morley find no practical meaning in that sign on the Scottish horizon which even *Blackwood* deems a presage of great ecclesiastical change? The Scotch, it appears, are boldly declaring for universal disestablishment and disendowment. And will the Welsh be far behind them? . . . The Church of England in Wales, which most assuredly is not the Church of Wales, will not have five words to say for herself when summoned to the bar of justice."

THE ST. ALBAN'S RITUAL CASE

As our readers, no doubt, are aware, judgment has been given against Mr. Mackonochie by the Judicial Committee of the Privy Council upon all the four offences with which he had been charged in the Court of Arches, viz., 1, Elevation of the paten and cup, and kneeling; 2, using lighted candles; 3, using incense; and 4, mixing water with the wine in the solemnisation of the Holy Communion. The *Pall Mall Gazette*, in considering the decision, says:

"It raises one point of considerable interest, and for those whom it concerns of a good deal of difficulty. What will the Ritualists do under the circumstances? Will they stay, or will they go? and if they go, will they go in the same direction as their predecessors went five-and-twenty years ago, or will they try the experiment of setting up a free Church of England? . . . If they stay where they are, they will surely find themselves in a peculiarly unpleasant position. If we contrast their pretension as priests with their condition as clergymen of the Church of England, their position is perfectly ludicrous. They can, if we believe them, perform all manner of stupendous inviolable miracles, they are the channels to mankind of ineffable benefits, and yet they are prevented from making a single gesture or adding a single ceremony to their work which a few highly respectable, but perfectly prosaic and unmiraculous lawyers decide to be beyond a line imposed by Parliament about two centuries ago. There is no accounting for tastes, but the position certainly must be very unpleasant. Perhaps, after all, it is not so unexampled as it looks at first sight. Genuine belief in the existence of all manner of semi-miraculous qualities is consistent, as experience shows, with very rough treatment of its possessor. Charles V. and Philip II. implicitly believed in the supernatural pretensions of various Popes, whom they treated, as occasion required, with the utmost personal harshness, and with the most distinct manifestations of personal contempt and dislike. The Ritualist clergy may perhaps flatter themselves that, though restrained as to the circumstances under which their powers are to be exercised, the bulk of their congregations believe in the existence of the powers themselves as much as Charles and Philip believed in the powers of the Pope. This would, we think, be a fond delusion, but it is the only one, as far as we can see, which would render their position tolerable. Let us suppose that they were to go. In what direction would they depart? If they became Roman Catholics, they would add a little to the force of the Church of Rome, though that little would consist rather in the stir excited by a batch of conversions than in any accession either to the numbers of the Roman Catholic Church or to the ability of its leading men. Such converts as Rome could get by the intellectual attractions of the system have been obtained long ago. There is no

Newman or Manning amongst the Ritualists. They are emphatically a feeble folk, and if they become Roman Catholics they individually would never be heard of again. That they would be able to take their congregations with them, at least in any considerable number, appears to us utterly unlikely. They have certainly contrived to make an amount of noise in the world disproportionate to their real importance: but we are greatly mistaken if they have obtained any real intellectual hold upon any appreciable proportion of the population. The spirit which led hundreds of thousands of Scotch people to support their pastors in their secession from the Establishment is not roused by the feeble-minded man millinery which becomes serious only when it degenerates into gross superstition and deliberate priestcraft. We should estimate the chances of a free Church established by the Ritualists at an even lower figure than the chances of a secession to Rome under their guidance. The whole theory of Ritualism is essentially sacerdotal. It is all for the priest and very little for the people, and it is a rule almost, if not quite, without exception, that those who pay the piper call the tune. Free Churches, with hardly any exception, must be governed by the laity, because they are paid by the laity. In course of time, no doubt, the clergy may accumulate permanent endowments which will render them independent; and a highly organised body like the Roman Catholic Church, which has always claimed spiritual powers of the most tremendous kind, and which claims them now in as peremptory a manner as ever, and with no intention of withdrawing or modifying its claim, is able to exercise real compulsion over those who believe in the reality of the claim put forward in proportion to the vividness of their belief. It is, however, very difficult to suppose that any one can be so weak as really to attribute to the Ritualists powers of this sort. They are at best like the bats, neither birds nor beasts. The Roman Catholics tell them that they are not priests at all, and the Church of England reduces them to the necessity of setting up for themselves. The number of people who under these circumstances will really believe that they keep the keys of the next world, and who will accordingly fall down and worship and support them, must, we should think, be very small indeed—too small to keep a voluntary association alive."

AMERICAN NOTES.

THE following lines are taken from an American publication called the *Plain Speaker*:

We grope in dimness of light, seeing not ourselves;
We sleep, and dreams come to us of something better;
We wake, and find that our life is not of Truth.
We strive, and the powers of darkness contend with our hope;
We pray, and the availance is great in our own souls;
We trust, and the light breaks, promising the day;
We act, the day dawns, how beautifully bright!
We love in faith—casting out fear; so we live.
We see God, and our eyes are no more closed;
God is in us—our souls are life—our bodies die;
We ascend to the Father, and are one with Deity.

Our readers may remember the account which we gave some time since of the so-called "conversion" of one Allen, known as "the wickedest man in New York," and of the religious uses to which his infamous "dance-house" had been turned. This Water-street "revival" appears to have come to an end, and it is stated that the researches of the City Mission have shown that very few, if any, of the class for whose benefit the movement was set on foot, and among whom it was said to be "sweetly and quietly" making its way, have profited by it, or even attended any of its meetings.

The *Monthly Journal* of the American U. A., having been charged with misrepresenting orthodoxy in some statements with regard to its teaching, has in an article, since printed as a pamphlet, incontestibly shown that the statements in question were not only warranted, but might have been made much stronger. In the number for December, the *Journal* confirms them by extracts from "A Short Catechism for Young Children," published in Philadelphia. These are a specimen of the Questions and Answers to be committed to memory by the "little ones," and which seem to us as direct a contradiction of the Saviour's teaching as well could be, and something very like blasphemy against Him who made us:

Q. Does your wicked heart make all your thoughts, words, and actions sinful?
A. Yes: I do nothing but sin.
Q. What is original sin?
A. It is that sin in which I was conceived and born.
Q. Both original sin wholly defile you, and is it sufficient to send you to hell, though you had no other sin?
A. Yes.
Q. What are you then by nature?

A. I am an enemy to God, a child of Satan, and an heir of hell.

Q. Why could none but Christ satisfy for your sin?
A. Because none but he could bear infinite wrath.

Q. How long will the wicked continue in hell, and the saints in heaven?

A. For ever and ever.

Q. What will the wicked for ever do in hell?

A. They will roar, curse, and blaspheme God.

The Wilberforce University in Ohio, the leading educational institution of the African Methodist Episcopal Church, being within easy reach of Antioch College, arrangements have been made by which, at the expense of the Unitarian Association, the professors of the latter institution are to give a certain amount of instruction regularly in the former. This is as it should be; and Bishop Payne, in a letter acknowledging the kindness thus shown and the "incalculable blessings" it was likely to confer, "fraternally" writes to the Secretary of the Association:

"I must stop, and thank you, thank our good Brother Hale, thank all our Unitarian friends, who are to us more than brothers, for their noble, unselfish charity—charity like that which Christ himself has manifested. We are the man the Jew robbed, bruised, bleeding, fainting on the open roadside; the Priest, the Levite, passing by, both looking on, pitying, hastening away. You are the good Samaritan. God the Father bless you for it; God the Son bless you for it; God the Holy Spirit bless you for it. I speak as a Trinitarian; you will allow me that liberty. I know you only as a Christian brother. Let us both love Jesus, obey Jesus; and when we meet him in heaven, he will tell us who took the right view of himself, the Father, and the Spirit."

In answering the objections of a correspondent, the Editor of the *Journal* well expresses what we earnestly wish to see the great object of all our Associations. "Our interest," he says, "in the National Conference, both individually and officially, centres in what is declared in its first article to be its leading purpose; viz., to 'energise and stimulate the denomination with which it is connected in the cause of Christian faith and work.' We believe it has already, in this direction, more than justified the expectation of its founders. And our own work in it, and discussion upon it, shall be to help its usefulness and efficiency, in this its great purpose, as much as we can."

At a conference of Illinois clergy and laity, to which there were 500 delegates, the plan was tried of limiting each speaker to three minutes; and the result seems to have been regarded as satisfactory. On the question, "How can people in rural districts, remote from churches, be reached by Gospel influences?" these are a few of the three-minute speeches:

Rev. Mr. Longley: "We want to have this sort of feeling—'Who will go if I don't?' The Church needs to feel that it is her duty to preach the Gospel: 'Woe is me if I preach not the Gospel.' Members who do not feel that ought to go out of it. 'What makes you, my boy,' said a gentleman, 'so successful in catching fish?' 'Cause I just want to catch them,' replied the boy. That's the way we ought to feel toward the unconverted."

Rev. Mr. Wynn: "You must preach truth as though it were truth. We must throw aside our manuscripts. The gift at Pentecost was a gift of tongues, and not of pens. I heard of a man once who was asked by his wife to scold the hired girl. He said he would write out a scold. He wrote it out, and the wife read it, but it did not produce any perceptible effect. She threw the manuscript aside, and went at it in the good old-fashioned way. And then the cook began to think she meant something. In the pulpit we ought to take heed of the example of our political brethren. What effect would a political speech have if it were read?"

Rev. Mr. Beggs: "A Methodist minister was once asked in a drought to pray for rain. No sooner had he departed from the house than it began to pour in torrents, and the old lady remarked: 'These Methodist fellows always overdo it.' It may be that we have overdone it, but I am sorry to say that even a good many Methodist ministers are confining themselves to the manuscript."

William Reynolds: "When Paul was cast upon the island of Melita he lost for a time his influence with the barbarians because a viper came out of the fire and clung to his hand. We have a good many in the Church whose influence is killed because they have vipers clinging to them. The first thing that we should do is to rid ourselves of them. We are not in earnest enough. The day is past when one can pay his pew-rent and feel that that is all that he should do. The time now is when it is necessary to be converted down into the pocket. I don't like times of revival, where people set about getting up a revival. We have got to pray down a revival, and not get one up. Let us do our part, and God will do His. 'Open wide your mouth, and I will fill it.'"

The Unitarian Herald.

FRIDAY, JANUARY 1, 1869.

THE NEW YEAR FOR THE RITUALISTS.

THE year does not open very auspiciously for the Ritualists. In spite of all that they have done to make this a festive season in their churches, they can hardly help feeling difficulties and misgivings. Up to the present time it has been a pretty equal contest between them and the rest of the Church of England, for, though they have been few in numbers, and though it has been palpable to all dispassionate observers that they are glaringly violating the conditions of the Church of England on any fair interpretation, yet the ecclesiastical courts are so slow, expensive, and uncertain, that hitherto there has been no authoritative judgment which could really interfere with them. But the recent decision of the Judicial Committee of the Privy Council has completely changed their position. A decisive judgment, against which there is no appeal, has not only affirmed their most cherished bits of ritualism to be absolutely illegal, but has laid down a principle which no slight or technical alteration in the particular obnoxious practices will enable them to evade; and England waits, not indeed anxiously but somewhat curiously, to see what they will do.

It will be interesting to some of our readers to recapitulate briefly the features of this remarkable case. Nominally a suit by Mr. MARTIN against the Rev. Mr. MACKONCHIE, the incumbent of St. Alban's, Holborn, it was in fact the test suit against the whole Ritualist clergy, the real prosecutor being the Bishop of London. The four alleged offences against ecclesiastical law were,—the elevation of the cup at the communion, and prostration before the consecrated elements; the use of lighted candles on the altar; the mixing of water with wine in the communion cup, and the use of incense. The case was first tried in the Court of Arches, and after many weary months a judgment was given by the Dean of Arches, Sir ROBERT PHILLIMORE, who condemned the mixing of water, the use of incense, and the elevation of the communion cup. He, however, distinctly allowed the use of lighted candles, and gave no decision on the question of prostration before the elements. The cardinal feature of his judgment, however, was the virtual laying down of the principle that any ancient and primitive rites were allowable, unless actually disallowed by the rubric, and—the point which perhaps tended most distinctly to leave matters where they were—he condemned each side to pay its own costs. It was against the points thus conceded to Ritualism that an appeal was carried to the Judicial Committee of the Privy Council. The result is a judgment which not only condemns alike lighted candles, and prostration before the sacramental elements, but condemns the defendant to pay the entire cost of both suit and the appeal, and lays down the broad and simple principle, directly conflicting with that of Dr. PHILLIMORE, that all ceremonies are abolished which are not expressly retained. This seems the true view of the matter, from the fact that the Prayer-book mentions specifically the rites which were permitted to be retained at the Reformation, whereas

it does not specify those that were abolished, and the Act of Uniformity of Queen ELIZABETH definitely excludes "any other rite, ceremony, form, or order of celebrating the Lord's supper" except that which is laid down in the Prayer-book.

The law is thus declared against the Ritualists. From the Privy Council there is no appeal except to Parliament, and Mr. MACKONCHIE and his party know well enough that they would not be likely to find much favour there. Nor is there any hope for them in the remissness of their opponents to take legal proceedings. Had Dr. PHILLIMORE's decision been sustained that each party should pay its own costs, it is likely indeed that this judgment, or any other, would have remained practically a dead letter. With the certainty, however, not only of an adverse decision in each case at last, but also of having, however much they might protract their defence, themselves to pay the costs thus proportionately increased, Ritualism will become so expensive a luxury that its votaries are likely to come to a conclusion, in their case expressed with peculiar appropriateness by the motto that "the play is not worth the candle."

We candidly own that we rejoice at the decision on more accounts than one. We fully appreciate the personal excellence of many of these men whose ritualistic zeal has been accompanied with singular devotion to pastoral work among the poor, but it is palpable that they are in a false position, and when that is the case, anything that shows this unmistakably is a benefit. We rejoice in everything which puts the Establishment in its true light. For some generations its old lines of demarcation have become so obsolete, and its old locks and fetters so rusty, that it has been easy for all who chose to ignore any moral obligation in its creeds and forms, to keep within its sacred enclosure while doing what was right in their own eyes. The consequence has been not only a false appearance of catholicity and breadth, upon which various parties have indulged in great glorification, but also a seeming independence of state control which has deluded numbers into unconsciousness of the essential wrong involved in a religious society directed as to its praying and preaching and believing by a careless and heterogeneous parliament.

We cannot but rejoice, too, at the emphatic answer which this judgment gives to the anti-Protestant ravings of a certain party in the Church. Facts are stubborn things, and Englishmen have hardly known whether to frown or smile at the repudiation of the Reformation, and the wholesale abuse heaped on the noble band who carried it out, by some of the leading Ritualists. And inasmuch as the Anglican Church does yet in some historical fashion, however imperfectly *de facto*, represent the life of England, we are glad to see the substantial reality of the Reformation unmistakably affirmed.

After all, in its deepest aspect, the whole affair is to us a storm in a tea-cup, or a quarrel among—let us say, relations. What is it to us whether this and that congregation and their ministers like to have candles in the day time, or to take their sacramental elements 'a little mixed.' What to us is it whether, at St. Alban's, the parsons wear curious phylacteries, and do a little more genuflexion than common? No; but it is much to us, and to all men, that it should be made plain, as it is made

plain by all this bitter and indecent litigation, that freedom and independence, the relation of people and minister formed by voluntary consent, and worked out in form and doctrine by mutual agreement, constitute the only true position for thoughtful, honest, and religious men, and for any church worthy of its great founder's name.

HOW CHRISTMAS DAWNS IN LONDON STREETS.

THE following "over true" description of scenes which are a disgrace to our civilisation and a reproach to our Christianity, forms part of an article in the *Christian World* :—

The shops are nearly all shut up, for grocers, butchers, bakers, and all are pretty much like other people, and want to enjoy Christmas as much as do their customers; and if they were to prolong the shop hours until the early part of Christmas morning, they would have to keep in bed until Boxing Day. In the poorer neighbourhoods, however, the tide of business is at its height; but the police have commenced ordering the street dealers to remove their stalls, for it is past twelve, and time enough for decent people to be at home. The public-houses are the most difficult to deal with. All through the evening they have been densely crowded, and the publicans' tills are filled with silver and copper coins procured in exchange for beer and gin. But now the potent liquors have taken effect, and neither the expostulations of pot-boys and barmen, nor the peremptory commands of the police, can induce the drinkers to quit their places in front of the public-house bars. What a noise! It is a perfect Babel. Celebrating Christmas! Indeed, it is more like participating in a heathen saturnalia. But look at this poor little thing crying so bitterly at the public-house door. Why is the child weeping? Its father is drunk, and will not come home. Heaven help you, little one. To have a drunken parent is indeed a misfortune. How the poor thing gazes with envy on the rosy-looking urchin—allowed to be up late for once—who gaily trudges along by the side of his father. They are taking home a piece of beef intended for the Christmas dinner, and in the basket, beside the beef, there are apples, oranges, nuts, and other nice things. But what is there for the drunkard's family? Nothing. To them Christmas Day will bring the old familiar and painful experience of a drunken father, a foodless cupboard, a fireless grate, and a weeping mother. In mercy's sake, why will men make such monsters of themselves? Why will they so often ruin not merely themselves, but those connected with them? Everywhere the drink-fiend seems to gloat over the power exercised by him. Yet we continue to meekly tolerate his sway, and calmly accept his dominion as a thing against which there can be no resistance. How much happier would Christmas Day be could its associations not be mixed up in the minds of many with ideas of copious libations of beer and gin? Such is not the true Christmas. Nor will it ever be.

As we gaze down the street we behold a poor, wretched, and miserable object sitting, or rather crouching, on a doorstep. We approach more closely. It is one of those "unfortunates" who, to our lasting shame and disgrace, are allowed to haunt our gas-lit streets. What is it to her that the Christmas chimes are pealing forth their notes of peace and goodwill? Homeless, penniless, and abandoned, shivering with cold and eaten up with disease, she prays that death may speedily end her sufferings. Oh! Christian men and women, in your happy homes, surrounded by your domestic comforts, and ever tasting of the sweetest joys of earthly life, forget not the bitter fate of these lost wretches, these miserable victims of ignorance, intemperance, and sensuality. There are thousands such. You may find them in almost every street. Never mind if some of them flaunt the hideous finery of shame and sin. Beneath the silks and velvets there are despairing hearts, upon whose corroded surface the Christmas chimes fall like drops of molten lead. Let us pray for them, and let us clasp our little daughters more fondly, more tenderly to our breasts, and fervently resolve that it shall not be our fault if, in after life, they depart from the paths of virtue and rectitude.

BIRMINGHAM: LAWRENCE-STREET MISSION.—The annual Christmas party was held on Monday night. Although the admission was limited as much as possible to the members of the institution, upwards of 300 sat down to tea. After tea, the chair was taken by Timothy Kenrick, Esq., the president of the mission. In the course of his speech, he spoke in terms of high satisfaction at the progress and condition of the mission. Addresses were given by the Rev. John Wilson, Messrs. Guy, Gray, Niblett, Worley, Dr. Russell, W. R. Wills, Angilly, R. F. Martineau, Brooke Smith, Heaton, and Lawrence, varied by musical performances by ladies and gentlemen, subscribers to the mission, and also by the string band, the school saxhorn and drum and fife bands, and the chapel choir.

FIRESIDE READINGS.

JANUARY 1st.

FAREWELL to another year!
Now it lies upon its bier,
Sealed from touch of human hand
Changeless must its record stand.

Vain as masses for the dead,
To unsay what it has said,
To undo what it has done,
Are our efforts, every one.

Yet though dead it speaketh still,
Warning us to shun the ill,
Bidding us be wise of heart,
Firm to choose the better part.

Welcome to another year!
Half in hope, and half in fear;
Whether joy, or whether woe,
It shall bring us, none can know.

Father, trusting in Thy care,
All its trials may we bear,
All its happiness improve,
As the children of Thy love.

Walking evermore with Thee,
All things then our own will be;
Life or death, or ease or pain,
All to us will then be gain. I. A.

CHRISTMAS IN NAPLES.

THE Times correspondent furnishes us with the following account of the Neapolitan manner of keeping the great festival just passed:

"Every country has its characteristic mode of observing Christmas, and that of Naples is very marked, for where the influence of sacerdotalism has been so long felt, the impress of religion, however superficial, is universally present. Not a house or a shop which has not had during the whole of the novena its little lamps of oil burning, day and night, before a highly-coloured picture of the Madonna. It is true that a vast deal of conventional pilfering is carried on beneath that light; still it is there, and its rays remind one that the anniversary of an event fraught with good will to man is approaching. Every house, too, and every church has its 'presepe' [stable], especially so in country places, and the artistic skill displayed in them varies according to the district, or the taste and ability of the proprietor, but every one must have his 'presepe.' Some of these structures are very ambitious; others are simple and pretty enough. There is a deep recess for the stable, in which lies the 'Bambino' [infant]; cows, and asses, and goats are standing around; while over shepherds, and kings, and saints hang poised seraphim, and cherubim and angels without number. The whole is thatched with moss, and the holly and the wild clematis surround it and convert it into a very shrubbery. There are no more important characters at this season than the Zampognari, shepherds from the Abruzzi, who, half-covered with skins, come as the representatives of the shepherds of old to play their bagpipes before the Bambino. Like the heralds of kings they are received, and as heralds from the King of kings they are almost revered by the poor and ignorant, who uncup and kneel when they commence their wild music. A kind of silent agreement is entered into between the Zampognari and the people at the beginning of the novena; the former present two wooden spoons to the household, and from that time they daily lead the devotions of the members of it at a certain hour until the *Feste di Natale* are over. Our Christmas, however, has another phase somewhat less picturesque. Go through the Toledo any day this week, and what a mad and animated scene does it present! All the carriages of Naples are out, and were it not for the skill of our unrivalled drivers all would be locked in one embrace. There are handsome equipages, and wagons, and donkey-carts apparently wedged together, but moving as regularly as if directed by machinery. And the occupants of these carriages, how joyous they look! There is Paterfamilias with his entire family for at least once in the year, and Materfamilias with her cooling brood, like a hen and chickens, all come out to see whatever there is to be seen. And there is a great deal to be seen in that densely populated thoroughfare. Splendidly decorated are the *dolce* shops, which are full of children, and be it known that our 500,000 Neapolitans are all children in the presence of sweets. Not a man who does not struggle into one of those tempting shops to get his quota of the rich and varied, and often graceful or fantastic, objects which the art of the confectioner has constructed. How much love, maden's or child's love, will be gained by those Cupids disguised in sugar; and how Materfamilias and her brood outside in their carriage peer into this earthly paradise with eager eyes, and clap their hands for the 'Padrone,' busily occupied with a crowd of purchasers! Christmas is the annual Bacchanalia, and for a time liberty is turned into licence. The footpaths, usually guarded free from every obstruction, are now covered with hundreds of stalls, to wind through which will require all the agility of an eel, and every article of raw produce or manufactured goods is exposed there for sale. More material articles, too, are

there—every fish of the sea or fresh water is to be met with, and, not least, the *capitone*, a kind of greasy conger eel, which must appear *de rigueur* on every table, and for which many would almost sell the bed beneath them. In presence of all this plenty, one of our journals counsels the Syndic to look after the quality of the articles exposed at a season when the 'volgo' are given to commit excess in eating and drinking—a caution not unnecessary where every kind of trickery is played, and when the bills of mortality are rather increased. One would not, however, be too critical with so much joy and happiness overflowing about him.

PRAYING AND DOING.

"Bless the poor little children who haven't any beds to-night," prayed a little boy, just before he lay down in his nice warm cot of a cold wintry night.

As he rose from his knees, his mother said to him: "You have just asked God to bless the poor children; what will you do to bless them?"

The boy thought a moment, and said: "Why, if I had a hundred cakes, enough for ourselves, I'd give them some."

"But you have no cakes."

"Well, when I get money enough to buy all the things that I want, and have some over; I'll give them some."

"But you haven't half money enough to buy all you want, and perhaps never will have. I want to know what you will do to bless the poor now?"

"I'll give them some bread."

"You have no bread, the bread is mine."

"Then I could earn money, and buy a loaf myself."

"Take things as they now are, you know what you have that is your own. What are you willing to give to help the poor?"

The boy thought again, and said "I'll give them half my money. I have eight pennies, and I'll give them four. Wouldn't that be right?"

"Four pennies wouldn't go very far in making a child, so poor that it has no bed, as comfortable and well provided for as you are. Fourpence toward food and clothes, and books and bed for such a one, and fourpence just for pencils or candy for yourself, doesn't seem fair."

"Then, mother, I'll give all my money; and I wish I had more to give," said the little boy, as he took his good-night kiss.

Now, don't you think his bed was made softer that night by his pity for the poor and shelterless? Don't you think he slept the more sweetly for it?

A great many children pity the poor a little, and wish God would be kind to them and take care of them. Perhaps they even pray to him to do it, like this little boy; but I am afraid too many of them would have God do all the work. Remember that you must not ask Him to do what you can and ought to do yourself. He will help us to do any good thing; but he wants hands to do with.

THE DANDELION.

THE daisy has its poets; all have striven
Its world-wide reputation to prolong;
But here's its yellow neighbour—who has given
The dandelion a song?

Come, little sunflower, patient in neglect,
Will ne'er a one of them assert thy claim,
But, passing by, contemptuously connect
Thee and thy Scottish name?

Whence the neglect? The daisy is as homely,
Its very homeliness has been extolled:
Less beautiful thou art, yet not uncomely,
Thou star of shining gold!

And great thy virtue; root and stem and flower
Yield to the man of herbs their potent juice:
Not all an outward tinsel is thy dower—
It serves a deeper use.

Most human-like the fortune of thy species;
Some struggle hard along the dusty roads,
While some upon the meads, and lawns delicious,
Are blest with pure abodes.

Thou art transfigured too, like the immortals;
The sleep of death usurps thine earthly post;
And then outcomes from thy re-opening portals,
A beautiful white ghost.

Familiar to the children in the meadows,
They pluck the apparition frail, and blow;
And by the flittings of its spectral shadows
They wise conclusions know.

Beautiful spirit, this thy highest being
Passes away like sighs into the air:
Not to be lost, although beyond our seeing,
But breathing elsewhere.

Thine is the efflorescence of the poet,
Whose winged thoughts speed on to unknown
parts,

Take root and are, though he may never know it,
The joy of thankful hearts.

R. L.

LDZ.—The annual Christmas party was held at this place on Saturday, the 20th inst. It was a very successful one, the schoolroom after tea being crowded to excess by an audience highly delighted by the excellent entertainment provided. Rev. J. Smith presided.

LIVERPOOL.—RECEPTION OF THE REV. JAMES MARTINEAU.

On Friday evening, December 18th, a soirée was held in the Hope-street schoolrooms, which were very beautifully decorated, to give his many friends an opportunity of welcoming the Rev. James Martineau. The attendance was very large, including SAMUEL BULLEY, Esq., in the chair; the Revs. W. A. Tattersall, M.A. vicar of Oxtou, J. S. Jones, incumbent of Christ Church, R. Goldsack, New Jerusalem Church, C. Beard, B.A., G. Beaumont, J. Cuckson, A. Gordon, M.A., T. Holland, B.A., T. Jones, W. A. Pope, W. Oates, C. B. Upton, B.A., B.Sc., C. Wicksteed, B.A.; and Messrs. L. M. Aspland, LL.D., T. Avison, F. Boulton, F. H. Boulton, J. Campbell, T. Chapman, H. J. Cook, L. B. Cooke, E. Fletcher, T. Gair, Holbrook Gaskell, R. C. Hall, E. Harvey, J. Harvey, A. Higginson, Dr. Hitchman, J. Hulley, E. Johnson, W. J. Lampont, H. Lee, H. W. Meade-King, F. E. Millson (Southport), A. J. Mott, R. Nicholson (Manchester), T. E. Paget, C. E. Rawlins, junr., W. P. Rowe, M.D., J. Samuelson, H. D. Thew, J. Thornely, S. Thornely.

In response to the very warm welcome which was given by the Chairman, the Rev. JAMES MARTINEAU, who was received with loud applause, said: Mr. Chairman, and I must add my old friend, with the friends whom I see around me—from my heart I thank you—from my lips I cannot thank you—for the words of welcome and reception with which I have been received amongst you. When I look around me at this splendid room, decorated as for a festival, and when I see the many old faces it is such a delight to behold, I feel that nothing perhaps but a festival tone ought to prevail here this evening. And yet the commemoration which you give to me is inevitably a commemoration which I in my turn must give to those whom I have seen here upon former occasions, and whom I see here no longer. Indeed, I should be false, sir, to the memories to which you have so touchingly alluded, and I should be false to the motto to which you have given such prominence here this evening—"For Auld Lang Syne"—if I did not, before I pass on to give my more joyous greeting to the younger and rising generation, suffer a few words to pass from me in order to regain for an instant the old links of thought, and to connect the present with the past. [After an affectionate tribute to the memory of Mr. Greene and several other old and dear friends, Mr. Martineau continued:] These and other recollections, if I dwell upon them, would detain me only too long. But I cannot pass by without one short mention, the recollection of that venerable man, who has not only been taken from us and from our particular community, but who has left behind him a feeling of bereavement in the whole community of Liverpool. Only a year ago I had the privilege of seeing that venerable man, William Rathbone, and I remember the feeling with which I came away from a long interview with him. I thought, when I heard the story which he told of the men whom he had honoured, of the wrongs which had excited his indignation, of the liberties he had helped to win—I thought that never did the graces of high character and of personal dignity more perfectly surround old age. He has gone from us; and the only regret we can have, at the close of a life so honoured and so useful, is that it was not continued long enough to see the honour which has been bestowed upon his son, and which ought many years ago to have been bestowed upon himself. (Applause.) And, sir, since this church and these schools were built, many others there have been whose names occur to me—the names of Blackburn, and Bolton and Booth—of Cox, Holt, Harvey, Jevons, Rawdon, Thornely, Yates, all now inscribed on the silent tablet of memory, attest the waste of years. When we remember the various forms of Christian worth and excellence which were connected with them, we must say they are names which leave to us a noble inheritance and a noble trust, and should consecrate both our fields of labour and our places of devotion. However, sir, I must not longer dwell upon these memories. There is nothing that is really sad or melancholy to those who take a large view of human life, in this Providential succession, so long as whatever is noble and strenuous in the past is taken up and carried on into the future. And, indeed, those who are about to retire from the field may well take up the song of Simeon, when they see that the work for which they have so long toiled and waited is taken up by successors such as I have left behind me here. But when I speak of successors, sir, I must include amongst them my friend Mr. Wicksteed, my younger successor as well as my old friend—"hear," and applause)—with Mr. Beard and Mr. Gordon—(applause); for somehow or other I never am able to look upon my friend Mr. Wicksteed as anything but a young man. (Cheers.) I remember very well one of my children—at the time of life when children pop out things very simply, and sometimes very impudently—making the remark, when Mr. Wicksteed first called at my house, "Papa, is that a little man or is it a great boy?" (Loud laughter.) Well, it was a difficult question to answer; for somehow or other, he has always rolled up in himself the best qualities of the man and of the boy; for a wiser and more discreet head upon young shoulders I certainly never knew than his when he was young; and I must say, now that he is getting further on into years, there is a kind of eternal

youth about him which makes me still remember the freshness of his more boyish days. Therefore I class Mr. Wicksteed with Mr. Beard and Mr. Gordon as my younger successors in this place.—(Hear, hear.) However, I must say to these young men—(laughter)—that they must not, after all, though I speak in this tone of the old man, be in a hurry to bow us out of the door, and to suppose that they are going yet to have all the work to themselves—to take it entirely out of our hands. It was a saying, if I remember right, of William the Conqueror, when his sons wanted him to retire from the throne and divide his prerogatives amongst them, that he was not going to undress till he went to bed.”—(Laughter.) And I think it is a good maxim, for old men, so long as the work is in them, to keep in the field, and see if they cannot find some function fitted to their diminished powers. With that reserve, I say, let them be ready at any time to deliver over the standard to the grasp of the firmer and younger hand, and let the younger hand be ready to take it and carry it on to fresh and nobler victories.—(Hear, hear, and applause.) When I remember the time that first placed me in Liverpool, and contrast it with the present day, I cannot but be conscious of the enormous change that has taken place in the spirit of society, in the institutions by which we are surrounded, and in the prospects which we entertain. I came to Liverpool from Ireland, and I came because I could not induce a Protestant congregation in Ireland even to entertain the question of relinquishing a state endowment for the support of their religious worship. It was a poor, petty affair, that Parliamentary *Regium Donum*. It was nothing but a wretched sop, flung to the Presbyterian Lazarus. That question, however, it was at that time impossible to induce a Protestant congregation even to consider. They would not discuss it. Well, now what do we see? We see the great Establishment itself is being broken up, to which this little Presbyterian provision was nothing but the beggar's outhouse; and this with apparently no reluctance on the part of the Presbyterian population, and apparently with much less reluctance on the part of the Church population than was at first anticipated. That is an enormous change in the public mind and feeling. When I first settled in Ireland, and saw what the spirit of Protestant ascendancy was, it produced upon me a shock perfectly indescribable. I remember very well, during the agitation in the early part of O'Connell's career for Catholic emancipation, signing with my colleague, the father of the late Dr. Hutton, a petition in favour of Catholic emancipation; and how two or three of the elders of our congregation came to us and remonstrated with us for daring to sign such a petition in the capacity of ministers. And I remember their concluding sentence was: “Gentlemen, we have been credibly informed that it is very improper for ministers to meddle with politics,” and I very well remember the quiet dignity with which Mr. Hutton replied:—“Well, gentlemen, if you have been so informed, you have been misinformed.”—(Laughter.) I remember, also, as a slight indication of the feeling that was maintained in Ireland by the Protestant ascendancy, the first election to fill a vacancy in a certain school which depended upon my congregation. The election took place in the open vestry of the congregation; and a venerable gentleman, Governor of the Bank of Ireland, was in the chair. The various candidates were called in, and the children and their nearest relations—for they were generally orphans—were examined. There was one very interesting child, who seemed to engage the prepossessions of all present, and after the children had been removed and the matter discussed, it was moved that this boy should be admitted. But one inquiry had, somehow, not been made of the guardians who had brought the child; and that was, whether the child was of Catholic or Protestant parents? The child and the guardian were recalled, and the chairman put the question. The man seemed to know what fate awaited him, and he said: “Well, sir, to tell the truth, one of them was a Catholic and the other a Protestant.” And this old gentleman, generally one of the mildest of men, a very pattern of Christian courtesy—burst into a sudden passion, and stamping his foot on the floor, said, “You dog! how dare you show your face here?” That kindled my indignation, and I ventured to remonstrate against such language, and to suggest that the selection of this child would in all probability prevent his falling into Catholic hands, and give him the very Protestant education which, I supposed, this zealous Protestant gentleman would most desire. However, the only effect was the expression of extreme astonishment at my youthful simplicity and my ignorance of Ireland, to suppose that any suggestion of the kind could meet with the slightest attention. The spirit prevailed everywhere, not only in the Established Church, but amongst Presbyterians and all the Protestants of Ireland; and from that moment I made up my mind that there never could be the least hope for this country until the blot of Protestant ascendancy should be utterly and entirely erased. (Loud applause.) Well, besides this ecclesiastical change, I cannot look around me without being conscious also that there have been even deeper theological changes taking place since first I began my duties among you here. The very presence here this evening of a clergyman of the Established Church is itself significant of the nature of the change that has

come over the spirit of our times, and that phenomenon, honourable as it is to the Catholic spirit of Mr. Tattersall, is as we all know, nothing so rare as it was thirty years ago. (Applause.) Now, sir, what does this mean? Is there any visible change in the classification of religious bodies? No, we find just the same set of churches that prevailed thirty years ago. If you look into the charters, as it were, and the professions of faith, the documents which declare the distinctive characteristics of each, you find them the same as before. The constitution of the Church of England has not changed. The constitution of the Catholic Church never changes. The same is true in the main of the Independents and of the Baptists; so that if you look superficially, merely, at documents and records and all the evidence that you can produce which is not living evidence, we stand exactly as we did before. But is it so in reality? No. We have, somehow or other, approximated to one another. With regard to ourselves, those of us who hold Unitarian convictions, we have been brought up you may say, under a comparatively cold discipline and training; but we have grown up into a sympathy which certainly was not common forty or fifty years ago, with the more fervid expressions of Christian life; and, on the other hand, those brought up in orthodox persuasion though they have not consciously changed their convictions, have learnt to read our books, as we have learnt to read their books, and we find there is a common atmosphere of thought and of feeling—some deeper ground of mutual recognition than we had supposed. The classification which exists of religions, according to the churches that cover the land, is no longer true to nature; and through our fresh classifications there are now cropping out new sympathies and new arrangements, arising out of natural and spontaneous and living causes, that disturb these arrangements. We have become aware that too much doctrinal belief has been insisted on for Christian communion. We are sure that the new sympathies have a deep and Divine root, as well as a root in the mere social side of human nature. We know well how these approximations of persons, apparently different, are treated, according as they are looked at by a merely ecclesiastical or party spirit, or by a large and catholic spirit. On the one hand, if a person of orthodox persuasion and profession, and particularly one who is pledged, as it were, by his profession to teach in conformity with that profession, is seen to be in intimate association with one of ourselves, if this becomes a public fact, what is the way in which it is treated? His religious newspaper points at him at once as an incipient heretic, insinuates that the man must be more or less unsound in the faith. On the other hand, if one of ourselves shows decided and strong sympathies with those of orthodox persuasion, in like manner, even many of our persons and our journals also might point to him as in all probability shaky in his Unitarianism, and tending towards orthodoxy. Thus, both parties presume that truth is necessarily exclusive. But look, on the other hand, how the catholic mind would contemplate this. A person with such a mind, looking at such an approximation, would come to the conclusion that these two opposite individuals were gradually shaking themselves free from some of their errors and their delusions; and he would do so upon the ground that unity is the fruit of truth. I avow myself a deep believer in the latter doctrine. More, I am persuaded that actual experiments in religious unity are necessary to the attainment of any just and full amount of religious truth—(applause)—and that so long as we are all of us shut up within our several lines, and manning our theological batteries with arguments against one another, and endeavouring as much as possible to define our distinctions, and vindicate them by mere intellectual methods, we shall never get to the inner depth of religion. I am persuaded, therefore, that the practical and moral union of men in life is the great means by which our narrowness will be corrected. I am far from depreciating the importance of doctrinal and dogmatic theology. I believe in it profoundly; and, what is more, I fully believe that when we go the right way to work we shall find approximation in this also. But we never shall do so unless we learn to live together, to feel together, and, so far as the impulses of a common nature carry us, to act together in an earnest and serious spirit in every cause that is the cause of righteousness—(applause). The fact is, we have got into a kind of morbid, half-superstitious horror of one another, which must be broken down. Suppose that a community, or part of it, were seized by the idea that only people that had blue eyes were the children of God, and that the people with black eyes and hazel eyes and grey eyes belonged to a different race, that they had a lower order of hopes, and that, though they looked much like the others, they were a kind of sham immortals, that their very eyes were, as it were, tinted from the hues of the Pit, whilst the others were tinted with the hues of Heaven, and carried upon themselves the mark of the great destiny to which they were reserved. Suppose a superstition of that kind to seize hold upon a community. I suppose there can be no doubt that the classes would be entirely separated from one another—that in all the functions of life the blue-eyed people would reserve the seats for themselves, and that they only would congregate together; and

that there would be in fact two communities living apart on one spot. Suppose that in the rough highways of life these opposites were thrown together and compelled for awhile to be companions. Suppose that through the stratagem of some benevolent genius, a number of them were brought together in a ship to go upon some night voyage—that some one of catholic spirit like our friend Mr. Lampart should embark them upon one of his ships upon a night voyage—that there were no lights on board, and that they were shut up together in the dark. I suppose they would soon get into genial converse to beguile the time. And let us suppose that in the midst of this converse a cry were to be raised that the ship had struck, that at midnight it were to be found upon a reef, and these comrades were to band themselves together to keep order in the ship, to save the women and children, to lift the spirits of all to a high composure, and to relinquish for themselves every chance except the last—I apprehend that, if they were to survive till sunrise enabled them to look one another in the face, they would have unlearned their superstition by a better lesson than if they had conducted hours or years of discussion upon their blue eyes and their black eyes, and that they would from that time have been taught how foolish was the superstition which had kept them apart. They would at least have found that eyes with the most objectionable tint could gleam with pity and could be suffused with tears and be uplifted in prayer. And that, I say, is something. I believe that our separating creeds are to a great extent of the same character; and that the lesson which we have been learning by being shaken together upon the highways of life during the last generation or two is unteaching us the narrowness in which we were brought up. No doubt there are dangers in the present movements of opinion—dangers which it were foolish to disguise. There are dangers from that extreme development of scepticism which we find in a young—but I fear at present a rising—school amongst us, a school which is driven by reaction from the ecclesiastical government of so many ages to deny altogether, or to ignore, any principle of religious union amongst men; and though they do not absolutely proclaim the doctrine of Atheism, nevertheless, they pass by religion as an influence that is no longer to rule mankind or determine its future. I say there is in my opinion danger arising from this source. There is also danger arising from the opposite pole—danger from the extreme development of sacerdotalism. Both these are dangers; but to my mind there is a danger greater even than either of these—a danger arising from the spirit of compromise and uncertainty which everywhere is prevailing now, and which keeps so many minds in an indeterminate condition, floating between one of these extremes and another, and always at the disposal of accident. (Applause.) A circumstance was related to me the other day which struck me. I must say, with profound melancholy. A ritualistic clergyman of the very highest type was asked by a friend of mine whether he had read my friend Mr. Tayler's essay upon the Fourth Gospel, which, as many of my hearers know, endeavours to establish that the Fourth Gospel is not the production of an Apostle, and that it is a production of a much later date. This ritualistic clergyman replied, “Yes, I have read it.” “What do you think of it?” he was asked. “It is perfectly unanswerable,” he said, “but how will the English public deal with it?” That was all he had to say. It was perfectly unanswerable; but how would the English public deal with it? “What will Mrs. Grundy say?” That was all that a clergyman had to say upon this subject. Well, now, I must say that so long as questions of the most vital importance are treated in this way, and those who profess themselves to be leaders of religion in the country retire from their position and wait, as sometimes our statesmen do, till the voice of the public shall tell them which way to go—if this be the condition of our religion, I must say that, rather than sink into such hollowness and insincerity as this, rather than have continually thrust upon me the dreadful and fatal suspicion that in religion, the most sacred and holy of human interests, every man who teaches it may be playing a part and pretending to that which he does not hold; rather than this, I say, let every church be uprooted; and let us begin afresh from the basis of nature. If in England, which has always been remarkable, as I understand it, for its adherence to reality and truth, for its determination to keep its foot upon the solid ground of reality, if, in this country, we are to have these abominable shams and pretences, and even religion itself, the very expression of the supremest truth, is to be the hollowest element of our civilisation; if we are to sink into the condition into which France has sunk (and many other foreign countries) in this respect—then, I say, I would rather part with all our religious institutions and begin anew, and see whether the Spirit of God will lead us by the workings of our own nature. But I do not believe yet that this is the case. I think that whatever becomes of England so far as it depends upon the clergy, the honest spirit of the laity will save us from this fatal result. No doubt we are gradually dividing into two camps. We see a disposition everywhere to greater unity amongst us in matters of religion; but it is a unity which will gradually draw off into two opposite camps. It is a battle between authority

on the one hand and the human reason and conscience on the other. We see all those who throw themselves entirely upon the external authority trying to keep up an artificial union between churches that have been considered hostile to each other. We find our Pan-Anglican Synods trying to unite even with the Greek church, as well as the Roman Catholic church, and to band together with churches abroad that hitherto have never seemed to have the least alliance with ourselves. What is the principle which unites them? Nothing but this—every one of them has a priesthood between man and God. Every one of them has a sacerdotalism, and the salvation of man is made to depend upon the interposition of a priest between the human soul and God, in every instance it is the expression of a profound cowardice and unwillingness to leave the soul free in its direct and immediate relations with the Spirit of God. This is the union which is formed in favour of authority. And upon the other hand, I believe that all the tendencies to union which exist elsewhere are founded at bottom upon the determination to rest upon nothing but the ultimate apprehensions of the human reason and the human conscience; using, no doubt, the sacred inheritance of the past, but using it for what it may be worth—using it, if you please, as an authority, but still as an authority which is not imposed from without, but as an authority which is to weigh exclusively upon the conscience and to be approved by the individual reason—that this is the ultimate standard to which it is to be brought. I believe that all Protestants will more and more work out this principle in opposition to the Sacerdotalism of the other side. These are the great divisions into which I believe our spiritual concerns are gradually separating, and, for my own part, I have no fear of the result. Whatever may become of our inherited and historical beliefs, whatever havoc honest criticism may make in that which has been handed down to us, I have the deepest and firmest persuasion that the human spirit and the Divine spirit will for ever find each other out by ways which probably we are unable to apprehend at present. As God is an infinite reality, and as man is gifted, notwithstanding the finite nature of his powers, with the means of apprehending this infinite reality, I believe that whatever be taken away from us the human spirit and the Divine spirit will find each other out. (Applause.) In this view, then, I must say that in my old age I look upon the future happily and brightly. I think the days to which our younger generations are born are happier than those into which we were born. I have no fear for the permanent and the deeper interests of society. I believe that we shall more and more understand one another in these matters, and I believe that our social life will draw more and more deeply from the religious inspiration which many persons imagine to be passing from us. For my own part, therefore, I go with the new time, though belonging myself to the older time. I am persuaded that the fountain at which in early life I drank so eagerly—the fountain at which I sought for truth—that that fountain is inexhaustible; and I shall never cease to apply myself to it, even when the cup may tremble in my hand, and when I may see myself surrounded by faces that are entirely strange. (Loud applause.)

Rev. C. WICKSTEED then introduced to the meeting the Rev. W. A. TATTERSALL, who made a brief speech, which was frequently applauded for its bold and vigorous utterance.

Rev. C. BEARD, on behalf of the Renshaw-street and other neighbouring congregations, expressed the pleasure which Mr. Martineau's visit had called forth among all.

Rev. A. GORDON introduced the Revs. T. S. Jones and R. Goldsack.

Mr. JONES, who spoke with great good feeling, much grace of expression, and no small sense of humour, was very cordially received; and Mr. GOLDSACK's frank and outspoken words were warmly cheered.

INTELLIGENCE.

BALLYMONEY.—A Sunday-school and congregational soirée was held on Christmas-eve, which was also attended by friends holding different religious views. The room was gaily and tastefully decorated with suitable devices, pictures, and evergreens, presenting a most lively appearance. After tea an address was given by the Rev. D. Matts, on "The work that lay before them as a Christian Church;" after which Mr. John Pinkerton, jun., on behalf of the singing class and congregation, presented Mr. and Mrs. Matts with a silver tea-cake basket, a dozen silver spoons, a handsome volume entitled "Roses and Holly," and an album, accompanied with a very cordial and appreciative address. The proceedings were afterwards enlivened by music, readings, and recitations.

BURNLEY.—The annual festive meeting of the congregation, teachers, scholars, and friends was held on Christmas-day. The attendance was larger than on any previous occasion. After tea the Rev. J. W. Rogers took the chair, and distributed a considerable number of prizes to the Sunday scholars, who gave sundry recitations in the course of the evening. The meeting was briefly addressed by the Chairman and Messrs. Mackie, Bibby,

Blezzard, and Sagar. Land, in a very suitable part of the town, has been secured for a chapel, but the form, character, size, and cost of the building have not yet been determined.

DUNDEE.—The annual soirée of the Sunday-school scholars and their friends was held last Monday night. There were 200 present, and the whole affair passed off well.

FORFAR.—The Rev. H. Williamson, of Dundee, visited Forfar on Tuesday week, and lectured upon Unitarianism. There was a good attendance, and the interest excited offers reason for encouragement. A local committee was formed.

GLASGOW.—The seventh annual soirée of the Sunday school took place on Monday evening last, 28th ult., in the Merchants' Hall, about 450 children and friends being present; Rev. Henry W. Crosskey, minister of the church, presided. After tea the chairman, in his address, briefly referred to the history of the Sunday school, and congratulated the company upon its satisfactory progress during the past seven years. A concert followed, in which the Glasgow Solo and Glee Union and members of the church choir took part. After this an interesting exhibition of dissolving views was shown by means of oxy-hydrogen light, the rest of the evening being pleasantly spent in games and other amusements.

KENDAL.—The congregation here, who, to their great regret, have had to part with the Rev. J. E. Odgers, who has accepted the charge of that at Bridgewater, have been fortunate in at once securing as his successor the Rev. J. Russell, late of Manchester New College; and on Saturday evening, when both young and old gathered to meet him, they gave him an informal, but right cheerful Christmas welcome. On Sunday morning an Induction Service was held. Mr. Odgers read the Scripture lesson and offered up a solemn prayer; after this, and one from the Rev. Wm. Gaskell, the Rev. H. W. Crosskey, of Glasgow, under whose pastoral care Mr. Russell has been brought up, gave him the right hand of fellowship, and welcomed him with earnest and affectionate words to the arduous work in which he was about to engage. Mr. Russell made a suitable reply, expressive of the aims and hopes with which he entered on his labours; and Mr. Gaskell then delivered an address to the young minister and his congregation, in which he set forth the duties of both, arising out of the connection which had been voluntarily formed, and exhorted them to make it as fruitful in spiritual profiting as they could. The services of the day were fitly concluded in the evening by an eloquent discourse from Mr. Crosskey; and we trust they will prove to have left an abiding impression behind them.

LIVERPOOL: BEAUFORT-STREET DOMESTIC MISSION.—The Tuesday evening fortnightly entertainments in connection with this mission, consisting of instructive and amusing readings and music, were resumed in November, will be continued throughout the winter, and promise to be successful as heretofore.

LIVERPOOL.—The public examination of the pupils of the Beaufort-street Day Schools took place on Wednesday evening, the 23rd inst. About 250 children and 150 parents and visitors (including many members of the committee) were present. The examination was satisfactory, and reflected credit on Mr. Roberts, and the Misses Robinson and Canavan, the teachers. The Rev. C. Beard presided, and addressed a few appropriate observations to the children and their parents; after which he distributed prizes (consisting of articles of clothing and books) to about 50 boys and girls who had been most regular and punctual in their attendance during the year. A nice teapet, filled with tea, was presented to each of the mothers of three girls who had not been once absent or late during the year, and the material of a dress to each of the mothers of two boys who had not been once absent. The children were regaled with buns and oranges before leaving.

OLDHAM.—The annual congregational tea party was held on Christmas Day, upwards of 200 being present. After tea the Christmas hymn was sung, followed by addresses from the chairman, the Rev. C. W. Robberds, and Messrs. John Taylor, Ashton, Wrigley, Brierley, Wild, and James Macdonald. Glee, songs, recitations, and pianoforte performances were interspersed.

PADIHAM.—The annual winter festival of this congregation was held on Christmas-day, nearly 400 persons being present. After tea Mr. J. C. Farn, of Burnley, was called to the chair, and, in a brief address, spoke of the value of well-selected recitations in teaching children the main elements of moral and religious philosophy. The scholars gave nearly thirty recitations in the course of the evening. The choir gave a considerable number of sacred pieces, with great spirit, affording much satisfaction to those who heard them. Addresses were delivered by Messrs. W. Pollard, J. Anderton, and T. Holland. Mr. C. Anderton read the report of the past year, which was very satisfactory. The meeting closed by the choir giving the Hallelujah chorus.

NOTICES TO CORRESPONDENTS.

All letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 74, Market-street, and not to the private addresses of the Editors.

By an unfortunate accident, several paragraphs of intelligence which were marked for insertion this week have been lost.

A friend, in sending us a school tea-party report in which the names of fifteen ladies and gentlemen who took part in the musical performances is given, writes pleading for their insertion on the ground that we a few weeks ago "gave the list of musical contributors at a party at Bridport," and adds "we like to acknowledge these services, and to encourage others to render similar help." If our correspondent will refer again to the Bridport meeting, p. 410, he will see he is mistaken. Such items may occasionally be inadvertently passed, but we do not profess to make our "Intelligence" column the vehicle of "acknowledgments" of mere local interest, but of the intelligence most interesting to our body at large. It is no pleasure to us to cut such things out, but the interest in these Christmas parties is so exclusively local that we are obliged to confine ourselves to the very briefest mention of them.

THE COMING WEEK.

Gorton.—On Sunday evening, a lecture by the Rev. G. H. Wells, M.A., on "The Progressive Character of the Gospel."

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday morning next, the Communion. Evening, special subject: "Free Churches or State Churches; a discourse on the religious aspect of the great question of the day."

Manchester: UPPER BROOK-STREET.—On Sunday, the Rev. John James Taylor, B.A., will preach.

Penmaenmawr: PENIDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Births.

BURROUGHS.—On Christmas Day, 1868, at 43, Bedford-street South, Liverpool, the wife of B. M. Burroughs, Esq., of a daughter.

BURGESS.—On the 18th ult., at Battle, the wife of Mr. C. P. Burgess, of a daughter.

EVELEIGH.—On the 24th ult., at Peterborough, the wife of Mr. Thomas Eveleigh, of a son.

HIBBERT.—On the 29th ult., at Sunnyside, Hyde, Mrs. Charles Hibbert, of a son.

Marriages.

FOSTER-BROWN.—On the 22nd ult., at the Flowergate Old Chapel, Whitby, by the Rev. John Owen, Mr. H. G. Foster, late of Stockton-on-Tees, to Emma, youngest daughter of Mr. R. Brown, Whitby. This is the first marriage solemnised in the above chapel, a very handsome Family Bible was presented to the bride by the minister and congregation.

HURD-SIMPSON.—On the 31st ult., by special licence, by the Rev. R. J. Orr, William Hurd, of Derby, to Elizabeth Hannah Simpson, at the Unitarian Chapel, Preston.

MATHEWS-OSLER.—On the 30th ult., at the Old Meeting House, Birmingham, by the Rev. Charles Clarke, George Spencer, son of J. Mathews, of Birmingham, to Annette Mary, elder daughter of Clarke & Osler, of the same town.

TAYLOR-LUCAS.—On the 29th ult., at the Old Meeting House, Birmingham, by the Rev. Charles Clarke, Joseph Taylor to Selina Lucas.

THOMPSON-LINEKER.—On the 27th ult., at the Old Meeting House, Birmingham, by the Rev. Charles Clarke, Thomas Thompson to Eliza Lineker.

Deaths.

BARTRAM.—On the 26th ult., at Great Yarmouth, Elizabeth, the wife of Cubitt Engall Bartram, Esq., in the 56th year of her age.

WALLWORK.—On the 28th ult., aged 49 years, Mr. Henry Wallwork, of Rushmore.

OWING TO THE Ravages of the Vine Disease, the Production, and, consequently, the Importation into this country of WINE from the island of MADEIRA, for a number of years all but completely ceased. The ground formerly devoted to the Vine plant was turned into Sugar Plantations, Sugar being a less precarious crop, and sooner available for the market than Wine.

Since the disappearance of the disease, the Culture of the VINE has again attracted attention, and for a few years past the quantity of WINE made has increased. Thinking there might be a trade done if a good WINE, at a moderate price, were offered, we have been at considerable pains to

PROCURE SAMPLES FROM THE ISLAND, and have selected one which we can offer at 42s. PER DOZEN.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 402.

FRIDAY, JANUARY 8, 1869.

PRICE 1d.

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SALFORD: FORD-STREET.—On Sunday the 24th inst., TWO SERMONS will be preached by the Rev. C. C. COE, of Leicester, in aid of the chapel funds. Service: Morning, 10.45; evening, 6.30.

FREE CHRISTIAN CHURCH, CLARENDON ROAD, KENTISH TOWN.—The Rev. F. W. CLAYDEN will preach next Sunday, morning and evening.

MANCHESTER NEW COLLEGE, LONDON.

The ANNUAL GENERAL MEETING of Trustees, for the election of officers and general business, will be held in Cross-street Chapel Room, Manchester, on Thursday the 21st January, 1869, at one o'clock precisely.

R. D. DARRSHIRE, } Secretaries.
CHARLES BEARD, }

UNITARIAN HOME MISSIONARY BOARD.

The ANNUAL PUBLIC EXAMINATIONS will be held in the Memorial Hall, Albert Square, Manchester, on Monday, Tuesday, and Wednesday, January 18, 19, and 20, 1869, commencing at ten o'clock each day.

On Monday evening the BUSINESS MEETING will be held at six o'clock, when the report and statement of accounts for the year 1868 will be presented and submitted for adoption.

On Tuesday evening the SOIREE will be held in the Large Room of the Memorial Hall; E. M. SHIPMAN, Esq., in the chair. Tea on the tables at half-past five o'clock. Chair to be taken at half-past six o'clock.

On Wednesday evening the ADDRESS to the Retiring Students will be given in Cross-street Chapel by the Rev. C. C. COE, of Leicester. Service to commence at seven o'clock.

Tickets for the Soirée, price 1s., may be had from the Secretaries; Messrs. Johnson and Rawson, 89, Market-street; or Mr. Jones, at the Hall.

JAS. DRUMMOND, B.A., } Hon. Secs.
E. C. HARDING, }

GEO. WADSWORTH, Jun., Assistant Secretary.

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The Congregation will be grateful for large or small contributions in aid of their Building Fund. The total cost of the new church will be £1,200.

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A. BALSTON, Treasurer.

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Rev. R. B. ASPLAND, } Secretaries.
Rev. K. SPEARS, }

173, Strand, London.

SOUTHPORT.—Mrs. HEISE'S School will be RE-OPENED on Tuesday, February 2nd.—4, Hawkshead-street.

SOUTHPORT, ALBERT ROAD.—Mr. MILLSON will RE-OPEN his School on Monday, January the 18th. He has Vacancies, and will send a prospectus, with the names of gentlemen whose sons have been his pupils, to any one applying.

THE MISSES SMALLFIELD'S SCHOOL RE-OPENS on Wednesday, January 20th, 1869. 33, Kensington Gardens Square, Haywater, London, W.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The HALF YEAR begins on Tuesday, January 26th, 1869. The new house and schoolroom recently built on the Forest Road, will be ready for occupation about the end of February. A full prospectus may be had on application. Rev. EDWIN SMITH, M.A., 8, Regent-street Nottingham.

NOTE.—Four of Mr. Smith's private pupils have been prepared by him specially for the B.A. degree, and in each instance with success.

OLLERENSHAW HALL, DERBYSHIRE.
Mrs. EASTWOOD (daughter of Edward Willmer, Esq., of Liverpool) will receive after the Christmas vacation a limited number of Young Ladies to educate. References and prospectus forwarded on application.—Postal address, Ollerenshaw, Whaley Bridge, Stockport.

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Mr. Hutton RE-OPENS his School after the Christmas Holidays, on Tuesday, February the 2nd. He will have a few VACANCIES.

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THE CONIGRE, TROWBRIDGE, Wilts.
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KNUTSFORD.—Mrs. Lawford's School for Little Boys will be RE-OPENED on Saturday, January 30th.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.
Postal address, Mr. WOOD, "The College," Wilmslow. References: Jacob Bright, Esq., M.P.; John Alecock, Esq. (Messrs. Ashton Bros. and Co.); Highfield, Bredbury; James Hervey, Esq., Alderley Edge; Saml. Robinson, Esq., Wilmslow.

HIGH SCHOOL, COVENTRY.
Principal: Rev. G. HEAVISIDE, B.A. A FEW VACANCIES FOR BOARDERS. Terms: Thirty to Forty Guineas. New Quarter, Jan. 21, 1869.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN School on Friday, Feb. 5th.

CERTIFICATED MISTRESS of some little experience REQUIRED for the Effra Road Day Schools, Brixton. It is a mixed School, and the average attendance 70 to 80. Two Pupil Teachers will assist. State, by letter only, last engagement, age, and terms, with references, to Mr. JOHN GREEN, 15, Southwark-street, London, E.C.

AS COMPANION to a Lady, or TRAVELLING COMPANION. An Engagement WANTED, by a Young Lady. Highly respectable references given and required.—Address, P. A., Miss SILSBY, 8, Denmark Hill, Surrey.

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WHAT THE CHURCHES ARE DOING.

A portion of the anti-Ritualist party in Australia have formed what they designate a "Free Church of England," and have elected Dr. W. F. Bailey to be its first bishop. He went through a form of consecration, took the oaths of supremacy, and on the following Sunday held a general ordination.

The Natal correspondent of the *Cape Argus*, referring to Church matters, says:

"A letter to the Bishop of London has been published, which gives the number of attendants at the three Church of England places of worship in Durban and the vicinity, the clergymen and congregations of which recognise the Episcopal authority of the Bishop of Natal, and also at that frequented by those who refuse to acknowledge him. The returns were taken on the same four Sundays, intended to have been consecutive, but interrupted on the 30th August by the circumstance of the 'Flood' preventing service being held. The average attendance is as follows: in the two suburban churches, 79 and 72½ respectively; at St. Paul's, Durban, 173½ at each service. The average attendance at each service of the congregation who do not recognize Bishop Colenso, was 37½. The total numbers at the four services in each place are 1,298 against 149, or 9 to 1. The figures, solemnly declared to, may serve as an answer to those who represent those who recognise the Bishop's authority as a paltry minority, and I have no reason to doubt that they fairly represent the numerical strength of their respective classes throughout the Colony. Mr. Macrorie will not find so many adherents, probably, as he has been led to expect."

From the same paper we learn that Ritualism has been causing trouble in South Africa as well as here. At a meeting at Malmesbury, called by the members of the English Church to consider certain ceremonies which he had recently introduced, the Rector, the Rev. W. E. Belson, took very high ground, and declared, whatever resolution might be come to, it would not alter his arrangements. That he cared very little whether those dissenting from him came to church or stayed away. That such members as only came to patronise the church had much better stay away. That God did not want people who only came to church once a month, and then lounged about in the easiest position possible. That he refused to be guided by non-communicants or those who seldom or never attend church. That he had done nothing but what the Church teaches and the law allowed, and if he had, they could report him to the Bishop; and that if he was ordered by the Bishop or any of his superiors to remove the cross from the altar, he would never put his foot in St. Thomas' Church again.

Dr. Jenner, whom some of the extreme Ritualists have proposed to make the head of a "Free Church" here, and who lately left to take charge of the bishopric of Dunedin in New Zealand, seems to have anything but a pleasant reception awaiting him there; since, at a meeting of the General Synod, presided over by Bishop Selwyn, some strong resolutions were passed, requesting Dr. Jenner, "for the peace of the Church," to withdraw his claims to the see to which he has been appointed.

The *Toronto Globe* reports that the Rev. Mr. Wood, of St. John the Evangelist Episcopal Church, in a recent sermon, astonished his congregation by telling them that the main object of his late journey to England was to consult others older than himself as to the propriety of the confessional, but with what result we are not informed.

An American College, established at Rome under Papal auspices, is reported to be in so desperate a condition that an appeal has been made on its behalf, stating that "after struggling on for some years it is now in imminent danger of being closed." It has fewer students than any college except that of the Scotch.

The Bavarian ecclesiastical historian Von Döllinger, who belongs to the more liberal party in the Romish Church, having been made a Senator by his Sovereign, was required, on taking the oath and his seat, to produce evidence of his baptism; when, to the astonishment we should think of the authorities, it appeared that he had no evidence whatever to produce. How was the difficulty to be got over? Only in one way, and that was adopted by the bold assumption that so eminent a Church dignitary must have been baptised, how else could he have become so eminent!

Professor Ewald has been acquitted of the charge of treason against the Prussian Government. The acquittal was based upon the two facts that it had

not been proved that the King was personally referred to in the professor's pamphlet, and that no evidence had been brought to show that the author intended his remarks to be defamatory. The students in court received the decision with a loud hurrah. The conviction of such a man would have shaken the faith of the liberal classes all over Germany in the progressive character of Prussian rule. The fact of his trial shows how much such governments have to learn before they become as tolerant as constitutional governments can afford to be. It is, however, the lot of most German scholars to suffer annoyance for political utterances. Thirty years ago the late King of Hanover drove Edward himself into exile with the two Grimms, Gervinus, and Weber, for protesting against the policy of his government. The revolution of 1848 recalled him to his professorship at Göttingen, and he has now repaid the hospitality of the father by a somewhat too out-spoken friendship for the son in his time of dethronement and exile.

The death is announced of the Rev. Dr. F. W. Krummacker, of Berlin, who was Court preacher in the time of the late King, and warmly supported his Majesty in his various schemes for extending Protestant principles. He was the most distinguished clerical member of the religious party called in Germany "Pietists," and in England "Evangelicals," and wrote a number of books, which have been published in England under the sanction of the Religious Tract Society. Among the best known of these are "Elijah the Tishbite" and "Elisha." Had he lived till the 6th of this month he would have completed the fiftieth anniversary of his entrance on the duties of the Christian ministry.

Dr. Cumming gave an address at his church in Crown-court last Friday night on the Pope's invitation to Protestants to attend the approaching General Council. The Doctor said he had written to Archbishop Manning, stating that he was most desirous of attending the council, and asking for full information, but adding that unless certain objections he entertained were removed he could not do so. He pointed out to the Archbishop that he agreed with the whole of the Nicene Creed, as settled in 325, but objected to twelve other articles which were added 1,200 years after, and to a thirteenth (that of the Immaculate Conception) which was added in 1854. If the Roman Catholic Church would adhere to the articles of the Nicene Creed, and throw the thirteen added ones into the sea, he would consent to take part in the council. To that letter the Archbishop very courteously replied, stating that the limits of the conference and the *modus agendi* must be left to higher authority in the Church than his own. The Archbishop also directed his attention to two volumes which he (the Archbishop) had written on the subject of the differences between Romanists and Protestants, and having read them carefully, he (Dr. Cumming) had come to the conclusion that it was hopeless for him to attend the council. If he had gone, one of the first questions he should have been asked was, "Do you believe that that venerable gentleman (the Pope), who is in the chair, is infallible, and that his word settles all controversies?" To this he would have replied "Certainly not;" and then the officers would have been directed to turn the heretic out of the room. The forthcoming conference was to be neither a free nor a general council, for neither the Protestant nor the Greek Church would attend it, but a mere convective of Roman Catholics. The doctor must have been just as fully aware of this before his correspondence as after.

The statement, which a short time since was contradicted, that the young Marquis of Bute had joined the Church of Rome, is now confirmed. He made his first communion on Christmas Day at Nice. Except in the way of material resources, there is no reason to suppose that the marquis will bring much additional support to his new Church. As the *Times* says, we have no evidence that he is either very learned or very wise. If a dozen youths of his age were to join the Church of Rome tomorrow, the world would not attach much importance to the event. When the husband of Queen Anne deserted James II. in his peril, the King observed that "after all, a good trooper would have been a greater loss." In the same way the defection of an average curate would have said more for the Roman Catholic religion and might be expected to lead to more lasting results.

The *Glasgow Herald* is informed that at the

Secret Consistory, held at the Vatican Palace, on Monday the 21st ult., the following appointments were formally made:—The Most Rev. Charles Eyring of the diocese of Hexham, in England, to be Archbishop of Anazabias in *partibus infidelium*, and Visiting Apostolic in Scotland; the Right Rev. John McDonald to be Bishop of Nicopolis in *partibus infidelium*, likewise, and coadjutor to the Right Rev. Dr. Kyle of the northern district of Scotland. The *Herald* is also informed that the prelates who have been at the head of the ecclesiastical affairs of the western district of Scotland since the demise of the late lamented Dr. Murdoch, and who laid their resignations before His Holiness the Pope several months ago, both retire from all part in the management of the diocese—the one into private life for the present, the other to the order of which he was a distinguished ornament.

Mr. Baxter Langley, in reply to Dr. Carpenter and Professor Huxley, protests that the managers of the "Sunday Evenings for the People," causing themselves to be registered as a sect of Dissenters under the name of Recreative Religiousists, have not been guilty of "an evasion" or "sham." He thinks that "these eminent men have not clearly understood the exact position" of the managers, "nor the relation of perfect independence in which the lecturer stood towards the association."

Dr. Vaughan, the vicar of Doncaster, bears witness to the benefits in a pecuniary point of view, which in that town have followed the abolition of compulsory church rates. One of the arguments advanced by the supporters of the obnoxious rate was that, if the legal power of enforcing them were removed, no Dissenter would be willing to contribute anything like the amount which the law exacted. At Doncaster, however, the voluntary has exceeded in amount the compulsory rate, and Dr. Vaughan, in congratulating his parishioners on this fact, added that his experience was, that not only Dissenters, but Churchmen, were those who most often refused to contribute. If, he said, the Church tried to live in peace and harmony with the Dissenters she had nothing to fear, but would find from them generous, firm, and Christian support.

A letter from Rome, in the *Independence Belge* describing the Christmas festivities, says, "Jesus Christ is not a popular hero at Rome; people do not illuminate in His honour as they do for the Madonna; His worship is not celebrated except by enlightened worshippers, who are very rare in the country; and the Son of God is hardly known to the ignorant multitude." Any one who mixes with the Roman populace, or even observes their worship, will be able to confirm this.

The Evangelical Alliance has been observing this week as a season of special prayer. In London, in addition to meetings at various places of worship, there have been daily assemblies for prayer and addresses at the London Tavern and the Freemasons' Hall. Among the chairmen have been Lord Radstock, Mr. Bevan, the banker, Mr. Charles Reed, M.P., and Sir Francis Lycett.

In the evening of the 27th ult., the Pope received a serenade from the Zouaves, who appeared bearing coloured lanterns on the point of their bayonets and executed evolutions in the form of letters representing the Pope's designation, *Pio Nono*. The ceremony was attended by Cardinals Antonelli and Patrizi, and surrounded by the royal family of Naples, a number of the Roman nobility, while the salons of the Vatican were thronged with ladies. The presence of the latter in the evening is an incident without example, and greatly scandalised the prelates. Even laymen were struck by the novelty, and the Duke Grazioli expressed his astonishment to Patrizi, who, as Cardinal Vicar, is chief of spiritual police of Rome. The Cardinal replied laughing, "My jurisdiction does not extend to the Vatican."

WHAT IS SAYING ON CHURCH MATTERS.

In referring to the attack upon the mission station at Yang-chau, the *English Independent* says: "The preachers of a new religion in China are not breaking any of the fundamental laws of the empire, or even offending against the prevalent social ideas. The Chinese profess toleration. They are not a nation of one religion; they have an Established Church—that prime cause of persecution. The Abbé Huc reports that when Mandarins dine together they ask one another, 'To what sublime form of religion do you belong?'"

One answers, 'I am a Laou-Tseist; another, I am a Confucian; and a third, I am a Buddhist;' whereupon they join in a complimentary hum, and exclaim, 'Religions are many, but Reason is one.' They cannot, therefore, allege that the preaching of Christianity is an outrage upon the ideas and feelings of the people. The *Pekin Gazette* of the 20th of October, 1865, declared that 'it is allowed for missionaries to propagate their faith in the empire,' and only last year Mr. Anson Burlingame wrote to the United States:—'The Chinese Government favours toleration, and has repeatedly informed me that it has no objection to Protestant missionaries, for the reason that they have never appeared to be political agents.' Mr. Dilke bears witness that 'the Chinese are not disposed to ill-treat the missionaries of England and America, and the *Times* correspondent carefully discriminates between the reception which, on a visit to Yang-chau, he, as a foreigner, received from the mass of the people and from the *literati*, who stirred up the attack on the missionary premises.'

On the position of the Church in Spain, the Madrid correspondent of the *Times* writes:—

"Although for moral or social purposes any hope of religious reform may have to be abandoned; although the establishment of freedom of creed and worship may turn out mere moonshine, and even the emancipation of the civil law from priestly thralldom may turn out impracticable, it is important to observe that the ecclesiastical question has an economical no less than a political side, and the Church, though she may not die, may have to 'bleed' freely at the hands of the Revolution. Nothing is sacred in the eyes of a distressed financier; and by the time the Cortes comes together the Spanish treasury will be so utterly exhausted, that no legislator could hesitate about helping himself to every penny that luxurious prelates, fat canons, or sleek beneficiaries can be made to spare. Church and State will not be easily divorced, but the stronger partner in the household will not hesitate to lay hands on the dowry of the weaker vessel. The Catholic dogma has not been sensibly impaired, and not even seriously discussed in Italy, yet the spoliation of the Church has been no less searching than thorough. The State in all Catholic countries has always had it in its power to plead the law of necessity; and the Church, however at first obstreperous, has always ended by accepting accomplished facts. The experiment was tried in Spain itself by Mendizabal, and it was crowned with full, though not with permanent success. The work of Mendizabal will have to be resumed under better auspices, and carried to greater length. The revenues of the higher clergy will have to be heavily taxed, even if some of their offices be not abolished and their salaries suppressed. I am not sure whether that hint about substituting pewter for silver chalices and ostensories will not be acted upon, but I tremble for those diamond-studded crowns and diamond-spangled mantles of the Toledo and Atocha virgins, for all the gaudy trappings of those hundred of saints' images, every one of which wears what guide-books value at a king's ransom. . . . Strange to say, the Church seems to be used to such treatment, though, to do her justice, she never liked it. Compromise in mere pecuniary matters is never impossible with the Church, in the first place, because, like Shakespeare's Henry VI., she has always some sneaking doubt as to the validity of her titles, and also because as long as she, and she alone, is the Church, she is at no loss for the means of retrieving her losses, and drawing on the same sources from which her wealth originally sprang. Give her the control over men's consciences, and she will bear with your interference with her purse-strings, because, through men's consciences, she flatters herself that she can always find a sure way to men's purses. Were the Provisional Government, or any other revolutionary set of rulers, to drop, as they have already to a great extent done, all talk about liberty of worship, about the emancipation of the civil law, and all other measures tending to the establishment of free inquiry, the reduction of bishoprics, the suppression of ecclesiastical revenues, and any other deeds of spoliation might be looked upon as minor offences. The Church has been robbed before, but she has continued to survive and even to make up for her spoliation; and there is this immense difference in this respect between Italy and Spain, entirely to the advantage of the latter country, that in Italy all ecclesiastical change is mixed up with that cause of the temporal power about which the court of Rome will listen to no reason, while in Spain the clergy's revenues and possessions are their own concerns—a matter in which the Pope feels called upon to take no interest, except in as much as it may affect his own spiritual supremacy. The lay powers in Spain can, therefore, reckon upon the utmost impunity in any merely financial measure they may think it advisable to adopt to the clergy's detriment, if they take care not to push their liberal policy to a point which may be deemed dangerous to the Roman Catholic bond of union."

The *Pall Mall* thus justly comments on Dr. Pusey's letter upon the Mackonochie judgment, to which we referred last week:

"It really argues an amount of minute partisanship, which we should have deemed quite unworthy of a mind which has exercised, for good or

evil, so great an influence on two generations of contemporaries. 'We who believe in the real objective presence,' he says, 'are bound in all honesty to let the Church know what we do believe.' How? 'Of necessity in our way of celebrating.' That is to say, doctrines of the deepest importance are to be expressed by gestures and postures like signs of freemasonry. Mr. Keble, he says was an example in this respect; 'no one who saw him could doubt as to his belief.' If Mr. Keble was really indicating his belief in the objective presence by gestures, while at the same time he was asserting his distinct disbelief of it in every edition of the *Christian Year*, published during his lifetime, speaking of Christ in the Eucharist as 'present in the heart, not in the hands,' we can only say that he was guilty, one way or the other, of a deception which, we are sure, Dr. Pusey would not ascribe to him, and we certainly do not. Our present concern, however, is with Dr. Pusey's curious misstatement of the law, not of the sentiments of Keble. He maintains that the Rubric respecting the reception of the sacramental bread and wine is not perfectly clear in its language, and that the Judicial Committee, in interpreting a rubric not perfectly clear in a sense unfavourable to the accused party, were violating the ordinary maxim, that in a 'criminal cause the doubt is to be given in favour of the respondent,' as, he says, was declared by Dr. Lushington, in the proceeding against 'Essays and Reviews.' 'The world,' he says, 'would call this playing fast and loose; loose whenever it is the question of allowing any matter of faith to be disbelieved; fast when it is the question of not allowing anything to be believed which popular prejudice disbelieves.' Dr. Pusey entirely mistakes the bearing of the maxim which he is discussing. In the proceeding against 'Essays and Reviews,' Dr. Lushington was interpreting, if we remember rightly, the doubtful language of an accused party, and in common parlance, 'gave him the benefit of the doubt.' In the case of Mackonochie, the court had to interpret the language of a public document—a rubric. They were laying down a meaning authoritatively, and with a view to general application, the meaning, not of a theological phrase, but of a practical direction to do something. If that language be doubtful, as Dr. Pusey says it is, their business was to explain it as well as they could by the light of grammatical construction, with the aid, if necessary, of precedent and authority; and not to put on it a construction favourable to the defendant, as they might reasonably do if judging only of his own language and acts. The distinction is so very obvious that we can only suppose Dr. Pusey to have unburdened his mind in the first smart of disappointment at the judgment, without weighing the real effect of his criticisms."

The *Star*, remarking on a passage in the same letter—that "the loss of modes of outward expression of belief only drives pious souls more inward, and the inward devotion shines the more through"—says:

"No doubt; but the loss of the outward expression is Dr. Pusey's own act. He may come out of the Church to-morrow, and have full liberty to kneel, and light candles, and elevate the Host; in short, to teach the truth openly as he believes it in secret. It is scarcely in keeping with the character of a very pious man to be hiding his convictions in deference to the judgment of lawyers, or only giving them obscure expression through occult signs, when it is only the endowments and prestige of a clergyman which prevent him from displaying the truth boldly. To believe in the Real Objective Presence, and yet in deference to the judgment of Lord Cairns to abstain from outward adoration is very like denying Christ before men. It is very unlike the conduct of Daniel when required to bow down to the image which the king had erected; but then we suppose we must not look in these days for all the fiery earnestness of past ages. Our pious souls shine inward, whenever it is not expedient to encounter worldly loss by shining outward."

We mentioned, two or three weeks ago, that the question of retaining the *Filioque* clause in the Nicene Creed was being earnestly discussed by some of the leaders of the Episcopal Church in America. A correspondent of the *Guardian*, who considers it to be "a subject of the highest importance both to individual Christians and to the Church in general," after stating the points in which the theologians of the East and the West are agreed, coming to the point of divergence, says that the former, "following the early fathers, use only the *ipsissima verba* of Holy Writ, and the Nicene fathers" (viz. proceeding from the Father); "but the dogma of the Westerns they reject with horror as blasphemous, because, say they, it is opposed to the doctrine of the unity of the God-head, and involves a denial of the truth that the Father is the only Source of Deity, and introduces the doctrine of a *Διὰρχία*, or the existence of two First Causes." And the conclusion which he himself arrives at is, "If it do not clearly appear that the doctrine of the 'Double Procession,' is

contained in the Holy Scriptures, the retention of the clause in dispute cannot for a moment be defended by any consistent member of the Anglican communion."

In the same paper "an English Churchman" thinks,

"After Dr. Miller's remarks on *schism* at the memorable meeting of the Society for Promoting Christian Knowledge, it would be interesting to hear some explanation of his own conduct in Scotland. For years he has been an actor and an abettor of schism at Dunoon against an orthodox Church in full communion with the Church of England. The same explanation may be asked of several benefited clergymen in Ireland, the most vehement assailants of the Prime Minister since he has expressed his opinion that the Irish Church should be disestablished. What is schism, if they are not schismatics?"

In this month's number of the *Contemporary Review*, Dean Alford thus graphically describes the tumult at the meeting just referred to:

"No sooner had the Archbishop of York taken the chair and the prayer been offered (which surely ought to be dispensed with as a hideous mockery on all future occasions), than a riot was raging at and outside the entrance door. Passionate and discordant cries, shouts and screams, drowned the voice of the first speaker, and the writer of these lines saw gestures which he could not otherwise interpret than by inferring that hard blows were being given. The nuisance was finally abated by the forcible closing of the doors by certain stalwart helmeted policemen. . . . It would be futile to attempt a description of the scene when Dr. Miller essayed to address the meeting. Having been in our time somewhat accustomed to handling church bells, I could only compare the din to that in a bell-chamber when a full peal is ringing and when the loudest cry into your friend's ear is inaudible. The 'Great is Diana of the Ephesians' tumult will ever henceforth have for me a reality which it had not before."

"Anglicanus," writing to the *Pall Mall* on the importance of recognising clearly that the rivalry of the plans proposed for the partial disestablishment and partial disendowment of the Irish Church is not one of principle but of detail, and so brings the question within the range of the progressive and gradual development of the English Constitution, observes:

"The Church of England itself has been partially disestablished and partially disendowed, in whole or in its separate institutions, many times over—as when it lost more than half its spiritual peers and more than half its property under Henry VIII.; as when it lost its exclusive rank in the State under William III. and George IV.; as when Nonconformists were admitted to share in its endowments at the universities, and exempted from paying its church-rates. The other religious communities, on the other hand, have by degrees become partially established and partially endowed, and every year will become more and more so; the Nonconformists by the Toleration Act, the Test and Corporation Act, and many others of like kind; the Scottish Episcopalians by the various acts which have incorporated them more or less into the Church of England; the Irish Presbyterians by the Regium Donum; the Irish Roman Catholics by the Irish Marriage Acts, the Irish Burial Act, the Charitable Bequests Act, the Maynooth Grants, &c., and all of them by the right of appealing to the civil tribunals for the adjudication of their religious disputes. This last privilege, which Dr. Pusey regards as the one chief mark of an Establishment, is the one element which the Church of England and all religious communities holding property in this country have in common, with this sole difference, that in the Church of England the final appeal lies to the mixed tribunal of Judges and Prelates in the Privy Council, in the other Churches to the Lord Chancellor or his deputy alone."

In an interesting speech at Doncaster, the vicar, Dr. Vaughan, said:—

"He believed in free trade in education, as in everything else. He ventured to say that, if the certificated schoolmasters could not hold their own by their intelligence and the higher state of their education, they were not worthy of the positions they occupied. If they were the men he believed them to be, they could command the highest prices for their services. He would go the whole length of saying—let the State have nothing to do with education except to judge of results by an inspection in reference to the secular, but not of the religious training. Let the State look to itself that it had citizens who should know how to be respected and honoured. He trusted that the religious spirit everywhere abroad was sufficient to secure the dissemination of religious principles without the interference of the State. Let the State, therefore, not meddle with that."

In a leader on the Mackonochie judgment the *Church News* relates the following story:

"In the dark days of last century, when faith in the unseen was principally to be found among Dissenters, there was a certain house in Wales haunted

by an evil spirit. The wife of a Dissenting teacher volunteered to encounter the enemy alone at night, with no external aid but her Bible and a candle. Looking up from her book in the course of the night she perceived a hideous and appalling form had seated itself noiselessly opposite to her. She gazed at it unflinchingly and then resumed her reading. "Your trust is in that candle," said the evil being with a malicious sneer. She met his glance once more; and then, blowing out the candle, waited till the dawn of morning revealed that the defeated demon had departed never to return, as silently as he came, and vanquished by faith alone. Does the story need explanation as applicable to our present position? or does anyone need reminding that faith is all we need for final victory over the world?" Further on the *Church News* declares, in reference to the judgment, that "every tyrannical act of the kind is a nail in the Establishment's coffin."

Punch has the following fair hit at the way in which too many of the clergy treat the creeds and formularies by which they are bound:

"A RUBRIC WELL RULED.—Dr. Pusey complains that the Judicial Committee have not interpreted a certain rubric, relative to the Mackonochie case, grammatically. They will be generally considered to have interpreted it according to its obviously intended meaning. Dr. Pusey must not expect worldly judges to interpret even Church law in a non-natural sense."

REVIEWS.

Quiet Thoughts for the Day of Rest. Published by the Manchester District Sunday-school Association. One Shilling.

We heartily commend to our readers this elegant little book. The idea of it was a happy one, and it is excellently carried into effect. The printing and general appearance betoken the expenditure of no little care and artistic taste, and we hope the sale will be large.

The editor's preface will explain the purpose he had in view—"to bring to the cottage home of the Sunday scholar some few of those gems of English religious poetry which are already household words among those who can afford to buy costly books." * * His hope is "that in times of quiet thoughtfulness it may afford many a holy suggestion, and in those of trial and sorrow it may give that great consolation which is derived from seeing how our own weak and feeble aspirations are expanded and glorified by the insight into divine things which belongs to the true poet."

The collection contains nearly a hundred pieces, selected with much taste from our great English writers, exhibiting lofty thoughts in perfect form, and ranging over a wide field. We will only add that, with this as a manual, any teacher may introduce to his class many of those exquisite religious utterances which are the chief glory of our own literature, and in which, indeed, it is probably unequalled; and if by means of this collection a taste for such high-class reading can be inspired in the minds of his scholars, a great and lasting service will thus be rendered to them. The time has happily gone by when it was considered almost a slight on the Bible to resort to other than the unsurpassed stores of religious inspiration which it contains; and it will be an excellent augury for the future of our Sunday schools if this little book, displaying an enterprise so greatly to be admired, should meet with the wide acceptance that it deserves.

The Theological Review, XXIV. January, 1869.

THE present number of the *Theological* opens with a "Narrative of a visit to the Unitarian Churches of Transylvania," by the Principal of Manchester New College, who, together with his colleagues, in the spring of last year received a very cordial invitation from the Bishop, speaking in the name of the Consistory over which he presides, to be present at the celebration of the three-hundredth anniversary of the proclamation of Religious Liberty, put forth by the young sovereign, John Sigismund, himself a Unitarian, at Torda, in September, 1568, under which those Churches first acquired a legal existence. It was a right spirited thing in Mr. Tayler, considering that he has over-stepped the "three-score years and ten," to undertake a journey, accompanied only by his daughter, to these distant co-religionists, and most satisfactorily did he carry out his purpose, bearing to them addresses of congratulation and sympathy from the British and Foreign and the West Riding Unitarian Associations, and representing the Unitarians of England on this great occasion in a manner which few else

would have been able to do. His account of his visit can hardly fail to give pleasure to any one who reads it, and for those who belong to the same "household of faith," it has a special interest. Mr. Tayler prefixes to his narrative some remarks on the peculiar institutions and mixed population of Hungary generally, which in a short compass give us a good idea of the nature of these. It appears that as yet, though this promises not long to be the case, the Unitarians have not a single church in Hungary proper, but are confined entirely to Transylvania, where the oldest and purest Magyar blood is said to flow in the veins of the people. At present there are 106 congregations, with as many ministers and schoolmasters; for to each church a school is always attached; and there are sometimes smaller congregations in connection with the larger ones. Notwithstanding the simplicity of its doctrine and ritual, Unitarianism in Transylvania has preserved some features of the Episcopal discipline; the churches, under the superintendence of the Bishop, being distributed into eight circles, over which an Archdeacon presides. Though from the reign of John Sigismund it had a distinct place among the four recognised religions of the country, and was professed at one time by men of weight and social position, it was afterwards depressed and discouraged, and its gentry and nobility, like those of the Huguenots in France, were gradually seduced from their faith by the insidious policy of the Court, which never conferred any office or distinction on the professor of Unitarianism. The title of Bishop, too, given to the head of all the other recognised religions, was kept in abeyance among the Unitarians; but the prohibition was a short time since withdrawn, which occasioned great rejoicing, as an indication of recovered position; and as a further expression of the friendly feeling of the present Government, Bishop Kriza has recently been made a Privy Councillor, which, though merely a titular distinction, has a value for the same reason that gave weight to the re-assumption of that of Bishop.—We cannot follow Mr. Tayler into the particulars of the fraternal reception which greeted him in the Consistory, of which he was elected an honorary member, and to which he addressed a most graceful Latin speech, nor of the religious services with which the high festival was accompanied. One portion of Mr. Tayler's description of these, however, is so suffused with his sympathetic and loving spirit that, limited as our space is, we must make room for it:

At the close of the sermon, there was a celebration of the Lord's Supper. I think nearly the whole congregation partook of it; the men first, and afterwards the women. It was a simultaneous expression of rejoicing, that they had survived with faith and hope unbroken, centuries of suffering and persecution, and had come by God's good providence to the quiet safety and freedom of that hour. It was a touching scene. I never before felt, as I did then, the holy beauty and deep spiritual significance of the few simple symbols which universal Christendom has associated with this expressive rite. There I stood in the front row of the communicants, by the side of my countryman, Mr. Paget, unable of course to understand the words that were earnestly uttered by the officiating minister, but attuned to seriousness by the quaint old melody that pealed forth from the organ and was chanted by the choir,—by the cup and the bread that were circulating around me, brought into silent sympathy with that faithful people of God who had clung to their honest convictions in defiance alike of the threats and allurements of the world,—and carried back by reminiscences irresistibly borne in upon me, into a communion of the inmost spirit with that innumerable company of saints and confessors who, in divers ages and widely severed lands, had through these same symbols given up their souls to God and devoted themselves to works of self-sacrificing love. I could not suppress the hope that the time might come in our own country, when the members of different communions, in spite of their doctrinal differences, could meet occasionally to strengthen the bonds of Christian brotherhood, by celebrating in the presence of their common symbol, the Cross, a common feast of holiness and love."

The second article, upon "Liddon and Réville on the Divinity of Christ," by the Rev. J. Estlin Carpenter, bears ample testimony to the excellent training which he has received in Manchester New College, and the sound scholarship which he has acquired. The only fault we can find with his treatment of his subject is, that he seems to us to deal somewhat too leniently with the bold assertions and unwarrantable assumptions which the great Oxford preacher so frequently and so com-

placently makes, though in several instances these are well pointed out and exposed.

An article by J. Frederick Smith, on "Goethe and Religion," exhibits the illustrious German in a more self-denying and Christian light than that in which we have been wont to view him, with what justice the hasty perusal which we have had to give to the article does not enable us to say. According to Mr. Smith, Goethe was ultimately more attracted to Christianity than repulsed. "In the very period of his heathenism, as he called it, he wrote one of the most Christian poems of his or any age, *Die Geheimnisse*. The two characters, *Humanus* and *Marcus*, which he has there sketched, are truest disciples of Jesus. Indeed, the deepest springs of Goethe's religion and the deepest springs of Christianity mingle, however much the streams may divide upon the surface." "He laboured night and day that men might know, and, knowing, love God. And of such co-workers Jesus said, 'He that is not against us is for us.'"

The Rev. J. Kegan Paul points out at length, what every one who has been in the habit of examining them must have observed, how unwarranted and inappropriate many of the Chapter headings in our Authorized Version of the Bible are; and satisfactorily, or rather, we should say, unsatisfactorily, proves that they are open to these objections: that they have no authority; that they have been altered without authority; that they are careless, insufficient, misleading, and ambiguous; and, it may be added, a violation of the fundamental principle of the Bible Society, which professes to distribute the Book without note or comment.

The number, which, it will be seen, even from this hasty review, is an interesting one, concludes with the usual careful "Notices of Books."

The Unitarian Herald.

FRIDAY, JANUARY 8, 1869.

OUR CRIMINAL CLASS.

WE believe the above is the correct phrase by which to designate that large proportion of our population who live by means distinctly recognised as unlawful. We have heard of old of great nations whose swarming populations were divided into the great classes, or castes, of priests, warriors, agriculturalists, &c., but we do not recollect that any of them had advanced to the refinement of having a *criminal class*. It was reserved for the triumph of modern civilisation and Christianity to permit among its citizens that perfect liberty which should enable them to establish within our great towns colonies of crime, and to develop their peculiar theories of social and economical ethics with almost perfect impunity. We beg pardon, there is a passage in the Indian census which shews that some of the lowest of the Hindoo tribes equal us in toleration of the criminal, and excel us in the frankness with which they confess his presence among them. In the last census of the city of Allahabad 974 people officially described themselves as "low blackguards;" 35 as "men who beg with threats of violence;" and 25 as "hereditary robbers." Alas, we fear that if the tribes of London and Manchester and Liverpool could be thus classified, the return would be only worse.

It is one of the most bitter and revolting facts of our time—that we are by our false and purely sentimental humanity encouraging the growth of hereditary crime amongst us. In times past we peopled some of the fairest portions of the earth with the offscourings of our criminals. We turned Australia into one vast prison, and we made beautiful Tasmania a perfect hell upon earth, till our colonists rose up against us and refused to be perpetually contaminated by the constant influx of all that was vilest

in English life. The colonists have done well, for they know how impossible it is for a working population to continue honest, intelligent, and God-fearing, side by side with another class of people, who live better, dress better, and work not at all; supported by a career of open and unblushing crime. The very air is contaminated by the presence of these wretched outcasts of humanity, the quarter of the city in which they live is a hot-bed of infamy, and the children growing up faithfully in the footsteps of their parents, and inevitably mixing with those of the honest labourers, spread the contamination far and wide, till at last, like the ulcer, which seems at first a little speck on the fair skin, it poisons every vein and pore in the whole body, and makes it one stinking mass of corruption. This is what the Australians refused to allow; and as we can no longer ship off our refuse humanity to them, we just shoot it down in the midst of ourselves, and, with the fortitude of philosophers, are calmly awaiting the result.

We call attention to these facts because at the present moment a movement is being commenced in favour of placing our notoriously criminal population under a stricter surveillance. It is not out of any special enmity, far less of revengeful feeling towards these unfortunates, that we are now writing. We feel that the problem is a difficult one, and one that ought to be approached in a calm and even Christian spirit. We have no desire for punishment as punishment, and the greatest wish for the possible reformation of every evil disposed man. But we cannot help seeing that there is another side to this question. There are two entirely distinct classes of criminals. There is the man who has fallen suddenly and almost unwittingly into some act contrary to the law, and whose crime being opposed to the general tenor of his life is not necessarily the index of a very guilty disposition; towards such men let all leniency be shown, there is every hope that a little kindly discipline and advice may bring them back into the ranks of the law-abiding portion of humanity. There is, however, another and far larger number of our criminals who follow an habitual career of vice, who calculate on the amount of punishment they will receive, and on the chances they have of escape, and prefer the risks of their adventurous career to the dull monotony of a life of honest labour. To them the difficulties of their vocation only add a stimulus in its pursuit, and a zest to success. In the midst of a civilised community they lead the lives of utter barbarians; a few hours of danger and risk, followed by days of drunkenness and debauchery is their ideal of existence. It is no kindness to such men to allow them full liberty of action, and it is a terrible injustice to the honest and hard-working to be compelled to have them in their midst. Men of this class have forfeited every claim to citizenship, and it is only right that the laws which they outrage should be called into action to check them in their career of villany.

We do not pretend to lay down any cut and dried plan by which this is to be done, but we ask our readers to give the matter their serious attention; let them be assured that it is one of great importance to them. Almost in vain are missions and schools and good books, whilst the present state of affairs continues. We might as hope-fully place a sanatorium at the mouth of a

town's sewer, as a Sunday school or mission station in the midst of these hot-beds of vice and corruption. It is but one in a thousand we can save, whilst tens of thousands are corrupted by the tainted atmosphere in which they live. We are not asking then for vengeance or even retribution on the criminal classes, but earnestly desire that their contaminating career should be put an end to. It is not what they take from the property of the community that is of the most importance, it is what they destroy and corrupt, the evil habits engendered among them which permeate the whole community. It is because they are not only criminal themselves, but have criminal wives, and breed criminal children. Because they create an idle, dissipated, and savage race of beings, who when loose prey upon the industrious, and when confined are fed and clothed at their expense. These are the reasons which make the condition of our criminal class so serious a question, and this is why we ask all to do their utmost to help those who are trying to devise means to prevent the commission of crime, seeing how useless have proved all mere temporary punishment of the criminals.

THE ST. ALBAN'S JUDGMENT.

THE decision of the Privy Council in the St. Alban's case, while filling Evangelicals with delight and making the *Record* and the *Rock* quite jubilant, has, of course, fluttered High Churchmen not a little, and thrown them into a state of alarm and perplexity. In reply to a kind letter of the Archbishop of Canterbury, Mr. Mackonochie says the subject is one which deeply concerns not himself alone, but many both of the clergy and laity, and is "the matter of their most serious deliberation;" and one day last week a meeting was held, with Archdeacon Denison in the chair, at which various opinions were expressed, some counselling "moderation," while others, like Mr. Bennett, of Frome, were for opposing the Court "tooth and nail."

Dr. Pusey, as our readers have seen, instead of bravely standing up for a clear and open manifestation of faith in what he and his party regard as a truth of vital importance, in reality merely suggests that the judgment given against them need only have the effect of causing those who believe in the doctrine of the Real Presence to have recourse to other ways of expressing their belief than those which have been condemned; such as will be understood by the initiated, but of too undefinable a nature to come within the reach of the law. In such a course there may be the wisdom of the serpent, but scarcely, as it seems to us, the harmlessness of the dove.

The Rev. R. Brett, an ardent Ritualist, thinks that "had a Chinese Mandarin been selected to adjudicate on some controverted article of the Nicene Creed, it would not have been a more monstrous perversion of truth and justice than for a Scotch Presbyterian Judge to attempt to decide what the ritual of a Church is to which he not only does not belong, but against which he must be most hostile; and the judgment seems to him "so adverse to the principles on which the English Reformation was based, that it is difficult to see how Churchmen can honestly and conscientiously submit to it." If they do, and stand aloof from one another, this will be the result: "legislation and liturgical revision will soon be forced upon us; and there are some of our spiritual rulers who would fain so fetter the Church with the galling chains of a debasing Erastianism, that she dare not condemn the boldest blasphemer of her Lord, unless some worthless Act of Parliament gave her leave. Sad and humiliating indeed, in the eyes of Christendom, is the present condition of England's Church, with her Bishops relentlessly persecuting their clergy for ritual, whilst they are slow, if not indifferent, in vindicating the insulted majesty of Him whose commission they bear. Perish all the kings of the earth and all their decrees, rather than such things should be tolerated for one day."

Some of the same extreme school are for demanding that the case should be re-heard, and the

Queen implored not to accept the "advice" of her Privy Council. Among those who urge this course is Dr. Littledale, the clergyman who, at Liverpool, described the English Reformers as such a set of scoundrels, and Edward VI. as "a young tiger cub." Should the appeal fail, he is "for compliance with the judgment—always under protest, and avowedly waiting and working for its reversal;" and he gives distinct notice that, if finally beaten about the candles, he "will take care to be even more definite in preaching the Real Presence than he has been these dozen years." Dr. Littledale shows about as much respect for the prelates of these days as for those of the Reformation period. In uttering a protest against counter-prosecutions, he says:—"If some mitred offender, preferably Archbishop Thomson himself, be criminally prosecuted under Lord Cairns's finding, well and good. He needs a lesson, and no argument save one addressed to his person or his pocket will touch him."

It appears, however, that at least two London incumbents, not content to wait for the result of such an appeal, have boldly resolved to set the judgment at defiance, as regards both the use of candles and genuflections during the communion service. One of these gentlemen—Mr. Richards, of All Saints', Margaret-street—stated, in the course of his sermon, on Sunday, that the Judicial Committee of the Privy Council was a court which had never been recognised by the Church. He regarded the recent decision "as an invasion of the liberties of Churchmen, and therefore as one to be resisted in every possible way." Hitherto "he had never counselled the adoption of extreme gestures of devotion," but now he asked "that in future his congregation would join with the rest of the faithful in kneeling in the Creed at the words 'and was incarnate and was made man;' and in prostrating themselves during the prayer of consecration in the office of the Holy Eucharist, and especially never to sit down, but to kneel or to stand, while our blessed Lord lies on the altar."

There are various intimations that some of the defeated party intend to have their revenge on "the Puritan party" in a series of counter-prosecutions, feeling well assured that not only their clergy, but some of the bishops likewise, may be convicted of violating the rubric, and glaringly disregarding the rules of the Church. As the *Standard* admits, there is no apparent reason, if the recent judgment be invoked, why the Archbishop of York and Dean M'Neile, for instance, should not be compelled by force of law henceforth to celebrate Holy Communion "standing before the table;" and Mr. Perry, of Brighton, maintains that all clergymen are, from this time forth, bound by law to wear the "vestments" when celebrating the Communion.

There has been a report in circulation that some of the more decided Ritualists were contemplating the establishment of a "Free Church," with Dr. Jenner, of Dunedin, as their bishop; but we shall not believe this till it becomes an accomplished fact; and we fancy that the clergy who met last week were about right, when, as the *John Bull* informs us, "no fear of secession, except among ladies, seemed to be entertained."

AMERICAN NOTES.

Dr. Bellows writes to the *Liberal Christian*:

"Muslim power becomes appalling as we approach the shores where Africa and Asia meet Europe. Here one begins to realise the vast superiority of numbers under which Christianity staggers. There are by the best authorities I have been able to consult, about 260,000,000 of Christians in the world, leaving nearly a thousand millions of heathen, among whom, in Africa and Asia, there may be at least 260,000,000 of Mussulmans. Of the 260,000,000 Christians only 95,000,000 are Protestant, 175,000,000 being Roman Catholic, and 90,000,000 Greek Church. So far as superstition and ignorance are concerned, there is not so much to choose between the peasantry in the Roman and Greek Churches and the common Mussulmans. Indeed, I should think in point of morality and self-respect the Bedouins and Algerines superior to Spanish mendicants, Russian beggars, and Italian lazaroni. What a task Protestantism has to balance and overcome the dead weight of ignorance, fanaticism, priestcraft, and servility, which now loads more than three-quarters of the globe! Roman Catholicism, weak in every member, is prodigious in its total effectiveness, because it is a unit. There is an apathy about the Roman Catholic advances in the United States among American Protestants, which will finally receive a terrible shock. There is no influence at work in America so hostile to our future peace as the Roman Catholic

Church. The next American war will, I fear, be a religious war—of all kinds the worst."

A grand Wesleyan church is to be opened at Washington on the Sunday preceding the inauguration of General Grant as President. The preachers on the occasion are to be Bishop Simpson and the Rev. W. M. Punshon. The building is to cost \$45,000, by far the greater part of which has already been secured.

The "Reformed Jews" have lately finished and consecrated a magnificent cruciform "Temple of Emanuel," which cost them 800,000 dols., and is the most splendid piece of ecclesiastical architecture in New York. In the course of a few months another synagogue, only second to this in splendour, will be completed, about five minutes' walk from it, belonging to the Orthodox Jews; but this is not cruciform.

The First Positivist Society of New York has just favoured the world with its creed. Of forty articles, it does not feel pledged to more than these: that science is the sole arbiter of truth, and that scientific methods should be extended to all subjects or beliefs hitherto left to theology, metaphysics, or confessed ignorance. But the development of these principles proves that the existence of a God is an imagination; that light, gravity, electricity, heat, thought, will, are all mutually convertible forces; that the mind is but a continuation of thought, that is a succession of cell-growths in the brain; that volition is the result of force-currents in the brain, and is necessitated; that vital organisation is the result of physical forces; in fine, that the superstitious ideas of God, creation, soul, heaven, hell, sin, repentance, resurrection, judgment, ghosts, fairies, all vanish, and that human beings are the only objects of reverence in prayer. What our readers may think of such philosophy we cannot tell; but, for ourselves we say, with Bacon, we "had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind," as we are thus positively taught.

The Jesuit Father De Smet, widely known for his missionary labours among the Indians, is at present in Europe, with the object of inducing a dozen or more religious men and women to return with him, who will establish schools among the Ricarees, Crows, and Sioux inhabiting the region through which flow the main branches of the Upper Missouri. The sisters are to teach the children the rudiments of an English education, and instruct the girls in sewing and embroidery. Father De Smet intends also to bring with him a few blacksmiths, tailors, and carpenters. The condition of the Indians on the western side of the Rocky Mountains is, in his opinion, such as would make good men rejoice. Nearly the whole of the Flatheads, Nezperces, Spokanes, Kalispels, Snakes, and other tribes inhabiting Oregon and Washington are, he says, converted, and have laid aside their predatory habits for the peaceful avocations of agricultural life. The Catholic missionaries have supplied them with seed, and taught them to raise abundant crops. Other tribes, inhabiting the region from North Kansas to British America, and from Minnesota to the Rocky Mountains, fill the Father with great anxiety. Their treatment by the Government agents has been bad, and led to a corresponding feeling. The manners and habits of the Indians are too little studied by the whites. When one of the former is killed, his relatives believe they are disgraced till his death is avenged. If a white person is killed, it is not unusual for the whites to attack and murder all the Indians of a lodge. The butchery of some 600, nearly all of whom were women and children, by the order of Major Chivington, while under his protection, very naturally roused the spirit of vengeance among all the surrounding tribes. In his journeys among the Brules, Blackfeet, Crows, Uckases, and other tribes, many of whom are at present giving evidence of a hostile feeling, the Father was everywhere well received, and the Indians will be kind and docile if treated kindly. During the whole of a twenty-five years' residence among them he never was addressed with an angry word. Messrs. Doolittle and Foster, of the Senate, last year visited the St. Mary's Mission Station, among the Ricarees, and were present at an examination of 150 children in reading, spelling, grammar, arithmetic, United States History, sewing, and embroidery, and were extremely pleased with the good

deportment of the children and their progress in learning. Indeed, he says, the Indian boys are the best behaved boys he has ever seen; and the adults are so eager for instruction that they would listen to the teachings of the missionary from dawn till dark. And if the Government will lay aside the sword and exert itself on their behalf, he has no doubt that they will become a useful portion of the American people.

It appears that the Rev. Henry Ward Beecher has been lending his sanction to what, in this country, would be regarded by many as a profanation of the Sabbath—viz., getting an eminent medical man, Dr. W. Parker, to lecture, on Sunday evenings, at the Bethel Mission of Plymouth Church, Brooklyn, upon "The House we live in, and the proper use of it." The *New York World*, while expressing "its warm approbation of this long stride taken by a clergyman in the direction of real liberality," surmises that it is enough to make the bones of Mr. Beecher's father turn in his grave, he having been "after the most straitest sect a Puritan."

The Rev. Edward Talbot, of Tenterden.

MANY of our readers will see with surprise and regret the announcement of the death of this excellent man. Mr. Talbot was a native of Leeds, closely related to the Baines family, and was a pupil of the late Dr. Hutton during his ministry there. Afterwards he went to Manchester College, York, where he was a fellow-student of Revs. James Martineau, William Gaskell, Edward Higginson, and others, whose deep esteem and regard he won, and retained to the end of his life. He settled at Tenterden as minister of the Unitarian chapel in 1828, and for forty years continued there, a faithful and respected pastor, and a sincere and devoted labourer in the cause of religion, education, and civil and religious liberty. It is but two months ago that he spent a brief vacation in visiting his old friends and relatives in the north of England, and he returned to his ministry appearing to be in renewed and vigorous health. Last Sunday he preached in the morning, and it being the first Sunday in the year, administered the communion, and seemed at the time perfectly well. On his return home, however, he was attacked by illness which proved fatal, and in an hour or two removed him from the scene of his earthly labours. He leaves a widow and five children. "Blessed are those servants whom the Lord when he cometh shall find watching."

OPEN CHURCH PAPERS.

I.—THE PRINCIPLE OF THE OPEN-CHURCH SYSTEM.

I AM so frequently applied to for information and advice on the open-church system, both as to the grounds on which its probable success rests, and as to the best methods of carrying it out, that I think it may save some trouble both to myself and my correspondents if I give a few short papers on the subject in the columns of the *Herald*. I shall do so, too, in the hope that they may be earnestly read by many in our churches who have not hitherto given the subject much consideration. Upwards of ten years ago I became convinced that the plan of having our churches and chapels maintained as proprietary places, and let off in reserved pews, is a calamitous mistake, injurious every way to the life and influence of our congregations. Four years ago I was fortunate enough to find a congregation willing to adopt the primitive plan of an open church, to be supported entirely by the offertory, and the results of my four years' experience has been very greatly to intensify my first conviction. Hitherto I have said very little publicly on the matter. While I had only theory to appeal to, I felt that I could hardly hope to make head against the force of a usage which, though an innovation, looking to the whole history of religion, has come to be, in the common thought, part of the established order of things. I have, however, now something besides theory to appeal to, and I feel that I have earned the right to ask a careful and kindly consideration from the members of our congregations for what I have to say on this matter.

I wish, in the first place, to put clearly what seems to me the main principle involved. I constantly hear this question of open, unappropriated churches argued on other and lower grounds.

Some view it as a question of attracting the people to worship, and if they cannot see any likelihood of its doing this they condemn it. Others again argue it on the ground of *convenience*, or of personal comfort; then I often meet with people who speak as if it depended on personal or local considerations: they think it might answer with certain ministers, or in particular places; and I am bound to say that I find a tendency to put these collateral considerations in the foreground, even on the part of many who are favorable to it. I find people thinking of it here and there as an attractive novelty; they talk of trying the "open church" system as they might of getting a new organ, or changing from free prayer to a liturgy: they don't care for the principle of it—perhaps have never thought of there being any special principle—they regard it as a mere experiment in church organisation or congregational arrangement.

Now, upon any one of these grounds, I believe that it will in the long run be found that the system of having churches open and unappropriated will be found the best. I believe it is in the end the most convenient and the most comfortable plan, provided you look to the comfort of the whole body of worshippers, not of a favoured few. I believe that if a congregation is very large there is no plan which will make their chapel accommodate so many; and that, on the other hand, where the fewest worshippers are holding together without much chance of increase, there is no plan which would make the smallness of their body so little felt or noticed, and so make up for the excitement of numbers by closer, kindlier fellowship. Take it on every ground of mere expediency, I have faith that it will, in the long run, stand its ground. But I cannot put any of these things as its *objects*. I cannot argue for it merely as a means of attaining any of these things; I see in it an idea which goes much further down into the world's religious life and touches man's whole thought and feeling about worship far more closely than any such considerations as these; and it is to that I wish to call the attention of our churches.

The main central thought or principle then of the movement for "Open Churches" is this: that the place of common worship is essentially a *public place*, and should be honestly kept so; that all Christian churches ought to be places of perfectly free resort for worship, to all who will; places really dedicated to the public religious use. It does not matter whether a church is erected by the munificence of one, or by the pious offerings of a multitude. Those who build it should regard it, not as *their house*, but *God's*; and those who are specially interested in its maintenance by reason of their preferring to worship there, should support it, not as a proprietary worshipping place for themselves, but as a temple of God freely open to all who will.

I may illustrate this position by referring to an institution which happily is becoming well known in all our large towns. I mean our public parks. I would say that what these public parks are to the recreation of the people, all our churches ought to be to their religious life. You know how perfectly open to all these parks are felt to be. They are frequented as they are, for that very reason. But suppose they had been established on a different principle. Suppose a few hundred people living in one quarter of the town had said among themselves—We will establish a public park, a place for public recreation; but as we are going to pay for it, we will reserve all the best walks, all the choicest plots of lawn for ourselves and our families, only admitting outsiders to them on sufferance, and leaving only a few third-rate corners, that no one cares to appropriate, for the really free use of the public. In that case, would the people have thought of them as they do now, or frequented them as they do now? Not they! It would have been felt in that case that it was hardly true to call them *public parks*, and it would have been impossible, especially for the poor, to feel them to be *places of free public resort for recreation*. Very wisely, however, a more liberal plan has been followed. No private appropriation of their accommodation is permitted at all. And the consequence is, that universal feeling of their being really open to all alike, places to which the poorest may freely come, into which any casual passer by may turn for a pleasant hour, and where even the raggedest children out of the bye-ways of the city may have a happy time amid the grass and flowers. Now, I repeat, what these parks are

o the people's recreation, that churches ought to be to their religious life. They should be places of perfectly free public resort. I believe that it is as impossible in the case of the church, as it would be in that of the park, for the people around to feel thoroughly free and comfortable in entering, if a large—and the best—part is reserved for private use, so that any one, when in that part, feels he is there on sufferance. So, we say, let all private appropriation of places be done away; let all traces of private occupancy be removed: such things ought not to be in a place for public use! It is not that therefore anything of real comfort or convenience should be lacking; whatever people would want if they came always, should be there in every place for every one who comes even casually; but all as the carrying out of the same grand and simple idea, as making the public place of worship more the kind of place to which the public may love to come and may feel perfectly at ease in coming to! Whatever of rest, or help, or blessing the church has to offer, its peacefulness and quiet, its charm of solemn music, the holy sympathies of prayer, the rousing or the comfort of its spoken word, let these be not provided as by a few people for their own religious gratification, but be offered to the service of God by being really and freely dedicated to the public use.

BROOKE HERFORD.

FIRESIDE READINGS.

MIND'S SEASONS.

WHENCE comes the mantling green of summer woods
To clothe the boughs that have been dead so long?
And whence the thought that breaks our silent
moods,
And blossoms into song?
I stand as leafless as the blackened trunk,
I feel no stir of any inward breath,
Of what oblivious Lethe have I drunk
To bring this barren death?
Has mind its seasons like the circling earth?
Its sun that draws new being from its roots?
Its periods of long waiting? Winter dearth?
Spring days? Autumnal fruits?
O God of spring, here like a winter oak
I reach to Thee my bare, bleak, frozen arms,
And pray for leaves, pray for the quickening stroke,
Pray for the breath that warms.
And prayer is its own return, the fire
That floods the mountain-top with hope of day;
The getting of the good that we desire
Enables us to pray.

R. L.

A HAPPY FAILURE.

LET readers transport themselves to Canterbury in 1776, and let them enter a barber's shop, hard by Canterbury Cathedral. It is a primitive shop, with red and white pole over the door, and a modest display of wigs and puff-boxes in the window. A small shop, but, notwithstanding its smallness, the best shop of its kind in Canterbury; and its lean, stiff, respectable master is a man of good repute in the cathedral town. His hands have, ere now, powdered the Archbishop's wig, and he is specially retained by the chief clergy of the city and neighbourhood to keep their false hair in order, and trim the natural tresses of their children. Not only have the dignitaries of the cathedral taken the worthy barber under their special protection, but they have extended their care to his little boy Charles, a demure, prim lad, who is at the present time a pupil in the King's School, to which academy clerical interest gained him admission. The lad is in his fourteenth year, and Dr. Ormond Beauvoir, the master of the school, gives him so good a character for industry and dutiful demeanour that some of the cathedral ecclesiastics have resolved to make the little fellow's fortune, by placing him in the office of chorister. There is a vacant place in the cathedral choir; and the boy who is lucky enough to receive the appointment will be provided for munificently. He will forthwith have a maintenance, and in the course of time his salary will be £70 per annum.

During the last fortnight the barber has been in great and constant excitement, hoping that his little boy will obtain this valuable piece of preferment; persuading himself that the lad's thickness of voice, concerning which the choir-master speaks with aggravating persistence, is a matter of no real importance; fearing that the friends of another contemporary boy, who is said by the choir-master to have an exceedingly mellifluous voice may defeat his paternal aspirations. The momentous question agitates many humble homes in Canterbury; and whilst Mr. Abbott, the barber, is encouraged to hope the best for his son, the relatives and supporters of the contemporary boy, are urging him not to despair. Spirit prevails on either side—Mr. Abbott's family associates maintaining that the contemporary boy's higher notes resemble those of a penny whistle; whilst the contemporary boy's

father, with much satire and some justice, murmurs that "old Abbott, who is the gossipmonger of the parsons, wants to push his son into a place for which there is a better candidate."

To-day is the eventful day when the election will be made. Even now, whilst Abbott the barber is trimming a wig at his shop window, and listening to the hopeful talk of an intimate neighbour, his son Charlie is chaunting the Old Hundredth before the whole chapter. When Charlie has been put through his vocal paces, the contemporary boy is requested to sing. Whereupon, that clear-throated competitor, sustained by justifiable self-confidence and a new-laid egg, which he had sucked scarcely a minute before he made a bow to their reverences, sings out with such richness of compass, that all the auditors recognise his great superiority.

Ere ten more minutes have passed, Charlie Abbott knows that he has lost the election; and he hastens from the cathedral with quick steps. Running into the shop he gives his father one look that tells the whole story of—failure, and then the little fellow, unable to command his grief, sits down on the floor and sobs convulsively.

Failure is often the first step to eminence. Had the boy gained the chorister's place, he would have been a cathedral servant all his days. Having failed to get it, he returned to the King's School, went as a poor scholar to Oxford, and fought his way to honour. He became Chief Justice of the King's Bench, and a peer of the realm. Towards the close of his honourable career, Lord Tenterden attended service in the cathedral at Canterbury, accompanied by Mr. Justice Richardson. When the ceremonial was at an end, the Chief Justice said to his friend—"Do you see that old man there among the choristers? In him, brother Richardson, behold the only being I ever envied; when at school in this town we were candidates together for a chorister's place; he obtained it; and if I had gained my wish he might have been Chief Justice, and pointing me out as his old schoolfellow, the singing-man."

CHRISTMAS IN HUNGARY.

WE last week told how Christmas is kept in Naples; the Pesth correspondent of the *Times* gives this account of the way in which it is observed in Hungary:

"In Hungary, Christmas, New Year, and Twelfth Night are thrown, as it were, into one pot, and form one long holiday for pleasant meetings, games, and mummeries. One of the great features of these festivals is the representations of the Nativity and the Adoration of the Magi. Not long ago, even in the capital, you could meet in the evening, at this time of year, bands of mummers going about from house to house and exhibiting their art. But it was not in the capital that you must look anywhere to study such old popular customs, but in the country, and in the country towns, where the trade of these itinerant bands flourishes now as briskly as ever. But these exhibitions have not the faintest resemblance to those ponderous, well-prepared mysteries which still exist in some German places. It is more a humorous travesty coupled with improvisations on local affairs. From beginning to end good humor pervades them, so that were it not for a certain *bonhomie* you might almost call it a satire. The object is simply to amuse by drolleries and extempore songs. The mixture of the serious and comic is incredibly ludicrous. Just fancy, for instance, a hussar, or liveried Hungarian servant, entering gravely, bowing and asking permission to introduce to the company the Archangel Gabriel and the shepherds. Then, when the permission is given, the *dramatis persona* are duly presented once more, and begin their play. The shepherds begin their conversation, which almost always consists in joking and quizzing each other, perverting the Latin texts in their own way, and immediately after singing a pious simple song, calling on each other to go and worship the Babe; or else you may see the shepherds asleep and the archangel coming in and belaboring them to rouse them from their sleep, and frightening the lazy by telling them the fib that their sheep have strayed. Even more amusing are, perhaps, the representatives of the Magi, who, like the Athenian bores in Shakespere's 'Midsummer Night's Dream,' carry their lantern to represent the star which leads them to the manger. According to time-honoured custom, one of the three is black, and he is the butt of the company, whose questions and answers are an unceasing play on words and meanings."

SEND FOR THE GAS-FITTER.

THE REV. NEWMAN HALL communicates to the *New York Independent* an incident which recently occurred in one of the out-door meetings which he has been holding. A free-thinker who happened to be present rose and said he came to hear about temperance, but in his opinion the man who invented gas had done more to enlighten the world than all the parsons. Quite a disturbance ensued, but a friend of Mr. Hall at once begged for a fair hearing even for the objector; and then being himself called up he said: "Mr. Chairman—I'm for free thought and free speech; and yonder gentleman has a

right to think and speak for himself as much as I have. (Loud cheers from the friends of the objector.) That gentleman says he considers the man who invented gas did more to enlighten the world than all the parsons. Well, if that is his opinion he has a right to hold it and maintain it. But, whatever our different opinions, there is a time coming to us all which we call death, when most men are somewhat serious, and like to get advice and comfort respecting the world they are going to. Now, when this season comes to our friend, I would recommend him to send for the gas-man." An immense sensation, with a tumult of applause, followed this sally, which, as Mr. Hall says, was better than a sermon, and not likely to be forgotten. He adds that the impudent boys of the neighborhood where this occurred still, when at a safe distance, shout to the man round the corners of the street, "Send for the gas-fitter."

HOW SOON WE LOSE OUR CHILDREN!

HOLD diligent converse with thy children; have them
Morning and evening round thee; love thou them,
And win their love in these rare, beauteous years;
For only while the short-lived dream of childhood
Lasts are they thine—no longer! When youth
comes
Much passes through their thoughts which is not
thou,
And much allures their hearts which thou hast not.
They gain the knowledge of an older world
Which fills their souls, and floats before them now
The Future. And the Present thus is lost.
Then, with his little travelling-pocket full
Of indispensables, the boy goes forth.
Weeping, thou watchest till he disappears,
And never after is he thine again!
He comes back home—he loves—he wins a maid—
He lives! They live, and others spring to life
From him; and now thou hast a man in him,
A human being, but no more a child!
Thy daughter, wedded, takes a frequent joy
In bringing thee her children to thy house!
Thou hast the mother, but the child no more.
Hold diligent converse with thy children; have them
Morning and evening round thee; love thou them,
And win their love in the rare, beauteous years!

CHRISTMAS FESTIVITIES.

Barnard Castle.—The members and friends met together at the house of Mr. J. Lee, on New Year's Eve, over a social cup of tea, when contributions in aid of the proposed new chapel were handed into the treasurer. A pleasant evening was spent. Previously the kind and able services rendered by Mr. W. S. Lee in connection with the choir were recognised by presenting him with a handsome tea and coffee service, in anticipation of his marriage, about to take place.—*Bolton.* Christmas and the new year have received their due celebration. On Christmas morning a party of singers visited the houses of the minister, school superintendents, and other members of the congregation. On Christmas Day the Lord's Supper was administered, after a short morning service, in Bank-street chapel; and in the evening the children's festival was held in the school-room, the Rev. J. Worthington in the chair. A printed address from the minister was circulated during the day. A children's party took place on the following evening, at Commission-street school. On New Year's Day, the annual gathering connected with the Bank-street Book Club was held, under the presidency of Mr. Ald. R. Harwood. Ever since its foundation, we believe thirty-five years ago, the anniversaries of the club have been regularly presided over by the late Mr. Robert Heywood. Occasion was taken, in the course of the proceedings to pay more than one tribute to Mr. Heywood's memory. Mr. Worthington also expressed the good wishes of the congregation to Mr. James Heywood (nephew to the chairman), who has resigned his position as a Sunday school teacher, and has entered upon a course of preparation for the ministry in Manchester New College, London. Last Saturday evening the annual meeting of the Commission-street congregation was held, Mr. P. G. Gass in the chair. All the meetings have been well attended, and conducted with much spirit. A beautiful tea-service has been provided for the Bank-street school, at a cost of nearly £30, and was used for the first time a few weeks ago, at a party over which Mr. Joseph Crooke presided.—*Aberdeen.* The annual soiree was held in the Albion Hall, on Monday evening, the 4th inst., about 200 being present. Rev. J. G. Slater presided. After tea, addresses were delivered by the Chairman, Rev. H. Williamson, of Dundee; and Messrs. Adams, Tawse, and Robertson. The church choir and other friends sang several pieces of music during the evening; and a table containing various objects of interest afforded considerable pleasure and amusement.—*Birmingham: Hurst-st. Mission.* On Monday, 28th ult., the congregational tea and Christmas entertainment took place, when nearly 200 sat down to tea, the price of the tickets having been raised to prevent the room being uncomfortably crowded. The entertainment consisted of solo and choral singing, readings, &c., by the chapel choir,

Sunday school teachers and other friends. The Rev. B. Wright presided. On the following day the Sunday School children had their treat. On New Year's Eve the workers of the Institution—the Sunday school teachers, members of the choir, &c., with their friends, over 80 in all, brought these festivities to a close by a happy evening together. All these parties were, as usual, self-paying.—*Longton.* The Unitarians at this place held their Christmas tea party on the 29th, in the Mission-room. A goodly number of the members and friends were present.—*Preston.* The annual party for the school children and their parents was held on Wednesday, the 30th ult. Recitations and songs were given by scholars and teachers, and the prizes for attendance and good answering distributed, the evening's amusement ending with a Christmas tree.—*Stand.* On Saturday, Dec. 26th, the Sunday-schoolers' tea party was held. There was a very large attendance. After tea, Mr. Darbyshire, the superintendent, delivered an address; recitations, songs, readings, and the performance of a juvenile play following. On Friday, Jan. 1st, the teachers and adult scholars had their usual new year's gathering; and on Sunday, Jan. 3rd, the distribution of prizes to the most punctual scholars took place. The Rev. W. C. Squier presided on the occasion. Twelve scholars, each of whom had been present at the opening of the school at least an hundred times in the course of the previous year, received books. It was the first time that prizes for punctuality had been awarded, and the Chairman, on behalf of the Sunday-school Committee, expressed his hope that next year the number of recipients would be largely increased. Most of the scholars live at a considerable distance from the school, and many of them bring their meals, and spend the whole of Sunday at Stand, as to attend the chapel at night, as well as the school in the afternoon.—*Accrington.* The annual tea party took place on Christmas Day. There were upwards of 350 persons present, many of whom belonged to the other denominations in the town. The chapel had been most tastefully decorated by the young people. After tea, Mr. E. Coleman, of the Young Men's Literary Board, took the chair. The programme for the evening consisted of a number of glees, songs, duets, recitations, and two dramatic sketches.—On New Year's Eve, about forty of the teachers and elder scholars had a very pleasant recreation party.—*Devonport.* On Monday, Dec. 28, the congregation held their annual festivity. After tea, the chair was taken by the Rev. Charles Howe. There were present the Revs. Goodwyn Bamby, John Ellis, and E. Allen; George Buckton, Esq., Charles Bulmer, Esq., of Leeds, and other friends. This congregation continues to flourish; and it was announced on this occasion that the number of sittings now let in the church stood at 142, as against 118 last year. Many interesting addresses were delivered, by which it appeared that all the associated institutions are in a healthy state. The children's party, distribution of prizes and Christmas tree, took place on New Year's Day.—*Stalybridge.* The scholars' and teachers' party was held in the Mechanics' Institution on Christmas Day; upwards of 500 present. After tea Mr. Jackson occupied the chair, and the programme consisted of recitations, scenes, and tonic solo-fair songs. On New Year's Day, the annual congregational party was held in the Sunday school, which was nicely decorated. The Rev. Francis Revitt presided, and a very satisfactory report was presented by the retiring committee, showing that, although their efforts to raise funds for a chapel had been considerably impeded by bad trade, yet the subscription list already amounted to nearly £600, and that they intended shortly to canvass for further subscriptions among their Unitarian friends throughout the district. A stall was opened in one of the class rooms for the sale of clothing, &c., made up and presented by members of the congregation and a few friends, and the proceeds, amounting to £12, were handed to the building fund.—*Todmorden.* On Saturday nearly 300 scholars of the Unitarian Sunday school congregated at Sobriety Hall for the purpose of enjoying their usual festivity. After tea, the room was arranged for more quiet entertainment in the way of recitations, dialogues, songs, glees, &c. A presentation was made to Mr. W. E. Thornley, the respected superintendent of the Sunday school, who will shortly remove to another sphere of action. Mr. Thomas Lee read the address (on vellum) which was to be given to Mr. Thornley with other articles. The present was a valuable inkstand, in walnutwood, in the centre of which was a neat bronze figure; on each side of the figure was a magnificent cut-glass ink-bottle with gilded lids and rims. In the front of the figure was a silver plate, with the following inscription: "Presented to Mr. W. E. Thornley, by the teachers and scholars of the Unitarian Sunday school, Todmorden, as a mark of respect. December 26th, 1868." Mr. John Sutcliffe made the presentation. The Rev. L. Taplin also gave testimony to the zeal with which Mr. Thornley had laboured, and to his rare management. Addresses were given on the subject by Messrs. Jas. Whittaker, of Glasgow (formerly a teacher in the school); Jas. Crabtree, Z. Astin, and Jno. Law.—*Middlesbrough.* An interesting meeting of Sunday school teachers took place on Tuesday evening last. The Rev. W. Elliott and teachers from the Stockton Sunday school were present by invitation. After tea a paper was

read by Mr. Weatherley, superintendent, on "Some qualifications to be desired in a Sunday school teacher." On Wednesday evening the children gave their annual entertainment; after tea their parents and friends assembled in goodly numbers, and there was a Christmas tree.—*Portsmouth: St. Thomas-street.* An interesting meeting was held on the 5th instant to take leave of Mr. O. Batchelor, who is going to London to study for the ministry.—*Strangeways.* On Wednesday evening, December 30th, the scholars' party was held, when the Rev. Brooke Herford presided, and the scholars recited their pieces. On Wednesday evening, January 6th, a teachers' and old scholars' party took place, Mr. Herford again presiding. There was a large attendance, and among those present were Messrs. John Armstrong, Edward Teggins, Harry Rawson, G. J. Taylor, William Thorner, William Moss, Charles Ashley, Robert Lowes, Edwin Winsor, H. Coffey, and a letter was read from Mr. Trippear. Addresses were delivered by the Chairman, Messrs. Rawson, Teggins, Taylor, Ashley, Coffey, and Lowes. In the course of the remarks made during the evening, the names of the late John Harland and John Wilson were affectionately alluded to as having rendered good service as teachers in the school in Dawson's Croft, and the name of Dr. Beard was very warmly applauded.—*Leeds.* At Mill Hill all the children were entertained at a Christmas tea party on December 28th, in the Congregational Hall, and the parents of the scholars were also invited, and heartily welcomed by the ladies presiding. Altogether about 350 took tea, and afterwards a selection of music was given, interspersed with readings and recitations, and two or three Christmas hymns were sung by the children. Joseph Lupton, Esq., was in the chair.

INTELLIGENCE.

HALIFAX: WELCOME TO THE REV. T. H. SMITH.—On Thursday evening, the 31st ult., the annual congregational tea meeting was held, the chair being occupied by James Stansfeld, Esq., the eldest trustee. The Sunday-school report was read by Mr. Thomas Wadsworth, which showed an improved average attendance, and a fair share of work during the year. The school business being disposed of, the chairman drew attention to the changes which had taken place since the last meeting, and particularly the acceptance of the pastorate by the Rev. T. H. Smith. A resolution of hearty welcome to Mr. and Mrs. Smith was then proposed by Mr. Morton and Mr. Whitehead. The Rev. T. H. Smith, in thanking the congregation for their words of kindness, appreciation, and welcome, said he came amongst them as a friend, a helper of their organisations, and hoped he would be regarded as such on all occasions. He could not pretend to give any idea of the importance and responsibility which he felt to belong to the position he was taking. Whether he would be able to fill that position with success depended largely upon the assistance they should give him. He desired to have, as no doubt they also wished him to have, the most perfect freedom of thought and utterance. He dwelt principally on the relative position and duties of minister and people, alluding also to the position of Unitarian Christianity in the country, and to some of the errors of the present day. The Revs. L. Taplin, of Todmorden; R. Pilcher, of Bradford; Joseph Lupton, Esq., of Leeds; and Rev. J. Ellis, of Elland, also addressed the meeting.

HULL.—On Sunday, December 20th, a new organ, built by Mr. E. Wadsworth, of Manchester, for this chapel, was "opened," and the morning and evening services, in consequence, were attended by very large congregations. Sermons were preached on the occasion by the Rev. James C. Street, of Newcastle. The organ, at which Mr. Hunt presided, has three rows of keys, 23 stops, and two octaves and a half of pedals, with the addition of composition pedals. One thing worthy of mention with respect to the instrument is that it is principally composed of solo stops, and in this it differs in construction from most others of its class. Collections were made at the close of each of the services in aid of the fund for defraying the cost of the organ.

TROWBRIDGE: CONIGRE CHAPEL.—The annual watch-night service, to commemorate the departure of the old year and the coming of the new, was observed, as is customary, at this place of worship on Thursday, December 31st. There was a large congregation. Several members of the church joined in prayer, and suitable hymns were sung; after which, the minister preached from Deut. ii. 12, on "A Christian's review of God's mercies from the beginning of the year to the end of the year." At the close of the sermon, a few minutes before twelve, the whole congregation knelt down in silence for secret prayer until the striking of the clock announced that the old year had passed away and the new year had commenced. After the service was concluded, and mutual congratulations and hearty expressions of good wishes, the people returned to their homes evidently deeply impressed by the solemnities of the occasion.

NOTICES TO CORRESPONDENTS.

A YOUNG UNITARIAN.—See "Unitarian Pocket Almanac" for this year, page 46.

THE COMING WEEK.

Gorton.—On Sunday evening, a lecture by the Rev. G. H. Wells, M.A., on "The Fulness of Christ."
Hull.—On Sunday evening, a discourse by the Rev. J. M. Dixon, on "David."
London: FREE CHRISTIAN CHURCH, KENTISH TOWN. On Sunday, the Rev. P. W. Clayden will preach, morning and evening.
Penmaenmawr: PENYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Births.

NUTTALL.—On the 25th ult., at 12, Roscommon-street Liverpool, the wife of Mr. James S. Nuttall, of a daughter.
PALMER.—On the 31st ult., at Portway, Warminster, the wife of Robert Palmer, of a son.

Marriages.

ARTHUR-BENNETT.—On the 29th ult., at the Unitarian Church, New Hall Hill, Birmingham, by the Rev. John Green, John, son of William Arthur, Alcester, to Sarah Jane, daughter of William Newby Bennett, Burr-street West, Birmingham.
GREEN-HERBERT.—On Tuesday, the 29th December, 1868, at the Church of our Lady, St. John's Wood, London, by the Right Rev. Dr. Morris, John Philip Green, of the Middle Temple and of Bombay, to Theresa, second daughter of J. R. Herbert, Esq., Royal Academician.
LEE-MORRIS.—On the 2nd inst., at Barnard Castle, Mr. W. S. Lee to Miss A. H. Morris, both of Barnard Castle.
SPEARS-GLOVER.—On the 5th inst., at Stamford-street Chapel, London, by the Rev. Robert Brook Aspland, the Rev. Robert Spears, minister of the above chapel, to Emily, the eldest daughter of Mr. Joseph Glover, of Walworth, London. No cards.

Deaths.

BENNETT.—On the 5th inst., at Derby, Ellen, daughter of the late Robert Bennett, of this place.
FISHER.—On the 2nd inst., in his 22nd year, Frederick, elder son of Mr. Chas. Fisher, West Bank, Sheffield.—Friends will please accept this intimation.
HARWOOD.—On the 29th ult., aged 72 years, Ann, wife of Jno. Harwood, J.P., Mayfield, near Bolton. No cards.
MARDON.—On the 24th ult., at 26, Park-street, Islington, Edward Mardon, in the 52nd year of his age.
NAYLOR.—On the 27th ult., at his residence, The Knoll, near Altrincham, Benjamin Dennison Naylor, Esq. He was the last lineal male descendant of four of the Nonconformist clergy who were ejected from the living of Desse, West Houghton, Thornton, and Kellow, by the Act of Uniformity in 1662.
TALBOT.—On the 3rd inst., at Tenterden, Kent, suddenly, of disease of the heart, the Rev. Edward Talbot, aged 64 years.

DINNER SHERRY.

Quarter cask, £20. 10s. Octaves, 25. 10s. nett.
C. J. HERKOB, 17A, Cooper-street.

STEPHEN ROBINSON, Distributor of
Stamps, Insurance and Estate Agent, and Accountant,
STOCKPORT.

TEVERSHAM'S Boarding House, commercial and private, 22, Ironmonger Lane, Cheapside, London.

COMFORT IN WALKING.

C. H. REYNOLDS, Boot Maker, of 14, Pincocks-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 15, Pall Mall, Market-street.

WILLIAM A. & SYLVANUS SMEE,
Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Pinstrip Pavement, London; E.C. ask the favour of a call to look through their stock.

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OWING TO the Ravages of the Vine Disease,
the Production, and consequently the Importation
into this country of WINE from the island of MADIRA, for
a number of years all but completely ceased. The ground
formerly devoted to the Vine plant was turned into Sugar
Plantations. Sugar being a less precarious crop, and sooner
available for the market than Wine.
Since the disappearance of the disease, the Culture of the
VINE has again attracted attention, and for a few years past
the quantity of WINE made has increased. Thinking there
might be a trade done if a good WINE, at a moderate price,
were offered, we have been at considerable pains to
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and have selected one which we can offer at
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MONGERY is one of the best in the Midland counties. K.
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in their charges. Friends out of Birmingham may save from
15 to 20 per cent. by purchasing what they may require at
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MR. HENRY PLANCK, DENTIST, 8,
Lever-street, Piccadilly, Manchester.—Mr. Planck
was formerly pupil and for several years principal assistant
to Mr. Cornelius Carter, the eminent dentist of 77, Lower
Grosvenor-street, London, W.—Reference kindly permitted
to the Rev. Dr. Beard.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley
Villa, 377, Waterloo Road, Chesham Hill, at his printing
office, No. 2, Cross-street, Parish of Manchester; and
Published by JOHN PHILLIPS, at 74, Market-street, in said
Parish of Manchester.—London Agent: C. Fox, Paternoster
Row.—Friday, January 8, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 403.

FRIDAY, JANUARY 15, 1869.

PRICE 1d.

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SERMON TO CHILDREN: By Rev. BROOKE HERFORD at the Strangeways Unitarian Free Church, on Sunday morning next. Service at half-past ten.

MANCHESTER SUNDAY SCHOOL UNION.—UNITED TEACHERS' MEETING of the Teachers in the Manchester Schools, on Sunday afternoon next, December 17th, at Lower Mosley-street. Subject, to be introduced by the Rev. BROOKE HERFORD: "The kind of instruction in writing that is needed in the Sunday School." Tea at four o'clock prompt.

SALFORD: FORD-STREET.—On Sunday the 24th inst.: TWO SERMONS will be preached by the Rev. C. C. COLE, of Leicester, in aid of the chapel funds. Service: Morning, 10.45; evening, 6.30.

MANCHESTER NEW COLLEGE, LONDON.
The ANNUAL GENERAL MEETING of Trustees, for the election of officers and general business, will be held in Cross-street Chapel Room, Manchester, on Thursday the 21st January, 1869, at one o'clock precisely.
R. D. DARBISHIRE, } Secretaries.
CHARLES BEARD, }

UNITARIAN HOME MISSIONARY BOARD.

The ANNUAL PUBLIC EXAMINATIONS will be held in the Memorial Hall, Albert Square, Manchester, on Monday, Tuesday, and Wednesday, January 18, 19, and 20, 1869, commencing at ten o'clock each day.

On MONDAY Evening, the BUSINESS MEETING will be held at six o'clock, when the report and statement of accounts for the year 1868 will be presented and submitted for adoption.

On TUESDAY Evening, the SOIREE will be held in the Large Room of the Memorial Hall; R. M. SHIPMAN, Esq., in the chair. Tea on the tables at half-past five o'clock. Chair to be taken at half-past six o'clock.

On WEDNESDAY Evening, the ADDRESS to the Retiring Students will be given in Cross-street Chapel by the Rev. C. C. COLE, of Leicester. Service to commence at seven o'clock. Tickets for the Soiree, price 1s., may be had from the Secretaries; Messrs. Johnson and Rawson, 89, Market-street; at Mr. John Armstrong, St. Ann's-place; or Mr. Jones, at the Hall. J. S. DRUMMOND, B.A., } Hon. Secs.
E. C. HAIRING, }

UNITARIAN HOME MISSIONARY BOARD.

PUBLIC EXAMINATION, 1868-9.
January 18th, 19th, and 20th.
Visitors:
Rev. HENRY GREEN, M.A.
Rev. S. ALFRED STEINTHAL.
MONDAY, JANUARY 18TH.

Subjects.
Tutors.
Mornings.
10-11. Junior Greek..... Rev. W. Gaskell, M.A.
11-12. Middle Greek..... Rev. W. Gaskell, M.A.
12-1. History of Ecclesiastical Opinions..... Rev. J. R. Beard, D.D.

Afternoon.
3-4. History of Ecclesiastical Opinions..... Rev. J. R. Beard, D.D.
4-5. The Work of the Preacher, its Spirit and Methods..... Rev. Brooke Herford.

Morning.
TUESDAY, JANUARY 19TH.
10-11. Literature and Interpretation; Old Testament. Part I..... Rev. J. R. Beard, D.D.
11-12. Literature and Interpretation; Old Testament. Part II..... Rev. J. R. Beard, D.D.

Afternoon.
12-1. English Literature..... Rev. W. Gaskell, M.A.
3-4. Senior Greek..... Rev. W. Gaskell, M.A.

Morning.
WEDNESDAY, JANUARY 20TH.
10-11. Literature and Interpretation; New Testament, the Synoptics. Part I..... Rev. J. R. Beard, D.D.
11-12. Ditto, ditto. Part II..... Rev. J. R. Beard, D.D.

12-1. Greek History and Literature..... Rev. W. Gaskell, M.A.
Afternoon.
3-4. Political Economy..... Rev. John Wright, B.A.
4-5. Visitor's Address; Prizes; Concluding Prayer.

UNITARIAN CHRISTIAN CHURCH, POOLE.

The Congregation will be grateful for large or small contributions in aid of their Building Fund. The total cost of the new church will be £1,200.

The amount of subscriptions already advertised..... £272 13 4
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Upper Chapel, Sheffield, Fellowship Fund..... 5 0 0
Cullumpton Congregational..... 0 14 0
Miss Chapman, Warrington..... 1 0 0
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Mr. Stenbridge..... 0 2 6
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A. BALSTON, Treasurer.

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GLADSTONE HOUSE SEMINARY, 66, UPPER BROOK-STREET, MANCHESTER. SEMINARY will OPEN Jan. 27.—Principal, Mrs. ROYSTON.

OLLERENSHAW HALL, DERBYSHIRE.
Mrs. EASTWOOD (daughter of Edward Willmer, Esq., of Liverpool) will receive after the Christmas vacation a limited number of Young Ladies to educate. References and prospectus forwarded on application.—Postal address, Ollerenshaw, Whaley Bridge, Stockport.

THE Misses ARMSTRONG & HEWER'S SCHOOL for Young Ladies will be RE-OPENED on Monday, January 25.—51, Cheetham Hill Road.

MRS. GLOYN begs to call attention to the advantages offered at her SCHOOL and to the arrangements she has made for the better education of the daughters of gentlemen. The Pupils will RE-ASSEMBLE on Tuesday the 28th inst., at three p.m. A prospectus with full particulars may be obtained of Messrs. Galt and Co., St. Mary's Gate, Manchester.—Acomb House, Greenheys.

BOSTON.—The Rev. W. W. ROBINSON receives into his house, as members of his own family, a few BOARDERS. References given to parents of former pupils, and terms on application.
DUTIES COMMENCE on the 25th instant.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN School on Friday, Feb. 5th. A VACANCY.

SOUTHPORT.—Mrs. HEISE'S School will be RE-OPENED on Tuesday, February 2nd.—4, Hawkshead-street.

SOUTHPORT, ALBERT ROAD.—Mr. SMILLSON will RE-OPEN his School on Monday, January 18th. He has Vacancies, and will send a prospectus, with the names of gentlemen whose sons have been his pupils, to any one applying.

THE Misses SMALLFIELD'S SCHOOL RE-OPENS on Wednesday, January 20th, 1869. 33, Kensington Gardens Square, Bayswater, London, W.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The HALF YEAR begins on Tuesday, January 26th, 1869. The new house and schoolroom, recently built on the Forest Road, will be ready for occupation about the end of February. A full prospectus may be had on application to Rev. EDWIN SMITH, M.A., 15, Regent-street Nottingham.
NOTE.—Four of Mr. Smith's private pupils have been prepared by him specially for the B.A. degree, and in each instance with success.

OLD HOVE HOUSE SCHOOL, Brighton.
Mr. Hutton RE-OPENS his School after the Christmas Holidays on Tuesday, February the 2nd. He will have a few VACANCIES.

THE CONIGRE, TROWBRIDGE, Wilts, BOARDING and DAY SCHOOL for YOUNG LADIES, conducted by the Misses MARTIN. The Pupils will RE-ASSEMBLE on Thursday, January 21st, 1869.

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N.B. A PREPARATORY SCHOOL for Little Boys and Girls, by Mrs. DAVIES. Terms: For boarders, £25; for day scholars, four guineas a year. The next Quarter will commence on Tuesday, January 21st, 1869.

KNUTSFORD.—Mrs. Lawford's School for Little Boys will be RE-OPENED on Saturday, January 30th.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.
Postal address, Mr. WOOD, "The College," Wilmslow. References: Jacob Bright, Esq., M.P.; John Alcock, Esq. (Messrs. Ashton Bros. and Co.); Highfield, Bredbury; James Hervey, Esq., Alderley Edge; Saml. Robinson, Esq., Wilmslow.

HIGH SCHOOL, COUNTRY.
Principal: Rev. G. HEAVISIDE, B.A.
A FEW VACANCIES FOR BOARDERS.
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New Quarter, Jan. 21, 1869.

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SEASON 1868-9.

THOUGHTS on the CONDUCT of a PURE and NOBLE LIFE, a New Work, by the Rev. JOHN PAGE HOPPS, will appear in the *Truthseeker* for 1869. The first portion in the *Truthseeker* for January, 1869. Price threepence.
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No. LXIX. JANUARY, 1869.

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V. Art and Morality.
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London: G. Routledge and Sons. Manchester: L. C. GENT.

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WHAT THE CHURCHES ARE DOING.

In the course of an address, delivered the other night, Dr. Cumming told the story of what happened to the Scotch Church in Rome. The Anglicans had a church there, but it was outside the city walls. The Scotch, however, established a church within the city walls, a minister was appointed and everything went on well—that is without material opposition. But the instant the last retiring footsteps of the French battalions were heard, a message was sent from head-quarters intimating to the poor Scotch minister that he must pack up his traps and be off within twelve hours. A respectful request was sent to the authorities to ascertain the reason of this unexpected step, and the reply was that there was no reason. The Duke of Argyll, a member of the Scotch Church, happened to be in Rome at the time, and his good offices were secured. His grace went to the authorities and ably represented the case, but the only answer he could obtain was *non possumus*, which, in more enlightened language, means "We can't afford it." They had now a church outside the walls in a granary over a pig-stye, and were doing better than when they lived in the sunshine of success.

On Friday last, at the fifth of the meetings promoted by the Evangelical Alliance, Sir Francis Lyceet presiding, among the subjects for special prayer one was, "for the conversion of Atheists, Deists, and Unitarians." This, we will take for granted, was kindly meant; but what would our orthodox friends say, if at one of our gatherings prayers were requested "for the conversion of Atheists, Deists, and Trinitarians who help to make them."

In the Mackonochie case the question of the legality of the "vestments" introduced by the Ritualists in the Communion service was not raised, but it is stated that a new action is to be commenced forthwith in order to obtain a decision respecting it.

At All Saints', Lambeth, the judgment of the Privy Council as yet seems to have had but little effect in abating the observances which the Ritualists conceive to be of such religious importance. On Sunday last, at the administration of the sacrament, there was a procession of priests, deacons, acolytes, ministrants, and choristers, numbering altogether 31, carrying banners, crosses, &c., and wearing vestments of divers colours; and though Dr. Lee did not actually lift up the paten, he bowed down so as to bring his head below it, and he elevated the chalice above his head while the congregation knelt, and on replacing it upon the communion-table he bent very low before it.

A petition is being signed in the county of Cork in favour of applying the Irish ecclesiastical revenues to the payment of poor rates. "It would be a return," say the petitioners, "to a mode in which, at a period preceding the Reformation, the property of the Church was partially expended, and it would afford great and much-needed relief to the overburdened ratepayers."

The *Liberator* reports more burial scandals:

"In the first case, a son of Mr. Spendlove, of Hanley, had died. Mr. Spendlove, being a Baptist, had not had his child 'baptized.' The curate, therefore, refused to allow the bell to be tolled, and also refused to officiate. A service was read and an address given by the Rev. J. Clarke, Congregational Minister of Chesterfield, in the highway, and the body was then carried in silence to the grave. The second case is that of a Wesleyan who had lost his son. Here the curate declined to officiate, because he had been 'led to believe that your children have not been baptized in our Church,' and he objected 'to walk at the head of the procession with a member of any other denomination in my own parish.' The Rev. W. S. Dewstoe, Wesleyan Minister, writes of this curate a letter:—'They show clearly what some clergymen of the Established Church would do even in these days, if they dared. And they afford a striking illustration of the petty annoyances to which Nonconformist families are still exposed in places where there is no burial-ground but that connected with the parish church.'"

The *Weekly Review* is of opinion that the two great branches of the Presbyterian Church in the United States may probably be united formally during the present year, or at latest next year, and will constitute one of the most numerous and powerful Churches—all things taken into consideration—in the world. If the churches in this country are not yet so ripe for union as those on the other side of Atlantic, it is a question only of a few years.

The Irish Central Defence Association have resolved on organising a new and extensive plan of deputation, "to complete the enlightenment of the English and Scotch people on the momentous question now pending." They call for a new series of public meetings, and declare their opinion that "any suggestion taking for granted the disestablishment and disendowment of the Church in Ireland cannot be looked upon in any other light than as sanctioning the proceedings of the enemies of Protestantism." This looks as if we were threatened with a fresh outbreak of Murphyism, from which we can but earnestly pray to be delivered.

On Sunday, the rector of Morpeth, a brother of Lord Grey, spoke of the recent decision of the Privy Council as an "unrighteous judgment," and distinctly declared his intention of preaching the doctrine of the Real Presence "more strongly than ever;" whereupon there was a cry of "Treason, treason," and a number of persons left the church.

A meeting of the Ritualist party, at which about 350 were present, was held at the Freemasons' Tavern, London, on Tuesday, to consider what course should be taken in consequence of the St. Alban's judgment. Archdeacon Denison presided, and had around him, among others that have made their names known in connection with the movement, Dr. F. G. Lee, Dr. Littledale, Lord Eliot, M.P.; Revs. W. J. E. Bennett, A. Le Geyt, J. E. Vaux, W. N. Mayow, T. W. Perry, and A. H. Mackonochie; the Hon. C. L. Wood, and Mr. C. Hope Johnstone. A long memorial, drawn up by the committee appointed at a previous meeting, was agreed to, and it was decided that it should be forwarded to the Bishops and to the Convocations of Canterbury and York. Resolutions were passed affirming that the meeting did "not recognise the existing Court of Final Appeal as a Court competent to declare the law of the Church of England upon either doctrine or ceremonial," and calling in question the late decree as at variance with a fundamental principle of that Church; that action upon the recent decision should be left to the discretion of the clergy; and that they should be careful to teach the doctrines sought to be impugned by the prosecution. While the majority of the meeting acknowledged "the duty of submitting, under protest, to the law of the land, upon that law being put in force," the Rev. W. J. E. Bennett moved as an amendment, and the Rev. A. Le Geyt seconded it, "that this meeting is unable to reconcile submission to the recent decree, the paramount and primary duty being obedience to the Church," and a few, of whom Mr. Mackonochie was one, seem to have urged that the time has come for a severance of the connection between Church and State. We can only say that we have long been of the same opinion.

A second conference was held yesterday of the more extreme men of the party, to which reporters were not admitted. It is stated that several clergymen present determined to continue the use of lights, in defiance of the judgment of the Privy Council—"at all events until they receive a monition from a spiritual authority." We are further told that "it was generally admitted" that the "High Church party must, as a body, secede," in the event of the Court of Final Appeal declaring, in the case of Mr. Bennett, that the doctrine of the Real Presence is opposed to the teaching of the Church of England:—*Nous verrons*.

WHAT IS SAYING ON CHURCH MATTERS.

Before leaving New Zealand for this country (where he safely arrived last week), Bishop Selwyn received an affectionate address from the General Synod, in which what he had done in the former scene of his labours was thus referred to:

"The Colonial Church in this country has been organised by you upon a system of Synodical action and voluntary compact, which secures to every Churchman who accepted it the enjoyment of true Christian liberty and the exercise of all Christian privileges. Lastly, it is to you, in the good providence of God, that the Melanesian mission owes its existence, and such measure of success as it has pleased God hitherto to grant to it. Your faith and courage first carried the Gospel into those wild islands, and your wise forethought devised a method of carrying on the work, which experience has already shown to be well adapted to the peculiar circumstances of that mission. And now we think, my lord, how twenty-seven years have passed today since you received the episcopal office—years marked by extraordinary events in the history of our country and Church—an episcopate marked in an extraordinary degree by your work of faith and labour of love, and patience of hope. We humbly believe that by your wide and varied experience of many forms of human life, by bringing you into contact with men in every stage of barbarism and

civilisation, or on lonely journeys in the solitude of the New Zealand forest, and on the waves of the West Pacific, God's Holy Spirit has been training you for an even greater work than any that you have hitherto accomplished. . . . We know full well that you never cease to pray and labour for us, and you need no assurance from us that we will ever remember and pray for you. How can we ever forget you? Every spot in New Zealand is identified with you. Each hill and valley, each river and bay, and headland is full of memories of you; the busy town, the lonely settler's hut, the countless islands of the sea, all speak to us of you. Whether your days be few or many, we, as long as we live, will ever hold you deep in our inmost hearts."

The *Pall Mall* says:

"The *Unità Cattolica* has come out with a New Year's number which would be touching were it not so extremely absurd. This year, it holds, will see the end of all trouble, not in the way our own Seraphic Doctor [Dr. Cumming] loves to frighten hysterical women with—viz., through thunders, earthquakes, and dissolutions of things generally—but by the return of the whole world under the dominion of St. Peter's successor. This year, it says, is to be the year of salvation and joy, the year of the triumph of truth, the year of the Œcumenical Council. As the reverend fathers at the close of the Council of Trent greeted Pius IV., so the *Unità Cattolica* greets Pius IX. No more schisms, no more A Catholics. Scornfully it compares the meddlings and muddlings of diplomacy, and its attempts to patch up here, to persuade there, frightening, coaxing, bullying, lying, and yet never succeeding, with the grand and majestic simplicity of the Papal power, which by affixing a bull to the gate of St. Peter calls the bishops from all the ends of the world around his Holiness the Pontiff, and they all hasten to obey, and with awe and reverence to deliberate under his supreme auspices on the highest interests of humanity, or, which is the same thing, the Church. The *Unità* speaks altogether as if the days of Gregory III. and Innocent III. were at our door again. We should like to send it the *Morning Advertiser*, which from this selfsame year expects the fall and complete overthrow of the 'Scarlet Lady.' Which is right? And will our generation see the beginning of the end?"

While rejoicing over the acquittal of Ewald, the *Pall Mall* says:

"To the aged Professor we trust the little fright will have given a lesson, strong enough perhaps to wake him out of the strange Quixotism into which, to the distress of all his friends, he seems to have worked himself against the 'Guelphs,' that same Hanoverian dynasty which made him (as he loves constantly to remind his readers) a 'martyr' in early life. With all his crotchets, with all his fanatical intolerance of other people's learning and opinions, and with those other unfortunate shortcomings which have by this time estranged all but a very few faithful colleagues and disciples from him, Ewald is yet one of the very brightest intellects in Europe; and his fame is not a thing he should be allowed wantonly to trifle with in the evening of his life."

In a pamphlet, entitled "Subjects for thought concerning the Future of the Church in Ireland," Archdeacon Stopford, of Meath, considers it idle to think of evading the decision made in the recent election by affecting to ignore it; "let us rather look at it like men, and meet it with dignity and earnestness." "Is it desirable," he asks, "that Mr. Gladstone should introduce a bill so carefully and liberally drawn that we might accept it in this session, with such amendments as we can reasonably claim? Or is it desirable that his measures should be so ill-drawn as to give grounds for a party fight, not on principles, but on details, extending, perhaps, far beyond this session? In my opinion it would be wise for us to do all that may be in our power to obtain the former alternative." The Archdeacon proposed to the Church Commission internal reform five years ago, but that is no longer the question. Prominent among the principles he lays down is that of "absolute freedom," in the event of disestablishment, "to make our own future arrangements unfettered by the State." For this purpose he would refrain from any discussion "of what should afterwards be settled by ourselves alone." The number of bishops and clergy required should be left, he thinks, entirely to the Church. "We should be careful not to suggest that Parliament should give us any powers for the government and discipline of the Church in future, and we should strenuously resist any such suggestions if made." That, he believes, would put the Church in danger of being afterwards subjected to the tyranny of a majority of the House of Commons in place of its present constitutional relation to the Crown.

In a similar strain the Hon. and Rev. W. C.

Plunket warns his brethren of the "dangers of silence" in reference to this question. He has always protested against Mr. Gladstone's policy, but the time has come, he thinks, when Irish Churchmen must look their position in the face with manliness and dignity. He is convinced that the majority of those having a voice in the preparation of the Government measure are not influenced by a purely destructive motive. "Such persons would be glad to learn, even indirectly, in what way a measure could be framed which, while involving the principle of disestablishment, to which they are pledged, might at the same time inflict as little injury on the Church as the circumstances of the case would permit." If the State should determine to cast off the Irish Church, "let there not remain," he adds, "a shred of State connection to give a shadow of excuse to those who would describe it as an alien Church. Let us claim for ourselves the right to be called the Reformed Episcopal Church of Ireland, in communion with, but not a mere branch or dependency of, the sister Church of England." Mr. Plunket urges Irish Churchmen to remember the "grand traditional associations" of St. Patrick, St. Brigid, and St. Columbkille, and refuse to "denationalise themselves in the eyes of the people by accepting the position of a mere appanage of the English Crown."

On the Privy Council judgment, "A Protestant" writes thus strongly to the *Daily News*:—

"Is conscience to be nothing and law everything for the future with Church Christians? The right of private judgment made Protestantism. It is its very breath and life. Without it what right has Protestantism to plead for its very existence? Is this right to be ignored, strangled by clerical red tape? The whole church, priests, and congregations, teachers, and taught, are ordered by the Privy Council to do or see done that which will prevent the service being of spiritual benefit to them. No church-goer henceforward is to pray in peace, unworried by some mummery he hates. No preacher, High or Low, is to perform the service in the way he thinks right, and most conducive to his flock's eternal welfare. All are to be tied to ceremonies they think improper. All are to be dressed in petticoats of a cut or colour they hold wrong. The recent judgment is an edged tool, a proverbially ugly instrument to handle, and all our orthodox sects will cut their fingers using it. The ritualist is to go without his candles and his pantomime. The low churchman, as his opponent is chuckling to think, is to pose himself in a way that, if he were not a saint, would make him wrathful. The congregations are equally to be disgusted with something they do not like—something that will make them uncomfortable enough to forget God, and their praises and prayers to Him, as much as distasteful ceremonies can. It strikes one as curious that all this can be clear to all, and yet that we hear nothing talked about but albs, and rochetts, and hoods, and other clerical rubbish, that have no more to do with Christianity than Popes and beads. When will the spirit of the early church again possess men to give up all and follow righteousness? Will the great heart of the first reformers, the men who made our church, never beat again in their law-ridden descendants? If there be soul enough in nineteenth century churchmen for another and a truer Reformation—one not a polite compromise of conflicting principles—surely the fetters rivetted on all church parties by the Privy Council ought now to ensure one."

The following letter in *Punch* so fully bears out the sentiments we expressed last week on that of Dr. Pusey concerning the St. Alban's judgment that we give it entire:

"Sir,—I don't often write to you, but having last week sent a letter to the *Times*, it occurs to me that the next best step to be taken is a communication on the same subject to you. The judgment, sir, of the Privy Council is but an exposition of various Acts of Parliament, showing what is the law on this matter of rites and ceremonies in the Church of England. It is not binding upon the consciences of Churchmen. It does not prevent them from believing whatever they choose to believe. Therefore they can hold all Roman doctrine, even the supremacy of the Pope in a certain sense, as long as they do not outwardly demonstrate their inward convictions. This is what I mean by 'The loss of modes of outward expression of belief only drives pious souls more inward, and the inward devotion shines the more through.' Since writing the above I have been led to consider the full import and bearing of my argument, and I discover in it a new moral code for the benefit of society at large. I have been accused of too great liberality towards schismatics, heretics, and Dissenters by my own party, and may again incur its displeasure by stating boldly, that I deeply sympathise with all those unhappy criminals hung or unhung, and with those no less unfortunate sufferers by civil actions, who have been unable to evade the legal penalties which they have severally incurred. This is a legitimate conclusion from my own premises, and

from it I do not shrink. What, sir, is any judgment, criminal or civil, but 'an exposition of an act or acts of Parliament?' and, as such, not binding upon the conscience of Englishmen. The felon, unfortunately for him, being in the dock, and guarded by police, cannot walk out and snap his fingers at Judge and Jury, as can an Anglican clergyman at Lord Cairns, the Archbishop of York, and all the Privy Council. Now, sir, I will conclude; and in conclusion will say thus to all Ritualists:—No matter in what precise terms our belief is condemned; no matter that Bishops and Archbishops equally condemn all our distinctive tenets; no matter that the spirit and the tone of the entire English Communion is against us, we can always meet a judgment as we should a temptation, and find a way to escape. Words may mean anything, everything, or nothing. Actions shall be valuable or worthless. But, with the exception of a few absurdly straightforward and honest men who are no longer with us, we have shuffled and shirked from the commencement, and, please Heaven, we will shuffle and shirk to the end. And, dear sir, who shall prepare the net out of which we Ritualistic eels will not wriggle?—I am, sir, yours,

(The signature is illegible.—*Ed.*)

P.S.—In effect, I would say, with old Mr. Weiler, 'Why wasn't there an alleyby?' I mean (and I don't often say what I do mean) couldn't some clever lawyer, like Lewis and Lewis, find out that the Judicial Committee had no right to sit unless the Bishop of London (or some dignitary) was on the bench all the time? Then the proceedings would have to be commenced *de novo*."

On the same subject the *Telegraph* remarks that while some of the Ritualistic clergy have declared that they will respect the law, others with equal honesty admit that they must either obey it or leave the Church, and they prefer to depart. One can honour both those classes, though one may doubt the wisdom of the men who would quit the Church without making an effort to change its decrees. But an offence alike against honour and against law is committed by the ecclesiastics who declare in one and the same breath that they will neither surrender their office as Anglican clergymen, nor obey the dictates of the legal courts. It cannot be said that the Church does not recognise the authority of the Judicial Committee. The Church as established by law—that is, the Church as a temporal institution—is the creation of Parliament, and the Parliament which secured the temporalities of the Church also instituted the Judicial Committee. It is utterly illogical to recognise the binding forces of Articles and formularies which rest on Act of Parliament, and yet to dispute the authority of a tribunal which has precisely the same origin. Nor even on their own grounds can the Ritualists deny the authority of the Judicial Committee. To it they appealed in the Gorham case; to it they appealed in the case of Essays and Reviews, and in the case of Dr. Colenso; and to it, through Mr. Mackonochie, they appealed in the present instance.

The same paper points out that the true moral of the judgment in his case is very different from what either set of extreme partisans has deduced. The law and the practice of the Church are in a state of total anarchy. According to this latest decision, the clergy must, down to the minutest particular, conform to an elaborate series of laws which conflict with the present practice of the Church. This grave fact furnishes one more proof of the fact that our ecclesiastical law and practice stand in urgent need of reform and readjustment. When those laws were first placed on the statute book, they were in accordance with the dictate of the English people; and, if they should be revised, the result must conform to the same standard. If the Prayer Book be altered in any way, the grave task must be accomplished in consultation with the habits, the feelings, and the convictions which are common to the English people at the present day.

In the course of a sermon at Atherstone, the Rev. E. Husband, referring to the same matter, spoke out thus:

"Is it the Protestant or the Catholic faith in which with confidence you have placed your trust? If the former, then no doubt the words of a Presbyterian lord carry great weight with them, and the vagaries of a purely secular and worldly court of law demand immediate obedience on your part; but if the Catholic faith be your belief, then the whole question becomes changed, and resolves itself into this alternative, 'Ye cannot serve God and mammon.' Catholics ignore the right of a worldly legislature to interfere in matters purely spiritual, and relating to the rights of the Church of God; much more the absurd anomaly which is presented to us in a Presbyterian presuming to dictate to Catholics what the ritual of that divinely instituted Church should be, to which he in no wise belongs. Our leaders in the great movement, with

the assistance of Almighty God, are consulting together what our future action must be at this critical moment. As an individual priest I most earnestly and fervently hope that the great army of Catholics throughout our land, as a body, will decide to ignore the judgment altogether, at all costs leaving the results in the hands of the All-wise God. And if by this act it happens, as many anticipate, that we shall be driven from the Church of England as an Establishment, God will then build up for us a Free Catholic Church, exempt from the tyranny of State interference, and endowed with the liberty which Christ's pure religion affords, to worship Him in the way in which our saintly forefathers loved to worship 'in the brave days of old.'"

REVIEW.

The Church's Creed or the Crown's Creed? By the Rev. E. S. Ffoulkes.

WHEN Dr. Manning took the road to Rome, one of the friends who followed him and quitted the English Church was the author of this pamphlet. Not seldom since the Archbishop, we should think, must have felt tempted to exclaim, "Would that he had stayed where he was!" Little more than a year ago, he published a work entitled "Christendom's Divisions, being a Philosophical Sketch of the Divisions of the Christian Family in East and West," which has been recently interdicted by the Congregation of the Index at the Vatican, and there can be little doubt that the present publication will receive like honour.

The pamphlet is certainly a remarkable one, and it is said to have been twice out of print in the first week after its appearance. The subject to which it principally relates is one, as our readers have been made aware, that is exciting a good deal of interest both here and in America. The "Church's Creed" is the Nicene without the "*Filioque*," the "Crown's Creed" the same, with the Spanish addition. Mr. Ffoulkes comes in such a questioning, if not questionable, shape as cannot but be very troublesome to those with whom he has cast in his lot. He is evidently one who, in spite of Pope and prelate, will keep his eyes open, and has not yet been fully taught the convenient art of winking, in which several of the Madonnas are so proficient. He has been led to examine, with a freedom of which few Roman Catholics would dare to be guilty, into the vast pretensions of the ecclesiastical system to which he belongs, and the conclusion which he comes to is that many of these are based on a foundation of notorious and acknowledged forgeries. Looking at the history of his Church, he finds four special grounds of offence:—The tampering with the Nicene Creed; the acceptance and continued use of the false Decretals; the treatment of the Eastern Church; and the wicked delays in reforming the Western Church by fair means, "till Providence permitted it should be done by foul." The first business of an Œcumenical Council, he contends, ought to be a humble and contrite admission of these offences, and the most hopeful work in which it could engage would be to seek to bring back the Church to a more primitive and comprehensive standard of doctrine. What he would like to see would be "plain Christians traversing the world with no other passport to the sacraments of the Church in all lands but the Nicene Creed." For a Roman Catholic, this certainly argues great boldness, and where Mr. Ffoulkes can expect to go to, if left to the tender mercies of his infallible Head, we can only conjecture. We should guess it would be to a warm place among heretics.

He thus distinctly avows his belief, which is in direct contradiction to Romish doctrine, that there may be saving virtue in the ordinances of other Churches besides his own:

"If I had to die for it, I could not possibly subscribe to the idea that the Sacraments to which I am admitted week after week in the Roman communion—Confession and the Holy Eucharist, for instance—confer any graces, any privileges, essentially different from what I used to derive from those same Sacraments, frequented with the same dispositions, in the Church of England. On the contrary, I go so far as to say that, comparing one with another strictly, some of the most edifying communions that I can remember in all my life were made in the Church of England, and administered to me by some that have since submitted to be ordained in the Church of Rome; a ceremony, therefore, which, except as qualifying them to undertake duty there, I must consider superfluous. Assuredly, so far as the registers of my own spiritual life carry me, I have not been able to discover any greater preservatives from sin, any greater incentives to holiness, in any that I have

received since: though in saying this I am far from intending any derogation to the latter."

But not content with basing his belief on his own personal experience, Mr. Ffoulkes appeals to Archbishop Manning himself as a witness in its favour, and says:

"There is no person in his sober senses who could affirm that you, for instance, began to be a devout, earnest, intelligent follower of Christ, an admirable master of the inner and the hidden life, a glorious example of self-sacrifice, a deep expounder of revealed mysteries and Gospel truths, when you embraced the Roman communion; or that all those graces which you exhibited previously in the sight of men could be deduced from the one rite which you received unconsciously as a child, counteracted by all the bad and unwholesome food on which, according to this hypothesis, you must have lived ever afterwards. In the same way, there is no ordinary person in his sober senses who could affect to discover any fundamental change for the better in you, morally or religiously, now from what you were then. There are some, on the contrary, to my knowledge, of your existing flock who profess that they have not half the liking for the sermons which they hear you deliver as Archbishop of Westminster that they have for the dear old volumes which you published as Archdeacon of Chichester, as fresh and full of fragrance to their instincts as ever."

Considering, also, the practical religious life of the two communions, which he takes to be the true test of the grace of the Sacraments, the writer thus lets us into his feelings, when, after having seen something of the Roman Catholics, to whom he had gone over, he came to ask himself the question, "Are these, then, the only true Christians that you have ever known in life?"

"I can scarce describe the recoil that it occasioned in me! Why, my own father and mother would compare with the best of them in all the virtues ordinarily possessed by Christians living in the world and discharging their duties conscientiously towards God and their neighbours, in, through, and for Christ. 'All for Jesus' was as much their motto as it could be of any parents in Christendom: and well indeed would it be for all Roman Catholic children if they were blessed with no worse fathers and mothers than mine. And I have, or have had relatives and friends in numbers, members of the Church of England, whose homes I will undertake to say, are to all intents and purposes as thoroughly Christian as any to be found elsewhere: and it would be sheer affectation or hypocrisy in me were I to pretend the contrary: or else to claim for my own friends and relatives any peculiar excellence distinguishing them from the average specimens of the Anglican body."

And the conclusion which he comes to is this —

"The conviction impressed upon me by what I have heard and seen at home and abroad is that English Christianity—by which I mean that of members of the Church of England in general; I cannot speak from experience of any other—is as good and genuine, and for ordinary purposes as beneficial, as what is found in other nations—France, Spain, and Italy, for instance—so that either it is produced, fed, and nourished by all the Sacraments, as theirs is, or else, produced, fed, and nourished by a single Sacrament, it penetrates society and forms character to the same extent as that which has the support of all the Sacraments, and is no less efficacious for good in most other respects."

Just and true as all this may be, of course it is very heretical, and directly at variance with the "true Catholic faith, out of which," according to the Tridentine decree, "none can be saved." Then, as to the carelessness with which Anglican clergymen in the administration of the Sacraments have been charged, Mr. Ffoulkes thus unsparingly makes use of the *tu quoque* retort:—

"I cannot shut my eyes to the fact that it followed naturally from their low views of them, and that their low views of them were precipitated by the audacity that centuries ago was not afraid to say of the Eucharist, '*Sacerdos creat Deum*;' of penance, '*Deus remittit culpam: Papa vero culpam et penam*;' and the like. But, taking our own views of the Blessed Eucharist into account, is there or has there been any tale of irreverence towards it amongst Anglicans, comparable for horrors with the history of poisoned chalices and poisoned Hosts amongst ourselves formerly, the extent of which is made patent to this day by the special precautions taken whenever the Pope celebrates mass most solemnly, that no such harm may befall him."

With his insight into the present influence of Catholicism in Spain and the low moral condition of the priesthood, and with his views of the mischief wrought by the "governmental policy" of the Popes "since they became princes as well as Bishops"—seeing, as he does, that "it is their conduct more than anything else, for the last thousand years, in governing the Church, which has divided the Church"—how Mr. Ffoulkes can still remain in the

Romish communion is a mystery to us, but we feel almost sure that his ecclesiastical superiors would be glad if they could place him in an Index Expurgatorius as easily as they can his books.

DOCTOR POSITIVUS.

In our "American Notes," last week, we briefly referred to a creed which had been put forth by the Positivists of New York. We take the following remarks upon it from a clever article in the last number of the *Saturday Review*:—

"The First Positivist Society of New York, Box No. 6,055, N.Y. Post Office,' have addressed themselves *urbi et orbi*, or rather to the Kosmos generally, with a creed in full. And very full indeed it is. It settles, on principles firm as Tenerife or Atlas, these little matters—'a Scientific Religion; the Dynamic Theory of the Universe; Time and Space Explained; Force and Its Changes to account for all Phenomena; and a New System of Morals.' Twelve columns of the *New York World* are, after all, a narrow canvas on which to display this gigantic procession of new truths. Considering that the advocate of the human race, Anacharsis Clootz, confined himself and his sublime mission to the scanty purpose of redressing social and political disorders, the regenerators of humanity have been moderate in compressing into forty articles and an appendix the credenda of the new gospel, which, as their prophets say, 'taken together, cover the whole of human activity, thought, and emotion, and place life, progress, and reform upon a solid basis.' Forty Stripes, save one, is the burden laid upon our shoulders by a bigoted State Church, but the XXXIX Articles themselves are but tow and packthread to the forty stern decrees which have been falminted to the world from Box No. 6,055. Dr. Positivus at New York cannot be said to be brief, but he is emphatic; and all things considered, seeing that he has only to prove that every religion which ever has existed is sheer nonsense, every system of morals hitherto taught and practised a mere illusion and snare, and every philosophy nothing better than fumbling and stumbling in the dark, forty articles which not only destroy all that the world has ever believed in and held sacred, but also reveal all truth, and settle every doubt and difficulty which ever has been or can be, form, we repeat, a very brief and portable manual.

Druit of course goes before *adificat*, and before the New York Positivists build up their new world they must get rid of the old one. And a very clean sweep, indeed, they make of it; the besom of destruction is plied by a strong and willing hand. We prefer to let the iconoclasts enumerate the idols which they have shattered:—"It is no longer possible for an honest inquirer to accept as true any of the prevalent religions. . . . The great need of our age is a thorough and entire change of all human thoughts, feelings, hopes, and interests, from the ancient theological subjective and illusory suppositions of Hebrew and Christian mythology to the modern, objective, practical, and positive conclusions, provisions, and rewards of science." A pleonastic enumeration of the effete human hopes and interests which are got rid of is given, and we are asked with a grim and sarcastic air of triumph to attend to the results of 'the inevitable creed of the new Faith. It sweeps at once into the limbo of vacuity all notions and hopes that the mass of our race from its earliest history has hitherto rested upon as they passed from the womb to the grave. We find ourselves in a new world.' Very new, indeed, and without much to fill it; for it is asked, 'Where under this view are 'creation,' 'end of the world,' 'personal gods,' or 'God,' 'the immortal spirit' or 'soul' of man, the 'heaven,' 'hell,' 'devil,' 'sin,' repentance, 'resurrection' . . . and the 'feelings' that have led and held man upward? All these vanish.' M. Auguste Comte surveys the world despoiled of 'all human thoughts, feelings, hopes, and interests.' He has blotted out from the firmament 'all notions and hopes' which have hitherto lighted the path of humanity, and which as a fact, whether true or false, have made man to be what man is, and he stands in a universe ghastly as the lunar sphere, in which there is neither God nor spirit. Doctor Positivus assuring us that immortality, any notion of Deity, any recognition of the soul, or any conception of sin, repentance, and judgment to come, are consigned for ever to the limbo of vacuity, we run to the New York Post-office, Box No. 6,055, to discover what this very New World is peopled with and does consist of. At first the inquiry seemed rather superfluous; for the New York Positivists boast that the great end at which they have arrived is simply the Buddhist Nirvana, only 'a Nirvana more complete and real.' But there is a real distinction between the Buddhist and the Positivist absorption. It has been doubted whether the Buddhist Nirvana is absolute nihilism; at any rate the New York reformers, whether correctly or not, treat the oriental absorption as passing into the infinite and the eternal, while to themselves there is no infinite and no eternal; and with this Positivist nihilism, if we understand it, which we have a shrewd suspicion that we do not, there is no anything except that everything which is nought, and that transcendental nought which is everything. But we shall be told that with the

Positivist there is something, though we are by no means certain that 'thing' is an orthodox word in the new Faith.

This thing is Force: Force is the sole reality. 'The real secret of life and growth is the play of force, called Osmosis, i.e., filtration.' This is the new Gospel; and we are thankful to get it in its most condensed and elementary form. All religious hopes and fears, human interests and duties, being got rid of, we stand face to face with the one solid incontrovertible truth, majestic in its simplicity and power—'Osmosis, i.e., filtration.' Osmosis, then, is the new Gospel; or, rather, everything is Osmosis. We are Osmosis. God, if there be a God—which there is not—man, only he is an aggregate of cells—the human will, but this is only a succession of cellular vibrations—are all Osmosis. This brave overhanging firmament, this majestic roof, fretted with golden fires—this piece of work noble in reason, infinite in faculties, in form and moving express and admirable, in action angelic, in apprehension godlike, this beauty of the world, this paragon of animals, this quintessence and microcosm—this Man is only Osmosis. Immortality, the life that is to be, all hopes, all passions, all desires, fears, aspirations, all duty, all sensation, reflection, memory, and will, all that ever has been, is, and is to be, things material and spiritual, human and divine, are Osmosis. So all with one voice, about the space of two hours, cried, Great is Osmosis of the Positivists.

Archimedes could have moved the world had he been sure of his standpoint, as newspaper writers say, of his leverage; and the Positivists, as they are all for the religion of science, must accept this among other dynamical laws. Before we affirm or deny their power to upset the present Kosmos, we may make some inquiries about their leverage. Osmosis is their answer; but when we come to look into it, this Osmosis on their own showing—Osmosis, i.e., filtration—depends upon settling a point which is a moot point between Mr. Darwin and Mr. Herbert Spencer. Osmosis is not only a theory, but is a theory made to account for facts which, whether they exist or not, is a question upon which these distinguished physicists are at issue. . . . The New York Positivists base their doctrine of Osmosis—that is, settle the problem of life—upon principles of the existence of which even the authors of certain speculations on this subject have not satisfied themselves. And further, they do not get even so far as the alternative between Mr. Darwin and Mr. Spencer for the basis of their new faith; for these apostles, after accepting and doubting with the same breath the revelations which those whom they deem to be authorities are not clear about, propose a third hypothesis called Cellular Genesis for their doctrine of Osmosis, which must have been developed by the inner consciousness of Box No. 6,055.

As far as we can make it out, the theory of the Universe and all that it contains, and the secret of Being, according to Doctor Positivus, is this. There exists first a cell; then force. How the cell came to be a cell, or how force came to be, or what might be meant by the self-existence of force, or whether force is eternal, we are not told. Force acts on cell for ever and ever, if there is such a thing as ever and ever. Force is in constant circulation; force vibrating through cells produces life, emotions, feelings, growth, habit, affinities, and what you like. What used to be called the will, or the passions, or the soul, is only force playing more quickly or more slowly through the cells of the tissues; hence the variations in this play or vibration of force produce different results. What used to be called evil thoughts, said to proceed out of the heart—murders, adulteries, fornications, thefts, false witness, blasphemies, which defile a man—are only vibrations acting on the cellular tissue not so well, we suppose, as they ought to act. But whether well or ill ought scientifically to be predicated of any action of force on a cell, in this system in which 'sin' has no place, may be questioned. On the other hand, what used to be called virtues are only another and more harmonious set of vibrations. The character of all human actions, therefore, is subordinate to the dynamical law of correlation; and Osmosis accounts for everything. But Osmosis, having no choice, can dictate no choice; and therefore, which is the practical matter, responsibility has no place in the new Church and World of the Future, which at present is confined to the aforesaid Box No. 6,055. It is, we fear, but poor work, after explaining, with such clearness as we could compass, this Gospel of Osmosis, to point out that the New York Doctor Positivus does not hold out an encouraging view of the proposed working of his system. Rewards and punishments in the next world we have of course got rid of, because there is no next world; but as far as this world, regenerated under Osmosis, is concerned, and in the political conditions to which it is to be subjected, the only penalty which it is proposed to enforce in the filtrated Utopia is one for bringing into the world too many children. Property, capital, and political economy are at once to cease. 'Every woman must have the privilege of bearing children; if no permanent relation can be formed, she may select one temporarily.' The apostles of the religion of humanity have banished the Creator from His works; they have destroyed the filial relation between man and his Maker; they have deposed the ruler and judge of His

world; they confound man with nature; they have, by abolishing a future life, made the present life not only not worth living, but a curse in itself. But we quite feel that in one respect these reformers have improved upon the 'old subjective Bible and prevailing beliefs.' They have imagined a hell worse than that of the theologians, and would turn the world into that hell."

The Unitarian Herald.

FRIDAY, JANUARY 15, 1869.

THE RITUALIST COMMITTEE'S PROTEST.

THE leading ecclesiastical topic of the week has to be classed, after all, rather among what the churches are *saying* than what they are *doing*. Some sanguine people have expected that the Ritualists would withdraw from the Church of England. They have, however, reported and memorialised instead! A great meeting of the party was held on Tuesday last, at the Freemasons' Tavern. Though in one sense only a private conference, restricted to gentlemen invited by the English Church Union, yet it was a completely representative body—all those whose names are most prominent in connection with Ritualism being present—Dr. F. G. LEE, the author of the *Directorium*; the Rev. Dr. LITLEDAL, notorious for his vilification of the Reformers; the Rev. W. J. E. BENNETT, of Frome; the Rev. ORBY SHIPLEY; Mr. MACKONCHIE, the defendant in the late suit, with a large number of laymen, and the pugnacious Archdeacon DENISON in the chair. The chief feature of the meeting was the report presented by a committee of thirty appointed at a preliminary meeting last week; and this report consisted almost entirely of a long and elaborate argument on the whole question of the recent judgment in the shape of a memorial to the Archbishops and Bishops of England and Wales, and to the Houses of Convocation of York and Canterbury.

No one has ever accused the High Church party of lacking either literary ability or skill in the art of special pleading, and this report is, accordingly, after its fashion, a very able document. It begins by protesting against the competency of the Court of Final Appeal, mainly as comprising "no adequate representation of the spirituality or of persons versed in theological liturgical and ecclesiastical questions," a neat little rap for the Archbishop of York, one of the Court, to whom amongst others the memorial is addressed. The argument is well put, but it will strike disinterested spectators as coming with peculiarly bad grace from a party who never questioned the competency of that tribunal when its decisions, as in the case of Mr. GORHAM, have been in their favour. It then goes on to protest against the principle of the judgment that all rites and ornaments must be regarded as illegal, the retention of which is not distinctly specified in the rubrics—a principle directly contradicting that laid down in the Court below by Sir ROBERT PHILLIMORE, that any very ancient and general usage not specifically forbidden might be held to be permitted. We are again reminded that the parties to whom the memorial is nominally addressed are only pegs to hang a party manifesto upon by the neat way in which the recent Lambeth encyclical is turned against its authors—that address having exhorted the faithful to "hold fast the creeds and the pure worship and order which of God's grace you have inherited from the Primitive Church"—a recognition

of the validity of very ancient usage in the face of which it is certainly hard for the memorialists to have to put out their candles. In regard to this particular point, of candles upon the altar, the memorial proceeds to argue at very great length that "the late judgment does virtually impose upon the Church a new prohibitory and penal law." The whole question appears one of great intricacy—the first Prayer-book of EDWARD the VI. having ordained that the two lights were still to remain, the second having said nothing about them; the whole issue practically depending upon whether the "ornaments of the church," which the Judicial Committee say were to be according to the first Prayer-book, include altar candles or not. The most interesting passages in the memorial, however, are those in which the Ritualists endeavour to show that the judgment, by laying down that the rubric of 1662 is the sole and exhaustive directory for public worship in the Church of England has, by the cardinal principle referred to, on the one hand made several long-established usages illegal, and on the other, revived several entirely obsolete usages, and made them henceforth compulsory. As these results will furnish the armoury for any retaliatory prosecutions upon the Evangelical party, they have a special interest, and certainly the result is a little surprising, and must be slightly bewildering to honest clergymen like Dr. MILLER, who have expressed their intention themselves loyally to obey the judgment which they have obtained against their Ritualist adversaries. It has, it appears, made illegal, among many other minor matters, the use of any metrical hymn or psalm whatever, except the "veni Creator," at ordinations; the practice of the clergyman standing at the side of the communion table, instead of in the front of it; the recitation of the words of administration to more than one person at a time, the common practice being to administer to batches of communicants; the omission of the latter clauses of the exhortation to holy communion, recommending private confession and absolution, and, indeed, of any passage in the marriage, burial, or any other office; and then—another rap at the bishops—the "insertion by a bishop in the order of confirmation, of one or more addresses or sermons;" and the interpolation in the communion service of a benediction for the purpose of dismissing any part of the congregation before the communion has been administered. On the other hand, the following widely neglected practices are by implication made compulsory.

1.—The daily recitation of morning and evening prayer by all priests and deacons, "not being let by sickness or other urgent cause;" and the public daily saying of the same in all parish churches and chapels, unless "the curate" is "reasonably hindered." 2. Weekly communion, at the least, in all cathedral and collegiate churches and college chapels. 3. The use of the alb, vestment or cope, and tunicle, ordered by the first Prayer-book, A.D., 1549, as the eucharistic vestments. 4. The use by all bishops of the ornaments "prescribed" in the following direction contained in the first Prayer-book:—"And whensoever the bishop shall celebrate the Holy Communion in the church, or execute any other public ministration, he shall have upon him, beside his rochette, a surplice or alb, and a cope or vestment; and also his pastoral staff in his hand, or else borne or holden by his chaplain." 5. The posture of "standing before" the Lord's Table during the whole prayer of consecration. 6. The exclusion from Holy Communion of all persons who have not given notice to the curate at least the day before. 7. The proceeding

by the Ordinary, in his Court, "against the offending person" who may be repelled from communion. 8. Immersion in baptism, unless weakness be certified. 9. Catechising publicly in all parish churches after the second lesson at evensong on Sundays and holidays.

We can imagine that the framers of this report must not have unfrequently chuckled over the difficulties which they point out. The whole document is, as we have said, able after its fashion, but it is a small and melancholy fashion. It is strong in minute technicalities, but it is utterly weak so far as concerns any real bearing upon the question at issue. Ritualism as it is now being carried out in the Church of England is not a matter of two altar candles, or of a rather more ornate service, or of any fair latitude in the interpretation of the ordinances settled at the Reformation. It is—and the Ritualists themselves know it, and are loudly proclaiming it so every week—a question of setting the Reformation altogether at naught as a wicked and mischievous movement, and going back to doctrines and practices which are Roman Catholic in everything but name. Their petty arguments—their cleverly put dilemmas—are not the appeal of a brave and honest party to the common sense of the country, but are the mere windings and doublings of ecclesiastical sophistry in its endeavours to evade the merest letter of the law. So far as they have any effect, it is not to prove that they are right, but only that others are technically wrong, and that the whole status of an Established Church which involves such disputes is radically vicious. As we read their elaborate disquisitions on whether the Act of Uniformity of 1662 means a little more or a little less than that of ELIZABETH's time, we are tempted to wish that they could have their difficulties solved by an actual reference to the judicial courts of either of those two periods. We cannot think without a smile of what would have been the practical result, if a few of Queen ELIZABETH's Protestant Commissioners could have paid a visit of inspection to any of these High Church services, which it is boasted are as splendid as before this judgment. Mr. MACKONCHIE thinks he is hardly dealt with by those who interpret the rubrics, in having to pay the costs of a long and weary suit. If he had come before those who framed the rubrics he would have been hung for "priesthood" in a week.

LITERARIA.

A NEW edition of the Tamil Bible is about to be carried through the press by the Madras Auxiliary Bible Society. Besides the expenses which have yet to be incurred for printing and publication, £4,992 has been already expended on this version, which has been in progress since 1856. The Tamil was the first Indian language into which the Scriptures were translated, the version having been begun in 1688 by the Dutch for the benefit of their Cingalese subjects.

One of the most interesting works in the late sale of the Marquis of Hastings' library was, "Wiclif, the Four Evangelists," in the handwriting of John Wiclif, rector of Lutterworth, 1380, which was bought for £215 for the British Museum.

A learned Jew, M. Adolphe Neubauer, has just published in Paris a work on the geography of Palestine according to the Talmud ("Géographie du Talmud"), which has gained a prize of the French Académie des Inscriptions et Belles-Lettres.

A work entitled the "Olive Leaf; or, a Pilgrimage to Rome, Jerusalem, and Constantinople, for the Reunion of the Faithful," by W. W. Malet, vicar of Ardeley, affords a good illustration of the difference which there is between childlike and childish. This Anglican clergyman—"pilgrim Priest," as he styles himself—sought an interview with

the Pope in order to give him the assurance, which must have astonished him, we fancy, not a little, that "England recognizes him as the chief Bishop of all," and that "everything was ready" (here) "for his Holiness to dissipate the divisions by Recognition;" and because Pío Nono bestowed upon him and his companions the Papal benediction, a civility which is freely accorded to all, he asks, with infantine simplicity, whether this "may not imply an earnest of the Recognition of England!" Let us hope his Holiness did not, when Mr. Malet's back was turned, exclaim, "Lord, what fools these English be!"

Dean Alford's work, "*How to Study the New Testament*" is now complete in three volumes; the third, just issued, beginning with Philipians and ending with the Revelation. Though, as is the case with his edition of the Greek Testament, the Dean often lets his theology override his learning, there is much in the work that will be helpful to ordinary readers of the Scriptures.

Mr. Samuel Sharpe has just published "*The History of the Hebrew Nation and its Literature*" (J. R. Smith), which seems to us both a valuable and interesting addition to our works of this kind; but as we might be supposed to be somewhat biased by denominational partiality in our estimate of it, we prefer giving the following notice from the *Pall Mall Gazette* to one of our own: "Mr. Sharpe has already been very useful to the world by his literal translations of the Old and New Testaments, and this little book is another attempt in the same direction. The view of Hebrew history which is here presented is in every respect different from that which is generally accepted in this country. Wisely, with reference to his object of popularizing the results of learned criticism, the author assumes as a basis the view which commends itself to him, and tells the story as he conceives it without any allusion to its divergence from current opinions. Thus he finds his first contemporary authority in the Book of Judges, which he regards as the oldest book in the Bible, and he does not discuss the contents of the Pentateuch until he comes to speak of the time when he supposes the books composing it to have been written. The earlier and simpler portions of Exodus and Numbers are ascribed to the reign of Saul. These records give a historical basis to the general outlines of the exodus from Egypt. Next to them come the lives of Isaac Jacob, and Esau, in the book of Genesis, then the life of Abraham in the same book. To a somewhat later period, the reign of Solomon, is ascribed the second narrative of the Creation. Portions of the life of Noah, the Egyptian episode in the life of Abraham, and one or two other passages in the Pentateuch, are assigned to the reign of Hezekiah, and the ceremonial regulations in those books are variously dated, from the time of Joash to the time of Nehemiah. We state these results as specimens of those to which Mr. Sharpe's criticism has brought him. They exhibit only a partial agreement with the views of Ewald; and though the writer gives no indication of the degree or direction in which they have been influenced by the latest continental research, we believe that they represent very nearly the present state of Liberal theological opinion, as it has been modified by the later German as well as by Dutch writers. Mr. Sharpe's narrative style is simple, free from pedantry, and not without occasional elevation; the want of vividness and imagination which it displays is perhaps an almost unavoidable accompaniment of the sort of discrimination which such a task requires."

OPEN CHURCH PAPERS.

BY BROOKE HERFORD.

II. THE ANCIENT AND ALMOST UNIVERSAL USAGE.

I BEGIN by laying down and illustrating this position, that the place of Common Worship is essentially a *public place*, and should be honestly kept so; that all Christian churches ought to be places of perfectly free resort for worship, to all who will; places really dedicated to the public religious use. It does not matter whether a church is erected by the munificence of one, or by the pious offerings of a multitude. Those who build it should regard it, not as *their* house, but *God's*; and those who are specially interested in its maintenance by reason of their preferring to worship there, should support it, not as a proprietary worshipping place for themselves, but as a temple of God freely open to all who will.

And now I want to point out on what a broad ground of ancient and almost universal use this idea rests! Some people cry out against it as an innovation. Why, instead of its being an innovation, it is the principle that has prevailed in the worship of the Deity in all ages and in all lands; that prevailed throughout Christendom for fifteen hundred years, and prevails throughout the greater part of Christendom still, having never been violated until the rise, under exceptional circumstances, of our various Protestant sects. Now this is a great and significant fact. Look through all heathen lands,

either in past ages or in the present, you will not find one in which the temples, however grand and beautiful they might be, have not been places of free public resort for all. It was so in Egypt and Greece and Rome. It is so in India, China,—everywhere! Look into the worship of the old Hebrews, and you find exactly the same idea prevailing. There were its little meeting-houses or synagogues scattered throughout the land, to which the people went for the expounding of the law. Yes; and we read how there were some who "loved to choose out the chief seats in the synagogues," and no doubt they would have been only too glad to have paid seat-rent and had them always; but we do not read that they were permanently allotted to them for hire, or that Christ exactly commended them. And more strikingly still was the "open" principle illustrated in the great Temple at Jerusalem. There the rich Pharisee and the despised publican had an equal right; and at the great festivals its courts were thronged with the dwellers in Jerusalem, and the peasants or pilgrims from distant parts—it was open freely and equally to all. And this same thought of God's temple, as everywhere an open place for all, not only prevailed in every heathen land, and in the old Hebrew worship; look into that form of faith which embraces now so large a part of the world—Mahomedanism—you find the same thing; its mosques are perfectly free to all! Turn to the countries of Christendom; see how things were in the early times, see how they continued through fifteen hundred years. Still the same! Christianity simply followed in this matter what seems to have been the reverent instinct of all the world's religions; no one ever dreamed of anything else than that its temples should be really open to all. In its humble "upper rooms," and in the secret worship of the catacombs; in its magnificent cathedrals and in its lowly parish churches everywhere, up to three hundred years ago—the rich and poor came with one feeling that all alike were free to come, and worshipped side by side. In Catholic countries you still find the same thing. You go into the great beautiful churches on the continent, and there you see all classes just as you do in our public parks—the rich and the poor do "meet together"! You will see poor market women as they pass setting down their baskets on the steps, and going in to pass a little time in prayer; and the poor children of the streets steal in to look at the beautiful altar and the great Christ hanging on the cross. They are all free to come. They know it and feel it. Granted it is a poorer, more superstitious worship than ours; is it not, then, all the more sad that the common people in our English towns should not feel as free and happy in coming in to our purer worship? And would it not be worth any sacrifice of personal comfort and seclusion to help to bring back that old feeling to the people's heart?

It is curious to see how widely—and yet how without any set intention we have drifted away from this old system, in our English Protestant religious life. It is so in the Established Church just as in the other sects. In old times each church, was the church not for those who were avowedly or regularly attendants at it, but for the free use of all in the surrounding district. The name of this old parochial system is still retained, but its reality is gone; and for the most part the churches are let off—just like the meeting-houses of Dissenters—to those who are sufficiently interested or sufficiently well-to-do to hire regular places. As for Dissenters, there is among us hardly the pretence of anything else. Yet this did not originate from any set purpose. It arose out of the simple fact that all Dissent was so persecuted in its origin, that its adherents were only too glad, when at length they were permitted, to build humble places for their own worship—hardly dreamed of assuming to set up public temples. All that was possible for them in those days was, practically, to band themselves together into companies to institute in a quiet way a sort of proprietary worship of their own. They chose back streets and alleys for their chapels, anywhere most secluded from public observation; built just what they needed for their own requirements, never thought of the necessity of avoiding whatever appropriation of places they might gradually fall into or find convenient.

Now all this was natural. I do not blame them that they lost sight of the larger idea of churches freely dedicated to the most public use, because situated as they were that larger idea was practically

out of the question for them. But surely it has been a most calamitous thing that their more limited ideas remained after all necessity for such limitations had passed away; that those ideas have been suffered to give the character to all our Non-conformist church life; that when all necessity for avoiding observation passed away, and when it gradually became as open to Dissenters as to Churchmen to build public churches after the old idea, and offer them for the free use in worship of all people, they still confined themselves to making arrangements for their own comfort and convenience, and that so, insensibly, the whole idea of a church has become dwarfed and belittled, and the whole feeling of the community, especially of the poor, towards churches changed.

Surely now, at any rate, the time is come for something better. All churches stand now upon the same level. In God's sight the poor around our churches are as much our *parishes* as they are the parishes of the establishment. I long for the time to come when we shall be no longer content with our old subordinate position of mere societies of people providing for their own worship, but instead shall take our stand right upon the world's highway of busy life, inviting all men to enter in and join in our simple worship; and doing what alone will even make them feel perfectly at ease in so entering in—proclaiming our churches open temples to which all may freely come, and meekly laying aside the seclusions of home and the distinctions of the world, in a Presence, the sense of which should consecrate the humblest seat and draw us kindly toward even the humblest fellow-worshipper.

Mrs. Robberds, of Manchester.

WHILE it gives no occasion for regret, the departure from amongst us of one so deeply and universally respected as this excellent lady was will not fail to call up some feelings of sadness in many hearts, as it does in our own. Descended from a line of honoured Nonconformist ministers—grand-daughter of the Rev. William Turner, of Wakefield, the friend of Lindsey and Priestley, and daughter of his son, for sixty years the venerated minister of Newcastle-upon-Tyne—she was admirably fitted for the duties which fell to her lot as the wife of the Rev. J. G. Robberds, of Manchester, proving herself a most efficient helpmeet to him in his pastoral work, and leaving sweet memories of Christian sympathy, tender kindness, and readiness to help, in a wide circle of acquaintances and friends. Although, of late, growing years had obliged her to take a less active share than formerly in the business of life, her interest in all the great causes of earth suffered no diminution, but continued fresh and lively as ever; and until within a fortnight of her death, no marked symptoms of failing powers were perceptible, except that the dulness in her sense of hearing, under which she had laboured for many years and had so patiently and beautifully borne, became more complete. She was in her accustomed place at Cross-street Chapel, from which, when in health, she was so rarely absent, last Sunday morning, and in the early evening she was called to her rest. A life like hers, in many respects so favoured and happy, extended to very nearly eighty-three years, crowned with the esteem of the old and the love of the young, and filled with Christian thoughts and Christian deeds, at its close calls, we feel, rather for thanks than for tears. She kept, as a good servant, that which had been committed to her, and we can securely trust has now, through God's mercy, entered on the inconceivable peace which is reserved with Him for those who have faithfully striven to do his holy will.

J. C. Rogers, Esq., of Devonport.

THIS gentleman was one of those devoted Unitarians of Devonport who, for many years, conducted the services in their chapel in Granby-street, and it was in a great degree owing to his zeal and hopeful spirit that their new place of worship, Christ Church, was erected. Although connected with the press in his youth, and called to the bar at a later period, the greater part of his life was spent in the performance of his duty in the civil service. The high opinion in which he was held by the Admiralty led to his being called to London on various occasions, to act as secretary to Committees on Dock-yard and Victu-

alling accounts, &c. Overwork at these times has been the cause of his death at the early age of 46. He was a valuable public servant, and an able, energetic, and warm-hearted friend. His funeral was numerously attended by members of the Societies to which he belonged, and his loss is much lamented. He leaves behind him a widow and a large family.

FIRESIDE READINGS.

THE ISIS.

FATHER FABRE.

Ah! there is something in a stream
That fascinates the eye,
A charm in that eternal flow
That ever glideth by.
For still by river-sides the hour
Will often lapse away,
Till evening almost seems to steal
A march upon the day.
So should it be with man's career;
Each hour a duty find,
And not a stone be there to check
The current of the mind.
The path of duty, like the stream,
Hath flowers that round it bloom;
The thicker and the lovelier
The nearer to the tomb.
And ah! the best and purest life
Is that which passes slow,
And yet withal so evenly
We do not feel it go.

THE COUNTRY IN WINTER.

(From the *Pall Mall Gazette*.)

WHAT advantages has the country over the town in summer, of which it is robbed by the austere winter? People say that the country is dreary in winter, and bleak, and dank, and shivering. Perhaps this is true; but it is one of the most invaluable precepts in all forms of argumentation by comparison not to accept an objection to one side of the comparison until you have applied it to the other. In comparing men and women, for example, it is constantly said that women are illogical, weak, badly educated, seekers after small things; and it is true, but by how much is it less true of men? And so in a thousand other cases, an acute disputant confounds a clumsy opponent by pressing undeniable assertions about one limb of the dispute; but which also, if his adversary could only bethink himself quickly, happen to be just as undeniable about the other limb. The country is dreary in winter if you choose to think so, and find it so; but how of the town in winter? The outlook on a garden where the earth seems sodden with wet, where trees hang despondent heads, and the sky looms leaden overhead, is not inspiring nor gay; but lives there the man with soul so daring as to say that the outlook from a house in one of the long streets around a London square has one whit more claim to gaiety. The sky intensifies the blackness of walls and causeways; and the griminess of the bricks and pavement reflects itself on passers by. If rain be actually falling, the scene is almost tragic in its squalor, muddiness, and mean gloom. Nature weeps in sooty tears. The creaking cab that crawls and rumbles past your window gives but a deadly animation to the depressing sight. If there be fog instead of rain, no words can describe a set of sensations with which the dweller in town is so painfully familiar. Earth hath not anything to show more foul. Eyes, lungs, throat, skin, smart in emulous protest, and the physical sense is as violently outraged as the subtler mental sense of the beautiful and the becoming. So, then, if a rainy or a foggy day be dull and dreary in the country, such a day is neither cheerful nor loveable in town. And, in comparison with the latter, rain or fog in the country may almost be pronounced the opposite of dull or dreary. To a person of appreciative temper, the sight and sound of the rain falling hard and straight upon grass or heath, beating the branches of the trees, and washing in turbulent current along the white road, are far from presenting a mere picture of blank unloveliness. A fog, too, in the country is very different from the same thing coloured and saturated with the myriad foulnesses of a great city. It is white, to begin with, and it is clean; and instead of hanging before your eyes and around your soul as a black pall, it rolls and floats and moves with something like life and purpose and elemental force. The man who has not enjoyed the sight of a lightish fog floating in a wood of firs is the poorer by one fine impression at least. In the same way, when snow comes, what in town is the greatest and ugliest of nuisances, amid woods and fields is a thousand times less of a nuisance, and, so far from being ugly, delights the eye and suggests many things to the fancy, the first by the bright contrast of black and white, and the second by fantastic or graceful shapes and casual bits of the grotesque, by the muffling of all sounds and the seeming preternatural stillness of the air.

Even in an ordinary winter's day, when the aspects of nature offer least to attract or stimulate, we should rather pity the man who could walk

over heaths or along high roads, or even in miry fields, and find all barren and displeasing. To those whose love of landscape is limited to a wide view, or a summer park, or lakes and mountains, who can only relish what is vast or rich or noble, of course a lesser thing is as nothing. But he does ill who trains himself only for sumptuosity; and one is wise to seek so to widen and quicken a love for the whole natural world as to be alive to the humbler as well as the more august impressions of the scene. To a man with right sense and eye, few days pass in which the changing greys of a wintry sky do not offer something interesting; and he has a patch of heath, perhaps, or a clump of trees, or a reach of dead brown coppice, which is to him as a friend; dull and stupid to the rest of the world, but to him his friend, and so never either dull or stupid; seasons cannot wither nor custom stale its infinite variety. Then there are the winds. Laden with dust and grit and bits of befoiled straw, lying in wait for prey at the corners of the streets, sweeping down the long spaces, to the townsman they are among visitants accursed. But in the country even the piercing north-easter, worst and most beshrewed of blasts, grows tame to the man who courageously faces it with quick stride; at any rate, it blows clean, and there are no street corners where it may grapple with you as from some high vantage ground of fiendishness. And this is the worst of winds; scarcely another that is not delightful in the country. The south-west wind, coming over furzy commons, or through woods, or down long open valleys, is a theme for the highest of poets; nobody of lesser stature can do justice to it. Even in its excess, when it bellows round your house walls and does wild battle with oaks and elms, there is a fine bluff humour in it worthy of a great elemental force. It may rob you of slumber for an hour or two of a night now and again, but to a man who surrenders himself to the mood there is no vast loss in this, but perhaps gain, for nature takes care that the interruption does not come too often nor endure too long.

So then, in fine, anybody with genuine passion for the country at all, for the simplicity of its life, for its freshness, its cleanliness, its sympathetic changefulness, its suggestiveness, may find all that he loves hardly less in one season than another. The life of the senses is fuller and richer in the time of leafage and sunshine, but all these things that fall short of that fulness and richness are yet accessible in the country, and they are not at all accessible in towns. The sweetness of the country is just as much above the ugliness of the town in winter time as in summer time; and the people who flee up to grim streets and gaunt houses, not because they are drawn thither by business, but simply because they cannot sustain the monotony of dull weather, though they are not culpable, should at least abstain from professing an appreciation of rural life which must be either feigned, or at any rate is artificial and imperfect. However, they are not likely to be detected by more than the initiated few, for no popular fallacy is so little disputed or doubted as this of the exceeding dullness and misery of country life in winter. The fallacy rests on another which is like unto it, that you must be dull and miserable unless you see a great many people, no matter whether they are fools or wise, stimulating or depressing, genial or stiff. As if a brisk walk in the bitterest north-easter that ever blew were not a pleasanter exercise for any reasonable being than ninety-eight out of every hundred social gatherings to which one is invited.

DUKINFIELD CONGREGATIONAL GATHERING.

THE members of the Dukinfield congregation held their annual gathering on New Year's Day. The chairman, the Rev. J. PAGE HOPES, in opening the proceedings, said: One of his duties, and one of his pleasures that evening was, in his own name and on behalf of those who conducted the affairs of the congregation, to wish them a happy new year. Referring to the remarkable changes that were taking place all round them, he felt that a liberal congregation such as theirs might well congratulate itself that the Christian world was advancing, and that the changes which were taking place were changes in the direction of enlightenment, liberalism, progress, and religious equality. He felt, they as a congregation felt, the whole religious world felt, the effects of this change. They were once accustomed to hear it said that opinions were the test of a man's Christianity; but a wonderful change had taken place in that particular—a change so extensive and radical that it was almost impossible now to hear anywhere what was once nearly universal. That idea had been one of the greatest absurdities, one of the most fruitful sources of all evil, that had ever cursed humanity. It had been at the root of all the ignorance and uncharitableness, and was the life of the persecuting spirit, of Christendom. But that bad doctrine, that salvation was a matter depending upon opinions, they were fast outgrowing. They had come to see that salvation depended not upon a man's opinions, but upon his relationship to God, his duty, his conscience, and his fellow-men. He therefore thought that many of the barriers the fathers had built should be broken down. There was a bond of humanity which should unite

us, in spite of these dividing creeds. It might be useful to draw their attention to this point, as the leading sign of the times, because they themselves were also advancing; since no man and no church had yet arrived at the perfect truth. They had heard of the person who boasted that he, at all events, had been consistent; "for," said he, "I have not changed since I was a boy." "Then," said a bystander, "you were either a very remarkable boy or you are a very stupid man." He thought it was the duty of every man to change, just so far and just so fast, as he saw good reason for changing; and he could not understand how a man could glory in the possession of a mind who was unprepared to bear the smart of giving up old conclusions for better. And even when the adoption and the teaching of these newer but better conclusions gave pain to others, they must not hesitate. After the pain will come the peace. For, upon the heart of a man who feels that he must part from his cherished opinions, there comes, after a time, the blessed consolation of the feeling that he has respected his conscience and his God. There comes, in truth, the reward of "patient continuance in well-doing"—the reward which comes to all who obey when, like Abraham, they are called to leave the land of their fathers and go to a place that God will shew them. He mentioned this, then, as the leading sign of the times. It might be seen everywhere—in politics and in religion. He thought it was their duty, therefore, to preserve a devout spirit with an inquiring mind; on the one hand to keep sacred, for quiet contemplation, the spirit of religion; and on the other to afford every opportunity for inquiry; to keep the lamp of a religious spirit burning in the soul, and the bright light of the love of truth undisturbed in the mind. He believed they would be able in this way to accomplish the great work set before them. One other matter of importance in this connection he wished to refer to. This leading idea or prevailing spirit of the age made necessary a change in the life and duty of the Christian teacher. As a minister, he wished, in the first place, to be simply true to himself. It was a dishonesty for any man to assume, officially, anything he was not and had not in himself. What he meant was this: That if a Christian teacher was not true to himself as a man, but assumed officially what he was not naturally, he was a traitor to himself and to the God who made him. But the special change needed was in the circle of duties assigned to the Christian teacher. He hoped the time would never come to him when he should lose the earnest desire to keep the pulpit sacred for highest and noblest things that the heart and mind of man can possibly be engaged in contemplating, but he thought the weekday life of a minister should be that of a citizen. There was nothing which touched him or his brother that he should not touch. His business was to raise the tone of public life, to improve social life, political life, and the press. As Unitarian ministers, teachers in the freest and most liberal Church in Christendom, it was especially their duty to take part, on the weekday, in the public life of the people of this country, to help to make it honest, and sweet, and pure. He was thinking of the political work he had lately been doing. He had felt every day and every hour that he had not been departing from his duty as a Christian teacher, or his proper function in endeavouring to make the public and political life of that locality what he believed it ought to be. He felt sure, indeed, that this was one of the great duties of the Christian teacher in these times. There was now a great question before the country; that of the Established Church in Ireland. He did not believe that when they had got rid of that the mighty movement now going forward would be exhausted. They would then only have stormed the first earthwork. The English people had only just taken a new turn in the great line of march. They had turned over a new leaf, and were beginning a new chapter of their glorious history; and we were now the masters of the history of the future. They knew he had very little respect for the arguments of the upholders of the Church in Ireland. They might be all put into a phrase. They had heard of the Irish prelate, who, being argued with as to the desirability of disestablishment, said, "His arguments were good but I could not help laughing at the idea of setting out to convert me from £10,000 a year." That was the long and short of it; they had to contend against vested interests, He said deliberately, there was a greater question at the back of that now before the country, and he called upon them, as Englishmen and Englishwomen, to be prepared for the coming struggle, to brace themselves up for it, to have their intellects bright and their judgments well-informed, that they might worthily take their part in the great movements and the wonderful changes of our time. (Loud applause.)

The Revs. J. BLACK, B.A., and H. E. DOWSON, B.A., afterwards, delivered most instructive and interesting speeches, and the remainder of a very pleasant evening was spent in an entertainment provided by the teachers and the choir.

INTELLIGENCE.

BRISTOL: THE DEAD OF 1868.—The Rev. W. James delivered, on Sunday, Jan. 10, at Lewin's-mead Chapel, his lecture on "The Dead of 1868,"

and there was a very large congregation, the sacred edifice being filled to overflowing. The rev. gentleman took for his text, Job iii., 17, 18, and 19 - "There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free of his master." In the course of his lecture he said he had for many successive seasons been accustomed at the opening of the year to meditate upon the obituary of the year just past. He had learned that those services were useful and valuable, and were desired by those in the habit of worshipping in that chapel. He then alluded to the deaths of M. Coquerel, Lord Brougham, Charles Kean, the tragedian, in referring to whom Mr. James took the opportunity of speaking of the amusements of the people. The career of the Marquis of Hastings was briefly adverted to; and the preacher said the history of that unfortunate young nobleman afforded a solemn warning to all young men. A distant potentate, the King of Siam, and another, Theodore of Abyssinia, who had occupied a large share of public attention, had passed away. A reference was made to the Abyssinian war; and then the losses the Church of England had sustained in the demise of the Bishop of Hereford, the Archbishop of Canterbury, and Dean Milman, were spoken of. Locally there were three gentlemen who were widely known in their different spheres. Dr. Vaughan, a native of Bristol, an esteemed Congregational preacher; Mr. Samuel Lucas, an eminent writer and scholar; and Mr. Herapath, the talented analytical chemist, and who was a member of the Unitarian Church. Science had been deprived of Sir David Brewster and Dr. James David Forbes. Mr. James concluded with a few words of exhortation to his hearers.

LIVERPOOL: FREE CHRISTIAN CHURCH.—The annual meeting of this church was held on Sunday last; the Rev. W. Mitchell in the chair. The report of the committee showed but a small increase in the number of members during the year; but it was urged that the real progress made was far greater than appeared on the surface. The roll of members last year included a proportion of doubtful supporters who had since fallen away, and now the church had less of a miscellaneous character. The committee also urged that they were impeded and crippled for want of light, and air, and room. During the year the subject of a new chapel had been entered into with great spirit and heartiness, and an eligible building site had been secured. A plan would be submitted for erecting a suitable building. The report testified to the continued activity of the various auxiliaries of the church, the Sunday-school, improvement class, &c., and concluded with an appeal for help from all who sympathise with the new movement.

LLANDILO.—The Christmas quarterly meeting of the South Wales Unitarian ministers was held at Onen Faur on the 30th and 31st of December, when the following ministers were present:—Evans (Carmarthen), Evans (Gellionen), Thomas (Pant-y-dafid), Thomas (Llwyn), Williams (Cefn), Davies (Altyplaga), Jones (Aberdare), all of whom took part in one or other of the services. All the services were very well attended, notwithstanding the inclemency of the weather, and the rather inaccessible situation of the chapel, which is on the top of a high hill, and more than two miles from the town.

TENTERDEN.—The funeral of the Rev. E. Talbot took place on Friday last. As he had, during his long residence in the town, taken an active part in political, educational, and local matters, and was universally respected, his funeral was of a public character. The shops were closed, and the blinds of the private houses drawn down. The procession was headed by a number of the members of the congregation and friends, then the Revs. R. B. Aspland, M.A., and Robert Spears, of London, and J. A. Briggs, of Tenterden. The relations of the deceased were represented by his three sons; Mr. Baines, M.P., Leeds, and Mr. W. H. Talbot, Manchester, his brother. Then followed Messrs. Unwin and J. E. Mace, deacons of the congregation, A. Winsor and Edgar Winsor. The chapel was filled by a large congregation, and the service was impressively performed by the Rev. J. A. Briggs.

TODMORDEN.—On Saturday last, January 9th, the annual Congregational tea party was held in the Odd Fellows' Hall, when about 300 sat down to tea, including friends from Burnley and Halifax. The room was decorated. After tea, John Fielden, Esq., presided, and observed that to most of them the past year, he feared, had been, from a business point of view, a somewhat gloomy one; but he could congratulate them upon the completion of their new church—at least so far as the edifice was concerned, and he hoped shortly they might be able to meet within its walls for the worship of God. If by worshipping within it they became better men and women, he did not think it would have been raised in vain. The superintendent, Mr. Thornley, then read the report of the Sunday school, which traced its steady growth and its kindred institutions, and showed them to be in a very vigorous and healthy condition. The giving of prizes to scholars for regular attendance had much improved the rate of attendance, so that, whereas a year or two since the rate of attendance of scholars to the number of scholars on the books was 73 or 74 per cent., it had been raised this year to the high rate of 80 per cent. About 60 scholars

had attended the school during three quarters of the year without once failing, and 27 had attended the whole year without being absent on a single occasion. The number of scholars on the books of the school was 279, and the average attendance for the last year past was 224. The evening classes were in active operation, one or more meeting for instruction every week-day. The Sunday-school choir and instrumental band were working very successfully. The tract society had come into operation during the last year, and reflected great credit upon the zeal of the adult scholars who had set it on foot. The savings bank, which was only opened in October last, had already deposited in it the sum of £70, and promised to be a most useful institution. The funds which supported the school were derived from the collections made upon the occasion of preaching the school sermons; and as, owing to peculiar circumstances, these sermons had not this last year been preached, the treasury was exhausted, but the school committee hoped soon to remedy this evil. The report was supported in an earnest speech by the Rev. J. Ellis, of Elland, and, having been put to the meeting, was passed. The Rev. Lindsey Taplin, pointing back to the past history of the school, showed how, when he first became acquainted with the Sunday school, though it was then a much smaller child than now, it was yet a very healthy and vigorous one. Mr. Thornley, as their superintendent during the last six years, had taken much interest in their child, and had laboured for its welfare, and they could not allow him to pass away from amongst them without according him their good wishes for his future welfare. A motion to this effect was then put to the meeting, and received with warm applause. Mr. Thornley briefly responded. The meeting was afterwards addressed by the Revs. J. H. Smith, now of Halifax; Jos. Freeston, of Rochdale; and Mr. Swaine, of Sowerby Bridge. This agreeable meeting came to a close by the usual votes of thanks.

CHRISTMAS FESTIVITIES.

Carter Lane, London. The annual festivities at this place were begun on New Year's Eve, when nearly 100 parents were invited to tea by one of the teachers. It was the first meeting of the kind, and may be considered a success. At the termination of that meeting about thirty members of the congregation attended a communion service. After that the meeting was considerably augmented, and a watch night service was held. On Sunday, the 3rd, the annual service for parents and former scholars took place. On Monday, about 200 were present at the children's tea meeting. The chief feature of this party was an exhibition of work done by the children at home, the first thing of the kind ever attempted; and the teachers were taken quite by surprise at some of the articles made, so excellent were they both in design and execution. On Monday evening, the congregation and a large number of friends took tea together, the room being decorated for the occasion; and after tea adjourned to the lower room, when the first penny reading of the year was held, the Rev. J. Taylor presiding. A very pleasant evening was spent. **Aberdare.** A tea meeting was held at the Old Meeting House, on Monday, the 4th instant, to help in the liquidation of the debt on the chapel, which was re-erected in 1862. It is expected the profit will amount to from £15 to £20. There was a concert in the evening, for which the tickets were also available. **Aspley.** On Saturday, January 2nd, the Christmas tea meeting was held, when about 170 persons were present. The proceedings after tea were enlivened by a large selection of glees, songs, dialogues, recitations, &c.—*The Free Christian Society, Birmingham*, held their Christmas party on Tuesday, December 29th. A day school for girls was opened on Monday last, January 11th, and on the same day the penny entertainments, which before Christmas had been unusually successful, were recommenced. The meeting room has now been licensed for the celebration of marriages. At *Roscommon-street, Liverpool*, the annual festival and entertainment to the Sunday-school scholars took place on Monday, January 6th. In addition to the teachers, there were present the Revs. J. Alsop, W. A. Pope, &c.; also Mr. White, of the Liverpool Town (Trinitarian) Mission. After tea Mr. T. E. Stephens, the superintendent, delivered a short address to the scholars, encouraging them to be steadfast in their work, and enumerating those who were deserving of praise for regularity, good behaviour, and attention. The Revs. J. Alsop and Pope also delivered addresses; and afterwards exhibitions were given from a magic lantern by Mr. White. **Sale.** On Saturday, December 19th, the blankets subscribed for by the members of the blanket club, and the money paid into the penny bank in connection with the chapel, were distributed. Sixteen pairs of blankets had been paid for, and the bank fund amounted to £94. On Thursday, January 7th, the annual tea-meeting for the parents and scholars was held, many friends of the congregation being present. The Rev. Dr. Beard presided, and distributed prizes to deserving scholars. A report of the school was read, after which recitations and readings were given by scholars and teachers, interspersed with glees and songs.—*Chorley.* On the morning of Christmas Day divine service was held in the Park-street Chapel.

In the afternoon, at five o'clock, a number of members and friends met together in the school-room. After tea, the Rev. G. Ride occupied the chair, and delivered a brief address, after which the evening was spent in listening to readings and recitations by the chairman, and Messrs. P. Hodgkinson and J. Simm, with other innocent amusements.

THE COMING WEEK.

Manchester: SUNDAY SCHOOL UNION.—A united teachers' meeting at Lower Mosley-street Schools, on Sunday afternoon; see advertisement.

Fennema-mawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Strangeways.—On Sunday morning, a sermon to children, by the Rev. Brooke Herford.

Births.

PILKINGTON.—On the 13th inst., the wife of J. M. Pilkington, of a daughter, Gloucester Road, Newcastle-on-Tyne.

TAYLOR.—On the 12th inst., at 4, Garibaldi street, the wife of Mr. John Taylor, formerly of Warrington, of a son.

WEBB.—On the 7th inst., at Tavistock, the wife of Mr. Robt. M. W. Webb of a son.

Marriages.

ASHWORTH-INGHAM.—On the 28th December, 1868, at the Independent Chapel, Blackpool, Mr. Richard Ashworth, of Blackpool, to Miss Elizabeth Ingham, of Newchurch.

GILLET-MANGALL.—On the 13th inst., at Park-street Chapel, Chorley, by the Rev. G. Hide, James Gillet, Esq., to Miss Mangall, both of Chorley.

MCATULAY-GERRARD.—On the 14th inst., at the Unitarian Chapel, Bridport, by the Rev. H. Galloway, Robert McAtulay to Jane Angel Gerrard, eldest daughter of Mr. James Gerrard, of Bridport.

Deaths.

AINSWORTH.—On the 12th inst., at 7, Repton-street, Upper Brook-street, Miss Jennette Ainsworth, in her 68th year.

LFE.—On Wednesday morning last, the 13th inst., John F. Lee, Esq., of Kinver, near Stourbridge, aged 79 years.

NOVIS.—On the 6th inst., at Keers-street, Lewes, Mrs. Frances Novis, aged 71 years.

ROBERTS.—On the 10th inst., at 39, Acomb-street, Green-hays, Manchester, in the 83rd year of her age, Mary, widow of the late Rev. John Gooch Roberts, and daughter of the late Rev. William Turner, of Newcastle-upon-Tyne.

ROGERS.—At Victoria Place, Stonehouse, on the 5th inst., R. C. Rogers, Esq., in the 46th year of his age.

VALENTINE.—On the 11th inst., at the Elms, Hale, near Altrincham, aged 66 years, Martha, relict of Peter Valentine

DR. BEARD'S MANUAL OF CHRISTIAN EVIDENCE.—For the contents of this work, see the *Unitarian Herald*, No. 398.

SCARLET FEVER, &c.

S. WHITFIELD & SONS, PURIFIERS of BEDDING and WEARING APPAREL, by Chemical Process. Purifiers to the Birmingham General Hospital. Testimonials and Terms Post-free on application. VIADUCT WORKS, OXFORD-STREET, EXCHANGE BUILDINGS, STEPHENSON PLACE! BIRMINGHAM.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

KNEEBONE & TIMMIS, 23, Snow Hill, Birmingham, are Manufacturers of TEA URNS for Tea Parties. Their Stock of HOUSE FURNISHING IRON-MONGERY is one of the best in the Midland counties. K. and T. send out a good article, and are careful to be moderate in their charges. Friends out of Birmingham may save from 15 to 20 per cent. by purchasing what they may require at KNEEBONE & TIMMIS'S.

OWING to the Ravages of the Vine Disease, the Production, and, consequently, the Importation into this country of WINE from the island of MADEIRA, for a number of years all but completely ceased. The ground formerly devoted to the Vine plant was turned into Sugar Plantations. Sugar being a less precarious crop, and sooner available for the market than Wine.

Since the disappearance of the disease, the Culture of the VINE has again attracted attention, and for a few years past the quantity of WINE made has increased. Thinking there might be a trade done if a good WINE, at a moderate price, were offered, we have been at considerable pains to PROCURE SAMPLES FROM THE ISLAND, and have selected one which we can offer at 42s. PER DOZEN.

JAMES SMITH & COMPANY, WINE MERCHANTS. MANCHESTER.....26, Market-street. LIVERPOOL.....11, Lad-street. BIRMINGHAM.....28, High-street.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehouse-men, and Appraisers, 6, Finsbury Pavement, London, E.C. ask the favour of a call to look through their stock.

TEVERSHAM'S Boarding House, commercial and private, 22, Ironmonger Lane, Cheapside, London

COMFORT IN WALKING. J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 18, Pall Mall, Market-street.

A. BEL MORRALL'S DOUBLE-EYED NEEDLES, 51, Piccadilly, Manchester.

DINNER SHERRY. Quarter casks, £10, 10s.; Octaves, 25, 10s. nett. C. J. HERFORD, 17A, Cooper-street.

STEPHEN ROBINSON, Distributor of Stamps, Insurance and Estate Agent, and Accountant, STOCKPORT.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queens-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, No. 8, Cross-street, Parish of Manchester; and Published by JOHN FILLIPE, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, January 15, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 404.

FRIDAY, JANUARY 22, 1869.

PRICE 1D.

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SALFORD: FORD-STREET.—On Sunday the 24th inst., TWO SERMONS will be preached by the Rev. C. C. COLE, of Leicester, in aid of the chapel funds. Service: Morning, 10.45; evening, 6.30.

UNITARIAN CHURCH, OLD MEETING, GAOL-STREET, YARMOUTH.—SPECIAL SERVICES will be held on Sunday next, January 24th, 1869, on the occasion of the RE-OPENING of the ORGAN after enlargement, when TWO SERMONS will be preached by the Rev. F. L. MARSHALL, of Brixton, London. Divine service to commence in the morning at half-past ten o'clock, and in the evening at half-past six.

FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. P. W. CLAYDEN will preach next Sunday, morning and evening.

PENROSE-ST. CHAPEL, WALWORTH.—ANNUAL SOCIAL MEETING on Monday evening, Jan. 25th, Rev. T. L. MARSHALL will preside. Tea at six. Musical selections by the choir. Admission, 9d.; children, 6d.

FREE CHRISTIAN CHURCH, WHITEFIELD-STREET, HYDE ROAD, ARDWICK.—SCHOOL ANNIVERSARY, Sunday, 31st Jan. Preachers: Morning: Rev. J. B. BEARD, D.D. Evening: Rev. WM. GASKELL, M.A. Afternoon: Scholars' Recital, Mr. GEO. SMITH presiding. Service, 10.30, 2.30, 6.30. The Offertory at the close of each service in aid of the Sunday School.

BRITISH & FOREIGN UNITARIAN ASSOCIATION.—At a MEETING of the General Committee, held Tuesday, January 12, 1869:

ALFRED LAWRENCE, Esq., in the Chair; the following resolution, moved by Rev. R. BROOK ASPLAND, M.A., and seconded by SAMUEL SHARPE, Esq., one of the Vice-Presidents, was unanimously adopted: That the Committee desires to record its deep sorrow for the death of the late Rev. Edward Talbot, of Tottenham, one of the Home Correspondents and also a Local Treasurer of the Association.

That Mr. Talbot's long-continued services to the Unitarian cause generally, as well as to this Society in particular, entitle his memory to honourable and grateful appreciation.

That this resolution be forwarded to Mrs. Talbot by the secretaries, with the assurance of profound sympathy with her and her children in their sudden and mournful bereavement, and that it be afterwards inserted in the *Inquirer* and *Unitarian Herald* newspapers.

ALFRED LAWRENCE, Chairman of Committee.
R. BROOK ASPLAND, } Secretaries.
ROBERT SPEARS, }

MINISTERS' BENEVOLENT SOCIETY.—PRESIDENT: The Rev. S. BACHE. VICE-PRESIDENTS: The Rev. M. GIBSON; Mr. T. C. OSLER.

Mr. TIMOTHY KENNICK, Maple Bank, Edgbaston, Birmingham.

SECRETARY: Dr. RUSSELL, New Hall Street, Birmingham.

The Directors of this Society desire to draw attention to the following addition to the Laws which was made at the last Annual General Meeting of the Society: "On and after September 30th, 1869, no Minister shall be eligible for Election as a Beneficiary Member of the Society after he has attained the age of fifty-five years."

UNITARIAN HOME MISSIONARY BOARD, MEMORIAL HALL, MANCHESTER.—NEW SUBSCRIPTIONS.

Mrs. Roscoe, sen., Manchester.....	£2 0 0
Mr. Henry Shawcross, Manchester.....	1 0 0
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A Friend, from Clover-street..... £1 0 0
The Committee will be glad to receive the names of new subscribers, and also of subscribers who wish to increase their present subscriptions.

JAMES DRUMMOND, B.A., } Secretaries.
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AN experienced GOVERNESS desires an Engagement, daily or weekly. Thorough English, French, German, music, and drawing. References.—Add as J. A. Messrs. Hale and Roworth, Cross-street, Manchester.

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WANTED, a NURSE, from 20 to 24.—Apply personally at No. 6, Portland Crescent, Plymouth Grove, Manchester.

WANTED, RENTS to COLLECT.—THOMAS PARRY, Insurance and Estate Agent, 11, John Dalton-street, Manchester. First-class references given.

WANTED, a CERTIFICATED MISTRESS, for an Undenominational Infants' School under Government inspection.—Apply to the Rev. H. E. DOWSON, Gee Cross, Manchester.

WANTED, by a Young Lady, a Re-engagement as GOVERNESS, competent to teach English and Drawing, French and Music to beginners. References, the Rev. J. Lettis Short, Shiffeld; Rev. Brooke Herford, Manchester.—Address, M. H. B., 93, Hollis Croft, Shiffeld.

GLADSTONE HOUSE SEMINARY, 65, UPPER BROOK-STREET, MANCHESTER. SEMINARY will OPEN Jan. 27.—Principal, Mrs. ROYSTON.

OLLERENSHAW HALL, DERBYSHIRE.—Mrs. EASTWOOD (daughter of Edward Willmer, Esq., of Liverpool) will receive on the 25th inst., a limited number of Young Ladies to educate. References and prospectus forwarded on application.—Postal address, Ollerenshaw, Whaley Bridge, Stockport.

MRS. GLOYN begs to call attention to the advantages offered at her SCHOOL, and to the arrangements she has made for the better education of the daughters of gentlemen. The Pupils will RE-ASSEMBLE on Tuesday the 26th inst., at three p.m. A prospectus with full particulars may be obtained of Messrs. Galt and Co., St. Mary's Gate, Manchester.—Acorn House, Greenheys.

BOSTON.—The Rev. W. W. ROBINSON receives into his house, as members of his own family, a few BOARDERS. References given to parents of former pupils, and terms on application.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN School on Friday, Feb. 5th. A VACANCY.

SOUTHPORT.—Mrs. HEISE'S School will be RE-OPENED on Tuesday, February 2nd.—4, Hawkehead-street.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The HALF YEAR begins on Tuesday, January 25th, 1869. The new house and schoolroom, recently built on the Fore Road, will be ready for occupation about the end of February. A full prospectus may be had on application to Rev. EDWIN SMITH, M.A., 18, Regent-street, Nottingham.

Note.—Favor of Mr. Smith's private pupils have been prepared by him especially for the B.A. degree, and in each instance with success.

OLD HOVE HOUSE SCHOOL, Brighton.—Mr. Hutton RE-OPENS his School after the Christmas Holidays, on Tuesday, February the 2nd. He will have a few VACANCIES.

KNUTSFORD.—Mrs. Lawford's School for Little Boys will be RE-OPENED on Saturday, January 30th.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmslow. References: Jacob Bright, Esq., M.P.; John Alcock, Esq. (Messrs. Ashton Bros. and C.); Highfield, Bredbury; James Hervey, Esq., Alderley Edge; Saml. Robinson, Esq., Wilmslow.

HIGH SCHOOL, COVENTRY.—Principal: Rev. G. HEAVISIDE, B.A. A FEW VACANCIES FOR BOARDERS. Terms: Thirty to Forty Guineas. New Quarter, Jan. 21, 1869.

NOW READY, price 2s., handsomely bound, THE THIRD EDITION OF

DISCOURSES OF DAILY DUTY AND DAILY CARE, by the Rev. JOHN PAGE HOPPS. London: E. T. Whitfield, Strand; and through all booksellers.

"Seldom of late years have we received from the pulpit of any Church sermons so rich in spiritual life, and, at the same time, so full of precious thoughts, clothed in a style of chaste beauty and simplicity, as these five 'Discourses of Daily Duty and Daily Care.' This volume alone is sufficient to refute the common charge made against us, that our theology is too severely intellectual to give nutriment to the spiritual life, and too levelled to warm the heart or enkindle devout sentiments. These sermons show how practicable it is to combine the intellectual and the emotional elements in religion, and to appeal to the heart while convincing the understanding. We might quote largely from every sermon passages justifying the high commendation we have bestowed upon this exquisite little work. We must content ourselves with a few opening sentences from the first sermon, on 'Beneficent Neighbourly Love'—a sermon which reads like a prose-poem.—Inquirer."

RELIGION AND DUTY: DISCOURSES BY CHARLES CLAUKE.—London: E. T. Whitfield.

THE TRUTHSEEKER, published on the first of every month, and edited by the Rev. JOHN PAGE HOPPS, is a free and unsectarian review of books and events relating to the development of religious life and liberty in the Christian Church.

Every month contains original Lectures, Meditations, and Essays, together with Reviews of present and permanent interest.—Write to the Editor.

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THOUGHTS on the CONDUCT of a PURE and NOBLE LIFE, a New Work, by the Rev. JOHN PAGE HOPPS, will appear in the *Truthseeker* for 1869. The first portion in the *Truthseeker* for January, 1869. Price threepence.

London: C. FOX, 67, Paternoster-row, and all booksellers.

THE attention of Students and the general reading public is respectfully requested to a series of Articles now appearing in the TRUTHSEEKER, in reply to Mr. Liddon's lectures on the "Divinity of Christ." The reply is by a clergyman of the Church of England. January 22, February 5 and 19, March 5 and 19.

Just published, price 4s. 6d.

THE LEEDS TUNE BOOK, compiled by JOSEPH LANCASTER. Containing Tunes to all Martin's Hymns. London: Novello and Co., 1, Berners-street, W. Manchester: Johnson and Rawson. Leeds: Hopkinson Brothers, 5 and 6, Commercial-street; and of all music and booksellers. Congregations and choirs supplied at low rates. SEASON 1868-9.

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BAINES' LANCASHIRE. Edited by J. HARLAND, Esq. In two thick, handsomely-printed 4to volumes. Price £3. 13s. 6d. Volume 1 is published, and the second volume (the publication of which has been delayed by the lamented death of Mr. Harland) is being completed by the Rev. BROOKE HERFORD, his literary executor, and will be issued early in 1869. A prospectus may be had on application, by letter, to Mr. GENT, Whalley Range, Manchester. London: G. Routledge and Sons. Manchester: L. C. GENT.

BAINES' LANCASHIRE.—The present Editor (Rev. Brooke Herford) will be glad to receive and transmit any orders for the New Edition.—Higher Broughton, Manchester.

THE CHRISTIAN FREEMAN for 1869, will contain 24 Engravings of Unitarian Chapels and of Eminent Ladies, chiefly Unitarians. 14s. monthly. Whitfield and all booksellers.

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NOW READY, **DR. BEARD'S MANUAL OF CHRISTIAN EVIDENCE.**—For the contents of this work, see the *Unitarian Herald*, No. 393.

JUST PUBLISHED, TRAVERS MADGE: A MEMOIR, By BROOKE HERFORD. SECOND EDITION, price 1s. 6d.; SUPERIOR EDITION, price 5s. London: Hamilton and Co., Manchester; Johnson and Rawson.

THE UNITARIAN POCKET ALMANAC for 1869 NOW READY, No. 2, price 6d.; No. 3, in roan, with truck and pocket, price 1s. JOHN PHILLIPS, 74, Market-street, Manchester.

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WHAT THE CHURCHES ARE DOING.

It is stated that the Mount of Olives has become the property of the Crown of France.

A clergyman of the name of Wild, has been lecturing in Canada, taking for his subject "What the world is coming to." He announces these among other things looming in the distance: Coral insects will fill up the Pacific with solid habitable land; eventually the globe will be all land, or at least there will be no more sea; there is also to be perpetually equal day and night of twelve hours each all over the globe; there is to be only one language spoken throughout the world, and "that, of course, will be English."

A New Testament, translated by an American missionary, is now being circulated in Japan.

As usual, the Papal government is not able to "make both ends meet," and this year the excess of expenditure over receipts is six million livres, a pretty large deficit for so Liliputian a State. The Pontifical authorities, however, look with hope to the Œcumenical Council to set things right.

On the subject of this same Council, a pastoral letter from Archbishop Manning was read on Sunday in all the Roman Catholic Churches in London. It solicits the prayers of the clergy and laity of his diocese for the happy issue of the Council, and enjoins the clergy to hold special services each week for the same purpose. The council will be called the "First Council of the Vatican," as it will be held in the right transept of St. Peter's. The transept will, it is said, accommodate upwards of 2,000 persons, and it will be so arranged that the voice of each speaker may be distinctly heard throughout the whole council chamber. The stalls erected for the accommodation of the prelates will cost £9,000 or £10,000; and collections are being made in Catholic countries to meet this and other expenses.

The Paris papers give a long description of the investiture of M. Zadoc Kohn with the dignity of Grand Rabbi at the synagogue there. The congregation kept their hats on, as is the custom amongst Jews. M. Renan, M. Prevost-Paradol, M. Cremieux, the lawyer, and M. Frank, of the Institute, were among those present. M. Cohen was at the head of the Israelitish Consistory. M. Halphen replaced M. Gustav de Rothschild, absent in consequence of the recent death of his father, and acted as vice-president of the central committee. He therefore read the Emperor's decree sanctioning the nomination of Zadoc Kohn. The Hundredth Psalm was chanted by Blum, of the Lyrique, and a French hymn was sung by M. Raumbourgh, a Jewish poet, after the sermon preached by M. Kohn's predecessor. The collection was made whilst Rossini's Prayer in Moise was executed by violoncellos, guitars, and harps. Suddenly a panel covered with crimson velvet was withdrawn, and the tabernacle of Moses was displayed, whence the Sepher (the scroll of the law) was unfolded, whilst M. Ketten sang an appropriate air. Blum sang during the ceremony of replacing the Sepher within the tabernacle. The final Hallelujah was executed whilst the Rabbi, authorities, and consistory quitted the synagogue. M. Zadoc Kohn has scarcely attained his thirtieth year, and is said to be the youngest Grand Rabbi elected since the days of Jeremiah the Prophet.

The clergy of the rural deanery of Kilmacrenan, in the county of Donegal, have passed a resolution approving of the principles of re-construction of the Irish Church when disestablished that are propounded in Archdeacon Stopford's pamphlet, which we referred to last week, and calling on the Bishop of Derry "to take early action with a view to convening a synod representative of the clergy and laity of the diocese" on those principles.

The following protest, understood to be drawn up by Dr. F. G. Lee, was formally made at All Saints', Lambeth, and in several churches both in London and the country on Sunday, and has been already influentially signed by clergy of the High Church party:

"In the name of God: Amen. Whereas, in the case of Martin v. Mackonochie, a judgment has been given by Her Majesty the Queen by and with the advice of Her Majesty's most honourable Privy Council, in which certain principles are laid down and acted upon, which, if accepted and generally applied, would seriously damage the Church of England in the estimation of the faithful both at home and abroad:

"And, whereas the said principles, in their nature, tend to dissociate the present Church as by law established from the Pre-Reformation Church, and by consequence from the Primitive Church:

"And, whereas, moreover, the said principles, if strictly applied, are such as to render the due administration of the Holy Sacraments and the celebration of Divine service impracticable, if not impossible:

"And, whereas, furthermore, without any fresh legislation, the said judgment thus tends to curtail the reasonable liberties and lawful rights of Churchmen of one school of thought in a manner and to an extent unprecedented, while it lays upon another school a burden of observances which neither they nor their fathers were able to bear:

"Now, we, the undersigned beneficed clerks, having in mind the provision of Magna Charta that the Church should be free, and our own declaration at the time of our ordination, to minister the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded, and as this Church and realm hath received the same, do hereby solemnly protest against the principles of the said judgment being taken to be the true principles of the Church of England, and against their being imposed by penalties and punishment upon the clergy of the said Church for their acceptance."

After reading this protest, Dr. Lee gave a sermon in which he strongly advocated the doctrine of the Real Presence. The prayers of the congregation were desired for the Bishop of Salisbury.

From the "Baptist Handbook" just published it appears that there are 1840 Baptist churches in England, 475 in Wales, 108 in Scotland, and 34 in Ireland, giving a total of 2,447 churches in Great Britain and Ireland. The increase of membership is 9,972; the total number of members being 231,506. Fifty new churches have been formed during the past year, 41 new chapels opened, and 29 chapels enlarged or improved by addition of schoolrooms or otherwise.

A curious illustration of the force of bigotry is exhibited in the Arran Islands. It appears that in them there is only one bakery, and that belongs to Protestants. The Roman Catholic population—more than 3,000 in number—do not care to eat Protestant bread; and so they obtain their loaves by the mail which runs between Galway and the islands. Suddenly the mail is, for some unexplained reason, stopped. The Roman Catholics can get no bread of their own religion; they refuse to eat any made by "heretics."

The Archbishop of Canterbury has withdrawn the inhibition he issued against Father Ignatius, and he will now be free to continue his ordinary ministrations in church. It is understood that in compliance with the request of the Archbishop, he will not return to St. Edmund the King, Lombard-street, but that he will take some other metropolitan church for his services.

"Father Ignatius" writes to the *Morning Advertiser* in a strain anything but complimentary to the Ritualists. He has been brought into immediate contact with several of these "Romanising clergy," and "their notions of contract and morality utterly failed when exposed to that standard which exclaims, 'All false ways I utterly abhor.' A devout and reverent manner, with a tone of character showing evidence of regard for that Light ever burning, which the mortal eye of man cannot see, but which the spirit within him can, they gave no evidence of." And he attributes this lamentable deficiency to the fact that "an excessive ceremonial in churches has no beneficial influence anywhere, and no ascendant power at all beyond the walls of the Church." And he says, "One of the said high-wrought clergy, under a disappointment, shook his fist in my face, with an Italian courage (so much for form and ceremonies); in the presence of a large body of gentlemen; just as the whole body of go-ahead men are now shaking theirs at the Queen, the Privy Council, and humble pie! But such exhibitions cannot change, as their doctrine is, wrong into right, or matter into spirit, nor noisy men into men of importance." Perfectly true, Mr. Lyne, and well-adapted to home use.

WHAT IS SAYING ON CHURCH MATTERS.

In giving an account of the last days of Cardinal Andréa, the Report of the Anglo-Continental Society says:

"Before leaving Naples he wrote his will, which he prefaced by a declaration, that by the force of right he was in the right in his struggle with the Pope, but by the right of force Pius was in the right. He distinguished, he said, Giovanni Mastai from Pius IX. the Pontiff; the Pontiff, retaining still the nature of Giovanni Mastai, could err, and did err in a childish manner, being taken in by that Ahitophel Antonelli, by Patrizi, an ignorant flat-

terer, and by Caterini, who was a rogue. For himself, he declared he was more Catholic than Pope Pius IX., who at the beginning of his Pontificate and onwards, had done many things which were not altogether Catholic. At the end of his will he left his 'full and sincere forgiveness to the Holy Father, the Cardinals, Prelates, and the rest of his enemies.'"

Regarding the policy of the St. Alban's judgment, the *London Review* sums up its criticism thus:

"Those Liberals who regard a national church as a very valuable friend to liberty of belief and worship, are bound to be satisfied with it; those Liberals who think religion and freedom are alike served by the absence of all connection between Church and State will regard the judgment as a ticklish experiment, and will observe with interest the spread of anti State Church opinions amongst the Ritualists, which it has already occasioned. Perhaps by the time Mr. Samuel Morley has made up his mind to be a Churchman, the High Churchmen will have resolved to become Dissenters."

In a pastoral just issued, Dr. Ellicott, remarking on the same judgment, insists upon obedience to the law of the land in this matter, and condemns all "evasion or passive resistance" as "in a high degree disloyal and culpable." But while the Ritualists are thus instructed as to their duty, the Evangelicals are reminded that if the recent judgment condemns candles and genuflections, it at the same time "as strongly condemns that neglect of the plain rules of our Prayer-book, which has led to so much of the present re-action." The Bishop points out that the question of "vestments" still remains open, and he appears to be desirous that it should be settled by the Privy Council, "if possible, in a friendly suit."

O. S. B., "Ignatius," writes to the editor of the *Daily News*:

"Many of your readers are interested in the fate of our Norwich Monastery, and the beautiful chapel which I built there by dint of long and hard exertion. Yesterday one of our Norwich brothers wrote to me that Mr. D. had let our chapel to a Miss Robinson, a lady preacher among the Dissenters of Norwich, and that our beautiful altar and choir screen (upon which I have expended large sums out of my own private purse) are to be demolished, in order to make the building more suitable for dissenting worship. Our Benedictine brother also tells me that this Mr. D. intends turning out our community from the old chapel, and letting it to this good lady for a school. Seeing that Mr. D. has obtained possession of my property in an illegal manner, I think it right to inform my friends, through your instrumentality, that I shall bring an action against any person who shall presume to use our monastery chapel without my permission. As a suit in Chancery is being instituted against this Mr. D. at the present time for illegality in this matter, I think he is a very unwise man thus to challenge mine and my friends' feelings by pretending to let the chapel which I built and paid for, for monastic worship, to a female preacher among the Norwich Dissenters. I greatly respect the love and zeal of Dissenters, but, as I built my chapel for Catholic worship, I shall not allow it to be 'let' for other purposes."

Referring to the disestablishment of the English Church, the *Daily News* points out that much more than the financial question is involved in it. The connection with the State is probably the sole bond which could keep three religions in one Church. That there are virtually three religions in the Church of England at this moment will hardly be denied by any one who considers the vastness of the differences which separate each of its three parties from the other two. What is to retain them in the same organisation when once their common relation to the Establishment is at an end? The Ritualist considers the teaching of the Evangelicals upon the Eucharist as little better than blasphemy, and their mode of celebrating the Communion Service as gross though unintentional sacrilege. The Evangelical retorts that the cardinal idea of Ritualist worship implies idolatry of the most degraded kind. The Rationalist surveys both alike from a pinnacle of conscious superiority, and pronounces the whole controversy to be merely a development of the material and superstitious notion of an incarnation and an atonement. The *News* does not say that anything is gained by the enforced coexistence of all three in one and the same society; but it ought nevertheless to be understood that the deliverance from the State control, for which Mr. Mackonochie longs, means freedom for three churches, not for one.

In some remarks on Mr. Morley's objection to the "secularization" of Church property, the Rev. Edward White, after observing that everything turns upon whether we are to leave the definition of "sacred" and "secular" to the priests, says:

"Mr. Morley himself would be the first to acknowledge that the very idea of a sacred priesthood as restricted to the clergy is an abuse; that a layman may, under certain circumstances, at least once a year give a sound lecture to the ministry; and that the character of priesthood belongs to all 'the Lord's people.' The object of Nonconformity is, in a manner, to 'secularise' the priesthood by destroying the false notion of clerical sacredness. The name 'Church,' again, has been by the priests appropriated to the clergy. We have secularised that also, and taught the people that they form the true Church of God. In the same manner we have succeeded in teaching the Crown that its 'majesty' is not more 'sacred' than the rights of the people. We have already secularised, at the time of the Reformation, vast quantities of landed property, formerly consecrated to the private use of mitred abbots and idle monks, and everything assures us that the future course of legislation will tend towards the secularisation of that which remains. In one word, the holiest use will be found in the people's welfare. The nature of the public use in every case is a fair subject for open discussion; the question of the appropriation of Church property to education, to the relief of the poor, or to the payment of taxes brought on the nation by wars instigated more or less directly by clerical influence and policy, upholding Continental despotism in Church and State, is a fair matter for debate. But 'secularisation' in some sense is the certain issue of future legislation. To whatever use the Church property may be applied, it will be said to be 'desecrated' and 'consecrated' by Mr. Morley's clerical supporters; but not all their outcries will succeed in preventing the establishment of new practical definitions of secular and sacred. And England will not be frightened at a word when once it has been let into the secret of the Latin *Seculum*."

Referring to the Bishop of Peterborough's recent discourse, in which he spoke as if the clergy of the Establishment were the only channels of communication between the poor of our large towns and the suburban rich, the *Freeman* justly remarks:—

"Of course the Bishop sees only by the light of his own position. The State confers on ministers of his sect a position and *status* which give them an unquestionable advantage in making charitable appeals; but he is quite mistaken, as much so as the *Spectator* recently, if he supposes that Dissenting congregations are not also, and almost universally, media for conveying to the poor around them the benefits of Christian visitation and kindness. Dissenters have not, of course, many rich men amongst them; but it is ungenerous of Churchmen first to depress the social position of the Free Church ministry, next to boast of having the wealth and the property of the kingdom with them, and then to represent themselves as surpassing those who arrogate no special advantages to themselves at the nation's cost. We believe that in proportion to it means, though ignored by the State, Dissenters accomplish vastly more for the poor and ignorant than the State Church clergy do."

Mr. Mackonochie wrote a letter to the *Times* a few days since, strongly advocating the dissolution of the "ungodly alliance" of Church and State, and expressing his belief that, from the way in which some remarks that fell from him at a meeting of the Ritualists last week were received, the conviction is gaining ground that the time has come for the Church to claim deliverance from the yoke of State control. Looking at the matter, he says, from a State point of view, an equitable union of Church and State is only possible when the two terms are co-extensive. In any other case, one of two difficulties will arise—either the influence of the Church in the affairs of State will be a burden to those subjects who do not belong to her pale, or else (which is the more probable alternative) the yoke of the State will press heavily upon the conscience of the Church. The English Establishment dates from a time when the two were co-extensive, and a continuance of this condition was assumed at the Reformation, but it has not been realized, nor will any one dare to predict that it is likely to be realized. So that even from this point of view the union of Church and State is an anachronism, and ought to be swept away. But, taking higher ground, what right, he asks, has the Spouse of Christ to ally herself with the powers of the world? Surely to do so is to commit that terrible spiritual adultery against which her Lord has so often warned her. If the State be unbelieving the very idea is an offence to the dullest spiritual instinct; and the opposite hypothesis is even worse. A Christian State is the child of the Church. It is of the Church in such a State that each individual is "begotten again of God in Christ Jesus;" it is by her that each is fed; by her prayer and blessing that all State acts seek for help from God; by her anointing that the sovereign is set apart for the

high functions of Government. Can we then defend adultery between a mother and her son? Such he believes to be, and always to have been, the nature of union between Church and State. Doubtless, the State owes to the Church all the affectionate care and support that a dutiful son can give to his mother; but this is not the theory of Establishment. The Jewish Church began to fall from God, and ultimately sank into idolatry, from the time that it became an Establishment in the reign of Saul. The reign of Constantine was the beginning of the decline of Christianity in spiritual things quite as much as it was the beginning of its rise in temporal grandeur. Mr. Mackonochie does not advocate, but on the contrary, strongly opposes secession from the Church of England; what he wishes is a corporate separation of the Church from the State, and he urges that to agitate for this object is the duty alike of citizens and of Churchmen.

In a subsequent letter, addressed to the *Daily Telegraph*, touching upon the idea that the State may keep the Church revenues to itself, he says, "freedom will be cheaply purchased by those who believe that they have a Divine mission at such a price." And, after giving "a rough, suggestive view" of the way in which he considers that the Church property might be justly treated, he adds, "but, be that as it may, I for one say let the State send forth the Church roofless and penniless, but free, and I will say 'Thank you.'"

AMERICAN NOTES.

A few weeks ago, we gave some remarks by Professor Gardner, of Chicago University, on creeds, in reply to an article which appeared in the *New York Nation*. Finding that what he said conveyed a wrong impression, he writes to that paper to correct it, and says:

"I am interpreted as expressing a hostility to creeds *in toto* and *per se*. I not only disclaim the truth of this interpretation, and regret that I should have been so thoroughly misunderstood, but now reassert what I supposed I had clearly stated before, viz.: That I agree with all orthodox believers in considering some creed necessary to proper church organisation, but differ very materially in regard to its *relative importance* in the same. . . . I conceive the whole spirit and teaching of the Scriptures to indicate the *brotherhood* of the church, and brotherhood implies at least unity of organisation. . . . We are all one in Christ, and Christ is our elder brother. We all acknowledge this, too, by addressing each other as brethren. The question then arises, how shall we organise so as to make this a living, palpable fact to the world as well as to ourselves? Manifestly, by making that the prominent idea or *basis* of our *visible* organisation which is more than all else the index of the supposed fact.

"Now, the cardinal doctrine of Christianity is an unconditional and unbiased seeking after *purity of heart*, the legitimate result of which, we are taught, will be perfect love toward God and man—a fulfilment, in this way, of all the requirements of the law and the prophets. What we, as a church or a brotherhood wish to promote in ourselves, and make manifest to the world, is this *seeking after purity of heart*; and if we can find one characteristic which, more than any other, indicates to ourselves and others the fact of this new life begun, this should be the basis for our visible organisation. What saith the Scriptures? 'We know that we have passed from death unto life, because we love the brethren.' Again, 'By this shall all men know that ye are my disciples, if ye have love one to another.' The one characteristic of all others, then, which is best evidence to ourselves, and the world outside, that we have truly begun the better life, is 'love,' or, as the word is elsewhere translated, 'charity.' Neither of these terms seems to convey the true idea of the original word, *ἀγάπη*, and in my previous communication I preferred to call it *sympathy*, as more nearly interpreting to our minds now what I understand to be the true signification of the word. We would make, then *ἀγάπη*, or 'sympathy,' the basis of church organisation for the reasons above stated; and I feel called upon to say this, because I think it evident to Christians themselves, as well as the world at large, that 'creed,' by reason of the *relative importance* it holds in the Church, is now and has from the first been the basis of Protestant Church organisation—an error, I conceive, second only to the Catholic error of an organisation upon the basis of 'works.' Faith has come to be synonymous with 'creed,' or the acceptance of a creed, and 'creed' has thus virtually become the *door* of the church. Whereas Christ says, 'I am the door.' To enter this door requires something more than the acceptance of a 'creed'—an *experimental knowledge of the way through*, namely; and, as I said before, this is best expressed in one word, by 'trust,' not 'faith.' But this experimental knowledge of Christ through

trust in him results in *ἀγάπη*, or sympathy with him and his teachings, as well as with all who have passed through a like experimental knowledge. We may not have all arrived at the result by exactly the same mental processes. In truth, so long as language is the imperfect medium it is now, and always has been, for the communication of ideas, it is foolish and unreasonable to expect it. It is sufficient to inquire whether the result has been attained. At this point, and not before, arises the necessity for church organisation, and the new instinct which demands it should be its basis, for the same reason that another instinct is the basis of the family relation, and another of the state. Since, then, religious experience is the result of *thought and feeling* fused into one, and one is naught without the other, so far as religion is concerned, it seems illogical to me to maintain that 'credo' is the basis of all religi- us as well as intellectual life. Finally, let us, as Christians manifest our love for Christ by loving each other, and not by wrangling as to *how* we all come to have this same love and *can best assert it*."

A letter from Oneida Creek, by one who had spent several days among them, gives the following account of the Communists there, which agrees in the main with Mr. Hepworth Dixon's description of them:

"The community numbers about 275; but about 25 of this number are at their settlement of Wallingford, in the state of Connecticut, and about 300 miles from here. Of the 250 that are here, there are about as many males as females, of various ages. They have a farm of about 520 acres, on which they conduct the following business:—Grazing, corn growing, fruit growing, preserving fruits, corn, and vegetables; shopkeeping, silk spinning, ironfoundry, steel-trap making; and the writing, editing, printing, and publication of a weekly newspaper—the *Circular*. For 34 years they have persevered, through many great difficulties, in publishing and gratuitously circulating a periodical. * * * The clerking, printing, and editing are done by the female members of the community. The whole party seem to lead a blameless, industrious, contented, and useful life. They are intensely theological, profoundly scriptural, and enthusiastically Christian; and they found their practice on their theology, of which one of the vital points is the doctrine that what they call 'Christ's second coming' took place at the destruction of Jerusalem, A.D. 70. They consider themselves civilized enough to do without old-fashioned marriage, and they look for God's will to be 'done in earth as it is in heaven, where they nei her marry nor are given in marriage.' However, they do not object to marriage for 'people in the world who know no better.' In their school I found a party of nineteen remarkably bright and happy-looking little children. They have entertained me very kindly, and I believe them to be constantly kind towards each other and everybody. Their spiritual leader is Mr. Noyes, a man of deep thought and great learning. You may be sure that among these hundreds of Communists there is a great diversity of talent, disposition, and education. They have no private property, but have all things in common. They have meetings every evening in their great hall, for hearing news, &c., reading aloud, and again for conversation. Sometimes they have concerts and theatrical performances. Last night, one of their members, who is a highly-educated university man, gave us a lecture on chemistry, illustrated by experiments. Some business was soon gone through. 'Rule Britannia,' and some other songs, were beautifully sung. On Mr. E.'s asking for criticism, about a dozen male and female members of the community talked about Mr. E. one after the other, for half an hour, commending his good and condemning his bad qualities. The criticism is very highly valued for keeping the members on their good behaviour, and in good humour. Everybody labours with his hands, and everybody (of whatever age) is a student. Some of the helps work ten hours a day, and some eight; but the members usually work not more than eight hours in summer, and four in winter. One man—who was crippled by a tree falling upon him while working at the clearing of the farm in its early days—has become a very good shorthand writer and reporter. These people usually have three meals a day—at six a.m., mid-day, and six p.m.; and they scarcely eat any fish or flesh, but live very much upon a great variety of fruits, and of farinaceous and vegetable food. They seem to be working in earnest for the public good. They consider that their movement is in its infancy, and look forward to having a free university—the greatest and best in the nation."

Dr. Bushnell has published a new work entitled "The Moral Uses of Dark Things." It is said to be characterised by the wonderful combination of sharp-sightedness and far-sightedness which gives to Dr. Bushnell's thinking its great charm, and which in their extreme manifestations become undue subtlety and a far-reaching after what lies in reality nearer at hand.

MINISTERIAL APPOINTMENT. — Mr. E. Coleman, student of the Home Missionary Board and Owens College, has accepted the unanimous invitation of the congregation at Accrington to become their minister.

OPEN CHURCH PAPERS.

BY BROOKE HERFORD.

III. THE FEELING OF THE PEOPLE ABOUT CHURCHES.

I BELIEVE that the departure from the ancient and once universal principle of regarding the Temples of God, as essentially *open, public places*, as open as our public parks, and the gradual substitution in Protestant sects of the plan of building them as *proprietary meeting-houses* has been injurious every way.

It has been injurious to those attached to the churches. It has dwarfed their whole idea of what they ought to aim at in their building and supporting of a church of God. It has led them to measure what they should do in this way by what may be sufficient for their own comfort or convenience. It is quite a mistake to suppose that men will be most liberal when they are doing something merely for themselves. The rich man who throws his grounds open for the public to walk through freely, is far more likely to care with a noble liberality for their being made as beautiful as possible, than he who keeps them fast closed for himself and his friends. So a congregation will never feel the pride and the delight which Christian men and women should feel in making their church and its worship as beautiful and attractive as possible until they take up the old idea, and make the church once more freely open to all.

But the system of pewed and allotted churches is most mischievous in its effects on those outside, unattached to them. The simple fact is that they are almost universally chilled and repelled by the aspect which churches and worship have thus, quite without intention, come to wear.

Do not think that I exaggerate on this matter. The feeling of the people at large about churches has changed. They do not regard them as they were regarded *everywhere* of old, and are still upon the *continent*, as places of free public resort. They do not feel them to be any concern, except of those who form their congregation. They look upon them as *proprietary*, and mostly, *middle-class* institutions, where the poor may obtain commoner places at a cheaper rate, and some sort of places even for nothing. I do not say that such a feeling is just. I do not think it is: I believe that most congregations are only too glad to extend the largest hospitality to strangers, even to the poorest. But they do not know this: you cannot get them to feel it; they only know that when they *do* go in, the whole arrangements are such as to remind them that they are occupying somebody's private place; the tokens of reserved occupancy meet their eye all about them, they are half afraid of somebody coming who will regard them as intruders, and on the whole they do not feel at ease, and prefer to keep away. My experience on this particular matter in Sheffield and at Strangeways is, to me, most suggestive. Almost under the walls of the Upper Chapel in Sheffield was a dense poor district, comprising many narrow streets and courts from which came a large proportion of our Sunday scholars, and in which probably not one family in ten had any connection with any place of worship except through the children attending some school. We divided the neighbourhood into districts, and our visitor visited with tracts from house to house. The people were earnestly invited to the chapel, and told that they would be welcomed and have comfortable seats and—nothing to pay. Except in a very few instances we could not get them to come. Now and then one or two would drop in, in the evening, and they often were welcomed, for I had many of my people there who shared my desire, and our chapel-keeper knew my feeling and put them into thoroughly comfortable seats, where he knew that they would not be disturbed, the owners being of that kind of people who find “once a day quite as much as they can stand.” But these poor people did not know this. How could they? I have watched them many a time, for I used to set a great store on these poor stragglers of the neighbourhood, and longed for nothing more than to make them feel that our chapel was a happy place to come to. Well; all through the earlier part of the service I have seen the signs of that feeling of not being at ease. Every time the door opened and a dress rustled down the aisle I have seen them glancing timidly back, evidently wondering whether the new comer was coming to this seat, and if so, where they should put themselves to be most out of the way. There was the sad fact—they were not at

ease. There was abundant room for five hundred more, and yet in all that space there was not a corner into which a poor stranger might creep without feeling that he or she was in somebody's place. And the result was that it was difficult to get them to come at all, more difficult still to get them to come a second time. And we never got any of this class to attend regularly.

Now curiously enough, I have a similar district, only rather poorer and more neglected (Green-gate), at the same distance, if anything a little further off, from my present chapel in Strangeways. It is visited exactly in the same way, and by the same class of visitors; but instead of the inducements held out in the former case, the following is the invitation given on every tract-cover:

“You are invited to attend this church. You will not have to ask to be shown to a seat, nor be troubled by thinking you are in some one else's place, but can come in and sit wherever you like, as the whole church is open and unappropriated, and books, &c., are freely provided throughout for public use.

“There are no pew rents; the church entirely depends upon the offerings of the people, which are collected at every service, that all who are disposed may have an opportunity of helping, in the simplest and easiest way. No one will know what any other gives. The poorest with the smallest offering,—with none at all, if none can be spared,—will be as welcome as the rich.”

What has been the result? After four years' work we have more of these people attending in any single month than I was able to get during the whole of my nine years' working in Sheffield. They are just as reluctant to come at first, being unable to realise that the feeling they have been accustomed to associate with churches and chapels will not beset them in ours also. But when they have once been, they feel at ease in coming again, and the offertory instead of being a hindrance gives them a feeling of independence.

I do not say that the disinclination I have spoken of to enter pewed churches may not be overcome. It may be by some *special attraction*—a startling popular preacher, the reputation of very fine music something out of the common way in the service, will bring in crowds, who will not be kept out by pews or anything else. But that is not what is really needed. I am sure there is enough of comfort in our churches, enough of beauty in sacred music, enough that is interesting in the services of religion to make people glad to turn in for a quiet restful hour now and then without any special attraction, if only you can once let them understand that our churches are freely open to all, that they can go in and sit anywhere they like without the formality of being shown to a place, and without the discomfort, when they have been shown to a place, of feeling doubtful whether it may not be wanted, whether they are quite welcome.

The Unitarian Herald.

FRIDAY, JANUARY 22, 1869.

ENCOURAGEMENTS TO THE UNITARIAN MINISTRY.

THE annual meeting of the Manchester New College Trustees, and the annual examination, with its attendant gatherings, of the Home Missionary Board, draw our attention away from the exciting ecclesiastical topics of the day, to the thought of those who are entering the ministry in our small section of the great Church of CHRIST, and to the work, the opportunities, and the difficulties which await them. And, certainly, if any encouragement be needed for them, it is afforded by the aspect of the greater church around which gather the ecclesiastical interests of the day. If, on the one hand, there is something attractive in the power and prestige of the so-called Church of England—if its parochial system appears to give the worker for CHRIST a vantage ground for his work upon society, and its ritual to surround his services with an attraction which he could hardly find in our Nonconformist worship—yet, on the other hand, these advantages are only to be obtained at the cost of loss and injury in points which touch

the very heart of religious life and work. It is almost pitiable to mark the confusion and dismay, the timid waiting upon ecclesiastical injunctions, the inability to see the open way of duty, which characterise the utterances called forth in the Establishment by the present crisis. We need go no further than Mr. MACKONOCHE's letter on the subject of severing the connection between the State and the Church for evidence of this. After setting forth his desire for some measure of this kind, and the terms on which it might be equitably done, he says, “but be that as it may, I for one say, let the State send forth the Church roofless and penniless, but free, and I will say, ‘Thank you.’” One cannot help asking where is Mr. MACKONOCHE's difficulty? What need is there for him to wait for the State to do anything? The freedom for which he sighs simply waits for his own will to take it, and as we read such a sentence as this we cannot help feeling how utterly confusing and distorting must be that whole atmosphere of *establishment* in which such men have grown up, thus to blind them to the reality of all the religious work going on in the country except their own, and to lead them to fancy that there is no standing-place for true ministry outside the pale of that biggest of the sects which is at present one of the departments of the State.

The ministry among ourselves, if it has not such brilliant prospects to offer, does at least afford this—a humble post of service in which a true and reverent worker may live out what life of Christ-like endeavour, and speak whatever thoughtful word, he has in him, in almost perfect freedom. Perfect freedom of course there cannot be where a man has to work with others, and those others constitute, as in the case of a congregation, the element of permanent life in which his own leadership and ministry is only a temporary incident. But the hindrances to freedom among us are only those arising out of consideration and respect for others, and the need of a certain harmony of feeling between those engaged in a great common work. They are not such as any fair-minded man will feel to be a difficulty, and it is seldom indeed that they will not gradually yield to the freest working out of a ministry at once loving and devout and inspired by true self-devotion. To such a ministry the state of the world affords infinite encouragement—not to a routine ministry, not to half-hearted professionalism. There never, probably, was a time when the ministry was so poor an investment in any worldly aspects, or when it could yield so little of any kind of gratification, if done in any spirit but the very highest; but let any man of even fair power take it up with all his heart, and give himself thoroughly to it, and he will find that there could never be a time when his work was more wanted, nor a time when, done in such a spirit, it would meet with warmer appreciation. The great encouragements of the time are the great needs of the time. The impatience of mere creeds, craving in men's hearts for a simple, rational religious faith; the distrust of all religion of mere forms and conventionalities, welcoming every setting forth of religion that takes hold of the realities of life, and speaks with a voice of helpful power; the very apathy and alienation from all churches of the mass of the people in our great cities, bringing to every man's very door the saddest and most touching appeal

for fearless and devoted effort—all these things are, to every man who has it in him to do a true work for God and Christ, elements of opportunity as noble as heart could desire.

"Give me a fulcrum for my lever," said the philosopher ARCHIMEDES, "and I will move the world." It is what every young minister hopes for as he is looking forward to his work. He would fain move the moral world, and longs for a position from which he may be able to do it. That position he may find in even the humblest post of ministerial service that our churches open to him. Wherever there are even a few faithful ones united in the desire to grow up into a true church of Christ, when there is a little band of teachers trying to do their best in a Sunday school, there is a position from which, if a man will be content with small beginnings, and has any form of moral and religious courage in him, he may move the world. For what is needed is not new and startling methods for presenting our faith and winning the ear of the people. We need not have our ministers afraid of any new methods that may open fairly out in the doing of their work, and have indeed again and again urged that they must be more watchful to see, and prompt to take, such openings, and that the full work of the present day can not be wrought out without they are; but not the less is it true herein, as in all things,—the duty that lies nearest, first. So it is from keeping up in the most perfect efficiency the humble workings that we already have, from making our small congregations, such as they are, more into true churches, fulfilling in all kindly faithful ways the round of such ministry as waits everywhere for the departing students of our colleges, that they shall grow up to greater power and larger work; by faithfulness in few things that they shall come to be rulers over many.

FIRESIDE READINGS.

FROM DOUBT TO FAITH.

We watched the cold fields sown with corn,
And said, "This life is most forlorn."
The hungry cows tore up all day,
We said, "Thus good is plucked away."
The bitter snow fell fast all night,
We said, "Life ends in shrouds of white."

Wondering, we watched the early year,
And said, "Lo, tender blades appear."
All day the sun, all night the dew,
We said, "Life has its changes too."
Slowly came the stems and ears,
We said, "Much promise disappears."

In Autumn we walked forth again,
The fields were heaped with yellow grain;
Then blithely garnered up in store,
The dangers of the corn were o'er.
Then said we, "God is good indeed,
He watched and blessed the farmer's seed."

We said with tears, "Increase our faith,
Even as Thy Son's disciple saith."
We said, "In hope we spend our breath,
And wait for eyes to see this death."
Our souls we give to Him to keep,
Till angels His great harvest reap.
And homeward hand-in-hand we went,
Feeling we knew what this life meant.

Free Churchman.

CHURCH CURIOSITIES.—XVI.

A STRANGE OFFERTORY.

The *New York Sun* vouches for this:—A preacher in a frontier settlement had been collecting money for some church object. There was still some 20 dollars wanting, and after vain efforts to make up the deficiency, he plainly intimated, as he locked the church door one day after service, that he intended to have that said 20 dollars before any of them left the house. At the same time he set the example by tossing five dollars on the table. Another put down a dollar, another half of a dollar, another a quarter of a dollar, and so on. The parson read out every now and then the state of the funds. "Thar's seven and a half, my friends,"

"Thar's nine and a quarter." "Ten and six bts are all that are in the hat, friends and Christian brethren." Slowly it mounted up. "Twelve and a half." "Fourteen." "Fifteen." "Sixteen and three bits," and so on until it stuck at 19 dollars 50 cents. "It only wants fifty cents, friends, to make up the amount. Will nobody make it up?" Everybody had subscribed, and not a cent more was forthcoming. Silence reigned, and how long it might have lasted it is difficult to say, had not a half dollar been passed through the open window, and a rough explanatory voice shouted, "Here, parson, there is your money; let out my gal, I'm about tired of waitin' for her!"

UNIVERSITY PREACHING.

In his "Recollections of Oxford," Mr. Cox tells us he heard Dr. Tatham deliver the famous sermon in which he wished "all the *Jarman* critics at the bottom of the *Jarman* ocean," and which concluded with a passage less generally known—"I leave the subject to be followed up by the *larned* bench of bishops, who have little to do, and do not always do that little." As a sample of the old style of sermon, he gives the following specimen of sound ing verbiage, which was noted down at the time: "A system thus hypothetically elaborated is, after all, but an inexplicable concatenation of hyperbolic incongruity." And he says, "such sentences, delivered in a regular cadence, formed too often our Sunday fare, in days happily gone by."

RATHER TOO BAD.

In a work just published, entitled "Last Winter in America," the Rev. F. B. Zincke relates this good story. A minister had opened the proceedings with prayer. He was followed by a rival preacher. The latter, after dwelling for some time on general topics, at last came up to his opponent in the following way: he prayed that the gifts of the Spirit might be poured on all his brethren in the ministry abundantly, and then added, "And on behalf of our brother whose words we have just heard, we offer this special supplication, that his heart may become as soft as his head."

A SCOTCH PREACHER.

Many amusing anecdotes are told of Mr. Robert Shirra, minister of the secession church of Kirkcaldy. Here are one or two that are vouched for as authentic:—Once when he was reading the 119th Psalm, "I will run the way of Thy commandments when Thou shalt enlarge my heart," he said, "Well, David, what is your first resolution? 'I will run.' Run away, David, what hinders you. What is your next? 'I will run the way of Thy commandments.' Better run yet, David. What is your next? 'I will run the way of Thy commandments when Thou shalt enlarge my heart.' No thanks to you, David; we could all run as well as you with such help." He was occasionally quite eloquent as well as quaint. One of the finest refutations of the notion of human equality—no equality of rights, as we understand it, but inherent equality as the French proclaimed it (or were supposed to have done)—was uttered by this minister in reply to a deputation from his congregation who had requested his views of the then novel doctrine. He said:—"My friends, I had a call from some of you the other day, desiring to know my opinion on liberty and equality; when I told you, if you came here to-day, I might let you know. Now, since I had your visit I have travelled in spirit over the universe, and I shall just tell you what I have seen in my travels. I have travelled over the earth, its frozen and burning zones, mountains and valleys, moist places and dry, fertile lands and sandy deserts, and I have found men and children, big and little, strong and weak, wise and ignorant, good and bad, powerful and helpless, rich and poor. *No equality there.* I have travelled through the sea, its depths and shoals, rocks and sandbanks, whirlpools and eddies; and I have found monsters and worms, whales and herrings, sharks and shrimps, mackerel and sprats, the strong devouring the weak, the big swallowing the little. *No equality there.* I have ascended to heaven with its greater and lesser lights, suns and satellites, and I have found thrones and dominions, principalities and powers, angels and archangels, cherubim and seraphim. *No equality there.* I have descended into hell, and there I found Beelzebub, the prince of devils, and his grim counsellors, Moloch and Belial, tyrannising over the other devils, and all of them over wicked men's souls. *No equality there.* This is what I have seen in my travels, and I think I have travelled far enough; but if any of you are not altogether satisfied with what I have told you, and wish to go in search of liberty and equality yourselves, you may find them somewhere that I have not visited. You need not travel the same road that I have done, for I can tell you positively you will not find what you want on the earth, neither in the sea, neither in heaven, neither in hell. If you think of finding them any where else, you may try. Meanwhile I have given you all the information I can. It rests with you to make a proper use of it."

AN ODD CONCATENATION.

In reporting Dr. Vaughan's speech at Doncaster, in which he referred to the possible decrease of Church Establishments, at the close of the proceedings, the local journal relates, with unconscious gravity, "The choir then sang 'Who Killed Cock Robin?' after which Dr. Vaughan closed the meeting by a few seasonable observations on the uncertainty of human life."

THE UNITARIAN HOME MISSIONARY BOARD.

On Monday last the annual public examinations of the students in connection with the above institution were commenced in the lecture room of the Memorial Hall, and the whole of the meetings arising out of them have been attended with great interest and pleasure. We noticed present, at various times during the proceedings, the following:—Revs. Dr. Beard, W. Gaskell, M.A., John Wright, B.A., and Brooke Herford (tutors); Henry Green, M.A., and S. A. Stinthal (visitors); R. M. Shipman, Esq. (president); Ivie Mackie, Esq. (treasurer); R. v. James Drummond, B.A., and E. C. Harding, Esq. (secretaries); Revs. H. E. Dowson, B.A. (Gee Cross), D. Davis, B.A. (Lancaster), Jeffery Worthington (Bolton), H. McKean (Oldbury), Chas. C. Coe (Lancaster), H. Echus (Coseley), G. Ride (Chorley), H. Austin, (Cirencester), D. Berry (Mossley), J. Freeston (Rochdale), J. Harrop, E. Allen (Lydgate), G. H. Wells, M.A. (Gorton), H. Hill (Stannington), T. Timmins, B. Glover (Crewe), D. Matts (Ballymoney), James W. Braithwaite (Horsham), F. Revitt (Mottram), Jas. C. Street and E. H. Hopkinson (Newcastle-on-Tyne), A. Rushton (Blackley), W. George Cadman (Dob Lane), John G. Slater (Aberdeen), W. W. Robinson (Boston), T. E. Poynting (Monton), C. T. Poynting, B.A. (Monton), W. Oates (Birkenhead), John Fox (Heywood), J. Black, M.A. (Stockport), H. Williamson (Dundee), Joseph Smith (Idle), J. Birks (Kingswood), M. C. Frankland (Chowbent), George Fox (Park Lane), W. H. Herford, B.A., C. B. Upton, B.A. (Liverpool); Mr. Pinnock, Mayor of Newport, I.W.; Messrs. B. Heape, W. H. Talbot, Geo. Smith, E. Bowman, M.A., W. A. Case, M.A. (London), J. H. Reynolds, Alderman C. S. Grundy, Richard Aspden, John Armstrong, Joseph Lupton (Leeds), Smith Golland, Harry Rawson, John A. Cleworth, Thomas Rawson, Jesse Pilcher, Miles Mayall, D. Buckley Joseph Wrigley (Mossley), J. E. Heywood (Oldham), John Grundy (Somerset), W. Hickin, jun., F. Ashton, T. Elgood (Sale), G. T. Taylor, G. W. Walsley, C. J. Herford, Peter Eckerley, B. Templar, George Lemmon, F. Taylor (Bolton), William Shawcross; Major Coppock (Stockport), Dr. Marcus and Dr. Kestenberg.

The various days' examinations were as follows:

MONDAY.

Junior Greek, Rev. W. Gaskell, M.A.
Middle Greek, Rev. W. Gaskell, M.A.
History of Ecclesiastical Opinions, Part I., Rev. J. R. Beard, D.D.
History of Ecclesiastical Opinions, Part II., Rev. J. R. Beard, D.D.
The Work of the Preacher—its Spirit and Methods, Rev. Brooke Herford.

TUESDAY.

Literature and Interpretation; Old Testament. Part I., Rev. J. R. Beard, D.D.
Literature and Interpretation; Old Testament. Part II., Rev. J. R. Beard, D.D.
English Literature, Rev. W. Gaskell, M.A.
Senior Greek, Rev. W. Gaskell, M.A.

WEDNESDAY.

Literature and Interpretation; New Testament, the Synoptics. Part I., Rev. J. R. Beard, D.D.
Ditto ditto Part II., Rev. J. R. Beard, D.D.
Greek History and Literature, Rev. W. Gaskell, M.A.
Political Economy, Rev. John Wright, B.A.

THE BUSINESS MEETING.

Was held at six o'clock on Monday evening; R. M. SHIPMAN, Esq., presiding.

The annual report was read by the Rev. J. DRUMMOND, one of the honorary secretaries:—

During the session there had been 15 students engaged in the regular courses of study. Mr. Matthews, one of the students had been connected with the Board as an Owens scholar during the first term. Mr. Coleman had held an Owens scholarship during the whole year, and would continue his connection with the Board till the end of next year. The committee regretted that none of the retiring students had sought the advantages of continued study by becoming candidates for the scholarship. Of the six students who had completed their course, Mr. Whitham had an invitation to become the minister of Christ Church, Nottingham; Mr. Macleod would enter upon ministerial duties at Nantwich; Mr. Brunton would occupy the pulpit at Mildenhall. The annual examination of candidates for admission was held as usual in October. Only two were selected as equal to the requirements of the Board—Mr. William Freeston, of Bury; and Mr. Thomas Bennett Bradick, of Duxfield. In accordance with a suggestion made in the altered rules adopted at the last annual meeting a course of lectures on the laws of health had been delivered by Dr. J. S. Fletcher, and which it was hoped the students would find of great service in their future career. The committee had to acknowledge with thanks the receipt of two volumes for the library, from the Rev. E. Kell, and complete sets of the *Prospective* and *National Reviews*, from Mrs. Charles J. Herford. They must also again record their indebtedness to Miss Yates, whose munificence had to a great extent relieved them from the otherwise very serious embarrassment of a defective subscription list. They could not, however, regard the necessity for such generous donations without the gravest anxiety, and they would earnestly press upon the attention of their friends the great importance of obtaining increased subscriptions. They would also venture to call the attention of subscribers to the fact that subscriptions were due on the 1st January in each year; and as they had experienced some slight difficulties from the tardiness with which some of their supplies had arrived, they would request their supporters to be so kind as to remit their subscriptions when applied for. They trusted that when their wants were fully made known, their appeal would not be in vain but that their services on the increased sense of general approval and sympathy.

Mr. GEORGE WADSWORTH, jun., read the financial statement, showing the expenditure to be £1,305. 6s. 5d., and the income only £1,157. 9s. 11d.,

and leaving a balance due to the banker of £147. 16s. 6d. The amounts received for subscriptions were—arrears of 1867, £55 16s.; for 1868 (old), £710. 9s.; ditto (new), £24. 6s. 6d.; total, £790. 11s. 6d.

Mr. RICHARD ASPDEN asked what was the amount of the outstanding subscriptions.

The ASSISTANT SECRETARY replied that they amounted to about £120, of which some £25 or £30 had been received since the 1st of January, and which had not come into the accounts of last year.

The CHAIRMAN: So that in fact the real deficiency would amount to about £25 less than £147. 16s. 6d.

Rev. D. DAVIS moved the adoption of the report.

Mr. J. LUPTON, Leeds, seconded the resolution, and said he agreed with the passage in the report which lamented that none of the students had sought the advantages of continued study by becoming candidates for the Owens College Scholarship; and he thought that so valuable an adjunct should not be disregarded. He was glad to find that some of the students were going out to begin their ministerial labours. He knew two of the stations they were going to—Nantwich and Middlesbrough—to be important centres. He adverted to the unsatisfactory condition of the accounts—one-tenth of the subscriptions being uncollected. The expenditure was £1,300, and there was a deficit of over £140. He should like to know whether this deficit came from one district or more? It was well this should be known, and the local treasurers of such districts should resign at once if they could not collect the subscriptions in a moderate time. These unpaid subscriptions had a very prejudicial effect upon the future subscription list, and he himself had refused to pay a subscription due in one year in another.

Mr. WADSWORTH explained that Bristol was in arrears £30, London £30, and Liverpool £40. Of the remaining £20, £10 was deficient in Manchester, and the remaining £10 was scattered over different parts of the country.

Dr. BEARD agreed with Mr. Lupton in regretting that there was no candidate for the Owens College scholarship this year. He had not lost sight of it. He had represented it to the students, and he was not surprised that there was no application; but it must not be inferred that the students were inferior this year, for that was not at all the case, but there were peculiar circumstances, mostly of a domestic character, which had prevented students from applying for the scholarship. It so happened that domestic circumstances and scholarship qualities did not happen to coincide in any one of these individuals.

Mr. EDDOWES BOWMAN said that this should be left to the students themselves.

The appointment of officers, and votes of thanks to the visitors, Rev. H. Green and S. A. Steintal, and to Rev. C. C. Coe for his kindness in consenting to conduct the dedicatory service, closed the proceedings.

THE ANNUAL SOIREE

was held, as usual, on Tuesday evening, the large room of the Memorial Hall being quite full; and it was pleasant to recognise many of the rank and file of the neighbouring congregations amongst the audience. R. M. Shipman, Esq., again presided.

The CHAIRMAN said that in 1853, now fifteen years ago, some gentlemen, whom he saw around him, and who felt the want of an institution for educating for the ministry these men who could not expect to attain to the advantages of the Manchester New College, met together, and a nucleus was laid for something—they hardly then knew what, nor what proportion it would ultimately be developed to. Little by little it grew, until, in 1854, the promoters of the Unitarian Home Missionary Board opened its doors with six pupils. Many and serious fears were then entertained for its success. Some thought they would do no good at all, others that they would do so much good that they would ruin the Manchester New College. At the end of fourteen years he left them to judge of the usefulness of the institution by the work which was achieved. Steadily, during the first three years, the tutors attended to their duties, and steadily did the students attend to theirs. At the end of them they had fifteen or sixteen students, and they felt strong enough to attempt—what was then an experiment—to hold their first gathering such as the present. This meeting was a proof how they had progressed. Their first president was Mr. James Yates, who gave them his countenance and support, and in their younger days to know that a man of high qualification, varied learning, and undoubted position should consent to be their president was very encouraging. As Mr. Yates was unable, from age, to attend, it fell to his (the chairman's) lot to preside on that occasion. But to-night he had been invited, not as a *locum tenens* for any other gentleman, but in his own behalf. (Hear, hear.) At the time of that soirée six students were sent forth, and from that time to the present twelve soirées had been held, not only successively, but successfully. At the present time 57 students had been educated, and, with one or two exceptions, were now actively and usefully employed in the duties for which they prepared themselves. This was enough to render them satisfied with the results of the Home Missionary Board.

Without it they would have been at a great loss in many of the pulpits and many of the missionary districts, and it was pretty certain that but for this board the missionary cause must have languished in many parts of England. The young men were from all classes except the most educated; not that they were uneducated men, but they came more from the ranks of the hand workers than the head workers. He had before him a list, which was published last year, of the fifty students who had left them. They had been sent to London, and as far north as Dundee and Aberdeen, as far west as Liverpool, and as far as Nottingham and Leicester. This was sufficient to prove that the institution was not merely local for Manchester and neighbourhood, but that it had really become what it had been designed to be—a national institution.

The Rev. J. BLACK said he had gladly accepted the invitation of the committee to say a few words, because it gave him the opportunity of expressing his interest in their missionary undertakings. There was a time in his own experience when such guidance as a Unitarian mission could afford might have saved him a long and anxious conflict. As to the merit of this institution and the details of the work which it was doing so well, he would leave others to speak who could speak from a better knowledge and with more authority. One word only he would like to say with reference to an objection which had been alluded to this evening and on former occasions, viz., that the efforts of the Home Missionary Board are merely adding to the number of half-educated ministers. Now it seemed to him that objection sprang from the hasty of first glances. In this, as in every denomination, if there were life in it, men would arise from among the less educated, the professionally uneducated classes, who out of the fullness of their hearts would desire and endeavour to speak the truth that was in them. It was not for this or any other board to assume the function of determining who or what class of men should take part in the active missions of the Church. What was given them to choose upon was simply whether labourers of the class referred to should or should not be assisted with an education suited to their circumstances. (Hear, hear.) On this ground he thought the board deserved the respect and support of all, because it had engaged the services of our ablest men for this useful work, and had done more to raise the standard of education for missionaries than had been done or attempted by any other denomination. On the general question of Unitarian missions he could speak almost from an external point of view, for he had not forgotten his earlier impressions about them. He had become convinced of their many peculiar advantages. He would not be understood to say that Unitarians alone had the power of doing something to satisfy the requirements of the times. In all denominations, liberal and honest men were to be found whose labours were contributing to the great ends we had in view. We felt ourselves to be labourers together with them. But Unitarians had very great and very special advantages. The religious want of the hour was a quite definite one—indeed, it was the one want, as Jesus Christ used to say, of all men—the want namely of a whole heart and a single eye. On the intellectual side, this exhibited itself in a desire to harmonise science with religion. The chairman had expressed a hope that the world was not losing its hold upon religion. For himself, he thought it was not. The very materialists, to whose case the chairman had alluded, showed us that in the least likely circumstances men would seek a religion of some kind. More recently, some of the leaders of the material philosophy were beginning to draw very clearly the line between matter and mind. That was the opening of an era in which due place would be given to whatever is loftiest and holiest in man. There had been a time of troubled darkness with many. The sun, for their horizon, had gone down; but they remained even then with open eyes and ears listening for the sounds of the morning. Now, again, the light was shining in; a murmuring which, as the sailors say, accompanies the sunrise like a Memnon's voice, was heard on the waters; and assuredly the ascending light would shine more and more unto the perfect day. The true difficulty was not as to the existence of religion, but its consistency with science. Now the Unitarians had solved the problem at once, when they had concluded that acceptance with God depended entirely upon a man's faithfulness to his conscience. Science was left to its own province, and they could appreciate its high value without any misgiving. He had spoken of the felt need of consistency on the intellectual side. There was another aspect—that connected with our active life. Here also Unitarianism had the advantage. With others, the doctrines of original sin and eternal punishment imparted an asceticism to their religion which could not be ignored. No doubt the majority of Christians lived and felt much like ourselves. But their views of business and of their relation to the natural world were out of harmony with their creed. According to that, the grand aim of this life was just to escape the wrath to come. With ourselves, the present bears to a future life the relation which the child bears to the man; and there is no sense of inconsistency between our common life and our religion. He might have touched upon another advantage we possessed—the political and ecclesiastical one. But it was not

necessary for him to repeat what they had all heard so often on the question of creeds. With such advantages, he trusted they would not be found inactive. He looked forward to the time when the world would at last receive as its acknowledged religion the truths in which they placed their faith. They were to labour towards that consummation, neither allowing their zeal to overstep their respect for the rights of conscience, nor letting their reverence for these impede their activity. They could not in any form be exclusionists or oppressors. But in that day, when, as Jesus Christ foretold, the meek shall inherit the earth, then should they go in and possess the good land which the Lord their God giveth them.

Mr. JOSEPH LUPTON expressed his warm interest in the Home Missionary Board, and urged that greater support should be given to it by the denomination at large. He had been asked especially to repeat to that large meeting what he had said the night before, that subscribers ought to be prompt in paying subscriptions when due, and he spoke of the towns, of which he was very glad to say Leeds was not one, which were in arrears. He concluded by expressing the pleasure he felt in seeing how chastely and beautifully the decoration of the hall had been carried out by Mr. Worthington, the architect.

The CHAIRMAN alluded to the dedicatory service to be held the following evening, and expressed his pleasure that Mr. Coe had consented to conduct it.

The Rev. C. C. COE said that it was rather he who had to thank the committee for the honour they had done him in inviting him. Though, however, he would rather that the students had had to address him than that he should have to address them, yet he was sure if he could only infuse into the service one-tenth of the good feeling he had towards the students, it would not be altogether a failure. As to the interest he took in the labours of the Home Missionary Board, he could only say that very soon after his own ministerial education was finished he had felt it his duty to manifest his sense of the importance of the Board, and had made himself a life member; and this year, long before he had any idea that he should be selected to take part with them, he had made arrangements to be present at the examination. (Hear, hear.) He was glad to see it in its home at that hall, and when he thought of the great number of efficient men who had gone forth from it, he felt that the institution had great claims to their support and sympathy. It seemed to answer some of their greatest needs. There are three things that struck him with wonder. First, that there was a great deficiency of young men to swell the ranks of the ministry. Some had not the means as educated men to enter it, and others who have the means did not like the prospect, partly, perhaps, because they did not think the ministry the best opening in a worldly point of view, and partly because they shrank from the criticisms that generally were poured upon the minister's devoted head. The second was that in spite of all their activities, there is a very large number of the people associated with no kind of religion—some in respectable positions of life, and some amongst the poor; while many were even in positive antagonism to it, careless and indifferent—often neglecting their wives and families, and ready to drop into the ranks of pauperism. To this class especially their missionaries needed to go, and he should rejoice to hear of their doing a good and faithful work amongst them. The other marvel to him was that our churches, with all their efforts, did not seem to increase as they ought to do. He suspected, however, that the reason was in part that they need a more definite organisation as well as a little more positive teaching. (Hear, hear.) If there were a more popular element in the government of our churches he was sure they would be more attractive to a vast number of people. But while he believed there was a great work for the ministers trained in the Home Missionary Board to do, he also heartily believed in the necessity of drawing them from all ranks of life. He would like to see the rich men in their congregations not only supporting with generous pecuniary aid such institutions, but doing one thing more, and that was—he would like to see some of them sending their sons into the ministry; or at least if they saw one of their sons showing any signs of fitness for it, devoting him to it; yes, and endowing him, if necessary, that he may be able to live as comfortably as his brothers. (Applause.)

W. A. CASE, Esq., M.A., of London, who was very warmly received, made a most effective speech, which we regret that we cannot report in full. After thanking the meeting for the kind welcome which had been given him, he said it seemed almost an impertinence for one like himself to come forward to address such a meeting; but the common subject they had at heart and the common interests in which they were engaged emboldened him, in compliance with the call of the chairman, to do so. He might also put in a further excuse, and that was that, when he left University College, it was his lot to be thrown somewhat into the power of Manchester life, and he then learned a lesson which had not been without its effect upon his subsequent career. He had, moreover, another credential, and that was that, as a student, he received the kindly help of their first president, to

whom such proper reference had been made—Mr. Yates. (Hear, hear.) It must not, however, be on merely personal matters that he must address them, but rather upon those common interests in which they were all so deeply concerned. And he wished to say that he had often heard in London of the Home Missionary Board, and read its reports, and made himself acquainted with its doings, but until then circumstances had prevented him being present at one of their meetings. As it happened that he himself did a good deal in the way of examination, he was fortunate in being able to drop in and hear one of theirs. Now, he knew from experience that it was possible to have a very learned examination—one, indeed, that would rather show the learning of the examiner than that of the examined; but he had not felt that this was the case here. He must say that he had been surprised by what he heard. As he listened to the papers on the "Literature and Interpretation of the Scriptures," that day, he could not help feeling that he should have liked to have his friend Mr. Sharpe at his side, who was so skilled in biblical questions. As he heard the various answers given, he was greatly surprised by them, and impressed with their accuracy, as also with the way in which the students had been led to cultivate the power of reproducing the substance of the lectures that had been given them; and more than all, he was pleased to see that they were brought to appreciate the spirit of what was taught them. Well, this first examination was an excellent employment of an hour; but it was followed by another on English Literature—running over poetry, history, fable and story—which appeared to him almost exhaustive. It was the whole range of English literature, from Anglo-Saxon times, epitomised; giving the fresh sentiment of Chaucer, and the stately beauty of Milton, as well as the significance and grandeur of Shakespeare. He could assure the students that his feeling was how great, under such tutors, was the privilege which they enjoyed. (Hear, hear. If there was one thing he feared at all it was lest they should contentedly rest upon what they then got. The information was so full, the scholarship so accurate, that he felt they would need to remember that it was not the mere possession of knowledge, but the acquiring of it, which would strengthen their powers and fit them for their great and solemn duties. (Hear.) Mr. Case then proceeded to draw a distinction between the congregations in the north and those in London. In the north, he said, they were strong and succeeded pretty well in what they undertook to do; but in London there were great difficulties in the way of combination. London, in fact, was a great number of towns aggregated together, and our congregations there could not unite for common action with the same ease as those in the north are able to do. He had heard before of the feeling referred to by the Chairman of there having been a fear, on the part of some attached to Manchester New College, lest injury might be done to it by the establishment of the Home Missionary Board. He might say that his interest in the College was great, and that he was thrown into intimate relations with those engaged in conducting it, but he had never heard a word of jealousy expressed respecting the Board. They had both one common object—they might be doing a somewhat different work—but the one common object both had was that of sending out able men to do God's work in Christ's spirit. (Hear, hear.) In preparing them for this work, both were doing their best to help on the progress of truth, and through it the progress of the world. (Hear, hear.) He hoped, therefore, that in regard to each other's work they should hear nothing whatever of jealousy. How could there be any? And he must be permitted to say that, with Mr. Gaskell as one of the Visitors of the College—than whom he knew none who did more work—(loud applause)—he was sure no such feeling could arise. Having spoken of the nature and character of the particular work which was before them, he would just add a word as to the lesson they all ought to take home to themselves, which was this: That if we are to have effective ministers, they must be backed by a religious and earnest laity. (Hear, hear.) The laity had their part to do, and must strengthen the hands of their ministers, not by merely contributing a guinea to an institution like the Home Missionary Board, or by mere words, but by giving them personal help, sympathy, and co-operation. And there was yet another way in which the laity might help ministers in the performance of their duties, and that was by living up to the truths which they taught. In spite of all opposition, in spite of its being an age of compromise (for the time for compromise was not yet come), they must be faithful to that truth which would endure after all the creeds and all the dogmas which compel the human will had passed away. They must live by it, and speak it uncompromisingly, and impress upon their children the necessity of speaking it fearlessly and freely. By so doing they would be instruments of blessing, not only to themselves but to the children that might come after them. (Loud applause.)

After a short interval, the proceedings recommenced with a short address by the Rev. BROOKS BRADFORD.

The CHAIRMAN then mentioned the names of the retiring students, viz., Messrs. Leyland, Walker,

Miskimmin, Brunton, Macdonald, and Whitham, and as chairman of the committee of the institution, bore testimony to their success as students, and to the way in which they had conducted themselves, and concluded by asking the good wishes of all present as an encouragement to them in the great work of reclaiming the erring and the sinful, in which they were about to engage.

Mr. LEYLAND, the senior retiring student, in reply, expressed his own thanks, and those of his fellow students, to the committee, subscribers, and tutors of the institution, and to the members of the different congregations to which they had had to preach, who had so kindly received them. But there was a way, he thought, in which they might show their thanks far better than by mere verbal phrases. He believed they all entered the institution with a Christian spirit in them, and it still remained, and he hoped that by the diligence with which they might hereafter labour in spreading the great truths they all had at heart, they would thus show, in more substantial form, their sincerest thanks. (Applause.)

The Rev. J. C. STREET, as one of the old students, gave an interesting narrative of the work that was being done at Choppington—a work begun and carried on by the former students of that board.

The Rev. S. A. STEINTHAL, as one of the visitors, said a few words, bearing his testimony to the general excellence of the different papers read by the students.

The usual vote of thanks to the chairman brought the meeting to a close.

VISITORS' ADDRESS.

At half-past four on Wednesday afternoon, the company adjourned from the lecture room to the hall above, when the Rev. S. A. STEINTHAL delivered the visitors' address:

You have now, gentlemen, arrived at what I have little doubt you consider the most agreeable portion of these three arduous days—the close of your annual examination. You, gentlemen, know as well as I can do—nay, indeed, better than any of us who have sat listening here—what the true value of your examination has been. It is unjust to judge of the real progress made by the results which can be produced in a few short hours. Accidental circumstances may have made some answers fall short of what you are really able to accomplish, or may in some cases have enabled you to seem—pardon me if I say it—more deeply acquainted with a subject than it would be reasonable to expect from you. Nay, further, it is not so much the absolute amount of knowledge which a man carries away with him which renders the years spent here so valuable, as the training and discipline your minds and hearts will have received, if you have used aright the opportunities which have been offered to you here. Some of you are present to-day whom I addressed two years ago at the close of a similar examination. I have very little doubt but that if some of the questions which you then answered with such accuracy were put to you to-day, you would be unable to give the details you then had at your command, even if all the greater facts are still vividly impressed upon your memories. But this is not to be grieved over. The acquiring of those details trained your mental powers, their arrangement under their fitting categories exercised your reasoning powers, and but a very slight study of your notes or of the right authorities will quickly bring to mind the facts which now seem forgotten. No man learns much without forgetting something. A very learned man, speaking of one of his contemporaries, said, "I have forgotten more than he ever knew." The mere acquisition of a large number of facts, or the remembrance of many details, do not make up education. The time spent in academic study is valuable chiefly because it gives the mind the advantage of coming under the influence of well-trained intellects, that are able to guide their pupils into the best ways of pursuing knowledge and acquiring wisdom. The study of language gives exactness and quickness of observation. You have to discriminate between the slight shades of meaning in words which represent similar ideas in different languages, slight shades which it is so difficult to reproduce in translation, yet without which all translation is robbed of its chief grace. You may not perhaps pursue your Greek studies in future sufficiently to become critics of the New Testament; but if you have used aright the lessons you receive under such able guidance here, you will not have failed to see what power is given to a speaker by the accuracy of his language, and the fitness of his words to express the exact meaning he intends to convey to his hearers. It is impossible to overrate the advantage which you will obtain by a close attention to the grammar of the Greek language, as it, like the study of the grammar of any language, is at the same time a discipline in accuracy and a training in logic. The very fact that your time of study is so short as to exclude mathematics from your course, renders it all the more important that you should devote to this one branch the most diligent and conscientious work. I am sure that all who have listened to the examinations of the Greek classes will have been pleased with the progress you have made, and the facility you have already attained. With especial praise would I mention the Middle Greek. A good foundation has been laid, and if I venture to urge upon you not to relax, and rather to increase your attention to accuracy in grammatical knowledge, it is not because I have to find fault, but because I know from experience the value of such exactness, and the serious evils of its absence. The remaining objects to which your attention has been directed during the year have had a more special bearing upon your future professional duties. No one can doubt but that the men who are to speak to the people on the most important topics which can touch humanity should be well acquainted with the history and literature of their own language. It is, however, impossible fairly to value the literature of any language without some acquaintance with what has been produced by other nations; and your tutors have wisely chosen the literature of Greece to give you this means of comparison, a literature which contains for every form of literary expression models unsurpassed by any other nation, which you will be able to appreciate all the more the closer your attention has been directed to the study of the language of the New Testament. Though the *hoine dialecte* has not the classic grace of the dialect in which Thucydides wrote, nor the melodious flow of Homer's verse, it will have helped you to read with comparatively little trouble what

has been written in Greek; and if you devote, as I trust you will do in future years, sufficient time and attention to the increase of your present knowledge, you will be able to enjoy more fully than you have done as yet the varied stores of classical literature, and thereby become better able to appreciate what has been accomplished in your own language, and to employ its treasures with greater taste and refinement. The history of ecclesiastical opinion, which you have pursued, enables you not only to trace the gradual encroachments which have been made upon the primitive simplicity of Christ, and to point out the sources of those doctrines which you do not accept, as well as those you believe to be true, but, if you exert your own reflection on the matter in which your tutor, from his vast accumulated knowledge, has offered to you, it will give you the power to see how there are wants of human nature which cannot be ignored without giving rise to corresponding errors, and will therefore teach you to be broad and catholic in your future work, ministering as far as in you lies to every religious need of man, and generous in judging of the errors which you think you find in others. You have had practical guidance in the science of interpretation of the Scriptures. No branch of a theologian's study can be more important than this, for, though religion has a wider basis than the Scriptures, and it is not only through a knowledge of what is contained in the Old and New Testaments, that the soul can find access to its Father, yet there is no possibility of finding elsewhere so complete a manifestation of the unspeakable perfections of God as in the record which has been handed down to us of the history of the race among whom alone the worship of the one true God was preserved in such purity as to give birth at last to the Gospel. Bound by no slavish fears unto the letter, but reverently guided by the spirit of truth, you will, I hope, have learned how to use that precious gift to man, the Bible, without suffering it to be as it has been to many, a hindrance in the search for pure religion. To guide the theologian in his great study, no branch of knowledge is useless. To make a perfect theologian, all sciences are needed. Your time is all too short; the time which even the longest period of academical life affords is far too brief, even to learn the first rudiments of knowledge in many branches which at the present day are spreading forth in every direction; but as your future work is to be specially directed to missionary enterprise, as far as possible, it is well that your attention is turned to the investigation of those great moral laws which govern the social life of man. Men often speak of political economy as a hard, cold science, because they do not comprehend what it is about which they are speaking. In the great universe of God there is no room for chance. All His laws are loving, because they are divine; and are truly wise, because they are so full of love. Human wisdom lies in learning the will of God, and obeying it; and those who only find the laws of God in the material universe are blind to perhaps the grandest manifestations of His glory. Political economy is but the science which traces the laws by which God governs the social relations of man. Those laws are just as sure in their operation as a law which governs the relations of the stars. To know them, and, knowing them, to submit to their operation, is the duty and will be the blessedness of man. It was with great pleasure that I heard the answers given in the class of pastoral theology. The practical suggestions which the lectures had evidently contained seem to have been well appreciated by you, and I am sure you will find them very useful to you in the course of your future ministerial life, even where circumstances compel you to depart from some of the details which have been put before you. I cannot allow this brief review of your studies to close without referring to one subject to which I understand your attention has been called, although it has not come before us in your public examination. I mean the physiological lectures of Dr. Fletcher. I can speak with some authority, from personal experience, in saying that in some phases of ministerial work, nothing can be of greater service than an acquaintance with the laws of health. Valuable as such knowledge is to every man, for no education can be considered complete without it, the minister, who has to visit among the neglected classes of our large towns, will rarely find a day pass on which such knowledge is not called into useful action. The only warning I would venture to give, is that you should not deem yourselves qualified to act as advisers in cases of illness, because of your acquaintance with some of the broad facts of physiological science. Briefly and hurriedly have I glanced at the varied subjects which have been brought before our notice during the examinations of those three days. May I add a few general words of advice before I close. You are, while attending the various lectures and classes at the Board, spending years which will have an incalculable influence upon the whole of your future life, and remembering the positions you will be called upon to fill, upon the lives of those to whom you will have to minister. You entered upon your studies here at an age when you could understand the solemn nature of the responsibilities you undertake; but we are all aware that to keep alive the fervour of high enthusiasm is no easy task, and it cannot be amiss for me to remind you, and in reminding you let me be allowed to remind myself also, of the noble aim which should always be before the mind of a minister of the Gospel. It is a noble profession to which we are devoted. But if it is so noble, then ought we to strive to be worthy of the vocation wherewith we are called. Your portion of duty while you are here as students is that of preparation. You must devote yourself to that work with all your heart; and let me say that here you will be beset by one particular temptation, because of the very fact that you approach your studies at an age above that of ordinary students. It is but natural that you should think your lives best able to judge what you require, and will select for special attention those subjects which you think most important. I will not tell you that this is wrong, but beware lest this natural tendency should lead you to give less than is due to any discipline which you think less necessary to your preparation. Give credit to the wider experience and maturer judgment of your tutors, and believe that they will not ask you to waste your time. There are very few men who do not regret that they were not wiser in their generation. Believe me it is not an empty phrase we use, when we wish that we could be students once again. These quiet hours will never return. Once plunged into the busy life of the practical minister, we all feel how much we have missed, by not availing our selves to the very full of the opportunities which have been offered again. This consideration makes me add one word too as to the use of your leisure hours. You cannot always be at hard work, but you may make your relaxation minister to your intellectual growth. At the present day the world is flooded with light literature of a kind which I cannot help regarding

as essentially injurious. I am not going to speak against novel reading as a means of resting the mind after the closer studies of your various classes. But I hope you will exercise a wise selection in your reading. English literature is rich in all branches. There is no need for any one to follow the abnormal productions of the bad taste of the present day in order to find means of delightful rest after severe mental toil. If you employ your leisure hours in making yourselves not acquainted but familiar with the works of those whose names stand high upon the roll of standard authors of fiction and poetry, you will find that your very pleasures have ministered to your power for good, and unawares your thoughts will find expression in graceful forms that have insensibly become your own. May I intrude one moment longer on your time to speak one word more especially directed to you, my brethren, who will to-day close this important stage of your education. To you the warnings I have uttered are not addressed, but do not think therefore that I do not feel the deep sympathy with you in the important step you are taking now. Though in some respects it is a long time since I, like you, had to bid farewell to my "alma mater," yet I remember well the mingled feelings with which I closed my college course and entered upon responsibilities similar to those to which you are hastening. I would not speak one word to chill your hopes or to lessen the feeling of enthusiasm with which you go forth to do your share in the great work of making known to men something of the unsearchable riches of Christ. Indeed, I would advise you rather not to let any disappointments such as you will inevitably meet, cool your warm love of your work, or check your noblest aspirations. But I would tell you in your most fervent hours to keep a humble spirit both towards God and man. It need not that I should say how fruitless is all our work unless God gives the increase; but it is perhaps necessary to remind you of one danger that especially beset those who have made good use of the advantages they have enjoyed in the guidance of truly learned and devoted teachers. They leave their studies, with the results at which those teachers have arrived after long experience and much research, fresh in their minds, and they are very apt therefore to overrate their own knowledge. Beware of self-sufficiency. There is nothing which gives more conclusive evidence of immature judgment in dealing with moral questions on which the learned are divided than dogmatic assertion except irreverent flippancy. Yet, strange to say, these are the two errors into which young ministers are only too apt to fall. The tone of your examination papers leads me to believe that you will be in little danger of either fault. But it is in the early days of ministerial life that men are sometimes hurried into positions of great temptation, and I therefore have ventured upon this, I hope, unnecessary caution. I have spoken it the more readily as I would at the same time beg of you to be courageous in the search after truth and uncompromising in your declaration of what in your deepest souls you believe to be true. The social and religious world is at the present day, as it appears to me, labouring under great dangers. Men on every side are wishing to enjoy the blessings of freedom without incurring its responsibilities. There are men in the Church of England who would be glad to use all the ceremonial of the Church of Rome as the fit expression of what they believe to be the truth of God, but shrink from sacrificing the vantage-ground of membership in that communion, deeming that limitations in the ceremonies they hold dear are outweighed by their being saved from the isolation of Nonconformity. There are in the same Church men who hold opinions very similar to those which you and I hold dear, but in their longing for a closer and wider communion than they think can be found in dissent, still remain within that fold, which you and I find closed against us by insuperable moral barriers. Among so-called orthodox dissenters many men are teaching doctrines such as those which will form the basis of your preaching, but they avoid the obloquy of bearing an unpopular name. I trust you will choose to bear fiction rather than compromise the purity of your conscience. Communion with kindred souls is precious, but there are loftier blessings which I trust you will seek. If in future years your studies and your reflection should lead you to adopt views which do not now approve themselves to you, or to surrender some opinion which you now hold dear; should growth in knowledge, bringing you to consider some of the views which most of us now hold to be true to be wanting in authority, I hope you will not shrink from the declaration of what God has revealed to you, though in so doing you have to bear reproach for a season. You will be serving God by maintaining moral honesty and purity, which are far more precious than any correctness of intellectual conviction. And let me add, while you are guided by the love of honesty and purity of soul, I am convinced you will not stray far from the truth of God, for it still is true "that the pure in heart shall see God." And while the Spirit is with you giving you its blessed guidance, you will never be wanting in that reverent waiting upon Him, which will destroy all thoughts of selfish pride, and open wide your hearts to see that the Church of God and of His Christ is grounded not on dogma, but on love.

DISTRIBUTION OF PRIZES.

The first prize awarded was given by the Rev. John Wright to the Political Economy Class. The success of Mr. Turland and Mr. Miskimmin being nearly equal, the Rev. S. A. Steinthal assisted Mr. Wright in determining which should have it, and Mr. Turland got it. It consisted of "Stanley's Jewish Church," his history of the Church, and a copy of "Essays and Reviews." Mr. Sharpe's prizes were awarded to Mr. Leyland, the senior student, and Mr. Turland, a second-year student, for proficiency in Biblical literature. They were two copies of his "History of Egypt." The books were accompanied by ten sovereigns, six to go with the first prize, four with the second. Dr. Beard remarked that Mr. Sharpe had been a steadfast friend from early days. He began by subscribing £5 a year, he now subscribed £30 a year, besides numerous gifts of valuable books. He took rank with such of their benefactors as Mr. Mackie and Miss Yates.

DEDICATION SERVICE.

At seven o'clock the same evening service was held in Cross-street Chapel, when the Rev. C. C. Coe, of Leicester, delivered, in the presence of a numerous congregation, an eloquent dedicatory address to the retiring students, from Romans xv. 13. "Now the God of hope fill you with all joy

and peace, in believing that ye may abound in hope through the power of the Holy Ghost."

And so the proceedings of another year were brought to a close.

INTELLIGENCE.

BLACKBURN.—"Points of Agreement and of Difference between Unitarian and other Christians" was the subject of a lecture, delivered in Cobden Hall, on Friday evening last, by the Rev. J. Page Hopps. The second lecture of the course was delivered on Sunday evening last, by the Rev. J. S. Gilbert, of Rivington. Subject: "Justification by Faith; the False and the True Doctrine of it." The attendance was very encouraging.

DUNDEE.—Last Thursday evening, Mr. David Hodgkiss, a member of the Dundee Unitarian Church, delivered a lecture on the first chapter of Genesis to a large audience. The subject was illustrated by diagrams, prepared by the lecturer. At the close, discussion followed. A hearty vote of thanks was awarded to the lecturer and to the chairman (David Jobson, Esq.), after which the meeting separated.

KINGSWOOD.—In the afternoon of Sunday, the 3rd inst., the annual distribution of prizes took place. On Friday, the 8th inst., the school dinner was held, and the scholars were plentifully served with roast beef and plum pudding. The "fragments" were distributed to the poor. The depositors of the school savings' bank received their money, which, together with interest at 8 per cent., kindly given by Mrs. Lloyd, of Inkford, amounted to between £40 and £50 for the past year.

LEEDS.—On Tuesday evening, the 12th inst., the members of the Mill Hill Old Scholars' Society invited their friends to the seventh annual gathering of the society. About 150 were present to tea, after which a short meeting was held, presided over by Mr. Councillor Gaunt, enlivened by music and recitations. Mr. Woodcock, the secretary, read the annual report, which showed the society to be in a satisfactory condition; the ordinary meetings had been held regularly every quarter, when papers of an interesting nature were read and discussed. This society is a useful link uniting those to the school and its institutions who were associated with them in years gone by. Already the congregation has been increased by this means.

MANCHESTER: ROCHDALE ROAD.—On Saturday evening, Jan. 9th, 1869, a lecture was given here, under the auspices of the Domestic Mission Mutual Improvement Society, on "Self Education," by the Rev. Dr. G. Gottheil (Rabbi of the Reformed Synagogue, Cheetham Hill). The Rev. S. A. Steinthal occupied the chair. The lecture was very interesting and instructive, and at the close Dr. Gottheil was warmly thanked. The audience numbered about 100 persons.

PRESTON.—The annual meeting of the members and friends of this congregation was held on Wednesday, the 13th inst. Tea having been partaken of, G. B. Dilly, Esq., presided, and the meeting was afterwards addressed by the Revs. G. Fox, of Park-lane, R. J. Orr, and Mr. J. Dobson. A most agreeable part of the proceedings consisted in the songs with which some of the young ladies present favoured the audience. A hymn and prayer terminated this pleasant reunion.

ROCHDALE: CLOVER STREET.—On Tuesday evening, Jan. 12th, a congregational tea meeting was held in the above place of worship. About 120 of the members present. After tea a meeting was held in the chapel, presided over by the Rev. J. Freeston. Brief reports were given of the Sunday School, Mutual Improvement Society, Sick and Burial Society, and the newly-established Day and Evening Schools. A statement was also made of the financial condition of the building fund of the new schools. Addresses were delivered by the Rev. S. A. Steinthal, of Manchester; the Rev. Jeffrey Worthington, of Bolton; the Rev. Lindsey Taplin, M.A., of Todmorden; the Rev. T. Carter, of Blackwater-street Chapel; and also by several members of the congregation.

SOUTHAMPTON: JUNTO SOCIETY.—On Wednesday evening last the annual tea and public meeting in connexion with this valuable society was held in the library and committee rooms of, and lastly in the church of the Saviour. About 50, under the presidency of the president of the Society, the Rev. E. Kell, M.A., F.S.A., sat down to tea, after which the company, which was afterwards increased to some hundreds, assembled in the body of the church, which never looked prettier, as the recent Christmas decorations still hung round the walls, &c. After a choice selection of sacred music on the organ, the Rev. president gave an address, after which a very interesting selection of recitations and sacred songs was given.

TODMORDEN.—The teachers and adult scholars held their annual Christmas party on Saturday last. After tea the usual programme of games and dances, songs and recitations, was gone through. In the course of the evening the Rev. R. H. Gibson, of Manchester, was called upon for a brief address. The evening was closed with singing, "Now pray we for our country," and a word from the minister, (Mr. Taplin). He gave a welcome to one or two old scholars, who, owing to circumstances, had been absent from the school for a few years, and had lately returned to it. He spoke of those who were in distant lands, and named the names of three

who during the last year had been gathered home. Thirteen of their teachers had been married during the last year, and he could not forbear on that occasion expressing his own as well as their good wishes for the happiness of such. He looked forward with great hope to the new year; they had only to labour faithfully and in the same kind and harmonious spirit, and it could hardly fail to be a prosperous one.

WALMSLEY.—On the 16th instant, the Sunday scholars, with their teachers and a few friends, altogether 100 in number, had their annual tea party in the spacious schoolroom. After tea, the minister of the chapel was voted to the chair, and a very pleasant evening was spent in the recital of appropriate pieces by the scholars, intermingled and enlivened by several hymns from the chapel choir.

THE COMING WEEK.

Great Yarmouth.—Special services on Sunday, morning and evening, by the Rev. T. L. Marshall.

Hull.—On Sunday evening, the last lecture. Subject: "Moses."

London: WALWORTH.—On Monday, the annual social meeting.

London: KENTISH TOWN.—On Sunday, morning and evening, the Rev. P. W. Claydon will preach.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at eleven a.m.

Salford: FORD-STREET.—On Sunday, morning and evening, sermons by the Rev. C. C. Coe in aid of the Chapel Fund.

Births.

DOWSON.—On the 19th inst., at the Parsonage, Gee Cross, Manchester, the wife of the Rev. H. E. Dowson, of a son.

Marriages.

BINNS-CHAPPLE.—On the 13th inst., at the Unitarian Chapel, Birkenhead, by the Rev. Geo. Beaumont, of Gateacre, the Rev. William Binns, of Devonport, to Fanny Sarah, eldest daughter of Frederick Chapple, Esq., of Oxtou.

LAURENCE-HARDWICK.—On the 17th inst., at the Unitarian Chapel, Gloucester, by the Rev. J. Gow, B.A., Mr. William Laurence, carpenter, to Miss Mary Anne Hardwick, both of that city.

Deaths.

GREEN.—On the 12th inst., Alice, fourth daughter of Richard Green, aged 21 years, of Bartholomew Road, Kendal Town, London.

GRIMSHAW.—On the 20th inst., at his residence, Stanfield Lodge, Gorton, Joseph Stanfield Grimshaw, Esq., in the 86th year of his age.

ABEL MORRALL'S DOUBLE-EYED NEEDLES, 51, Piccadilly, Manchester.

DINNER SHERRY. Quarter casks, £10. 10s.; Octaves, £5. 10s. nett. C. J. HEFFORD, 17A, Cooper-street.

STEPHEN ROBINSON, Distributor of Stamps, Insurance and Estate Agent, and Accountant, STOCKPORT.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

OWING to the Ravages of the Vine Disease, the Production, and, consequently, the Importation into this country of WINE from the island of MADAGASCAR, for a number of years all but completely ceased. The ground formerly devoted to the Vine plant was turned into Sugar Plantations, Sugar being a less precarious crop, and sooner available for the market than Wine.

Since the disappearance of the disease, the Culture of the VINE has again attracted attention, and for a few years past the quantity of WINE made has increased. Thinking there might be a trade done if a good WINE, at a moderate price, were offered, we have been at considerable pains to procure SAMPLES FROM THE ISLAND, and have selected one which we can offer at 4s. PER DOZEN.

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WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Pleading Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C. ask the favour of a call to look through their stock.

TEVERSHAM'S Boarding House, commercial and private, 22, Ironmonger Lane, Cheapside, London.

COMFORT IN WALKING.

J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 13, Pall Mall, Market-street.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Heard.

KNEEBONE & TIMMIS, 23, Snow Hill, Birmingham, are Manufacturers of TEA URNS for Tea Purveyors. Their stock of HOUSE FURNISHING IRON-WARE is one of the best in the Midland counties. K. and T. send out a good article, and are careful to be moderate in their charges. Friends out of Birmingham may save from 15 to 20 per cent. by purchasing what they may require at KNEEBONE & TIMMIS.

SCARLET FEVER, &c. S. WHITEFIELD & SONS, PURIFIERS OF BEDDING AND WEARING APPAREL, by Chemical Process. Purifiers to the Birmingham General Hospital. Testimonials and Terms Post-free on application.

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Printed for the Proprietors, by WILLIAM EVANS, ofoley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-office, 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, January 22, 1869.

The Unitarian Herald

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 405.

FRIDAY, JANUARY 29, 1869.

PRICE 1D.

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CHRIST CHURCH, NOTTINGHAM.—A SERVICE in recognition of the commencement of the ministry of the Rev. C. L. WHITEHEAD, will be held in Christ Church, on Thursday, February 4th, to commence at six o'clock. The Revs. Dr. BEARD, JNO. PAGE HOPPS, and A. W. WORTHINGTON, B.A., will take part in the service. A TEA MEETING will be afterwards held in the school-room adjoining.

THE GOSPEL ACCORDING TO JESUS CHRIST.—A SERIES OF PICTURE SERMONS on the Parable of the "Prodigal Son," in the Sale Unitarian Chapel, by JOHN R. BEARD, D.D.

1869.
January 31. Division of the Family Substance.
February 7. Going into a Far Country.
" 14. Wasting your Substance.
" 21. What a Famine may do.
" 28. Feeding Five.
March 7. Coming to Yourself.
" 14. Sin is Folly.
" 21. The Turning Point.
" 28. The Father goes forth to meet his Son.
April 4. Return Home.
" 11. Welcome Back.
" 18. The Elder Brother.
Service begins at half-past six p.m.

FREE CHRISTIAN CHURCH, WHITEFIELD-STREET, HYDE ROAD, ARDWICK.
SCHOOL ANNIVERSARY, Sunday, 31st Jan. Preachers:—Morning: Rev. J. R. BEARD, D.D. Evening: Rev. WM. GASKELL, M.A. Afternoon: Scholars' Recital, Mr. GEO. SMITH presiding. Service, 10.30, 2.30, 6.30.
The Offertory at the close of each Service in aid of the Sunday School.

Friends unable to attend the services may forward donations to the superintendents,
Mr. JOHN HEYS, 23, Leigh Grove, Stockport Road;
Mr. DAVID BAXTER, 51, Everton Road, Ardwick.

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PROFESSORS, Session 1868-69.
PRINCIPAL—Rev. JOHN JAMES TAYLER, B.A.—Biblical and Historical Theology, with the Truths and Evidences of Christianity.
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The CLASSES are open to any one on payment of the following Fees:—

Christian Principles and Doctrines.....	2 s. d.	per Session.
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History of Doctrines.....	3 3 0	"
Greek and Latin Reading Courses, each.....	2 2 0	"
Hebrew.....	3 3 0	"
Undergraduate Psychology and Logic.....	2 2 0	"
Undergraduate Moral Philosophy.....	2 2 0	"

[Students on their own Foundation, Full Fee, £10. 10s.]
SESSION 1869-70.
Candidates for admission into the College at the commencement of the ensuing session are requested to forward their applications and testimonials, without delay, to one of the Secretaries, from whom all further information may be obtained.

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Rev. CHARLES BEARD, B.A., 13, South Hill Road, Liverpool.

FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—The Rev. P. W. CLAYDEN will preach next Sunday, morning and evening.

UNITARIAN HOME MISSIONARY BOARD.

The First Term of the Academical Year, 1869-70, will be OPENED on Tuesday the 9th of February, with an ADDRESS by the Rev. JOHN WRIGHT, B.A., in the Lecture Room of the Memorial Hall, to commence at three o'clock p.m.
The presence of ladies is respectfully requested.
JOHN R. BEARD, Principal.

AN IRON CHURCH FOR OSSETT.
Estimated cost, £400.

Acknowledged in <i>Herald</i>	£196 12 3
Daniel Gaskell, Esq., Lupset Hall.....	20 0 0
Mrs. Todd, Chester.....	2 0 0
Miss Tootal, Leeds.....	0 5 0
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Henry A. Palmer, Esq., London.....	1 0 0
Miss Bowman (2nd donation).....	1 0 0

Total sum received or promised..... £221 2 8
Subscriptions to be forwarded to the Rev. GOODWYN BARMBY, Westgate Parsonage, Wakefield.

UNITARIAN CHRISTIAN CHURCH, POOLE.

The Congregation will be grateful for large or small Contributions in aid of their Building Fund. The total cost of the new church will be £1,200.

The amount of subscriptions already advertised.....	£285 11 10
Church of the Messiah Fellowship Fund, Birmingham, by Rev. S. Bache.....	5 0 0
A Friend, Leeds.....	0 10 0
Miss Preston, Canonbury.....	1 0 0
Rev. J. and Mrs. Robbards (2nd donation).....	3 0 0
S. S. Taylor, Esq., Peckham Rye, per Rev. E. B. Aspland, M.A. (2nd donation).....	2 0 0
Samuel Pett, Esq., Regent's Park.....	5 0 0

The Building Committee respectfully inform their friends that all donations will for the future be acknowledged once a month.

Subscriptions will be thankfully received by either of the following:
H. HAMILTON, Secretary.
A. BALSTON, Treasurer.

A CERTIFICATED MISTRESS will be WANTED for the Day-school connected with Unity Church, Islington, at Easter next.—Apply, stating age and qualifications, to Mr. R. BARTRAM, 198, St. Paul's-road, Canonbury, N.

WANTED immediately (under Art. 91 of Revised Code), in the Portland British Boys' School, London, an ASSISTANT MASTER; salary £50.—Applications and testimonials to be addressed to Rev. JAMES MARTINEAU, 10, Gordon-street, London, W.C.

A N experienced Needlewoman wishes for a SITUATION in a Unitarian family, either to superintend the Nursery and Wardrobes, or to attend an Invalid; good references.—Address, E., 63, Rockview, South Hill Road.

A LADY, experienced in tuition, wishes for Engagements in DAILY TEACHING, in the N. or N.W. suburbs of London. Acquirements, thorough English, French acquired in Paris, the rudiments of Latin, German, and Italian. Good references.—Address H, 53, Ockendon Road, Essex Road, N.

WANTED, by a Young Lady, a Re-engagement as GOVERNESS, competent to teach English and Drawing, French and Music to beginners. References, the Rev. J. Lettis Short, Sheffield; Rev. Brooke Herford, Manchester.—Address, M. H. B., 93, Hollis Croft, Sheffield.

WANTED, RENTS to COLLECT.—THOMAS PARRY, Insurance and Estate Agent, 11, John Dalton-street, Manchester. First-class references given.

WANTED, a CERTIFICATED MISTRESS, for an Undenominational Infants' School under Government inspection.—Apply to the Rev. H. E. DOWSON, Gee Cross, Manchester.

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SELECT LADIES' BOARDING SCHOOL, conducted by Mrs. EASTWOOD.—Prospectus and references forwarded on application.

OLD HOVE HOUSE SCHOOL, Brighton.
Mr. Hutton RE-OPENS his School after the Christmas Holidays, on Tuesday, February the 2nd. He will have a Few VACANCIES.

GLADSTONE HOUSE SEMINARY, 66, UPPER BROOK-STREET, MANCHESTER.
SEMINARY will OPEN Jan. 27.—Principal, Mrs. ROYSTON.

BOSTON.—The Rev. W. W. ROBINSON receives into his house, as members of his own family, a Few BOARDERS. References given to parents of former pupils, and terms on application.

DUTIES COMMENCE on the 25th instant.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN School on Friday, Feb. 5th. A VACANCY.

SOUTHPORT.—Mrs. HEISE'S School will be RE-OPENED on Tuesday, February 2nd.—A, Hawkehead-street.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The HALF YEAR begins on Tuesday, January 28th, 1869. The new house and schoolroom, recently built on the Forest Road, will be ready for occupation about the end of February. A full prospectus may be had on application to Rev. EDWIN SMITH, M.A., 15, Regent-street, Nottingham.
Note.—Four of Mr. Smith's private pupils have been prepared by him specially for the B.A. degree, and in each instance with success.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.

Postal address, Mr. WOOD, "The College," Wilmslow. References: Jacob Bright, Esq., M.P.; John Alecock, Esq. (Messrs. Ashton, Bros., and Co.), Highfield, Bredbury; James Hervey, Esq., Alderley Edge; Saml. Robinson, Esq., Wilmslow.

DR. BEARD'S MANUAL OF CHRISTIAN EVIDENCE, may be had of Mr. JONES, Memorial Hall, Albert Square; Messrs. Johnson and Rawson, Market-street, Manchester; Messrs. Simpkin, Marshall, and Co., London, and of all booksellers.

MANCHESTER NEW COLLEGE, LONDON.

The ROLL of STUDENTS from the establishment of the College in Manchester, in 1736, is Now Ready, and may be obtained from Mr. RICHARD ASPDEN, Assistant Secretary, 45, Market-street, Manchester. Price 1s.; by post, 1s. 2d.

"SPIRIT COMMUNION": A Letter to a Friend. See the *Truthseeker* for January, 1869.

RELIGION AND DUTY: DISCOURSES BY CHARLES CLARKE.—London: E. T. Whitfield.

THE TRUTHSEEKER, published on the first of every month, and edited by the Rev. JOHN PAGE HOPPS, is a free and unsectarian review of books and events relating to the development of religious life and liberty in the Christian Church.

Every number contains original Lectures, Meditations, and Essays, together with Reviews of present and permanent interest. Price threepence.

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SEASON 1868-9.

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In two thick, handsomely-printed 4to volumes. Price £3. 13s. 6d. Volume 1 is published, and the second volume (the publication of which has been delayed by the lamented death of Mr. Harland) is being completed by the Rev. BROOKE HERFORD, his literary executor, and will be issued early in 1869. A prospectus may be had on application, by letter, to Mr. GENT, Whalley Range, Manchester.
London: G. Routledge and Sons. Manchester: L. C. GENT.

BAINES' LANCASHIRE.—The present Editor (Rev. Brooke Herford) will be glad to receive and transmit any orders for the New Edition.—Higher Broughton, Manchester.

THE CHRISTIAN FREEMAN for 1869, will contain 24 Engravings of Unitarian Chapels and of Eminent Ladies, chiefly Unitarians. 14d. monthly. Whitfield and all booksellers.

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HOTEL, 27, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

OWING to the Ravages of the Vine Disease, the Production, and, consequently, the Importation into this country of WINE from the island of MADEIRA, for a number of years all but completely ceased. The ground formerly devoted to the Vine plant was turned into Sugar Plantations, Sugar being a less precarious crop, and sooner available for the market than Wine.

Since the disappearance of the disease, the Culture of the VINE has again attracted attention, and for a few years past the quantity of WINE made has increased. Thinking there might be a trade done if a good WINE, at a moderate price, were offered, we have been at considerable pains to

PRODUCE SAMPLES FROM THE ISLAND, and have selected one which we can offer at

9s. PER DOZEN.

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WHAT THE CHURCHES ARE DOING.

Letters from Salt Lake City state that the order prohibiting the Mormons from trading with "Gentile" merchants and shopkeepers is now rigidly enforced, and has caused great dissatisfaction. Brigham Young is in admirable spirits, dances "with youthful ease and grace" at private parties, and declares that there are only three great men in the world—himself, Bismarck, and Napoleon. The Pacific Railway is rapidly approaching the city, and the Mormons are still firm in their determination to destroy the road. As no orders have been sent to the United States' troops to guard the railway, the Mormons flatter themselves that the American Government is afraid of them, and Young and his elders encourage them in this belief by numerous warlike speeches.

The *Unità Cristiana* of Turin has changed its name to *Unità Politica*. The editors complain that under their previous title they were mistaken for an organ of the reforming priests, such as the *Emancipatore Cattolico*, or of Protestants, or of Free-thinkers, and their readers were consequently excommunicated. They think "political unity" more possible of attainment than "Christian unity," inasmuch as "Orthodox Greek, Evangelicals, Anglicans, and Catholics are farther than ever from approaching to unity." They promise to be more energetic than ever in their hostility to the *Unità Cattolica*, the organ of the Papacy.

It seems that the Prussian Government is bent on making Ewald a "martyr," as he calls himself. The Crown Advocate has appealed against the decision which acquitted the Professor on the charge of libelling the King, and the appeal, as might be expected, is exciting a strong feeling in his favour.

Father Hyacinthe has been preaching a set of sermons in Notre Dame, in the presence and under the sanction of the Archbishop of Paris, which have been causing a great sensation there, and rousing the ire of the Jesuits, who can only comfort themselves with the assurance that "Rome will be down upon him before long." In one of these homilies he eloquently denounced the usurpations of the priesthood in the interior of families, and boldly took part with the "hearth" against the "cloister," making it clearly felt how unseemly was the position of a priest in the midst of the enjoyments and activities, the bustle and honest freedom of mere ordinary home-life. His theory was that the father was the nature-given "director" and chief, the guide and consoler—the minister, in short, appointed by God to administer the lives and consciences of his children.

We had no idea that Queen Isabella was reduced to such a shiftless state as, from a Paris paper, she appears to be. We there learn that every seventh day she receives a small packet containing the chemise which Sister Patrocino has worn during the preceding week; Her Majesty, in her turn, dons this garment for a similar period.

Various religious agencies are availing themselves of the present opening in Spain to distribute copies of the Scriptures, and works of a Protestant character. The Committee of the British and Foreign Bible Society have determined to print a million separate Gospels in Spanish for immediate circulation. And on Sunday last a Protestant religious service was performed for the first time in public at Madrid.

The rapid sale of Bibles and Protestant tracts in Spain appears to be alarming the priests, and they have induced 15,000 ladies to address a remonstrance to Marshal Serrano against religious equality and innovation, which are fraught with all manner of evils. In order to defend "Catholic unity" and inculcate the worship of the Virgin, they have likewise started a journal. In this they say:

"It is impossible to establish differences between the worship rendered to the Virgin, and that to the Son. Its glory and object are identical. To draw the faithful to the altar of Mary, the divine spouse of the Church, is to draw them to Jesus Christ, to the Catholic religion, the only true and eternal one. To write the history of the Holy Virgin, to sound her heroic virtues, to show how this privileged creature, so filled with graces by God, is from her immeasurable altitude the advocate and protector of the church militant; to enumerate her wonders, and, if necessary, to discuss and defend them; to study all that relates to her worship, her festivals, her temples, and her images, to work as we will work that every body may know

these things, the ignorant as well as the wise, the poor as well as the rich, is our mission."

A formal monition has been served on Mr. Mackonochie to abstain from the illegal practices condemned by the Privy Council judgment.

Archdeacon Denison has published a correspondence the object of which, on his part, is to separate himself distinctly from those Churchmen who approve of resistance to the same judgment. He says:

"I will not, for one, act with men who hold their position by law but will not submit to the law."

The report of the commissioners appointed by the Bishop of London to inquire into the charge against Mr. Bennett, of Frome, of having been guilty of heresy in teaching the doctrine of the Real Presence, has been sent to the Bishop of Bath and Wells, and the case will be remitted to the Arches Court by letters of request from him.

The official record of the Roman Catholics in this country shows that the peerage of the three kingdoms includes, as belonging to that communion, 30 against 16 at the time of the passing of the Emancipation Act, 40 years ago. It must be observed, however, that several peerages, such as those of Beaumont, Camoys, Herries, Bellew, and Lovat, have either been called out of abeyance or created since that date. The earldom of Shrewsbury is no longer held by a Roman Catholic, but on the other hand, Lord Bute, Lord Denbigh, and Lord Gainsborough, are among recent "verts." Archbishop Manning has soon begun to utilize the first of these, having, it is said, obtained from him £5,000 towards the new cathedral at Westminster. There is, too, a rumour that the Marquis is about to become a priest; but this, though it is said to come from Mng. Capel, who received his Lordship into the Romish Church, seems hardly credible.

The decision of the Judicial Committee in the St. Alban's case has led to a dispute respecting Lord Cairns' religion, one party contending that he is a Presbyterian, and another party that he is a Church-of-England man. The only interesting fact that comes out of it is that he, as well as Sir W. Page Wood, now Lord Chancellor, was a Sunday-school teacher in the schools belonging to the Sloane-street church at Upper Chelsea.

One of those doings which even Churchmen, we should think, must feel ashamed of, took place at Skerton, near Lancaster, last week. At the house of Mr. E. Pickard, a member of the Society of Friends, a seizure was made for vicarial tithe, amounting to 3s. 11d. and the costs about 10s. The effects seized were three hearthrugs. At the sale there were only two spectators, one of them being a local reporter; and the rugs were knocked down by the auctioneer to himself for 10s. 6d., which will scarcely cover the demand on Mr. Pickard.

The Rev. George R. Prynne, a well-known Tractarian clergyman of Plymouth, has written to the local papers stating that he can no longer support the Irish Church Establishment. Before the recent election he, with the other clergy, signed a memorial in favour of the establishment. But subsequent consideration has induced him to see that it has failed in every way as a Missionary Church and as a State Church, and that it has no more right to State support than the Episcopal Church in Scotland, and he feels bound, as an honest man, to make known his change of conviction.

A correspondent of the *Times* has devoted his Sunday mornings for the past twelve months to visiting the city churches; and he reports the results of his observations. There are, it seems, between St. Paul's Cathedral and St. Dunstan's-in-the-East, 35 churches, all of which have thus been unofficially inspected. The results are thus told: "In two the congregation consisted of five persons each, in three others the attendance was under 10 each, in 6 others from 10 to 20, in 10 others I found from 20 to 40, and in the remainder the worshippers were from 40 to 90; in only 1 church did I find 100, but in that case the church was well filled. This includes the poor women who come for the bread which perishes. Thus in ten churches the united congregations did not exceed one hundred persons, and in thirty, employing 30 or more clergymen, as many organists, &c., the gross total of the congregations would not exceed that of one of our West End Churches." The writer adds, "At one church I visited the service had commenced with not a single worshipper other

than the officials. I on one occasion asked an official if it ever happened that there was no service for want of a congregation. His answer was 'Sometimes of an evening!'

WHAT IS SAYING ON CHURCH MATTERS.

On the Pope's idea, that the Council to which he invites Protestants is a proof of the "inextinguishable vigour and life" of the Catholic Church, Dr. Pressensé thus sharply remarks in his *Revue Chrétienne*:

"Truly it needs some audacity to speak, under present circumstances, of the 'vigour and inextinguishable life' of Catholicism. Has it not struck with death everything which it has touched, whilst the nations who have abandoned it progress every day, and the balance of power in the world is every day adjusted for their advantage? Besides, it must be admitted that the programme of this Council is singularly adapted to attract the sons of the Reformation! It is well known that what they wish to proclaim, above all other things, is religious and civil absolutism; that which they would proscribe, is the liberty of the soul and the freedom of conscience. It is quite certain that the most stupid tenets of ultramontaniam will be formulated into dogmas. The Papacy opens to the view of modern civilisation a vast sepulchre, and she urges free and prosperous nations, who attribute their greatness to the Reformation, to come and take a niche in this sepulchre by the side of the wretched countries which owe to her their degradation and fall. The moment for this appeal is wrongly chosen; Protestants will not even take the trouble to reply to this fulsome invitation, which recalls the doleful saying, *Brother, we must die!* The youthful and progressive races of mankind who wish to advance, and know that progress is impossible except outside the pale of a Papal Catholicism, will reject with disdain the winding-sheet which is so complacently offered them."

The Bishop of Gloucester and Bristol has been giving his views on what the "tone" of the clergy should be. He does not at all agree with those whose ideal of the modern pastor is the man of eagerness and impulsiveness. We have, he says had too much of this. Fervour and experimentalism have, of late, far too much usurped the place of earnest study and tranquil thought. This well-meant, yet "vanity-feeding restlessness" is a plainly marked element in many of the Church's present troubles. What now is needed is the reverse; "more peaceful warning, and less bustling; more inward preparation for daily duties, and less craving for publicity; more of true fervour and tranquil enthusiasm, and less of mere excitement and effervescence."

In returning thanks for the clergy and ministers, at a dinner given by the mayor of Doncaster, Dr. Vaughan referred to the difficulties with which both bishops and clergy had to contend. The axiom that the Church is not the clergy is one, he said, which has a very imperfect acceptance among them, and still less among the laity. Among the former there are those who seem willing to arrogate to themselves the title of Church; for himself he utterly repudiated any such monstrous hypothesis. He then went on, with great justice, to say:—

"It is too much the habit of the laity to treat the clergy as if they were not only the ministers and officers of the congregation, but as if they were set to bear all the burdens, all the duties.—I had almost said all the sins of the people: as if they had taken upon themselves the office not only of setting a good example, but even of appropriating and engrossing in their own persons all the graces and all the virtues which should adorn the Christian character. I consider that such thoughts as these do a great dishonour to that Church which is, in other words, the whole congregation of faithful people dispersed throughout the whole world."

The *Church Times* cannot think that the Archdeacons of England and Wales have been well advised in recommending that the figment of a Church-rate shall still be upheld as the proper and most effectual means of obtaining funds for defraying the expenses of public worship. The rate is a hard mechanical experiment for raising money from Churchmen and non-Churchmen alike; the true Church system is that which elicits the free-will offerings of the faithful. The fact that the latter is pecuniarily the most successful resource should have had its weight even with the archidiaconal mind.

The *Church News* affords, in the following paragraph, a curious illustration of the views which the Ritualists take of the purity of the judicial functions, and of the sort of recompense to which they consider themselves entitled for their zealous support of the Conservatives at the recent election:

"Whatever the Tory papers, whether daily or weekly, may think of the Cairns judgment, there can be no doubt that it has made Orange Toryism, as represented by that mushroom Peer, stink in the nostrils of all English Catholics. These latter have been cleverly duped, but we doubt if they are likely to be duped again. Having put forth their strength—neither mean nor unworthy of consideration—in order to support constitutional principles and to back up the Tory party at the last election, they now find themselves insulted, snubbed, damaged, and divided through the scandalous one-sidedness of two ex-Tory Chancellors."

The *Record*, never easy to please, is much put out with the Home Secretary's appointment of the three new members of the Ritual Commission. It says:—

"Mr. Bruce has already proved, as we had good reason to believe, that he is quite as much of an ultra-Churchman as Mr. Hardy. His selection of the High Church Lord Carnarvon, and the vacillating Gladstonian Bishop of Chester, is eminently unsatisfactory, as well as the substitution of the latitudinarian Mr. Charles Buxton for Mr. Cardwell. Temporising measures will not avail at the present crisis, and protracted delays will only embolden those who seek, like Mr. Mackonochie, to level with the dust our ancient Ecclesiastical Establishment."

A correspondent of the *Church Review* is much scandalised that the Bishop of Oxford is contributing articles to *Good Words*. He says:—

"How a man of his name and position can think it consistent to support a Presbyterian journal is more than I can comprehend. Woe to the Church when her leaders give countenance to her enemies."

The following choice bit from a paper which till recently was edited by Dr. F. G. Lee, and in which the spirit of his pen may still be detected, might be headed, "See how these Churchmen love one another!" The object of the writer is to hold up to contempt the Church Union:

"The uninteresting dullness of Mr. Fellow, the enthusiastic Yankeeism of Mr. Parker, the inbred Whiggery of Mr. Wood, the aristocratic commonplace of the Dean of York, the matrimonial speculations of Mr. Gutch, the profound puzzle-headedness of Dr. Pusey, the eloquent pomposity of Mr. Mayow, the pert self-satisfaction of Mr. Radcliffe, and the ecclesiastical ambition of would-be Dean Cowan—grand and great as they are, whether contemplated in isolation or combination, have simply ruined their society. It is breaking up before our eyes."

A correspondent of the *Methodist Times*, referring to a statement respecting the number of "souls added to the Church" by revival services at Willington, says:

"No one believes that the apostles were really drunk on the day of Pentecost; but those who write about modern Pentecosts often perform a feat popularly attributed to the inebriated alone; i.e., they 'see double,' and sometimes more than that."

And he offers this suggestion:

"Would it not be well to have 'revival' reports 'hung' for six months, to 'dry in,' before they are sent to press? Something like hams are hung? Old ham is always the lightest, but, personally, I relish it most."

Lord Russell has published another letter on the Irish Question, in which he offers the following outline of a plan for the disestablishment and disendowment of the Irish Church:

"1. That at a certain date to be named—say March, 1870—the Established Church of Ireland shall cease to exist as an establishment, due regard being had to all personal interests and to all individual rights of property.

"2. That in the interval the Irish Church should, by means of a convocation or such other mode as may be deemed most advisable, frame a scheme for its organisation as a free church.

"3. That to this free church should be assigned such cathedrals and parish churches as may have been chiefly built by voluntary Protestant contributions, and such lands and glebes as the present Established Church may produce equitable claims to retain.

"4. That to the cathedrals, churches, lands, and glebes thus retained should be added a sum to be derived from the Church lands and rent charges, the amount of which shall be fixed by Parliament.

"5. That property equal in amount to that retained by the Protestant Episcopal Church shall be assigned to the Presbyterian and Roman Catholic people of Ireland for purposes to be defined by Parliament, to be administered in the case of the Presbyterians by the Presbyterian Church of Ireland, and in the case of the Roman Catholics by the Roman Catholic members of the Board of Charitable Bequests, already constituted by act of Parliament, with numbers enlarged—say to 15 or 25.

"6. That the funds to be so applied shall be derived from a fund designated by Parliament the Irish Fund, and that the amount applied from year to year shall be fixed, and shall not vary according to the rate of mortality among the existing clergy of the Established Church.

"7. That the building and repair of Presbyterian and Roman Catholic places of worship, and dwelling-houses for their respective clergy, shall be among the purposes to which the funds to be assigned to Presbyterians and Roman Catholics shall be applied.

"8. That the remainder of the funds to be derived from the disendowment of the present Established Church shall be applied by Parliament, from time to time, solely to Irish purposes. That with this view the fund called the Irish Fund shall never be diverted to purposes other than the welfare and improvement of Ireland."

The *London Review* insists, and as it seems to us with good reason, that more should not be given either to the Irish Church or the Catholics than a moderate gift out of hand, such as Mr. Bright proposed last year at Birmingham. The more Mr. Gladstone reduces his three-fifths' estimate the better for the success and merit of his policy. The continuance of the glebe-houses in the hands of the Protestants ought to be avoided if possible; partly because of their value—about £120,000 a year—and partly because the Irish people will not believe in the disendowment thoroughly so long as these outward signs of State provision and supremacy remain. And finally, the abolition of the Maynooth grant—to which indeed the ministry stand pledged—may prove as essential to Mr. Gladstone's popularity with the Protestant people of England and Scotland as the withdrawal of all property from Protestant hands may be to the effectual working of his great scheme in Ireland. Absolute equality must be his rule; and he is bound to see an inequality in every indulgence to the Irish Establishment that can justly be avoided.

The *John Bull* sees something threatening in the present aspect of affairs in the Ritual Commission. It says:

"While Lord Ebury is talking of liturgical revision, the Ritual Commissioners have been attempting to deal with it, a motion of Earl Stanhope's to make the Athanasian Creed optional having only been defeated by a very small majority, after one of the commissioners had threatened to resign if any attempt were made to touch the Creeds. Mr. Venn, we hear, has a series of changes to propose which all tend to explain away those parts of the Prayer Book which the Evangelicals dislike, and it is high time that Churchmen should let the commissioners know that they will not have the Prayer Book tampered with. In this view we are glad to know that the new primate is very much disposed to concur."

The *Standard*, too, says this is no time to talk about liturgical revision. It would be a difficult task enough if the Church were at peace and her sons heartily united upon all matters of doctrine. Under present circumstances, when both doctrine and ritual are in dispute, it would be simply flinging down the Prayer Book to be cut and carved and mutilated at the pleasure of the strongest party, or to be eviscerated and diluted into the feebleness and colourlessness of Lord Ebury's ideal. The *Standard* has no sympathy whatever with that fine, generous, large-hearted spirit of "comprehensiveness" which proposes to expel those who are already members of the Church in order to make room for those who are outside, and who, as far as our contemporary is aware, have never signified their anxiety to come inside. Mr. Binney and Mr. Newman Hall are excellent men, but there is no reason why Archdeacon Denison should be turned out of the Church of England in order to make it acceptable to them; and that, or something very like it, is the meaning of the liturgical revision policy.

In a letter on the subject of his secession from the Liberation Society, Mr. Morley, whose objection is based on its proposal to apply to secular uses the property of the Church, after an equitable satisfaction of existing interests, says:

"I hold as distinctly and decidedly as I ever did the opinion that religion is hindered and the spiritual character of the Church of Christ is lowered by the worldly influence which results from mere political interference, and I shall be thankful to see the day when we shall witness an entire cessation of such interference. So much for my opinion, to which I shall be prepared to give effect on every suitable occasion. My conviction, however, deepens that the great result I wish to see accomplished will not be secured by assault on our part. Our great work seems to me to be to indoctrinate the public mind with right views as to the separate functions of the Church and the State, and to encourage Churchmen who are endeavouring to secure more liberty to seek it in the only legitimate method."

SALFORD: FORD-STREET.—On Sunday last two sermons were preached by the Rev. C. C. Coe, of Leicester, when collections were made in aid of the chapel fund amounting to £7. 5s. 6d.

REVIEWS.

The British Quarterly Review. January, 1869.

THE present number does not strike us as reaching the average success of this excellent Review. But this may be because we cannot altogether agree with the spirit and method in which the article entitled "Davidson on the New Testament" is reviewed. It seems to us more the work of an *ex parte* advocate than of an unbiassed seeker after truth; and shows more interest in blaming Dr. Davidson for any fault or error that may be discovered, than in estimating and accepting the amount of new truth which Dr. Davidson has contributed to our knowledge of the New Testament. It is true that the reviewer praises highly the unrivalled biographical knowledge of Dr. Davidson, but then he considers him "simply to be guilty of the most offensive and ridiculous affectation," by not referring to the works and writings of scholars like Westcott, Alford, and Tregelles. He holds Dr. Davidson's course to have been one of increasing scepticism, leading to results many of which are as yet uncertain, but of which his present opinions give no hopeful prospect. Thus Dr. Davidson only regards, as authentic portions of the New Testament, nine Epistles of St. Paul, the Epistle of Jude, and the Book of Revelation; he rejects much of the miraculous element in the New Testament; considers that the raising of Lazarus was not a literal fact, and that the resurrection of Jesus may be speculatively but honestly resolved into a spiritual event, having the souls of the disciples for its theatre. "Yet he apparently believes in the sublimest of all doctrines—the incarnation of the Son of God in the person of Jesus of Nazareth," p. 34. This admission the reviewer cleverly advances as an argument in favour of an *inspired* record, since a divine incarnation would be useless to later generations if its record were not sound and trustworthy.

The bulk of the article is occupied by a detailed effort to confute Dr. Davidson's estimate of the age and authenticity of the books of the New Testament, save that the reviewer barely touches on the question of the authorship of the Apocalypse, and its relation to the Gospel of John, while he characterises the issue of the fourth gospel by any other writer than the Apostle John as a forgery of the most decided character. We cannot enter at length into these detailed criticisms, but must content ourselves with mentioning one. The discovery of the first four and a half chapters of the Epistle of Barnabas in the original Greek in the Codex Sinaiticus, ratifies, as authentic, the "*as it is written*," with which the phrase, "Many are called, but few are chosen," is prefaced by Barnabas. This is taken to prove the then existence of Matthew's gospel (in which alone these words occur) at the date A.D. 110, to which Dr. Davidson assigns the authorship of this epistle.

Though not always agreeing with this article, we could not but read its spirited and methodical treatment of the subject with considerable interest. On the other hand, though we generally agree with the article on "Church Principles and Prospects," we must confess to having found its sixty pages of argument somewhat dreary. It examines the principle of Church and State alliance, which it considers to have failed in all its forms; it shows the wonderful and rapid progress of dissent, and the power of the voluntary principle in England as compared with that of an establishment; it enumerates the possible steps which may be taken to meet the difficulty that is growing on our country; considers that comprehension is difficult, that equal endowment is impossible, that common disendowment is always just, and to be pursued except under circumstances of overwhelming practical necessity. The article concludes by examining and replying to some objections that have been made to the principle of Free Churches, and alleges that, even if there be any truth in the subjection of the minister to the congregation by the voluntary system, the evil is far less than that resulting from the irresponsible power of the clergyman over the congregation in the establishment. In short, it argues that in many ways the voluntary system would be found superior to an establishment. In very spirited terms the desire is expressed at the conclusion, that the true unity of the Holy Catholic Church of Christ should be maintained by cultivating the holy sympathies and charities of a common spiritual relationship, which are, alas! as yet, so far from being realised by the various Christian sects of England.

Another article, "In Memoriam," speaks of the late Dr. Vaughan as a preacher and literary man. He discharged the duties of his pastorate at Kensington, while Professor of History in the University of London (as University College was then called), till he was appointed Principal of Lancashire Independent College. A touching reference is made to the loss of his gifted son; and after passing his works in review, the writer details the incidents of his connection with the *British Quarterly* as editor, and after the mention of his services to the Congregational Union, concludes with a brief but eloquent tribute to his memory.

The Sunday-school Penny Magazine. Manchester District Sunday-school Association.

We are glad to receive at the same time the bound copy of the magazines which were issued in 1868, and the January number for the current year. The year's numbers form a very neat volume, and we are glad to hear that the committee of the District Sunday School Association have made arrangements to bind in similar style all sets forwarded to them for the low charge of sixpence. All such sets may be sent to Mr. Jones, at the Memorial Hall. Of the great improvement which has taken place in the general style and contents of this magazine we spoke last year, and are happy again to bear our willing testimony. If it is not quite as simple or attractive to the very youngest children as some of the cheap illustrated serials, such as the *Adviser*, *Children's Friend*, &c., it is at any rate far better adapted to the generality of our Sunday scholars, and will be found by the members of our congregations an admirable magazine for the Sunday afternoon reading of their little ones at home. We heartily commend it to our readers.

THE EPISCOPAL CHURCH IN AMERICA.

As our readers must be aware, the American Episcopal Church has no sort of connection with the Government, but is conducted entirely on the voluntary principle, its general affairs being managed at a triennial convention, held in different States. Of the proceedings of the one held last autumn at New York, the *Pall Mall Gazette* gives a long account, from which we extract the following particulars.

The convention consists of a House of Bishops, and four clerical members and four lay members from each State forming the Lower House. New York, being now divided into two dioceses, sends a double set of members. One of the first subjects which came before the meeting was the expediency of creating new dioceses in States already sending delegates to the convention. The general opinion was against the innovation, on the ground that bishops are at present inadequately paid. A clergyman of Minnesota complained that the episcopal office was "almost degraded" by the poverty often entailed upon it. One bishop had been obliged to support himself for many years by teaching in a school. "Another one told me that he accumulated within fifteen years an indebtedness of more than 5,000 dols. just to support his family; there was no obligation felt by any one, and hence no provision made." The speaker begged the meeting, "for Heaven's sake," to have "no more bishops degraded and paralysed by being thrust out into new fields without a dollar of support, their hands hanging down in weakness, and their heads in shame." Endowment was not proposed by any delegate, but several argued that before the formation of a new diocese was sanctioned a proper provision for the bishop should be guaranteed. On the other hand, it was contended that there might be bishops found who would dispense with a salary, while under the proposed rule their services would be denied to the people. A deputy from Kentucky said he knew of a minister "who year after year has devoted himself to the Church without a cent of pay, and yet the Church under his administration has flourished as in no other part of Kentucky." A long debate took place, in the course of which a deputy said, "The bishops are not only expected to be gentlemen, but to live like gentlemen, and to act as gentlemen; and they are expected to do this upon a miserable pittance, nine times out of ten, which the men who work for your rich men would scorn to take as their wages." Ultimately the convention resolved that a "miserable pittance" should at least be secured to the bishops, and the new rule was adopted by a large majority.

During the war the Southern bishops declined to meet their Northern brethren, and even in 1865 the Southern churches were almost unrepresented in the convention held at Philadelphia; but it was now reported that once more all the dioceses in the country were represented. Among the propositions brought under consideration was one to institute a more rigorous examination of candidates for the ministry. It was suggested that all such candidates should be examined by written questions, and that

the examination should extend over three days. One clerical deputy upon this contended that the examination should be confined to questions of doctrine. "Our great difficulty is that men are ordained priests who do not believe in the doctrines and sacraments which, as priests, they are to teach and administer." Another declared that the present system of examinations was a complete "sham." A third said that when he was examined for orders the gentlemen who presided began a dispute between themselves with reference to "the sufficiency of Campbell's answer to Hume in the matter of miracles. This discussion occupied the whole hour, and I went from the examination scot-free." The lay deputies who spoke were chiefly in favour of the proposed change. One remarked that the Episcopal Church must require her clergy to be properly educated. "There is not a congregation that has not some educated persons in it, who cannot be administered to by those who are murdering the King's English all the time." A clergyman of Nebraska opposed this view. He was in favour of making the examinations less difficult. "I tell you, gentlemen, we have to wake up to one thing and one fact, and it is this, that if we could have a little more unction in our hearts, if we could have a little more of the spirit of Wesley in our hearts, we would do well, and in many respects be improved." Dr. Mead, of Connecticut, said he had once assisted in an examination, and a candidate presented himself whose answers were very unsatisfactory. At length he was required to give account of his faith in the Latin tongue. He had looked out certain words in the dictionary, and replied, "Gallus tuus ego et nunquam animus." The candidate, who was a "bush-lawyer" in Pennsylvania, was rejected. After this anecdote, the original proposition was carried.

The poverty of the clergy in many parts of the country was next brought under consideration. The distress prevails most in the Southern States, and a deputy from Virginia made a great impression by an animated appeal on their behalf. Almost everywhere in the South, churches have been burnt down, or have gradually fallen into ruins. Many of them were used as hospitals or stables during the war, and when the troops quitted the country the people had no money to carry out necessary repairs. But clergymen in needy circumstances are very numerous in the Northern States. One from New York mentioned the case of a minister in a rural district who received an annual stipend of 250 dollars (about £36). "Visitors in summer were accustomed to make up a purse for him, in order to eke out his income; but when his people found that that was done, they determined that he did not need the 250 dollars." The subject was referred to a committee.

A message from the House of Bishops to the Lower House on the state of the marriage law, led to a long discussion. Dr. Clark, of Connecticut, stated that the number of divorces in his State amounted to one-tenth of the number of marriages, and it was almost as bad in Massachusetts. He had himself always refused to perform the service for any who had been divorced "for anything less than adultery." Mr. Welsh, of Pennsylvania, said that in some parts of England there was "a sort of divorce, or exchange of wives," as commonly practised as in the West India plantations. "It will be a sad day in our country if we ever reach the point they have in some portions of Great Britain. The looseness of matrimonial ties is fearful, not only among the working classes, but the upper classes." Other deputies seemed to think that America has no great cause for boasting. Mr. Johnson, of Connecticut, described the effects of the State divorce laws as "perfectly horrible." Another deputy, of New York, related a case that occurred only a few months ago, in which a man married a second time with his first wife acting as bridesmaid. It was ascertained that this first wife was subject to epileptic fits, and the man had obtained a divorce from her on that ground. The poor creature was described as looking like a corpse at the wedding, trembling at every glance of her ex-husband's eye. The man himself published a defence of his conduct, which was so shameless in its admissions as to call down upon his head a storm of denunciation from all parts of the country. The Rev. Mr. Martin, of Indiana, laid other facts before the convention. In a local office there were thirty divorce cases on the docket. The judge would pronounce the decree, and the "woman would rise up and would be followed by a man. She would go down stairs, procure a licence, and in twenty minutes be married to that man." The clerk of the court had known one woman go through this ceremony twice.

The subject of Ritualism was touched upon by more than one deputy, but the convention seems to have been disinclined to enter fully into it. Before separating the House of Bishops issued a pastoral letter in which an earnest remonstrance was offered against the attempts "now made to disparage our Anglican Reformation." "These attempts," the letter continues, "would warrant severer terms than we choose to employ." The prelates especially condemned the doctrine of the Real Presence, and those "extravagances in Ritualism, recently introduced which tend to assimilate our worship to that of a church not sectarian, but hostile to our own." The bishops also warned the clergy against encouraging too much indulgence in

worldly amusements. "In our day there is a licentiousness and grossness in theatrical and like entertainments which would have been shocking to even the least refined in the days of our fathers."

Several other questions were debated, but, like the labours of our English Convocation, the American Convention does not seem to have led to any important practical results.

EVANGELICALS IN LABOUR.

THE annual gathering of the Evangelicals was held the other day at Islington, when the vicar, the Rev. Daniel Wilson, presided over between three and four hundred of his clerical brethren; and addresses were delivered on "the advantages and perils of the connection between Church and State," which will, the *Record* thinks, "strike a chord that will vibrate through the length and breadth of the country." All we can say is, that the country must be in a very weak state indeed if it is at all affected by them.

The Rev. T. R. Birks, some of whose wild utterances on the Irish question we gave a short time since, led off with a paper in which "the advantages and perils" of the alliance between Church and State were to be illustrated by the Old Testament history. This was done in a way very satisfactory, no doubt, to himself and his hearers, the "advantages" being shown to be incalculable, and the "perils" almost nothing. The Rev. C. F. Child, in like satisfactory manner, illustrated the same theme from the early and middle ages of the Church. Both these gentlemen took an entirely different view from their reverend brother, Mr. Mackonochie, who affirms that "the Jewish Church began to fall from God, and ultimately into idolatry, from the time it became an Establishment in the reign of Saul, and the reign of Constantine was the beginning of the decline of Christianity in spiritual things." Dr. Blakeny considered the matter in the light of the Reformation, which, of course, brought clearly out the benefits of bondage, and threw its evils into pleasant shade, reminding us somewhat of the way in which the Southern planters used to defend their "domestic institution." The Rev. Joseph Bardsley followed in his usual feeble forcible strain, and tried to damage Nonconformity by flinging at it quotations from Angell James, Mr. Spurgeon, and other Dissenting writers, which merely served to show their anxiety to bring it up to the Christian mark, and excite it to greater zeal in the discharge of its appointed work.

The chairman likewise fired a few random shot, which the *English Independent* picks up and deals with thus smartly:

"The enemy both from within and without is seeking to separate Church and State. The Church of Rome desires it, that she may seize upon the prey and reign supreme. The Protestant Dissenter wishes it that he may attain an equal position with the Churchman." Excuse us, Mr. Wilson, but we had rather not. An 'equal position with the Churchman' does not seem a particularly desirable thing just now.

"It is remarkable that among the heathen nations of antiquity provision was carefully made by the State for the worship of the gods of the country." Why go to the heathen nations of antiquity? The heathen nations of the present day would yield more forcible examples. Sir Samuel Baker might perhaps furnish Mr. Wilson with some instances of tribes in the middle of Africa where careful provision is made by the chiefs for the worship of the medicine-man, and then the Evangelicals would be comforted.

"If the State abstractedly has no conscience, yet the men who compose it have. A Government is made up of individuals. Their duty is to establish and protect what they believe to be the true religion." But what if the "individuals" in the Government differ about the true religion, as, indeed, those in the present Government do?

"The Church has all the liberty she requires." There are some Churchmen who vehemently deny this. "An effectual check to heresy is supplied by the union of Church and State." Hm!

"The Church embraces in theory the entire population of the country. This is a most important advantage." Yes, in theory.

"Of one thing I am perfectly convinced, that if the Church of England were disestablished, the Nonconformists would be the first to experience the disastrous effects." Very kind of the vicar to think of us first, but we don't seem to mind the disastrous effects. If he will allow us, we will risk them.

"It has been well said, 'If the old national ship goes down, the Dissenters' cabin will go down with her.'" We really didn't know we had so much as a cabin in the old national ship. We have a ship of our own, and, please heaven, that ship won't go down simply because some other ship goes.

"This, too, is the original form of religion estab-

lished at the Reformation. The Dissenters have broken off from us, not we from them." Which was the "original" of 300 years since does not seem worth disputing. We could tell another tale about the "breaking off;" but what does it signify?

"The painful fact is that 700,000 Protestant Churchmen in Ireland are to be withdrawn from the protection of the State, and given over by a Protestant Government to the tender mercies of the corrupt Church of Rome." This is terrible. Directly the Irish bishops cease to sit in the House of Lords, the great red dragon of the Revelations will eat up all the Protestants. They will be racked and burned till there is not so much as a whole skin left to one of them.

Oh, Mr. Wilson, these are not chilled pallissers; they are but paper pellets out of a pop-gun. With such pious taradiddles—such paltry, foolish little taradiddles—do you expect to bolster up your Erastian Church, and keep your State patronage and pay? Here is no faith, no lofty devotion—it is cold, timorous, insipid, selfish policy. Truly the Incumbent of St. Alban's makes a more respectable figure than the Vicar of Islington.

The Unitarian Herald.

FRIDAY, JANUARY 29, 1869.

SOCIETY IN DANGER.

AS we have watched the prosecution of OVEREND, GURNEY, and Co., and noticed the revelations of commercial dishonesty, not to say rascality, that have come to light, especially those connected with the witness, Mr. EDWARD WATKIN EDWARDS, it has been almost impossible not to ask ourselves whether these revelations are not indications of a wide-spread decay of moral principle, and whether, in fact, the great disintegration of religious belief going on in society is not accompanied by another disintegration, that of moral belief itself. There may be no connection between the widely-prevalent changes in theological faith, and the moral corruption of many kinds which startles us by its appearance; but it is very natural that there should be such a connection. The dissolution of religious faith in the ancient civilisation was accompanied by a dissolution of moral principle which gradually led on to the dissolution of society. It was only what might have been expected. The whole system of religious and moral ideas of the ancient Romans was nothing but a mass of prejudices—of things which children grew up to believe, because they had been told them. Their moral notions had the same foundation as their mythological ones. They were taught that they must be honest and temperate, brave and kind, because these things were pleasing to the gods, and because so it had been enjoined them by their forefathers. But when their belief in gods and goddesses vanished, the necessity of virtue as a means of pleasing them vanished too, and when it was manifest that their forefathers had believed a mass of childish superstition, the suspicion naturally suggested itself that their notions about virtue might be superstition too. No doubt there arose Philosophy to supply to men like SENECA, EPICETUS, and MARCUS AURELIUS, the place of the old religion, but this philosophy was incapable of being communicated to the multitude, and at the very best probably held any practical sway over only a score or two of minds.

It is impossible to hide from ourselves the fact that we are now in the midst of a mental revolution, very similar to that which swept away the Pagan religion of antiquity, and at the same time the moral principles associated with it. Multitudes of men and women have grown up, reared in religious and moral notions that have been communicated to them only as prejudices;

things to be believed because their fathers or their ministers have believed them. They enter into the world, and they find these religious prejudices, at least in controversy, doubted, denied, scornfully treated as childish superstitions, on every side of them. They try indignantly, passionately at first, to throw these suggestions of doubt, like "loaded bomb-shells," from their mind. But they become too numerous and too frequent for this process to be continued. They explode at last, and shatter the old faith to pieces. And the misfortune is that when the old faith is gone there is nothing at hand—nothing that can easily get access to the mind—to supply its place. For it is not as easy as it may seem to some of us Unitarians to build up a new faith. Probably very few out of all who lose their old beliefs, come in the way of hearing of a simple, rational faith like our own, and fewer still that have the patience, calmness, and philosophic temper necessary to lead them to examine and adopt it. The result is that multitudes of men find themselves completely at sea as to religious belief without compass and without rudder. And let no one suppose that the moral belief does not suffer in the shipwreck of the religious belief. Where a man has been educated only in a mass of prejudices, and he finds out that the greater portion is rubbish, he is not well able to discriminate between the different portions. He is in the condition of one who has inherited a casket of what he has been told are priceless jewels, but when he comes to test them he finds them one after another to be worthless pebbles, so that at last he throws them all away in disgust. Many young men belonging to our middle classes are in this lamentable condition. They have thrown away all their prejudices—all that stood to them in the place of principles—and have nothing but their own taste, and social opinion, to guide them in the most difficult portion of their life. And we cannot help thinking that this wreck of moral conviction along with that of theological conviction has something to do with the commercial baseness so common among us. No doubt the peculiar commercial circumstances of the time have something to do with it. Opportunities seem to present themselves on every side to men of speculative mind of becoming suddenly rich. Then, too, the passion for luxury intensifies the desire to become so. But this is only to say that temptation has increased just at the very time when the barriers of the mind have been thrown down which would protect against it.

What is to be done in the face of this great danger? Of all that may be done—of how it behoves every one who dreads the tarnishing of England's good name to set himself openly and utterly against the light way in which these commercial frauds are too often spoken of; how, too, each may do something to foster habits of more simple, less luxurious living among the middle classes,—these are duties which concern all men. But surely, likewise, there is a special responsibility upon those who have the guiding and teaching of society, to work more earnestly than ever to build up in the minds of all whom they can influence a simple rational belief, both religious and moral, resting upon foundations that cannot be swept away. As long as the clergy educate their flocks in mere prejudices, they furnish them only with the mock jewels, which experience will reveal to

them by and by to be merely pebbles, and which they will cast away, to live in hopeless moral and religious poverty the rest of their lives.

OPEN CHURCH PAPERS.

BY BROOKE HERFORD.

IV.—HOW WE INITIATED THE PLAN.

I SPOKE in the last paper of the result of our adoption of the open church system at Strangeways upon the poor of the district immediately about the chapel, and showed that it has to a large extent removed that disinclination to enter, that fear of finding themselves in the seats of people who may not want them, that sense of being there on sufferance—feelings which are, I believe, almost universal among the masses of those who are unconnected with places of worship, and which must continue until our churches and chapels are once more restored to the ancient idea of places of perfectly free public resort for worship. The question will be asked, however, how did you carry out the plan? What changes were made? I will therefore state as briefly as I can the facts on this matter.

People often say that the open church system will only succeed under certain circumstances. Certainly, however, the attempt to do away with the old character of a pewed, proprietary chapel and to substitute that of an open, public temple, could hardly have been made under less favourable circumstances. It was not a beautiful or attractive place, as a place of public worship surely ought to be,—a plain Grecian building, painted a light colour, and wanting cleaning. Then, there were the associations of a generation of continuous occupancy to be uprooted on the part of many of the people, the habit of sitting in particular corners, the time-honoured right to green lined pews, and so forth. And, however cheerfully the change might be made by the old congregation—and I shall never forget how cheerfully it was made—the whole aspect of the seats, in consequence of different sizes and fittings, remained that of places belonging to particular individuals. To have given the new plan the best chance, the whole place should have been re-seated in a plain, uniform fashion. The expense which this would have involved put it out of the question. All that could be done in this line was to take off all the pew-doors, and to put cushions wherever there were none, re-arranging the whole supply of cushions so as to give as much appearance of uniformity as was possible.

Another matter that had to be settled was the providing of hymn-book, &c. It was felt to be an essential part of a fair trial of the open church system that any one coming in amongst us should find ready to his hand whatever was necessary to full enjoyment of the service. Books, therefore, must be there for all, as a part of the public property of the church. There were some hundreds of hymn-books, Bibles, and Testaments already in the chapel, but they were all private property. Would the owners be willing to give up their private ownership? The matter was put to them, and out of the whole number of books, I believe that only about six were taken home to reserve for private use. The rest were freely thrown into common stock. The names of the former owners were erased, and the whole, with a score or two of new ones in addition, were distributed equally throughout the seats.

The next point to be attended to was the taking every available means of making known to the public what we really meant. The minds of most people have become so saturated with the idea of churches and chapels being places all let out in reserved seats or pews, that it takes a long time to get them to understand how utterly different an open church is, and that they really can go in and sit down anywhere as freely as in a public park. The first means which we adopted, therefore, for permanently keeping the leading characteristics of our plan before the eyes of the people around was to put up a neat announcement board in front of the chapel, headed as follows:—

STRANGWAYS UNITARIAN FREE CHURCH.

The seats are open to all.

The Church is entirely supported by the Offerings of the people, collected at every service.

[followed by minister's name, services, &c.]

Besides this, which we desired to be a standing

witness to the public of what we desired our church to be, we felt that it would be well to have some rather fuller statement of our principle and constitution to fall under the notice of as many as possible of those who might come in among us. This was furnished by a slip of paper pasted inside the cover of every Bible and Hymn-book in the place, on which was printed:

Strangers Unitarian Free Church.

THE SEATS IN THIS CHURCH ARE OPEN TO ALL. The Books, Cushions, &c., are freely provided for public use, equally for strangers as for members.

"The support of the Church (the Ministry, the Poor, the Sunday School and all other connected religious institutions,) depends entirely on the free will offerings of the people, there being no seat rents or fixed subscriptions.

The giving of our substance for the support of religion being as much a part of the service of God as a Hymn or a Prayer,

THE OFFERINGS ARE COLLECTED AT EVERY SERVICE

according to the ancient custom of the Christian Church, thereby affording to all the opportunity of helping in the simplest and easiest way, as they may be disposed, and as God has prospered them.

The Communion is held after the Morning Service, at stated periods, duly announced. All are freely invited to join in it.

Those who wish to become members, viz.:—entitled to a voice in church affairs, can do so by enrolling themselves annually in the Congregational List kept by the Churchwarden, paying a registration fee of One Shilling.

Something else, however, was still needed. People coming in appeared to have a difficulty in comprehending that all the seats were really unappropriated and free to the first comers, and we therefore had a notice printed in very bold characters, and affixed in the vestibule of the chapel to each of the doors, as follows:

EVERY SEAT IS FREE.

STRANGERS

Are requested to enter and take any seat they find vacant.

I think it best to enter thus in detail into the means we took to indoctrinate the public mind with a right understanding of the system we had adopted, because I know that in some instances changes very similar to ours have failed to bring any increased attendance, owing to carelessness or indifference in adopting means to keep the change and its meaning thoroughly before the people.

RITUALISTS UNDER DEFEAT.

Mr. Lowder, of St. Peter's, St. George's-in-the-East, with whom Archdeacon Denison has been corresponding on the subject, seems to have resolved that he, for one, will not "submit to the law," but act out the policy of resistance which he recommended at the meeting in the Freemason's Tavern; for on Sunday the service at his church was shorn of none of the ritual observances that have been condemned.—At St. Alban's, Holborn, Mr. Mackonochie was somewhat more obedient outwardly, but gave signs of being no less contumacious inwardly. Candles were kept burning through "Matins," but extinguished during the Communion Service. Seven lights, however, suspended from the ceiling are kept permanently burning before the altar. The Rev. Mr. Stanton, in his sermon, warmly attacked "the cruel and unrighteous decision" of the Privy Council, who, he declared, had dealt, or tried to deal, in Downing-street, as heavy a blow to our Lord, present on English altars, as ever the Jewish council dealt him in the days of Pontius Pilate.—At St. Jude's, Moorfields, Sheffield, two candles were kept lighted during the Communion Service, after which the incumbent stepped forward and said, "I, John Edward Johnson, priest and vicar of this church, in compliance with a recent decision, will now extinguish the candles which have usually been allowed to burn in this place. I do so under solemn protest, believing them to be emblematic of the two-fold nature of Christ." This is a new light to us; other Ritualist authorities have told us that they were emblems of his being the Light of the world.—At Plymouth, the Rev. G. R. Prynne desired his congregation to see, in the candles being unlit, the

signification that the world persecutes the Church of Christ, and hides Christ as much as it can from the people.—At St. Alban's, Manchester, the Rev. J. E. Sedgwick dispensed with the candles, but preached a foolish sermon on Confession, in which, after dwelling on the power committed to priests to remit sin, he said, "I have not the slightest doubt that there are thousands upon thousands in hell at the present moment—aye, millions upon millions in hell at the present moment, which would have been saved if it had not been for the Church of England's laxity and the inertness of her clergy in this matter of confession."—Though some of the party are talking rather big, we still hold to the opinion which we have always expressed, that the decision of the Privy Council will not lead to a secession, but that there will be an almost unanimous determination to "abide by the stuff."

Mr. William Akroyd, of Stourbridge.

It is frequently asserted that the age in which we live offers no prospect to generous ambition, and no opening to an adventurous spirit. Men weak in body and in mind sit with clasped hands bemoaning the degeneracy of the time, and wishing for the days of their fathers, when men had men's work to do in the world. WILLIAM AKROYD, to those who knew him, was in himself an answer to their querulous complaints. He lived the full life of a man, and had also that power, which is inherent in fine intellects, of diffusing life and energy wherever he went. His whole career was that of one who was "master of himself," and, being so, necessarily became a leader of men. He was born in the year 1804, at Birmingham. He was the son of a journeyman stonemason. His father did the best he could to give him an education,—a far more difficult thing then than now. It certainly was not much learning that originally gave his mind its impetus. He was next apprenticed to a currier, and during this period traversed nearly the whole of England on foot in search of work. At the age of twenty-three he came to Stourbridge, and found employment there. Before very long he started on his own account, and in all worldly matters he was from first to last a most successful man of business. This alone would have been of little moment. It is his marvellous political and social activity, and his capacity for the management of affairs that excites our astonishment and admiration. A mere enumeration of the offices he held would arouse wonder; but the way in which he filled them can only be understood by those who knew his prodigious power of getting through work. A thorough Liberal, alike in politics and in religion, he was a devout hater of every species of hypocrisy, and his large knowledge of men, and keen insight into character, gave him marvellous quickness in apprehending and exposing every attempt at moral or intellectual sophistication. He would have exclaimed with Drummond:

"Each sin some colour hath it to adorn,
Hypocrisy Almighty God doth scorn."

How in a few words can we trace such an outline as that of his varied life? When the writer first knew him he was in his full vigour. Well read in English literature, and very apt at quotation, he was better read in men, and more full of anecdotes, which he told with a combination of humour and gravity which never failed to arrest the attention of all within earshot. Ever kindly and generous among friends, he was almost stern in the unflinching way in which he carried either an argument or a business transaction to its legitimate conclusion. But it was, after all, his ever-flowing vitality that as if by natural law, made all political and social movements in his neighbourhood rotate around him as their centre. Railways, boards of guardians, gasworks, election committees, boards of health, &c., all sought and found in William Akroyd their best chairman and adviser. It will take many men to fill his place in the business of the district. In the hearts of his many friends, who knew and loved him so well, there will always remain a blank. There was but one William Akroyd, and those who knew him best, know best that they will never find such another. He brought on sudden and fatal illness by his overwork and anxiety in the last general election, and almost before he was supposed to be in serious danger, his activities came to a too early termination. Concerning such men, we cannot speak of death in ordinary terms. To us

they exist still; we cannot let them altogether die. They exist with God, alas! not now with us.

"The power, the will, that never rest,
And cannot die, were all from 'Him.'"

Mr. Akroyd was through life a member of the Stourbridge Presbyterian congregation, and was buried in its chapel yard on Thursday, the 21st inst. The burial service was read by the Rev. D. Maginnis, who will preach a funeral sermon next Sunday morning.

The *Birmingham Post* has the following acrostic on the deceased, which does not badly sum up his public character, and may be taken as one proof, among many, of the general esteem in which he was held:

A lways staunch and always true,
K indly both in word and deed,
R esting not with narrow view
O n the bounds of sect and creed;
Y oung in zeal, and strong in fight,
D auntless for the Truth and Right.

Mr. John F. Lee, of Kimber.

THE funeral sermon of this excellent man, whose death, at the age of 79 years, we have already announced, was preached by the Rev. D. Maginnis at Stourbridge, on Sunday last, from the text, "I leave the world and go to the Father." (John xvi 28.) After describing the "calm and hopeful trust of the righteous in death, and the grounds of such trust," the preacher gave a sketch of the life and character of the deceased. For thirty years the respected head of a firm whose name and character stood high in the commercial world, Mr. Lee, in his business relations, was characterised by high principle and integrity, and was "diligent in business." As a master he was considerate and kind, and won the esteem and affection of those in his employ. In his old age he had to bear the mortification of seeing the decline and ultimate failure of his business; but under this heavy trial he was sustained by the (if possible) increased respect and confidence, and the deepest sympathy of all who knew him. In public matters Mr. Lee had no ambition to occupy a prominent place; yet he did not shrink from undertaking the duties of any office in which he felt he could render useful service. In politics he was a thorough and consistent Liberal, in theology a decided Unitarian, ecclesiastically a staunch Nonconformist. Born two years before the Birmingham riots, and growing up under the care of those who received Dr. Priestley's religious teachings (his father holding an important office in the New Meeting during Dr. Priestley's pastorate), and who, with that distinguished man, suffered for their political opinions, Mr. Lee acquired an early love of political and religious freedom—a love which grew with his growth, and kept fresh and vigorous even to the last. A prominent trait in Mr. Lee's character was his generous beneficence. In him the poor have lost an ever open-handed friend; and not the poor alone will miss him, but those also who, though not in poverty, were friendless, and needed counsel and help. Making no parade of his religious feelings he was yet deeply religious. His faith in the thoroughly Fatherly character of God, and in a future life of continued progress, and in the reunion hereafter of friends whom death separates, was strong and sustaining. In his severest trials and afflictions he found in Unitarianism all that his heart required. Of death he had no fear. In peaceful sleep his spirit, without a struggle, passed from its earthly to its heavenly home. His remains were followed for two miles on their way to the place of interment by several hundreds of his late employés. He leaves a daughter to mourn the loss of a most affectionate father. His wife died twenty-four years ago.

FIRESIDE READINGS.

THOUGHT-SPRINGS.

If when those springs that filter thro' the brain
Seem stopped, and all thought's ebbing cisterns
low,
We draw upon the little they contain,
Soon, soon the springs will flow.
For all around us hangs thought-laden air,
And thro' all earth the living waters break;
Believing all we seek is here and there,
We need but reach and take.
Defer solicitation, and the springs
Soon bid their waters find another way;
But drawing daily of their plenty brags
Abundance day by day.

R. LEIGHTON.

JAVANESE.

In a work recently published, entitled "Travels in the East Indian Archipelago," Mr. Albert Bickmore gives the following account of the people inhabiting the Javanese islands:

All the natives are remarkably short in stature, the male sex averaging not more than five feet three inches in height, or four inches less than that of Europeans. The face is somewhat lozenge-shaped, the cheek-bones high and prominent, the mouth wide, and the nose short—not flat as in the negroes, or prominent as in the Europeans. They are generally of a mild disposition, except the wild tribes in the mountainous parts of Sumatra, Borneo, Celebes, Timor, Ceram, and a few other large islands. The coast people are invariably hospitable and trustworthy. They are usually quiet, and extremely indolent. They all have an insatiable passion for gambling, which no restrictive or prohibitory laws can eradicate. They are nominally Mohammedans, but have none of the fanaticism of that sect in Arabia. They still retain many of their previous Hindu notions, and their belief may be properly defined as a mixture of Hinduism and Mohammedanism. A few are "Christians," that is, they attend the service of the Dutch Church, and do not shave their heads or file their teeth. They are cleanly in their habits, and scores of all ages may be seen in the rivers and canals of every city and village, especially in the morning and evening. The *sarong*, their universal dress, is peculiarly fitted for this habit. When they have finished their baths a dry one is drawn on over the head, and the wet one is slipped off beneath, without exposing the person in the least. The females wear the *sarong* long, and generally twist it tightly round the body, just under the arms. Occasionally it is made with sleeves, like a loose gown. A close-fitting jacket or *baju* is worn with it. The men have but a few hairs for beard, and these they generally pull out with a pair of iron tweezers. The hair of the head in both sexes is lank, coarse, and worn long. Each sex, therefore, resembles the other so closely that nearly every foreigner will at first find himself puzzled in many cases to know whether he is looking at a man or a woman. This want of differentiation in the sexes possibly indicates their low rank in the human family, if the law may be applied here that obtains amongst most other animals. Every day I went out to collect the peculiar birds and beautiful butterflies of that region, my favourite place for this pleasure being in an old Chinese cemetery just outside the city, where, as the land was level, the earth had been thrown up into mounds to keep the bones of their inmates from "the wet unfortunate places" just as in China, when far from any mountain or hill. A Malay servant followed, carrying my ammunition and collecting-boxes. At first I supposed he would have many superstitious objections to wandering to and fro with me over the relics of the Celestials, but, to my surprise, I found his people cultivating the spaces between the graves, as if they, at least, did not consider it sacred soil; yet, several times, when we came to the graves of his own ancestors, he was careful to approach with every manifestation of awe and respect. A small piece of land, a bamboo hut, and a buffalo, comprise all the worldly possessions of most coolies, and yet with these they always seem most enviably contented.

TRY, TRY AGAIN.

MR. SPURGEON has just published, under the title of "John Ploughman's Talk," twenty-four papers giving "plain advice for plain people." There is a good deal of sly humour in them, and a great abundance of shrewd proverbs, which are almost sure to make it popular with the class for whom it is meant. Here is a specimen:

"Don't be whining about not having a fairstart. Throw a sensible man out of a window, he'll fall on his legs and ask the nearest way to his work. The more you have to begin with, the less you will have at the end. Money you earn yourself is much brighter and sweeter than any you get out of dead men's bags. Ascend breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one; your present want will make future prosperity all the sweeter. Eighteen pence has set up many a pedlar in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that. You need not be a horse because you were born in a stable. If a bull tossed a man of mettle sky-high, he would drop down into a good place. A hard-working young man, with his wits about him, will make money where others do nothing but lose it.

Everybody who does not get on, lays it all on competition. When the wine was stolen they said it was the rats; it's very convenient to have a horse to put the saddle on. A mouse may find a hole, be the room ever so full of cats. Good workmen are always wanted. There's a penny to be turned at the worst booth in the fair. No barber ever shaves so close but another barber will find something left. Nothing is so good but what it might be better; and he who sells the best wins the trade. We were all going to the workhouse because of the new machines, so the prophets down at the taproom were always tell-

ing us, but instead of it, all these threshing, and reaping, and hay-making machines have helped to make those men better off, who had sense enough to work them. If a man has not a soul above clodhopping, he may expect to keep poor, but if he opens his sense-box, and picks up here and there a little, even Johnny Raw may yet improve. 'Times are bad,' they say; yes, and if you go gaping about, and send your wits wool-gathering, times always will be bad.

Alas! advice is thrown away on many, like good seed on a bare rock. Teach a cow for seven years, but she will never learn to sing the Old Hundredth. Of some it seems true, that when they were born, Solomon went by the door, but would not look in. Their coat of arms is a fool's-cap on a donkey's head. They sleep when it is time to plough, and weep when harvest comes. They eat all the parsnips for supper, and wonder they have none left for breakfast. Our working people are shamefully unthrifty, and so old England swarms with poor. If what goes into the mash-tub went into the kneading-trough, families would be better fed and better taught. If what is spent in waste were only saved against a rainy day, workhouses would never be built."

FACT AND FICTION.

GREAT force is doubtless given to a story
When it is known that every scene and act
Of cruel sorrow, or triumphant glory,
Was one time living fact.

And so again, with all its chosen diction,
Invented narrative we hold as cheap:
"Not fact, not fact?" but is there not in fiction
Reality as deep?

Is not the brain-creation of the thinker
As veritable as his daily strife:
The Pilgrim just as real as the tinker—
John Bunyan's thought and life?

Thought is the spirit of the body, action:
Unacted thought is soul without the frame,
But no less fact; and they that call it fiction
Are cheated with a name.

R. LEIGHTON.

THE MISSIONARY CONFERENCE.

THE annual meetings of the above conference were held on Thursday and Friday, January 21 and 22, at the Memorial Hall, Manchester. There was a rather larger attendance of members than usual, and the proceedings were of an interesting and important character. The conference appears to be growing in strength, and is gradually entering upon the active work it has had in view from the beginning. A pleasant feature of this year's conference was the hospitality with which distant members were received by Manchester friends into their houses as guests.

FIRST DAY.

The proceedings were opened on Thursday with the administration of the Lord's Supper by the President, the Rev. J. C. Street, and the Rev. T. E. Poynting, at which there were 24 ministers present. The PRESIDENT gave an able address on the religious signs of the times; and a vote of thanks, moved by the Rev. JAMES DRUMMOND, B.A., and seconded by the Rev. JOSEPH SMITH, was given to him for it.

At the calling of the roll, the following members were present:—Revs. E. W. Hopkinson, W. W. Robinson, H. M'Kean, H. Eachus, George Fox, J. C. Street, B. Glover, W. Oates, T. Timmins, G. Ride, J. Birks, H. Austen, Joseph Smith, D. Matts, H. Williamson, T. E. Poynting, J. Freeston, W. Birks, James Drummond, B.A., J. G. Slater, C. C. Coe, James Black, M.A., B. Walker, William Brunton, C. L. Whitham, T. Leyland, J. Miskimmin, J. M'Donald, and E. Coleman.

The minutes of last year were read and confirmed, together with the reports of the treasurer and committee. The new members were then elected, and were welcomed by the Rev. W. Oates. Each, in a few words, acknowledged the welcome, the Revs. C. C. Coe and James Black, M.A., specially expressing their warm interest in the objects of the conference.

The officers chosen for the ensuing year were:—President, Rev. T. E. Poynting; Secretary, Rev. Geo. Fox; Treasurer, Rev. H. M'Kean; Committee, Revs. B. Glover, W. Oates, and J. Freeston.

Some very interesting reports of missionary work, done by various members of the conference during the past year, were then read by the secretary.

The Rev. H. M'KEAN read a report of the sub-committee concerning the best manual for use in preparing young people to join our congregations, and the best form of service for their public recognition. Some discussion ensued, when it was at length agreed that the sub-committee should be re-appointed to further prosecute their inquiries, and to furnish the draft of a manual the best fitted, in their judgment, for the proposed object.

The Rev. J. FREESTON read a valuable report of the sub-committee appointed to inquire into the condition of Sunday schools, and the best methods of developing the religious element in them. It

was agreed that the sub-committee be re-appointed, and report next year in like manner.

Rev. W. OATES gave a statement from the sub-committee appointed to consider the propriety of raising a missionary fund. The following resolution was unanimously passed:—"That a fund for missionary work be raised during the year, and that the committee of the conference be requested to make arrangements for religious services at Black-pool, Scarborough, or elsewhere, as early as possible, and for the circulation of tracts."

Rev. J. SMITH read the report of the sub-committee appointed to inquire into the matter of books fitted for Sunday school libraries. The committee was re-appointed.

The PRESIDENT gave the report of the sub-committee appointed to consider the propriety of the conference issuing a magazine. The discussion of the report was deferred till the following day.

The revised rules were then read and passed.

The Rev. H. M'KEAN re-introduced his motion concerning the appointment of lay delegates to the conference by the congregations connected, through their ministers, with the conference.

The Rev. W. OATES introduced his motion, "That this conference print and circulate an annual report of its proceedings." The motion was carried unanimously.

Several notices of motion were brought forward for discussion at the next conference, and the proceedings terminated with prayer by the PRESIDENT.

SECOND DAY.

The conference assembled on Friday morning soon after ten o'clock, when the Rev. JAS. DRUMMOND, B.A., opened the proceedings with prayer.

The roll having been called, the Rev. HENRY WILLIAMSON, of Dundee, read an interesting paper on the following subject: "What is there in the missionary operations of other religious denominations that may be adopted with advantage by our own?" An animated discussion ensued, in which the Revs. T. Timmins, H. Eachus, B. Glover, J. Drummond, B.A., Geo. Ride, T. G. Poynting, W. Birks, D. Matts, J. Smith, J. Birks, W. Oates, and the President joined.

The PRESIDENT then referred to the second essay which should have been read by the Rev. J. Whitworth, of Sunderland. That gentleman had forwarded his paper, but it had not come to hand. In the absence of Mr. Whitworth, and the non-arrival of his paper, Mr. Street briefly introduced the subject for discussion—"Lay Preaching: how to develop and employ it in our churches." An interesting discussion followed.

The subject of the Magazine was then re-introduced. The whole matter was relegated to the Committee of the Conference, with power to act.

After the usual votes of thanks, the proceedings were closed with prayer by the Rev. D. Matts.

The members then partook of a substantial tea in the large room of the Memorial Hall. Several sentiments were spoken to by various gentlemen, and the members separated full of gratification and hope from the harmonious conduct and stimulating influences of the meetings.

MANCHESTER NEW COLLEGE, LONDON.

ANNUAL MEETING OF TRUSTEES.

THE Eighty Third annual meeting of the Trustees, was held at Cross-street Chapel Room, Manchester, on Thursday, the 21st inst.; SAMUEL ROBINSON, Esq., the President, in the chair. The following gentlemen were present: Revs. Wm. Gaskell, M.A., Charles Beard, B.A., David Davis, B.A., J. H. Thom, C. C. Coe, S. A. Steinhil, James Drummond, B.A., Jno. Gordon, T. E. Poynting, Brooke Herford, G. H. Wells, M.A., Jeffery Worthington, W. H. Herford, B.A., H. E. Dowson, B.A., Messrs. Ivie Mackie, W. J. Lampert, Thomas Ashton, Joseph Lupton, J. Aleock, Thomas Worthington, George Backton, Benjn. Heape, R. D. Darbshire, B.A., S. B. Worthington, James Worthington, Thomas Avison, Robert Nicholson, R. M. Shipman, Mark Phillips, E. Bowman, M.A., Richard Aspden.

After the minutes of the Committee's proceedings for the past year had been confirmed, the Rev. CHARLES BEARD, one of the secretaries, read the following

REPORT.

The committee are happy to be able to congratulate the trustees, at their eighty-third annual meeting, on the increased number of divinity students who have entered Manchester New College at the commencement of the present session. They have reason to hope that the number of students, thus augmented, will receive a still further increase in subsequent years, and that the unremitting and most admirable labours of their professors will thus receive a more fitting recognition and reward than has hitherto been the case.

Since the last annual meeting, the college has lost by deaths an unusual number of old and earnest supporters. The committee desire to record with great respect the name of Mr. Robert Worthington, who had been a subscriber since 1836, had been long one of their own number, and had rendered the college very essential service both as secretary and vice-president. They cannot but feel the sincere regret that the list of their vice-presidents no longer bears the honoured name of William Rathbone, who inherited from his father an interest in the college, which goes back to the beginning of the present century. In Mr. Robert Heywood, of Bolton, whose subscription dates from 1815, the college, as every other institution founded upon the principles of true religious liberty, has lost a constant and zealous friend. Mr. Henry Briggs, of Wakefield, who had been a subscriber since 1818, and had of late years rendered efficient service as president of the Ministers' Stipend Augmentation Fund, and Mr. George Talbot, of Leeds, a subscriber

since 1829, are also among the heavy losses of last year. Since the beginning of the present year, the Rev. Edward Talbot, of Teutenden, formerly a student of the college, and long a deputy-treasurer, has been suddenly removed from a sphere of Christian usefulness which he had filled with modest efficiency for more than 40 years. But while your committee record with deep regret these among other losses, they are encouraged by the recollection that the principles for which these excellent and honourable men so steadfastly contended are every day resending new and unexpected recognition, and must before long have their final triumph in the reform of the national universities.

Some alterations have been made upon the recommendation of the professors in the regulations for the admission of students. As a knowledge of French or German is required for candidates for matriculation in the University of London, and as the students of Manchester New College who are expected to matriculate at the end of their first year are already too much occupied during that period with other studies to apply with advantage to an entirely new branch of learning, it has been judged expedient to require some acquaintance with one of those languages as a condition of admission. Candidates will in future be also required to give evidence of their ability to read aloud distinctly, naturally, and with correct pronunciation. At the same time, it has been determined to assist students in their preparation for matriculation by allowing them, at the cost of the college, to attend a course of lectures on chemistry in University College.

The publication of the roll of students in the college from its foundation in 1786 to the present time, alluded to in the last annual address, has been postponed from a desire to render it as complete and accurate as possible. It is, however, now ready, and will be issued with the present report.

In connection with this subject, it may be mentioned that by the death of Mr. Joseph Stanfield Grimshaw, of Gorton, a student of Manchester College, in 1797, the last link of connection with the first Manchester period has been broken.

The annual examination was held in University Hall, London, on Monday, Tuesday, and Wednesday, June 22, 23, 24. At the close of the examination, the Visitors' address was delivered by the Rev. J. H. Thom. On the evening of Thursday, June the 25th, a valedictory service was held in Little Portland-street Chapel, conducted by the Rev. James Martineau, the Rev. J. J. Taylor, B.A., and the Rev. J. H. Thom. The divinity students who have completed their course, and were thus formally welcomed into the ministry, were Mr. John Russell and Mr. O. T. Poynting, B.A. Mr. Russell has since accepted an invitation to take charge of the congregation at Kendal.

During the session 1867-8 the number of divinity students was 12.—Messrs. John Russell, C. T. Poynting, B.A., 6th year; Messrs F. H. Jones, B.A., P. M. Higginson, B.A., 5th year; Messrs. T. E. Smyth, B.A., E. B. Hulme, 4th year; Mr. J. C. Odgers, 3rd year; Messrs. William James, D. Walsley, 2nd year; Messrs. J. H. Smith, E. Parry, T. Dunkerley, 1st year. Mr. Gabriel Uzoni, free to lectures. Mr. W. M. Ainsworth, lay student.

Since the publication of the last report Mr. J. C. Odgers, Mr. W. James, and Mr. D. Walsley have passed the first examination for the degree of B.A., in the University of London, all in the first division. Mr. Odgers taking honours in the second class. Mr. J. H. Smith, Mr. Dunkerley, and Mr. Badland have matriculated in the first division.

The following distinctions in the classes of University College have been gained by students of Manchester New College:—

- MATHEMATICS.—Junior Class.
- T. Dunkerley, 3rd certificate.
- LATIN.—Higher Division.
- J. C. Odgers, 3rd certificate.
- Lower Division.
- D. Walsley, 2nd certificate.
- GREEK.—Senior Class, Division A.
- W. M. Ainsworth, 2nd certificate.
- J. C. Odgers, 3rd certificate.
- D. Walsley, 3rd certificate.
- GREEK.—Senior Class, Division B.
- D. Walsley, 3rd certificate.
- Junior Class.
- E. Parry, 4th certificate.
- J. H. Smith, 5th certificate.

As Mr. E. B. Hulme failed in July, 1868, to pass the first examination for the degree of B.A., which he ought, in accordance with the regulations of the college, to have taken two years previously, the committee, with the concurrence of the professors, have suspended his exhibition until he qualifies himself for taking his proper place in the studies of the college.

The trustees of the Hibbert Fund have elected Mr. Jones and Mr. Poynting to scholarships upon that foundation.

The session of 1868-9 opened with the following students on the foundation:—Mr. Jones, B.A., Mr. Higginson, B.A., 6th year; Mr. Odgers, 4th year; Mr. Jones, Mr. Walsley, 3rd year; Mr. Smith, Mr. Parry, Mr. Dunkerley, Mr. Chas. Davis Badland, 2nd year; Mr. James Harwood, Mr. D. Agate, Mr. John E. Manning, Mr. Henry M. Dare, 1st year.

Since the beginning of the session Mr. Henry Shaen Solly, B.A., has applied to the committee, and has been admitted by them a divinity student on the foundation, in the 3rd year. Mr. W. M. Ainsworth continues to attend as a lay student on his own foundation.

SAMUEL ROBINSON, President.

The various officers were then appointed for the ensuing year. In compliance with the earnestly expressed wish of the committee and others of the trustees, Mr. Robinson consented to continue President for another twelvemonth. Thomas Ashton, Esq., was re-elected Treasurer; Rev. William Gaskell, M.A., Chairman of the committee; and R. D. Darbishire, Esq., B.A., and Rev. C. Beard, B.A., Secretaries, and, with only two changes, the members of last year's committee were re-appointed. The proceedings closed with a warm vote of thanks to the chairman.

INTELLIGENCE.

DUNDEE.—On Thursday evening, the 21st inst., a lecture on "The Last Judgment," was delivered by Mr. Chas. Dand, a member of the congregation. He controverted the prevailing doctrine of a general day of judgment after death as both repugnant

to reason and unwarranted by Scripture, and maintained that every day is a day of judgment, and that every deed inevitably brings with it its own reward or punishment in the present life. He also touched upon the doctrine of the resurrection of the body, and gave arguments to show how improbable is the common assertion that the identical body which we now possess will at some remote period be reorganised from its scattered elements. He believed that the spirit in its future existence would find another body adapted to its new mode of life. Although the audience was numerous, and the discussion which was allowed was animated, no objections bearing directly on the principal points advanced were brought forward.

GREAT YARMOUTH.—Two sermons were preached last Sunday by the Rev. T. L. Marshall, of London, on the occasion of re-opening the organ after extensive improvements. Special musical services were rendered by the choir in a very effective manner. The congregations were good, and much satisfaction was expressed at the increased beauty and efficiency of the organ.

LIVERPOOL DOMESTIC MISSION.—The annual sermons on behalf of the Sunday schools connected with this mission were preached on Sunday last to large congregations, by the Rev. John Wilson, of Birmingham. On Monday the annual congregational tea meeting was held, when nearly 250 were present. After tea, the Rev. Thomas Jones took the chair, and made a few observations on the spirit in which missionary work ought to be undertaken. Mr. Gabriel proposed, and Mr. Bryce seconded a vote of thanks to Mr. Wilson for his services, and took occasion to remark that the Sunday schools were much increasing in numbers both morning and afternoon, and that great need was felt of additional teachers to make them more efficient. The meeting was addressed by Revs. J. Wilson, J. Shannon, Alexander Gordon, B.A., Brooke Herford, of Manchester, C. B. Upton, B.A., J. Alsop, J. Cuckson, and Mr. Wm. Harrison, student of the Home Missionary Board. All the addresses were earnest and stirring, and the speakers endeavoured to impress upon the audience that missionary ministers must not be left unaided—that the members of their congregations must not only encourage them by attending the Sunday services regularly, but by assisting according to their ability in the various benevolent agencies of the mission.

LONDON: PENROSE-STREET, WALWORTH.—The annual social meeting was held last Monday evening, under the presidency of the Rev. T. L. Marshall. The attendance was very good. Addresses were delivered by the Revs. H. Ierson, M.A., D. Matte, H. Cooper, M. C. Gascoyne, Messrs. S. S. Taylor, Green, Jenks, Swirles, Francis, and other gentlemen. The speeches were pleasantly alternated with well-executed musical selections by the choir. A very pleasing incident was the presentation by Mr. Warren, in the name of the congregation, of a beautifully-illuminated address, accompanied by a purse of £15, to Mr. George Carter, the lay preacher in charge of this station, in token of the estimation in which his gratuitous services are held by the members.

SWINDON.—On Sunday evening, January 24th, the Rev. F. R. Young delivered a lecture on "Some of the difficulties in the way of understanding the Scriptures," the first of a series of monthly sermons in the Free Church.

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS.

- M. M.—Declined with thanks.
- R. M. S.—Your letter came to hand too late. We go to press on Thursday afternoon.
- D. M.—A notice was received prior to the one sent.
- J. H. J.—Your letter shall be given when we come to the particular topic to which you allude.

LIBERAL CHRISTIANITY IN SCOTLAND.

To the Editors.—That a great revelation is silently working its way in the religious mind of Scotland, no one with his eyes open can doubt. Literature that fifty years ago would have been gathered together in bundles to be burnt is gladly read and eagerly sought after. And whenever sentiments are uttered by our popular teachers of a more liberal tendency than is embodied in our authorised creeds and catechisms, such sentiments are hailed with approbation and delight. It astonishes me how men, and some of them of great eminence, can so frequently give expression to such free and liberal opinions, and yet remain in a creed-bound church. Yet I have no doubt but these occasional statements of advanced views from the platforms of the popular churches, rather than from other quarters, do more to prepare the people's minds for a new reformation, which, I believe, is already beginning to dawn upon Scotland. And for the bringing about of this great change, the Unitarian Church, in my opinion, has its part to perform; and I believe in fifty years hence the opinions held by us will prevail in Scotland to an extent little anticipated; for, without doubt, many great minds are already going in that direction, and wherever the Unitarian missionary can find an opportunity to speak to the people great numbers of them hear him gladly. The effects produced in Forfarshire and elsewhere by the labours of our zealous and indefatigable missionary, the Rev. H. Williamson, make me say in respect to

Scotland, "Truly the harvest is plentiful, but the labourers few." I can say with regard to Mr. Williamson's labours in Forfarshire, they are most assiduous, and producing results most encouraging. In Dundee where he is stationed, good and lasting work is being done, and I believe in that important town a permanent church is established. I had a call from a friend who is a member of the church there, and the accounts he gave me of their position were most cheering; and I am sure if Mr. Williamson had heard the statement he made to me regarding his own happiness since he came under his ministry, and left the dogmatic teachings of the so-called orthodox, he would have considered it in itself a sufficient reward for his labours. But Mr. Williamson's labours have not been confined to Dundee. In Montrose, Arbroath, Forfar, and Kirriemuir, in Forfarshire, and also in Perthshire and Fifeshire, he has been making our principles known, and in many cases with much acceptance. But with these cheering accounts, let it not be supposed that our work is all roses and no thistles; there is a great deal of opposition to encounter, and the worst type of it. It is not the bold enemy, who would come face to face in open day, we have to contend against, but the cowardly assassin who stabs from behind in the dark. In all our meetings discussion is invited, which in most cases meets with but a feeble response. Our opponents seemingly prefer to use their endeavours to shut us out of the halls, to keep the printers from printing our bills, and from their own pulpits and platforms to consign us all to eternal perdition as infidels and enemies of Christianity. Such methods of opposition, however, may in certain minds cause a spirit of inquiry, which will ultimately result in doing our cause more good than evil. In conclusion, I would say to all my brethren in the faith be firm and true, act openly and manfully, and no doubt our cause will triumph.—Yours, &c.,

JAMES SPENCE.

West End, Kirriemuir, 18th Jan., 1869.

THE COMING WEEK.

LONDON: KENTISH TOWN.—On Sunday, morning and evening, the Rev. P. W. Clayden will preach.

MANCHESTER: WHITEFIELD-STREET, ARDWICK.—On Sunday, anniversary sermons. Preachers: Morning, Rev. Dr. Beard; evening, Rev. Wm. Gaskell; afternoon, a recital.

NOTTINGHAM.—On Thursday, Feb. 4th, recognition service at Christ Church, Nottingham. In the evening, a tea meeting.

SALE.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Division of the Family Substance," the first of a series on the parable of the "Prodigal Son."

Birth.

MILLER.—On the 25th inst., the wife of William Squire Miller, Manchester, of a son.

Deaths.

BROWN.—On the 27th inst., at Castle Gardens, Warham, Dorset, John Brown, Esq., aged 86.

EVANS.—On the 26th inst., aged 23 years, Wesley, younger son of the late Mr. Thomas Evans, Lower Hollington, Cheshire.

HIRST.—On the 25th inst., at Derby, Mr. William Hirst, aged 54, an old and valued member of the Friargate congregation.

SMITH.—On the 22nd inst., aged one year and ten months, Esther, the youngest daughter of Mr. James Smith, of 45, Cedar-street, Cheetham.

SCARLET FEVER, &c.

S. WHITFIELD & SONS, PURIFIERS of BEDDING and WEARING APPAREL, by Chemical Process. Purifiers to the Birmingham General Hospital. Testimonials and Terms Post-free on application.

VLADUET WORKS, OXFORD-STREET, EXCHANGE BUILDINGS, STEPHENSON PLACE, BIRMINGHAM.

KNEEBONE & TIMMIS, 23, Snow Hill, Birmingham, are Manufacturers of TEA URNS for Tea Parties. Their Stock of HOUSE FURNISHING IRON-MONGERY is one of the best in the Midland counties. K. and T. send out a good article, and are careful to be moderate in their charges. Friends out of Birmingham may save from 15 to 20 per cent. by purchasing what they may require at KNEEBONE & TIMMIS'S.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

COMFORT IN WALKING. J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 13, Pall Mall, Market-street.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehouseman, and Appraisers, 6, Emsbury-terrace, London, E.C. ask the favour of call on them at their new stock.

TEVERSHAM'S Boarding House, commercial and private, 23, Ironmonger Lane, Cheapside, London.

PIANOFORTES on Sale or Hire, Exchanged or Purchased.—LOCKE, 36, Great Ducal-street, Victoria Station.—N.B. Pianos on the two years' system of purchase.

WHITEFIELD'S PATENT LOCKS and SAFES, IRON DOORS, BANKERS' STRONG ROOMS CASH and DEED BOXES, STREET DOOR LATCHES, &c. &c. Illustrated Price Lists Post-free on application.

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Printed for the Proprietors, by WILLIAM EVANS, of "paley Villa, 371, Waterloo Road, Cheetham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester, and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, January 29, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

Vol. IX.—No. 406.

FRIDAY, FEBRUARY 5, 1869.

PRICE 1D.

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UPPER BROOK-STREET CHAPEL.
LECTURES on the History of Belief in the Divinity
of Jesus Christ, based upon Dr. Réville's late work, "Histoire
du Évangile," &c., begin on Sunday next, February 7th. W. H.
HERFORD preacher. Service 8.30. ALL SEATS FREE.

UNITARIAN HOME MISSIONARY BOARD.
The First Term of the Academic Year, 1868-70, will be
OPENED on Tuesday the 9th of February with an ADDRESS
by the Rev. JOHN WRIGHT, B.A., in the Lecture Room of
the Memorial Hall, to commence at three o'clock p.m.
The presence of ladies is respectfully requested.
JOHN K. BEARD, Principal.

BLACKBURN: CORDEN HALL.—The
FIFTH and SIXTH of a COURSE of LECTURES on
Unitarian Christianity will be delivered on Sunday evenings,
February 7th and 14th, by Mr. J. C. FARN, of Burnley. Sub-
jects: "Personal Inspiration," and "Religious Free Inquiry."
Time, 6.30.

MINISTERS' BENEVOLENT SOCIETY.
PRESIDENT: Rev. S. BACHE.
VICE-PRESIDENT: The Rev. M. GIBSON; Mr. T. C. OSLER.
TREASURER:
MR. TIMOTHY KENRICK, Maple Bank, Edgbaston,
Birmingham.
SECRETARY: Dr. RUSSELL, New Hall-street, Birmingham.

The Directors of this Society desire to draw attention to the
following addition to the Laws which was made at the last
Annual General Meeting of the Society:
"On and after September 30th, 1869, no Minister shall be
eligible for Election as a Beneficiary Member of the Society
after he has attained the age of fifty-five years."

**CARTER LANE MISSION, FRIAR-
STREET, LONDON, E.C.**
The ANNUAL SERMONS on behalf of the funds of this
Mission will be preached on Sunday (morning and evening),
February 28, at Unity Church, Islington.
The ANNUAL MEETING of the subscribers and friends
will be held at the Mission Rooms, Friar-street, on Monday
evening, March 1st, at six for seven o'clock.
Full particulars will be published in due course.

DUNDEE UNITARIAN CHURCH.
Subscriptions from the friends of the cause of Unitarian
Christianity are solicited on behalf of the Building Fund.
The present meeting place (a public hall) costs about £40
annually, available only on Sundays. If the congregation
could be relieved of the expense, the cause would be heavily
self-supporting.
About £1,500 will be needed. Toward this sum the follow-
ing subscriptions have been received:

H. C. Briggs, Esq., Dundee.....	£	s.	d.
Ivie Mackie, Esq., Manchester.....	100	0	0
A. Bethune, Esq., Dundee.....	20	0	0
S. Sharpe, Esq., London.....	10	0	0
The late Henry Briggs, Esq., Dundee.....	20	0	0
Local and other subscriptions.....	155	7	8

Subscriptions will be thankfully received by H. C. BRIGGS,
Esq., Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches,
Dundee.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.
DONATIONS TOWARDS THE EXTRA £1,000 FUND.

Donations and subscriptions advertised.....	£	s.	d.
Armstrong Mrs., Lancaster.....	565	17	2
Brinkworth Rev. J. A., Shepton Mallet.....	1	0	0
Robbards Rev. J.,.....	0	5	0
Shawn Rev. R., Roydon.....	3	0	0
Upton Rev. C. B., Liverpool.....	0	5	0
White Miss C., Loughboro'.....	3	0	0
Williams Rev. Jenkin, Hwangwach.....	0	2	6
INDIAN FUND.....	268	8	0
Donations and subser ptions advertised.....	268	8	0
Billinghurst congregation, per Rev. J. F. Kennard.....	1	1	0
Griffith Rev. D., Cheltenham.....	0	10	0
Holden J. D., Brighton.....	1	1	0
Holden H., Brighton.....	1	1	0

WANTED, RENTS to COLLECT.
—THOMAS PARRY, Insurance and Estate Agent, 11,
John Dalton-street, Manchester. First-class references given

**WANTED, a Situation, as Weekly or
Resident GOVERNNESS to children under twelve; no
objection to travel.**—Address X. X., *Herald* Office, Manchester.

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an Engagement as GOVERNNESS, either in a school
or private family: good references given.**
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"The College," Wilmslow. Post-al address, Mr. WOOD,
M.P.; John Alcock, Esq. (Messrs. Ashton, Bros., and Co.),
Highfield, Bredbury; James Herve, Esq., Alderley Edge,
Raml. Robinson, Esq., Wilmslow. Boys are prepared to pass
the Matriculation Examination of the London University, as
well as the Local Competitive Examinations. Careful scrutiny
is invited into every department of the school.

OLLERENSHAW, WHALEY BRIDGE.
SELECT LADIES' BOARDING SCHOOL, conducted by
Mrs. EASTWOOD.—Prospectus and references forwarded
on application.

OLD HOVE HOUSE SCHOOL, Brighton.
Mr. Hutton RE-OPENS his School after the Christmas
Holidays, on Tuesday, February the 2nd. He will have a
Few VACANCIES.

GLADSTONE HOUSE SEMINARY,
65, UPPER BROOK-STREET, MANCHESTER.
Principal, Mrs. ROYSTON.

LANCASTER.—The Rev. D. DAVIS,
B.A., will RE-OPEN School on Friday, Feb. 5th. A
VACANCY.

MOUNT VERNON HIGH SCHOOL,
NOTTINGHAM.—The HALF YEAR began on Tues-
day, January 26th, 1869. The new house and schoolroom,
recently built on the Forest Road, will be ready for occupa-
tion about the end of February. A full prospectus may be
had on application to Rev. EDWIN SMITH, M.A., 18,
Regent-street, Nottingham.
NOTE.—Four of Mr. Smith's private pupils have been pre-
pared by him specially for the B.A. degree, and in each
instance with success.

JUST PUBLISHED,
TRAVERS MADGE: A MEMOIR,
By BROOKE HERFORD.
SECOND EDITION, price 1s. 6d.; SUPERIOR EDITION, price 5s.
London: Hamilton and Co. Manchester: Johnson and Rawson.

THE UNITARIAN POCKET ALMANAC
for 1869 NOW READY, No. 2, price 6d.; No. 3, in
roan, with tuck and pocket, price 1s.
JOHN PHILLIPS, 74, Market-street, Manchester.

CHURCH COMPREHENSION:
A Letter to the Right Hon. W. E. Gladstone, M.P.,
being suggestions for the reconstruction of the Church of
England. Post 8vo., pp. 97, price 2s. London: Longmans,
Manchester: Slater.

THE SUNDAY-SCHOOL PENNY
MAGAZINE for FEBRUARY, 1869, contains—
Willie's Oranges, Part I.—Eagles' Cry: A Tale of By-gone
Days, Part II.—The Great Law—Driving and Drawing, Part
I.—The Race: A Fable.
Published by the Manchester District Sunday-School Asso-
ciation, agent, Mr. T. P. Jones, Memorial Hall, London:
E. T. Whitfield, 178, Strand, Manchester: Johnson and Raw-
son, 69, Market-street.

**THOUGHTS on the CONDUCT of a PURE
and NOBLE LIFE:** a New Work, by the Rev. JOHN
PAGE HOPPS, will appear in *The Truthseeker* for 1869.—
The first part of *The Truthseeker* for January, 1869. Price
three-pence.
London: C. FOX, 67, Paternoster Row; and all booksellers.

SWEET BIRDIE MINE: New Ballad, by
A. B. ALLEN. Nett, 2s.—Boosey and Co., Holles-street.

MR. SAMUEL SHARPE'S NEW WORK.
This day, post 8vo., cloth, 5s.
HISTORY of the HEBREW NATION
and its LITERATURE.
By SAMUEL SHARPE, Author of "The History of Egypt," &c.
London: J. Russell Smith, 38, Soho Square.

**"DISCOURSES of DAILY DUTY and
DAILY CARE,"** by the Rev. JOHN PAGE HOPPS.
The Third Edition is now ready; price two shillings.
"Readers of sermons will find an unusually rich vein of
thought in these discourses."—*Public Opinion*.
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**DR. BEARD'S MANUAL of CHRIST-
IAN EVIDENCE,** may be had of Mr. JONES, Memorial
Hall, Albert Square; Messrs. Johnson and Rawson, Market-
street, Manchester; Messrs. Simpkin, Marshall, and Co.,
London; and of all booksellers.

Just published, price 4s. 6d.
THE LEEDS TUNE BOOK, compiled by
JOSEPH LANCASTER.
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Johnson and Rawson. Leeds: Hopkinson Brothers, 5 and 6,
Commercial-street; and of all music and booksellers.
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SEASON 1868-9.

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In cases where the Tracts will have to be sent by post, a penny in the shilling must be added for postage.			
Mr. Herford will be glad to forward, on application, a com- plete list of the "Home Pages" Tracts and Covers.			
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WHAT THE CHURCHES ARE DOING.

A new Indian pretender to divinity has appeared in Guzerat, and seems to be attracting a considerable number of votaries. His name is Hari Krishna. He is now about 30 years of age, and was first heard of some twelve years ago, as the teacher of a Vernacular school, and was noted as a clever youth, with marked powers of disputation. Having resolved to assume the attributes of divinity, he dismissed his wife, and for six months practised the most rigid austerities. As an exponent of the Shasters he is held in great repute among the Hindoos. The high priest of the Shajanand sect, to which he belonged, was so struck with his power that he issued an order to the priest in charge of the temple at Chura to consult him on all occasions. Hari Krishna thus became the head of the local temple, and, to the dismay of his patron, he began to denounce the corruptions of the sect, and proclaim himself the restorer of the faith. All attempts of the orthodox party to crush him were unavailing, and he soon acquired so much wealth from his devotees as to be able to build a temple at Sojitra, where he lives with the pomp and luxury of a Maharaj. His followers now amount to thousands, including some of the Kattiawar chiefs, and their devotion to him was not interrupted by his imprisonment in the common gaol at Rajkote for a breach of the laws. He has lately pretended to work miracles, and intends to preach his faith beyond the confines of Guzerat.

It is stated that not a few of the wealthy merchants and princes of India are giving up their idols and Shasters, and taking to the study of Theodore Parker's writings, which appear to be exerting a marked influence on the more educated Hindoos.

As our readers will have seen in other papers, the civil governor of the province has been assassinated in the cathedral of Burgos, while in the execution of the duty imposed upon him by the Government, of making an inventory of the different matters connected with literature and art contained in the cathedral. The immediate object of the measure was the "secularization of scientific, literary, and artistic property existing in ecclesiastical institutions;" and there can be no doubt that he was assassinated by or at the instigation of the priests by way of protest against the principle which his act was intended to assert, of the right of the laity to take charge of ecclesiastical property, and dispose of it as might seem most for the interest of the nation.

As we mentioned in our last, a Protestant service had been publicly conducted for the first time in Madrid on the previous Sunday. On last Sunday hundreds of persons, among whom were several priests, were unable to obtain admission, owing to want of room. There is much excitement in the reactionary party, as might be expected, and the owner of the house in which worship is held has received an anonymous letter threatening him with assassination; and the *Regeneracion* promises Colonel Fitch that if men cannot be found to pull down his Protestant church, the women will do it for them. On Sunday evening, however, when there was a manifestation in Madrid in favour of religious liberty, perfect order prevailed. General Pim and Senor Ortiz addressed the people, and said that freedom of worship was an accomplished fact, but added that the Provisional Government preferred leaving to the Cortes to decide the question of separation between Church and State.

The testimonies to the worth of voluntary principles in religious matters are multiplying every day from quarters most unexpected as likely to contribute such evidence of their truth. While Mr. Mackonochie and others of his school are calling aloud for the separation of church and state as an adulterous pair, we hear that the Roman Catholic Bishop of Trieste, having quarrelled with the Ultramontanists at his own see, went on to Capo d'Istria, and, mounting the pulpit, clearly demonstrated from the text, "My kingdom is not of this world," that temporal authority is incompatible with spiritual power, whether it be Henry the Eighth claiming ecclesiastical supremacy within his own dominions, or Pope Pius the Small holding fast by secular sovereignty to the states of the church.

One of the most learned priests in Italy, Father Vercellone, died about a week ago. He was a Barnabite, and, as the most proficient Hellenist of that brotherhood, edited the Greek Bible of the Vatican.

Disappointed of the cardinal's hat, he yielded to a constitutional depression, which is said to have accelerated his death. The hat was promised by the Pope, but, attaching himself to liberal views, Father Vercellone provoked the opposition of the Jesuits, and the Pope yielded to their arguments. The same influence has intercepted the purple from another learned priest, Father Augustin Theiner, author of the "History of Clement XIV." Several attempts have been made to poison this priest, which, though nothing is known of the particulars, the Romans universally ascribe to the Jesuits.

A Belgian journal devotes five columns to a description of a new Ecstatic, named Louise Lateau. It appears that for some months this young girl has presented every Friday the phenomena which are called the stigmata of the Passion. She has on her hands, feet, and over the heart sanguineous blisters which exude abundantly. The ordinary functions of life are suspended. The eyes, open and turned obliquely towards heaven, appear to be attentively fixed on some object. The pupils are dilated, the face is pale, the mouth partially opened, and the features express a sentiment of admiration, mingled with a sweet sorrow. At times the object she seems to contemplate produces a painful starting. When not in ecstasy, she is in catalepsy. At three o'clock she starts up all at once, and suddenly flings herself on the flags, without the least attempt to protect her face with her hands; yet she receives no injury. She remains for an hour in this horizontal position, her arms and feet crossed. About 4.30 she raises herself quickly, without any assistance, her arms still in the form of a cross, as if some invisible power had placed her in this vertical position. She then falls on her knees, next sits down, and in about ten minutes the body is subjected to a kind of torsion, and the Ecstatic of Bois d'Haine—for so she is called—throws herself supine on the ground. Then it is that she is waked up; but to accomplish this the persons about her must belong to the Order of the Passion. How, after the exposures which have been made of many similar exhibitions, any one can be imposed upon by such phenomena is a mystery to us.

The "Congregational Year Book" furnishes us with the following statistics of Independent Churches in Great Britain and the Colonies:

England	2003
Wales	866
Scotland	102
Ireland	27
Islands of the British Seas.....	16
British and North America.....	125
Australia and New Zealand.....	158
Cape Natal, &c.....	12
Foreign Mission Churches, independent of numerous outstations.....	133

Total..... 3442

The approximate number of Home Mission stations and preaching-rooms connected with the English churches in the country is 1,847. This does not include those belonging to the churches in the large towns. Last year 49 new chapels were opened, and the foundations of twenty-four others laid. Twenty new school-rooms were opened, and the building of four others begun.

It is said that the largest Bible-class in the world is that conducted by Mrs. Bartlett, in Mr. Spurgeon's Church. It has 700 pupils.

Considering that, according to the Bishop of Oxford, it is "the bulwark of Protestantism," the Church of England, judging by results, must need repairing somewhere. As everybody knows, it has just given the Marquis of Bute, with his £300,000 a year, to Romanism; and, according to the *Weekly Register*, which ought to know, the number of persons who last year left the Anglican for the Romish Church was between 2,100 and 2,200. Among these are two peers, nineteen English clergymen, and seven or eight university graduates.

In the Court of Queen's Bench, on Monday, application was made for a rule calling upon a Mr. Oldham to show cause why he held the office of town councillor of Wallingford when he was a "regular minister of a Dissenting congregation," and so disqualified under the Municipal Corporations Act. It was contended on behalf of Mr. Oldham, who is a deacon of a Dissenting congregation, that, though he had been in the habit of preaching in villages, and had for some time preached every Sunday in a chapel at Pangbourne,

he had never been elected a regular minister of the congregation. Mr. Justice Blackburn observed that it was a question of degree. No one could say that Oliver Cromwell was a Dissenting preacher, and yet he had often ministered to Dissenting congregations. On the other hand, no one could deny that John Bunyan was a Dissenting minister, though he carried on business as a cobbler. He thought that the question was whether the person had been *de facto* in the position of a regular minister—answering as far as possible to the case of a beneficed clergyman in the Established Church. If it had appeared that Mr. Oldham had been really in that position, even for a short period, and especially if he had received any salary, however small, he would have been disqualified. But upon the facts it appeared to be otherwise, and there was no reason to disturb the election. Mr. Justice Mellor and Mr. Justice Hayes concurred, and the rule was refused.

The Canterbury Convocation assembled on Tuesday. In a Latin speech, Archdeacon Denison trusted that the Lower House would ever be found fighting for the maintenance of the true faith, the integrity of the Scriptures, and the privileges of the Church. He blamed those who had gone to excess in ceremony in honour of the Sacrament, although he admitted that both in Baptism and the Lord's Supper the utmost reverence ought to be observed. But from both those Sacraments many greatly detracted. The decrees of the Catholic and Primitive Church were clear upon these matters, and yet no remedy was to be obtained by those who were desirous of upholding the Church's laws. With regard to the Episcopate of the Church of England, he said it had twenty-seven bishops, of whom some were disabled, while there was work for eighty. In consequence of this defect diocesan synods languished, and the just plan of the laity of the Church taking counsel with the clergy was hindered. He warmly advocated the necessity of maintaining in its integrity the Irish Church, and urged that if the branch of the United Church established in Ireland were given over to the designs of men, however astute, however perverse, or however inflated with the vanity of philosophy, the branch of the Church established in England would be in imminent danger. He urged also a more efficient representation of the clergy in Convocation, and a reform of the present court of ecclesiastical appeal. After a short speech from the Primate, the business, or rather talk, of the Convocation, was adjourned to the 23rd instant.

At a meeting of the Christian Knowledge Society on Tuesday, the Ritualists suffered another defeat, their candidates for appointment on the Committee being rejected. Dr. Miller was one of the Evangelical party that was chosen.

WHAT IS SAYING ON CHURCH MATTERS.

Referring to the assassination at Burgos, the *Telegraph* thinks the predisposing causes have simply been ignorance and barbarism among a section of the priestly class as far removed in mental status from the respectable and enlightened clergy of the great cities as an English Ritualist clergyman is removed from the benighted half-caste Mexican *cura*, mumbling and stumbling through his mass in the chapel of some mud village. It is in the silent, indolent, grass-grown, crumbling cathedral cities of Spain that ignorance and barbarism among the clergy are most flourishing. Broods of heavy-jowled, beetle-browed, saw-toothed men lead there a dull, soggy existence, alternating between the eternal cup of chocolate and the sempiternal *cigareto*—crouching lethargic in the carved stalls of the choir, or crooning out, day after day, the same monotonous chants, of which they have long since forgotten the tune and signification. There they sit like owls, blinking at the wickedness of the world, which presumes to call for light. There they sit in holes and corners, cursing progress *sotto voce*. And even a denser generation of children of darkness surrounds them—silly women "much bemused" with sham miracles, and lying stories about saints; fatuous old men, who think to atone by a year of superstition for fifty years of vice; hangers on and underlings, the plate-washers and candle-snuffers of the sacristy, flunkies in shovel hats. Long ago Stendahl told us that there was one person more orthodox than a cardinal, and that was the cardinal's footman. These are the kind of doleful creatures who

vegetate in the dark shadows of the old Spanish cathedrals. The acolytes and the thurifers; the man who carries the banners; the brawny rogue who swings the censor, and has not the slightest objection to bang it over the head of the heretic who does not like incense; the man who holds the holy water whisk, or sweeps out the confessional box—these are the sort of people who, because they are ignorant and barbarous, fly howling from the light in the fashion of a wild beast, but, when they can get their prey down in the dark, tear him with their claws and suck his blood.

A rumour has been in circulation that Archdeacon Stopford, whose pamphlet on the Disestablishment of the Irish Church, we lately referred to, had had overtures made to him by Government to assist them in the preparation of a Bill for this purpose. Writing to contradict the rumour, he says:

"Opposed on principle as I am to disestablishment, I yet see that the battle will be fought upon a Bill. I desire to see the issue taken on intelligible grounds. I think a party fight on mere mistakes would not serve the interests of the Church. Knowing that other parties are working hard to have the Bill drawn as hostile as possible to the future efficiency of the Church, and knowing, too, that nothing is being done on our side to counteract them, I have made representations to the Government that they should abstain from needless injury to the Church. Of the result I, of course, know nothing. But I have the satisfaction of knowing that wise and able men, who do not see their way to joining with me at present, are yet disposed to hope that even from such humble efforts some good may arise in the future. I believe Mr. Gladstone is desirous to do the Church as little injury, and to leave it as efficient for spiritual work, as political circumstances will admit. Others are striving for the extinction of a Reformed Church. I think our duty is to leave no means unused to secure the efficiency of the Church in the future; and to this I strictly confine myself."

The Dean of Carlisle has published a letter addressed to him five-and-twenty years ago by Whately, in which the Archbishop says:

"I know that many of the opponents of the Tractites, and not a few of the supporters, expect that a church government would establish and extend Tractism. I am convinced they are mistaken. Of this, at least, there can be no doubt: that hitherto the Tractites have made their advance by insinuation, by doubling, and dodging, tractation, and retraction, phenakism, and economy, and, in short, every kind of indirect, concealed, and disguised procedure, and have ever shrunk from full, fair, open discussion. And my belief is that that is their wisest course; and that a regular Church Assembly would be fatal to their schemes. Theirs is 'a pestilence that walketh in darkness.'"

In another address at Sion College, the Dean of Westminster has again been saying his say for the Irish Church. Why, he asks, alter its position towards the State? It is an established church, if you please to call it so; but then the Roman Catholic and Presbyterian communities are established churches too. What interest have they in an alteration of its internal polity, or what right to call for such a change? The *Guardian* very properly says:

"The answer is, that the Roman Catholics and Presbyterians are not Established; that there is a difference between their legal relation to the State and that of the Anglican Church; that the laws of the latter society are laws made or enforced by the State as its own and as a matter of public concern, and not as merely portions of a private voluntarily created trust, and that this point of difference, which is denoted by the word Establishment, is the thing which it is proposed to remove. If Anglicanism is now no more established than they are, it will then be no less established than they are."

In an article on Lord Kingsdown's "Recollections of the Bar," the *Edinburgh Review* gives the following anecdote, which the *Pall Mall* knows to be true, and which furnishes an excellent illustration of the almost childish impatience with which the dominant ecclesiastical faction in Oxford is accustomed to regard all who, whatever their character, station, or attainments, seem in any way to have been instrumental in thwarting the ends of their party:

"A few months before Lord Kingsdown's death, when he was already known to be suffering from a mortal disorder, it was proposed in the Hebdomadal Board at Oxford to confer on him by that university the degree of Doctor of Laws, by accepting which he would have reflected at least as much honour on the university as the university could bestow upon him. The proposition was eagerly adopted by a large majority of the board, but it was opposed by Dr. Pusey and one other ecclesiastic, and to avoid the scandal of offering to so eminent a man a disputed honour, the motion was dropped. Oddly enough, Dr. Pusey himself thought it his duty to

inform Lord Kingsdown of this occurrence, and to add that his opposition had proceeded from no want of respect to his lordship, but solely from the conviction that Lord Kingsdown had contributed to sustain, by his high judicial authority, judgments adverse to what Dr. Pusey is pleased to consider the spiritual interests of the Church. The anecdote is hardly worth preserving, and the mind of Lord Kingsdown was not so constituted as to be at all annoyed by it; but it may serve to show the irreconcilable hostility of some priests to the law of their country, and that they considered, with reason, Lord Kingsdown as one of its most fearless and honest interpreters."

The Rev. Llewelyn Davies writes to the *Guardian* to ask the following questions relating to what is called (by a disagreeably technical term) the Real Objective Presence:—

"When our Lord says, 'Where two or three are gathered together in My name, there am I in the midst of them,' is the presence intended a real objective one, or is it only subjective, in the sense of being created by the imaginations of those who are assembled? If the presence is objective, and the promise is a true one, must there not be a Real Objective Presence even when the Eucharist is not celebrated?"

"Could any presence of Christ under the form of a wafer equal in value His presence in the flesh with his disciples? And did Jesus say of that, 'If I go not away, the Comforter will not come unto you?' When He had gone away and the Comforter had come, did not the believers—St. Stephen and St. Paul, for example—at other times than those of the breaking of bread, realise a more blessed presence in the Spirit, not subjective merely but objective, than any which had been felt by the Twelve whilst their Master was visibly with them?"

Mr. Davies adds:—

"It seems to me that a true Churchman must believe in the Real Objective Presence, but that he cannot confine it to the Eucharist."

A correspondent of the *English Independent* sends an account of a sensible sermon, delivered by the Rev. E. Abbott, in Mr. Davies's pulpit, on the text "Give us this day our daily bread." In his concluding remarks the preacher asked—What is a man's daily bread? Much more than his food, and that which conduces simply to his physical well-being. The man most to be pitied is he who sins and prospers, with whom all goes well, and who covers with his smiles a wrangling conscience. To be a walking sepulchre after this fashion is terrible indeed. There is very much necessary for a man besides worldly prosperity. The true daily bread is—work. To have, not an aimless and purposeless life, but a life-work for God—to know and feel that you are about the business for which God intended you—this will buoy a man up and make him happy—this is the only daily sustenance. "In saying this," added the preacher, "I have just been telling you in common language what some other preachers often tell you in Biblical language—that Christ is the Bread of Life, that he must be your daily bread. The real presence of Christ in the heart—and that is the only real presence I know of—will supply faith, love, and hope, by which you can do a life-work for God." In inviting the congregation afterwards to remain for the Communion, Mr. Abbott said that, whatever mysteries others might see in this Sacrament, he could see only the emblems of the Saviour's love and sacrifice.

The Life of Lord Liverpool which has just appeared contains several anecdotes illustrative of the abuses of State patronage in connection with the Church. Here is one. On the solicitation of a certain great marchioness, then supposed to be all-powerful, George IV. wanted to appoint a certain gentleman to a canonry at Windsor. Lord Liverpool replied grandly, "that it is his conscientious opinion, on inquiry, that the appointment of — to a canonry at Windsor, under all the present circumstances, would be most injurious to your Majesty's interests, and would give great umbrage to that part of the Establishment which is so strongly and deeply attached to your Majesty and your Government." "But," he proceeds, in gentler tones, "Lord Liverpool is most sincerely anxious to relieve your Majesty from any difficulty in which your Majesty may be involved in this most painful business; he will be desirous, therefore, of recommending — for a valuable living in the gift of the Crown as soon as there is an opening."

Under the heading "Livings v. Lights; or the rev. Ritualists' dilemma," *Punch* has the following: "To leave Rites in the lurch, or secede from the Church?"

Our lights or our livings to drop?

The Law (shame and woe!) says, 'Obey me, or go!' But the Profits advise us to stop.

"The Law and the Prophets we're bound to obey; As they differ, our duty's to doubt: So we think, on the whole, in our livings we'll stay,

Until we are forced to turn out."

Were we to judge from a score or two of learned letters which have appeared in the *Guardian*, we might be led to think that Christianity was a matter of place and posture. The two points treated as of vital moment are, what is the right interpretation of "standing before the table," and ought the "priest" to kneel or not at his own communion. In regard to the former of these the great question is whether the celebrant should "face eastwards" and so turn his back on the people, as High Churchmen contend; or whether he should stand at the north end of the table, and so what he does be done "before the people," as Low Churchmen maintain. As this is a day of compromise, we would humbly suggest that both parties should meet each other half-way, and agree to have the table placed, as Lancashire people would say, "connywest."

The new number of the *Fortnightly Review* has an article on "The Physical Basis of Life," by Professor Huxley, in which he thus epigrammatically gives his estimate of Comtism:

"In so far as my study of what specially characterises the Positive Philosophy has led me, I find therein little or nothing of any scientific value, and a great deal which is as thoroughly antagonistic to the very essence of science as anything in ultramontane Catholicism. In fact, M. Comte's philosophy in practice might be compendiously described as Catholicism minus Christianity."

And in another part of his article he says:

"The man of science, who, forgetting the limits of philosophical inquiry, slides from these formulæ and symbols into what is commonly understood by materialism, seems to me to place himself on a level with the mathematician, who should mistake the *x*'s and *y*'s, with which he works his problems, for real entities—and with this further disadvantage, as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyse the energies and destroy the beauty of a life."

REVIEWS.

The Quarterly Review. January, 1869.

THE article most attractive to theological readers is one on the *Ultra-Ritualists*. It commences by showing that though the composition of the royal commission appointed on Ritualism in June, 1867, was generally thought to be too friendly to the Ultra-Ritualists, they were of a different opinion, and considered that they ought to have had about one-half of the commission favourable to their views. No wonder then that Dr. Littledale objects to their two reports.

The Ritualists' claims are next discussed. They "invest their fashion of service with a divine sanction, as being modelled after the celestial worship which was beheld by St. John in vision, and is described in the Book of Revelation." They seek to restore the Seven Sacraments, and especially to include Penance and Unction, which some would make *extreme*, with the Roman Church; and others would apply, with the Greek, for the benefit of *ordinary* sickness. They also favour the Invocation of Saints and Angels; the doctrine of Purgatory; and, by natural consequence, of Masses for the dead.

Various editions of the Prayer Book and other manuals seek to restore, as far as possible, the Roman Catholic usage, on the ground that the authorised Prayer Book avows what it omits to condemn. But the Ritualists are quite ready to interpret both its speech and its silence in their favour. This "spirit of disingenuousness and evasion . . . runs throughout the proceedings of the party;" and some instances of their shifting policy are given in the article.

They are further marked by a want of submission to authority. The Bishops are set at naught. The opinion of Convocation is denounced as of no value. The rule of the Primitive Church is to be taken; and each little company interprets that rule for itself; so that one set follows one rule, another another, and they might very safely have been let alone to ruin their own cause. They extol their own doubtful successes, and praise their own zeal with unusual want of good taste. Their progressive development of Ritualism has made them increasingly obnoxious—and yet more opposed—to the legal enactments for the government of the Church. Their reception of the recent judgment is

finally noticed, with the expression of an opinion that some of the clergy will go to Rome; some be "carried by a violent recoil into latitudinarianism," while many, it may be hoped, will sober down into the ways of a truer English churchmanship. The article concludes with praising the spirit in which Dr. Miller advises his own (the Evangelical) party to consider the bearings of the recent decision on their own observances, with which the judgment will not (the reviewer thinks) interfere so seriously as was, at first, supposed.

Biographical Sketches. By Harriet Martineau. London: Macmillan and Co., 1869.

We hold Miss Martineau to be, unquestionably, one of the most remarkable women of the age; and whenever her life comes to be fully made known, this cannot fail to be acknowledged and felt. A few may have excelled her in fiction, and one or two have equalled her as a writer of history or of travel, but in the varied services which she has rendered to literature, from the time when her "Illustrations of Political Economy" first brought her into general notice, there is none, it seems to us, that can justly be placed beside her.

These Sketches, which appeared, at various times, in the *Daily News*, from 1852 to 1868, were much too good to be allowed to rest under the pall of oblivion which falls over the articles of a newspaper, and our thanks are due to Mr. J. R. Robinson, at whose suggestion these have been republished in their present form, and who most generously, as Miss Martineau informs us, "charged himself with all the trouble and responsibility while leaving her all the advantages of the publication." The number of sketches altogether is forty-six; of which five are of Royal personages, eleven of Politicians, ten of Professional men, two of Scientific men, four of Social, and fourteen of Literary celebrities. When we consider the circumstances under which they had to be written, often in haste, and generally while the authoress was suffering from the depressing effects of an incurable malady, they are wonderfully fresh and vigorous, and afford a striking testimony at once to the energy and activity of her mind. Our own acquaintance with two or three of the individuals whom she has described enables us to appreciate the skill with which those features of character are seized hold of and brought out that were best fitted to give a clear conception of it; and it is no slight proof of insight and discrimination that the years which have since elapsed have only tended to confirm the judgments given on so many public men at the time when they passed away. Of the force and ease with which Miss Martineau writes we need say nothing to those who are acquainted with any of her works; and we feel confident that our readers will find these Sketches both interesting and suggestive. It is just the kind of book to take up in those "unconsidered trifles" of time—those odd ten minutes, which are so often idly squandered, and to afford subjects for profitable thought.

We had marked several passages for extract, but can only make room for two. In an appreciative notice of the Duchess of Kent, to whom the nation is so greatly indebted for the wise bringing-up of the Queen, we meet with this:

"For the first ten years of her child's life she had lived retired, and had provided for the physical health and educational training of the Princess with all simplicity as well as completeness. All that was known was that the Princess was met, even in cold and windy days, dressed and in exercise in good pedestrian style—crossing a heath perhaps, with her young companions, in thick shoes and stout duffle cloak—and that she was reared in as much honesty and care about money matters as any citizen's child. It became known at Tunbridge Wells that the Princess had been unable to buy a box at a bazaar, because she had spent her money. At this bazaar, she had bought presents for almost all her relations, and had laid out her last shilling, when she remembered one cousin more, and saw a box, priced half-a-crown, which would suit him. The shop people of course placed the box with the other purchases; but the little lady's governess admonished them, by saying, 'No; you see the Princess has not got the money, and therefore, of course, she cannot buy the box.' This being perceived, the next offer was to lay by the box till it could be purchased; and the answer was 'Oh, well, if you will be so good as to do that—' and the thing was done. On quarter day, before seven in the morning, the Princess appeared on her donkey to claim her purchase. Anecdotes like these, apparently small, have large meanings; and in such traits people saw promise of the rectitude and elevated economy which have made the mother of our large royal family respected by the people

whose need and convenience she has so admirably respected."

This is the touching conclusion of the sketch of poor Charlotte Brontë:

"'Shirley' was conceived and wrought out in the midst of fearful domestic griefs. Her only brother, a young man of once splendid promise, which was early blighted, and both her remaining sisters, died in one year. There was something inexpressibly affecting in the aspect of the frail little creature who had done such wonderful things, and who was able to bear up, with so bright an eye and so composed a countenance, under not only such a weight of sorrow, but such a prospect of solitude. In her deep mourning dress (neat as a Quaker's), with her beautiful hair, smooth and brown, and her sensible face indicating a habit of self-control, she seemed a perfect household image—irresistibly recalling Wordsworth's description of that domestic treasure. And she was this. She was as able at the needle as at the pen. The household knew the excellence of her cookery before they heard of that of her books. In so utter a seclusion as she lived in—in those dreary wilds where she was not strong enough to roam over the hills; in that retreat where her studious father rarely broke the silence—and there was no one else to do it; in that forlorn house, planted on the very clay of the churchyard, where the graves of her sisters were before her window; in such a living sepulchre, her mind could not but prey upon itself; and how it did suffer, we see in the most painful portions of her last novel, 'Villette.' She said, with a change in her steady countenance, that she should feel very lonely when her aged father died. But she formed new ties after that. She married; and it is the old father who survives to mourn her. He knows, to his comfort, that it is not for long. Others now mourn her in a domestic sense; and as for the public, there can be no doubt that a pang will be felt, in the midst of the strongest interests of the day, through the length and breadth of the land, and in the very heart of Germany (where her works are singularly appreciated), France, and America, that the 'Currer Bell' who so lately stole as a shadow into the field of contemporary literature has already become a shadow again—vanished from view, and henceforth haunting only the memory of the multitude whose expectation was fixed upon her."

THE RULE OF FAITH IN INDEPENDENT CHURCHES.

THE following letter recently appeared in one of the York papers, addressed to the editors:—

Your "Correspondence" of last week contains a letter signed "J. H. Teesdale," upon one part of which I shall be glad to be allowed to make a few remarks—inasmuch as the point involved is one of public interest, and has an immediate bearing upon the great question of religious liberty. I refer to the words, "What, then, is the Rule of Faith of Independent Churches? My answer is, *the trust deeds of the Chapel*. These are not all alike, but are all alike in stating that the Bible is *the only rule of faith and practice*."

This statement, I take leave to submit to Mr. Teesdale and your readers, cannot be received without considerable qualification. Doubtless the former part of it is correct. The latter part conveys an altogether erroneous impression of the facts of the case. The model trust deed, which has been extensively used among the Independents, is a well-known document. It is published, and may be bought for a shilling. This deed contains a schedule of doctrinal articles, seven in number (formerly eight). It also contains a clause providing that no one shall be permitted to officiate in a chapel as the stated minister "who shall be guilty of immoral conduct, or who shall cease to hold, teach, and preach the doctrines contained in the annexed schedule"—immoral conduct and reputed unsoundness in regard to the schedule being thus, curiously enough, classed together as of like importance.

Now it is quite true that the first of the seven articles declares the "supreme authority" of Holy Scripture, "as a rule of faith and practice." But it is equally true that this proposition is only affirmed as a dogma to be assented to, not as an article designed to confer on ministers and people the right to judge for themselves as to what the Scriptures teach—a most material difference, and one which is seen also in the Thirty-nine Articles. The doctrines deemed essential are carefully defined in the schedule, and no liberty whatever is reserved to any one to diverge from what is thus laid down.

I need scarcely add that I look upon this as a serious and unwarranted interference with the religious liberty of future generations of worshippers. In effect, the churches in which this course is followed allow and encourage the founders of a chapel to define for others what is a true faith, and to forbid any departure from it for all future time. If these founders were known to be infallible no objection could reasonably be made to such a course. They may, by possibility, be ill-informed or narrow-minded persons, quite unqualified to act the part of creed-makers for those who are to come after them. But, whether well or ill qualified, they obviously exercise a power which does not legitimately belong to any human being; and in the same degree they withhold from their con-

gregational successors a privilege to which every man ought to attach the highest value—the privilege of judging for themselves in regard to the doctrines so imposed.

In thus proceeding, they appear to me to be doing for future ministers and congregations exactly what the State has done by Acts of Parliament for the established clergy. In both cases, I venture to say, there is the same failure to allow to others their Protestant right of private judgment; in both cases, the same imposition of extra-scriptural articles—articles, I mean, nowhere to be found in so many words in the Scripture, but drawn up by fallible men, who, whatever their personal respectability, or their donations towards a building fund, can have no right to prescribe to their successors for all time to come the precise terms or substance of their Christian faith.

I hope that Mr. Teesdale will excuse the freedom with which I have expressed myself. The subject is one of evident importance, especially in the present state of religious parties among us. It seems therefore to be right and necessary, as opportunity offers, that attention should be called to the marvellous inconsistency so widely prevailing, in this matter, between profession and practice. For, in truth, with most of the "denominations," it would almost appear as if the Reformation consisted mainly in the liberty, which they think it has given, to put their own doctrinal schedules and articles and confessions of faith in the place of the Pope.—I remain, &c., G. V. S.

York, January 27.

The Unitarian Herald.

FRIDAY, FEBRUARY 5, 1869.

UNIVERSITY HONOURS AND EXCLUSIONS.

ONE of the most powerful of the influences which are aiding in breaking down the entire exclusion of Dissenters from the higher honours of our National Universities is presented by the yearly publication of the examination lists. Many who would be impervious to arguments founded on abstract theories of religious equality cannot resist the instinctive sense of wrong, when they see men who have fairly beaten them in the competitions of the schools unable to receive the prize because of a difference of creed. And this is the appeal of facts which is now made almost every year. It was always one of the arguments for not making the changes required to throw the universities open, that the Dissenters who would avail themselves of such a change would be an insignificant minority, hardly worth taking into account. Undoubtedly they are a minority, but as undoubtedly they are not insignificant. They may not be conspicuous in the amusements, but they are unmistakably conspicuous in the studies of the University. We do not know how this is to be accounted for—perhaps the very fact of a young Nonconformist being at Cambridge argues that he must be a man in some way above the average—but the number of such men who appear in the Tripos is quite out of proportion to their number in the colleges. Again and again, of late years, the very highest honours have been notoriously carried off by Nonconformists. Both last year and the year before, the senior wranglers at Cambridge were Nonconformists—last year the son of a Wesleyan minister; in 1867 a Scotch Presbyterian; while in 1866 the second wrangler was the son of a Baptist minister, and the senior also a Scotchman, though we are uncertain as to his denominational position. This year the facts are even more striking; the list is headed for the first time by the name of a Jew, Mr. HARTOG, while among the wranglers are also several other names which point the same argument, the fifth place being taken by Mr. R. T. WRIGHT, the son of our friend, the Rev. JOHN WRIGHT, of Bury, who had already distinguished himself at Owens College, and several other names

which we recognise as those of well-known Nonconformists appearing only a little lower on the list. Now these are positions which in University life almost certainly carry with them a Fellowship. A fellowship means an income of £200 or £300 a year when the University course is finished—a substantial help for the years which must pass before men can win much success in those higher professions to which such students naturally aspire. But from this these men are debarred, unless they will to a greater or less degree forego their religious scruples. They may enter the colleges, they may gain some of the minor honours in the way of degrees, but they may not hold a Fellowship unless they will sign a declaration of assent to the Thirty-nine Articles. In some cases this exclusion involves consequences peculiarly absurd. The University knows no distinction between Scotchmen and Englishmen, and the fellowships are equally open to all persons born in the Queen's dominions; but all must be members of the Church of England; so that the University which only admits an Englishman if he belongs to the church which the Queen has sworn to defend in England, admits a Scotchman only on condition of his being a Dissenter from the church which the Queen has equally sworn to defend in Scotland.

One of the most hopeful features in this matter is that even in the Universities themselves these facts are evidently telling. Dissenters may now and then find themselves a little at a discount among the multitude of ordinary students, whose chief notion of the Church of England is that it is the only religion fit for a gentleman; but among the real workers of the University there is a growing sense of shame at those who have fairly won the victory being excluded from its prize. In such quarters anything like jealousy of these men is almost unknown. Their fellow-workers honour the pluck and perseverance which have brought such men to their leading position in spite of difficulties and disadvantages. The professors, too, are proud of them, and feel aggrieved at having to lose men who, as Fellows, would for years have remained ornaments to their colleges. A signal illustration of this feeling has just been given at Cambridge. The form of admission to the degree of B.A., involves the invocation of the Trinity, not, indeed, by the graduate on whom the degree is conferred, but still in the form to which he is a party. Mr. HARTOG took exception to this, and begged that the reference to the Trinity should be omitted. A few years ago such a proposition would have been scouted, and we shall still be curious to see what the Mrs. GAMPS of the orthodox press have to say upon the matter. The authorities of the university have, however, granted his request, and the fact of their doing so constitutes an important precedent. They have, indeed, no power to relax the restrictions upon the Fellowships, but what they have done shows which way the highest public opinion is setting, and Mr. HARTOG's success is another powerful argument laid by in store for the time when the bill for throwing open university Fellowships shall be again brought forward in Parliament.

DR. MILLER, VICAR OF GREENWICH.

We take the following, with a few abridgments, from the *Christian World*:—

In the Saxon times there was brought to "the green village," as it was then called, an Archbishop of Canterbury of the name of Alphege. The Black Danes, who had their head-quarters here, fancied the archbishop to be a goodly prize. When a large ransom was demanded, he meekly answered, "My poor peasantry would be ruined to raise it." When they threatened to kill him, he replied that his life was not worth so much as that his people should be ruined for his sake, and so the Danish chiefs, flushed with wine, in a mad moment murdered him. The citizens of London brought the dead body and buried it in St. Paul's Cathedral, whence it was moved by Canute to Canterbury. The archbishop was, according to the fashion of those times, transformed into a saint, and where he fell the church of St. Alphege is erected, which is the parish church of Greenwich, and of which, in March, 1867, Dr. Miller, of Birmingham, became the rector. Here he had been extensively useful, and won for himself general esteem and love. On his departure the town presented him with one thousand guineas, and his congregation contributed six hundred guineas and a chest filled with silver plate; the volunteers subscribed a handsome vase, and other bodies sent addresses of more or less flattering character.

Of the Evangelical party in the Church Dr. Miller may be reckoned one of the leaders. In 1839, while still a young man, he was appointed assistant-minister of Park-street Chapel, Chelsea. There he laid the foundation of his popularity as a preacher, and published several volumes of sermons which added to his reputation. As an eloquent advocate of the claims of religious and philanthropic institutions he also attained to more than metropolitan fame. As a public speaker, lecturer, and preacher, he has ever taken a high stand; Exeter Hall is familiar with his name, and on several occasions he has had the honour of preaching before his own university—that of Oxford. In Greenwich he has already become almost as much of a power as he was in Birmingham. At first he had many difficulties to overcome. Under the old vicar things had gone on in a very quiet way, and people were not prepared at once to fall in with Dr. Miller's activity, or to appreciate his energy, and warmth, and Christian zeal.

As a preacher, Dr. Miller possesses qualifications of a high order. There is considerable originality in his sermons, which are delivered extempore, and with much animation. His knowledge of Scripture is great, and his argument is everywhere based upon it. He deals with the Bible as a barrister with his law reports—that is, he quotes chapter and verse. He is also much in the habit of repeating some of the choicest sayings of the old divines. Beyond most popular preachers of our time, he is simple, and easy to be understood by the lowest and most uneducated of his congregation. In the widest and fullest acceptance of the term, his preaching is evangelical—evangelical of the school of Simeon and others who first roused the Church of England from its sleep of centuries. Bunson complained of the Evangelicals that they go on thrashing the old straw. There may be something in this complaint, but the fact undoubtedly is, that if you want a church filled you must place in it a preacher of Evangelical life and power—a man who will know nothing but Christ and him crucified.

In habit, in appearance, Dr. Miller might be taken for a Dissenting clergyman. He is Low Church, of the lowest, yet his churches, for he preaches at one in the morning and at another in the evening, are as well filled as if you heard in them the most gorgeous music or saw in them the finest effects of man-millinery and Ritualism. Let not the reader go away with the idea that Dr. Miller is no Churchman. In his way he is a warm and enthusiastic one, and believes in the Church of England as it is, Biblical and Protestant and Catholic. He loves it as the outward organisation of those who have been renewed by a common spirit through faith in a common Redeemer and Head. Thus he has more sympathy with many outside the pale of his Church than he can have with many inside, with those, for instance, who put the Church in the place of the Bible, who prefer the means to the end. With such preachers as Dr. Miller there is no need to cast about for reasons for the Church's claims in State necessities, or in an apostolical succession which has never existed, and could have but little virtue if it did.

Personally Dr. Miller may be described as a powerful, well-made man, with a physiognomy indicating strength of character and love of hard work. Nature has favoured him with a powerful voice, so that there are few occasions when the reporter has to write, as he occasionally does of others, "Here the reverend gentleman was almost inaudible." Perhaps never had he a grander audience to preach to than on Sunday night (Jan. 24), under the dome of St. Paul's Cathedral, yet his voice filled that enormous space, and he preached for nearly fifty minutes without the slightest appearance of difficulty or distress, and, what is better still, with a simple gospel spirit of affection and entreaty admirably fitted for the time and place. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a

living sacrifice, holy, acceptable unto God, which is your reasonable service." Such was his text, and the plan of the sermon was simple enough—the demand made, and the twofold reason given for it; "the mercies of God," and the fact that it was a "reasonable service;" and to this arrangement, either by way of illustration, or argument, or appeal to be deduced from it, did the Doctor strictly confine himself. Of human philosophy we had little, of the Gospel much. There was no wide survey of human history, or of man in relation to the universe; the theme illustrated and enforced on the head and heart of the hearer was what God had done for the sinner, and the duty of the latter to God. I don't fancy the theme was a novelty to that great crowd; I judge, in spite of considerable violence, and roughness, and unseemly crowding at the gate on entrance, the hearers were regular church-goers; evidently they were not from the streets and corners and by-ways of the city—human wails for whose souls no one cares,—nevertheless the audience was as miscellaneous as it was large, and the Doctor could not well have selected a better subject for his solemn, and faithful appeal.

AMERICAN NOTES.

A correspondent of the *English Independent* who writes from Iowa College, maintaining that "a secular education is not synonymous with an irreligious one," says:

"I found it impossible to comprehend, when in your country, how you had gotten into such a dead lock among yourselves on the subject. It seemed then, and it seems to me still, that too much was made of an apparent necessity for teaching Nonconformity in day-schools to counteract the schools 'nationally' subject to the Establishment. And I thought I foresaw that when the end of the Establishment approached—as Mr. Goldwin Smith prophetically assured me if would, ere long—that necessity would prove and seem to be no necessity at all, and you would all easily and logically come to the ground of evangelical people in America on the subject. No class of Christians amongst us would think of demanding or arguing that our elementary schools should teach religious tenets, except High Churchmen. You had an example of this sort of extreme sectarianism at the Wolverhampton Congress, in the person of a silly Western bishop, of the name of Whitehouse, who has shown so ridiculous and un-American an aping of lordly foreign ways—his weak head having evidently been turned by being dubbed 'My Lord Bishop' at the Pan-Anglican Synod—that secular journalists propose that the vacant Canadian mitre should be offered him, and openly declare that Chicago would be very happy to furnish a candidate for it, and be rid of him. His recent childish ambition to create a chapter in his 'Bishop's Church' at Chicago would doubtless be fully satiated in Canada. The man who could tell Englishmen that if he were an English Churchman he would fight for the State Establishment to the bitter end, might be expected to have so little judgment on American feeling as to assert that our school system is fatally defective in not having incorporated the religious teachings of his insignificant but pretentious sect."

The pew-letting in Mr. Beecher's church, at Brooklyn, seems to be conducted on most tradesmanlike principles. Here is a sample of the *modus operandi*, Mr. Pillsbury acting as auctioneer:

"Well, gentlemen, you can take the choice of any seat in the house—except Mr. Beecher's. How much am I offered, gentlemen? Two hundred dollars! twenty-five, fifty, seventy-five, three hundred, three-fifty, four hundred dollars, gentlemen, five, ten, fifteen, four hundred and fifteen dollars, gentlemen. Who is the happy man? Going at twenty, at twenty, at twenty, at four hundred and twenty dollars! Four hundred and twenty! Have you all done at four hundred and twenty dollars? Sold to Henry C. Bowen, for four hundred and twenty dollars." Mr. Bowen took No. 89, the second pew directly behind the pastor's. It should be understood that the amounts bid were premiums in addition to the assessed value of the pews. Mr. Bowen's pew being 120 dollars, cost him 540 dollars. The other pews were disposed of in the same manner, twenty having been sold consecutively for three hundred dollars each. The total amount of this year is 54,500 dollars for pew rent alone. Last year the amount was 48,700 dols. The premiums alone this year are 42,500 dols.

Our readers may remember that the Rev. Mr. Hubbard, rector of Christ Church, Westerley, some little time ago was charged with violating his engagement as a clergyman of the Episcopal Church, by allowing Mr. Denison, a non-episcopally ordained minister, to officiate in his church, and inviting and directing him to read the Absolution. The Ecclesiastical Court of Rhode Island, to whom the case was referred, have decided in his favour, and declared him "Not guilty."

At a meeting of the Synod of New York and New Jersey, a series of resolutions were passed relating to the Pope's encyclical letter, as addressed to "all Protestants and non-Catholics throughout

DUKINFIELD.—On Sunday evening, January 24, the first of a course of Sunday evening lectures, by the Rev. J. Page Hopps, was given in the Old Chapel, Dukinfield. The subject was "Thoughts concerning God our Father."

the world." After referring to the assertion therein made of his "authority to govern the persuasions of the human intellect, and to direct the actions of men in private and social life," the resolutions proceeded as follows:

"Whereas, all such claims and assertions on the part of the Pope of Rome are to the last degree unfounded in fact, contrary to the truth, reason, Scripture, and the whole genius of Christianity, and if allowed, must prove subversive to all human rights and liberties:

"Whereas, recent movements, especially in Austria and Spain, nations long in subjection to the monstrous pretensions of the Papacy, command the prompt recognition, sympathy, and support of all friends of humanity, freedom, and religion throughout the world—therefore be it resolved, that the facts here recorded furnish and present a proper and fitting occasion, for all Protestant Churches throughout Christendom, each in the mode which its own wisdom shall suggest, to prepare and set forth for general distribution, through the same channels which the Pope himself has chosen, a suitable response to his letter, which response shall contain a statement of the reasons why his claims can in no wise be recognised, as being inconsistent with a Catholicity more Catholic than Rome, the authority of infallible Scripture, and the glorious supremacy of Jesus Christ:

"Resolved, that a committee be appointed by this synod, whose duty it shall be to consider the expediency of corresponding with other Protestant bodies in this country and in Europe, as to the propriety of such timely action for the furtherance of free, Biblical, Protestant Christianity.

"Resolved, that it be referred to the same committee, to prepare and publish a reply to the said letter of the Pope, which shall be regarded as an expression of the sentiments of the synod, concerning the matters therein contained, as being of vital importance to all civil and religious liberty throughout the world, and to the salvation of the human race."

The growth of Methodism in the United States is shown by the following summary, recently published:—

	1868.	Increase.
Bishops	9	...
Travelling preachers	8,481	477
Local preachers	9,891	430
Members	1,255,115	109,034
Total ministers and members	1,273,496	109,944
Adult baptisms	67,065	7,982
Infant baptisms	46,207	3,549
Churches	11,692	570
Parsonages	3,810	240
Value of churches and parsonages	\$47,970,501	\$6,723,767
Sunday-schools	15,885	544
Sunday-school scholars	1,145,167	63,276

The question of the adequate support of the ministry is exciting attention in the States, as well as here. The *Nation* has the following remarks on the subject:

"The salaries of clergymen now are much lower, as compared with the salaries of thirty or forty years ago, than people imagine who judge merely from the amount in money. Setting aside the decrease in the value of gold and silver coin within that period, which is considerable but uncertain in amount, we must take into account the depreciation of the paper currency as well as the loss of the social consideration in which the ministerial office was once held, and the great increase in the demand made on it as regards culture and mental activity. When clergymen were almost the only cultivated men in the community, and its principal guides, even in political matters, of course the deference with which they were treated exercised its usual influence in making the profession attractive independently of the salary. They no longer occupy this position, and no attempt has been made by congregations to make up for the loss of it in fixing the amount or nature of their remuneration. Then, also, a clergyman's literary and professional training at college one hundred, or even forty or fifty years ago, nearly carried him safely and successfully through his professional career. A few books of reference added to the standard text-books of the divinity school enabled him to meet the intellectual demands of his time. Dogmas were tolerably well settled, and the mind of the community, if active on religious matters, kept within very narrow bounds. All this is now changed. In our time the best school and college training only very slenderly fits a man for the teacher's office. He can only keep up with his work, and make himself feel equal to his work by incessant labour and keeping constant watch of the social and intellectual movements of the day in all countries. This means, when you come down to hard facts, that he must keep constantly buying books and periodicals, and must enjoy now and then the means of intercourse with other men of intellectual tastes and habits, and some practical acquaintance, however slight, with the great social forces. Ministers of real power, and animated by a high sense of duty, feel and know all this, but are not sufficiently well paid to help themselves. The consequence is, that hundreds and thousands of them pass their lives in

what is, to a man who takes just views of life, the saddest of all positions—that of a labourer who has undertaken to do work which, through no fault of his own, he finds he cannot do well, or cannot do at all. Seeing this, it is no wonder that the best young men avoid the profession, or only enter it in small numbers. The remedy will come when the well-to-do Christians who compose their congregations make the demand for ministers and missionaries effective by offering to set apart a larger portion of their own gains for the use of those whom they ask to help them in solving the great problems of existence. The argument that ministers ought not to want more money, and therefore do not need it, is an argument which one meets with frequently both in political and social discussion; but the proper field for its use is the nursery. Ministers are men, and you cannot make anything but men of them by any course of training. That the Catholic Church does not suffer from this difficulty does not affect our position. Priests have neither wives nor children; and it is human to be willing to take less pay for an office in which you exercise the power of forgiving or retaining sins, are confessed to as the representatives of the Almighty, and meet a congregation as its spiritual master, than for an office in which your business is simply to teach, and perhaps bears as much unmanly and ignorant criticism as the constitution of a sedentary man can stand."

PRAYER BOOK REFORM.

THOUGH the leaders of the two great parties in the Church, from their nervous dread of change, are alike opposed to a revision of the Prayer Book, there is evidently a feeling springing up which the late decision of the Privy Council has done much to quicken, that considerable alterations will ere long have to be made. This feeling is manifesting itself in various quarters, and is forcibly expressed in a leading article of last week's *Echo*, from which we make the following extracts:

"No one can have studied the rubrics with any care without seeing that they are very imperfect; that some of them are contradictory; that others are vague; that others are wholly inadequate to provide for the unforeseen contingencies which have since multiplied upon us. Now no one, not even Mr. Purchas or Mr. Going, can imagine that there is anything very awful in the majesty of the rubrics, or that they possess the slightest breath of inspiration. They are in no respect more sacred than those wretched and repulsive services for King Charles' 'the martyr' and the Gunpowder Plot, which, with their fawning and blasphemous flatteries, might have been sufficient even to disgust a partisan of 'the right divine of kings to govern wrong.' Thanks to Lord Ebury and others, these miserable compositions no longer deface our Book of Common Prayer. Will there never be enough charity, enough mutual forbearance, enough public spirit, enough common sense among us, to make some half-dozen other alterations which would turn many lukewarm supporters into zealous friends, and many professed enemies into neutrals and admirers? Let us not forget that the Church of England has twice been within an ace of securing this most desirable consummation—once at the Savoy Conference, in the reign of King James, and once in the reign of William and Mary. The records of the Savoy Conference are one of the most deplorable proofs of the petty narrowness and Laodicean worldliness which then disgraced the English Church. Had the Episcopalians been large-minded enough, or spiritual enough, to recognise the learning and holiness of such men as Baxter and Lightfoot, how different, even now, might the position of the English Church have been! A single story will show how illiberal was the Episcopal spirit. The eminent Nonconformists whom we have named, and their colleagues in the conference, had mentioned the inconvenience of reading the Burial Service beside the grave in stormy weather, and when the officiating minister was in weak health. The good sense of the remark has been confirmed by the fact that many and many an English clergyman has since died of colds or other disorders incurred by this exposure to the air, uncovered in inclement weather. But the only answer that the Bishops deigned to give was, that 'the objection being, not for the sake of tender consciences, but of tender heads, might be helped by a night cap rather than a rubric.' No good thing in the way of reform could be expected to come of a spirit at once so contemptuous, so uncompromising, and so silly; yet once more, years afterwards, one last attempt at improvement was made. At the suggestion of Tillotson, afterwards Archbishop of Canterbury, a commission was appointed of the most eminent clergymen 'to consult together on such alterations as would best tend to the edification of the Church, and the reconciling of all differences.' Some new collects were composed by Bishop Patrick, who possessed the rare gift of writing beautiful and appropriate prayers, and were corrected by writers so eloquent and graceful as Burnet, Stillingfleet, and Tillotson; a new and more accurate version of the Psalms was made by Bishop Kidder, who was an excellent Hebraist; and every word or expression

in the Prayer-book which had given offence was collected by Tenison, and others substituted with the exactest judgment. Never was the Church of England more near the fruition of a wise and memorable hope. But, unfortunately, the proposed revision was submitted to Convocation; the jealousies of the High Church party were aroused then as now; the two Houses disagreed, were repeatedly prorogued, and were finally dissolved. The kind of cackle took place for which Convocation is chiefly distinguished, and one more historical proof was furnished, if any proof were needed, that there is no existing body of men so utterly unsuited for all purposes of real business and calm discussion as a body of clerics like that which, if Mr. Mackonochie and his party had their way, would now be arbitrating on our religious beliefs, and would soon improve all liberal and able Churchmen off the face of the earth."

While maintaining that the Prayer Book is wholly unsuited for a doctrinal document, and referring to the contrast which must strike every one between the Calvinistic articles and the Arminian liturgy, still the *Echo* fears that, in the present state of the Church, there is not the slightest chance of reasonable concession on the part of either Evangelicals or Ritualists. But, it continues,

"There is one change which ought to be made at all costs, and which we are quite sure that a Liberal Government like the present could carry with the all but universal approval of all thoughtful laymen, and that is the expulsion from the Prayer Book of the Athanasian Creed; or, if not its expulsion, at least its relegation to some less prominent position; or, if not even that, at least a permitted option as to its use or omission. It is impossible to speak too strongly on this matter. In the first place, as every one knows, the Creed is not the work of St. Athanasius at all, but was written long after his death. It cannot be necessary, because during four centuries, at least, the Christian Church did admirably well without it. The use of it is in direct defiance to the anathemas of the four Ecumenical Councils against the adoption of any other Creed but the Apostles' and the Nicene. It is, in fact, an unauthorized and nameless forgery; but even this is hardly worth considering in comparison with the nature of the composition itself. There never was a more conspicuous instance of darkening wisdom by words without knowledge. It is held by some that it was written by an enemy of the faith as a perplexing and doubt-inspiring attempt to state with the most offensive particularity, and to reduce to the hardest logic, mysteries which infinitely transcend all logic, and which the Holy Scriptures purposely leave undefined, or state only in their practical relation to man's redemption. The fact is that no human being, except a few hopeless fanatics, believes the creed as it stands. No human being believes that every one will 'without doubt perish everlastingly' who does not believe a number of violently contradictory logical propositions of truths wholly incapable of expression in a syllogistic mould. The childish iterations of this unfortunate creed, its rigid needless persistencies, its sweeping, impossible, intolerable, uncharitable, damatory clauses,—the transparent hypocrisy of repeating it when we know it, in its plain and literal sense, to be glaringly in defiance of all our best beliefs,—all these, and many other circumstances, quite account for the gloom, the irritation, the despairing resignation, or the unconcealed disgust which we mark on many faces in every congregation when the clergyman self-complacently begins, or still worse when the organ revengefully drones out, the shudder-causing commencement of the *Quicumque vult*. Archbishop Tillotson wished the Church of England well rid of it. Archbishop Whately used, we believe, to boast that he had never read it in church, having purposely abstained from looking to see the days on which it ought to be read. The late gentle and saintly Bishop Lonsdale used always to be silent when the time came to utter the responses in its damatory clauses, and in those versicles also the deep resonant voice of Dr. Arnold, as Rugby men can well remember, used suddenly to be hushed. How much longer are we to be tortured, and our friends alienated, and our enemies embittered, by this incubus, which the Churches of Germany and America have long thrown off? If charity and common sense cannot rid us of it, will authority do nothing to ease our conscience of a yoke which neither we nor our fathers have been able to bear?"

OPEN CHURCH PAPERS.

By BROOKE HERFORD.

V.—CHURCH SUPPORT: SOMETHING BETTER THAN FEW RENTS WANTED.

WE are trying in the free and open churches a double experiment—are returning in two great matters to the principles which, until comparatively recently in the world's history, have been almost universal in the institutions of worship. The one is the principle of the *open church*—the maintaining the church, not as a proprietary place of worship for the accommodation of those who like to hire seats, but, as a temple of the living God freely

open to the public use. The other is the principle of leaving the support of the church to the *free-will offerings of the people*—carried out in the plan of an offertory as a part of the regular service. These things are not necessarily connected. The open church plan might be adopted without the offertory. As a fact open churches are supported in various ways. Some are provided for by endowments; some by a fixed subscription list on the part of those permanently interested; though, in most I believe, an offertory collection at every service is adopted. I wish to put this distinctly, because though I believe that there is no way so simple, so convenient; no way so truly reverent and religious, as the offertory when it is worthily carried out, yet I cannot help feeling that the principle of having our churches *perfectly open* is even more important than any subsequent consideration of how they can be best supported. Once restore our places of worship to the old idea, let them be perfectly open places of public resort, and there will never be any great difficulty as to their maintenance! Nay, I believe, further, that instead of those already attached to them supporting them less liberally when they feel that their own personal proprietorship in them is merged in a larger dedication to the public use, they will feel drawn to maintain them in a far nobler way than ever they have done while thinking merely of providing the conveniences of their own worship. In every way, financially as well as religiously, that making of all churches perfectly free and open is calculated to ennoble and enhance our church life. Certainly some change is needed. Our places of worship are not supported as they ought to be at present.

The principle of the *pew-rent* which has come in later times to be the general mode of supporting places of worship—is merely this—a business payment for a certain proportionate accommodation. It needs not many words to show how poorly that must act. People feel that “business is business.” So long as the idea is merely that of a business payment or rent for certain accommodation people naturally ask, what will be sufficient? how little will suffice? As the object is to make it as easy as possible for people of all sorts to take sittings, the one question which settles what the managers shall fix as the seat-rent, is, how little will provide what is necessary. Things are a little better, where the seat-rent is fixed very low in order to make it easy for the poor to join, and the bulk of the support is met by voluntary guaranteed subscriptions. This indeed is a kind of *offertory* in its way, though an offertory in which only the rich can join, but still the initial mistake tells, people think of it, as supporting a place for their *own* religious wants, and they look upon it as a business matter, and cannot get out of the thought of—how much is actually required. Then the way in which these business payments have to be collected adds to the inconvenience of this plan. It may not matter to a rich man whether he gives something every week or draws a cheque once a year, probably, as simplifying a business matter he would prefer the latter. But it matters very much to the poor, and surely in His church whose glory it was that he preached the gospel to the poor, and that the common people heard him gladly, the arrangements ought to start from the scale of what the poor need, and what the poor are able to do. Now, supposing a poor man wishes to attend a place of worship regularly, he wants, of course, to do it on the same footing as other people: and the hardest arrangement for him is one which expects him to pay his share—even though it be only a few shillings—all at once. It is not only the poor who feel this, I believe all feel it except the very well to do. I will mention one way in which I have seen its injurious operation again and again. Among my old congregation in Sheffield there were many not poor, yet not rich—small masters or struggling tradesmen—many of them old attached members—with considerable families, having to rent five or six or more sittings. Now, even in good times I know these found their half-yearly or yearly pew-rent not always easy to meet; but when bad times came, times of struggle and difficulty, lasting, perhaps, for years, it constantly happened that some such families had altogether to give up their pews; they would try to keep them on for a while, but gradually got behindhand, and then the amount was only harder to meet, so that at last they had to leave. Because, after being accustomed to have places of their own, they could never be persuaded to keep on attend-

ing regularly when they could no longer do so on the same footing as other people.

I know nothing among the minor disadvantages of the pew system which troubled me more than this, and it continually uncoil my work at one end as fast as I was trying to build it up at the other. I felt it was so entirely a difficulty created by ourselves—an altogether unnecessary one—for if there had been a weekly offertory, these very same people could have given something, though only a little, and in good times they would have given more again; and even apart from that the great thing is, *we should have kept them with us*, and they would have retained their habit of worship just at the very time of difficulty and anxiety when it is most blessing to a man to be able to go up quietly to the house of prayer and there be helped to keep a good heart and cast his burden on the Lord.

Thus even for the mere support of the place of worship itself the modern pew-rent system is a bad one; but its worst effect is upon the various objects and agencies, necessary to healthy church life, but which can hardly be charged to men, as the cost of their sittings may be. These agencies have to support themselves how they can. People learn to consider that they have done the fair thing, all they can really be expected to do, when they have supported their own arrangements for their own worship as much as may be required. Everything else is a sort of *extra*—a matter of task and feeling—must make its own appeal, and squeeze what it can out of those specially interested. See what this involves. In the first place it causes almost all these church activities,—missions, Sunday schools, ragged schools, and so forth,—which a true Christian people would feel, are just as essential a part of their religious institution as their own preachings and prayers, to be more or less crippled for want of support. And, in the second, to secure even such inadequate support, all sorts of means have to be resorted to; special sermons, with importunate appeals for this and that object; special musical attractions, as if the church were a concert-room; children sent out into the streets with missionary cards; and, in addition, bazaars and other occasional resources for enticing people into reluctant giving. Even the least objectionable of these ways, special collections, is, to the extent to which it is now generally carried, little better than a mischief and a hindrance to true religious life. Surely it is worth considering whether the matter of church support is not on a wrong footing, and whether something better may not be found than pew-rents.

FIRESIDE READINGS.

UNION WITHOUT UNITY.

Two lives appeared to blend
Like confluent streams—meeting each other's need
With amplitude that oneness seemed to lend
To thought no less than deed.

And such increasing signs
Of unity did passing years afford,
We thought that not more closely, firmly twines
The strong Wisteria's cord.

Where drips the freezing rain, [sighs,
Or through dead leaves November's night wind
All loss and dust—one of this mated twain
A shunned remembrance lies.

A fireside's life and glow
The other's ready speech and smile reveal,
Whose costly, decorous semblances of woe
Bear fashion's strictest seal.

Hopes, pleasures, all of earth
One now deplores with humbling shame and grief;
One deems them still of unabated worth,
And craves their mean relief.

Yet, wisdom will not frown
Upon such poor affection as a lie;
'Twas simply shallow, and it reached not down
To things that never die,

To Faith in man and God!
Unfaltering Hope, and Love that will not cease
Passed on, to lead the way by dear ones trod
Up to eternal peace.

Ah! if these human ties
No heavenward mutual aim and help have known,
How brief and frail all kindest sympathies,
And we—O, how alone!

Yes, that is truly love
Whose helpful ministry death cannot sever;
Unseen, it guides us still, and waits above
To bless us there, for ever.

AN EASTERN HOUSE.

A NEW edition of Dr. Kitto's "Bible Illustrations," revised and enlarged by Dr. J. L. Porter, has been recently published from which we take the following description illustrative of "the paralytic on the house-top." (Mark ii. 1-4).

"As soon as the first excitement created by the cure of the leper had subsided, our Lord appeared in the town of Capernaum, where, in His own

house, or perhaps in that of Peter, He declared His doctrine to those who repaired to Him. It being ascertained where He might be found, persons of consideration repaired to Capernaum, not only from other parts of Galilee, but even from Judea and Jerusalem; some, doubtless, in search of benefit to their souls, some from curiosity to see and hear One whose name was in every mouth, and others to watch whether any dangerous principles lurked in a doctrine so actively promulgated. Among these—and all probably belonging to the last mentioned class—were Pharisees and doctors of the law. With persons of this class sitting by, Jesus was one day addressing a dense congregation in the house, when a circumstance occurred which has been greatly misunderstood for want of an accurate apprehension of the difference between Oriental houses and our own, and which may therefore render some details on this subject necessary, so far at least as may be of assistance in explaining the transaction.

Our own houses usually front the street, towards which they display all their ornamental architecture; and, as our houses are double, or have one room or set of rooms behind another on each floor, together forming the thickness (or, as it is called, 'depth') of the house, there is another secondary front behind, with windows to give light to the back rooms, and looking towards a court or garden in the rear. All this is different in the East. There are no back rooms, and, consequently, no need of two fronts to a house. The front, instead of being towards the street, is turned towards an inner court, and the back is presented to the street in the shape of a lofty dead wall, of the height of the house, and generally constructed of mud. There is, however, a latticed window high up, or a kind of projecting balcony, screened with latticed work, belonging to an apartment called in Scripture 'the summer parlour,' and 'the chamber in the wall.' The outer gate, being of necessity toward the street, is, of course, at the back of the house. A person does not enter by this at once into the court, but goes through a low passage; nor when the door is open can one see through into the court or view any of the interior building. This is avoided by making the actual entrance into the court, not at the end of the passage, but in one of the sides near the end. Passing this we are in the court. We do not here find merely one front of building looking into it but two or three, as the case may be, though seldom four. The reason is that the Easterns do not build their houses in many stories, but lay out, side by side, the chambers which we pile up over each other; so that an eastern house, with not more accommodation than we, with our double rooms and floor above floor can rear upon a contracted foundation, and with one narrow frontage, will, in the East, require a large area, and a frontage extended around the sides of the court. There are usually but two floors—the ground floor and an upper floor. The ground floor comprises the kitchen, store-rooms, and various domestic offices; and the family lives in the upper floor, the chambers of which look into and open into a gallery, to which there is access by one or two staircases, usually of stone. The gallery is generally broad, and is covered with a boarded roof supported by wooden pillars. This roof effectually shades the inhabited rooms from the sun.

We are speaking of the house as having only one court, as that is sufficient for our immediate purpose. But it must be noticed that the better sort of houses have often two courts, one within another, and sometimes even three. In this case, as all but the outer court are the private parts of the house, to which no strangers or visitors have access, the transactions recorded could only have taken place in the outer court, if, which seems to us not likely, the house in which our Lord was, had more courts than one. The middle room of the principal frontage, which is commonly the one on the side of the court farthest from the entrance, lies wholly open, displaying the decorated apartment in which the master of the house receives and entertains his visitors. In this room, we suppose, the doctors of the law and other strangers, who are described as sitting by, were seated, for there was no other place for sitting, while Jesus stood forth in the gallery, with His disciples and other privileged persons, and thus addressed the persons assembled in the court below.

It was then that some persons, bearing a helpless paralytic in his bed, came to the house in the hope that Jesus would heal him. But the court, and even the inner door, being crowded, they could not get near to the place where He stood. What was to be done? Friendly zeal is inventive of expedients, and as the idea of going to the top of a house is as familiar to an Oriental as going to any room in it, it occurred to them that if they could get their afflicted friend to the roof of the house, it might be safely managed to let him down in his bed to the place where Jesus stood. But how were they to take him to the roof? Of the external stairs, leading to the house-top, of which some writers speak, we have no knowledge, the access to the roof being generally, as far as we have seen, from the interior of the court. It is often, however, near the door which opens into the court, and they might, with a little entreaty and some pushing, have gained access to it. But as there is said to have been a great crowd even 'about the door,' we incline to think they availed themselves of an easier and more obvious expedient. This was to go next door and ask leave to take

their friend to the top of that house, where they could easily pass him over the parapet to the roof to which they desired to have access."

FIDELITY TO PRINCIPLE.

THE following striking example of resolute adherence to principle was given by a Friend, named Wm. B. Hockett, of Randolph, North Carolina, during the late American war. In June, 1863, he was arrested under the Confederate Conscription Act, and ordered to bear arms and serve in the ranks. This he firmly refused to do, as being contrary to the spirit and precepts of Christianity. The colonel of the regiment to which he was allotted was resolved to force him into submission. He therefore ordered him to be laid upon the ground, and a gun to be tied on his back. He refused to rise with the weapon. A party of soldiers were then ordered to stab him with their bayonets, but they only pierced his clothes. Hockett expressed his wish to be respectful to authority, but said that he was willing to lay down his life rather than disobey Christ. The soldiers were then drawn up to shoot him, and just as the order to fire was being given, he prayed aloud, "Father, forgive them, for they know not what they do." Hereupon the soldiers refused to fire, some of them exclaiming, "We cannot shoot such a man!" The enraged colonel then struck savagely at Hockett's head, but missed his aim. He then spurred his horse repeatedly to ride over him, but the horse sprang aside every time, and the Friend remained unhurt. The colonel then desisted from further assaults, but exclaimed that he would yet make Hockett fight or else kill him. Two days afterwards, the battle of Gettysburg took place; Hockett was too ill to move, but the colonel took part in the conflict and was slain. After the battle Hockett was found by the Federal cavalry, and taken as a prisoner of war to Fort Delaware. Some of the Northern Quakers, hearing of this, memorialised the Government for his release. A telegram was promptly sent from the War Office, ordering his release upon the usual promise of allegiance to the United States. Although very loyal he scrupled to promise to "defend" the Government in its military sense. He was told he must either promise this or be imprisoned till the end of the war. He chose the latter alternative. Eventually his true loyalty was explained and acknowledged; he received a full release, and was permitted to join his relatives in the Western States.

READY REPLIES.—III.

A STINGY husband accounted for all the blame of the lawlessness of his children in company by saying his wife always "gave them their own way." "Poor things, it's all I have to give them," was her prompt reply.

Henry Ward Beecher some time ago applied to Oliver Wendell Holmes, author of the "Autocrat of the Breakfast-table" and other works, to recommend him a remedy for asthma. "Gravel; it should be taken about eight feet deep," was the humorous physician's encouraging answer; a recipe which may be relied upon as a certain cure for most of the ills that flesh is heir to.

A gentleman complained to his shoemaker that he had made the soles of his boots too thick. "Oh!" said he, "you'll find 'em wear thin enough in a little while."

The *Boston (U.S.) Advertiser* says:—"A noted democratic politician of this vicinity was once asserting his entire indifference to the opinions of his opponents, and to their personal abuse. 'Why,' said he, 'a man likened me the other day to Judas Iscariot, but I don't care.' 'Yes,' said a bystander, 'but how does Judas feel about it?'"

"What is that dog barking at?" asked a fop whose boots were more polished than his brains. "Why," says a bystander, "he sees another puppy in your boots."

An Irish peasant being asked why he permitted his pig to take up its quarters with his family, replied, with a curious mixture of naïveté and satire, "Why not? Doesn't the place afford every convenience that a pig can require?"

"Mamma," said a little fellow one day, "have angels wings?" "Oh! certainly," says mamma, full of ideas derived from pictures, "they have wings." "Then what did they want a ladder for to get down to Jacob?"

INTELLIGENCE

ARDWICK: WHITFIELD-STREET.—The little band of workers at this place held their school anniversary on Sunday last, and it was the most successful one, in every way, that they have yet had. A sermon was preached in the morning by the Rev. Dr. Beard, and another in the evening by the Rev. Wm. Gaskell, and the collections amounted to £7.10s. In the afternoon recitals were given by several of the children in a very pleasing manner, and afforded great satisfaction to a large number of their parents and others.

FORFAR.—On Tuesday evening the Rev. H. Williamson gave his second lecture in Forfar. An active local committee, which was formed at a former meeting, had made the necessary arrangements. The hall unfortunately proved too small.

There were about two hundred people inside, but the approaches and doorways were crowded. The subject of the lecture was the Doctrine of the Trinity. Several questions were put, and addresses were given by individuals. The meeting may be justly regarded as a success: several additional names were put upon the committee: a number of tracts were distributed.

KENTISH TOWN: FREE CHRISTIAN CHURCH, CLARENCE-ROAD.—The annual distribution of prizes and tea party for the Sunday scholars took place on Thursday, the 28th inst., in Milton (lower) Hall. After tea, the prizes (21 in number) were presented by the Rev. P. W. Clayden, who presided on the occasion. Medals were also presented by Messrs. F. Allen (superintendent) and G. H. Midlane. At the close of the presentation, Mr. Allen called upon the senior boy in the boys' first class to present Miss E. J. Gazeley with a handsomely-bound copy of the Chandos edition of "Longfellow's Poems," and an illuminated address, the work of Mr. Allen. This incident, which took every one by surprise, was received with loud and hearty cheers from those present, showing how much Miss Gazeley's services in the school for a lengthened number of years are appreciated. After this, short speeches were delivered by the chairman, and Messrs. Hockley, Midlane, and Allen, the remainder of the evening being devoted to amusement. The annual report, read during the evening, showed that the school was in a very flourishing state. The number of scholars during the past year was 119, and all the institutions connected with it were in a satisfactory condition. The number of scholars in 1867 was 80, so that the increase during the past year was a most decided one.

KIRRIEMUIR.—On Monday last the Rev. H. Williamson lectured in this town, about two hundred persons being present. The interest manifested in the principles of Unitarian Christianity was most encouraging. The movement has become developed sufficiently for the local expenses to be met on the spot. Copies of Mr. Glover's tract upon Unitarianism were distributed.

MIDDLESBROUGH.—On Wednesday evening week, the congregation met to welcome their newly-appointed minister, the Rev. W. Brunton, from the Home Missionary Board, Manchester. Mr. J. MacNay, in an earnest address, gave the welcome, after which Mr. Brunton responded in an energetic, practical, and touching speech. The Rev. W. Elliott, Stockton, followed, and after reviewing the history of the little church at Middlesbrough, appealed to the congregation to support their minister by their presence at the services, their sympathy, and their prayers. The meeting was afterwards addressed by Mr. Wetherley and other friends. W. Fallows, Esq., presided, and suitable pieces of music were given at intervals.

OLDHAM.—On Saturday, the 30th ult., the members of the Mutual Improvement Class, with a number of friends, held a farewell tea party in the Lord-street schoolroom, to take leave of the Rev. James Macdonald, who is about to enter upon his ministry at Nantwich. After tea the chair was occupied by the Rev. C. W. Robberds, who, on behalf of the members of his former class, presented Mr. Macdonald with "The History of Philosophy," by G. H. Lewes, in two handsome volumes.

OXTON FREE CHRISTIAN CHURCH.—The anniversary Sunday-school services were held on Sunday, Monday, and Wednesday, the 17th, 18th, and 20th January. On Sunday the Rev. J. Page Hopps preached, morning and evening, and collections were made. In the afternoon 60 certificates were presented to 52 scholars, whose attendance during the past year had averaged 50 Sundays each, some taking certificates for both morning and afternoon schools. On Monday evening the parents of the scholars, to the number of about 100, took tea together, after which, J. Jones, Esq., being in the chair, addresses were given by Mrs. Morton, Messrs. Shaw (Park-lane) and Lewin, and Revs. C. Wickstead, B.A., A. Gordon, M.A., T. Jones, J. Cuckson, and J. Alsop, of Liverpool. The Rev. W. Oates, of Birkenhead, was present, but could not remain to take part in the meeting.

STAND.—The members of the Sick Society belonging to the Unitarian Sunday school and congregation held their annual meeting on Saturday, January 30, the Rev. W. C. Squier, president, in the chair. The report showed 92 members, of whom 74 are under thirty years of age. The income for the year had been £41.11s.1d.; the expenditure had been £23.11s.4d., the gain being £17.19s.9d. The members relieved during the year had been 10 males, who had had 172 days' sickness, at a cost of £9.10s.6d.; and 17 females, who had had 230 days' sickness, at a cost of £9.11s.6d. The society is in a very satisfactory state, having in hand £118.8s.7d.

SYDNEY, AUSTRALIA.—On Tuesday, November 17th, 1868, the fifteenth anniversary meeting of the Unitarian church in this city was held in the Temperance Hall, Pitt-street. There was a very large gathering at the tea, which was followed by a literary and musical entertainment, which elicited unqualified praise from an audience of nearly 400 persons. The Rev. James Pillars, minister of the church, presided, and referred at some length to their ecclesiastical position and prospects, which could hardly, he thought, be more encouraging. Their church, after working and paying its way for fifteen years, had now secured a strong and perma-

nent position in the community. There, as in the old country, it was as clear as could be that the popular Christianity of the day was slowly but surely receding before the advance of a higher and nobler form of that faith of which the Unitarian church had long been the pioneer. It was, in truth, impossible not to note the silent but irresistible headway which their principles were making in all directions; and when they heard such men as the Bishop of London and Dr. Pusey publicly declaring that the disestablishment of the Church of England would strengthen and popularise Unitarian principles, it could not be doubted that thousands of earnest and thoughtful minds, both in that and other religious communions, were gradually coming up to our own standard of freedom and catholicity. Mr. Pillars then briefly reviewed the progress of the Sydney church during his four years' ministerial connection, which he hoped might be the prophecy of much greater progress in years to come.

THORNE.—A tea meeting in connection with the Unitarian chapel was held January 27. Seventeen friends from Doncaster attended, amongst whom were Rev. W. S. Smith, Messrs. Mitchell, Edgar, Key, and Kaye, who made speeches, and some of them sang and recited. The Rev. G. Woolley, the minister of Thorne, occupied the chair, and the chapel choir sang appropriate pieces. Some plain and striking remarks were made in the speeches on liberty, rational enjoyment, and the points of difference betwixt Unitarians and other denominations.

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS.

T. B.—Received.
G. F.—Arrived too late. Next week.
A. P.—Next week.

AN EXPLANATION.

To the Editors.—I was grieved to learn from the report you gave of the missionary conference, recently held in the Memorial Hall, Manchester, that a paper written by me on "Lay Preaching," and to be read at the conference, had failed to reach its destination. In justice to your readers, as well as to myself, I deem it right to explain that the manuscript was posted in ample time to be at the hall when required, and that nothing has since been heard of its whereabouts.—Yours, &c.,

JOHN WHITWORTH.

Sunderland, Feb. 3, 1869.

THE COMING WEEK.

Blackburn: CORDEN HALL.—On Sunday evening, a lecture by Mr. J. O. Farn, on Unitarian Christianity.

Manchester: HOME MISSIONARY BOARD.—Opening address, at the Memorial Hall, on Tuesday, by the Rev. John Wright, B.A., at three o'clock.

Manchester: UPPER BROOK-STREET.—On Sunday evening, the first of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.

Sale.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Going into a Far Country," the second of a series on the parable of the "Prodigal Son."

Births.

WELLBELOVED.—On the 2nd inst., at Stretford, near Manchester, the wife of Charles H. Wellbeloved, of a son.

WORTHINGTON.—On the 1st inst., the wife of Thomas Worthington, Esq., of Higher Crumpsall, of a daughter.

Marriages.

CUNLIFFE—WHATMORE.—On the 31st ult., at the Unitarian Chapel, Stand, by the Rev. W. C. Squier, Mr. Henry Cunliffe, of Higher Lane, to Miss Emma Whatmore, of Beccles-on-the-Barn.

HARRISON—LARGE.—On the 28th ult., at Mill Hill Chapel, Leeds, by the Rev. Goodwyn Barmby, of Wakefield, Mr. Thomas Harrison, jun., of the Plantation, Holbeck, to Miss Sarah Eliza Large, of Armlay Hall, New Wortley, Leeds.

LEACH—JOHNSON.—On the 3rd inst., at the Old Meeting, Yarmouth, by the Rev. R. Shelley, Mr. John Leach to Mary Ethel Johnson.

MILLS—ASPDEN.—On the 2nd inst., at Upper Brook-street Chapel, Manchester, by the Rev. H. W. Crosskey, F.G.S., brother-in-law of the bride, Harry F. Mills, Esq., of Elgher, Broughton, to Lucy, daughter of Mr. Richard Aspdon, of Princess-street, Cornbrook Park, Manchester.

Deaths.

AINSWORTH.—On the 2nd inst., aged one year and three months, William, youngest child of Mr. William Ainsworth, Pendleton.

APPLEBEE.—On the 29th ult., at Dalston, London, after a long illness, Marie, the wife of the Rev. James Kay Applebee, aged 39.

BACHE.—On the 27th ult., at Higher Cambridge-street, Chorlton-on-Medlock, aged 78, Elizabeth, wife of Mr. Samuel Bache.

BARTLETT.—On the 30th ult., at Maldston, in the 81st year of his age, Mr. Samuel Bartlett, for upwards of half a century a consistent and much respected member of the Unitarian church in that town.

BOLINGBROKE.—On the 30th ult., at Norwich, Edith Mary, third daughter of George and Sophia Bolingbroke, in her 17th year.

KNOWLES.—On the 30th ult., at Sheffield, Rebecca, relict of the late Rev. Francis Knowles, of Park Lane, near Wigan, aged 78 years.—Friends will please accept this intimation.

RANDELL.—On the 31st ult., at Manor Place, Walworth, in the 50th year of his age, Mr. Joseph M. Randell, for many years a member of the Stamford-street congregation.

SLOCOMBE.—On the 1st inst., in her 50th year, Betsy, the wife of Mr. Charles Slocombe, of 22, Knitish Town Road, London.

Printed for the Proprietors, by WILLIAM EVANS, of Daley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-office, 6, 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, February 5, 1869.

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

PRICE 1d.

PIANOFORTES on Sale or Hire, Exchanged or Purchased.—LOCKE, 36, Great Ducie-street, Victoria Station.—N.B. Pianos on the two years' system of purchase.

WHAT THE CHURCHES ARE DOING.

According to the last accounts from Utah, it appears that, owing to domestic losses, Brigham Young has at present only 23 actual wives 'and 51 "spiritual" ones.

In an address at Stoke last Saturday, Bishop Selwyn spoke hopefully of the condition of the church in New Zealand, notwithstanding recent troubles. His Lordship also encouraged Churchmen at home not to despond because compulsory church rates have been abolished.

It is the custom for all the Madrid papers to publish a list of religious services for the day, under the head of "Cultos." In this list the people are told the particular saint to whom the day is consecrated, and the various churches in which attendance is rewarded by the "forty hours' indulgence." This list is as regularly studied as the "births, deaths, and marriages" in England. In some of the papers—the *Correspondencia* for instance—the advertisement announcing the Spanish Protestant services has appeared as part of the "Cultos" list, to the great horror of others. The *Estandarte* remarks:—"With real indignation we notice the *Correspondencia* publishes the following advertisement amongst the section of 'Cultos Religiosos,' and then, quite forgetful that it is giving the matter the benefit of a gratuitous advertisement, it copies the Protestant notice.—A plot of land has been bought from the municipality of Madrid, in one of the promenades, for the erection of a Protestant church, the building of which is to be commenced forthwith.

With reference to the suppression of porpoises and bottle-nose whales, the Naples correspondent of the *Times* writes:

"The plan adopted on the Mediterranean, where porpoises, or *Feroni*, as the natives call them, abound, is simple and inexpensive enough. Engage a priest, row him out to sea, and there let him curse the fish. I have known it done often and seen it done several times, but I cannot certainly guarantee the results. Whether Mr. Bright or his correspondent will be disposed to try the experiment is perhaps more than doubtful; at all events, it would require no parliamentary grant."

A writer in *Macmillan* estimates the value of the Irish Church property, if capitalised, as follows:

Yearly revenue, £632,000, at 22½ years' purchase	£14,220,000
Fines that would be paid for conversion of leases of church lands into perpetuities	300,000
Value of churches, glebe-houses, school-houses, &c.	2,500,000
	£17,020,000

And this is his estimate of what it is proposed to give to the Church:

The value of life interests at 4 per cent.	£6,700,000
If advowsons are to be paid for and curates compensated, that will be another	1,000,000
The life interests in the <i>Regium Donum</i> and Maynooth will make a further charge upon Church property of.....	1,000,000
And if Mr. Bright's proposal to give the churches and glebe-houses is also carried out, that will be a further deduction of.....	2,500,000
Leaving only a surplus available for national purposes of	5,820,000
	£17,020,000

This looks very unlike "total disendowment," and how far such a settlement will satisfy the four millions of Irish Catholics seems very doubtful.

The Rev. D. Vaughan, vicar of St. Martin's, Leicester, a clergyman rather more closely associated with the Liberal party in the Church than his brother the Vicar of Doncaster, has announced in a letter to his parishioners that, with the concurrence of his churchwardens, he proposes to make considerable changes in deference to the recent decision in the Mackonochie case. They are not influenced by any sentimental considerations; they only wish to obey the law. With this view pew-terms will be abolished, and a weekly offertory substituted, but the seats, though free, will not be unappropriated. The Geneva gown will be discarded, and the surplice worn in the pulpit as well as in the desk and at the communion table. As to the position (not the posture, which, it has been decided, must be standing) of the officiating minister at the communion table during the Consecration Prayer, Mr. Vaughan and his churchwardens think that neither that nor the vestments has been settled by the judgment. "They are quite sure that, if

they were settled in a sense favourable to Ritualism, legislation must inevitably and immediately follow (a result to be exceedingly deprecated at present), in order to bring the practice of the Church into conformity with the feelings and convictions of the immense majority of Church-people of the country." They believe that the surplice (with hood, and perhaps stole also) is the only legal vestment for the officiating minister in the English Church; and it will be adopted accordingly in St. Martin's Church.

Mr. Wilson, a member of the Liverpool Revival Band, has been holding a series of meetings at Haydon Bridge for the purpose of religious excitement, and has drawn large audiences by the strange subjects announced for his discourses. Among them have been "Two moons, or a beautiful comparison," "The longest ladder in the world," "Fair play for the devil," "Haydon Bridge loves a Lord," "Much ado about nothing," "Bastard children," "Not for Joseph," "What a blind man saw," "There's one down, who makes two?" "Mind your P's and Q's," "Why is a pawnbroker like the devil?" "Paddle your own canoe," and "Haunted houses." It is said that Mr. Wilson has not only had crowds to hear him, but has done much good. We can only hope that this is so.

A committee, of which the Principal of Brighton College is the chairman, has been formed for the purpose of placing a memorial window in Trinity Chapel, Brighton, to the Rev. F. W. Robertson. It is proposed that the window, representing in medallions Scripture incidents referred to in Mr. Robertson's discourses, shall be placed over the communion table, with a brass at the foot bearing this inscription: "To the glory of God and in memory of Frederick W. Robertson, who preached in this chapel from 1847 to 1853."

Father Ignatius has settled matters amicably with Miss Robinson, the "Baptist Shepherdess," who had got possession, he said illegally, of his Norwich Monastery, and whom he went down to that city to expel. Instead of this, however, they seem to have kissed each other, metaphorically of course. One evening the Father had a service after his own fashion, with young ladies, choristers, acolytes, &c.; and the next evening Miss Robinson had her turn, the Father being present, shaking hands with the lady on the platform, and afterwards giving her his blessing, declaring that nothing but the love of Jesus could have made her behave so honourably. He added:

"I feel what has occurred in the last two days will work more for the glory of our precious Jesus than anything that has been done for many a long day. The devils had been astonished thereby, while the angels have rejoiced, and the fact of Miss Robinson, the lady preacher, and Father Ignatius, the despised monk, standing side by side as Christian children—brother and sister in Jesus—will go out to the world. The Pope of Rome will hear of it; the Patriarch at Constantinople will hear of it; and every crowned head in Europe will hear of it. A stand-up fight here was predicted by every one, but Jesus has conquered, and He is the Prince of Peace, and blessed be His holy name—glory be to Jesus."

From the "Handbook" of the Baptists, we learn that they have, in the United Kingdom, 2,447 churches, with a membership numbering 231,506, and 267,396 Sunday scholars. During the last ten years, the increase in churches has been 398, about 20 per cent. They have 10 colleges, with 246 students, and an income of between £14,000 and £15,000. Last year, 39 new chapels, capable of accommodating 14,940 worshippers, were erected, at a cost of £53,976, while 29 chapels were either enlarged or improved—some of them by the addition of schoolrooms—at a cost of £15,521. The Baptist building fund has an income of £4,081. 2s. 8d. and the sister society in Wales reports receipts to the amount of £665. 17s. 9d. It is stated that the sums contributed to building funds, local and denominational, probably about equal the new liabilities incurred, viz., £69,497.

The *Pall Mall* gives the following account of the regius professorship of divinity at Cambridge, and its fortunate holder:—

"Originally founded by Henry VIII. and endowed with £40 a year and rooms and commons in Trinity College, it was augmented by James I., who attached to it the rectory of Somersham, in Huntingdonshire. We learn from the report of the Cambridge University Commission that the gross annual income of this living is £2,121, which is reduced by the salaries of three curates and other charges to which a living is liable to about £1,300 a year.

The rector is non-resident. The present holder of this desirable piece of university preferment is the Rev. Dr. Jeremie, who in 1864 was appointed Dean of Lincoln. It was then expected that the professorship would have been vacated, for as the dean is not allowed to hold a living in connection with his deanery, it was supposed *a fortiori* that the duties of a professorial chair would be inconsistent with those of the cathedral. How fallacious were both the supposition and the inference the present dean has shown by continuing to fill the two positions. With his £2,000 a year from the deanery and his £1,300 from the professorship, he must frequently have been visited by the comfortable reflection that his lines have indeed fallen in pleasant places. But how fares the university by this comfortable arrangement? As dean he must reside two-thirds of the year at Lincoln. So that Cambridge can by no possibility enjoy his presence for more than four months. And even of this brief period she has but a shorn allowance. The present term is of necessity short in consequence of the early occurrence of Easter. It practically began with the beginning of last week, and terminates with the 19th March. But the Regius Professor of Divinity announces that his lectures will not commence till February 13, so that at most, by lecturing three times a week as he proposes, instead of twice as he did last year, he will deliver fifteen lectures. While for these and the incidental duties of the professorship he receives yearly £1,300, and at the same time holds another office still less onerous and still more lucrative, it cannot be said that theology goes unrewarded."

A correspondent of the *Times* furnishes a curious record, which bears on the question of the vestments allowed in the second year of Edward VI., which the rubric makes the authority on the point. It is an extract from the churchwarden's books of the parish of St. Lawrence, Reading, from which it appears that in 1549 (the second year of Edward), and in 1550 and 1551, various church ornaments were sold and the money accounted for, amongst them "St. John's alter and the copechest." But in 1554, as soon as Mary was in power, the entry is, "This year the crosses, canopies, censers, albes, and other ornaments of the church were restored." "A grete masse book" is also charged for.

The *South London Journal* gives an account of the following curious ceremony. In 1794, on August 3rd, Mary Wragg, relict of a city merchant resident in Beckenham, departed this life, leaving a bequest to the poor of the parish, who were annually to receive bread, flour, and coals on the 28th of January, on which day also a dinner was to be provided for the vicar, wardens, and tradesmen, out of money devised for that purpose. These benefits, however, were dependent on her coffin, which is deposited in a vault under the church, being yearly dusted on the day mentioned. Should this interesting operation be omitted on any occasion the bequest passes to the adjoining parish of Bromley. On Thursday, the 28th ult., the sexton, in the presence of the vicar, the wardens, and a large number of spectators, descended into the vault and dusted the coffin, which is of peculiar construction, the lid not being flat, but ridged like a church roof. It is made of cedar wood, strongly bolted together. The gifts were then distributed to the poor, and in the evening the vicar, wardens, and tradesmen dined at the George Hotel.

WHAT IS SAYING ON CHURCH MATTERS.

The *Pall Mall* considers that the recent festivities in Egypt have a very significant aspect for all who are acquainted with the traditions and feelings of Orientals. It says:—

"There is very little doubt that Egypt is becoming Christianised, and it is more than probable that Turkey will ultimately follow her lead. The inhabitants of the fertile and wealthy lands on the banks of the Nile have always been in the advance of Eastern civilisation, and they still maintain their ancient supremacy. To those who candidly consider the Eastern question in all its bearings, it does not appear imminent that Turkey and her Mahomedan offshoots and dependencies will be conquered by arms. Nevertheless a great change is assuredly coming over them. There are powerful and warlike tribes of Mussulmans who are likely to hold the faith of their forefathers for some generations still to come; but they are diminishing daily, and they will be gradually swept away by the advancing and irresistible tide of new things and events. All progress reaches the East through Christian races; and in the present state of rapid communication between nations a Mussulman community can no longer keep up the proud isolation necessary to the preservation of those forms and ceremonies which are the essence of its religion. Railways, telegraphs, new invention, new ideas, are all the growth of Christian lands. The Sultan has horrified and alienated every fanatic in his dominions by his visit to the Western Franks;

and it is believed that the Shah of Persia will be soon a guest of European monarchs, eating, drinking, living with them upon equal terms, and renouncing his immemorial pretension to be king of kings."

After referring to the serene complacency with which the Archbishop of Canterbury seems to view the "vain disputations" which are agitating the Church, and the indifference which he displays to the questions that made one Reformation necessary in the fifteenth century, and are making another necessary to-day in the Church over which he presides, the *English Independent* says:—

"But zealous Protestantism is fast dying out of the Church. Dr. Miller and Dr. McNeile, the two watch-towers of Evangelicalism, both counsel compromise and implicit submission to the bishops, let them order what they will, though the bishops under whom they both labour are known favourers of the Ritualists. To the scandal and dismay of their followers, they would meet the Ritualists half way, and make things pleasant. The Rev. Edward Garbett, another great authority among Low Churchmen, elaborately reviews the situation, and thus describes 'the true Evangelical policy': 'Do nothing, and wait till the events of the immediate future are further developed.' The Church nurses are all of one tune, 'Hush-a-by, baby, on the tree top,' but 'if the tree falls' what will happen?"

The following is a specimen of the kind of Christian courtesy with which the *Church Times* is in the habit of treating such ministers as cannot boast of "apostolical succession," though they can scarcely show less of apostolic spirit:

"On the other hand that small Brummagem metal, transpontine Popeling, Mr. Spurgeon, would appear from various indications to possess a clerical mind of the most portentous dimensions; though it must be confessed that amongst his less lucky brethren the phenomenon does not flourish. It certainly would be a strange mind, indeed, in which the discipline of 'Lord Deacons' left many traces of clericalism."

The *English Independent* says:

"It is an unfortunate result of the Dean of Westminster's dignified position and genial style that he recalls the acute observation of Becky Sharpe that nothing is so easy or so delightful as to be a Lady Bountiful if only you have five thousand a year. Dr. Stanley is indeed a thoroughly good man, whose benevolence and large-heartedness would have shone conspicuous in the lowliest spheres. But then the Deanery of Westminster is so comfortable, so enviable, so lofty and happy a post, that it is impossible to help attributing some of that rosy colour, which the Dean throws over all the institutions by which he is surrounded, to their own soothing and grateful influence on himself. In the conclusion of his late lecture at Sion College, for instance, he speaks of what he calls the 'magnanimous, imperial spirit of what had been for 700 years the United Church of England and Ireland.' Now, it is very natural in a Dean of Westminster to feel magnanimous; but do those who are not of his faith quite accept his testimony as to the magnanimity, during 700 years, of his Church? Does that institution, which, though clothed in purple in England, is so vividly orange in Ireland, and is still remembered as 'black prelate,' among the descendants of those whom Laud persecuted to the death in Scotland, seem quite such an image of 'magnanimous imperialism' to the whole inhabitants of these islands, as it does to the head of the Chapter of Westminster? We do not exclude or disclaim the judgment of those within the church. If one should rise up again within it who, like his Master, knew not where to lay his head; who, like the first Apostles, from whom he claims spiritual descent in unbroken line, 'left all to follow Him;' or who, like the greatest among them, laboured with his own hands, 'being a tent-maker,' rather than bring doubt on his motives or a burden on his disciples,—then we should accept with more than respect his witness that the church for which he laboured was noble and Divine. But it is a misfortune of Dean Stanley's position that he is so surrounded with this world's goods that he cannot escape the suspicion, not indeed of insincerity, but of natural and human bias, when he tells us that an establishment is necessary for Christianity, and that it is the chief safeguard of religious liberty in England."

Referring to the use made by the Bishop of Down and Connor of Mr. Gladstone's office, and of his sincere attachment to the doctrines of the Church of England, the *Daily News* considers that he is not in a position to negotiate. The present House of Commons is not bound by the resolutions of its predecessor, nor by the Suspensory Bill. But the Government is bound by them, and if in a matter which is one of perfect obligation there can be degrees, Mr. Gladstone is bound by them more rigidly than any of his colleagues. If any doubt could exist as to what is implied in disestablishment, the fourth resolution, to which Mr. Gladstone was an assenting party, though he was not its author, would remove all ambiguity on this head.

It declared that when the Irish Church shall be disestablished, the grant to Maynooth and the Regium Donum shall cease. If disestablishment, as proposed by Mr. Gladstone, does not carry disendowment with it, where is the equity of this provision? A vague hope seems to be entertained that Mr. Gladstone's feelings as a Churchman may, if judiciously worked upon, prove stronger than his consistency, firmness, and honour as a statesman. Mr. Gladstone cannot feel flattered by the supposition that he is made of such soft and ductile stuff as to admit of his being beaten into this shape, or into that, as political exigency or ecclesiastical sentiment is brought to bear upon him.

The Irish bishops must be very simple if they expected anything but a polite refusal from the Government to their memorial, asking to be allowed to hold a Convocation to deliberate on measures affecting their Church, "in a crisis full of difficulty and danger"—that is, to concert opposition to the plans of the Government. The *Times* remarks that they show, by their own language, that they don't even know how to style the Establishment any change in which they hold to be sacrilegious. In the memorial of December they call it the "Irish Branch of the United Church of England and Ireland"—a newly-coined phrase, meaning either nothing or several absurdities. A few weeks afterwards they seem to have thought better of it, and adopted a new style—"the Irish provinces of the United Church of England and Ireland." In Ireland itself they are well aware it is called neither Irish branch nor Irish provinces, nor Irish anything whatever, but simply the English Church, which is the only name that even approximately describes its true character. But now these gentlemen, who are thus reduced to aliases which they cannot force upon their own friends at home, let alone their foes, desire that her Majesty's ministers shall give them for the present occasion, and in order that they may fight their bad fight rather better, a new, regular, and constitutional position, a totality they have hitherto little affected, and powers of deliberation they have neither possessed nor, indeed, yet asked for. The merest kindness, or rather instinctive compassion, would suggest the necessity of not complying with the request.

The *Saturday Review* points out that to summon an Irish Convocation would be to create a new clerical body, called together for the express purpose of resisting a bill founded on resolutions passed by the House of Commons. If, indeed, Convocation could have been used for the purposes of disestablishment, if it could have been made to furnish the Government with a body competent to organise the Irish Church as a voluntary community, it would perhaps have been wise to overlook the anomaly and absurdity involved in calling it together at the present moment. But it is evident that it could do nothing of the sort. No English statesman would think for a moment of leaving the constitution of a church to a purely clerical body. Besides, it would be wholly premature at present for the Government to take any steps towards the creation of a body charged with the organisation of the Irish Church as a voluntary association. The priests are certain not to be content, whatever is done, for it is their business not to be content. But although the Irish Church will be disestablished and disendowed, not to stop the agitation of the priests, but from a simple desire to do justice, yet the temper in which the Church is dealt with may in some measure depend on the course taken by the friends and enemies of the Establishment. And the bishops should bear this in mind.

In a sermon at Vere-street, on Sunday, Dr. Stanley, taking for his text, "I am the light of the world," said that during the past week they had observed the feast of "Purification," commonly called "Candlemas," in connection with which it had been in former times, as it was now in some places, the custom to give adoration to candles, as a part of Christian worship. That custom had its origin in two circumstances,—first, the offering of human remains, for which candles came afterwards to be substituted, as sacrifices; and second, in the search of the goddess Ceres for her daughter Proserpine. Out of these circumstances candles came to be lighted at the Holy Communion, which was at that time celebrated in the evening, and for the convenience of those who celebrated their ecclesiastical rites in the darkness of the catacombs

of Rome, and were meant for the signification that Christ was the light of the world. The candles which used to express that doctrine had long been extinguished, and had passed away from the performance of divine worship; but not so the doctrine they signified, for Christ was still the light of the world. What was the meaning of that doctrine? It was simply that light, and not darkness, was the atmosphere in which the church ought to live. There were now, and had always been, characters to whom secrecy, mystery, and concealment seemed to be the breath of life—disciples, apparently, of that crafty French politician who said that language was given to man to conceal his thoughts. Against such a state of things he protested, contending that light should be the atmosphere in which all our practice and doctrine should be exhibited, for they might depend upon it, that in the Church of God the Spirit of God would brighten more and more unto the perfect day which was coming.

In his Lenten pastoral, Cardinal Cullen exhorts that prayers be offered for the Pontiff, in view of the General Council ("a spectacle worthy of Almighty God"), that those "may be brought back to the true fold who are straying in the path of error." Archbishop M'Hale, likewise, looks to the Council as a means of restoring the "happy age" of "one sheepfold by one pastor." He goes in strongly, however, against "a mixed education," the "seed of which being sown whilst the husbandmen were asleep, grew and fructified into the godless Queen's colleges by their congenial model schools," and has yielded a "motley harvest."

There was a great gathering of bishops and "ministers of other denominations" at Fishmonger's Hall on Tuesday night, on which the *Pall Mall* remarks:—

"Whatever may have been the secret motive of the Prime Warden of the Fishmongers in gathering together at his hospitable board bishops and Dissenting clergymen, and inciting them to after-dinner oratory, the result was certainly a happy one. The ecclesiastical guests seem to have kept the table in a roar. The Archbishop of York made a good joke about the bishops being the only 'truly liberal' element in the House of Lords. The Bishop of Oxford tickled the company by his professions of regret for ritualist practices, and the Rev. Dr. Binney, the well-known author of 'How to make the most of both Worlds,' was equally funny, chaffing the bishops with delicate humour on the divisions in their Church. Nor did the Bishop of Peterborough, though he rose when the guests must have been sore with laughing, fail in merriment. Now that Dr. Magee has got out of the Irish galley into a safer boat he can apparently regard the dangerous position of the crew of which he was lately a member with considerable equanimity. He likened Ireland to an old woman in the Dublin hospital. She was 'bad in her inside,' as Ireland was said to be now, and saw with dismay all the students, notebook in hand, round her bed. Turning to the head physician, she said, 'Och, yer honour, shure all thim boys are not going to doctor me all at once.' His idea of legislation for Ireland was summed up in the words of the man who went about the country with a happy family of birds and beasts. 'What,' said a gentleman, 'are the rules upon which you govern them?' The man answered, 'Well, sir, you see what I does is this: fust of all I treats 'em well; then I feeds 'em well; then, sir, if they fights, I wallops 'em well.' Most people will agree with the Bishop that these three operations have hitherto been very uncertainly administered."

THE CELESTIALS.

At the annual missionary meeting of the students of New College, the Rev. W. Muirhead, of China, gave an interesting address, from which we take and throw together the following particulars. The crowded population of the towns and cities is perfectly oppressive to the mind of one who has to labour among them. Towns equal to Liverpool and Manchester are very common, and many cities may be found containing not less than a million of inhabitants. The idea that the Chinese are a very dis-united people is far from correct. On the contrary their unity and similarity to one another are surprising. One hundred names are supposed to represent the nomenclature of the entire country. Their unity of sentiment is as remarkable. They are, so to speak, drilled in the same groove. In all parts of the country the same line of argument is to be used, the same objections have to be met, the same class of minds to be dealt with. As to the language and literature of the Chinese, they appear at first sight truly appalling. We possess 26 letters in all, and have only to combine them to form words, phrases, and sentences; but the number of the Chinese characters is 40,000, and all the learner can do is to con them day after day, week after week, month after month. A scholar is supposed to learn at least 5,000 of these. A literature has been formed which is perfectly

amazing. The Chinese boast of it as being superior to that of any other nation in the world. The literature of highest value is their Classics. These are books of great antiquity, which inculcate the purest morality, and treat also on history, poetry, and politics. A certain knowledge of these books is essential as a passport to any office of respectability. In their universities titles are to be gained corresponding to English degrees. So rigid is their standard, that at one public examination the number of candidates was 10,000, and out of this number only 114 were allowed to pass. And in such esteem are graduates held, that to them is always extended the privilege of *Habreas Corpus*. Were a magistrate summarily to punish any one of them, the whole town would rise up in a body and indignantly turn him out of office. One very favourable feature in the Chinese, and one especially helpful to the teacher of religion is—that appeal can always be made to conscience. Whether high or low, all admit the existence and supremacy of conscience, or a “good heart,” as they call it. If the miraculous history of the Bible be presented it meets with no appreciation, but doctrine is always attentively listened to. As regards the religion of the Chinese, monotheism is distinctly taught in their Classics. The objection is never raised to the doctrines of natural theology. Belief in the existence of a Supreme Being is possessed by all; though the Supreme, however, is worshipped only by the Emperor himself, as the representative and high-priest of the nation. The question occurs, “Whom, then, do the common people worship?” In the first place, they worship Heaven and Earth; though, if asked for any information respecting these Deities, they say that that is a matter beyond their comprehension. Then, too, they worship the name of Confucius, which they inscribe in various parts of their houses, calling him the “Compeer of Heaven and Earth.” Every family likewise observes with religious care the worship of ancestors, the special reason of which is this:—All believe that man is possessed of three souls. The first goes with the body to the grave, the second goes to the ancestral hall, the third goes to some aerial world they know not where. Now, the departed spirit depends not merely for its comfort, but for its very existence, on the worship of its posterity. Then, again, the people pay adoration to idols. £80,000,000 sterling are computed to be spent every year on these. Though the Christian missionary sometimes meets with strong opposition, Mr. Muirhead having been more than once within an inch of his life, when followed by a yelling mob stirred up by the exasperated *literati*, there is much to encourage hope. When Mr. Muirhead first arrived at Shanghai there were only five converts there, while the last report of the London Missionary Society gives the number at 900, some of whom are men that had graduated and risen high to positions of respect.

A DISSENTER AGAINST HIS WILL.

UNDER this heading the *Pall Mall* notices a pamphlet by the Rev. Joseph Crompton, at one time minister of the Octagon Chapel, Norwich, and whom our contemporary represents as being “known as the antagonist of Archbishop Magee.” This certainly is news to us, and must, we presume, be a printer’s blunder, by which a distinction belonging to Dr. Carpenter is conferred on Mr. Crompton. It appears that, chiefly under Maurician influences, his sympathy with the Church of England has for some years been increasing, and his sympathy with Dissent diminishing; but there is one little obstacle which prevents his joining the former. Unlike his theological guide, he cannot discover the spirit of Christian charity in the Athanasian Creed, by which, as he says, he is “required thirteen times a year to damn the whole of the Greek Church, nearly all Independent ministers and congregations, a very large proportion of the Methodist body, all such men as Dr. Channing, Dr. Carpenter, and many members of the Royal family of past and even present generations, who have been known habitually to close their books at that part of the service.” On which our contemporary comments as follows:—

“Mr. Crompton is not exactly singular in his difficulty. School children generally repeat the damnable clauses with amazing unction, but the rest of the congregation, whether from regard to the Greek Church or to some members of the Royal family, is apt to shrink a little from the ‘without doubt he shall perish everlastingly.’ Of course numerous palliatives have been provided for tender consciences. Mr. Blunt says that only those who have learnt and know the doctrine of the Trinity, as here expounded, are damned by the creed. Wheatley says that all beyond the third and fourth verses is mere illustration, and ‘no more requires our assent than a sermon.’ Dr. Arnold divided the creed into a doctrinal and a moral part; and rejected the doctrinal whilst accepting the moral. Another author has discovered that the creed only referred to purgatory, as a place where full instruction will be given in spiritual truth. Dr. Vaughan considers that the clause is ‘tacitly repealed.’ Dean Goulburn thinks that the

words are a mere quotation—not a sentence upon any individual. Mr. Llewellyn Davies says that ‘everlasting’ has nothing to do with duration; and some one else that damnation means only ‘ecclesiastical damnation.’ Meanwhile, another excellent divine asserts roundly that the creed is ‘the mildest breathed warning of a mother’s breast.’ If so, it must be confessed that she has had some very unreasonable children.

Mr. Crompton is so ungrateful as to refuse all these kind offers to help him out of his difficulty; and insists upon it that the creed should be taken out of the Prayer Book. The American Church has done so already, in a spirit, we presume, of Republican independence, and our bishops are only too glad to hold communion with its clergy. Why, he asks, cannot they do as much for their dissenting brethren? Why, instead of coquetting with the Greek Church and the Church of Rome, can’t they invite Independents and Wesleyans to union, by removing the one serious stumbling-block in their path? Why should not dissenting chapels become chapels of ease to the churches of the Establishment, and their organisation supply a corps of spiritual volunteers to co-operate with the State regulars? Overboard, he would say, with the Athanasian creed, which everybody dislikes and few can stomach at all, and you will find that you have rid yourself of an annoyance, and at the same time induced many Dissenters to return gradually to the bosom of the Church. Many people would be sincerely pleased at both results; but Mr. Crompton shows an almost touching simplicity in his estimate of the difficulty. Trifling as the concession looks from one point of view, it would involve the decision of fundamental questions. The average clergyman hates the Dissenters as the squire hates a poacher, or a regular doctor a quack practitioner. He would be glad enough of union, if the terms of union were that the Dissenter accepted everything and the Churchman abandoned nothing; and he rather likes the Athanasian creed, for the very reason that it supplies a good stringent unpalatable test. But even the most reasonable of the High Church clergy could not abandon the creed without abandoning their sacerdotal pretensions. How is the creed to be abolished? If Parliament does it, we have another sacrilegious assault upon the Church by the State, and what would become of Catholic tradition? In short, it is obvious that this is merely another side of the dilemma which the struggles of Church parties are forcing upon us. A State Church based on principles of the widest possible comprehension is incompatible with the claims of a Ritualist priesthood; admitting one party is, or soon will be, equivalent to expelling the other. If we are ever driven to choose between the two, we should hope that the spirit shown in Mr. Crompton’s pamphlet—which amounts to a dislike of damning anybody—may have a chance of manifesting itself more widely.”

OPEN CHURCH PAPERS.

VI. THE PRINCIPLE OF THE OFFERTORY.

BY BROOKE HERFORD.

I SHOWED in the last paper the unsatisfactory way in which the usual system of church finance based upon pew-rents ordinarily works, having a tendency to lead people to feel that all they are called upon to do in the way of pecuniary contribution to their church is to support what arrangements are necessary for their own worship. I am well aware that there are here and there exceptional instances, like that adduced by a correspondent, of congregations, while still holding to the system of pews and pew-rents, doing their work as churches of Christ in a thoroughly noble manner. Yet even this instance but strengthens the evidence that it is only when men rise to the idea of voluntary offering of their substance for God’s work, that they give at all as they ought to do, and the question still remains whether the Offertory is not the best means of fostering this thought, and of providing expression for it where it exists.

Now, if it were not possible to put the support of our churches upon any better footing than that of a business payment for keeping up a certain institution, there would still be no way in which people would be able to make that business payment so easily, as by giving it in small weekly portions. Put all sentiment out of the question for a moment; suppose no principle to be involved either way: suppose that the only question were—there being a certain place of worship and certain connected institutions to be supported by a given number of people, how shall the method of payment be so arranged as that all, even to the poorest, may do their part with the least difficulty or pressure—surely there could be no way found so simple, so easy, and so certain as the Offertory. This may be the poorest element in the consideration of the matter; still it is an element, and a high principle is none the worse because that which it enjoins also meets the requirements of ordinary business

convenience. At the same time, it is the principle of the Offertory which has always seemed to me infinitely its noblest recommendation, and it is the principle of it which I am anxious to have considered. That principle is, the principle of associating sacrifice with worship.

It is the old thought of the human heart, it seems in one form or other to have arisen instinctively in every people, that it is a right and good thing to consecrate some portion of our substance to the direct service of God. Men have not regarded this as a drawback or a fine upon their prosperity, but as a privilege of it; and truly it does seem a privilege to be permitted to have part, as it were, in God’s work in the world—not merely to use all our possessions righteously and innocently—but to consecrate a part of them to those direct religious uses both of ourselves and our fellow-men, in which God permits us to feel vividly that we are serving Him and forwarding His work. Judaism carried out this idea of sacrifice very fully and formally: it set before every man the duty of giving a tenth of all he had for God’s service—besides occasional offerings as signs of thanksgiving or repentance. This was not, let it be remembered, a law of coercion, only a fixing for men what they ought to offer. It specified a tenth as a man’s duty, but it did not put it upon the footing of a tax; it asked him to offer it freely to God, bade him bring it with a “willing heart,” used no compulsion if he held it back. Now, some people fancy that Christianity has done away with everything of this kind. Not at all. What Christianity has done is this: it has taught man a higher thought about sacrifice, a better direction for it; and, has left the amount and method of it to every man’s own heart and conscience. In some directions, even the method must always be pretty much the same. With regard, for instance, to the support of the worship of God, it is just as much a true offering of our substance to God to help to make our churches beautiful, restful, happy places, associated with all that can cheer and strengthen man’s highest life—just as much a true offering, and just as much a needful offering, as when David set before the people what was in his heart about the temple, and asked them all to “offer willingly” the very best they had. With regard to other kinds of sacrifice there is more change. Instead of asking us to sacrifice of our substance that it may be consumed in burnt offerings upon the altar, Christianity asks us to sacrifice of our substance that it may be spent in Christ-like works. Where Judaism enriched its worship by a costlier adornment, Christianity enriches its church life, by a new school, or some other fresh agency for carrying on Christ’s work more fully in the world. But all this change does not in the least degree take away the beauty and appropriateness of the old idea of doing what is still needed, as a sacrifice and offering—is rather in the direction of making it still more appropriate, and still more beautiful to do it so! The maintenance of the old temple involved not only personal presence and worship, but money and means; and the old religion said to men, *give of both in the same thought and spirit*, let your hearts and your substance be both offered as one mingled sacrifice. Well, the maintenance of a Christian church involves exactly the same component elements—needs the worshipper’s heart, presence, voice, and also something of his means. Why not, then, still keep up the old idea and invite men to accompany the offering of their hearts with offering of their means? Why not still have the latter associated with the worship? In early times Christianity did this. It was the universal plan in the old days for every worshipper to bring some offering, however humble, when the Christians met for their despised worship. As the gospel spread, this idea of offerings to God took many forms, and how strongly it aroused the generous and loyal feelings of the heart is proved by the numberless and munificent foundations of those days, abbeys, colleges, cathedrals, and hospitals. It is sometimes said that the activity of our church life in these days takes more sensible and practical directions: so be it: but why, then, is it that those more sensible and useful objects are not supported at least as well? Why is it that instead of being well supported, they have most of them to struggle for their bare existence? For this reason: because the churches have let go that old idea of sacrifice being a fit and natural accompaniment of adoration, and have substituted business payments: because the support of the church and all its beautiful and

varied life has been dissevered from its old place among the acts of weekly worship, and left to find what place it can among the quarter's bills.

Now, it is that older, nobler thought and way to which in the Offertory we go back. We restore to worship its ancient, universal, natural accompaniment of sacrifice. We take the support of God's worship and Christ's works out from its modern place among rents and taxes, and put it once more in its true and fitting place as one of the services of happy Sabbath worship.

The Unitarian Herald.

FRIDAY, FEBRUARY 12, 1869.

ROMANISM MADE REPULSIVE.

It is well for Catholicism that the Ecumenical is not far off, which cardinals and bishops tell us is to cure all the ailments of their Church, for within the last few weeks it has received some ugly blows at the hands of its children.

First we had Mr. FOULKES'S damaging pamphlet, in which, besides denying the claim of his Church to be called Catholic, and showing that, in spite of its vaunted infallibility, it was unsound in doctrine and based on forgery and fraud; he also asserted that it was not particularly favourable to morality or religion, inasmuch as round Seville he found the priests openly keeping mistresses, and yet enjoying the respect of their degraded, ignorant flocks, and in France the Sundays given to shooting and hunting parties, and various unbecoming sports.

Then, as if priests, like STUARTS and BOURBOIS, were too blind to see or too dull to learn, the Archbishop of MALINES must needs improve the occasion of the death of the Prince Royal of Belgium, and at once wound the hearts of the sorrowing parents and shock the feelings of every truly devout and thoughtful mind, by presumptuously taking upon himself to declare, in a pastoral letter, that it was a sign of Divine anger against the liberal tendencies of the government and the country.

Next the Archbishop of Freyburg vented his spiritual wrath against the Burgomaster of Constance by pronouncing upon him the sentence of excommunication, apparently for some offence against the faith. It seems he is a man who is universally esteemed for his public and private character, and his fellow-citizens were not disposed to accept the archbishop's judgment upon him, or to think the worse of him because he had been debarred the rites of the Church, and solemnly proscribed by bell, book, and candle. They accordingly called a meeting in the theatre, which was thronged from roof to floor, and placed a common councillor in the chair. He opened the proceedings by reading out the archiepiscopal sentence of excommunication, and was frequently interrupted by laughter. Thereupon he read a public protest against the sentence, which was carried unanimously, and communicated at once to the burgomaster by the whole body of people present at the meeting. The burgomaster thanked the people from his balcony, and was loudly cheered; and then the multitude which had gathered to do him honour dispersed in perfect order, whether more or less disposed to honour the Church than before, every one may be left to judge.

Then on the heels of this comes the assassination of the Governor of Burgos, in the presence, and there can be no doubt at the instigation, of the priests; and while most men are shocked by the

bloody deed, we have the Pope, in demented haste, sending his blessing to the Jesuit writers in the *Monde* and other ultramontane journals, that have had the audacity to defend it, and thus leading many to think what Romanism has been in the past, and to ask whether it might not be the same again, if it could only obtain the power.

As our readers are aware, the court of Queen's Bench has been occupied for upwards of a week with a case arising out of convent discipline, which, as the uncle of the plaintiff, himself a priest, justly said, is fitted "to bring discredit on every convent in the three kingdoms." As the *Times* observes,

"It appears to be almost the essence of the conventional system, as here revealed to eyes profane, that life should be deprived of all strength and substance by being broken into the smallest fragments, and time itself destroyed in a succession of trifles. Sister M. Scholastica had to be up at three in the morning, and immediately adjust her movements by a minute 'distribution,' which, besides the usual services, meditations, teachings, and so forth, included sweeping the schools and passages on her knees with a hand brush. The violations of discipline incident to such a course appear to have been innumerable. If the poor lady complained that the broom was worn out or filthy with scullery use, that was a sin to be confessed and atoned for. So, also, if she sat down, or rested her knees on a bench during a long, weary schooling; if she could not eat mutton, especially when fat or lukewarm; if she did not relish the broth or swallow the mouldy bread; if a biscuit was found in her drawer; if she cut up one 'tunic' to mend the rest of the half-dozen; if she used a pennyworth of calico lying about and, for the occasion, a pair of scissors within reach; if she exchanged a single word with a passing sister during the hours of silence; if she read something too fast, or rang a bell three minutes too late; if she wrote to her brother, mother, father, or uncle, or only wanted to do so; if she wished to hear from them, or to open their letters when they came—if she wished, in a word, to have a thought of her own, a friend, or a moment's liberty of action, it was sin—sin pardonable if public amends were made, with suitable acts of contrition, such as licking the floor,—sin unpardonable if not covered by these penances."

The system of petty persecution to which Miss SAURIN, "Sister Mary Scholastica," was subjected, apparently from a feeling of jealousy, by Mrs. STAR, the Superioress, who was a convert from Protestantism, was of a kind which may well cause us to wonder how any, by becoming what Rome calls "religious," can run the risk of having to endure the like; but when we are told that this poor Sister, then in a weak and suffering state, was not allowed to see her own mother, who had come all the way from Dublin to Hull expressly to visit her, or a brother that had not seen her for five years, we can only express our sense of the wickedness which there is in thus trying to abrogate the ties which God's own hand has formed.

And, to add no more, while this case is still going on here, there comes an account of one which is about to be brought before the law courts of Belgium. A nun, belonging to one of the best families in the neighbourhood of Louvain, had been confined in a damp, unhealthy underground cell, and kept there several days, when through the narrow opening by which her prison received a little light from the garden she succeeded in attracting the attention of a man working there, and who, at her entreaties, procured for her writing materials, and conveyed a letter to her brother-in-law. On receiving the communication, he proceeded to the convent, and asked to see his sister-in-law, but was told that she was in

religious retirement and not visible. He returned three hours later, accompanied by a commissary of police, whom he left outside, and then repeated his demand. He received a similar reply, but he insisted, and the superior at length became evidently embarrassed. He then opened the door to the police officer, who compelled the directress to accompany them to the cellars underground, where they found not only the lady in question, but also five other nuns confined in the same manner, all of whom, on recovering their liberty, took advantage of the commissary's presence to quit the establishment and return to their friends.

Mr. Johnstone, the Orange member for Belfast, and his aide-de-camp Murphy, who are to have a great Protestant field-day in Manchester next Monday, will certainly be at no loss for materials wherewith to spice their speeches, and hold up Romanism to scorn and reprobation.

AMERICAN NOTES.

The First Universalist Church in Philadelphia has been renovated and re-dedicated. This society was organised in 1791; the present church was built in 1793, and Rev. E. Winchester, John Murray, and Dr. Priestley were among the first preachers in it. We presume it must have been in this place that, in 1796, the last-mentioned of these delivered his set of discourses on the Evidences of Revelation, which were listened to by crowded audiences, including most of the members of Congress, at that time assembled in Philadelphia, and of the executive officers of the Government, and which are said to have had a marked effect in counteracting the tendency at that time prevailing to unbelief.

The *New York Citizen* appears to have some original ideas about poets and poetry. Its critic has been reviewing Dr. Newman's recent volume, "The Dream of Gerontius," &c., on which he bestows "extraordinary praise." This it certainly is. The *Citizen* says of the poems:—"They unite the melodious versification of Sternhold and Hopkins with the delicate poetic beauty of Watts." And after quoting one of them as a specimen, winds up with this climax:—"Here we have an originality and strength of expression that really rival the beauties of Tupper!" "Melodious as *Sternhold and Hopkins*," and "original" and "strong" as *Tupper*! What more could possibly be said? Queer as it seems, the *American Churchman* assures us that the criticism is really penned in good faith and meant for serious commendation of Mr. Newman and his poetry, and adds, "how Mr. Newman likes it we haven't heard." It is not every day, he must feel, that he gets such praise.

As our readers have been apprised, Ritualism is causing trouble in the States as well as here. Bishop Eastburn, of Massachusetts, has issued a pastoral letter enjoining the clergy and congregations of his diocese to discard all innovations upon their "ancient and settled order of public worship." Our bishops, we suppose, dare not venture on so decided a step as this.

The following is given as a specimen of the kind of cartel which is sent by members of the Church militant in the present day:

"Office *New Orleans Advocate*, December 20th, 1868.—D. Bennett, Esq., editor *Planters' Banner*.—Sir—Perhaps you think a Northern Methodist cannot be goaded into a fight. I will stand the venom of your vile pen no longer. I will fight you. I will show you that religious and loyal editors are not cowards. The Lord of Hosts will stand by me. You must be humbled. The Lord will humble your rebel heart. David fought, and he was a man after God's own heart. Moses and Joshua fought. And none of them ever had to contend with such children of the devil as the rebels of this country are. You will receive a note from my friends arranging the details of our hostile meeting.—Respectfully, your obedient servant, D. D. NEWMAN, D.D."

The *American Presbyterian* gives an account of a revival movement in Galt, a town of Upper Canada, which seems more sensible than some on this side the water. The main feature of it is the meeting of large numbers of the people to read their Bibles, and converse with one another as to the meaning of the passages read. It commenced with street

preaching by two laymen, recently arrived from Scotland. Soon the Methodist Church was thrown open, and then that of the Free Church, the largest in town. The latter even was too small to hold the crowd. The presence of two converted Jews, and their conversion as based exclusively upon the study of the Scriptures, are adding to the interest.

The Bible, complete, has now been printed in the Tahitian, Samoan, Rorotongan, Tongan, Fijian, and Hawaiian dialects—all branches of the Polynesian language. Portions of the Scriptures have also been printed in the Marquesan, New Zealand, Gilbert Island, Marshall Island, Ponapean, and Strong's Island languages. To accomplish this has required an amount of literary and linguistic labour which can scarcely be appreciated, except by those who have spent years in acquiring a foreign language, and additional years in the work of patient translation and revision; yet this has been done exclusively by the English and American missionaries in the Pacific, besides all their other labour. A new revised edition has just been printed by the American Bible Society. It is sold as cheap as 3 dols. a copy.

CHURCH PARTIES IN GERMANY.

A CORRESPONDENT of the *English Independent* furnishes us with the following sketch of theological parties in Germany: "Everything goes by threes, especially theological positions. Most of the German theologians, sitting this cold day in their hot studies, wrapped in their fur coats, belong to one of three parties—the Hyper-orthodox, the Rationalist, and the Mediating parties. These parties are quite distinct, sharply separated, violently antagonistic. Yet each party has men of various and greatly different shades of belief. Roughly described, the Hyper-orthodox party stands upon three principles—history, creed, sacrament. The Orthodox Lutheran holds fast to his Lutheranism because it has a great history, and because Luther has a grand halo around him. This is the romantic element in the Lutheran Church. But the Orthodox Lutheran still more holds to his Church because of her sacraments. He recognises in baptism the means of regeneration, and in the Lord's Supper the actual presence of his Lord's body and blood. The other great principle of orthodoxy is common to both Lutheran and Reformed, the creeds of the Reformation, especially the Augsburg Confession. The Orthodox Lutherans are a large and strong section of the German Church. Erlangen and Rostock are their Universities. Harless, Delitzsch, Kliefoth, are of this section.

The Rationalists take their stand not upon the past, or the creeds or the sacraments, but upon the present—reason, conscience, culture. The great present, they hold, is wiser than the past; cannot, if it would, repose upon the creeds; must obey the ever-mightier voice of conscience, and is compelled to see in culture and education the hope of our race. Of course this party, as well as the former, numbers men of various shades of belief. Their faith in reason separates them from the orthodox, and their faith in the Church from men of a more extreme tendency. To this second party belong such men as Schwartz and Schenkel. Tübingen, Heidelberg, Jena, are more especially their Universities.

The third party, the Mediators or Reconcilers, is not so easy to describe. It is a school that sprang up from seeds sown by the great theological seed-sower Schleiermacher. It once numbered amongst its adherents such men as Neander and Nitzsch, Rothe and Ullmann, and now boasts of its Dörner and Hase. The name by which the school is called points to its main position and aims. It maintains that no antithesis, no irreconcilable opposition, exists between reason and revelation, the natural and the supernatural. It holds that reason is revelation and revelation reason; that the supernatural is only a higher phase of the natural; that the God-man is the sum and embodiment of all human excellencies in one person. Against the Rationalists it defends the creeds and the Bible, against the Orthodox the reason and nature. The third party is also strong, having great influence in many of the chief universities, as Berlin, Göttingen, Leipzig. It opposes stoutly, and is as stoutly opposed by, both the Orthodox and the Rationalists.

Of course there are men who belong to neither party, men who stand aloof from the dangerous and hurtful influence of party-names and interests. Of these solitary and independent great ones the great Oriental scholar and Biblical critic, Ewald, is one. At the same time Ewald was one of the foremost leaders of the people of Hannover in their recent efforts to obtain a better Church constitution. And now the tyranny of Prussia does not suffer him to lecture at all in the University."

Since this was written, as our readers are aware, he has been tried for publishing a pamphlet entitled, "Praise of the King and the People," and been acquitted.

LITERARIA.

In a lecture at the Royal Institution Mr. Deutsch, whose article on the Talmud a short time ago excited so much interest, compared this work to "Hansard." He said, "like Hansard the Talmud is a collection of debates, bills, and resolutions; only

in the Talmud the order is reversed, the act is the starting-point, the debates are its consequence." He added, however, that the Talmud, as a kosmos, ever revolves round one central sun, the Bible.

Mr. Mackonochie has published a penny pamphlet, addressed to his parishioners, in which he thus refers to the promoters of the recent suit against him—members, be it recollected, of the same church as himself: "Our Lord has allowed His enemies to insult Him by putting out the symbolical lights, just as in His passion He deigned to suffer not only the great torments of scourge, and cross, and crown of thorns, but also the smiting on the face, the spitting, and many other such lesser affronts. . . . No doubt the judgment was meant by those who began the suit to be against our blessed Lord in that which is dearest to Him—the Sacrament of His Divine love; but by the good Providence of our God upon us, the counsel of Ahitophel has been turned to foolishness, and the blow has fallen upon us."

An abridgment has just been issued (by Rivington) of Dean Alford's Greek Testament, with English Notes, intended for the Upper Forms of Schools and for Passmen at the Universities, but which, from its handiness, may be useful to others. The revised text of the larger work is given, but where two readings claim about equal authority, the alternative one is added below. At the beginning of the volume there are brief introductions to the several writings, in which the most important points connected with their nature and history are briefly but clearly given.

Samuel Bagster and Sons announce a new edition of what is known as "Bagster's Polyglot Bible." It is to be in two volumes folio, and is in eight languages, namely: the Hebrew of the edition of Van der Hooght, with vowel points and accents; the Greek of the Septuagint, and the Greek of the New Testament (the received text); the Latin of the Vulgate; the English of the King James version; the German of Luther's Bible; the French of J. F. Ostervald's version; the Italian of Diodati's; and the Spanish of Patre Scio's. To these is added the New Testament in Hebrew, by William Greenfield (Wilhelm Grünfeld), a converted Jew—a version which seems to be intended for missionary purposes. To this, again, by way of appendix, there will be added the Syriac New Testament, the "Peshito," the Samaritan Pentateuch, according to the edition of Kenicott; Various Readings of the Septuagint, and of the Greek New Testament drawn from the notes of Griesbach.

M. Neubauer, whose "Geography of the Talmud," as we mentioned a short time since, obtained a prize from the French Academy, has in preparation an historical volume of "Talmudic Studies," which every one interested in Jewish history and literature will be glad to see published.

The Late Mr. William Akroyd.

A SERMON, preached by the Rev. D. Maginnis, on Sunday, January 31st, at the Stourbridge Chapel, which was crowded on the occasion, gives us some very interesting particulars of Mr. Akroyd's life. After dwelling for a while on the texts, "None of us liveth unto himself, and no man dieth unto himself," and "The manifestation of the spirit is given to every man to profit withal," Mr. Maginnis went on to speak of Mr. Akroyd's character. He was no ordinary man. He, to use his own words, inherited from his father a hatred of dependence upon anything or anybody. After walking 600 miles on foot in search of employment, he came to that town, and setting himself to the task of raising himself above the necessity of labouring continuously for his daily bread, he accomplished it. And he came to be independent in worldly circumstances, not by any lucky venture which sometimes makes a man's fortune without any special merit or ability on his part, but by his innate force of character, his industry, prudence, and perseverance. He was never slow to acknowledge that, in his earlier efforts to rise, a friendly hand was extended to him, of which he could take advantage without compromising his stern sense of independence. To his honour, he himself largely practised the lesson of friendly help thus learned. He had paid back such friendly service many hundredfold to deserving young men who were struggling against difficulties too strong for them. Mr. Maginnis also referred to Mr. Akroyd's services as a guardian, to the efforts he made in connection with the extension of railway accommodation, and to his services to the political party with which he was connected. He only referred to these latter in order to mention that they were an additional testimony to that large heartedness which characterised him in every sphere of life. These services—so long, so onerous, so long-continued, and so important—were rendered from a pure love of the cause, and without fee or reward. Though his official position rendered litigation in the local Court to his

advantage, yet few men ever did more to prevent litigation. His influence and efforts were always directed to promote amicable arrangements of differences; and in time he became himself a sort of court, judge, jury, and general adviser for the district. Few men had filled at one time so many distinct offices, and had laboured more successfully to discharge their duties. When he accepted an office he did the work. He was a self-educated man, yet his knowledge was large and varied. While learning much from his practical wisdom and from intercourse with men, he learned also much from books, and with his favourite authors he was very familiar. His appreciation of art was genuine; and in that 600 miles' walk, to which allusion had been made, he visited every cathedral in England, except one, and made it a point to see every old abbey that lay on his route. Moderate, almost to abstemiousness, in the enjoyments of the table, he was a very epicure for pleasant talk. In matters of religion he had a profound sense of the rights of the individual conscience. While for cant, and hypocrisy, and great sounding professions of religion without a corresponding life-service he had nothing but contempt; for every form of honest, intelligent conviction he had the sincerest respect. His last illness was induced by his self-sacrificing labour in the service of his political party. He died as he often wished he might die, in harness. During his illness, though at times very much tried, he was patient, and though desirous, naturally, to live some time longer, if God so willed, he was not unprepared to go. He had no shadow of fear; and when he knew the inevitable issue was nigh, he met it in a brave, trustful, and Christian spirit.

CONFIRMATION SERVICES.

THE following report of a sub-committee, appointed by the Mission Conference, to consider "the best manual for use in preparing young people to join our congregations, and the best form of service for their public recognition," was read at the annual meeting of the conference, January 21st, 1869.

The idea of the service here contemplated is, that young persons having arrived at years of understanding, and a sense of the obligations of Christian duty, should make a public dedication of themselves to a pious life, and acknowledge before fellow-worshippers their desire to learn and do the will of God, as revealed by Jesus Christ. The dedication prayers of parents and friends at baptism exactly represent the spirit of this service. The birth of an immortal soul is an event so solemn that Christian parents recognise in the presence of fellow-worshippers the new responsibilities that have fallen upon them, and dedicate the new life to God, with earnest resolves to do all that they should or can to bring up the child in the nurture and admonition of the Lord. The arrival of young people at years of understanding, when the sense of duty and accountability is sufficiently developed, is a period when they may voluntarily make a public profession of their personal desire to live quiet and peaceable lives in all godliness and honesty. The generous sentiments of youth will naturally incline the heart to seek for guidance, sympathy, and friendship, and there should be recognised methods by which they may obtain all these from the Christian Church. The conference is agreed that Recognition, or Initiation at Confirmation Services, is one suitable method, and we proceed to state the plan we think most likely to lead to their general acceptance.

THE MANUAL.

The age of candidates should be about sixteen. With respect to a manual suitable for preparing young people to engage in the proposed service, no cordial recommendation has been given of any existing work. There are many valuable works in existence suitable for the general religious instruction of the young, but for this special event the committee recommend only a brief course of special preparation, not to extend beyond three months. A small work, compact and suggestive, would be all that would be needed as a guide to the minister, and an aid to the young people in the concentration of thought, a kind of resumé of Sunday-school and vestry-class work, to test whether or not the candidates were fully informed on leading religious truths and duties. The following might be the headings of chapters:—God—Christ—The Bible—Personal Accountability—The Christian Church, its services, growth, and worship; and if these subjects were studied two nights each, the work would be accomplished in a short and definite time, such as any earnest person might devote to it.

The cost of a manual of the kind suggested need not exceed twopence or threepence.

THE SERVICE.

Invitations should be given and urgently pressed upon young people of both sexes and rich and poor alike. The liturgical form of service has met with unanimous approval. The Confirmation service in "Common Prayer of Christian worship," and

portions of the "Liturgy of the Wakefield Band of Faith" are recommended. The declaration asked from the candidates in the former service might be extended to include a few points in a liberal Christian faith, care being taken to avoid speculative doctrines. We think the whole service should be a special one, and not a portion of the ordinary worship, and that a general introduction of appropriate prayers, lessons, hymns, and chants should be provided, and provision made for an address, as an integral part of the service. The services should be held at regular intervals, not often than every two years, nor less frequently than every three, and if possible the preparation should be at the same period and the service itself on the same day of the year. If neighbouring congregations would unite and hold the service in rotation, the sympathy of numbers and other advantages would accrue.

Young persons should be carefully warned against the idea that taking part in these services implies the acceptance of duties from which others are free, and against any ideas of personal merit derived from orthodox procedure.

The committee are divided in opinion as to whether or not the Lord's Supper should be a part of the service. Objection is especially made against considering the service an introduction to that memorial. Such a course would tend to perpetuate the vicious ideas that there is a peculiar sanctity in the Lord's Supper, and that there should be a peculiar fitness in the communicant.

Whether taking part in this service should admit to any secular privileges connected with Church organisations must be decided by each congregation for itself.

FIRESIDE READINGS.

MASTER AND SERVANT.

THE master is the servant, the true slave,

And Tom and Dick the masters—endless care,
To think for them, to plan their work, to pave
Their way, and keep them there.

What freemen they! From work so often done,
Their hands alone might do the task assigned,
Some labour of the muscle and the bone,
But little of the mind.

And even that stops with the driven nail,
The placement of the stone, the served-up lime,
Their only care that Time, slow as a snail,
Delays the loosening chime.

But for their servant-master rings no bell!

He comes, and leaves, yet not their freedom knows,
But drags his business, as the snail the shell,
With him where'er he goes.

R. LEIGHTON.

THE WEALTH OF SPANISH CHURCHES.

We take the following particulars, slightly abridged, from an article in the *Echo* :—

The Spanish churches contain more weight in gold, silver, and jewels than all the other cathedrals of Europe. Vast riches, in gold and silver ingots and precious stones, were brought into Spain after the Mexican war, in the time of Hernan Cortez, and though some of them were stolen by the French during the Peninsular war, an immense quantity still remains. In the Cathedral of Burgos the principal statue of the Virgin wears a jewelled crown, and before it lamps of massive silver are always burning. The sacristy contains numerous priestly vestments embroidered in gold and pearls, while cups, vases, salvers, and caskets studded with gems adorn its shelves. The little black wooden image of the Virgin in the church of Atocha, near Madrid, has a richer wardrobe than that possessed by any queen, and jewels of immense value. It has a crown of diamonds presented by Isabel II., necklaces, bracelets, and other ornaments in great quantities. Its gorgeous mantles—so covered with embroidery in gold and pearls that the velvet is scarcely visible—all the safes along the sides of the sacristy, and as the wedding costume worn by any member of the Royal Family is the perquisite of this statue, its wealth has always been increasing. Among the treasures of the Cathedral of Valencia, and side by side with "the first shirt worn by the infant Jesus," and "the skeleton of one of the Holy Innocents," is the "golden comb of the Virgin." It is of antique form, and richly jewelled. A beautiful casket contains the *santo caliz*, or cup, used by Jesus Christ at the Last Supper. It is of fine onyx, studded with gems of rare value, has two golden handles, and a stand of the same metal. These treasures are of peculiar interest, if only as showing how blind to all probability or inquiry the Spanish bigotry which reveres them has become. In the sacristy of the Cathedral of Toledo there are four statues of massive silver, representing the four quarters of the world, each figure leaning on a globe. The Custodia, or keeping-place for the Host, is more than 9ft. high, wrought of massive gold and silver, literally encrusted with diamonds and other valuable precious stones. Among the ornaments of the Virgin del Sagrario, an image which is much venerated, is a royal crown of pure gold, studded with large diamonds and emeralds, with bracelets to match. She once possessed a necklace of diamonds of almost

priceless value, but it was stolen by Mendizabel, during the civil war, and given by him to his mistress. Her mantles are of gold brocade, embroidered with large pearls, and the altar on which she stands is of solid silver. Behind her is an octagonal chapel containing riches, in jewels, crosses, vases, and statues, that would go far towards the purchase of a principality. In the cathedral hundreds of priests appear in robes of gold and silver tissue, and under dresses of the richest lace and most costly needlework. The canons wear jewelled collars, such for value as have never been worn at Rome but upon the person of the Pontiff himself. A list of the treasures of Nuestra Señora de Montserrat fills a volume. Most of the Roman Catholic sovereigns of Europe, with countless princes and nobles, have made some offering to this doll; but it is a curious fact that, while cardinals, archbishops, and bishops have presented costly robes, lamps, and jewels, the Popes, with the exception of Adrian VI., who offered a lamp and 200 ducats, have contented themselves with sending others to the sanctuary, and granting them indulgences. In the centre of the principal chapel there are two silver lamps, each of which weighs 125lb, presented by Philip II. (of Smithfield memory) and Philip IV.; a third lamp, exquisitely chased, weighing 150lbs, was given by the Grand Duke of Tuscany in 1669. A silver ship, weighing 125lbs., of most delicate and beautiful workmanship, was the gift of the Marquesa de Castel-Rodrigo in 1682. A lamp, value 600 ducats, was presented by the Queen of Henry IV. of France. All these objects are of pure silver, together with the front and the five steps of the grand altar; and there is a throne of the same metal. On high festival days twenty-four candelabra are wheeled out from the sacristy, and stand before the grand altar; all are of solid silver, and twelve of them are five feet high. Six silver candlesticks, thirty-two inches high, are used for the daily service. There are three silver gilt crosses borne in the procession, adorned with jewels, the largest of which weighs 100lbs.; two rods of silver gilt, one with an emerald of great value, twenty-six chalice, and nine salvers. But these are nothing when compared with the gems. The image of the Virgin Mary has three crowns almost covered with diamonds, emeralds, sapphires, and rubies presented by different worshippers. One of these crowns was made by a Flemish monk in the convent, who spent twenty-seven years in the fabrication of this and a similar one for the image of the infant Jesus. Nearly as rich in church treasures is Seville. During the processions of the Holy Week, when all the churches sent out statues larger than life into the public streets, an almost incalculable amount of treasure is displayed. These wooden images are more than royally appareled, for some of the velvet robes are twenty feet long, and so covered with pearls and gold embroidery that no human being could sustain their weight. One of the mantles is of dark blue velvet and gold, and was presented by the late Queen of the French, Marie Amelie. Almost the whole figure is dazzling with jewels, and the statues from the principal churches have always a crown of diamonds. Some of the processions go through the streets at night, and on these occasions the platforms on which the groups of images are borne are lighted with hundreds of silver lamps.

AN ARTFUL ADVERTISEMENT.

GRAT is the ingenuity displayed in advertisements, but it is not often that we meet with one more fitted to attract attention and secure perusal than the following, which appears with the heading "A SECRET—FOR HUSBANDS":

"Never refuse your wife anything she has set her heart upon; never try to convince her that she does not need it, or that you cannot afford it. Don't get into an argument on the subject, or, rest assured, she will get the best of it. On the contrary, assent cheerfully to her suggestion, even although at first glance it may appear somewhat startling; discuss the style and quality of the desired article, and good-naturedly compare tastes. Then, if you really cannot afford it, you may say, 'My dear, you shall have it soon; but just now our taxes must be paid, you know.' (The wise husband never says 'my taxes.' It makes a woman realise her partnership in the domestic firm to be allowed an interest in the taxes.) Or you may speak of whatever it may be that really interferes, and the dear, reasonable woman cheerfully defers her pet scheme—only defers, you see; the equally reasonable husband does not require her to renounce it. In process of time either the wife discovers that she can do very well without it, or you will have the pleasure of saying, 'Now, my dear, if you want that article we were speaking of, I think we may afford it.'

"The arguing husband is the philosopher whose wife always gets what she wants, reasonable or unreasonable. The husband, who never refuses his wife anything, always has a wife who is willing to wait until he can afford to gratify her wishes. This may seem paradoxical, but the study of human nature, of which most wives have a fair share, will explain the apparent mystery, which really is no mystery at all. If your wife wants a sewing machine, don't mention the 'taxes'

but use all your wits to find out the right one—one that she can use without an apprenticeship, and have pleasure in using, one that the children can work with, and may play with, one that anybody can use off-hand without 'giving' his whole mind to it."

"There is one such machine—only one—it is silent too. You can read the evening paper to your wife, or *Robinson Crusoe* to your children, or write a letter to the *Times* undisturbed, while this quiet, steady worker is gliding swiftly over the little frocks and knicker-bockers by your side.

"In the long run the 'taxes' will be paid all the easier on account of the sewing machine. They must be paid at once perhaps. Still you need not wait. This treasure, this helper, this tax-payer, this comfort-bringer, this silent sewing machine, may be got now and paid for a little at a time, if your purse is slender."

Then follow, of course, recommendations of one such machine in particular, which, as we have not been paid for them, there is no call upon us to insert.

"TRY AGAIN."

(From an old *Montreal Herald*.)

"Try again;" that simple sentence
Hath a strong and earnest power,
As a household word familiar,
Even from our childhood's hour.
Then, in truth, we might have murmured
At the oft-repeated strain,
When to master tedious lessons
We were urged to "try again."
"Try again;" we liked it better
When we found the plan succeed;
Found that winning followed trying,
This was a sufficient meed.
Victory would lose its triumph,
If it were not earned by pain;
And the moral conqueror's watchword
Is the motto, "try again."

"Try again," faint souls and fearful,
Trying makes the spirit strong;
With the bravest of life's victors
You will win a place ere long.
"Try again," bold hearts and fearless,
Shrink not at the passing pain;
You have borne too much already
Not to trust and "try again."
"Try again," from youth to manhood,
From full prime to age's night;
Life in every phase has trials,
Fields to win and foes to fight.
For a time our hearts may falter,
But the onward path is plain;
Disappointment must not daunt us,
Let us hope, and "try again."

AN ASYLUM FOR DRUNKARDS.

A VISITOR gives the following account of the asylum for drunkards at Binghampton, in the State of New York :—

"The library is an important feature of the establishment. A large proportion of those who come here for treatment are men of culture and intellectual refinement. They seek books of the best authors, and on the highest range of subjects, and the 1,400 volumes that are now upon the shelves have been selected with a view to meet the special requirement thus found existing. Food for the craving mind, and opportunity for relaxation, are the principal means relied upon for producing that feeling of quiet and content so essential to the cure of the peculiar class of patients who take up their abode in this asylum. Whatever will allay the horrible nervousness that men who have been in the habit of drinking suffer from is the agency that acts most directly as a practical remedy. Therefore, as most excellent adjuncts to the brain-feeding which the books bestow, there are provided a billiard saloon and a bowling-alley, and a gymnasium and a theatre. Those who have often arisen in the morning with scarcely moral energy enough to pull on their boots, which was when they were freely pouring down their 'festive tods,' astonish themselves here by experimenting in a reckless manner on the horizontal bar, or rolling eight-pound balls adown the well-planned slope, or walking several miles, in process of continuous games around the tables radiant in green cloth. Then these patients—so many of them literary and artistic by acknowledged verdict of tried criticism—get up among themselves clubs and associations, and have lectures and discussions, and even dramatic performances that might be reported with credit to the columns of any leading newspaper, and with assurance of infinite interest to its readers. And where could more delightful conversation be listened to? Men talking who have been all over the world, who have given life to the daily and weekly and monthly literature of the period; who have written books that thousands have devoured with ecstasy; who have made their mark on paper and on canvas; whose pens and pencils have been the instruments of producing such things of beauty as are a joy for ever. Among few companies of staid and sober ones of character immaculate, who never have the banking of excess, could there be found such sparkling of wits, such inexhaustible stores of erudition, and such wealth

of piquant experience as one will meet in a brief time spent with these earnest pilgrims fleeing from the dread Apollyon that lurks in rum. Now when these pilgrims are extracted from the alcoholic Slough of Despond into which they have fallen, they are weak and spent. One of the most powerful agents in recruiting their demoralised forces is sound, nutritious, palatable meat and drink. This the asylum most bountifully supplies. Since May, 1867, when the new life of the asylum began, 310 patients have been received; 230 of them coming in during the year which has lately closed. Of these 220 have been discharged and 82 remain. Of guests thus entertained 146 had wives and 164 were unmarried, showing that celibacy is either an incentive to hard drinking, or that hard drinking causes men to avoid family responsibility. The habitual drunkards number 163, the periodical ones 147. Some came of themselves for voluntary relief; others were brought by friends. Suffering from one or another form of delirium were 96; 31 had convulsions; 73 were in general good health, but sought escape from the temptation that did so easily beset them; and 101 were set down as cases in which this sad legacy of moral weakness had been inherited. After one trial of the beneficial influences of the asylum, 113 left it thoroughly reformed. Eleven returned after one relapse and four after a second. With no hope of retrieval 25 were expelled; nothing definite could be ascertained about 68. Four died and three had to be transferred to the madhouse—insane beyond the chance of recovery. The average time that patients have stayed in the asylum is 123 days.

VERY LUCKY!

MR. M. CONWAY, who is writing a series of "Saunterings" in England for *Harper's Magazine*, in a paper on Stonehenge tells the following: His coachman was a character. He had been for the greater part of his life keeper of Lord Somebody's stud, and an earnest jockey for the same nobleman in steeple-chases. "Do not a great many accidents happen in steeple-chases?" I asked. "Yes, sir, a goodish few." "Have you ever met with many?" "Me? oh, I always came off well. I got my ankle broke once; afterwards a rib broken; and then again a shoulder out of joint. I was always very lucky, sir, very." "Other jockeys must fare badly, then," I remarked. "Yes, sir, a goodish few gets killed; and most gets crippled for life."

INTELLIGENCE

MINISTERIAL APPOINTMENT.—On Sunday last the Rev. P. W. Clayden was unanimously elected the minister of the Free Christian Church, Clarence-road, Kentish Town, in the place of the Rev. Wm. Forster, who has resigned. Regretting, as we do, the retirement of the Rev. Wm. Forster, the founder of the church, rendered necessary by his failing health, we cannot but congratulate the congregation on having secured the services of Mr. Clayden in carrying on the great work, so nobly commenced by Mr. Forster, in this populous neighbourhood.

LIVERPOOL: ROSCOMMON-STREET.—At a special meeting of this congregation, held on Sunday evening last, after the service, a letter was read from Thos. Avison, Esq., secretary of the Liverpool District Missionary Association, stating that the committee of the Association had decided to build a chapel for the congregation at that end of the town; and requesting the congregation to determine whether the site in Roscommon-street, or a piece of ground in Netherfield-road North, which had been inspected, would be most desirable for the purpose. On the motion of Mr. T. E. Stephens, seconded by Mr. John Smith, and after some discussion, it was unanimously decided to recommend the site in Netherfield-road North as most desirable, provided it should be found sufficiently spacious.

MONTROSE.—A lecture upon the Doctrine of the Trinity was given last Monday night by Rev. H. Williamson, of Dundee. The hall was filled, and numbers could not get inside. The greatest attention was given to the discourse. Afterwards attempts were made to take the control of the meeting out of Mr. Williamson's hands, but this he would not permit. Several persons expressed satisfaction with the lecture. Considering that only three lectures have been given in Montrose, the prospects are favourable for our cause.

MORETONHAMPTSTEAD.—The school children held their annual tea meeting in Smethurst Hall, on Thursday evening, 28th January. They were joined by the greater part of the congregation, numbering from 120 to 130. There was a splendid Christmas tree planted about the centre of the hall, laden with choice fruits, principally the gift of Mrs. Hill and Mrs. E. Bowring, of Moulsey (Surrey). This school owes its birth to Heard's Charity, and, in compliance with that gentleman's request, the proceedings of the evening commenced with singing the well-known hymn, "From all that dwell below the skies." In conclusion, Mr. Hill exhibited the magic lantern.

MOSSLEY.—The Band of Faith held its annual tea meeting on Saturday the 6th inst. About 150 of the members and friends were present. The chair was occupied by the Rev. D. Berry, the minister. Mr. Joseph Heap, one of the secretaries, read the report, which stated that the Band is still doing a good work. "The present number of members is 79, with an average attendance of 36. During the

past year 46 meetings have been held, 36 conducted by the minister and 10 by lay members. The missionary section of the Band comprises 18 members, who collect from the congregation and friends small sums of money monthly, ranging from 3d. to 6d., for the purpose of buying tracts and relieving the poor. There are 40 women engaged in distributing 921 tracts each week. In this department the committee's efforts have been, and still are very much crippled from the want of suitable tracts. And they would here express a hope that before another year this evil may be remedied." The meeting was afterwards addressed by the Rev. F. Revitt, of Mottram, W. G. Cadman, of Failsforth, and John Ellis, of Eland, and Messrs. A. Buckley and H. Thomas of the Home Missionary Board, all of whom spoke of the excellence of the Band, as a powerful means for developing the religious life of the church. The proceedings were interspersed by recitations and singing.

NEWCASTLE-UPON-TYNE.—On Tuesday evening last a number of friends met in the Schoolroom of the Church of Divine Unity to welcome Mr. Robert Sharp, the new teacher of the boys' day school connected with the church. Mr. Sharp also occupies the post of minute secretary of the Northumberland and Durham Unitarian Missionary Society. Rev. J. C. Street took the chair; and Mr. Joseph Clephan, Mr. Sharp, and the Revs. E. Hopkinson and Thos. Leyland took part in the meeting.

NOTTINGHAM: CHRIST CHURCH.—A special service in recognition of the commencement of the ministry of the Rev. C. L. Whitham took place here on Thursday evening last, February 4th. The Rev. A. W. Worthington began the service, and gave Mr. Whitham the welcome to the ministry. The Rev. Dr. Beard delivered the charge to the minister, and the Rev. J. P. Hoppes the charge to the congregation. After the service, a tea meeting was held in the schoolroom, upwards of 120 persons being present. The chair was taken by Mr. H. C. Perry, an old teacher in the High Pavement Schools. Addresses of welcome to Mr. Whitham from the congregation and from the teachers were read respectively by Mr. Sands and Mr. Lewis, and warmly acknowledged by Mr. Whitham. The Rev. A. W. Worthington gave Mr. Whitham a very cordial welcome as a minister into the district. Thanks to the officiating and visiting ministers, proposed by Warden W. L. Goddard, brought, in reply, interesting addresses from the Revs. Dr. Beard, J. P. Hoppes, and W. Shakespeare (Ikeston), and thanks to the choir (who had given several anthems) and chairman, brought to a close an evening's proceedings that we hope and trust will be fraught with much good and usefulness to this church and the institutions connected with it.

WAKEFIELD BAND OF FAITH: FARSELY MISSION. The first annual tea party of the above mission was held in the Temperance room, Charles-street, Farsley, on Saturday last. Upwards of 100 persons were present, Alderman R. M. Carter, M.P., being in the chair. Mr. Morton, the secretary, read the report, which stated that the Band of Faith Mission at Farsley had now been in existence twelve months. A series of doctrinal lectures was given at the beginning of the year, and were well attended. Out-door meetings were held during the summer months, and large numbers of tracts distributed. The mission had been entirely self-supporting. Addresses were afterwards delivered by the chairman, Councillor Gaunt, Rev. W. A. Clarke, Joseph Smith, T. R. Elliott, and J. Bevan.—On Sunday, February 7th, the anniversary sermons were preached in the Temperance room by the Rev. Goodwyn Barmby. The attendance was good, and the collections amounted to £1. 4s.

WAKEFIELD.—On Sunday week, the annual sermons in connection with the Sunday schools were preached by the Rev. S. A. Steinthal, of Manchester. On Monday evening the annual congregational tea meeting took place in Back-lane Schoolroom, after which a public meeting was held, the chair being occupied by the Rev. Goodwyn Barmby, the minister of the Unitarian Church, who, in the course of his remarks, referred to the great loss sustained during the year by the death of one who was always ready to aid in every good work, Mr. H. Briggs. Mr. Archd. Briggs, the Revs. Patrick Cannon, S. A. Steinthal, J. Thomas (Huddersfield), W. A. Clark (Bradford), J. Smith (Idle), J. Bevan (Pudsey), C. Howe (Dewsbury), W. Blazey, B.A. (Rotherham), G. Woolter (Thorne), and Messrs. Christopher Todd, S. Whittaker, S. Blackburn, and others addressed the meeting. On Tuesday evening, the Unitarian Schoolrooms were again crowded with the Sunday scholars and their parents. After singing an anthem, the prizes were distributed by the Rev. Goodwyn Barmby.

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS.

E. M. H.—Next week, probably.
R. E. D.—The article gave the general estimate, and we do not see that any good would be answered by disturbing it.
E. B. S.—There is evidently some mistake, and we will try to make out where it lies.

A WORKING CHURCH.

To the Editors.—While I highly appreciate the efforts of the offertory system, as so ably set forth by the Rev. B. Herford, I think the other side

should not be lost sight of. I send you a noble example for us, in which the average contributions of each member is £5 a year. Pray find space for its insertion.—Yours, &c.,
2nd Feb., 1869.

ANDREW PRITCHARD.

"The church and congregation at Hare-court Chapel, Canonbury, of which Dr. Raleigh is the pastor, have just held their annual meeting, when reports were presented of the operations of the past year. These operations show in a very striking manner the powers of voluntarism. During 1868 upwards of £4,300 was raised for religious and benevolent objects alone, more than another £1,000 being raised by pew rents, which are appropriated to the payment of the minister. Of the £4,300 above £3,800 was devoted to home purposes, the balance being expended on foreign objects. These home purposes comprise five branch churches—one of them in the most destitute part of Bermondsey—three rooms for religious services, and several others for mission meetings. Three day schools, five Sunday or ragged schools (independent of Sabbath afternoon classes at the chapel), two large week evening schools, and several small ones; the total aggregate of scholars being upwards of 2,000; a home for little boys at Farningham, at which thirty destitute children are maintained and educated; and a children's nursery in a destitute part of Islington. In addition to these, it appears that there are four penny banks, with 1,465 depositors, their deposits during the year amounting to £611; five mothers' meetings, with 559 members, at which about 430 garments were made every month; coal clubs, which distributed 100 tons of coals; temperance societies, Bands of Hope, &c. It was also stated that 7,124 children's dinners had been given to poor children during the year; and that at Christmas 400 families, comprising as far as could be ascertained about 2,500 individuals, had a Christmas dinner sufficient for two days given to them. The church and congregation which sustains and carries on all these works is by no means a large one. Harecourt chapel will not seat, when crowded, more than 1,500 people. The church consists of 929 communicants, of whom 646 belong to the parent church, and 283 to the branch churches. The agency by which the work is done consists of three paid ministers, six gratuitous lay evangelists, six paid teachers, seven monitors for the schools, and upwards of 300 members of the church and congregation, who give their services in various ways. One medical man also gives gratuitously advice and medicine, and visits the poor connected with the various stations. One fact stated by Mr. Sinclair, the treasurer of the various societies connected with the home operations of the church, was very significant. He said that they had no collectors, either paid or voluntary, for any of the societies of which he was treasurer. When they had collectors the societies were always in debt since they had been discontinued he had always been able to report a balance in hand. During the year upwards of £2,800 had flowed into his hands without a single collector being employed to gather it. Such a statement is pregnant with instruction to those who would understand the workings of the voluntary principle."—From the *Daily News*.

THE COMING WEEK.

Blackburn: CORDEN HALL.—On Sunday evening, a lecture by Mr. J. C. Farn, on Unitarian Christianity.
Manchester: UPPER BROOK-STREET.—On Sunday evening, the second of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.
Sale.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Wasting your Substance," the third of a series on the parable of the "Prodigal Son."

Birth.

BOYLE.—On the 7th inst., at 1, Grosvenor Terrace, Lower Broughton, the wife of W. M. Boyle, of a son.

Marriages.

BROWN-TATHAM.—On the 4th inst., at the High Pavement Chapel, Nottingham, by the Rev. P. W. Clayden, Frederick Brown, of Sherwood Rise, Nottingham, to Mary Anne, eldest daughter of T. R. Tatham, M.D., of Welbeck Terrace, Nottingham.
DENMAN-WHAPHAM.—On the 4th inst., at the Westgate Meeting, Lewes, Mr. William Denman to Miss Elizabeth Whapham.

HARTSHORNE-GEORGE.—On the 7th inst., at the Unitarian Chapel, Snow Hill, Wolverhampton, by the Rev. C. F. Bliss, Mr. George Hartshorne to Miss Elizabeth George, both of Wolverhampton.

KNOWLES-WHITWORTH.—On the 9th inst., at the Unitarian Chapel, Heywood, by the Rev. J. Fox, Mr. Thomas Knowles to Sarah Ann, second daughter of the late Mr. Adam Whitworth, all of Heywood.

LODGE-SAVILLE.—On the 30th ult., at Westgate Chapel, Wakefield, by the Rev. Goodwyn Barmby, Mr. John Lodge to Miss Mary Jane Saville, of Wakefield.

SCHWIMID-OLIVER.—On Thursday, the 4th inst., at Blackwater-street Chapel, Rochdale, by the Rev. Thomas Carter, minister of the chapel, Charles Schmid, of Rio de Janeiro, to Eliza, youngest daughter of Royston Oliver, of Roach Mills, near Rochdale.

Deaths.

HOLMES.—On the 5th inst., at Boston, aged 67, Mrs. Holmes, nearly thirty years chapel-keeper to the Spain Lane congregation.
STEMBRIDGE.—On the 5th inst., aged 49, Phyllis Stemberidge, of Crewkerne.

Printed for the Proprietors, by WILLIAM EVANS, of Daley Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, 8, Cross-street, Parish of Manchester: and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, February 12, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 408.

FRIDAY, FEBRUARY 19, 1869.

PRICE 1d.

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Post-office Orders to be made payable to Mr. JOHN PHILLIPS
74, Market-street, Manchester, to whom all orders and business communications should be addressed.

CHARGE FOR ADVERTISEMENTS.

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Half column.....	£1. 6s. 6d.
A whole column.....	£2. 10s. 0d.
A whole page.....	£5. 5s. 0d.

UPPER BROOK-STREET CHAPEL.—LECTURES on the History of Belief in the Divinity of Jesus Christ, based upon Dr. Réville's late work, "Histoire du Dogme," &c.; third lecture on Sunday next, February 21st. W. H. HERFORD preacher. Service 6.30. ALL SEATS FREE.

CARTER LANE MISSION, FRIAR-STREET, LONDON, E.C.—The ANNUAL SERMONS on behalf of the funds of this Mission will be preached on Sunday (morning and evening), February 28, at Unity Church, Islington. The ANNUAL MEETING of the subscribers and friends will be held at the Mission Rooms, Friar-street, on Monday evening, March 1st, at six or seven o'clock. Full particulars will be published in due course.

OLD MEETING HOUSE, BIRMINGHAM.—The ANNUAL SERMONS in aid of the SUNDAY SCHOOLS will be preached by the Rev. T. W. CHIGNELL, of Exeter, on Sunday next.

BANK-STREET CHAPEL, BOLTON.—The ANNUAL CONGREGATIONAL SOCIETY will be held in the Schoolroom, on Thursday, March 4th. Tea at 5.30. Tickets 1s. each.

ROSSLYN HILL CHAPEL, HAMPSHIRE.

1869. SUNDAY EVENING SERMONS.
Feb. 21. "The Attainment of Love."—Rev. J. P. HAM.
"28. The Family Life of the Church."—Rev. P. W. CLAYDEN.

March 7. "Jesus at the Marriage Feast at Cana."—Rev. R. B. ASPLAND, M.A.

"14. The Reconciliation of the World to God in Christ."—Rev. J. J. TAYLER, B.A.

April 4. "Acceptable Sacrifice and Practicable Godliness."—Rev. R. SPEARS.

"11. Sermons in behalf of Rosslyn Hill School (Morning and Evening).—Rev. J. DRUMMOND, B.A.

"18. Christian Endurance."—Rev. T. L. MARSHALL.

"25. The Sympathetic and her Daughter."—Rev. J. C. MEANS.

May 2. "Faith, Hope, and Charity, these Three."—Rev. DR. SADLER.

"9. The Witness of the Spirit."—Rev. W. H. CHANNING.

Service begins at seven o'clock.

MINISTERS' BENEVOLENT SOCIETY.
PRESIDENT: The Rev. S. BACHE.
VICE-PRESIDENTS:
The Rev. M. GIBSON; Mr. T. C. OSLER.

TRASURER:
Mr. TIMOTHY KENRICK, Maple Bank, Edgbaston, Birmingham.

SECRETARY: Dr. RUSSELL, New Hall street, Birmingham.

The Directors of this Society desire to draw attention to the following addition to the Laws which was made at the last Annual General Meeting of the Society:

"On and after September 30th, 1869, no Minister shall be eligible for Election as a Beneficiary Member of the Society after he has attained the age of fifty-five years."

SOUTHPORT UNITARIAN CHURCH.
The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £650. The following subscriptions for this purpose have been already raised, viz.:

The Southport Congregation.....	£247 13 0
S. Robinson, Esq., Warrington.....	5 0 0
Brooks, Esq., Hill Bank, Hyde.....	1 0 0
John Harwood, Jun., Esq., Bolton.....	5 0 0
Miss Yates, Liverpool.....	10 0 0
Wm. Rathbone, Esq., M.P., Liverpool.....	5 0 0
H. W. Gair, Esq., Liverpool.....	25 0 0
Mrs. Holt, Liverpool.....	10 0 0
Mr. R. V. Yates, Liverpool.....	2 0 0
Geo. Wadsworth, Esq., Manchester.....	7 0 0

£217 13 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street, or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport. February 15th, 1869.

LONDON DISTRICT UNITARIAN SOCIETY.

The SIXTY-SECOND SOCIAL MEETING of the Members and Friends of this Society will be held at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday, 24th inst. Subject for consideration: "The Progress of Religious Liberty."

STEWARDS:
Mr. ALLEN. Mr. H. GREEN. Mr. J. T. PRESTON.
Mr. BISS. Mr. KEATING. Mr. R. B. W. TAYLER.
Mr. G. CARTER. Mr. A. LAWRENCE. Mr. A. TITFORD.
Mr. B. DONKIN. Mr. J. S. LISTER. Mr. J. WELLS.
Tea at six o'clock, and the chair will be taken at seven o'clock precisely.
Tickets. One shilling each. May be had of the Stewards, at Mr. Whitfield's, 178, Strand, and at the Hotel.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.
About £1,500 will be needed. Toward this sum the following subscriptions have been received:

	£	s.	d.
Subscriptions advertised.....	478	19	6
British and Foreign Unitarian Association.....	50	0	0
David Gaskell, Esq., Wakefield.....	25	0	0
Miss Nettiefold, London.....	10	10	0
E. J. Nettiefold, Esq., London.....	5	0	0
F. Nettiefold, Esq., London.....	5	0	0
Rev. Goodwyn Barmby, Wakefield.....	1	1	0
	£574	0	6

Subscriptions will be thankfully received by H. C. BRIGGS, Esq., Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee.

A DAYLY GOVERNESS WANTED, in the outskirts of Leeds, to teach through English, French, German, Music, and Drawing; good references required.—Address, Box 54, Post-office, Leeds.

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OLD HOVE HOUSE SCHOOL, Brighton. Mr. Hutton RE-OPENS his School after the Christmas Holidays, on Tuesday, February the 2nd. He will have a Few VACANCIES.

GLADSTONE HOUSE SEMINARY, 66, UPPER BROOK-STREET, MANCHESTER. Principal, Mrs. ROYSON.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—The HALF YEAR began on Tuesday, January 26th, 1869. The new house and schoolroom, recently built on the Fore-st Road, will be ready for occupation about the end of February. A full prospectus may be had on application to Rev. EDWIN SMITH, M.A., 18, Regent-street, Nottingham.

Note.—Four of Mr. Smith's private pupils have been prepared by him specially for the B.A. degree, and in each instance with success.

EDUCATION IN GERMANY.—An English Lady, long accustomed to tuition, and residing in Stuttgart for the education of her daughter, aged 17, wishes to RECEIVE into her family Two or Three YOUNG LADIES, whose education she would superintend. She is assisted by a resident German governess and first-rate masters. Musical studies at home, or at the Conservatorium. The arrangements of the home are planned, as far as it is possible, with reference to English life and habits. Terms moderate. References to Dr. Carpenter, F.R.S., 56, Regent's Park Road, London, N.W.; the Rev. William James, Bristol; and Arthur Ryland, Esq., solicitor, Birmingham.—Address, E. P., 56, Regent's Park Road, London, N.W.

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THOUGHTS on the CONDUCT of a PURE and NOBLE LIFE: a New Work, by the Rev. JOHN PAGE HOOPER, with a preface by the Truthseeker for 1869.—The first portion in The Truthseeker for January, 1869. Price 1s. 6d. per copy.

London: C. FOX, 67, Paternoster Row; and all booksellers.

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WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, the Leading Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

OWING to the Ravages of the Vine Disease, the Production, and consequently the Importation into this country of WINE from the island of MADEIRA, for a number of years all but completely ceased. The ground formerly devoted to the Vine plant was turned into Sugar Plantations, Sugar being a less precarious crop, and sooner available for the market than Wine.

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WHAT THE CHURCHES ARE DOING.

The *Indian Church News* mentions a shocking instance of parsimony and profanity combined. It has actually been "credibly informed" that the Rev. R. O'M. Deane, acting chaplain of Emmanuel Church, Madras, has suggested that some of the surplices of the choir should be cut up to make shirts for the use of the school-boys!

The other day, a curious illustration was afforded in Rome of Catholic consistency. The Pope visited one of the oratories, and attended the service of forty hours, in expiation of the excesses of the Carnival; although it is notorious that this is kept up by the exhortations of the priests to the partisans of the temporal power, and for some weeks before it took place the most popular preachers called on their flocks to join in its revelries, as a demonstration in favour of the Holy Father.

It is stated that the Pope is engaged in arranging the new hierarchy to be established in Scotland, and will shortly nominate two archbishops, who are to reside respectively at Glasgow and St. Andrews, and ten bishops, designated from the principal towns of Scotland. Last week, Monsignor Charles Eyre, Archbishop of Anazarha in *partibus*, was consecrated Apostolic Delegate for Scotland at the Church of St. Andrew delle Velle.

Mgnr. Alberghini, Dean of the Rota (the chief court of judicature), died on the last day of January, aged eighty. He was a great miser, and several times declined the cardinal's hat, from unwillingness to pay the expenses. He ate only soup and broth for dinner, and to the last refused to buy necessary nourishment.

The *Fremdenblatt* of Vienna states that the Bishop of Trieste, being hurt at a demonstration made against him by the ultramontanes of that city, has gone to Capo d'Istria, where, the day after his arrival, he ascended the pulpit, and taking for his text the words, "My kingdom is not of this world," demonstrated that the temporal authority of the Pope was incompatible with spiritual powers.

The assassination at Burgos is bringing out some curious facts which, but for it, might have lain undisclosed. For example, it appears that in the district there are no fewer than three thousand ecclesiastics, which is one to every nine lay inhabitants. Since the Revolution, too, it has been found that articles of "many millions in value" have been carried off from the churches by the priests. The valuables found in the Chapel Royal at Madrid have been deposited in the Bank of Spain. Among them are three hundred relics, for which the late Queen in particular, and preceding sovereigns reckoning from the beginning of the eighteenth century, paid sums beyond count. This costly rubbish includes what were palmed off upon the Royal dupes as drops of the Saviour's sweat and blood, and nails from his cross, a piece of the manger in which he was born, with bits of bone, morsels of vesture, finger and toe nails, &c., &c.

It is hoped that Dr. Gannett, of Boston, who will spend some time in Europe this year, may be induced to take charge of a Unitarian mission in Paris.

The *Pall Mall* is authority for the following:

"The other day, while the curé of the Madeleine Church was discussing business in the vestry with a friend, a small insignificant looking person entered and desired to speak with him. The curé, with his well-known air of a *tambour majeur* (drum-major), curtly told him to sit down and wait. The small man, however, remained standing. This displeased the curé, who exclaimed, 'Monsieur, I desire you to seat yourself.' Instead of complying, the gentleman paced rapidly up and down the room until the curé, fairly irritated, insisted in so peremptory a manner as to compel obedience. In about a quarter of an hour, business being finished, he turned to the stranger, 'Monsieur, what is it you desire?' The latter replied, in a thin shrill voice, 'M. le Curé, I wish to inquire at what hour to-morrow you will be able to baptize an infant, for whom I am to be sponsor?' An hour was named, and he was told to write his name, and that of the godmother, at full length in the register book, which was presented to him for that purpose. To the surprise of the curé he wrote down, 'François d'Assise, Roi d'Espagne, and Isabella, Reine d'Espagne.' To complete the scene, there entered immediately afterwards the ex-Queen herself, attended by another personage, whose face is now sufficiently known to the Parisians. They had waited until they were tired for the reappearance of the ex-King, and had at last come in search of him."

Roman Catholicism, as we showed last week, has been peculiarly unfortunate in some of its recent manifestations, especially in severity to unfortunate offenders. Another has just been given in the case of a priest, Father Pirin, brought before the Correctional Tribunal of Lyons for cruelty to pupils placed under his care. The evidence proved that, by a strange refinement of cruelty, he was accustomed to hang the pupils by the legs to a large hook in the wall and then flog them. Sometimes he left the poor children for a considerable time with the head down, totally regardless of the ill effects which such punishment might produce on their health. He also frequently made the big boys act as executioners and whip the young ones. The court sentenced the accused to six months' imprisonment.

At the quarterly meeting of the Congregational Churches of Anglesea, on Feb. 1st, the following indignation resolution was unanimously passed:

"Respecting the reference made to the religious condition of this island at one of the meetings of the Evangelical Alliance, held lately in London, when the prayers of the united meeting were anonymously requested on our behalf, we beg to state that while we highly value individual and united prayers of Christians for each other, and for the world at large, yet we feel aggrieved that any party or parties of men are allowed to employ those occasions as opportunities to use epithets which we cannot look upon but as the result either of gross ignorance or malice in referring to one of the most Protestant and Evangelical counties in the United Kingdom."

The *English Independent* says:

"Accepting the statement of a writer in the *British Quarterly Review* that the Free Churches of England raise about £3,000,000 per annum for religious purposes, we are inclined to credit the Congregational Churches with a fourth of that sum. A few weeks ago we printed a report for Union Chapel, Islington, which disclosed the astonishing fact that the subscriptions of the congregation assembling there for the last quarter of a century had averaged £2,000 a year for building and benevolent purposes, with another £1,000 a year for ministerial salary and the maintenance of worship. A case is mentioned in our columns to-day of a country congregation which for some years past has raised more than £1,000 a year, and where buildings have been recently erected that is not an infrequent occurrence. We have no doubt there have been years in which the Congregational Churches of England and Wales have subscribed a million of money for the spread of the Gospel, the maintenance of worship, and for charitable purposes."

The reports of Mr. Spurgeon's church shew that during the past year the weekly offerings in the boxes at the doors, for the support of the pastors' college for educating young men for the ministry, amounted to £2,000, or nearly £40 a week, a large proportion of which has always been in pence. For the same object donations have been received to the extent of £4,400 more. For the relief of poor members £770 were contributed at the communion table, and a sum of £6,600 expended for the erection of almshouses for the aged. For Sunday and ragged schools, tract and other societies, collections made produced nearly £1,000, and a sum of £1,760 was lent to other churches for the erection of chapels in which to worship. Contributions for Stockwell Orphanage, about £7,000. All these amounts are in addition to the rents received for the seats, and are therefore purely the result of the voluntary principle, and make in all upwards of £20,000.

The death is announced, in his 88th year, of the Rev. Robert Eyres Landor, brother of Walter Savage Landor, and for forty years rector of Birlingham, Worcestershire. He was the author of *The Fountain of Arethusa* and *The Fawn of Sertorius*, two semi-classical works full of original and striking thoughts. It was pleasant to hear, as we have done, his greater brother speaking with warm enthusiasm of his kindness and charity, to which he thus refers in one of his latest poems:

"Thine
Are also graver cares, with fortune blest
Not above competence, with duties charged
Which with more zeal and prudence none perform.
There are who guide the erring, tend the sick,
Nor frown the starving from a half-closed door,
But none beside my brother, none beside,
In stall thick-littered or on mitred throne,
Gives the more needy all the Church gives him."

At the enthronement of the Archbishop of Canterbury, conspicuous among the surpliced clergymen appeared a figure in a black gown and fur collar, who looked as if the picture of some old Huguenot divine had stepped out from his canvas to take a part in the ceremony of the day. He

was the minister of a congregation who still worship in the crypt of the cathedral, and who, though they have long since melted into Englishmen and transformed their foreign names into native sounds, are the lineal representatives of the French and Flemish refugees to whom Queen Elizabeth extended a welcome from the persecutions of the Continent.

The Convocation of York is to meet next Tuesday. It is rumoured that further notice is to be taken of the Rev. C. Voysey's publication, *The Sling and the Stone*, which was formally complained of to the last Convocation.

According to the *Freeman*, the debts on the Baptist chapels in England amount to £150,000, for which £7,500 has to be paid annually in the shape of interest. The Baptist Building Fund committee have put forward a plan for clearing off this burden. They propose that there should be an annual collection for five years for the purpose, and that 44,270, or about one-fifth of the members belonging to the denomination, should give an annual subscription for the same end. An alternative plan is that 150,000 members should give a penny a week for five years.

The Protestant Defence Associations are renewing their agitation, and at the annual meeting of the one in Dublin, when the Duke of Abercorn was elected president, Lord Bandon, the Earl of Erne, the Earl of Bective, and others, all sounded the note of defiance and "No Surrender." It was stated that 1,024,000 copies of the pamphlets and tracts of the associations had been distributed through the country, and the late Conservative successes in Lancashire were referred to in proof of the good work which the associations had done.

WHAT IS SAYING ON CHURCH MATTERS.

In his "Greater Britain," after describing the mixed throng of men of all lands which are gathered together in Francisco, Mr. Dilke remarks,

"In this strange community, starting more free from the Puritan influence of New England than has hitherto done any State within the Union, it is doubtful what religion will predominate. Catholicism is 'not fashionable' in America—it is the creed of the Irish, and that is enough for most Americans; so Anglicanism, its critics say, is popular, as being 'very proper.' Whatever the cause, the Episcopal Church is flourishing in California, and it seems probable that the church which gains the day in California will eventually be that of the whole Pacific."

The Dean of Carlisle has published a protest against the letter written by the Rev. A.H. Mackonochie upon the decision of the Judicial Committee of the Privy Council in the St. Alban's case. Dr. Close says the letter is a "criminal document," couched in language of intolerable arrogance and indecency, and asks if there is no remedy against such a libel upon Her Majesty, the archbishops of the Church, and the chief judges of the land. He expresses a hope that "this convicted offender," whose spirit is chafed by defeat, will on reflection perceive that "he has published words which every good man of every sect and every party must blush to read." Observing that Mr. Mackonochie avows that he remains in the Church in order to "move every power to obtain a dissolution of this ungodly alliance" between Church and State, the Dean says, "If these are his principles, and this the spirit of the men who are to stand at the helm of our beloved Church when divorced from the State, if the English Church Union and the Ritualist faction can have their way in these matters, it is time that all true-hearted members of the Reformed Church should rouse themselves, and determine whether such seditious slanders as these are to be tolerated within the Church."

In his speech at Fishmongers' Hall, last week, the Rev. Thomas Binney caused much amusement by stating that three young men commenced their careers in the Isle of Wight together, and their names were Walter Farquhar Hook, Samuel Wilberforce, who was a nice-looking, promising young man—(laughter)—who made a good speech at one of his (the speaker's) Bible meetings; and Thomas Binney. (Cheers.) One had become a dean, the other a bishop, and the other was on what some would call the shady side of the edge; but he did not regret it. (Loud cheers and laughter, in which the Bishop of Oxford heartily joined.)

The *Guardian* remarks that "Vicarious preaching seems to be on the increase. In a contemporary, a 'benefited clergyman' advertises that he is ready to 'lend' his weekly sermons, 'original, earnest, evangelical,' to any 'brother more busy than himself' for half a crown apiece, or four for a 'P.O. order for ten shillings.' He ends by a request for 'mutual confidence.' Can the bishops

do nothing to stop this practice, which must tend to bring the clergy into discredit? If not, cannot the public press lend a helping hand?"

The *Guardian* had no occasion to depend on its contemporaries for a knowledge of the traffic it denounces, since it lends itself to it week by week, and in the very number which contains the preceding paragraph the following advertisements are found:

"ORIGINAL MANUSCRIPT SERMONS.—Three sermons on Fasting, with illustrations from the Fathers; seven sermons on the Penitential Psalms; and five sermons on the meaning of the Four Colours and Gold in Vestments, at 2s. 6d. each.—Apply to A. B. C., Sandal Magna, near Wakefield.

SERMONS, plain, striking, and original, confidentially supplied. Terms, 13s. 6d. per quarter. Single M.S., for any Sunday, fifteen stamps. Address Rev. M. A., 12, John-street, Bristol.

LENTEN SERMONS now ready. Specimen MS., post free, fifteen stamps. Address Rev. M. A., 16, Edgware-road, London.

PAROCHIAL SERMONS.—Sound, practical, and original. Edited by an M.A. of Oxford. Strictly confined and confidentially supplied to the clergy. 13s. 6d. per quarter. Specimen MS., 1s. 7d. Address M. S. S., 57, Regent's Park-road, N.W."

In the great nunnery case, our readers must have noticed that the Sisters were commonly spoken of as the "religious," and their life as the "religious life." Any one who has much acquaintance with the Continent knows that the use of such phrases there has led to no little evil, fostering pharisaism on the one side and laxity on the other, and should discourage the use of them here.

The *Telegraph*, while admitting that complete toleration to Catholic convents and monasteries could not be denied consistently with the principles of civil and religious liberty which we profess, says:

"This admission does not exhaust the question, whether monasteries should not be under some kind of State control. Lunatic asylums, and private houses for the custody of insane persons, are regularly licensed and visited. Workhouses are under official inspection. In every county and borough of the three kingdoms there is a regular gaol delivery. Houses of correction or detention—in fact, almost all places in which it is possible that a prisoner should be incarcerated illegally—are jealously watched by the law. Why, then, should not some similar protection be afforded to the inmates of monasteries and other houses of seclusion? . . . We have not the shadow of an excuse for waging war against the mere abstract principle of monachism; but we have a perfect right to see that it be not made an instrument of cruelty. Of the oppression practised under religious terrorism there are infinite degrees and diversities. Spiritual influence may be exercised merely for pecuniary gain, or the coercive power of a religious superior, especially where his disciples are secluded from the outer world, may be used in a more tyrannical manner, and the discipline may involve continual acts of despicable and ingenious cruelty. The Roman Catholic community has an especial interest in seeing that the institution of conventual life is not subjected to any reproach; and that the inmates of religious houses, who are peculiarly at the mercy of their spiritual guardians, do not sustain any illegal treatment."

In an address the other day on the restoration of Chester Cathedral, the Dean, Dr. Howson, after mentioning that the appeal to the diocese had produced £20,000, said:

"With regard to the voluntary principle, the cathedral of Chester was a monument of that principle, as acted upon by Hugh Lupus, when he founded the edifice. Those who talked so much about endowments should not forget that it was entirely to the voluntary principle in the first ages that so much was owing; but if they did not support endowments by voluntary efforts, they were in danger of suffering deterioration, and perhaps this in part had been the case."

In the *Jewish Intelligence*, Dr. Ewald gives the following case, which may be taken as shewing how strong the feeling against Christianity still is on the part of many of the children of Israel:

"A young Jew came to us one Sunday afternoon, stating that, by reading the Old Testament and the New, he was convinced that Jesus was the Messiah, that he was a native of Poland, and that he would have embraced Christianity nearer home had he not feared that his parents might come and take him away by force. I took him into the Wanderers' Home. One morning he did not make his appearance at the Mission-house for daily instruction; I inquired for him, when the other inmates told me that he had left the house a little before the rest, and that they expected to meet him here. However, the mystery was soon cleared up. The mother of the young Jew had heard in Poland that her son was in Berlin, and about to become a Christian; she at once left her home and went to Berlin in search of her son. Arrived at the capital of Prussia she learned that her son had gone to Hamburg, and to Hamburg

she went. But here she was told that her son had sailed for England, and the poor woman followed him to London. A stranger in this great city, she was directed to the members of the society above mentioned. Two of them took her to the vicinity of the Home, and here they watched till the young man left the house, when they laid hold of him and took him away. The young man begged of them to be allowed to return to the house and fetch his little luggage; they would not permit him to do so, fearing that we would detain him by force."

Scotland, which in the late election spoke out so nobly in favour of civil liberty, seems about to make its voice as clearly heard on behalf of the spiritual independence of the Church. At a meeting of the Free Presbytery of Glasgow, Dr. Buchanan made a vigorous assault on the doctrines propounded by Mr. Disraeli and Dean Stanley concerning the relation between Church and State, and set down some of the Dean's statements about the Free Churches of Scotland as "the merest moonshine." The principle on which Dr. Buchanan based his address was that so long as the Royal supremacy in matters spiritual continues to be part and parcel of the law of England, it cannot fail to be a standing menace to the spiritual freedom of all the Churches; and that while it is wrong to subject the State to the Church, as is done in Popish countries, it is equally wrong to subject the Church to the State—the latter being the Erastian principle which underlies the whole English Establishment. Another evil principle, he maintained, which has entered the English Church is that the clergy are the Church, and that no proper place is given to the votes or counsels of the laity. Priestly pretensions were, he feared, the rule rather than the exception with the clergy. From the Evangelical portion of them he looked for no help in contending against Erastianism; for, with one or two brilliant exceptions, it hugged the very chains which bound it to the chariot wheels of the civil power. He then assailed the position taken up by Dr. Begg, and said:

"For Scottish Free Churchmen to be going about buying themselves in upholding the civil establishment of institutions so thoroughly unscriptural in their government, so full of pernicious doctrinal errors, and which hold their establishment on terms so degrading to themselves, and so dishonouring to Christ, is to me utterly incomprehensible. If the mere fact of the State recognition and civil establishment of a Church be a thing so sacred—so essential to the national honouring of God, and to the saving of a people from the sin of national atheism—as to throw everything else into the shade; if, to take for illustration the Irish Church, its State establishment be so immense a blessing as completely to countervail the gross political injustice that Establishment involves—the false and hurtful position in which that Establishment has for centuries placed the Protestant faith before the Irish people—the intolerance of that unscriptural prelatic system which that Establishment upholds—the entire surrender of that Church's spiritual freedom and of the Christian people's spiritual rights and privileges, at the expense of which that Establishment is maintained—if, I say, the mere State establishment of a church be a blessing so inestimable as to cover the multitude of all these sins, then, I would ask the Free Churchman who thinks so to be good enough to explain why he ever left the State-established Church of Scotland? What kind of Free Churchism can that be, which, though it could not endure the half-disguised and diluted Erastianism of the Scotch Presbyterian Church, denounces as a heinous sin, and as an act of national atheism, the disestablishing of an institution characterised by the black prebacy, and by the openly-avowed and double-distilled Erastianism which belong to the Irish Church! Those who play so inconsistent a part may not themselves be able to see it; but surely such Free Churchism must be of that peculiar sort which strains at a gnat and swallows a camel."

The Protestant demonstration, which we referred to last week, came off in the Manchester Free Trade Hall on Monday night; but, "by some blunder," as the chairman said, Mr. Johnstone, M.P., and other leading Orangemen, who had been advertised, were prevented from attending. Mr. Booth Mason, who "had the honour to be the deputy grand master of the Orange Association in England," occupied the chair, and delivered himself in a style which spoke volumes for the kind of training he had received in the Church which he stood forward to defend. After honouring us with his notice, by asserting that "the civil and religious liberties of the people are in danger from a combination of Cardinal Cullen and his associates with the Radicals, the infidels, and the Unitarians," he proceeded thus:

"Mr. Gladstone had been kicked out of Oxford

for not being a Churchman, and he had been kicked out of Lancashire for not being a Protestant. The Satanic ambition of the Premier reminded him of the individual of whom Milton said that he

'Would rather reign in hell than serve in heaven.'

A thief was a thief, whether he was prime minister or peer; and the robber and spoliator of the Irish Church must be a thief. Orangemen represented 500,000 men, armed men; for they must remember that the Bill of Rights gave to all Protestants the privilege of bearing arms. Therefore, if Mr. Gladstone wished to spoliator the Irish Church he would have to ask 200,000 armed Irish Orangemen. He would have also to ask a great army of English and Scotch Orangemen; and he would have to ask a vast army in the Canadas; and a vast number in the army and the navy too. If Mr. Gladstone wished to break up the British empire, or if he liked to 'cry havoc, and let loose the dogs of war,' the sooner he started the better."

And semi-reasonable trash like this was received, we are told, with "great cheering." We had well nigh forgotten to mention that Mr. Murphy was present, conspicuous with a broad Orange scarf.

In remarking on a speech of the Bishop of London, at Sion College, the *Church News* expresses an earnest hope that no Ritualist will leave a stone unturned to give bishops of this sort as much trouble as possible. It says:

"If they give, we will give; if they take, we will take. But we are not going to quietly submit any longer to the orthodox Episcopal bullying of the last twenty years."

At a meeting of the Church Union, on Tuesday, Dr. Pusey read a long paper on the St. Alban's judgment, in which he showed how anomalous it was for the Church to be ruled by judge-made law, and strongly urged that endeavours should be made to get rid of so irresponsible and incompetent a court as the Final Court of Appeal. No dissenting body, he said, would tolerate this kind of thing. True; but no dissenting body is in alliance with the State, and therefore under this kind of subjection.

Prince Albert de Broglie, one of the foremost leaders of the so-called Liberal Catholic party in France, in reviewing M. Guizot's "Meditations on Christianity" in the *Revue des Deux Mondes*, expresses his regret that so eminent a man should not be a Roman Catholic; but concludes that he is too much of a Frenchman to be a consistent Protestant, and says:—

"It is the misfortune of Protestantism in France always to appear like a foreigner recently naturalised, whose language unconsciously betrays his origin. This is but too easily accounted for by the history of Protestantism and the long prescription to which it has been subjected. The Reformation, born out of France, and imported during a few days only, to be soon after violently expelled, did not thrive long enough on our soil to receive the impress of our national genius. Germany is its native land; it was educated at Geneva, at Edinburgh, at the Hague. The Reformation continues to think and speak like its masters. Everything, therefore, in a book of Protestant piety or Protestant theology surprises the ordinary French reader, the questions discussed as well as the solutions that are proposed and the expressions that are used. These are not the difficulties that trouble us, still less the answers that can satisfy us. We travel through an unknown country with strangers who talk before us of things we do not understand. Even the language Protestantism makes use of is not ours, however correct and elegant it may be. It is always more or less the French of the *émigré*. Like that of the colonies founded by exiles after the repeal of the Edict of Nantes, it is disfigured either by the uncouth vocabulary of Germanic erudition or the thick intonations of Helvetian French. This want of harmony between a Protestant author and his French reader, this constant offence to French ears, mars the success of the most eminent Protestant writers. Even eloquence as uncommon as that of M. Adolphe Monod has not sufficed to overcome this disadvantage, and to secure to that very orator even an average celebrity. Hence it is that a writer as remarkable as M. Pressénac has not yet all the reputation he deserves. In order to command general attention, Protestant books should not be always replete with allusions to controversies waged beyond the Rhine or on the shores of the Lake of Geneva, of which our public has not even heard the first word. But that is perhaps impossible, for the fate of Protestantism, distracted by a great internal crisis, is now being fought out on three or four battle-fields, none of which are situated in France, and it is natural that those who have entrusted to the Protestant cause their souls and their lives should look beyond our frontiers."

HINDLEY.—The singing class held a tea meeting on Saturday, the 6th inst. After tea, the members of the class and a few friends presented Miss S. A. Hoade with a neatly bound copy of Handel's "Messiah," as a token of their affectionate esteem.

CONVENT LIFE.

THE revelations which during the past fortnight have been made in the Court of Queen's Bench, not by ultra Protestants like Mr. Whalley or Mr. Newdegate, but by devoted Roman Catholics, of the working of conventual life, make us feel more strongly than ever how unnatural it is, and what a narrowing and mischievous effect it is fitted to have upon those who embrace it. One of the vows which the Sister, who was plaintiff in the case, had to take was, that she "would always bear in mind that, by the vow of obedience, she had for ever renounced her own will, and resigned it to the direction of her Superiors;" and that she "was to obey the Mother Superior as holding her authority from God," and "without hesitation, comply with all her directions, whether in matters of great or little moment, agreeable or disagreeable;" and this, though she was one who was capable of subjecting the poor Sister, for the most trivial offences, to a long-continued system of vexatious persecution, which seemed to have its origin in petty spite, rather than in any desire to produce reformation. The case brings to mind what Thackeray says, in his "Irish Sketch Book," after he had been visiting an Ursuline convent, near Cork;

"In the grille is a little wicket and a ledge before it. It is to this wicket that women are brought to kneel; and a bishop is in a chapel on the other side, and takes their hands in his, and receives their vows. I had never seen the like before, and felt a sort of shudder in looking at the place. There rest the girl's knees as she offers herself up, and forswears the sacred affections which God gave her; there she kneels and denies for ever the beautiful duties of her being—no tender maternal yearnings—no gentle attachments are to be had for her or from her—there she kneels and commits suicide upon her heart. O, honest Martin Luther! thank God you came to pull that infernal, wicked, unnatural altar down—that cursed Paganism! I came out of the place quite sick; and looking before me, there, thank God! was the blue spire of Monkstown Church, soaring up into the freesky—a river in front rolling away to the sea—liberty, sunshine, all sorts of glad life and motion, round about; and I couldn't but thank heaven for it, and the Being whose service is freedom, and who has given us affections that we may use them—not smother and kill them; and a noble world to live in, that we may admire it and Him who made it—not shrink from it, as though we dared not live there, but must turn our backs upon it and its bountiful Provider. I declare I think, for my part, that we have as much right to permit Sutteeism in India as to allow women in the United Kingdom to take these wicked vows, or Catholic bishops to receive them."

AMERICAN NOTES.

The *American Presbyterian* says the Southern pro-rebel students at Princetown are already in open conflict with President McCosh (who, as our readers may remember, went thither a short time since from Belfast), in regard to admitting coloured students to the privileges of the College.

According to the *Pall Mall Gazette*, the sale of Russian America to the United States has led to a difficulty which may give some little trouble. It appears that under the Russian régime the Esquimaux and other natives of the country who had been "converted" to the orthodox faith, paid a tax for the support of the Russian "popes" who had been sent among them as missionaries. The United States' authorities, on taking possession, declined to collect taxes for the Russian clergy, and the people not being disposed to make any voluntary offerings, the popes were left entirely without resources. They then appealed to the Synod of St. Petersburg, which decided that they should remain under the protection and in the pay of the Russian Government as before, and be subject to the jurisdiction of the Synod. This decision seems to be objected to by the United States' government, which is naturally unwilling to tolerate any "protection" by a foreign Power of persons residing in its dominions, and the organ of the Slavophile party at St. Petersburg are already warmly pleading in favour of their distressed countrymen.

Rev. T. K. Beecher thinks there is but slight difference between Presbyterians and Congregationalists. In one church the ministers and elders meet in presbytery, and have a dull time, and in the other the ministers and delegates meet in association and have a duller time. The *Congregationalist* reminds Mr. Beecher of another difference—"that the Presbyterians hang such offenders as he with a synodical rope, while Congregationalists give him all the rope he wants, and let him hang himself."

A leading Baptist, writing from Chicago to a friend in this country, who had been favourably impressed by a visit to the States, says:

"There is much to admire in our wide, extended country, and very much that a thoughtful and observant mind would condemn. I am not quite sure that many of the evils we see and lament are not legitimate sequences of our condition as a nation made up so rapidly from every kindred, tongue, and people under heaven; while the mass is fusing and cementing, the foam and dross will rise and be consumed before it can assume a purified form, and made meet for true use and beauty. We have the bigoted and blind-d Romanist, the infidel and free-thinking German, the volatile and worldly Frenchman, millions of benighted Africans, and the prospect now of more millions, by way of the Pacific, of the Pagans and idolaters from 'India's coral strands,' and with these come also some of England's best and purest and also some of her worst. We have likewise from Scotland some of the noblest of them all, and so far as my lifetime observation extends, the Bible-taught Scotch are the best recruits to our growing nation that can be found within her borders. Now, under this state of things, what responsibilities rest upon us, and shall we be able to meet them? I tremble when I feel their weight, and fear for the result; but I am nearly through my work; my years of 'three-score and ten' are almost run, and I can only look and hope for the future."

The Rev. Horatio Wood has resigned the office of Minister at Large in Lowell, which he has held for 24 years, and the duties of which, as the directors testify, he has ably, diligently, and faithfully fulfilled. From the last year's report, to which is added a general review of his labours, and which shows them to have been productive of a large amount of good, we gather that the kind of scenes into which a Minister to the Poor is thrown, and the difficulties with which he has to contend, are very much the same on the other side of the Atlantic as on this. Eighteen hundred and sixty-eight seems to have been not less trying there, in Lowell at least, than here.

"There was a scarcity of employment, and every article of living was at a high rate. Some whole families were without occupation, and others could only snatch a little employment here and there. Tears were shed and hands were wrung that they could not labour, when 'willing, God knew.' Half-nourished faces appealed for food. Scenes of great destitution presented themselves on circuits of observation. To drop in at dinner-time upon a family of grown persons, and find only a small loaf of bread to appease the appetites of six hearty, half-famished labourers, might well move any one to pity and help. To find a worthy poor widow 'out of sewing; with only a last brand for fire, and only a little food, which a neighbour, about as poor as herself, had divided with her, would melt any heart to supply the need."

The following table shows the countries to which the applicants relieved belonged:—

American.....	475
English.....	222
Scotch.....	196
Irish Protestant.....	71
Irish Catholic.....	68
French Canadians.....	1
Nova Scotian.....	1
German.....	1

One of the greatest evils with which the Domestic Missionary has to contend in the States, as in our own country, is the curse of intemperance, and which Mr. Wood believes to be increasing. He says:

"My experience among the poor has made my convictions deeper every year, and my feeling more strong with regard to it. And my parting, most earnest word to the benevolent would be, if you feel for the needy and the suffering,—if you pity the friendless, the fatherless, and the widow,—if you sigh over sin and sorrow,—if you shed tears over ruin,—if you love the brethren and would do good in your day and generation,—then let the cause of temperance be uppermost in your thoughts, enlist your energies, and have your decided countenance; urge it, exemplify it with generous self-denial, and study and watch and pray to have it prevail."

Of the work in which he has been engaged, Mr. Wood, in opposition to those who regard it as an easy matter, requiring only a little judgment, truly says:

"It is a very difficult, complicated, various and comprehensive work. For it is a study of man; of all sorts of disguises, ever taking on new phases; of the passions, appetites and lusts working under veil; of individual susceptibilities and resistances; of paths which lead to causes; of methods of overcoming evil habits, and of over-reaching sinful tendencies; of the influence at command whereby a man may be made a man; of principles whereby he may sail bravely over the sea of his troubles, and run clear of the rocks and quicksands of temptation; of the application of God's truth so as to uphold and save in slippery places. The minister in his study pores over his books and thinks, to prepare himself to teach man. The minister at large pores over the book of life, as the pages are rapidly turning themselves before him in his every-day

walk, and he thinks, thinks, and thinks again, as he finds difficulties and intricacies hidden from those who view from a distance. To solve, to grapple, to wrestle successfully, calls for the exercise of the utmost ability."

Mr. Wood may well feel that a full recompense has been obtained for the labour and money spent upon his ministry when he is able to say:

"By it suffering has been relieved, principles worked into life, vice transformed into virtue, idleness become industry, waste supplanted by economy, religion dispensed to hundreds whom it would not otherwise have reached, children saved, young men raised to honour and usefulness, women comforted and upheld, and aged men and women laid tenderly away to everlasting rest."

The Unitarian Herald.

FRIDAY, FEBRUARY 19, 1869.

NURSES FOR THE SICK POOR.

It seems paradoxical, and yet it is true, that one of the most difficult things in the world is—to do good without doing harm. Any one who is familiar with the working of the infinitely varied charitable institutions of our large towns will understand what we mean. It sounds very well to talk of a Christianity that does not go to the poverty-stricken with a bare and barren religious ministration; but those who really try to take them material help constantly find that it is most difficult to do this without weakening that self-reliance and independence which are the only hope for their permanent elevation. Under these circumstances, we imagine many of our readers will be interested in hearing of a work which has been quietly and unostentatiously carried on here and there for some years, and which we believe to be at once singularly helpful to the poor in their sorest straits, and singularly exempt from the drawbacks which accompany most methods of charity.

It is now about a dozen years since the work of FLORENCE NIGHTINGALE aroused a general interest in the whole subject of nursing. One of the forms which that interest took was an effort to help the poor to some better knowledge of how to tend their sick, and to do this not by cut and dried admonitions or directions, but by the skilled and kindly counsel of a well-trained nurse, visiting about in their homes in times of sickness, and herself helping them to do what is needed. Sickness is a hard time among the poor. It is the time when they most need a little extra in the way of food, but yet are least able to procure it. Even if they are able to get the requisite material for the sick-room diet they do not know what to do with it. They have not very sound views of how to live when in health; as to what should be done in sickness their ideas are still more chaotic. Medical men are aware of this, and half of the hopelessness of their work amongst the poor arises from the fact that they know it is utterly useless to give directions either as to treatment or diet.

The plan that has been adopted to meet this difficulty is to divide a town into districts, and in each to place a nurse who has, for a year or two, been passing through a course of training in some of the hospitals in which the nursing is most systematically managed. Each nurse's work is carried on under the direction and supervision of a lady or ladies superintendent; which answers the double purpose of cheering and encouraging the nurse in an arduous work, and giving her the decision of an authority above her own to fall back upon in refus-

ing the often unreasonable applications that are made to her.

This work has for some years been carried out largely in Liverpool, and to a less extent in Manchester and one or two other towns. It is a perfectly unsectarian work, though single congregations often undertake to support a district. And we believe that the universal testimony of those who have watched its actual working is to the very great good which it accomplishes. The writer has himself been for several years intimately connected with the working of one of these districts in a dense poor quarter of a large town, and has witnessed in many cases its peculiar usefulness. There is probably no form of help which is so free from liability to imposture. The nurse, in her constant going in and out amongst the homes of the poor, soon discovers the true character of those she visits; moreover, there are no times in which help can be given with so little risk of destroying independence as those of sickness. It is the attempt to supplement the ordinary income in ordinary times that saps the self-reliance of the needy; but when one of the household is struck down by sickness, the personal giving in the home itself of such help, in kind advice and firm, skilful tending, with now and then some of those medical comforts which it is impossible for the poor to get for themselves, not only touches the heart with a sense of being mercifully cared for, but often restores the bread-winner of the family to his work, weeks, and sometimes months before he would otherwise be strong—in many cases even saving life—and so preventing the struggling and deserving poor from having to come upon the parish. And there is a simplicity about the whole plan which impresses us in its favour. There is none of the fussiness which disfigures much of the charity of the day. These nurses have no uniform, they go in no religious character. We have heard of a patient in one of those London hospitals which are under the care of a Protestant sisterhood, who complained ruefully that she got three prayers for one poultice. There is no such danger in this work, however. Yet the nurse, as she goes in and out among the sick people of her district, is often able incidentally to be a help to soul as well as body. Many a time she is asked to get some minister to call and see the people. Many a time, too, as they are getting better, she is able to put in a word for sobriety and cleanliness, and more careful, provident habits. And she is perhaps able to do this almost the more effectually because she does not do it professionally, but only from the human sympathy and in the friendly intercourse that grows naturally out of her unobtrusive work of simple healing.

It is not the least noteworthy feature of the plan that it presents one of those openings for the useful occupation of women, for which of late years so many people have been casting about. This is no work to be taken up for a morsel of bread, or done as a menial office. It is a work for which, indeed, the humblest, with the requisite natural aptitude, may be trained, but it is also a work which has in its scope for the highest culture and the purest Christian heroism; and to be done efficiently, either by the educated or the lowly, it must be taken up in the true ministering spirit of one going about doing good, and glad to spend and be spent in the service of the suffering and

the poor. We can think of no nobler task to which any woman of the middle class could devote herself, who has no special home cares to occupy her, and who desires some interest and pursuit in life, perhaps is even obliged to seek some occupation for the means of living. It is a true, beautiful womanly work; a work of ever deepening interest; a work crowded with opportunities of most blessed help to those who most need help; a work in which any Christian woman might be glad and thankful to live, and, if so were God's will, proud to die.

HELP FOR DUNDEE.

WE wish to put in a word on behalf of an appeal, which many of our readers will have received privately, and which all will have seen in our columns, for assistance towards the building of a chapel at Dundee. This congregation, formed only a few years ago, has been steadily increasing under the ministry of the Rev. HENRY WILLIAMSON, until it is necessary that it should be in a home of its own. Those who know how hard it is for Unitarianism to make open way in Scotland, can appreciate the efforts that have gradually won a strong foothold for it in this great and increasing manufacturing town, and we feel very strongly that those efforts have fairly earned the right to ask help of our congregations in England. Our churches in Scotland are very few, and cannot be expected to carry through a work of this kind without aid, and we hope that our English readers will not wait for special personal applications, but send the friends at Dundee such liberal and ready help as may enable them to build a good substantial church.

OPEN CHURCH PAPERS.

By BROOKE HERFORD.

VII. THE METHOD OF THE OFFERTORY.

In the last paper I tried to set forth the *principle* of the offertory—the association of sacrifice with worship. I showed how the natural and almost universal idea has been to connect the offering of worship with the offering of a portion of one's substance. The modern plan of pew rents and annual subscriptions leaves the contributing of what is needed for the support of the church's worship and work to find what place it can among the quarter's and half-year's bills, and with all but very well-to-do people it must be only a poor, inadequate place it finds there. In the offertory we restore it to its true place among the other acts of worship, asking people to do it as an act of sacrifice, leaving every man to do what in his heart he is willing to do.

The moment this is appreciated, it will be understood why we have the offertory as an actual part of the service. With us at Strangeways, and in most of the congregations where the offertory is adopted, the plan pursued is this. At the close of the sermon a voluntary is played, and the offertory bags—neat cloth bags into which the money falls almost noiselessly—are handed round, the collectors giving them to the person at the end of each seat, by whom they are handed on, and so passed from one to another. No one can see what another gives, the whole thing is done very quietly, occupying from two to three minutes, and then the service closes with hymn and prayer, as usual.

Some people say, "why not postpone it to a box at the doors?" Precisely because our very object is to associate it as closely as possible *with the worship*, to make it a *part of*, not merely an accompaniment of, the service. We don't want it thrust outside the sacred time, as if it were a little business detail of which we were half ashamed. Let it indeed be done as quietly as possible; let care be taken to avoid all needless noise, not because we want to have the offertory as though we had it not, but simply for the same reason as we dislike to hear the rattle of the organ keys, or the wheezing of the bellows; all should go smoothly and quietly through the offertory as through any other part of the service. It seems the fittest thing that the time during which the Offertory takes place should be a little space for silent thought and devotion, and that the offering itself should be given with a few words uttered in one's own heart, a momentary prayer of

consecration, such, for instance, as I imagine comes natural to most people on receiving the bread and wine at the Communion. I am aware that there is this drawback, that until all people come to have this deeper feeling about the offertory there will always be some who will merely act as if it were not a part of, but an interval in, the service. So they will be likely to spend that interval in looking about them. But then the offertory only shares in this liability along with other universally acknowledged parts of the service. There are some people who merely look about them even during the prayer, and many who, under cover of the hymns, engage in a little occasional conversation. It will not be in a day or a year that society will recover the old feeling which constitutes the real difference between supporting a religious institution as a matter of business, and giving an offering of one's substance as a part of one's religious worship. But I believe that the old feeling may be brought back, and that in proportion as it is recovered our whole church life will be strengthened and enhanced.

And in what has been said lies the real answer to all objections founded on the feeling that there is a sort of mild compulsion practised in passing the offertory bag from hand to hand during the service. That collections taken during the service often have infused into them a certain element of compulsion is quite true, but it is by collecting on open plates and other similar devices for making the amount of the gift as public and conspicuous as possible. But wherever the offertory has been adopted, both in our own and other religious bodies, universally, as far as I know, there has been a careful endeavour to make it as private and secret as possible. The "box-at-the-door" plan is an utter failure and delusion, not because it fails to compel people to give, but because it does not put the matter fairly before them. People are busied with something else as they are going into, or coming out of a place of worship. They forget it till they are close upon the box, and then they have their children by the hand, or they do not like to stop to get their money out, and they think, "Oh, it will do next time," and so pass on, and next time it is very likely forgotten again. It is not that they want compelling; it is that they want the matter put fairly before them, and putting before them as a part of their worship, and that, like the other acts of a congregation's common religious service, it is best done by all together, at a time set apart for it.

It is as absurd to talk of any moral compulsion being exercised in this way, and of its being a throwing overboard of the professed spirit of *free will* offerings, as it would be to talk of its being moral compulsion to prayer, or a violation of spiritual liberty on the subject of singing, for the minister to say, "let us pray," or to give out a hymn. To a Quaker who comes in to our worship, even these things seem to have something of moral compulsion in them. Our answer is, "We are agreed in regarding prayer and singing as a fitting part of our regular worship, and therefore we arrange for it accordingly." And the same answer holds good for the offertory. "Giving, also, is a fitting and worthy element in religious service. It seems to us as appropriate as the hymn or the prayer. We believe it is as acceptable to God, if done in a truly reverent spirit, the spirit of people offering their best for His work and service. We therefore arrange our service so that an offertory shall be an integral and essential part of it." And I can only say that our experience at Strangeways is that after people have got over the first strangeness of it they like it. Perhaps there are none who like it so much as the poor and the children; just because, while they have as much pleasure in giving according to their ability as others, the offertory for the first time enables them to do so without painful pressure, and without any wounding of their self-respect by bringing their lesser contributions into open contrast with those of others.

A STATESMAN'S PRAYER.

THE following prayer, which was found in the private drawer of Sir Robert Peel's dressing-case, after his death, might well be made their own by others in a like position at present:—

"Great and merciful God, Ruler of all nations, help me daily to repair to Thee for wisdom and grace suitable to the high office whereto Thy Providence has called me. Strengthen, O Lord! my natural powers and faculties, that the weighty and solemn

interests with which Thy servant is charged may not greatly suffer through weakness of body, and confusion of mind. Deign, I beseech Thee, to obviate or correct the ill effects of such omissions or mistakes in my proceedings as may result from partial knowledge, infirmity of judgment, or unfaithfulness in any with whom I may have to do. Let Thy blessing rest upon my sovereign and my country. Dispose the hearts of all in high stations to adopt such measures as will preserve public order, foster industry, and alleviate distress. May true religion flourish, and peace be universal. Grant that, so far as may consist with human weakness, whatever is proposed by myself or others for the general good may be viewed with candour, and that all wise and useful measures may be conducted to a prosperous issue. As for me, Thy servant, grant, O merciful God! that I may not be so engrossed with public anxieties as that Thy word should become unfruitful in me, or be so moved by difficulty or opposition as not to pursue the narrow way which leadeth unto life. And O, most gracious Father! if, notwithstanding my present desires and purposes, I should forget Thee, do not Thou forget me, seeing that I entreat Thy constant remembrance and favour only for the sake of our most blessed Advocate and Redeemer, Jesus Christ, to whom with Thee and the Holy Spirit be glory for ever. Amen."

A CLERGYMAN'S INVITATION.

DR. MILLER, of Greenwich, lately put forth the following earnest invitation to those of his parishioners, more especially among the working classes and the poor, who seldom or never attend public worship:—

"It would be easy for me to write to you *coarsely*; to treat you as big children; and to flatter you. It would be easy to write to you *scoldingly*; to rate you and rail at you, as if well nigh all the wickedness in Greenwich and throughout the kingdom, was among the wage-paid classes and the poor. I will write neither *coarsely* nor *scoldingly*, but as a man to men. Why write at all? Because I have a heavy responsibility. I cannot be rid of it. I may forget it, or trifle with it; but I cannot be rid of it. God has put me, among others, here, as a shepherd and a watchman over souls. It is not enough that a shepherd feed the sheep which are safe in the fold. If there be any sheep astray, he must go after them and find them. The watchman must give warning of danger. I am responsible not merely for giving relief tickets to the poor; nor for keeping up schools for your children. Not merely for marrying, and churching, and baptizing, and burying. But, first of all and above all, for seeking to save your souls; to get you ready for death, for judgment, and for eternity. I am responsible for this—that every man, woman, and child, in this parish, should hear the good news of God's love—that your Father in heaven has no pleasure in your death—that He has given His Son to die for you, and is willing to give His good Spirit to them that ask Him—that He warns you to flee from His wrath, to break off from sin—quarrelling, foul words and deeds, drunkenness, swearing and cursing; that He now offers you a free and full pardon for the biggest and blackest sins; that He invites you to Himself and to a blessed home of rest and peace and joy, where the din of this world's strifes shall not be heard, nor its sins nor its sorrows felt, nor its tears shed.

"O sirs, we have many things—great things—glorious things—to say to you. Good news indeed! Good for you, while you live and toil and suffer. Good for you, when you come to die. Good for you, when you pass into your Maker's presence. Good for you, when you stand before His bar of judgment. But, Sunday after Sunday, your place in Church is empty. Many, thank God! come. But not you. You are neither at God's house; nor at God's table; nor at the schoolroom lecture; nor at the Bible-class. We long to see you. Why will ye not come? Be honest. Deal truly with yourselves. Don't cast about for some fault to find with the parsons. You cannot say that the parsons of Greenwich don't care for you. You won't say it. Your wives know better. Your children know better. You know better. I am not your enemy because I tell you the truth. You are careless. You put off your soul's business. Too many of you are slaves to drink.

"We know that it is sometimes said that the sermons are so dull that people don't care to sit them out. But, first, there is the duty and the privilege of the public worship of Almighty God. And, as thousands of men in Greenwich—and very many thousands elsewhere—do come and listen thoughtfully, often with rivetted attention, and with profit,—many of them men of powerful intellect, and of education,—what is worth their hearing—and what multitudes of them hear with pleasure and gratitude—cannot be unworthy of your attention. The truths which we preach come home, they tell us, to their business and bosoms: why should they not to yours? Let me then, with very earnest entreaty, beseech you to come to our special services, arranged on purpose for you, in the parish church."

ROBERTSONIANISM.

In the *Revue Chretienne*, the editor, Dr. E. de Presensé, has three essays on F. W. Robertson and M. Verny, whom he regards as his counterpart in the French Church, the conclusion of which we give:—

"Verny and Robertson have, each with his own individuality, shown us how much the labour of great minds, even in the bosom of steadfast faith in Christ, is deep, vast, and sad in the present day! Since they have left the world this labour is far from having been relaxed. We well know how it is in France. England is neither less affected nor less disturbed; witness the Catholic reaction, and the development of the bold, stoical Christianity of which 'Ecce Homo' is the highest and most brilliant manifestation. It would be puerile to ignore that which constitutes the special danger of the tendencies of the present day,—the insufficiency of all the orthodox beliefs. We can only come to one conclusion, and that is the necessity of following with faith and freedom the development of our theology. All those who have obtained for themselves the answer to the question, *What must I do to be saved?* and who live a life in Christ, have found a safe harbour. But they ought not to go to sleep; they should unite to bestow religious knowledge and peace to all sincere seekers. They should at once give way to the legitimate requirement of connecting more clearly the element of religion with moral science. It is only in this manner that we may avoid those distortions which are the symptoms of disorder. We believe that we also have a Church of the future which, the reverse of old Rome, shall recruit itself from all the good elements of all existing churches; which shall give us worship without idolatry, the most practical morality, and the most accurate teaching, without dullness. This will be a meeting on the same level of pilgrims who have hitherto pursued different paths. Doubtless behind the platform another higher stile will be discovered, and so in succession until we have reached that glorious eminence where we shall know even as we are known, amidst the splendours of triumphant love. Present pursuits will inaugurate one of those great fusions which are born only in the sphere of active religious thought. This is the law of our history. We do not complain of it, for, after all, we only seek to explain more clearly to ourselves that which we know and have already. He who possesses Christ has all things. We do not underestimate the troubles of these transitive periods. I cannot finish better than by quoting a sentence from that generous Lèbre, whose death suggested such eloquent words to Verny. It is nearly a quarter of a century since these words, hitherto unpublished, were written, but they are as appropriate to-day as ever:—"They who work for the future should seek solitude, as did the prophets of former times, but, after their example also, they should fill it with their prayers, and hold themselves in restraint in God's presence; they should ask for help for themselves and for the outlying world with fervour and lowliness."

MR. BEECHER AND MR. SPURGEON.

In the *Central Baptist*, an American publication Dr. Burlingham thus sketches these two famous preachers:

"Mr. Spurgeon never studies, as the term study is generally understood. He takes a text in his hand, and if it cracks open at once, he preaches what it reveals; if it remains sealed, and his mind does not take to it, he drops it for the time being and selects another. He never doggedly lugs and tugs over a subject just for the purpose of making a sermon from it. One of his finest points as a preacher is the ease and naturalness with which he makes sermons. In this he has positive genius. His sermons are very simple; a child can understand them. His method is generally textual. Nothing in a text escapes him. If he sometimes carries analogies farther than a fair interpretation warrants, he always does good, even in this, for he never allows his fancies to lead him into the merely speculative and the useless. He never elaborates his discourses as to style. They are neither written nor wrought out mentally as to language. They are delivered naturally and with unabated fluency. His voice is full and even in its volume. He makes his points with consummate tact and aptness. He has no clap-trap, not a particle of it. He resorts to no rhetorical artifice. He has no mannerism. He is straightforward, earnest and manly in his way of preaching. He never whines, and never affects emotion. He never uses a crying voice. You feel that in all he says his purpose is to do you good. He aims at your religious nature always. With such powers of sermonizing, such ability to make the desired point—to aim right and to hit right—such power of extemporaneous utterance, such simplicity of style, and such a ringing and effective voice, and with all these resources added to by the most perfect self-control and by an unconquerable earnestness of purpose to do good by meeting the wants of our religious nature, Mr. Spurgeon cannot fail of permanently wielding the mighty power he does in the modern pulpit."

Describing the American preacher, Dr. Burlingham says:

"Mr. Beecher does not try to appear learned and profound. He studies, but does not plod. He reads, observes, thinks for the purpose of keeping his mind full, not of exhausting it upon any one subject or line of investigation. Every thing that goes into his mind by eye and ear, as well as from reflection and books, let it pertain to theology, religion, politics, society, nature, industry, commerce, poetry, or philosophy, comes out at his bidding in a sermon. His mind readily transmutates into available material for his purpose whatever it touches. You never heard Mr. Beecher speak without being impressed with the exhaustlessness of his resources. He is many-sided, or capable of taking views from all sides of a truth. He is bold enough and great enough not to trouble himself about appearing consistent when he is presenting one phase of any great subject. He does not stop to make what he is saying tally with everything else he ever said upon some other side of the same subject, nor to make it comport with some given theory. With all his brilliancy, he is free from flippancy and smartness. His spirit and purpose are always sober and earnest in discourse. While possessed of great power in extemporaneous speech, he generally writes his sermons. His most striking and eloquent passages in delivery, however, are unwritten. When he leaves his manuscript for the time, and stands aside from his desk, then he warned of the coming torrent. If these two greatest of living preachers would exchange pulpits for a few months, the good people of both countries would be gratified by such an example of international Christian courtesy."

FIRESIDE READINGS.

AT LAST.

(ALTERED FROM THE GERMAN.)

THE old king lay a-dying, then summoned he his son;
His hand, while fondly clasping, he pointed to the throne:
"My son"—the voice was trembling—"my son, this throne is thine!
But, with my crown forget not these farewell words of mine:
To thee the earth appeareth a home of joy and mirth,
But, oh! my son, this is not so; learn soon its real worth!
For one drop of pure happiness, of sorrow thousands flow,
And though in joy we sometimes reap, in tears we mostly sow."
The king's last words were spoken. The son regarded not;
In May light smiled the earth on him, how happy was his lot!
With joyful brow the throne he mounts, and all the world shall see,
Despite his father's gloomy fears, how happy he will be.
Upon his turret roof he hangs, that all may plainly hear,
A little bell, whose silver tones shall echo far and clear;
The silken cord he'll stoutly pull whene'er, with true joy blest,
His heart o'erflows;—he fondly trusts the bell will seldom rest.
And day by day advances, bathed in clear rosy light,
But evening's shade approaches, and none was happy quite;
With longing hand he reaches oft towards the silken string,
But, stay! some memory fills his soul—the clear tone does not ring.
Once, brimming o'er with Friendship's joys, he steps before the bell,
"My happiness, my bliss," cried he, "to all the world I'll tell!"
Alas! a messenger stands there, and with sad looks speaks he:
"Betrayed art thou, oh king, by him thou lov'd'st so tenderly!"
But has he not his infant son, with bright and laughing eye,
"The bell my happiness shall ring," spoke he right merrily;
But in that hour God's angel comes, and raises, all in love,
The parent's joy from earthly ills to heavenly arms above.
Still the brave king despairs not; there stretches his fair land,
And treasures of great worth within his strong and mighty hand;
Green meadows teeming rich, and ripe corn standing high,
And willing hands to labour, and o'er all God's fair eky.
He stands before his window and gazes long around,
While smiling cot and mansion his happiness resound;
He hurries to the little bell with joyful step, but see!
They rush into his presence and fall upon the knee,

"O, king! the foe's at hand! to the window once again!
 See'st thou the valley filled with smoke, our peaceful homes in flames!"
 With glowing cheek the king must seize the sword, and not the bell,
 Alas! and shall its silver tongue his happiness e'er tell?
 His hair is silvering fast; not once the joyous sound
 He thought in youth so oft to hear, has echoed far around;
 And if sometimes a happy thought illumines that patient brow,
 The little bell—the silent bell—is nigh forgotten now.
 Before the window sitting, the dying monarch hears
 Voices and sighs low mingling with sobs and choking tears:
 "What means this," asked he feebly: "why grieve thee in my land?"
 "Oh, sire, the father's dying! below the children stand!"
 "Let all my children enter. And do they then love me?"
 "To save thy life they'd yield their own, oh, king, how readily!"
 Then poured with hasty steps the crowd into the quiet room,
 To see the king, to touch his hand, all longingly they come.
 "You love me, then, my children?" From thousand voices—"Yes!"
 The monarch's face bright blushes, it beams with happiness;
 He looks to heaven,—he rises,—the bell hangs o'er his head,
 One pull he gives—it rings out clear—the king falls smiling dead!

E. M. H.

EASTER ISLAND.

An officer cruising in the South Pacific gives an interesting account, which we present a little abridged, of this island and its inhabitants, mentioned by Captain Cook.

This island (in lat. 27.10, lon. 109.30) is one of the most curious in the Pacific, and is, I believe, with the exception of Pitcairn Island, 1,500 miles from any inhabited land. It is about thirteen miles by ten in its widest part, and is exceedingly volcanic. It contains a great number of craters; one of them is a splendid specimen, fully 600 feet in depth, and the width at the bottom about 4,000 feet. The view of the interior is very grand, one side being open towards the sea in a perfect semicircle. The place has hardly been visited by Europeans since Captain Cook spoke of it, and as he was ill during his visit, the account given by him was meagre. The people had a bad reputation for cannibalism, and this caused traders, and even whalers, to give them a wide berth. The inhabitants now number about 900, but they are fast dying out of consumption, and want of proper food; in fact, they are not very far from starvation. About four years ago some Peruvian ships came and kidnapped 1,800 of them, and this in a great measure accounts for their wretched condition, as the children, women, &c., left could not cultivate the land even in the slight degree which the men are able to do. Two of the kidnappers were afterwards caught by some of the people, who made short work of them; in fact, killed and ate them up. These islanders speak almost the same language as the Marquesans, but are as a rule much less robust. The old men are apparently much the strongest, some of them being powerful-looking fellows.

Captain Cook alludes to the large stone images he saw here. Bearing this in mind, we organized a search, and met with great success. We found at least 150, and no doubt there are many more. Some of them are enormous, over 30 feet high by 9 wide. I saw one 22 feet long and 14 wide. They appear to have been cut or carved with stone chisels, and are believed to be the work of a former race, now perhaps extinct. At any rate, it is strange to find such remains on an island so entirely isolated, inhabited only by savages, apparently quite unable to conceive the idea of making anything of the sort. Most of these images have been thrown down on their faces, and so remain; but in the side of the crater of a large volcano at the far end of the island there are sixteen, all standing upright; outside the crater there are also a number of others all in the same position. This desolate crater, guarded as it were within and without by these hideous, still stone men, is a spectacle almost worth the voyage. It is clear that once the place must have been densely populated, because some of these images weigh between twenty and thirty tons, and, besides the quantity of work in carving them, it must have been immense labor and have required great strength to carry them for miles over a rugged and difficult country, and rear them upright where they stand. Perhaps at one time they may have had a king or chief who employed his people thus in order to prevent them fighting and eating each other. We found the islanders, however, gentle and honest, and to all appearance much pleased to see us. But there are three Catholic priests settled here, two Frenchmen and a Prussian, who must have done a world of good, and have certainly got the people quite under control. They have taken their

spears and clubs from them, but find them lazy and unwilling to work at cultivating the ground. They are in great fear and awe of the priests, which is, perhaps, necessary to their safety, as these savages are born cannibals, and there is no saying when their horrid instinct may not break out. The first priest came alone, about three years ago. As soon as he landed he was robbed, and was to have been killed and eaten, but the chief interfered and chose to have him for his slave. For some time he worked in that capacity, and more than once his life was attempted, but he always managed to escape. The next who came was the senior priest, a Frenchman, a most resolute-looking man, with a very powerful and determined cast of physiognomy. The moment he landed they crowded down and endeavored to stone him, but he got near them and struck the first fellow he came across such a blow with his walking staff as to stun him on the spot, then walked unmolested through the crowd of swarming savages now thoroughly cowed, and since that he has never but once been molested, but has them well in hand on the whole. Of course the first thing he did was to procure the liberation of the other priest, and the two have impressed on the minds of the people the idea that if they kill and eat either one or the other a ship will come and destroy them. These poor missionaries must lead a hard and trying life, and certainly exhibit great bravery and devotion to their religion. There is no society in France which acts as the English do to their missionaries, and no one sends them comforts, or food, or clothing. We did all we could for them, for which they appeared most grateful, and were thankful to have the opportunity of writing to their friends by us.

All the trees in the island are destroyed; one war party would burn the trees belonging to the other, this retaliated in kind, and they slew and devoured all prisoners. The priests say they were much more numerous at one time, but are dying out fast, and at the present rate cannot last long. They are forbidden by the missionaries to practice spear-throwing in order to prevent fighting and butchery, but when we were away from the village with some of them we cut them some sticks badly balanced and not very straight, and they threw them with wonderful skill and strength. I never before knew how dangerous a weapon a spear could be, but these people so armed would be formidable adversaries; they cast them almost underhanded, with the hand below the level of the shoulder, and even with these sticks could strike an object with great force and accuracy up to seventy yards at the least; with a good spear of course they could do much more, in fact they quite astonished us. It appears they used to tip their spears with sharp-pointed pieces of volcanic darts or bolts.

Their houses are built to this day exactly as Captain Cook describes them; the shape is like a boat turned over, keel uppermost, with a small square hole at the side for the door, through which a man can just crawl, and the entire fabric is composed of coarse reeds. At the top of the crater, almost on the edge of the cliff, there are a lot of curious stone huts, about five feet high inside, and some of them fifteen feet long. The entrance is through the wall, which is about seven feet thick, so it is a long narrow hole to crawl through in order to get within.

The islanders themselves say that their ancestors came over here in canoes. They have a tradition that the first king, Toko, came from the island of Little Rappa, where the New Zealand steamers stop, and the first land they came to was this island. Finding it larger than the one they had left, they called it Rappa-mie, which means Big Rappa. King Toko, as soon as he landed, began to carve the images; and when he had finished his work, the statues all walked down and placed themselves in the position they now occupy. After this he turned into a butterfly, and the children, even now, when they chase a butterfly, say they are chasing King Toko. The stone huts at the top of the crater are stated to have been constructed for the special use of Toko, and an image we have brought on board was found in one of them. We had to dig it out, for it was sunk so far into the ground that only the head and shoulders were visible. They say the way they chose their kings was this: The man who could in a given time produce the greatest number of sea-birds' eggs was made king, on account of his superior courage and activity. Even now the natives are fond of going over the cliff in search of eggs, and many lose their lives in this amusement, for the sides are rugged and precipitous, and are in some places near 1,000 feet in height. We found the climate warm but very healthy.

A PAPAL JOKE.

The Pope's sense of humour is proverbial in Rome, and he gave a good example of it the other day to the Corporation of bakers, who asked an audience of him, in order to remonstrate against the new and excellent public oven established by Colonel Blumenthul, and which supplies far better bread on much lower terms to the people, being made by machinery, and of corn bought wholesale, and sold honestly. This interference with the dishonest gains of the Roman bakers, who have long enjoyed a monopoly, was of course, although a great popular

benefit, a grievous injury in their eyes. "Holy Father," said the spokesman, "it is very hard on us; we have worked so long for the public benefit." ("Abbiamo tanto faticato per il bene pubblico.") "E troppo vero, figlio mio," replied the Pope. "Adesso è tempo che si repose un po', e lasciare faticare gli altri." ("It is quite true, my son. It is high time you rested a little, and let other people work.")

ODD FULFILMENT OF A PROPHECY.

THAT the Primate is a Scotchman has come to be talked and written about in connection with a curious ancient prophecy. In an epilogue delivered at the Globe Theatre in 1601, by Richard Burbage, there occurred the following sentences:

A Scot our King? The limping state
 That day must need a crutch.
 What next? In time a Scot will prate
 As Primate of our church.

When such shall be, why then you'll see
 That day it will be found

The Saxon down through London town
 Shall burrow under ground.

Has it not come true? Dr. Tait is Archbishop of Canterbury, and we travel about London underground.

WHILE THEY ARE STILL WITH US.

"Oh, while my brother with me stayed,
 Would I had loved him more."

THIS was the cry of the little child, and is it not the heart's cry of most of us when a dear one is gone to return again no more? How many things we said and did, unheedingly at the time, that we would now gladly unsay, undo—little things, perhaps, but now seen as in a microscope: irritable expressions, careless words, shortcomings of affection. Memory brings back all with terrible distinctness, stinging the conscience and wounding the soul with those bitter words, "too late." Well do we know, were it possible we could look upon that dear face, how it would beam with love and forgiveness, but this does not lessen our pain; we cannot forgive ourselves. No, we have sinned and must suffer. But surely, if we reflected more frequently that the time would inevitably come when our friends must leave us or we leave them, for

"Friend after friend departs—
 Who hath not lost a friend?
 There is no union here of hearts
 That finds not here an end."

surely it would assist us to battle more successfully with our failings in our intercourse with them; the sharp word would be kept back, the frown would be checked, little kindnesses more freely rendered, small selfishnesses of daily life lessened; home would rejoice in a brighter sunlight, and when the time of separation came, the sorrow, hard enough to bear, would not be increased and darkened by a vain remorse.

INTELLIGENCE.

ACCRINGTON.—A very interesting gathering of about 70 of the old scholars took place on Saturday the 13th inst., Mr. Edmund Coleman in the chair. Addresses were delivered by Messrs. Mills, Noble (jun.), and Herd. A rather novel, but not unfitting part of the proceedings, was the baptism of a child whose parents had been taught in the Sunday school. The remainder of the evening was spent in amusements of various kinds.

BANBRIDGE.—The Rev. R. A. Armstrong having, in consequence of his appointment to a Hibbert Fellowship, resigned the pastorate of the Second Unitarian congregation of Banbridge, a number of his late hearers and other friends assembled in the meeting-house of the second congregation on Tuesday, the 2nd of February, to present him with a slight token of their respect and esteem previous to his departure from among them. On the motion of Gilbert Mulligan, Esq., Park Mount, seconded by Robert McClelland, Esq., Belmont, the Rev. Francis M. Cammon took the chair, and after a few remarks, expressive of his great regret that Mr. Armstrong was about to leave the neighbourhood, and of the high estimation in which he was held by all who had the privilege of his acquaintance, the chairman presented to Mr. Armstrong a purse containing fifty sovereigns, the contributions of some members of the two Unitarian congregations, and other friends, accompanied by an affectionate farewell address. Mr. Armstrong returned his hearty thanks to his friends for this substantial token of their regard and esteem; assured them that he would ever remember his short sojourn in Ireland, and the friendships he had formed there; and concluded by expressing a hope that the cordiality and good feeling which existed between the first and the second congregation would long continue.

GLOUCESTER.—A social meeting of the Unitarian congregation was held in the school-room on Thursday evening week. Many friends from Cheltenham were present, who contributed greatly to the evening's enjoyment. The Rev. J. G. Teggan, the pastor, presided, and after tea, numerous songs and recitations were efficiently given. Prior to these, Miss Millard, in the absence of her mother, who was unavoidably prevented attending on this occasion, presented to the minister a handsome

black silk gown, which had been bought by the ladies of the congregation, thirty of whom had signed an affectionate address to him. Mr. Teggin returned thanks to the ladies for their kind and seasonable present, and expressed an earnest hope that as he had during the last thirteen years worn out one clerical garment in their service, he might be spared to wear the one now so kindly bestowed upon him for several coming years.

LONDON: STAMFORD-STREET.—The congregation met on Sunday last, and agreed to send petitions to Parliament in favour of the disestablishment and disendowment of the Irish Church. That to the House of Commons was drawn up, and signed after morning and evening service, and has been sent to Mr. Layard for presentation; that to the Lords is to be sent about the time when the bill for disestablishment shall reach that House. The petition was as follows:

"The Humble Petition of the undersigned Congregation of Protestant Dissenters, meeting for worship in Stamford-street Chapel, in the borough of South-west."

"Sheweth—That your petitioners believe that the larger part of the inhabitants of Ireland have a just cause of complaint that the religion of a small minority should be established by law and endowed with national property and privileges."

"That your petitioners hear with pleasure that it is proposed by Her Majesty's Ministers to remove the injustice by disestablishing and disendowing the Irish branch of the Church of England, and also by withdrawing the partial endowments at present granted to the Roman Catholics and Presbyterians in Ireland;

"And your petitioners humbly pray that your honourable House will be pleased to remove the Irish grievance by establishing perfect religious equality in that part of the kingdom."

"And your petitioners will ever pray."

MONTROSE.—If those persons who think the work of the Unitarian Missionary is unnecessary could have been present at the Rev. H. Williamson's lecture last Monday night they would perhaps have been convinced to the contrary. The hall was packed with people. Tracts were taken with the greatest readiness. But such was the disturbance caused by persons who could not get inside the hall that it was found impossible to carry on a discussion at the close of the lecture. It is to be hoped that a larger hall will be secured for the missionary's next lecture.

NANTWICH.—On Monday last, a tea party was held in connection with the chapel, Hospital-street, for the purpose of welcoming the Rev. Jas. Macdonald on his entering upon his duties as the minister. The attendance was good, and consisted to a considerable extent of persons unconnected with the congregation. Mr. P. Barker represented the congregation in giving expression to the feelings of delight afforded them by Mr. Macdonald's settlement, hoping he may labour long and successfully amongst them. Mr. Macdonald responded in a warm and hopeful spirit; the remainder of the evening being spent in readings, &c. Notwithstanding the congregation has been dependent for nearly twelve months upon supplies, the seatholders have not diminished but slightly increased, and their prospects for the future are cheerful.

PARK LANE, NEAR WIGAN.—On New Year's Day, the annual tea party of the congregation at this place, was held in the schoolroom adjoining the chapel. There was a large attendance. David Shaw, Esq., was in the chair, and addresses were given by the Rev. Geo. Fox and Mr. W. Baker. On January 26th, the first of a series of six penny readings was given. The attendance was good and the entertainment pleasing. On Shrove Tuesday, a tea meeting, got up by the teachers, was held in the schoolroom. David Shaw, Esq., in the chair. The most interesting event of the evening was the presentation of a very handsome timepiece to Mr. W. Baker, superintendent of the boys' school, by the teachers in it, accompanied with a photograph of the teachers in a group, as a testimonial of their respect. The presentation was made in affecting and eloquent terms by Mr. Shaw, who highly eulogised the zeal and amiability of Mr. Baker.

PERTH.—Lectures in this room were given upon some time ago, because the Guildhall had been refused to the local committee. Arrangements were made for another hall, and Rev. H. Williamson, of Dundee, lectured on the 10th inst. to an audience of about 100 persons, who appeared deeply interested. It is hoped that the lectures may be given now regularly.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. E.—Hayes is the publisher.

E. S.—We are obliged for your suggestions. In regard to the first, opinion, as well as experience, shows that the effect would be the reverse of what you suppose; and the second is impracticable.

We have received several letters on the subject of the Open Church Papers. We think, however, that it will be better to let the series be completed, and the case fairly stated to the end without interruption. We shall then be willing to admit letters on the subject.

THE RULE OF FAITH IN INDEPENDENT CHURCHES.

A second letter on this subject appeared in the *York Herald* of Saturday last. We reprint it, as a fitting sequel to the one we have already published. The subject is important, and it is desirable that it should not be lost sight of. "Mr. Teesdale," it may

be premised, is an Independent minister at Market Weighton:

To the Editors.—The reply of Mr. Teesdale to my former letter on this subject appears substantially to admit the justice of the objection which I took the liberty of making to his statement. It is clear that the Bible cannot be said to be the only rule of faith in churches which use the model deed, or any deed like it, and which provide, with legal exactness, that no one shall be their stated minister who does not hold, teach, and preach "the doctrines contained in the annexed schedule." The Rule of Faith, in such cases, is the schedule of doctrines, not the Bible.

Mr. Teesdale, however, urges that this restrictive form of deed has not been followed for any great length of time. In this, I imagine, he is not well informed. I quoted from the deed of 1865, thinking it but fair to refer to the latest form of the document. But there was an earlier one, containing eight articles of faith, and equally stringent. How many years previously this may have been in use I do not know, but I have seen a reference to such a deed as in existence so long ago as 1856. Length of time, however, can make little difference in a matter of principle. The question still is, can a denomination which binds its ministers to "hold, teach, and preach" according to a schedule of doctrines, drawn up by fallible men, be said to have no rule of faith but the Bible?

Admitting, however, as he virtually does, that this question must be answered in the negative, Mr. Teesdale goes on, as might be expected, to defend the course so pursued. He thinks the model deed "a very good one," and hopes that every new Independent chapel will be protected in the same way, and saved especially from "ever falling into the hands of Unitarians." The prudence of this is, perhaps, to be commended; but it does not exhibit any great confidence in the doctrines contained in the schedule. The Unitarians, too, I should think, may thank Mr. Teesdale for the compliment which his words convey. It reminds me of what the Bishop of London was reported to have said at Sion College, about a year ago, viz., that he valued the existing connection between Church and State, because he did not wish to see the nation become Unitarian.

Mr. Teesdale supposes the case of "six Christian gentlemen" building a chapel; and maintains that they have a right to provide that the building "shall be held and used in accordance with what they believe." I might assent to this, if the restrictions they set up affected no one but themselves. But let us, on the one hand, remember, Christianity is not their private property, that they may define it as they choose; and, on the other, that they can use the building only during their own lifetime. Unless they provide that it shall be pulled down when they have done with it, others, of necessity, have and will have an interest in it. Have the builders then, by virtue of their payment of money, acquired a right to bind these their congregational successors for ever to hold, teach, and preach nothing but what is "in accordance with what they believe"—and that too even though the future generations should be brought, in the progress of knowledge, to see that their predecessors have received much that is untrue, just as we Protestants now think in reference to our Roman Catholic forefathers? The proposition seems to me absurd. I cannot see that any such "right" exists, any more than I can see that the purchaser of a "living" has a moral right to impose a minister upon a church against the will of the people. The two cases appear to be exactly similar in kind. At all events, I venture to say, it would be a nobler thing in the "six Christian gentlemen" if they exercised a little self-abnegation; if, having themselves received Christianity without dogmatic restrictions, they were to hand it down equally free to their children and their children's children, so far as their chapel is concerned. It would be a nobler thing in them, as it would certainly exhibit more of Christian humility, to refrain from playing the infallible to those who are to come after them, and who may possibly be better able than they were to judge as to what is or is not Christian truth. It would be a nobler thing, too, I think, to give what they give for the service of God and Christ without conditions, leaving the truth to take care of itself; or rather, I should say, leaving future generations of worshippers in their chapel free to follow the best light and guidance of Divine Truth which a good Providence may put within their reach.

But, Mr. Teesdale adds, if the minister of a chapel should come to see that the doctrines of the schedule, or any of them, are untrue, the denomination does not interfere with his individual liberty. He can "go elsewhere." Precisely so: if he wants freedom of thought, the real exercise of his Protestant right of private judgment, this the denomination does not allow; or rather, it allows it only within the limits of the infallible schedule. It gives him, however, the right of going "elsewhere" to seek it! I suppose that much the same might be said in behalf of the strictest sect in Christendom. It does not compel any one to belong to it. And further, I would remind Mr. Teesdale, this going elsewhere is not always so easy a thing as he appears to think. Cases are readily conceivable in which the effort to do so will be a painful one, and when nothing but a high sense of duty and steadfast faithfulness to conscientious conviction could

induce a man to sever the religious connections of many long years. Why, it may well be asked, should such a strain be put upon sincerity of profession, by our artificial restrictions—restrictions which are not found in the Scriptures, but which men so strangely devise for themselves?

I can understand, indeed, how the narrower policy should have been followed in the sixteenth century, when people were but emerging from the darker times of middle-age Roman Catholicism. But I cannot understand how such things should be done and defended in this nineteenth century, with the experience of three hundred years of ecclesiastical troubles and dissensions behind us, and that of the present generation before our eyes, to show us the miserable consequences to which attempts to enforce Acts and Schedules of Uniformity are, sooner or later, sure to lead. Neither can I understand how those who do or defend such things can deem themselves the especial friends of religious liberty.

Let me illustrate my position by a brief reference to an apposite case. The people of Manchester, it is stated, have subscribed a very large sum of money for the erection of a suitable building for the use of Owens College, which it is hoped may become the nucleus of a new university for the North of England. What should we think of these subscribers, if they should propose to draw up a schedule of scientific truths or doctrines, and provide that no professor shall hold a chair within the walls of that building, who shall not believe and teach according to the schedule? And why should Christian theology be placed in a worse position than scientific truth?

Commending these questions to Mr. Teesdale's consideration, I remain, &c.,

York, Feb. 10.

G. V. S.

AN IMPOSTOR.

To the Editors.—I am informed that an impostor is going about the country, saying he has been a member of my congregation for two years, and that I had given him a letter of introduction to the Rev. J. Martineau (which letter is, however, accidentally not forthcoming). He says he is a Russian Pole, and I hear that he has a Russian look. I am told he is about thirty years of age, and when he called upon a friend of mine at Yarmouth, "he was dressed rather roughly in a greyish suit with a huge comforter round his neck."

Will you kindly insert this warning in your next issue. I need hardly say I know nothing of the man.—Yours very truly,

S. ALFRED STEINTHAL.

THE COMING WEEK.

Birmingham: OLD MEETING HOUSE.—Annual sermons by the Rev. T. W. Chignell, on Sunday next.

Gorton.—A concert for the benefit of the library, on Saturday evening.

London: HAMPTSTEAD, ROSSLYN HILL.—On Sunday evening, one of a series of sermons; preacher, Rev. J. P. Ham. Subject: "The Atonement of Love."

London: DISTRICT UNITARIAN SOCIETY.—On Wednesday next, at Radley's Hotel, the 62nd social meeting.

Manchester: UPPER BROOK-STREET.—On Sunday evening, the third of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.

Salisbury.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "What a famine may do," the fourth of a series on the parable of the "Prodigal Son."

Births.

CUDLIP.—On the 12th inst., at the Exeter Inn, Launceston, the wife of Mr. William Cudlipp, sen., of a daughter. This is the twenty-second child of the same parents.

Marriages.

MARSH—WILD.—On the 16th inst., at the Birmingham Free Christian Meeting Room, Lower Fazeley-street, by Mr. G. K. Twinn, Thomas, eldest son of James Marsh of Sparkbrook, Birmingham, to Dorothy, third daughter of the late Ralph Wild.

MATTHEWS—MARSH.—On the 16th inst., at the Birmingham Free Christian Meeting Room, by Mr. G. R. Twinn, Arthur Bache, eldest son of the late Arthur Matthews, of Birmingham, to Mary, eldest daughter of James Marsh, of Sparkbrook, Birmingham.

SCHWIND—OLIVER.—On Thursday, the 4th inst., at Blackwater-street Chapel, Rochdale, by the Rev. Thomas Carter, minister of the chapel, Charles Schwind, of Rio de Janeiro, to Eliza, youngest daughter of Royston Oliver, of Mosah Mills, near Rochdale.

Deaths.

BRISON.—On the 15th inst., at the Royal Fort, Bristol, Martha, wife of Mr. William Brison, and second daughter of Mr. Samuel Curnock, of Frogmore-street, aged 25 years.

CARR.—On the 9th inst., at St. John's Wood, London, Mary, the wife of Mr. Matthew Carr, in her 62nd year.

HEYMANN.—On the 15th inst., at West Bridgeford, Notts, in his 67th year, Lewis Heymann, Esq., J.P.

JOHNSON.—On the 15th inst., killed in a colliery at Astley, by the fall of a large stone, James, son of William Johnson, aged 17 years.

LYDIATE.—On the 11th inst., at Park Lane, after many years of suffering, Margaret Lydiate, aged 75.

SHIPMAN.—On the 12th inst., at Bredbury, near Stockport, Robert Milligan, eldest son of Mr. R. A. Shipman, solicitor, of Manchester.

TIMMINS.—On January 23rd, at the residence of Mrs. Franks, Holland Place, Edge Hill, Liverpool, very suddenly, in her 34th year, Emma, youngest and last surviving daughter of Mrs. Timmins, Edgbaston, Birmingham.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, &c. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, February 19, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 409.

FRIDAY, FEBRUARY 26, 1869.

PRICE 1d.

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CARTER LANE MISSION, FRIAR-STREET, CARTER LANE, LONDON, E.C.
The ANNUAL SERMONS in behalf of the funds of this Mission will be preached at Unity Church, Islington, on Sunday (morning and evening), February 28th, by the Rev. W. JAMES, of Bristol.

The ANNUAL MEETING of the subscribers and friends will be held on Monday evening, March 1st, at the Mission Rooms, Friar-street; SAM. SHAEN, Esq., has kindly consented to take the chair.

TEA will be provided at six o'clock, and the chair will be taken at seven. Tickets (1s. each), may be obtained of any Member of the Committee, of the Secretary, or at 174, Strand.

J. K. APPLEBEE will deliver an ORATION at Burdett Hall, Limehouse, March 3rd. Subject: "The Three Graces of Womanhood." Chair taken at eight, by Captain CAMPBELL. Admission, 6d. and 1s.

LOWER MOSLEY-STREET CONGREGATIONAL SOCIETY, in connection with Cross-street and Upper Brook-street Chapels, will deliver the ANNUAL SERMON recognising and welcoming those who have become Members of the Society during the past year, will be preached in Cross-street Chapel, on Sunday evening, March 7th, 1869, by the Rev. W. GASKELL, M.A. Service as usual at half-past six o'clock. The FIFTH ANNUAL MEETING will be held in the Lower Mosley-street Chapel, on Wednesday evening, March 19th.

TEA on the table at seven o'clock.

Tickets 6d. each, may be obtained from any of the Visitors or Committee, also from the Chapel-keepers, or at the School.

All who feel any interest in the objects and welfare of the Society, whether Members or not, are respectfully invited to attend.

Chair to be taken at eight o'clock by the President, the Rev. JAMES DRUMMOND, B.A.

The following gentlemen are also expected to be present: Revs. W. Gaskell, M.A., J. Page Hopps, W. H. Herford, B.A., Dr. H. J. Marcus, and R. D. Darbishire, and C. J. Herford, Esqrs.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.
The ANNUAL MEETING will be held on Good Friday next, March 26th. Place of meeting, Bury. Full particulars in future advertisements.

UPPER BROOK-STREET CHAPEL.
LECTURES on the History of Belief in the Divinity of Jesus Christ, based upon Dr. Réville's late work, "Histoire du Dogme," &c.; fourth lecture on Sunday next, February 28. W. H. HERFORD preacher. Service 6.30. ALL SEATS FREE.

BANK-STREET CHAPEL, BOLTON.
The ANNUAL CONGREGATIONAL SOIREE will be held in the Schoolroom, on Thursday, March 4th. Tea at 5.30. Tickets 1s. each.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

The Southport Congregation.....	£247 13 0
S. Robinson, Esq., Wilmow.....	5 6 0
Brooks, Esq., Hill Bank, Hyde.....	1 0 0
John Harwood, jun., Esq., Bolton.....	5 0 0
Miss Yates, Liverpool.....	10 0 0
Wm. Rathbone, Esq., M.P., Liverpool.....	5 0 0
H. W. Gair, Esq., Live pool.....	25 0 0
Mrs. Holt, Liverpool.....	10 0 0
Mrs. R. V. Yates, Liverpool.....	2 0 0
Geo. Wadsworth, Esq., Manchester.....	7 0 0

£317 13 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. H. BAKER, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport. February 15th, 1869.

DUNDEE UNITARIAN CHURCH.
Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.

About £1,500 will be needed. Toward this sum the following subscriptions have been received:

	£	s.	d.
Subscriptions advertised.....	476	19	6
British and Foreign Unitarian Association.....	50	0	0
Daniel Gaskell, Esq., Wakefield.....	25	0	0
Miss Nettiefold, London.....	10	10	0
E. J. Nettiefold, Esq., London.....	5	5	0
F. Nettiefold, Esq., London.....	5	5	0
Rev. Goodwyn Barnaby, Wakefield.....	1	0	0

£574 0 6
Subscriptions will be thankfully received by H. C. BRIGGS, Esq., Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee.

PRESTON.—SUNDAY SCHOOL SERMONS on Feb. 28, by the Rev. JOHN WRIGHT, of Bury.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.
SUNDAY-SCHOOL FIFTY MAGAZINE.—Now READY, the VOLUME FOR 1868.

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The public are respectfully informed that Tickets at REDUCED RATES (including admission to the Exhibition) will be issued from the undermentioned stations, to Bolton, on Mondays, Wednesdays, and Saturdays, commencing on Monday, February 24, 1869.

	FARES THERE AND BACK:	1st Class.	2nd Class.	3rd Class.
Manchester.....	p.m.	12 45	8 6	5 6
Salford.....	a.m.	2 6	2 0	1 6
Pendleton.....	12 55			

Returning from Bolton the same day by any train in accordance with class of ticket.

Holders of Ordinary Return Tickets will be admitted to the Exhibition any day during the week on payment of 6d. each, on producing their railway ticket at the door. By order, Superintendent's Office, Victoria Station, Manchester, February 16th, 1869.

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CHURCH COMPREHENSION:
A Letter to the Right Hon. W. E. Gladstone, M.P. (Being suggestions for the reconstruction of the Church of England.) Post 8vo., pp. 95, price 2s. London: Longmans. Manchester: Johnson and Rawson, 89, Market-street.

NEW AMERICAN UNITARIAN BOOKS.—The following New American Books, published by the American Unitarian Association, may be had for Cash from Mr. JOHN PHILLIPS, 74, Market-street, Manchester:

Peabody's Sunday-school Teacher.....	s. d.
Clarke's Doctrines of Prayer.....	8 0
Ware's Formation of Character.....	4 6
New Discussion of the Trinity, by various authors.....	2 6
Clarke's Orthodoxy; its Truths and Errors.....	3 0
Selections from the Works of Channing.....	7 9
Hale's Service of Sorrow.....	8 0
Ware's Silent Pastor.....	8 6
Noyes' New Translation of the Hebrew Prophets.....	14 6
Ditto ditto of the Book of Psalms.....	7 0
Ditto ditto of the Book of Job.....	7 0
Ditto ditto of Ecclesiastes and the Canticles.....	7 6
Noyes' Theological Essays, by Stanley, Jowett, &c.....	7 0
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WHAT THE CHURCHES ARE DOING.

We learn from the *Cape Mercantile Advertiser* that, at the annual meeting of the Church Defence Association at Cape Town, after an opening address from the Rev. J. Kotzé, Mr. L. Marquard moved the following resolution, which was unanimously passed:

"That the right of every man to make free inquiry into religious truth, and to form and express his own judgment respecting it, is the fundamental principle of the Reformation."

The Bishop of Capetown, we are afraid, would hardly assent to this.

A protest has been signed by lay members of the Church in Natal against the consecration of Mr. Macrorie as bishop of the colony. According to the *South African Advertiser* the protest originated with the High Churchmen, who, towards the Bishop of Capetown personally and officially, cherish feelings of the very highest respect. They repudiate any notion of sympathy with the heretical opinions of Dr. Colenso, but feel that he has not been dealt with in accordance with the laws and constitution of the Church of England. His trial and excommunication have been pronounced by the highest authority in law simply null and void. They therefore hold that, whatever his heresies may be, he is still legally recognised as Bishop of the Church of England in Natal. We should think by this time Mr. Macrorie must have begun to wish that he had said "*Nolo episcopari*" firmly and decidedly.

As the *English Independent* puts it, Bishop Colenso has some quasi proofs of apostolicity; that is to say, he has been in perils both in the wilderness and in the water. He first fell from his horse, and was stunned, but in a short time recovered. Then he was washed off from his horse while fording a swollen river. But his companion, Mr. Kirkman, swam off and saved him, landing him, however, on the wrong side of the stream. By-and-by he crossed the river with the aid of the natives, and reached his home much exhausted, but held up by a native on either side.

Lieutenant Warren's recent explorations in Jerusalem tend to show that the Temple was much smaller than has generally been supposed, and that Josephus was not so far wrong in his statements respecting it as some of his critics have maintained.

The *Levant Herald* announces that the Sultan has ordered the rigorously enforced prohibitions against the admission of Christians into Mosques, to be abolished throughout the Turkish empire. The only condition exacted is that all non-Mussulmans who avail themselves of this new liberty shall act in a becoming manner whilst visiting the sacred buildings. The *Herald* thinks that if this reform be faithfully carried out, it will do more to "level up" the Christian population to a recognised social and legal equality with their Mussulman fellow subjects, than any measure which has been promulgated for a long time.

On Ash-Wednesday, the Marquis of Bute was the first layman who received the penitential ashes from the Pope, and on the following day he was invited to mass in the Pope's private oratory, and received from him the sacrament of confirmation. It is said that the Marquis gave His Holiness a handsome sum for Peter's pence, and received a present in return.

The Pope, or rather Antonelli, and the French Minister seem to be not quite at one respecting the Œcumenical Council. The latter, in a recent despatch, while promising a guard of French troops to ensure liberty to the deliberations of the Council, expresses a hope that the Holy Father will not permit the introduction of topics calculated to disturb the harmony prevailing among the French clergy. One of these topics is Gallicanism. The discussion of this, the French Minister says, would divide the bishops of France into two hostile camps, nor would they be less disunited in their views on the organic laws and the dogma of the infallibility of the sovereign pontiffs. This despatch is regarded at the Vatican as an attempt at dictation, and has excited a deep feeling of resentment. In fact, it strikes out the chief propositions in the Pope's programme, and all that remains is but leather and prunella. From any other Power, as the Roman correspondent of the *Pall Mall* observes, such interference would be answered by severe rebuke, but it is necessary to keep on terms

with France, and Antonelli and the Pope are deliberating how they can shuffle out of the difficulty.

Infallible though he be, it looks as if the Pope had made a mistake, at least as far as his own peace and comfort are concerned, in summoning the Œcumenical; for it is said that not only several of the French bishops, but some from other countries, intend to raise a vigorous protest against the monopoly of the great prizes of Rome by Italians, and to claim their fair share of them.

As we helped to give currency to the account, which professed to be taken from a Belgian paper, of half a dozen nuns having been confined in the cellar of a convent at Louvain against their will, it is but right for us to state that the rector of that place has written to a friend in London to contradict the story, and asserts that the only foundation for it is that six ladies, not being pleased in the convent, asked the Archbishop of Malines to obtain for them a dispensation from their vows, and that while waiting for this from Rome they remained voluntarily where they were, though he had given them permission to go out.

It appears that the Moravian Missionary Society derives more than half its income from other denominations. In 1867 it received from members of its own communion on the Continent £2,314, from those in Great Britain £1,072, and from those in America £1,536, while £8,000 was contributed by friends of other communions. The funds seem to be managed with great economy, since out of an expenditure of £15,818 only £761, or 5 per cent., was spent for salaries, rent, postage, stationery, freight, &c.

The Roman Catholic papers state that the Rev. W. Martin Hunnybun, vicar of Bicknoller, Somerset, and formerly curate of All Saints', Margaret-street, London, has been received into the Roman Catholic Church by Father Maude, of the Oratory.

The proprietor of the *Universal News*, a Roman Catholic newspaper, has commenced an action against Dr. Ullathorne, the Roman Catholic bishop of Birmingham, for a libel on the paper contained in one of the bishop's pastoral letters.

This is the age certainly of religious novelties. At the Bristol County Court, last week, a witness was called who objected to be sworn. On being asked what his religious denomination was, he said he was a member of an American sect called the "Christos Adelpheos." He believed he was the only one of the denomination in England. On assuring the court that he conscientiously objected to taking an oath, he was allowed to give his evidence without doing so.

The Irish Church Bill, which has been drafted, is said to contain about a hundred clauses.

The Great Northern and Midland Railway Companies have signified their intention of discontinuing the payment of Church Rates, an example which will, no doubt, be followed by other companies.

The proposals which have for some time been discussed respecting a union between the Free Church of Scotland and the United Presbyterian Churches seem likely to end in nothing, in consequence of the antagonistic attitude assumed by Dr. Begg and his party, and the bitter things which these have said against the United Presbyterian Church. More hope is felt of a union among the several Presbyterian bodies in England.

At a prayer meeting held in Perth the other day, one of those present offered up a prayer on behalf of the Rev. George Gilfillan, and earnestly expressed a hope that he would see cause to change his present religious opinions, which are not thought to err on the side of orthodoxy.

The Establishment seems to be but badly served by a number of its bishops at present. Of four of them, whose aggregate income is £25,200, a contemporary says:

"Winchester has had a severe stroke of paralysis, and is bordering on the age of eighty—Salisbury, both in mind and body, is prostrate—Bath and Wells is now quite inefficient; and Exeter, who has arrived at the advanced age of ninety, has ceased for twelve years to discharge the duties of visitation and confirmation."

The Convocation of Canterbury met on Tuesday. Petitions were presented from magistrates and gentlemen of all shades of politics in Wales, calling attention to the desirableness of bishops being appointed for the Principality who might address the people in Welsh. They suggested several points of inquiry, amongst others whether some of

the resources of the Church could not be well applied towards the instruction of candidates for holy orders in practical work; whether it would conduce to the Church's benefit if parishioners had a voice in the appointment of their ministers; whether a reform in cathedral establishments is needed; whether the services of the Church cannot be rendered more acceptable to the congregations; whether seats in churches should not be free and unappropriated. Archdeacon Sandford intimated his intent on of bringing the subject of intemperance before Convocation during the present session.

In the York Convocation the Archbishop announced that he had determined to institute proceedings against the Vicar of Healaugh, Rev. C. Voysey, for alleged heresy in his "*Sling and Stone*." A motion for admitting laymen into Convocation was lost by a large majority.

A movement has been set on foot by a section of the Evangelical party against the introduction of music and painted windows in churches. In order to carry out the object a sum of money has been given for a prize essay. One of the adjudicators is Dr. McNeile.

WHAT IS SAYING ON CHURCH MATTERS

The *English Independent* says:

"The defenders of the exclusive rights of the Church of England in the Universities sometimes enlarge upon the biblical and theological instruction which the students obtain by existing arrangements. The exclusiveness of the old Universities is defended chiefly on the ground that they are the training schools for the ministry of the Church of England. The laughable stories which are told in society of the ignorance of candidates who present themselves at the theological examinations are courteously supposed only to represent a bygone condition of affairs; but the biblical equipment of a clerical Oxford student seems to be still somewhat slender. A gentleman recently strolled into the room where an unhappy wight was undergoing a *vidua voce* 'theological' examination before the Vice-Chancellor and three examiners. The subject was Lazarus. The candidate was asked how many relatives he had, and after much consideration he replied that he believed Lazarus had a sister named Martha—could not remember any others. Where did he live? At Bethany. Where was that? In Palestine. But near what place? Near the Jordan. But near what city? Jericho. But could he not mention some other—some more important city that it was near? Candidate doubtfully—Jerusalem. Yes; how far was it off Jerusalem? Sixty miles! It required so much time to extract all this remarkable intelligence, that our informant was obliged to leave; while the process of ascertaining this young gentleman's fitness for the Christian ministry proceeded at the same hopeful rate."

On the opening night of the Session, Mr. Hadfield, referring to the mention of the subject in the Queen's speech, said:

"He would be glad to join in an act of justice to Ireland, but if justice was expedient in the case of a population some of whom were disloyal, were not those entitled to it whose loyalty was unquestioned? Was the annuity tax to be retained in Scotland while the Irish Church was disendowed, and the Maynooth Grant and the *Regium Donum* were discontinued? Why was not justice done to English Dissenters in the matter of burial grounds? One subject would require the attention of Parliament not only in the interests of one part of the United Kingdom, but of all. He hoped that when the Irish prelates were removed from the Upper House the English prelates would be removed also. They had supported church-rates as long as they could; they had opposed his humble efforts to do justice to Dissenters by abolishing tests and disabilities, and Churchmen themselves were of opinion that great benefit would result to morality and religion by the removal of the bishops from Parliament. It would be a glorious day for this country when the bishops were no longer in a situation to dishonour their Christian profession by urging perpetual war on all occasions against political justice and equality to all classes in the country. The reform contemplated in the Irish Church would not stop there. The opinion of the country would be that the House of Lords should be relieved of the presence of men who were not hereditary peers, but simply life tenants, and who were generally aged tutors and school-masters."

The proportion which the members of the Established Church of Scotland bear to those of other communions is beginning to excite discussion there. A correspondent of one of the papers remarks:

"Even in the Lowlands the adherents of the Establishment do not amount to one-third of the population. They must not, as they have been in the habit of doing, be allowed to count the lapsed masses as connected with the Establishment. These masses are in fact connected with no

Church; and whilst large efforts have been made, and are still made, and made successfully, to reclaim these outcasts, these efforts have not been made by the Scottish Establishment. But let us look at the state of the Highlands. In the counties of Caithness, Sutherland, and Ross and Cromarty, there was by the last census a population of 106,663. For supplying ordinances in these counties there are 58 ministers paid by the State; and these men receive, including manse and glebes, a sum amounting to at least £14,000 a year. Now, how many in those 58 parishes go to the parish church on the Lord's Day? I am much above the mark when I say 2,000; this is an average of 21—in many of the churches there being no worshippers but the officials and the minister's family. I have not the statistics of Inverness and Argyre before me at present; but it will be found, I believe, that in this matter Inverness-shire differs very little, if at all, from the three northern counties, and I have reason to know that the Free Church has been for years getting hold of Argyreshire. Now, is there anything worse than this in the south and west of Ireland? and is it not time that the Scottish Establishment should be setting their house in order?"

In his paper read at the recent meeting of the Church Union, Dr. Pusey said:

"All relations are changing. The first blow on Establishments, which a few years ago none thought would come so soon, has all but been struck. Another, far greater blow, the confiscation of the Universities to those of any or no creed, is equally certain. When the Union of Church and State (as it is called) has sustained already two such shocks, who can doubt that the Church will, ere long, be free? No need to precipitate the time—no need to have a hand in what will cause much spiritual misery—no need to take any responsibility upon ourselves. We have but to prepare ourselves, to learn self-discipline and self-rule, to learn that love which will cement us together, and then we may 'stand still and see the salvation of God.' Our only concern is, not whether it comes sooner or later, but that the trial-time (for such it must be) find us not unprepared. Meanwhile, there is no ground to lose courage. There has been a check. But checks are evermore the token of God's favour."

The London correspondent of the *New York Nation*, referring to the present state of ecclesiastical affairs here, remarks:—

"The three great church parties have hitherto managed to keep together in a state of more or less repressed animosity. The Evangelical party went through its season of difficulty over twenty years ago, when Mr. Gorham won his case and established the right of the clergy to preach the Low Church doctrine of the sacraments. The Essayists and Reviewers more lately established a right to say pretty much what they pleased about the inspiration of the Scriptures and everlasting damnation. Almost the only clergyman who has within modern times been expelled for heresy was a Mr. Dunbar Heath, who blundered into a flat contradiction of one of the articles whilst preaching some doctrines about faith, unintelligible, if not to himself, at least to every one else. He would probably have been let alone if he had not shocked the surrounding clergy by casting doubts on the existence of the devil, and so depriving them of one of the most cherished articles of their faith. Hitherto, then, the policy of the Church of England has been practically the widest possible comprehension. In condemning the Ritualists we should for the first time be taking a step towards narrowing its borders and, sooner or later, to the disestablishment of the Church. In a letter recently published, from Mr. Goldwin Smith, I see that he anticipates that ecclesiastical questions will be among the first to stir up political agitation in England. The symptoms which I have noticed give considerable probability to this view of the question, and I think it highly probable that within a year or two we may see the beginning of a struggle far keener and more exciting than that which is now raging in Ireland. The Church of England has in many ways enormous power with the upper classes of society, and an attack upon it would alarm not merely those who have a sincere belief in its doctrines, but all who desire the permanence of the present arrangement of landed property, and the security of vested interests generally. It has struck its roots so deeply into the soil that when it falls there will be a great upheaval of the foundations of other things besides churches. That it will fall, and that we shall see the beginning of the process, is an opinion which is daily gaining ground, though it is more difficult to say whether the battle will last for years or for generations."

A letter from Heidelberg, after speaking of the growing influence of Mr. Mill, in Germany, says:

"In the religious world there are great struggles going on. The orthodox party is extraordinarily orthodox, and has far more power than people in England generally suppose. The Broad party is, however, decidedly broader than the same party at home—as a rule, I think, rejecting miracles. Within the last year or two they have formed themselves into an association, 'The Protestant Union,' with the avowed object of winning back to Christianity men of learning and cultivation who have deserted it."

The Rev. C. Voysey, vicar of Healaugh, writes to the *Yorkshire Gazette*, suggesting a simple and ready cure for Ritualism. "An Act of Parliament," he says, "simply abolishing the ceremony of consecrating the elements, would leave the Ritualists not a single inch of ground to stand upon. That Parliament would be willing to entertain such a proposition, he thinks, may be calculated upon from the following facts:

"1. The proportion of communicants in the Church of England, as compared with the number of her members, is absurdly small.

"2. The proportion of believers in sacerdotalism is smaller still.

"3. The vast majority of members of the Church of England are willing to give up the ancient custom of consecrating the bread and wine rather than be compelled to accept the Romish doctrines which have become so encroaching. The slight alteration which is proposed cuts into the heart of ritualism, and instead of dealing only with symptoms—always a tedious, expensive, and uncertain mode of treatment—it attacks the disease itself, and reduces to zero the sense and meaning of vestments, altar-lights, genuflections, and all that has disfigured the Protestant ritual."

The Bishop of Cork, in a lecture on "Progress," said, men were intended by the Almighty for this. He went in for all sorts of freedom. Conscience should be free; so should literature, the Bible, thought, and everything that God made. Their desire for progress would require his hearers to maintain their rights in regard to the retention of the national Church, which he thought, was their guarantee for "an open Bible, a free conscience, and the right to worship God according to it." Of course the bishop is free to form such an opinion, but we are likewise free to form a different one.

With reference to the disclosures in the Hull convent case, a Paris correspondent says there is nothing at all extraordinary in them. The rule of all monastic establishments on the continent is that of absolute obedience to the superiors, who are regarded as personifications of the Deity, ignorant and tyrannical as many of them are. Some of the most noted preachers in France have, he says, to perform menial and degrading services when they return to their monasteries, so that it is not only weak-minded women who are the victims of these establishments. They perform scullion's duties, and have been known to kiss the feet of their brethren as an act of penance. The whole system is only fit for abject slaves; and as these institutions are on the increase amongst us, it is well that we should have occasional glimpses into the wretched bondage upon which the fabric is reared, and the unhappy lives often spent by the inmates.

The Vatican is evidently trying to "draw out" the French Government on the subject of the forthcoming Council, and learn what line of action it will take. The *Civiltà Cattolica*, as if afraid that the Government may prohibit the promulgation of any decrees of the Council confirming the doctrines of the Syllabus, as it prohibited this, reminds it that such a prohibition will be futile, as was proved in the case of the Syllabus, which became known to all French Catholics, and was accepted by them as an article of faith. While gently warning the Government of what the consequences may be of contumacious opposition to the decrees of Rome, it holds out the offer of a compact between the two Powers. Nothing can be clearer, it says, than that it is the interest of the Imperial dynasty to preserve the sympathy of the Catholic party; a sympathy which will never fail it, "provided it shows itself sincerely devoted to the Holy See." The elections, it further observes, are now close at hand, and are the "principal cause of solicitude to the French Government." Does it wish for Catholic support? "Let it, then, instead of assuming a reserved and suspicious attitude, place itself in a position which will be as glorious for it as it will be favourable to its temporal interests, and let it proclaim itself, without hesitation, the Protector of the approaching Ecumenical Council." That is to say, let the Imperial Government promise to promulgate and enforce the decrees of the Council, whatever they may be, beforehand, and the "Catholic party" will side with it in the elections of the month of May or June next. This is Antonellian all over.

The *Christian World* has an article on "Religious work in the manufacturing districts," in which it gives well-deserved praise to the labours of the Rev. Joseph Dare, our excellent Domestic Missionary at Leicester. After referring to the reasons which led to the formation of the mission there, it says:

"It has had to contend with difficulties of no mean nature, coming from an unexpected quarter. During its existence, more than a dozen clergymen—vicars and curates—have laboured in the town, but with one or two honourable exceptions, they have invariably set their face against the operations of the mission. The increase of Dissent appeared to them a danger far greater than even the increasing spread of ignorance and irreligion among the masses. In the last report of the mission, Mr. Dare, the energetic missionary, to whose labours much of the success of the movement is due, says: 'We have teachers now in our Sunday-school who were turned out of a Church Sunday-school, lest the clothing of the poor little things should rub against silks and broadcloths. From whatever quarter unchristian bigotry may be manifested, I shall feel it my duty to protest against it. A short time ago a poor widow brought her two big boys, earnestly praying their admission, because they had lost their father and were so backward. We always make it a point to pay special attention to children deprived of their parents. They came to the Sunday-school and evening-class, and were making a fair start. But I soon missed them, and on inquiring the cause of their absence, found that a person at whose factory they had just entered on work told them they must go to the Church Sunday-school; so these poor fatherless boys were deprived of their 'writing and summing,' and that, too, by one whose position arises from the kindness of a gentleman who was one of the first supporters of our mission. However, I requested the poor boys to attend the evening class as usual.' Such things appear almost incredible in a country like this."

With opposition of this kind, however, we know too well, all our Domestic Missions have, more or less, had to contend. After giving a few particulars furnished by the last report of the operations of the Mission, the article concludes with saying:

"Well is it for Leicester that it has a courageous and earnest missionary like Mr. Dare to point out the failings of its artisan population, and to indicate the many social evils which lie festering close to the surface. The Leicester Domestic Mission has done much good in its time, and with God's blessing it may do much more in the future."

Referring to the great nunnery case as a proof of the change in popular feeling which has made such a trial possible, the *Pall Mall* asks,

"What would have been said a couple of generations ago to an actual living Popish nun, who should gravely propose to her lawyer to appeal to a British jury for redress against her spiritual superiors? One almost rubs one's eyes to be satisfied that one is awake on reading how the rules of a convent are seriously laid before a judge and a boxful of London middle-class men, as furnishing grounds for settling a quarrel between a knot of nuns, priests, and Jesuits. At this moment, is there any other country in Europe where such a trial would be possible? Is there any other country where the principles of religious toleration are so thoroughly interwoven with the habits of the administration of justice that the highest criminal judge can be brought to listen kindly and seriously to the petty squabbles of a houseful of women bound together by the rigours of monastic discipline? Superficial lookers-on may say that the proceedings in question are the natural result of religious indifference, and that therefore, there is nothing to boast of in our own case. Yet surely this is by no means an explanation of the matter. The whole spirit in which the case is conducted exhibits what we take to be the spirit of modern toleration in its best aspect. The truth or falsehood of Roman doctrine is studiously kept out of the question. The object of Sisterhoods of Mercy, so far as it aims at the education of the poor and the consolation of the sick and miserable, is recognised as good and deserving of all honour. And, further, the right of women to associate themselves under any regulations which they please is fully admitted. But, at the same time, the practical dispute between Miss Saurin and her antagonists is removed altogether into a region where sectarian differences are unknown, and legal rights are alone considered."

"Anglicanus" having, in the *Pall Mall*, expressed his conviction that, freed from control by the whole State, the Church would be ruled by Churchmen only, and would then go to the bad, "A Churchman" pertinently observes, "it must consequently be the rule of the Dissenters and No-Churchmen, overruling the Churchmen, that keeps it in 'sweetness and light.' This seems an odd conclusion for Churchmen to come to." And the writer adds, "Is not the apprehension of ligotry and intolerance in a self-governed Church an apprehension of the consequences of a preponderating clerical rule; and would there be any danger of it if the Church were really governed by the laity, the clergy being represented only in proportion to their numbers as compared with the number of the laity?"

OPEN CHURCH PAPERS.

By BROOKE HERFORD.

VIII. CONGREGATIONAL MEMBERSHIP.

ONE of the questions which will probably occur to most of those who read these papers, is—how is it to be known in an open church who are members of the congregation? I find an idea prevalent that the open church plan does away with the settled fellowship and co-operation characteristic of congregational life, and substitutes a fortuitous concourse of unknown and uncertain attendants. For my own part, I should very much regret any such result. There is nothing I value more highly than that feeling of being fellow-members of a Christian church. I would we had more of it. Nay, one reason for my desiring to see the pew-system abolished is to open the way to more of it, believing as I do that the pew-system makes it unnaturally difficult to maintain the feeling of brotherhood in worship, substituting a number of isolated family parties for what should be one great family of worshippers. All that is needed for this to be developed into congregational organisation is some simple plan by which those who make an open church their regular place of worship may signify their membership of the congregation. This can be surely done without taking sittings. Our plan at Strangeways is simply this: A congregational list is kept by the warden. Those who wish to join as members of the congregation enrol their names on this list. This enrolment has to be repeated every year. At each time of enrolment a registration fee of one shilling has to be paid. When a person has been enrolled for a year, he or she, if of full age (minors are excluded by the old trust deed) is entitled to a voice and vote in all congregational affairs. Now instead of this relaxing our congregational fellowship, it has at once strengthened it and widened its area. Young people, who in most of our chapels sit in their parents' pew, never thinking of contributing, and feeling no sense of congregational responsibility, by this plan are encouraged to take up their position as members on their own account, and are trained from childhood to contribute for themselves. The small sum for registration is not enough to prevent even the poorest who regularly attends from becoming a member, but it is practically found quite sufficient to prevent people from entering their names without they really do feel an interest in the place, and deliberately desire to identify themselves with it, while the requirement of a year's membership before acquiring any actual part in congregational affairs, entirely obviates the danger of a sudden influx of members for any special purpose.

IX. THE GREATER ACCOMMODATION OF THE OPEN CHURCH SYSTEM.

ONE of the advantages of the open church system, which I think has hardly been noticed as it deserves, is its practically very greatly increasing the accommodation of a place of worship. It does this by making the whole accommodation always available. The most wasteful way of using up the space of a meeting-place that can only contain a limited number of people, is to connect membership of it with the appropriation of special seats. The result is that the place becomes nominally full, that is, all these seats are taken and not another seatholder can be accepted, while the actual attendance is never such as really to fill the seats or anything like fill them. Put this to the test of a careful calculation. Suppose the case of a chapel with 400 seats that can be let. Now, if every one of those seats were let separately, such a chapel would only accommodate a subscribing congregation of 400 members. But it is safe to assert that in no congregation are more than three-fourths of the members ever present at the same time, so that of the 400 there would not be more than 300 present at any given service. Thus the chapel would be nominally filled up and unable to accept another member, or let another sitting, when in reality there would be always a quarter of the space unoccupied. But this does not represent the actual result. Comparatively few sittings are let separately. People take several together. All respectable Christians to whom the rent of an additional sitting is of no consequence, take a sitting or two more than they actually require. A family of three people will take a pew to hold four or five. There are very few chapels in which some of the best and largest pews are not taken by families who, even when all present, do not half fill them. So that, practically,

you have this result, that the 400 sittings would be all taken up by a list of seatholders, who, counting all the members of their families that attend, would number little over 300 all told, and of these 300, about 225 or 230 would be the utmost who would ever be present together. Yet with this general attendance of 225 or 230 the chapel would be called full; i.e., every sitting would be taken. If another family want to join it, they practically cannot do so till there is a pew that can be duly let to them; for in a place of worship where the plan is for the people to have pews strangers will not join till they also can have pews. If there are no seats to let—sometimes if there is not one of the better kind of pews to let—they will not keep on attending. They will come occasionally, but they do not join the congregation—do not feel settled—do not contribute; and, unless some vacancy speedily occurs, they are apt to drift altogether away, and either to form other religious associations or to form none.

Suppose, on the other hand, that the plan of appropriated seats be done away, at once the accommodation is more than doubled. Instead of being nominally full with 225 members, such a chapel will afford comfortable accommodation for about 530 members, because, out of 530, there would not be at any one service (according to the calculations adopted in the previous case) more than 400 actually present. Practically this does not really represent the whole of the case. Do away with appropriation of places, and the accommodation is almost unlimited. There are always a number of seats in a chapel—scholars' seats, seats in the aisles, and so forth—which are absolutely useless for the purposes of letting, but which are perfectly available for actual occupation when an open church becomes crowded. The reason is that seats which no one will rent to occupy permanently no one feels any objection whatever to occupying once in a way. People like to see their place of worship full. Those who, so long as it is a question of hiring seats, would be content with nothing less than one of the best pews in a chapel, will sit on a scholar's bench or a form in the aisle, not only with resignation but with pleasure, if they come and find that all the other seats are occupied.

This may not be a matter of much moment in places where the chapel is so large as to be practically beyond all likelihood of ever being filled, but in many places it is of the greatest moment. There are chapels in some places that are already in the very condition I have spoken of—nominally "full"; families applying for seats and not able to have them; the wardens at their wits' end not able to accept another regular member—and yet there is never a service at which there is not abundant room for another hundred or two of people! In our new mission churches, such as have been built of late years at Crewe, Dewsbury, Elland, and a dozen other places, the argument applies even more forcibly. Most of these are seated for from 250 to 350 persons. Now that number of seatholders, on the scale of seat rents and subscriptions they have to adopt, can never efficiently support them. Let them be made "open," and they can accommodate sufficient members to support them handsomely.

AMERICAN NOTES.

FROM several things which have recently taken place in the States, it would seem as if religious freedom there were in danger of degenerating into licence. For instance, it is credibly stated that "the Episcopal Bishop of Kansas lately allowed a clergyman of the Swedish National Church to unite with him in the laying on of hands at an ordination, thus recognising a Lutheran minister as having the regular apostolic descent." And a correspondent of the *Protestant Churchman* brings under its notice the astounding fact that in some portions of Ohio Episcopal clergymen have actually been known to officiate without their robes! This should be looked into at once.

The following account of Oberlin College, by a correspondent of the *New York Independent*, gives us an idea of the rapid growth of institutions, as well as cities, in America:

"It is less than forty years since a space was cleared in a dense forest in the Western Reserve for the planting of a colony, a college, and a church—all three in one—under the revered Swiss name of Oberlin. The seminary has sent out nearly 20,000 students, and now gives annually an *Alma Mater's* parting blessing to about 1,200. Of this

great army many are clergymen, many lawyers, many teachers, and many more heads of Christian families, in whose households burn fires lighted from the solitary church altar that, forty years ago, was set up in the wild woods. Ex-President Finney—the talking oak—is still in green leaf. He plunges into a sermon as a strong swimmer into the sea. He finds, now as ever, a serene delight in terrifying human souls. Few men in this country, at the age of 76, have in them so much of 'the spirit of '76' as Charles G. Finney. Straight as an Indian and fiery as an Arab, he communicates like a pope, and yet pleads like a child. Notwithstanding his intolerance of other men's opinions; notwithstanding a certain asperity of character, produced by that unrelenting theology which so unlovingly interprets God's love; notwithstanding the semi-ludicrous familiarity with which in his public prayers he inveighs against Andrew Johnson as 'a piece of rottenness under the nose of God'; notwithstanding the graceful infelicity with which he blurs out a loud direction to the sexton at a moment when the colleague pastor is on his feet reading a hymn—notwithstanding these, and all other eccentricities of thought and mien, Mr. Finney (who disdains to be a Dr.) is now, as he has been for forty years, one of the most earnest, most eloquent, and most useful of American preachers. One cannot help fervently disputing with and yet warmly loving such a disputatious and lovable man. If he were more highly gifted with wit and fancy—the two qualities in which he is least masterful—he would have been as great an intellectual genius as ever made eloquence what Lyman Beecher called it—'logic on fire.' On the whole if one looks for a striking outward monument of the Christian progress of the country, he will find it at Oberlin: an institution founded like a log cabin in the woods: remote at first from all civilization except what itself created; poverty-stricken to such a degree that once it could not afford to publish its catalogue; apprenticing its students to three hours' daily manual labour, in order that while they were receiving their education they might also be earning their daily bread; despised because it admitted the hated negro to his heaven-ordained equality with all the rest of God's children; persecuted for heresy by many theological Pecksniffs, who to this day continue to twaddle against it in the same old vapid way; yet an institution which, from such beginnings, amid such discouragements, and in the face of such obstacles, has come to be, in many respects, the most influential seminary of learning in the United States."

In a sermon on Ritualism, at the Blecker-street Church, New York, the Rev. D. K. Lee said:

"In proportion as God is worshipped in spirit and in truth will be the simplicity of the form of praise. I cannot imagine Jesus preaching the Sermon on the Mount from piles of ruffles and gaudy robes. In proportion to the intelligence and elevation of a people, is observable the absence of all those useless, extravagant, and meaningless forms, and the presence of the active, living spirit of Christ, which warms and elevates and purifies all around it. The most useful and effective Christian preachers in both hemispheres are men eminent for their simple but pure and earnest Christian teachings. Spurgeon, in England, is as remarkable for simplicity of manner as for forcible, earnest, and successful preaching. Mr. Beecher, who is, perhaps, foremost of all on the Western Continent as an efficient servant of Christ, reaching everywhere the hearts of the masses, and with brain and heart enough to outweigh a hundred ruffled clerical fops, is as simple, unpretending, and informal as he is great. Compare these men and their simple, earnest mode of worship with the paraphernalia, ceremonies, and genuflections of the Mahomedan, the Brahmin, or the mummeries of St. Alban's—for these are all merely extreme ritualists—and see wherein dwells the 'spirit and the truth' which the Father seeks in His worshippers. Loving, as I do, the cause of woman, I yet could never imagine her in Bloomer dress without regarding her in a light purely ridiculous; but ridiculous as it is for woman to borrow the uniform of man, it is exceedingly by the ritualist, who can worship God only in the uniform of woman."

Our able contemporary, the *Liberal Christian*, the circulation of which we are glad to learn goes on increasing, and which can hardly fail to exert a wide and beneficial influence, after remarking that Churchmen seldom condescend to look over the pale of their own enclosure on the poor sects outside, and that when they do, the elevation at which they stand is so great that it probably produces a dizzying sensation, which makes everything confused, goes on to say:

"One of them recently looked down, and was filled with strange and unutterable emotions to discover that Methodists and Unitarians actually exchange pulpits. Rev. Mr. Shippen, of Worcester, really preached in a Methodist pulpit in Meadville, and was listened to by a large congregation mostly of 'evangelical' people. What, he exclaims, do the authorities of the Methodist body—mark the unwillingness of the gentleman to give the proper name of the Methodist body—say and do about such things? 'If Jesus Christ be not God, to

worship him as God is idolatry. If he be God, to withhold such worship is to reject and deny him as the redeemer of sinners. Can the believer in his Godhead, and the unbeliever in his Godhead, both be sinless in any acts of joint worship?" If the asker of these questions had read the New Testament without Trinitarian glasses and glosses he probably would never have asked them, and would feel something of our amazement that any sane man should ask them. The comments that follow are evidently intended to frighten Mr. Tyng and his friends. The logic of the whole, which is not given but implied, is this: "You exchange with Methodists; the Methodists exchange with the Unitarians; therefore—Well, what then? If the Unitarians can stand it, we think the other parties to the transaction ought to be abundantly satisfied. The *Churchman*, which contains this choice bit of interdenominational recognition, has another correspondent, who thinks that if the Episcopal Church is dying of respectability, it is a death which some of its opponents are in danger of dying of. But one proof that she is not dying is the fact of 'her unity within herself, maintained amid endless divisions around her'—probably the writer never heard of Mr. Tyng nor read the Low Church organ—and 'her steadfastness of doctrine, exemplified by the fact that she never lost a church to Unitarianism.' What of King's Chapel, the royal Episcopal Church of Boston, which became the first Unitarian church in America? The ignorance which hides behind Episcopal pretentiousness and arrogance is oftentimes a great deep. We asked an Episcopal clergyman, a few days since, what he thought of the attempt to oust Colenso by giving a new name and bishop to his diocese. But he had not heard of it, nor of Colenso. If the Episcopal Church can ignore the age, and stand still in the midst of a moving world, she simply leaves herself behind to be picked up with other stragglers by the stronger and more consistent hierarchy of Rome."

We learn from an American paper that a New York publisher wrote to Mr. Spurgeon, asking him to prepare a *Life of Christ*, hoping to compete with Mr. Beecher's forthcoming volume. Mr. Spurgeon declines, alleging that he is not competent to the task, has no time for it, no taste for it, and finally, that "the best and only *Life of Christ* worth a cent is in the New Testament."

THEATRE PREACHING.

WHEN, ten years ago, the experiment was first tried of opening some of the London theatres for religious services, there were many ready to prophesy that it would prove a certain failure; exactly the opposite seems to have been the result. The committee report that during the past season they have held 232 services, in eight buildings, attended by about 244,000 persons, making in all, from the commencement of the effort, 1,259 services, attended by 1,761,000 persons. From an article in the *Freeman* we take the following remarks on the subject: There is abundant evidence to show that the work has been eminently successful. Thousands of poor persons who had prejudices against attendance at the house of God, or who were indifferent to ordinary public worship, or who felt—wrongly, as we believe—that they were not welcome to churches and chapels built by others, have met in theatres and music halls to hear simple and earnest addresses by evangelical ministers of various denominations. The sight of one of these congregations is sufficient to show how popular these extra services have become. We have, at various times, attended several of the meetings. The theatres have in every case been crowded, in some instances uncomfortably so. With very few exceptions, the behaviour has been such that no one would imagine the people were other than regular and devout church-goers. Of course, before the service is commenced, there is a deal of hum and bustle; and in some theatres "over the water," i.e., on the south side of the Thames, very loud talking, and a little joking by the rougher of the audience. But a sense of propriety invariably prevents many from disturbing public decorum who might otherwise be disposed to behave strangely.

Nothing is more noticeable than the earnest and general singing at these services. The hymns are well chosen, and the tunes are always simple and suitable. The working classes are fond of singing, and provided they are allowed to join heartily in this important part of Christian worship without being noticed, they enter upon the service of song with great spirit. If they are not as much at home in the preaching it is generally the preacher's fault. What Mr. Birrell so aptly designated at the Bristol meeting of the Union as "the accent of conviction" is sure to be appreciated by them. Few can better discern whether a preacher possesses this essential qualification than working people. It is with them a gift that may reasonably cover a multitude of faults in style and matter. The sermon will last from half an hour to three-quarters, or more. A long sermon seems never out of place at these gatherings, if it be at all interesting. The preacher's great point should be to keep up the interest; this can best be done by using anecdotes and illustrations and allegories. Without these the sermon will be thought dry. At the same time, this has been overdone by

some preachers, who have weakened their discourses by too many stories, and care has not always been taken that they should be applicable to the matter in hand.

In High Holborn there is an amphitheatre which is now open on Sunday evenings for special services, which a city missionary has charge of. He does not preach; the services of regular ministers are alone obtained—a rigid rule, and on the whole an unwise one. The theatre was opened for this purpose in November, 1867. The missionary set to work, as soon as the management was entrusted to him, to secure a sufficient number of stewards to assist him in obtaining a few persons to lead the singing, and to get the place filled with the right kind of persons. The neighbouring workshops and lodging-houses were visited for this purpose, and from the first the place has been filled. The missionary believes that many working men would attend religious services were it not for the sneers of their companions. In his district, he tells us, there is an intelligent artisan who works in a firm where several hundred hands are employed, and out of the whole number only three men have the moral courage to attend Divine service in the house of God, and these are subjected to the derision of their fellow-workmen, and known as "Bible-back," "Parson," and "Methodist." Some very curious and significant criticisms are passed upon the services. The missionary has heard one say to another, "Tom, that was some good stuff that fellow gave us to-night. I shall come again next Sunday, and bring my cousin, or I shall ask Bill or Jack to come." "I say," said another, one evening, after an Episcopalian minister had been preaching, "that fellow needn't fear disendowment, he's worth his money anywhere." Again, after a Dissenting minister had preached, one among a group said, "If all the clergymen and ministers would unite together, and preach as this man has preached to-night, we'd soon have a different state of things in London." Many who never heard a sermon in a building before speak in high approval of the services at the theatre. Why is this? asks the missionary. Because, he answers, the style of preaching is parabolic or figurative; "not because it is sensational, for we have not had a sensational sermon, nor fine singing, in the whole course. Our preachers have taken their style from the New Testament—earnest, loving, descriptive, pathetic. On one occasion a man left the theatre before the sermon was over, and one of the stewards observed tears rolling down his cheeks. He addressed him, and this was his statement,—“I can't stand it any longer. I've heard a good many things in my life, but no man's words ever cut me up as this man's have to-night.”

At one of these services a queer incident occurred. A monkey was unchained by some mischievous person, and came on to the stage just as the preacher, Mr. Burton, of Kingsgate-street Chapel, was about to commence his sermon. The monkey made the oddest kind of faces at the preacher and the audience, and when seized by a sailor and carried bodily off it howled and screeched most unmelodiously. The preacher, however, succeeded in winning the attention of the people by making a passing allusion to the incident, and then announcing the text. Still it must have been "a trying time."

The Unitarian Herald.

FRIDAY, FEBRUARY 26, 1869.

SISTERS OF—MERCY?

WHATEVER may be the result to the litigating parties of the great convent case which for upwards of a fortnight has been "dragging its slow length along," there can be little doubt of its result upon the public mind. That result is weariness and disgust at the whole system out of which alone such a case could arise. One of the Roman Catholic priests examined avowed that it was one which was calculated to bring discredit upon every convent in England, and, as far as we are able to note the workings of social feeling, his prognostication is amply justified. Against the principles which underlie the resort to conventual life, we have not a word to say, but against the system which hardens these principles into rigid rule it is scarcely possible to speak too strongly. The value of occasional intervals of solitude for the culture of the religious life has been felt, more or less, by those in every religion who have endeavoured to attain to a strong sense of religious realities. The world is too much with us all, and there are probably few who would not be bene-

fitted by having infused into their life more of the silent, meditative element. The craving, too, for authoritative direction in the religious life, the desire for a settled rule to help the spirit in its struggle against the vagaries of self-will, has its foundation very deep in human nature. And in the idea of consecrating the life to one long service of humanity, there may well be a singular attraction to all who are under no strong necessity to pursue some path of ordinary worldly life. The evil is not in these things as elements of religious culture, but in their being formalised and hardened into a rigid ecclesiastical system. So formalised, indeed, instead of helping a healthy religious development, they impede and distort it. They take life out from the wholesome discipline of common cares and duties, to substitute trammels and forces which deprive it of all spontaneity and vigour. They seclude it from the temptations of common humanity, to surround it with a whole creation of small artificial and conventional sins in matters which have no real relation to the moral life. It is not necessary to appeal to the vices which some people allege to be fostered by the monastic system, its very virtues condemn it.

One interesting point, we think, will be brought forcibly home to the public mind by this investigation; viz., the utter difference between all our Anglican Ritualistic playing-at-Catholicism, and the real thing itself. Some people are very much alarmed by what they call the Romanising tendencies of the Church of England. They think that Catholicism really is on the increase. They are afraid of our English men turning priests, and our English women turning nuns. We must confess that for ourselves we never had less fear on the subject. The resemblance we believe to be a mere matter of externals. Between the spirit of abject submission to authority—which this trial shows to pervade Roman Catholic monasticism—and the spirit which crops up in every new development of Ritualistic ardour there is hardly anything in common. Under the stoles and tippets and chasubles in which our ritualistic friends delight to clothe their outward man, lurks a spirit the very opposite to that of respect for a submission to any authority whatever. They abhor and repudiate the name of Protestants, and yet they are in spirit not merely Protestants, but the veriest Independents. We have but to turn to the columns of their newspapers, and read the terms in which they speak of those whom their theory should lead them to respect and venerate to find abundant illustration of this. Only last week, the *Church News* declared, for itself and readers—"We are not going to submit any longer to the orthodox Episcopal bullying of the last twenty years." Yet this is the party that really believes, or thinks it does, in Apostolic succession and the Divine Right of Episcopacy, and is always calling out for more Bishops. And we are inclined to believe that the spirit which prevails among those young ladies who incline to Protestant sisterhoods is much of the same kind. We doubt whether black dresses and long chains of beads, frequent confession and life in community would have anything like the charm which they appear to have at present for the daughters of wealthy Churchmen, if they did not involve a certain amount of opposition, and if they did

involve such hard merciless enforcement of authority as this trial shows to exist in the Catholic Sisterhoods. There is not much fear of Catholicism becoming dangerously prevalent as long as this is about the nearest thing to it.

THE CHRISTIAN WORLD ON "AGGRESSIVE UNITARIANISM."

THE *Christian World*, which has perhaps the largest circulation of any religious paper in England, has among its occasional sketches of religious parties and movements, by a writer who calls himself Christopher Crayon, articles which are generally characterised by considerable ability and fairness, the following notice of the Rev. J. K. Applebee, under the above heading:

"It is not often that Unitarianism is aggressive, or that it seeks the heathen in our streets perishing for lack of knowledge. Apparently it dwells rather on the past than the present, and prefers the select and scholarly few to the unlettered many. Most Unitarian preachers lack popular power; hence it is that their places of worship are rarely filled, and that they seem tacitly to assume that such is the natural and necessary condition of their denomination. It is with them, as it used to be with the old orthodox Dissenters in well endowed places of worship some thirty or forty years ago. Of them, I well remember one in a leading seaport in the eastern counties. I don't believe there was such another heavy and dreary place in all East Anglia, certainly there never was such a preacher more learned, more solemn, more dull, more calculated in a respectable way to send good people to sleep, or to freeze up the hot blood and marrow of his youthful hearers. Once and but once there was a sensation in that chapel. It was a cold evening in the very depth of winter. There was ice in the pulpit, and ice in the pew. The very lamps seemed as if it was impossible for them to burn, as the preacher in his heaviest manner discoursed of themes on which seraphs might love to dwell. All at once rushed in a boy, exclaiming 'Fire, fire!' the effect was electric—in a moment that sleepy audience was startled into life, every head was raised, and every ear intent. Happily the alarm was a false one, but for once people were awake and kept so till the sermon was done. It is the aim of Mr. Applebee in the same way to rouse up the Unitarians, and in a certain sense he has succeeded. He has now been preaching some six months in London, in the old chapel on Stoke Newington Green, where, for many years, Mrs. Barbauld was a regular attendant, and where long the pulpit was filled by no less a distinguished personage than Burke and George the Third's Dr. Price. The result is that the chapel is now well filled. It is true it is not a very large one; nevertheless, till Mr. Applebee's advent, it was considerably larger than the congregation. Before Mr. Applebee came to town he had produced a similar effect at Devonport; when he settled there he had to preach to a very small congregation, but he drew people around him, and ere he left, a larger chapel had to be built. I take it a great deal of his popularity is due to his orthodox training. It is a fact not merely that Unitarianism ever recruits itself from the ranks of orthodoxy, but that it is indebted to the same source for its ablest, or rather most effective ministers.

In the morning Mr. Applebee preaches at Stoke Newington; in the evening he preaches at 245, Mile-end. It seems as if in that teeming district no amount of religious agency may be ignored or despised. In the morning of the Sabbath as you walk there, you could scarce fancy you were in a Christian land. It is true, church bells are ringing and the public-houses are shut up, and well-clad hundreds may be seen on their way to their respective places of worship, and possibly you may meet a crowd of two or three hundred earnest men in humble life singing revival hymns as they wend their way to the East London Theatre, where Mr. Booth teaches of heaven and happiness to those who know little of one or the other; nevertheless, the district has a desolate, God-forsaken appearance. There are butchers' shops full of people, pie-shops doing a roaring trade, photographers all alive as they always are on a Sunday. If you want apples or oranges, boots or shoes, ready-made clothes, articles for the toilette or the drawing-room, newspapers of all sorts—you can get them anywhere in abundance in the district; and as you look up the narrow courts and streets on your left, you will see in the dirty, eager crowds around ample evidence of Sabbath desecration. I heard a well-known preacher the other day say it was easy to worship God in Devonshire. Equally true is it that it is not easy to worship Him in Mile-end or Whitechapel. The Unitarians assume that a large number of intelligent persons abstain from attending a religious service on Sundays in most part "because the doctrines usually taught" are adverse to reason and the plain teaching of Jesus Christ." Under this impression they have opened the place in Mile-end. In a prospectus widely circulated in the district, they publish a statement of their creed as follows:—1. That "there is but

one God, one undivided Deity, and one Mediator between God and man—the man Christ Jesus." 2. That "the life and teachings of Jesus Christ are the purest, the divinest, and truest;" his death consecrating his testimony and completing the devotion of his life; his resurrection and ascension forming the pledge and symbol of their own. 3. "That sin inevitably brings its own punishment, and that all who break God's laws must suffer the penalty in consequence;" at the same time they "reject the idea with abhorrence that God will punish men eternally for any sins they may have committed or may commit." Such is the formula of doctrine, on which as a basis the Unitarian mission at Mile-end has been established, and to a certain extent with some measure of success. It is charged generally against Unitarians that they have no positive dogma. The Unitarianism of Mr. Applebee has no such drawbacks. He has a definite creed, which, whether you believe it or not, at any rate you can understand. In the eyes of many working men, that is of the class to whom he preaches at Mile-end, he has also the additional advantage of being well known in the political arena. As a lecturer on behalf of advanced principles in many of our large towns, he has produced a very great effect. I confess I have not yet overcome the horror I felt when I saw at the last election how night after night he spoke at Northampton on behalf of Mr. Bradlaugh's candidature. Surely a Secularist can have no claim as such on the sympathies of a Christian minister. Yet at Northampton Mr. Applebee laboured as if the success of Mr. Bradlaugh were the triumph of Gospel truth, and as if in the pages of the *National Reformer* the working men, to whom it especially appeals, might learn the way of life eternal. The more you hear Mr. Applebee preach, the greater is the wonder that he could have stooped to the advocacy of such a man.

In all respects Mr. Applebee is a popular preacher, and after the manner of the orthodox. His sermons are carefully prepared and admirably delivered. No one can deny him the possession of very great oratorical power. In his sermons he carefully excludes anything doctrinal, but dwells on such topics as the love of God and love to God. Said Coleridge—

"He prayeth best who loveth best.
All things both great and small."

And such seems to be the sum and substance of Mr. Applebee's preaching. He has a small head and a pale face, but he has a voice of enviable flexibility and a great command of language, at times as plain and Saxon as possible, at other times very ornate and rhetorical. He can be pathetic or sarcastic as the occasion may require, and of this latter qualification he is not slow to make use when the failings of good people or orthodox people are concerned. His sermons are by no means short, but from first to last attention is kept up. Wherever he is and whatever be his topic, he is the kind of man who will get people to hear him. Of course, with his present views, you cannot wish him back in the pulpit of his youth, but you feel how much more popular would Unitarianism be if it had many such preachers, and that what they gain in him others have lost. Everywhere the heart is true to its old instincts; even Mr. Applebee cannot get rid of what was dear and true to him once, cannot even in a Unitarian chapel sink down into the refined essayist, or compose himself to the delivery of dull and decent formality, destitute alike of utility and power. As a stimulus to the orthodox around him to greater effort—and there is need of it indeed in Mile-end—he deserves a record here.

B A B I S M.

Some time since we gave a short notice of a new religion that had sprung up in Central Asia during the last quarter of a century, and was spreading fast among all classes, but especially among the more wealthy and educated. Of this remarkable movement, which has now brought millions under its influence, the only full account is to be found in three recent French works. Of the information which they contain, Professor Evans has given an interesting digest in *Hours at Home*, an American publication. From this it appears that the new religion has already a long list of martyrs. It has organised itself into communities and even into armies. It has fought bloody battles in defence of freedom of conscience, and has repeatedly routed the strongest military forces that could be sent against it by the Persian Government. It has, in fact, passed through all the phases of other great historic religions, and is fully entitled to a place at their side. It owes its origin to a man named Mirza-Ali-Mohammed, who claimed to be a descendant of the prophet. His father was a silk-merchant of Shiraz, and had intended that the son should devote himself to the same commercial business. But the young man had no taste for the life of the bazaars, grew hypochondriacal, sought solitude, became ascetic in his habits, and attached himself to several religious sects of the East distinguished for the austerity of their discipline. With a bold, sincere, and open mind he welcomed the light of truth, no matter from what source it might come. During this time he read the Gospels in the translations of the Protestant mis-

sionaries and also portions of the Old Testament, which he obtained from the Jews of his native city; familiarised himself with the teachings of the Guebres, and the writings of the Persian free-thinkers, in whose mouths the name of Voltaire, metamorphosed into Valater, is quite common. The pilgrims who came to Kerbela listened with reverence to the young student, whom they regarded as inspired, and on returning to their homes spoke of him with such enthusiasm that his fame soon filled the whole land. He was called "the elect of God," and was supposed to have the gift of working miracles. When, therefore, Mirza-Ali-Mohammed came back to Shiraz, his native city he was welcomed as a reformer and a prophet. His extreme youth, the wonderful charm of his countenance, the sweetness of his disposition, the simplicity and purity of his life, his exemplary piety, and the fervour and eloquence of his discourse, produced the profoundest impression upon all who approached him. He made a pilgrimage to Mecca, which had the effect of totally alienating him from Mussulmanic orthodoxy, and he soon after began to assail the errors and rebuke the corruptions of the popular religion, convicting the clergy from the Koran. The pungency of his wit and the audacity of his sarcasm made such an impression that the orthodox Mohammedans who listened to his preaching still retain an ineffaceable recollection of it, and after the lapse of a quarter of a century cannot speak of his discourses except with a shiver of terror. Whenever he appeared in the mosque, in the colleges, or on the streets, he was surrounded by throngs of enthusiastic disciples. In an upper room of his house he gathered together a few of his most ardent and intelligent followers, and organised a little church, bold, zealous, fanatical in the noblest sense of the word, i.e., each member willing to sacrifice all his property, and even to give his body to be burned for the sake of the truth. It was here that the new teacher assumed his religious or prophetic title, by proclaiming himself as the *Bab* or the *Door* by which alone one can attain to divine knowledge. This name, by which he has ever afterward been known, even among his enemies, was probably suggested by the words that Jesus applies to himself in the gospel of John.

Mr. Matthew Shaw, of Stannington.

THIS worthy old man, whose death we have to record, was one of the originators of the Underbank Sunday School, in the year 1814, when the Rev. Peter Wright first settled at Stannington. For twenty-five years, Mr. Shaw was the strict and indefatigable treasurer of the school sick club, his habits of exactitude doing much to keep up its character and usefulness. He always took great interest in the good work of the school, and was also senior warden of the chapel and chapel treasurer, having filled the former post for at least twenty-five years. He was the last survivor of the early workers who first adopted in that secluded district, the now common, but not less useful work of moral education in the Sunday school. For nearly forty years, Mr. Shaw was a greatly afflicted man, and for years had not been able to join regularly in the Sabbath worship of the chapel which he loved to attend. Yet the writer can bear testimony to the quiet religious spirit that actuated his soul. When the last summons came, it happily spared him any prolonged suffering. A few short hours of pain, and he slept the sleep of death.

Lewis Heymann, Esq., of Nottingham.

WE announced last week the death of this true-minded and excellent man, for many years one of the foremost citizens of Nottingham, and an old and attached member of the High Pavement congregation. The *Nottingham Express* says of him:—"It was not only in his public character as a magistrate and member of the corporation that Mr. Heymann was esteemed; his thorough and intelligent business habits, combined with his sterling and unsullied integrity, earned for him many warm and attached friends and admirers, but it was in a more private sphere that his genuine, innate worth was most convincingly apparent. His private charity was unbounded, and there was no cause having for its aim the welfare of his fellow-men that did not receive his hearty co-operation and support. As a master, too, his loss will be severely felt. From the oldest down to the youngest of his employes he was sincerely beloved—ever ready as he was by his advice and encouragement to help them to improve their positions in life. He had not been strong in health for some time. He suffered from an internal complaint, but we believe that the immediate cause of death resulted from a severe cold, which brought on congestion of the

lungs." The funeral took place on Friday, February 19th, at the General Cemetery, and the high respect and affection entertained for Mr. Heymann were shown by the thousands of persons who were present. At the Cemetery entrance the procession, which had been preceded by a long line of the deceased's clerks and other workmen, was joined by a large body of gentlemen, representing not only the magistrates and corporation, but nearly every charitable and educational institution in the town. The service was conducted by the Rev. Wm. James, the doors of the chapel being left wide open, so that his voice might be heard by the crowd congregated outside. "The funeral," says the *Express*, "was more numerously attended than any that has taken place in Nottingham for many years." On the following Sunday morning, the Rev. J. J. Tayler, B.A., preached a sermon in memory of the late Mr. Heymann, in the High Pavement Chapel, where the deceased had worshipped for so many years, from the First Epistle of John, 2nd chapter, verse 17, "And the world passeth away and the lust thereof, but he that doeth the will of God abideth for ever."

REV. T. W. CHIGNELL ON "THE PHYSICAL BASIS OF LIFE."

LAST Sunday but one, Mr. Chignell took for his subject in the evening, at George's meeting, Exeter, Professor Huxley's recent lecture at Edinburgh on "The Physical Basis of Life." He commenced by giving a carefully-prepared outline of the Professor's views, that life is simply the product of a certain disposition of material molecules, and that the extension of the province of what we call matter and causation is gradually banishing from human thought what we call spirit and spontaneity. After alluding to the horror generally expressed at such views in terms of reprobation, and urging that they must not be afraid to face every fact of knowledge, and that, moreover, the Professor's lecture was based upon a most important fact, namely, the relation of all that was called spiritual phenomena to material composition and structure, he went on to plead that, among those very facts which must be faced, were the instinctive perception, by man, of cause and effect in the universe, and the existence of spiritual life in man. Man, he pointed out, had always maintained that there was something in himself more precious than his body—that there was in his fellow-man a ghostly presence looking out through those eye-windows, a ghostly presence altogether transcending anything that the change of position in the particles of the grey matter of the brain could ever bring about. Would they, he asked, resolve friendship, love, heroism for truth and justice—all that we call human nobleness and saintliness—into mere new arrangement of the molecular matter of the brain? He could only say it was against human nature to do so. Men had always stood horror-struck, when logically they had looked at it, at the contrariety between the material appearance and the spiritual things in which they wished to trust. But they had leaped over and conquered the difficulty, and in spite of it they had asserted that their souls, their thoughts, truth, justice, virtue, friendship, beauty, and nobleness of every kind, were altogether of a more transcendent sphere than the brain that worked in the thinking and the hand that worked in the doing. He could only say that this was man; and they might as well try to deprive him of hunger and of thirst as to deprive him of these experiences of his. In conclusion, he would remind them of a saying of the German Richter—that if you confine the human mind to the comprehensible, to what is apprehensible by the senses and by argument, it is just as if you had somewhere closed up space, so that there was no longer infinite space to think of, but somewhere a point beyond which you could not go. Now, their human consciousness rebelled against that—they could not submit to have their natures confined to that which they could only clearly comprehend by logic or apprehend by their senses. Again, the great Goethe, whom Professor Huxley quoted as favouring his theory—very unjustly, he (the lecturer) knew—said the mind was in a state of insipidity when it was confined to the comprehensible only, when it did not reach after the infinite and the incomprehensible. And this was the language of a man who had struggled with these problems and who knew well all the scepticisms they suggested. Let me again (said Mr. Chignell) remind you that man everywhere, where his mind has been alive and sensitive and lofty, has seen intelligence in every point of the universe—has seen in every event that has befallen him a Divine volition—has seen in all belonging to the outer world and himself the very arms, the very everlasting arms, that support the universe; and he has laid hold on God as his great support. He has prayed to Him in his struggles—he has talked with Him amidst the beauty of His works—he has leaned on Him with all his weight when he had nothing else to support him—and (as small objects will grow upward toward the higher that surround them), by this idea of God he has risen

into superhuman altitude, and left a memory of himself, as poet, or hero, or very demigod, among men. Well, again, all the common simple souls of mankind have everywhere reflected the idea of God, just as the blue heaven is reflected upon the smallest pools as upon the ocean. Everywhere men have believed in the Light. It has been one of the earliest names which, in some language or other, they have lisped; it has sustained them in the battle field, in sickness, and on the dying bed; and, when all life darkened around them, the idea of God has been the one opening into the blue, into the light—the one outlet of hope and trust; and, looking steadfastly at that, men have endured anything, even the very last conflict with death itself, and have died bravely and magnanimously. But, perhaps, you are saying, "You wish to lead us back to the authority of others." I do not. I simply say, if you examine the universe, you must examine man with it, and you must examine the great experiences that have been common to him, that have been most profound and vital to him all through his history, and which you cannot ignore. And if you find you cannot eradicate them from man, you must see that they point to realities, and you must accept them. This fact of second-sight, this fact of presentiment—the feeling after, dimly and indistinctly, yet strongly, something that cannot be proved by the senses or by argument—these reachings out after what we cannot talk much about, but which are the inmost life and heaven of man—all that is undeniable: it belongs to man as man; and I say you must unmake man before you can eradicate from him these presentiments, these ideas, these yearnings. I part company, then, with the lecture I have read—utterly. I admire the man who gave it; I revere deeply the mental integrity which dictated every word of it; but I disagree with it, and I think that it reduces us to a very cold, barren theory of our existence. Looked at as it stands in the year 1869, it is sad enough to me. There, on the one side, is the superstition of so-called religion, and yonder, on the other hand, is voluptuousness, greediness for wealth, or whatever name you may apply to the workings of the lower instincts of man. And between these two you have got a philosophy—a philosophy that will have nothing to do with superstition, but that really casts about to apologise (though it does not mean to) for the life of the senses, which simply says, "Let us eat, gather, accumulate, and die." Let us, who have any power to grapple with this question, grapple with it; let us get new earnestness if we can; let us get a little bit of our old indifference broken up—that utter lethargy about things intellectual, about things high, which leaves the world to rot and ruin. Let us get rid of a little of that, I say; and get inspiration to-night from what we have been looking into, that we may join in the great struggle for a real belief. And, if we can get that, let us hold it fast, and propagate it if we are able, for it is wanted sadly enough.

FIRESIDE READINGS.

UNWITTING TRIBUTE.

A learned critic, meaning censure, says
No subject is too prosy for my mind;
And thus, methinks, unwittingly he pays
A tribute he'd refuse.

Nothing too prosy! wherefore should it be?
He is no poet if, in the merest clod,
He may not find some trace of Poesy—
His all-besetting god.

He cannot hide from it, do what he will;
It gazes out on him from stocks and stones;
The world moves by on grating wheels: he still
Can hear celestial tones.

The cruse that winks through some lone widow's pane,
The birring sonnet of her spinning wheel,

No prosier are than heaven's lurid chain,
Or earth's resounding peal.

The elements that chaunt in epic tongue,
To them the drowsiest senses are awake:
It needs a poet's ear to catch the song
That breathes in things prosaic.

So, as unto the pure all things are pure,
Unto the poet all reflect his dream;
He needs no spiced event, no special lure,
But finds in all a theme.

R. LEIGHTON.

THE "ROB ROY" IN SYRIA.

MR. MACGREGOR, the adventurous canoist (if there be such a word) writes an account of his late voyaging to the *Times*, dating his letter "Damascus," from which we extract the following.

From Egypt the Rob Roy was taken to Beyrout, and I brought her safely over Mount Lebanon, through snow a foot deep, until we launched her on the river Abana, which bore me swiftly through the magnificent gorge of Doomar to the plain of Damascus. I paddled straight into the town, under the bridges, up to the Pasha's Palace, and then rested the canoe on the water in the marble basin of the hotel, where many visitors came to see her, among others the Pasha and his suite and the English Consul.

The canoe was next carried on a pony's back through the crowded bazaars until again she floated on the Abana, and in two days more I reached the mouth of the river and camped in a desolate marsh for Christmas. Panthers, hyenas, and other wild beasts are said to be common here, but I feared more than these the wild boars, for if wounded they could pursue me in the shallow water, and one thrust of the tusk would finish my voyage. I saw hundreds of the tracks of the boars in the reeds, but never where the water was deeper than two feet. The only boat that has ever been on this lake of Ateibeh was lost the first day three years ago, and after a fortnight the dead bodies of the three men in it were discovered by offering a large reward to a man who went out naked upon a raft of reeds to search.

After the first ten minutes on this lake I became invisible to those on shore for the whole day, being concealed by the dense reeds through which I steered by compass, and placed cotton rags on the higher plants at intervals to show me the way for my return. Next the Rob Roy went to the Pharpar, which river is far less interesting than the Abana. It has few trees on it, little game, and winds excessively, but is monotonously tame. This falls into Lake Hijarieh, upon which I spent two delightful days, and, crossing it, landed the Rob Roy canoe in the Hauran. To come thus to this dangerous and desolate region was, of course, utterly without precedent; and, leaving the canoe, I ran quickly up the nearest hill and gazed over the vast wilderness upon the ruins of the "giant cities of Bashan," and on the two other lakes marked vaguely on some maps, or distinctly (and then quite wrong) upon others. I took compass bearings from the shore and the lakes in every part, but the details of these, which will be useful to geographers, I need not enter upon here.

Being in light marching order, with only saddle-bags, I put up in the Sheikh's house. We entered the yard through a gate with a stone door, still turning on its hinges as it may have done in the days of Abraham. I slept in a room with stone rafters each ten feet long, and a window having for its shutter one slab of stone. I had brought with me half of a *Times*, kindly sent from England, and here in Bashan I read of the English elections, and of Mr. Bright as a Cabinet Minister.

It was indeed a strange sensation when I closed this window for the night, and the heavy slab turned easily by a push from one of my fingers. Mr. Rogers has sent to the British Museum one of these extraordinary slab doors, about six inches in thickness; also a copy of the inscription on a stone in this particular house, which is in Greek, and dated, I believe, more than 2,000 years ago.

I visited a number of villages in the plain of Damascus. The people there are handsome; many of them are tattooed. They wear very brilliant colours, chiefly red (as in Egypt one sees always blue), and long red boots turned up at the ends. They are strong, healthy, good humoured, and intelligent. Their houses are of mud, but not very dirty. They ran in crowds along the rivers while the canoe passed, but when it was on shore (and wrapped in carpets) it was constantly supposed to be a coffin, and several times the woman shrieked as I took off the cover and launched the boat. Blessed with fine weather and perfect health, I have enjoyed this canoe voyage in Syria and Egypt to the highest degree, and once more over the spurs of Hermon, which is now all white in snow, I hope to launch the Rob Roy on Lake Huleh and then descend the sacred Jordan.

CHURCH CURIOSITIES.—XVII.

HITTING HARD WITH A TEXT.

As illustrative of the covert meaning which may be conveyed by a preacher in the choice of a text, Dean Ramsay relates the following anecdote of Paley, the well-known author. When Pitt, as First Lord of the Treasury and Chancellor of the Exchequer, revisited Cambridge, where he had graduated, Paley marked with a sarcastic eye how assiduously some of the leading members of the University courted the youthful Prime Minister, and made up to him in view of the good things which he would now have at his disposal. It was Paley's turn to preach before the University at St. Mary's on the Sunday following Pitt's visit; accordingly, he took for his text: "There is a *lad* here which hath five barley loaves and two small fishes," adding, as he looked round on the crowded church, "But what are they among so many?"

A SHARP REBUFF.

A learned clergyman was accosted in the following manner by an illiterate preacher who despised education: "Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," rejoined the former, "that the Lord has opened my mouth to preach without any learning." "A similar event," replied the latter, "occurred in Baalam's time; but such things are of rare occurrence at the present day."

A REMARKABLE EFFECT OF METHODISM.

In the early days of Methodism some of Wesley's opponents, in the excess of their zeal against enthusiasm, took up a wagon load of Methodists, and carried them before a justice. When they were asked what these persons had done, there was a backward silence; at last one of the accusers said, "Why, they pretend to do better than other

people, and besides, they prayed from morning till night." The magistrate asked if they had done anything else. "Yes, sir," said an old man, "an't please your worship, they converted my wife. Till she went among them she had such a tongue! and now she's quiet as a lamb." "Carry them back, carry them back," said the magistrate, "and let them convert all the scolds in the town."

THE LASTING TIE.

Dean Storr, when residing on a living in the country, had occasion one day to unite a rustic couple in the bands of matrimony. The ceremony over, the husband began to "sick in resolution," and falling (as some husbands might do) into a fit of repentance, he said, "Your reverence has tied the knot tightly, I fancy; but, under favour, may I ask if so be you could untie it again?" "Why, no," replied the Dean, "we never do that on this part of the consecrated ground." "Where then?" cried the man, eagerly. "On that!"—pointing to the burying-ground.

WHICH IS THE BEAST?

The Pope and Louis Napoleon till lately divided between them the unenviable distinction of corresponding to the Beast described in the Apocalypse. But the Rev. T. H. Gregg, curate of Cradley, and also the *Advertiser*, a week or two since, discovered that the letters in the word "Gladstone," if added together as Greek numerals, denote the mystic 666. A writer in the *Rock*, however, says that they make only 663, and that therefore Mr. Gladstone is not "the Beast." The editor of the *Court Journal*, in commenting upon such doctors disagreeing, suggests that the letters CUMMING, if Grecised, will be found to make up exactly the required 666.

CARNAL REASON IN A NEGRO.

In a lecture at Sheffield a fortnight ago, the Rev. Newman Hall told the following story. An illiterate negro preacher said to his congregation:—"My brethren, when de fust man Adam was made, he was made ob wet clay, and set up agin de palings to dry." "Do you say," said one of the congregation, "dat Adam was made ob wet clay, and set up agin de palings to dry?" "Yes, sar, I do." "Who made de palings?" "Sit down, sar," said the preacher sternly, "such questions as dat would upset any system of theology."

A FEMALE CONSPIRACY.

UNDER this heading the *Pall Mall Gazette* supplies us with the following:

At the present moment, when the subjects of women's clubs and the higher education of girls are attracting considerable attention, a strange little book which is now before us, and which treats of both those subjects, seems worthy of notice. The book was purchased some little time ago at a sale by a dealer, who imagined it was some religious work in an unknown tongue, probably emanating from a missionary press in Africa, or one of the islands of the Polynesian Archipelago. Here is its title, which certainly appears to bear out that supposition:—"Ebpob es lyo utlub, umjoml nyflobjof le vyjy sonutof vobo utemo upniffjro," &c. Then follows a motto, "Vonon ubo fibemcoff" Opfb. 3. 11, and underneath is the imprint "London, 1835." The volume happened to fall into the hands of an enthusiastic philologist, who at first began to study it joyfully, but soon perceived to his extreme disappointment that it was merely an English book printed in cypher. Curiosity led him to decipher the title, which turned out to be "Order of the Altar. Ancient Mysteries to which Females were alone admissible. Being Part of the First of the Secrets preserved in the Association of Maiden Unity and Attachment." Beyond this he did not care to go, but we have thought it worth our while to pay the book a little more attention, and we now proceed to make known the result of our investigations.

The book is divided into two parts, the first containing the laws of the "Association of Maiden Unity and Attachment," the second being devoted to an account of the "Mysteries of Vesta, Ceres, and Minerva." From the introduction we learn that "the ultimate object at which this association aspires is to impart a tone to society by securing to the female sex the ascendancy in domestic life to which they are entitled by nature and the laws of civilised society, and to improve, through their influence, not only the manners, but the moral and religious character of both sexes." In order to attain to this end the members of the association are to band together against "the passions and policy of the other sex." They will then add to the moral influence they derive from "the maiden purity of their lives, the decorum of their manners, and the order of their religion, a formidable 'capability to defeat the attempts of secret and masonic societies against revelation, by possessing their private signs and mystic knowledge.' The society consists of a superior called her Highness, and three orders—the first styled that of the Angel, the second that of the Band, the third that of the Altar. With respect to membership "none but maidens are admissible. . . . No maiden who is of low birth or servile habits can be admitted. . . . No maiden who has not . . . received the sacrament according to the rites of the reformed churches is admissible."

Great stress is laid in the rules on the secret

character in which the writings of the society are to be transcribed. There are to be two sets of hieroglyphics, the one to be taught to all the members, the other to be reserved for the use of the higher orders only. All books issued by the society are to be printed in cypher, and they are to be jealously guarded by the members to whom they belong in a sealed packet marked "My dying request is that this packet may be delivered unopened to —"

All this secrecy naturally gives rise to the idea that something very wonderful will be found in the chapters which follow the rules, and which profess to initiate their readers into the "mysteries of Ceres and Minerva." But the promise which they seem to hold out is not fulfilled. There is nothing particularly new or interesting in the information that "the elevation of Joseph to the highest dignity in Egypt rendered him absolute in that country," or the statement that "the doctrine of a future state of rewards and punishments was taught in the mysteries of Ceres and Bacchus." Nor does the poetry which here and there diversifies the text show any great signs of inspiration. As an exercise for students of cryptography, we give a specimen of these effusions:—

Le ven lo Ceddosf rrouthlof im yob jro
Yonco busy ebtrabod ovob bofi es fighl :
Vé foq lofo yuant, boqjotop laf botiro :
F'o fpeko; unp beamp yjn giesop olomut mighl.

The book is a mystery for which it is difficult to account. It is too long for a squib, for it contains about a couple of hundred pages. Its printing must, therefore, have cost more money than a mere hoaxer would care to throw away. Is it possible that the association of which it speaks is flourishing among us? Or is the whole book the mere embodiment of the ravings of some lunatic, whose prevailing delusion is the idea that a number of women could keep a secret?

SHARP DEFINITIONS.

AN amusing little book has just been published in Paris, under the title of "Les Formules du Docteur Gregoire," in which a number of clever pleasantries, consisting chiefly of satirical definitions, that originally appeared in *Le Figaro*, are brought together and arranged in alphabetical order. A few of these sharp definitions may be given.

ABSINTHE is the genius of those who have none, and the death of genius for those who have it already.

ABSOLUTISM is a hammer of which the people is at once the handle and the anvil.

ABDICATION is the renunciation of a throne by those who cannot do otherwise.

THE AGREEABLE consists of the good that is said of ourselves, and, still more, of the ill that is said of others.

AN ALOE in flower is a huge artichoke giving birth to asparagus.

AN AMNESTY is the proof of strength or contempt vouchsafed by the conqueror to the conquered.

ANCESTORS are noble relatives, who often prevent us from being the sons of our own deeds.

ANNEX is a verb conjugated with the auxiliary "cocked musket."

APOLLO is a father who badly clothes his children. APPETITE is a boon of nature, who kindly allows us to mistake a necessity for a pleasure.

ARISTOCRAT is a democrat who has made his way.

CHOCOLATE is an alimentary paste, containing a little of everything, even cocoa.

AN ESCUTCHEON is the sign of an hotel where travellers are not admitted.

A FRIEND is one who will forgive us even of our virtues.

INTELLIGENCE.

BRISTOL: DOMESTIC MISSION.—The annual sermons on behalf of this institution were preached on Sunday last, February 21, at Lewin's Mead Chapel and Oakfield-road Church, by Revs. Wm. James, A. N. Blatchford, B.A., and J. E. Carpenter, M.A. The collections amounted to about £35, being in excess of what was realised last year. The annual meeting was held on Monday evening, under the presidency of the Rev. Wm. James. The chairman, in addressing the meeting, alluded to the assistance given to the missionary, Mr. Andrews, by his wife. He believed that this was the only mission of the kind in England, or in America, in which a missionary and his wife were both engaged in the work. He must remind them that the same reasons now existed for the carrying out of the mission as at the time of its institution. He referred to the vast amount of pauperism and evil existing in the country, and said it was impossible to remove these evils by the mere exercise of charity. If that had been possible, it would have been done already, for no less than four millions of money were given away in London last year. It was their duty to extend the mission, which were instituted and carried on in a Christian spirit. The report of the committee alluded with satisfaction to the value of the joint labours of Mr. and Mrs. Andrews, whose residence in the mission-house, in the midst of the population among whom their work lies, had enabled them to acquire the affections and confidence of the people surrounding them in a remarkable manner. The treasurer's account showed an expenditure which with constant supervision reached £201, showing a balance

of £16 against the funds of the mission, but the treasurer had the pleasure of stating that he had that afternoon received a telegram from an old subscriber and earnest friend of the mission, H. A. Palmer, Esq., of London, expressing his readiness to clear off the whole of the debt. At a subsequent period of the meeting, on the motion of C. J. Thomas, Esq., J.P., seconded by Herbert Thomas, Esq., J.P., the warmest thanks of the meeting were accorded to Mr. Palmer for his generous offer. The missionary then gave an exhaustive account of the condition of the poor of the neighbourhood and the nature of the agencies by which it was endeavoured to bring high personal influence to bear upon the ignorant and degraded families around the mission; the number of persons whom these agencies directly reached, he roughly estimated at four hundred; and on behalf of them, and the thousands who were sunk like them, he pleaded earnestly for better dwellings, the removal of temptations to drink, and compulsory education. The reports were then approved and adopted; the committee and officers were appointed for the ensuing year, and the meeting, having expressed through various speakers its hearty sympathy with Mr. and Mrs. Andrews in their arduous task, separated after a vote of thanks to the chairman, who for so many years successively had presided at similar meetings.

GORTON.—Last Saturday evening a concert took place for the benefit of the library in connection with the above schools. The affair was got up by Miss M. F. Brown, the talented organist of the old chapel, and though the weather was unfavourable it was well attended and highly successful, nearly 300 persons being present. The principal artists were Herr Jacoby, solo violin (from Mr. Hallé's concerts), Mons. Vieuxtemps (principal violoncello at Mr. Hallé's concerts), Miss Häbnel, and Miss Jevons, Messrs. Robberds, Warburton, and Elsworth. The Rev. G. H. Wells, M.A., who has been thirty-two years minister of the place, opened the proceedings with a statement of the object of the concert, and at the conclusion of the programme Richard Peacock, Esq., J.P., expressed on behalf of the audience their approbation of the services rendered by their kind friends.

MOSSLEY.—On Saturday, the 13th, the teachers of the above school held a social meeting. The Rev. D. Berry presided, and after the quarterly report had been read by Mr. Seth Charlesworth, which showed that the school was in a healthy condition, and a few questions had been asked, Mr. John Chadwick, of Manchester, gave an admirable lecture to the teachers; subject, "How to make our Sunday-schools efficient, with a little common sense about them."

PRESTON.—On the evening of Friday, the 12th inst., there was a reading of the more interesting parts of Mr. Tayler's account of his visit to Transylvania, given in the schoolroom by G. B. Dalby, Esq. It was for the purpose of giving such members of the congregation as were not likely to read it for themselves an interest in the state of Unitarianism abroad.

NOTICES TO CORRESPONDENTS.

J. W.—See a notice of the pamphlet in *Herald of January 15th*. The publisher is Hayes.

THE COMING WEEK.

Bolton.—On Thursday evening, the annual congregational soirée.

London: HAMPTSTEAD, ROSSLYN HILL.—On Sunday evening, one of a series of sermons; preacher, Rev. P. W. Clayden. Subject: "The Family Life of the Church."

London: CARTER LANE.—On Sunday, annual sermons, by the Rev. Wm. James, at Unity Church. On Monday evening, at the Mission Rooms, annual meeting.

London: BURDETT HALL.—On the 3rd of March, a lecture by the Rev. J. K. Applebee. Subject: "The Three Graces of Womanhood."

Manchester: UPPER BROOK-STREET.—On Sunday evening, the fourth of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.

Pennmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday next, Rev. W. B. Hughes, service at eleven a.m.

Preston.—Sunday school sermons, by the Rev. John Wright, of Bury.

Sale.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Feeding Swine," the fifth of a series on the parable of the "Prodigal Son."

Burial.

ELCOCK—WELLINGS.—On the 23rd inst., at the Presbyterian Chapel, Stourbridge, by the Rev. David Martin, Mr. Edward Elcock, of Brierley Hill, to Sarah, daughter of Mr. William Wellings, of Stourbridge.

Deaths.

ARMITAGE.—On the 22nd inst., at Forebridge Hall, Staff rd., in the 51st year of her age, Emma, daughter of the late Mr. Cyrus Armitage, of Manchester.

MARSLAND.—On the 22nd inst., at her residence, Greenheys, Manchester, aged 74, Lucy, third daughter of the late Samuel Marsland, Esq.

POYNTING.—On the 21st inst., at Monton, aged 27 years, Elizabeth Long Poynting, daughter of the Rev. T. E. Poynting.

SHAW.—On the 16th inst., at Stanington, Mr. Matthew Shaw, in the 75th year of his age.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-works, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, February 26, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 410.

FRIDAY, MARCH 5, 1869.

PRICE 1D.

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FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.—A Series of Morning DISCOURSES ON RELIGION IN THE FAMILY will be delivered by the Rev. P. W. CLAYDEN, Minister of the Church, as follows:
Dates. Subjects.
March 7.—"The Married Home."
" 14.—"Religion Begins at Home."
" 21.—"Family Loves and Distresses."
" 28.—"Christian Nurture."
April 4.—"Our Loves Shadows of the Divine Love."
Divine service begins at eleven.

LOWER MOSLEY-STREET CONGREGATIONAL SOCIETY, in connection with Cross-street and Upper Brook-street Chapels.—The ANNUAL SERMON recognising and welcoming those who have become Members of the Society during the past year, will be preached in Cross-street Chapel, on Sunday evening, March 7th, 1869, by the Rev. W. GASKELL, M.A. Service as usual at half-past six o'clock. The FIFTH ANNUAL MEETING will be held in the Lower Mosley-street school, on Wednesday evening, March 10th. Tea on the table at seven o'clock. Tickets 6d. each, may be obtained from any of the Visitors or Committee, also from the Chapel-keepers, or at the School. All who feel any interest in the objects and welfare of the Society, whether Members or not, are respectfully invited to attend.
Chair to be taken at eight o'clock by the President, the Rev. JAMES DRUMMOND, B.A.
The following gentlemen are also expected to be present: Revs. W. Gaskell, M.A., J. Page Hoops, W. H. Herford, B.A., Dr. H. J. Marcus, and R. D. Darbishire, and C. J. Harford, Esqrs.

UPPER BROOK-STREET CHAPEL.—LECTURES on the History of Belief in the Divinity of Jesus Christ, based upon Dr. Reville's late work "Histoire du Dogme," &c.; fifth lecture on Sunday next, March 7th, W. H. HERFORD preacher. Service 6.30. ALL SEATS FREE.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The TWENTY-FOURTH ANNUAL MEETING will be held at Bury, on Good Friday, the 26th March.

The RELIGIOUS SERVICE will be held in the Bank-street Chapel, and will commence at half-past ten o'clock. The SERMON will be preached by the Rev. H. E. DOWSON, B.A., of Gee Cross.

DINNER will be provided in the school adjoining the chapel, at half-past twelve o'clock. Charge sixpence each person.

The BUSINESS MEETING will be held at two o'clock, when the reports will be read. The chair to be taken by the President of the Association, JOHN DENDY, Esq.

DEPUTATIONS from the London, North Midland, Northern, and West Riding Sunday School Associations are expected to be present.

TEA will be provided in the school at four o'clock. Charge sixpence each person.

The EVENING MEETING will be held at six o'clock, when E. H. GRUNDY, Esq., will preside; and

Mr. JESSE PILCHER will introduce the following subject for the consideration of the meeting:

"On Examinations in Sunday Schools."

JESSE PILCHER, } Hon. Secs.
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SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

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Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Hoghton-street, Southport. February 15th, 1869.

LONDON UNITARIAN LAY PREACHERS' UNION.

A MEETING of the Committee and Members of the Union will be held in Stamford-street Chapel, on Monday evening, 8th March, at eight o'clock.
The Opening of two new Meeting Houses will be considered. All friends of this Union are requested to be present.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.

About £1,500 will be needed. Toward this sum the following subscriptions have been received:

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MINISTERS' BENEVOLENT SOCIETY.

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TREASURER:

Mr. TIMOTHY KENRICK, Maple Bank, Edgbaston.

SECRETARY: Dr. RUSSELL, New Hall-street, Birmingham.

The Directors of this Society desire to draw attention to the following addition to the Laws which was made at the last Annual General Meeting of the Society:
"On and after September 30th, 1869, no Minister shall be eligible for Election as a Beneficiary Member of the Society after he has attained the age of fifty-five years."

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MAGAZINE for MARCH, 1869, contains:—The Beautiful Life—Willie's Oranges, Part II.—Driving and Drawing, Part II.—Eagles' Crag: A Tale of By-gone Days, Part III. Published by the Manchester District Sunday-School Association, agent, Mr. T. P. Jones, Memorial Hall, London; E. T. Whitfield, 178, Strand, Manchester; Johnson and Rawson, 89, Market-street.

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WHAT THE CHURCHES ARE DOING.

Pundit Nehemiah Goreh, a learned Brahmin convert has been ordained a Missionary Canon of St. Paul's Cathedral, Calcutta, but as no charter has yet been granted he is without any legal status.

After all his troubles, it seems that Mr. Macrorie is to be turned into a Bishop at last. Dr. Gray has made great preparations for consecrating him, and we suppose he is just as capable of conferring the grace of "apostolical succession" as the Archbishop of Canterbury himself. But even in Africa the Metropolitan is not to have it all his own way; and a protest has been signed by large numbers of the laity in connection with the Church of England—High, Low, and Broad—against the consecration. They repudiate the notion of sympathy with the heretical opinions of Dr. Colenso, but feel that he has not been dealt with in accordance with the laws and constitution of the Church of England. His trial, with excommunication following it by the Metropolitan, has been pronounced by the highest authority in the realm in law simply null and void. They, therefore, hold that Dr. Colenso, whatever his heretical faults may be, is still legally Bishop of the Church of England in Natal.

The Madrid correspondent of the *Independence Belge* says that the Spanish clergy are using extraordinary exertions to obtain signatures to a monster petition which is being prepared, against the introduction of freedom of worship into Spain. The curés, he states, make even young children sign this memorial.

A correspondence has been published at Capetown between Bishop Colenso and the Rev. S. M. Samuelson, of Zululand. The Bishop wrote to say that, "at the proper time, he should claim the right of proprietorship to certain lands granted for the Church of England and held by Mr. Samuelson." The latter replies that he feels sure the Bishop has no title whatever to this land, on which is built the station of Kwa Magwaza; but adds, if the Bishop proves he has, he (Mr. Samuelson) has "a half-penny box of matches," and the Bishop will obtain nothing but a heap of smoking ruins, for he will utterly lay waste by fire, and destroy the labour of eight years. Mr. Samuelson must be a "fiery zealot" indeed, and one we should fancy that insurance offices would rather not have any dealings with.

It appears that the sum which the Marquis of Bute paid as Peter's pence, after his confirmation by the Pope, was 300,000 francs (£1,250).

It is a sign of the changes which are taking place in Italy, that the Court of Appeal in Naples has cancelled the sentence of the Civil Tribunal at Salerno, which had decided, in the case of a priest named Treglia, that a priest being always a priest was incapable of contracting marriage, and has directed that the ceremony shall be proceeded with according to law. This decision, which is only the logical consequence of a Free Church in a Free State, given by so high a Court, is of great importance, and will no doubt be cited as a precedent in similar cases.

Among the bills brought, or about to be, into the House of Commons bearing upon ecclesiastical matters, are the Solicitor-General's University Test Bill; Mr. McLaren's for abolishing the Edinburgh Annuity Tax; Mr. McEvoy's for repealing the Ecclesiastical Titles Act; Mr. Chambers's for allowing marriage with a Deceased Wife's Sister; Mr. Gregory's in favour of opening Museums and Public Galleries on Sundays, after the hours of morning service; and Mr. Locke King's to "afford facilities for the performance of Divine Service by ministers of the Church of England."

It is stated that the offertories at St. Andrews, Wells-street, London, last year, were no less than £6,665.

Among the deacons ordained by the Bishop of Oxford a few days since, was Shapurji Edulgi—a Parsee it is conjectured.

At the "high celebration" at St. Matthias, Stoke Newington, it appears that the Privy Council judgment is set at defiance, lighted candles being placed on the altar, and incense and the mixed chalice employed.

Brother Ignatius has re-opened his monastery at Norwich. In an appeal for aid, he says, "The brothers are without beds or bedclothes. They have neither plates, spoons, knives, forks, coals, nor anything else;" and he tells the "Norwich Christ-

ians" "a chair, table, or even a stool would be most acceptable." "Will any one" who reads his appeal, he asks, "send a broom, a pail, a blanket, or anything, for the monks have as yet simply nothing?"

We trust that the stuff of which the present fraternity are made is of better quality than that of two former members who appeared the other day in a police court, when one accused his partner in the sale of "bread, butter, eggs, and other things," with having assaulted him and robbed him of £15, while the defendant in return charged the complainant with having taken to rum-drinking, which made it necessary to secure the cash.

The Royal Commissioners in their report gave the income of the Irish Church as £616,000 per annum, but one of them, Colonel Adair, in a pamphlet just published, puts it at £839,000.

It is stated, and the *Weekly Register* (Roman Catholic) thinks it highly probable, that Mr. Ffoulkes has been warned by the priests of the church where he was in the habit of attending, that, until he formally retracts his recent letter to Archbishop Manning, he cannot be admitted either to the Sacrament of Penance or Holy Communion. It is also said that, at Rome, his heretical pamphlet, which we reviewed a few weeks since, will be condemned and himself excommunicated.

The Rev. Maziere Brady, in an examination of the "private property" of the Irish Church, shows that the sum of £642,587, which is set down for gifts for building, re-building, or repairing churches, from 1833 to 1868, when divided by the number of Anglicans (693,357) in Ireland, yields an annual outlay of 6d. per head of the Anglican population, on an average, during the last 35 years. Or, allowing five persons to each family, half-a-crown per family per year, or threepence per month, has been the sum devoted to building and repairing their places of worship. "Such," he says, "has been the chilling effect of the Establishment upon Irish Churchmen."

The *Guardian* points out, in answer to those who doubt the development of the voluntary principle in the Church of England, that even in that most unlikely quarter, the cathedrals, its influence is gaining ground. "An offertory income of more than £500," says our contemporary, "must seem strange indeed to those who remember York Minster in a former generation—stranger still, perhaps, that an account of its disbursement should have been allowed to travel beyond the walls of the chapter-house. If such a policy were more common, our chapters would be less unprepared than they are for the revision which they will assuredly have, ere long, to undergo."

WHAT IS SAYING ON CHURCH MATTERS.

The *Inquirer* has again laid its heavy hand on our friend Dr. Beard, but we are glad to learn that he seems likely to survive the present infliction, as he has done several others of a similar kind from the same quarter; and, to our thinking, he may be well content to set against the estimate which our contemporary gives of his recent work that of Dr. Bellows, which our readers will find in this week's "American Notes." For ourselves, owing no doubt to that dulness of apprehension which prevents us, not seldom, from appreciating the judgment and taste displayed by our contemporary, we must confess that we are unable to perceive that there was any necessity for dragging into a notice of the book in question "the author's three devoted colleagues," and attributing to them an imaginary "vote of censure;" and we venture also, with becoming deference, to offer a humble protest against the occasion being taken advantage of to cast a sneer at "the theological course in that famous institution" the Home Missionary Board. Some, whose judgment, if not entitled to quite as much respect as that of the *Inquirer*, it would yet hardly dare to treat with contempt, are still of opinion, notwithstanding its many various attempts to injure it, that that "famous institution" has been of essential service to our Churches, and deserves well of all who have their real interest at heart.

The other day a plan was submitted to the Pope for a new basilica, the erection of which he was asked to sanction. His Holiness replied:—"If we consult the tendencies of the age, and consider the revolutions which are agitating the world, it is not basilicas we shall feel called upon to build, but madhouses; for it is plain that the whole world is going mad."

The *Pall Mall* says of the debates in Convocation:

"If they have been fruitful in little else than foolishness, they have served one good end in showing us that the Ministerial policy, in respect to the Irish Church, is making way in unexpected quarters. Sir George Prevost has frightfully scandalised his brother Churchmen by expressing his belief that, after all, the Irish Church will positively gain by being disestablished and disendowed. The position and character of the speaker make this admission not a little significant. Sir George is a representative of the old original Tractarian school of thirty years ago; of the Keble, Pusey, and Isaac Williams type. He is a legitimate descendant of the non-juring class, whose special characteristic it was to regard Anglicanism, with its Prayer Book and rubrics, as the very perfection of human wisdom, and only not quite divine. The loyalty of this school to the Anglo-Irish Church was always something altogether different from the revolutionary democratic spirit which animates our modern Ritualists; and a severance between the State and this Church of their affections was naturally contemplated by them as both a blunder and a crime. Yet even among them it is now coming to be held that justice demands the abolition of the Irish Establishment. We may well ask, what next? We know, too, from Sir J. Coleridge's memoir of Keble, that Sir G. Prevost by no means stands alone. In the interview which Keble had with Dr. Newman in 1865, he gave the latter the impression that he would abolish the Irish Establishment, while, strange to say, Dr. Newman himself said that were he still an Oxford man he would have voted against Mr. Gladstone because he was giving up the Irish Church. This, in fact, is Dr. Newman's own account of what took place between them. Just as astonishing, also, it is to learn that Keble himself was strongly disposed to uphold the present Solicitor-General's Oxford Tests Bill. When the bill is again before the House it is to be hoped that Churchmen will remember that very early in 1866 Keble wrote that he thought 'dear John' (the Solicitor-General) 'will have a blessing on his work,' and that 'for myself, I am a little sanguine about the reform.' Of course Keble looked to the spread of High Church views to counteract any attendant mischiefs; but nevertheless it is undeniable that, in principle, he was for admitting all men to the highest university posts without distinction of creed."

Of the Endowed Schools' Bill the *Freeman* justly says:

"There are some features in it which should ensure for it the hearty support of Nonconformists and Liberationists. In many cases the endowed grammar schools of the country have been nests of narrowness and bigotry. The dead man's money has furnished a stronghold for the living man's intolerance, and boys have been trained in an atmosphere tainted with musty medievalisms, and fatal to all breadth of mind and freedom of conscience. The Government measure is intended to make a clean sweep of many abuses, and to make master-ships, trusteeships, and scholarships open alike to Churchman and Dissenter. The parent of any scholar may demand, as a right, that his child shall be exempt from any special theological training to which he objects, and this exemption is not to prejudice the scholar in relation to any of the benefits of the school. The fact that a man is a Dissenter is not to be taken as proof that he is not worthy to have a share in the administration of a public charity. Last, but not least, provision is made for the abolition of that relic of folly, superstition, and priestcraft—the requirement that the master of a grammar school shall be in 'holy orders.'"

With an assurance altogether unwarranted, the Rev. A. Roberts writes to the *Rock*:

"Nothing can be more historically certain than that Calvin had no hand whatever in the burning of Servetus, but opposed it to his uttermost. He believed, however, in common with all the theologians of his day, that the fearful blasphemies of the arch-heretic, Servetus, deserved condign punishment. They conceived, I suppose, that that part of the Mosaic civil codes contained in Deut. xiii. was still binding on Christian communities, and did not sufficiently advert to the New Testament direction in 2 Thess. iii. 14, and to our Lord's correction of the fiery zeal of his two apostles, as also to his teaching in Matt. xiii. 29, 30. Melancthon, Farel, Peter Martyr, and Dr. Owen, all regarded Servetus's capital punishment as well deserved, although they would not, perhaps, have approved of the kind of death inflicted. To this list we may add Dr. Field, Dean of Gloucester in King James's days, a High Churchman, whose learned work on 'The Church' was not long ago re-published under the auspices of the Bishop of Oxford. He says, 'Servetus revived, in our time, the heresy of Sabellius, long since condemned in the first ages of the Church. But what is that to us? How little approbation he found among us the just and honourable proceeding against him at Geneva will witness to all posterity.' Our ultra-High Churchmen are glad to have a fling at Calvin. What will they say to Dr. Field, who went much further than Calvin, by pronouncing the burning of Servetus 'a just and honourable proceeding?'"

Sad to say, a correspondent of the *Rock* points out a literal proof of a Romanising tendency in one of our contemporaries that we should have least suspected of it. He writes thus:—

"For some weeks past I have noticed in the *Daily News* a new method of spelling the word Protestant with a small p. At first I was inclined to attribute this to a concealed desire to set up a new system of orthography. But a few days ago I found a paragraph in which the words Israelite, Roman Catholic, Jew, and Gentile, were all spelt with capitals, while the word Protestant alone occurred twice with a small p. There can be no explanation of this upon the principles of orthography, and it cannot be unintentional, as it is persevered in, so there can be no other reason assigned than bigoted spite against Protestantism on the part of some persons connected with the paper. It has been asserted that Romanists are becoming very numerous on the staff of the London press, and this assertion is not likely to be disproved by such instances of partiality in orthography."

The excuse which the *News* makes that in working off a large impression there is much ink saved by substituting a small letter for a large one, by no means satisfied us, and it might have been a matter for consideration how far we were justified in continuing our support of a paper which could thus make little of Protestantism, but we have determined to give it a further trial, as it says, "in future, regardless of expense, we shall mind our P's, if not our Q's."

For several weeks past a curious metaphysical, but unprofitable, discussion has been going on in the *Guardian*, raised by a question of Mr. Llewelyn Davies, whether there is any specific difference between the admitted Presence of Christ "where two or three are gathered together in his name," and his Real Presence in the Eucharist. One correspondent says that the Presence spoken of is "not that of Christ, but that of his body and blood;" another maintains that it is "*sui generis*," but does not offer an idea as to what *genus* it is of; a third takes exception to the epithet Objective, and proposes that *dynamic* should be substituted for it; and a fourth employs the following language on the subject, out of which if our readers can extract any definite meaning, they are much cleverer than we profess to be:—

"When Christ took upon him our flesh, was it not to cure its diseases, both temporal and spiritual, so that as from the first Adam we deserved death, so from the Second Adam we might have life. When he returned to heaven with our humanity, he left us in the Holy Sacrament a special means of continually supplying ourselves with the medicine needed, viz., that defiled humanity, over and above the promise of his constant presence by his Spirit. To all his faithful creatures, whether angelic, human, or other, no doubt he vouchsafes his Divine Spirit, especially when they approach him in praise or prayer; but to his *human* creatures he has by virtue of his Incarnation given a special means of sharing his divinity through his humanity, indissolubly uniting therewith. Thus though the reality of his presence when but two or three are met together in his name is as genuine as that of his presence in the Holy Communion, yet the manner of his presence in the latter is, as has been said, *sui generis*: a genus to be humbly investigated, but not logically defined. To conclude, let us hold that, whereas in the use of all means of grace we have Christ's real presence by His Divine Spirit, in the Holy Sacrament of His Body and Blood we have *besides this*, the special medicine for our fallen humanity offered us in His humanity, always perfect, but now glorified: once a natural body, but now a spiritual body."

How different all this is from the simplicity of the Gospel we need hardly say. Over the institution of the Supper our Saviour threw no mystery whatever. It was a meeting of his chosen disciples with their Master, and afterwards it was a meeting of brethren without him, in order to bring to their remembrance his devoted and self-sacrificing love; and there is nothing whatever recorded which would lead us to suppose that it required the presence of a "priest," or one in "holy orders," for its proper celebration, much less that he would be able to work that magic change in the bread and wine which Ritualists suppose.

The *Fall Mall* says:

"A benevolent enterprise has lately been set on foot which the modesty of the projectors, as it seems to us, would confine to too narrow a sphere. They want to do good by stealth, and may, perhaps, blush to find it fame. We have been favoured with the prospectus of a new weekly periodical, 'for private circulation among the clergy only.' It is to be called *The Cathedral*, and its mission will be 'to furnish to the clergy a supply of good sermons suitable for public preaching.' The writer of the

prospectus assumes, as a matter of course, that a large proportion of the clergy preach second-hand sermons, the assumption being, we suppose, intended to overcome the scruples of any who would like to enjoy the convenience of ready-made discourses if only assured that the practice was generally countenanced by their brethren. He deplores, however, both the poverty of these MS. sermons and their high price. It is perhaps significant of the writer's estimate of those whom he is addressing that the sentence to which the greatest typographical prominence is given, being printed in small capitals, is that in which the new issue of sermons is offered at 'less than half the present price of the cheapest MS. or lithographed sermons.' There can, it is urged, 'be no objection to delivering printed sermons beyond the simple one that when published in the usual way they are supplied to laity as well as clergy, and by that means may possibly be diffused among a congregation before they are heard from the pulpit.' To prevent any *contretemps* of this kind, *The Cathedral* will be circulated through the post direct from the office, without the intervention of publishers, agents, or booksellers. It will be received by subscribers every Thursday, so that it may be well studied before Sunday. The price of each number will be a shilling, it being 'impossible to procure contributions from preachers of known ability without providing adequate remuneration.' The discourses will be of a plain and practical character, 'suitable for preaching in any pulpit throughout the kingdom, and inclining to no Church.' There is a frank satire about the whole prospectus which would make one suspect a hoax if the name of a respectable publisher were not given with the terms of subscription."

The *Guardian* considers that the present unanswerable argument for the Privy Council Court is the impossibility of getting anything better, and thinks it very important that attention should be given to the practical consideration of what ought to be granted to the Church and what ought to satisfy her. It says:

"Certain great landmarks ought to be kept in view in regard to this question. One is, that nothing will keep the Church out of the law courts, in respect to the incidents and consequences following on a state of things in which all Churchmen, like all other religionists whatever, are also citizens, whose most remote rights and most private contracts it is the tendency of modern law to draw within its jurisdiction. The Privy Council has sat and decided on disputes, involving theological questions, of Dutch Presbyterians in South Africa: and the longest cause ever heard at Westminster, which is going on now, relates to the disputes of a convent of nuns as to the meaning of its rules. The other point which cannot be put aside is that the Church, besides the claims of a religious body to be supposed to have supreme spiritual ends and a paramount rule of faith and conduct, has also the responsibilities and liabilities of a Church privileged by law and bound by it. This is an element which is too apt to be overlooked in the discussion of these matters."

CONVOCATIONS.

WHAT the *Standard* calls "the accredited representatives of the English Church" have been conferring for several days both at Westminster and York, but we are not aware that they have conferred any thing of the least value on the country. Even the *Spectator* is distressed at the behaviour of the clergy of the Canterbury province, and certainly they made manifest how utterly they are out of sympathy with the mind of the nation. In the lower house they talked the most rank and undiluted Toryism, and got perfectly rabid on the Irish question. The bishops contented themselves, in addressing the Queen, with expressing their anxiety about the proposed legislation respecting "the Irish branch of the United Church," and prayed that "whatever course might finally receive the sanction of the Legislature, it might tend to that which all loyal hearts desire, the peace, the enlightenment, and the good government of Ireland." But this was much too temperate for the spirit of the Lower House; and when the address came down to it, a clause was added, on the motion of Canon Selwyn, praying Her Majesty not to assent to the repeal of any of the statutes "which recognise the Christian Church as incorporated with the constitution of the country, and which secure the rights and privileges of the clergy," and, further, not to consent to the secularisation of any of the Church revenues. Even this was not enough for Archdeacon Denison, who deplored "the great national sin" into which the country seemed to be plunging, and he carried another resolution, declaring that the disestablishment of the Church in Ireland could not be had without repudiating the Reformation. Dr. Jebb

called on the assembly to express its "utter detestation of a most ungodly, wicked, and abominable measure." Archdeacon Moore insisted that at all hazards the Queen must interfere to prevent "this dreadful thing"—"better jeopardise her crown than destroy the Church." Dr. Kaye complained of the persecution of the Irish Church for the last 300 years. The Deans of Westminster and Ely and the more moderate men tried to calm their excited fellows, but to no purpose. One of Archdeacon Denison's remarks alarmed not a little some of his friends. There was, he held, only one test of a Church—truth; by the test of *success* the Episcopalians had no claim to Scotland and Ireland, and only a doubtful claim to England, for they had only half the population. The case against the Irish Church was just as strong against the Welsh Church. This was too much for the Welsh clergy, and the Rev. H. de Winton protested in their behalf. He declined to risk his body on such perilous footing. It was, he said, generous to say that the Irish Church was no worse than the Welsh, but it was not just. The bishops, more prudent than their brethren of the Lower House, the next day unanimously struck out their addenda, but agreed to the insertion of the following clause:

"We look forward with deep anxiety to the measures which may be proposed to Parliament respecting the Church now by law established in Ireland, and we trust that the interests of true religion and the just claims of that ancient and reformed communion may not be lost sight of amidst the conflicts of political parties."

Archdeacon Denison presented a monster petition, setting forth so strongly the doctrine of the Real Presence in the Eucharist that, when he had partly read it, the interruption became such that he stopped, and declared he would leave the House and never return. Whereupon he was allowed to proceed with his reading, and the petition was referred to the Committee on Privileges.

The only other matter in the Westminster gathering that deserves mention was a proposition of Archdeacon Mackenzie that a deputation should be organised for establishing religious intercommunication and exchange of doctrinal ideas between Anglican ecclesiastics and the representatives of the enlightened hierarchy in the dominions of Kassai, Waghsum, Gobyaze, and that most Christian monarch, the late Theodorus, so dear to the people of this country. The feeling of Convocation, however, seems to have been that, at present, there were matters of more pressing importance nearer home.

The York Convocation likewise passed a resolution, by 29 to 6, expressing "sorrow and alarm" at the proposed disestablishment and disendowment of the Irish Church, and protesting against Mr. Gladstone's promised measure "as a fatal encroachment upon the prerogative of the Crown, and as unsettling the constitution in Church and State guaranteed by the Act of Union, and confirmed to the members of the Church by the solemn sanction of the coronation oath."

We wonder whether the clergy of the two Provinces really fancy they have done anything whatever by their resolutions to impede the great measure of justice to which they are opposed. They must have little knowledge of what is the feeling of the country if they do not see that the only effect of their proceedings is likely to be that of weakening their own influence and lessening that respect which it is important they should possess.

REVIEWS.

Patriotism and its Duties; and England's Urgent Need of a System of National Education. Two Sermons by C. W. Robberds. Manchester: Johnson and Rawson. London: E. T. Whitfield. Liberty the Spirit of Protestantism. A Sermon by Richard Acland Armstrong. Belfast.

In the first of these little publications we have the two sermons which the Rev. C. W. Robberds preached to his congregation at Oldham, on the Sundays before and after the first week of the late general election. They are thoughtful and able appeals on the great duties of Christian citizens at the present time. As Mr. Robberds well says to his people, "It assuredly rests with vast multitudes in our land to aid in the work of our country's continuous progress, as it never before rested," and, without a word to indicate even a personal preference for any political party, he simply urges that every man should give a conscientious vote, applying the same principles in the second sermon to the necessity now more pressing than ever for a system of national education. We

welcome these words from a quiet, faithful ministry under the influence of which our church at Oldham has grown from a weak and struggling cause to a strong, active, and independent congregation.—Mr. Armstrong's sermon has a different interest, as the first published discourse of one of our youngest ministers, and we have read it with the natural desire to discern what manner of man this is, and what manner of work we may look for him to do. And we must avow our very cordial satisfaction on both points. The man who preached this sermon at the present juncture to an Irish congregation, consisting, in part, of Orangemen and Orange sympathisers, must be a man of fearless, outspoken honesty, and one who will never "shun to declare the whole counsel of God." And the sermon is as able as it is fearless. It is throughout terse, vigorous, interesting, with here and there passages of considerable eloquence. Mr. Armstrong has a future of much usefulness before him, and we cannot but regret, that even the opportunities held out by a Hibbert scholarship have induced him to suspend for a time the active labours which he had so well begun.

PROFESSOR JOWETT ON DOING GOOD.

It is not very often that Professor Jowett appears in the pulpit, but when he does he is sure to say something plain, practical, and to the point. Last Sunday but one, he preached for the Rev. Stopford Brooke, the biographer of Frederick Robertson, from Acts x. 38, "Who went about doing good." The following outline of his sermon will give some little idea of the principles set forth in it. He said it was a great refreshment in these times to study the character which was thus clearly and simply brought before us. The thought of Jesus going about doing good was intelligible to all. It involved none of those fierce controversies about his rank in the universe, or about the particular efficacy of his mission, which had often resulted in violence and blood. Surely it is more important to contemplate a good life, and to see how far it can be imitated and reproduced in our own lives than to be debating such mysterious and barren questions as relate to the nature of baptism, or the mode of observing the Lord's Supper. Such discussions have little practical value—can only interest a few compared with bringing the mind and heart into sympathy with the wondrous goodness of Jesus. There may be some things recorded in his extraordinary history which lie beyond the sphere of our imitation; but his human qualities, his meekness, purity, and beneficence concern us intimately. Some are inclined to urge the miraculous element of the Gospels as the chief ground of their persuasiveness and power, in preference to their great moral and spiritual teaching. But those who do so in this age of critical inquiry, when so many scientific men are tracing the fixity and universality of nature's laws, cannot perceive the dubious service they are rendering to Christianity. They are exposing it to unnecessary attacks, and they may be basing it on an untenable foundation. When we consider the difficulty there would be in proving the reality of a miracle if it occurred in our own day, we may be able to see that this difficulty is not lessened, but increased in the lapse of many hundred years. Therefore, leaving doubtful speculations aside, we should fix our attention on those personal qualities, those daily acts of Jesus which are recorded for our example and instruction in personal practical righteousness.

We see the living spirit that animated him in his intercourse with the different classes and different sects of his day. He sought to raise and to bless them all. He did not estimate them by their rank, or by their professions, but in a spirit of enlarged humanity. He healed all that were sick, irrespective of other distinctions; he taught those who were ignorant; he invited all the weary and heavy laden to come to him. He regarded men in the aspect in which they appear to the mind of God, as having a divine nature, as capable of progress, and as worthy of being cared for and redeemed, whatever might be their imperfections. We see how tenderly he dealt with the sinner whilst he reproved and discouraged the sin; breaking not the broken reed, and fanning the little spark of repentance, of hope, and of virtue into a flame. The same deep interest in humanity made him active in removing the burdens under which he saw its energies and intelligence repressed—the burden of the law, of the letter, of rites and ceremonies, of ecclesiastical traditions. In such pregnant utterances as these we see the greatness of his purpose:—the Sabbath is made for man, not man for the Sabbath; not that which goeth into the mouth defileth a man, but that which cometh forth from the heart; the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father; God is a spirit. From what burdens of superstition these grand principles are fitted to free us! A glance at history or the movements of our own time shows us the efforts that are still made to fasten burdens of superstitious rites or beliefs upon us, from which the life of Jesus is an emancipating power.

The question we have faithfully to ask ourselves is, is this many-sided wisdom of Jesus imitable by us? Can we reproduce it in our own lives? Can we go about doing good? Can we be devout without being formal—unworldly and yet not morose—feeling for others' sorrows and yet full of hope and cheerfulness—hating the sin and yet cherishing the sinner—full of interest in the race, yet neglecting no individual—with strength to rebuke the proud, and yet with gentleness to bless the little child? All men feel within them a capacity for some one virtue or an occasional goodness, but here is a combination of apparently contradictory excellences. History abounds with examples of great and good men—men like Loyola for example—conspicuous for some noble quality, zeal, heroism, benevolence, endurance, godliness, whose life is an illustration of some exaggerated virtue, whose goodness is one-sided, whose example it would be unsafe to follow, but who, nevertheless, show to us with what various qualities and noble capacities our nature is endowed. Could we, as it were, adjust the balance of our faculties, check the evil tendency by strengthening the good, embrace every opportunity of usefulness as it arose, and keep steadily before our minds the shining character of Jesus, who can tell what progress towards his perfection we might achieve?

It is difficult to lay down any law of doing good; for every one must be guided by his circumstances, and his opportunities; and the spirit of his life is rather to be considered than the outward act. Our characters, training, and powers are very different, of course wisely so, that we may occupy different spheres, and contribute in various ways to a common end. We may, however, as in the case of any acknowledged evil—pauperism, for instance, a monster of increasing magnitude amongst us—easily gain a higher conception of our duty. By giving our time and our thoughts to the study or alleviation of pauperism; by learning all the degradation it implies, its causes, the remedies applied to remove it, the mistakes of charitable boards, the doubtful benefit of indiscriminate almsgiving, and all the operations and difficulties connected with the administration of relief, we may in some measure carry out the spirit of Christ, who went about doing good. With what unspeakable sorrow would he have looked upon many of our social miseries. How tenderly would he have regarded the human affections that are now crushed and brutalised in a mass of squalid and vicious pauperism; and by revealing the sacredness of family life under the most repulsive circumstances—the child-angel turned into a being of premature vice and ruin—he would have opened up channels of healing and beneficence, and touched our hearts with his own overflowing love.

The Unitarian Herald.

FRIDAY, MARCH 5, 1869.

MR. GLADSTONE'S SCHEME.

THE announcement of the Government plan for the practical carrying out of the great movement initiated last session has been looked forward to with eager interest by all parties, alike religious and political. No one has distrusted either Mr. GLADSTONE's ability or his willingness to find a thorough and comprehensive solution of the great problem which lies before the country. But the interests at stake are so complicated, the opinions which have already shown themselves in the Liberal ranks are so various, and the opposition which has to be faced is so fierce and unscrupulous, that a secret apprehension had begun to be felt lest the Government measure might be one of timidity and compromise. All fear upon that score, however, is now at an end, and the measure which Mr. GLADSTONE laid before the House of Commons and the country on Monday night is at once so thorough in its carrying out of the principle of disestablishment, so considerate in its dealing with every interest involved, and so wise and statesmanlike, alike in its proposals for the future of the Church and for the apportionment of the surplus property, as to have not only secured the united support of his own party, but to have half disarmed some of the anticipated opposition.

As to the principle of the matter, the disestablishment proposed is absolute. Legal and technical disestablishment will

take place on the day when the bill receives the royal assent. During a short subsequent period, until the first of January, 1871, the actual *status* of the Church will be provisionally continued; vacancies in benefices and sees will be filled up, but so as to create no vested interest; while the entire property of the Church will be vested in Commissioners, to be appointed by the bill, who will at once begin their work of dealing with the complicated questions of commutation and compensation involved. On the first of January, 1871, the disestablishment will be absolute and final. The government of the Church will then pass into the hands of a governing body, to represent, in some way, alike laity and clergy, the formation of which is to be left entirely to the Church itself; the Ecclesiastical Courts will be abolished; the ecclesiastical laws will cease to have any force, except that they will continue to be recognised as the voluntary contract binding our clergy and laity, until altered by the new governing body; and, perhaps the most striking change of all, the Irish bishops will cease to have seats in Parliament.

As to the endowments, the proposed measure distinguishes between public and private endowments, leaving the Church all such property as has accrued to it from private sources since the year 1660. The fixing upon this year as the date at which the Church of Ireland assumed its present character shows the thoroughness of Mr. GLADSTONE's measure, it having been, we imagine, generally expected that he would, after the manner of most Churchmen, treat the Reformation as the point of demarcation. The value of these private endowments is estimated at about £500,000. The public endowments amount to about £15,500,000. Of this vast sum about one-half will be absorbed in various forms of compensation. Not only all benefited clergymen, but even curates in permanent occupations, will either have their income secured to them during the performance of their official duty, or will be able to commute their interest on liberal terms. The tithe rent-charge will at once pass to the Commissioners without the intervening of any life interest, and the landowners will be able to redeem it at twenty-two and a-half years' purchase. The churches will be handed over to the new governing body on its undertaking to maintain them or rebuild them for public worship, and in the case of St. Patrick's Cathedral and a few other churches which are regarded as national monuments, some small permanent provision is to be made for their maintenance.

The intensest interest of public expectation has gathered around the question of what was to be done with the surplus property. The secret has been well kept, and among the many suggestions which have been made, we believe that none had anticipated Mr. GLADSTONE's proposal. That proposal is, in brief, to appropriate it to the relief of Irish suffering and calamity, especially in those forms which are beyond the reach of the Poor Law, with the distinct proviso of not interfering with the obligation of property for the relief of the poor. Hospitals, Lunatic Asylums, and other kindred institutions, so far as they exist in Ireland, are provided for at present by the county cess—a tax which is felt as a special burden upon the poor, falling upon occupiers alone, and there being no limitation, as in the case of poor's rates, to

assessments above four pounds a year. Of the £311,000 which it is supposed will be the annual income of the surplus endowments, three-fourths will be absorbed in this way—the remaining sum being appropriated to County Infirmaries, Reformatories, and similar objects.

That this measure will satisfy the Conservatives of course is not to be expected, but, what is much more to the purpose, it will unite the Liberals. The danger of shipwreck to the whole movement lay in the extreme difficulty of getting all these to act together, but Mr. GLADSTONE's scheme is one which inspires confidence at once by its thoroughness and its moderation. It is so palpably not a tricky measure—not a bill brought in to satisfy a party and not intended to pass. It bears on its very face the character of an earnest and sincere desire to deal in a broad statesmanlike and yet kindly way with an abuse which is no longer to be tolerated. Objectors may echo Mr. DISRAELI's word that it is after all a measure of mere confiscation; but there are degrees of confiscation, and the landowners of Ireland are not unlikely to think that, the principle of disestablishment being already doomed, they may as well make the best of a scheme which, at all events, will give them twenty-two and a half years' purchase for property the ordinary market value of which is sixteen or seventeen years. The proposal for the disposition of the surplus endowments is also, we think, a strong point of the measure. The great cry has been against secularising the property, but that can hardly be raised against the Government proposal. Hospitals for the sick, institutions for the blind, deaf and dumb, reformatories, and nurses for the poor, are objects entirely akin to that material charity for which in great part the religious endowments of Catholic times were given. At any rate there is more religion in supporting these than in keeping up churches where the only congregation consists of the parson, clerk, and sexton, with their families. We wish Mr. GLADSTONE a speedy issue to his labours. He has deserved nobly of his countrymen, and both his measure and the tone in which it was proposed are calculated to elevate the standard of statesmanship, and to awaken in Parliament a spirit of active patriotism of which it has known little for many years.

A SUNDAY IN MADRID.

We abridge a letter of the correspondent of the *Daily News*, who, not being able to obtain even a standing place at the Spanish Protestant service, last Sunday but one, strolled into several of the Roman Catholic churches. Madrid abounds with these, some of them of very great antiquity, but not one of them with any pretensions to architectural beauty. Neither externally nor internally do they impress one as those in Paris or Rome do. Mixed and nondescript architecture without—dark, gloomy, and very dirty within—they have a tendency to depress the spirits rather than raise them, as religion was intended to do. There are no new churches, all exhibit more or less the marks of time. Not one of them has stained-glass windows. Very few have windows at all, or any other means of lighting than the long thick altar candles which are kept burning all day and all night. They are perfect embodiments of what the monks of old understood as "the dim, religious light." With its hundreds of churches, convents, monasteries, and religious houses of one sort or another, Madrid boasts no cathedral. Other places, Zarragoza and Cadiz, for instance, have two. We miss the exquisite architecture and stately grandeur of Notre Dame or Westminster Abbey, Strasburg or Cologne. Quality here has been sacrificed to quantity. The pious Madrilenian has never far to go for a place to perform his devotions. They are almost always open. The merchant as he proceeds to his business; the politician as he goes to his club; the

"aguadero," or water-carrier, while his barrel is filling at the fountain; the melon-vendor, while his faithful donkey is feeding; the cabman, while his fare is making her "call" or doing her shopping; the postman, while you are waiting for your letters; the policeman, when he hears the first sounds of a row; the bull-fighter, as he goes to the Toro; and the beau monde, as it takes its afternoon stroll in the Prado, can all find a place of prayer close at hand. There are no chairs, and very few benches. Most of the floors are matted, and the people kneel on this. The vestments of the clergy are richly embroidered and very gaudy, but, like the churches themselves, are mostly very old. "No novelties" seems to be the rule. The priest of to-day wears the identical robes his predecessor of fifty, a hundred, and even two or three hundred years ago wore. You will rarely see a new garment.

The churches have all bells, of course, but no chimes. We miss the exquisite sounds of the "Sabbath bells," so grateful to the ear and so exhilarating to the spirit in the cities and villages of England. The "call to prayer," on the contrary, here reminds one forcibly of the prison bells of Newgate announcing the exit from the world of the soul of some unfortunate criminal. It is dull, heavy, and monotonous, the same to-day as it was in the monastic ages. Take it whichever way you will in Madrid, religion seems to be a miserable and gloomy thing. Miserable in its pomp and show, with its tinkling bells, gilded candlesticks, and tawdry altars, its dirty images, and their still dirtier clothing, cold and gloomy in its services—a fitting match for the wretched outside and dark inside of its temples. I strolled into the church of San Gines, in the Calle Arenal. It is approached by nine stone steps leading to a small paved court-yard, which a hundred years ago evidently was the parish burying ground, as a few of the old and almost defaced gravestones still remain. In one corner is what looks very much like an old English bathing machine, minus the wheels, but on approaching it you find it is an "Escritorio publico," one of those curious but very necessary institutions in a country like this, where the art of writing is not known by the many. Here the poor and unlearned can go and have their letters written for them, and read for them, for a few cuartos, and with the utmost professions of "inviolable secrecy." These "Escritorios" exist all over Spain, and in Madrid there are several. The proprietor of one of them, doubtless finding time hang on his hands, has lately added the sale of Bibles, Gospels, and tracts, in Spanish, to his business, and is doing a brisk trade. "Here we sell the Holy Scriptures," "Here you can buy the Gospels for two cuartos (ld.) each," and similar announcements appear in his little window.

But to return to the church of San Gines. On each side of the steps was a man selling pin-cushions and porcelain ornaments, the former mostly taking the shape of Christ in the cradle, and the latter Christ on the cross. Shocking as this making a "mart of merchandise" of the temple on the Sabbath may appear, one might charitably excuse it from the religious associations connected with the articles sold; but mount the steps into the yard, and your charity vanishes on seeing there a vendor of children's rattles and other toys busily plying his vocation, and doing a "good stroke" with pious mothers and tender fathers as they emerge from the sacred precincts and set out on their way to the "little ones at home." Inside the porch, which is dark and gloomy, and smells musty from age, you find an army of beggars. This church seems to grant this privilege especially to the blind, and the words "ciego, ciego" ring in your ears from a chorus of fifteen or sixteen of them in all sorts of rags and tatters. "Senorito, an alms to the blind;" "Senorita, remember the blind. Help the blind, God will pay you. Pity the blind, and Mary will reward you." Standing some time in this porch, I came to the conclusion that all who were thus engaged were not blind. When no one was near they kept silence. As footsteps approached they began their whine, but always distinguished the sex of the comers.

As the people emerged from the church I noticed several of the men avail themselves of the shelter of its porch to light the cigars and cigarettes they had reverently put out on entering. From San Gines I went to the Church of the Italianos, which was too full for me to enter. Outside, in the street, was a small table covered with black velvet, with dirty gold edgings, on which was a wax figure of a human bust from the waist upwards in the midst of what was intended to represent flames. The eyes had a very beseeching look upwards, and the whole visage betokened intense suffering. On each side of the figure was a glass lantern with a lighted candle. In front was a locked tin box with a hole in the top, and an inscription in front to the effect that alms were solicited to release from Purgatory the souls of the poor who die in the General Hospital. A man was in charge of this box, who was selling for a real a little book explanatory of the "Forty Hours' Jubilee," and giving the various churches at which it is to be held for each day in the year.

As I passed along the streets I noticed the walls covered with bills of the day's performances at the various theatres. At the Teatro Espanol, at half-past eight, *Le Luna de Hiel*; at the Variedades,

performances at half-past four, and again at eight, and again at a quarter to ten; at the Opera, a Grand Masked Ball; another at the Infantil, another at the Zarzuela, another at the Capellanes. At the Circo de Price, a grand exhibition of wild beasts; and at the Plaza de Toros, a Bull-fight at half-past three, ending with a grand display of fireworks. An "extra attraction" was to be introduced for "this day only, and the first for many years"—viz., a combat between a wild boar and dogs. I passed the bull-ring about half-past four, and saw the dead carcasses of two noble "toros" dragged out from the portal by the usual three gaily-caparisoned mules; and heard the enthusiastic shouts of the assembled thousands which greeted the entrance of the boar into the arena, and the loud barking of his canine enemies, as they were launched upon him to make a Spanish holiday.

AMERICAN NOTES.

In a powerful discourse delivered to a large audience, at one of the theatre services which our American brethren are holding with so much success, Dr. Freeman Clarke said with point and truth:

"Jonathan Edwards, in one of his sermons, describes the saints in heaven looking down and seeing their relatives in endless misery, and happy in the sight and glorifying God for His justice. Jesus Christ, on the contrary, describes the rich man in torment looking up to Abraham, and desirous, if he could not himself escape his fate, to have his relatives saved from a like fate. So I think the wicked rich man in the mind of Jesus, better than the saint in the mind of Jonathan Edwards."

The *Liberal Christian* has a notice of Dr. Beard's "Manual of Christian Evidence" by Dr. Bellows, who says:

"This interesting and instructive volume, by the venerable historian and champion of Unitarianism, Dr. J. R. Beard, of Manchester, is well worth the attention of theological students, and even of general readers. It goes over too much ground to be very systematic or exact, but it is all the more fresh and interesting to the common reader on that account. Nowhere can one find a more pleasant and candid account of Renan himself. Indeed, one of the charms of the book is the numerous biographical notices of distinguished men, connected with the evidences of natural and revealed religion, which the author has skilfully thrown in. It makes the work thoroughly pleasant reading, as well as instructive criticism and argumentative dissertation. Dr. Beard has a spirit as fresh and cheerful as if he had not spent a long life in an active ministry, and a studious devotion to theological learning. There is nothing dry, dogmatic, or unelastic in his views or feelings."

And after giving the contents of each chapter, Dr. Bellows, speaking of the Eighth, which he regards as the most interesting and important in the volume, says:

"It treats with competent learning, and in a free yet devout spirit, the testimonies of the New Testament literature to the reality and historic truth of Jesus's life and character. It disproves the alleged spuriousness or legendary character of the Gospels, adduces the concessions of Strauss, whose earnestness the author contrasts with Renan's levity; discusses the claims of the fourth Gospel with candour, and finally shows the universality, the Divine tenderness and the absolute adaptedness of the religion of Christ to the wants of our common humanity." And in conclusion Dr. Bellows adds: "This work, sufficiently learned and scholarly, is yet still more truly popular and attractive to the general reader. It differs from other works on Christian evidences by the absence of formal logic and a nicely woven chain of testimony. It rather communicates faith by its spirit and temper, and catches the confidence of the reader by its naturalness, frankness, simplicity of heart, and high-toned confidence in truth. There is something specially confidential and personal in the author's relation with his reader, which charms and instructs. We hope earnestly to see a considerable demand for the book in this country."

We mentioned some time ago that the American Unitarian Association was co-operating with the African Methodist Episcopal Church for the good of the coloured people in the States, who, it is found, can be most successfully reached by the agency of ministers raised from among themselves. Without the least compromise of their own theological position, both parties have worked together most amicably in certain broad methods of intellectual, moral, and spiritual elevation, which are recognised by Christians of every name. As we learn from its *Monthly Journal*, the money placed in the hands of the joint committee by the American Unitarian Association has been thus employed:

1. A certain proportion has been devoted to the aid of worthy and needy students at Wilberforce College, and other institutions;
2. Another proportion to

aid in the support of teachers in these. 3. Another to provide tracts and papers approved by the joint committee for circulation; 4. And the largest of all for the establishment of libraries, designed for the better education of the ministers and others who may seek improvement in this way. We shall watch with interest this novel plan of two sects working together for Christian ends, and heartily wish it may be attended with success.

We learn from the *Liberal Christian* that Massachusetts has one hundred and seventy-four Unitarian churches.

The American writer, Carleton, in a letter from Salt Lake City, says:

"There is no religious doctrine too absurd for human belief. It is possible for ignorance, fanaticism, and superstition, in the name of religion, to transform sensuality to virtue. Do we ask if these women of Salt Lake believe in polygamy? I answer, yes. They believe that Brigham is the servant of God; that his revelations are from God. They are sincere and earnest in their belief. Do you ask if they like polygamy? I answer, no. They accept it as a religious sacrifice. It is the will of God. Accepting it, they glorify him, secure their own salvation, and bestow eternal happiness upon souls waiting for earthly tabernacles. I venture to say that there is not one really happy woman in Utah, if united to a man with more than one wife. Polygamy is against nature. You see nature's protest in the sad and careworn countenance of every woman you meet. Brigham preached upon this unhappiness of the sisters, saying: 'It is frequently happening that women say they are unhappy. Men will say: My wife, though a most excellent woman, has not seen a happy day since I took my second wife.' There is the secret. Woman's love must be undivided. It is not to be shared by another—a score."

OPEN CHURCH PAPERS.

By BROOKE HERFORD.

X.—OBJECTIONS TO THE OFFERTORY.

ONE of the objections which I know weighs a good deal with some of my friends is this: they think that support by the offertory is likely to have a tendency to lessen the independence of the ministry. They speak of its being undignified to be "sending the box round for the minister every Sunday," and point out the fear of offending his congregation to which he may be subject, when any such offence may be immediately visited upon him in the amount of the day's offertory. Now, in the first place, if this argument is valid, it would carry us not to pew-rents but to a general system of endowments. If the principle is accepted that the support is to depend at all upon the hearers, the most independent plan is that which will widen as much as possible the area from which the support is drawn. A minister whose income is raised by two or three hundred people of very different classes will, other things being equal, be more independent than a minister who is at the mercy of a few rich seatholders. Now the offertory, as I have shewn, is the only plan that practically enables the poor to do their fair share towards the support of their place of worship, and in so doing it helps to place the minister in a far more independent position. As to the unpleasantness of the box going round every Sunday, I can only say that it seems to me much more unpleasant for the pew-rent collector to be going round every quarter. Let any one who doubts which plan involves the most serious unpleasantness, ask any pew-rent collector about the people who are a little in arrears, and learn how their subscriptions, thus required of them in the lump, press upon very many even of those above the class earning weekly wages; and I think he will feel with me that there is a truer dignity and more real independence in a plan which, while putting it fairly to every worshipper that it is his duty to help, leaves it to each to give much or little as he may be able, asks not whether any one's gift be a penny or a sovereign, and precludes the possibility of any one ever being troubled for arrears.

Some feel it a difficulty that the income on the offertory plan is likely to be uncertain. Now, seeing that wherever the offertory has been fairly tried as yet, in about a dozen of our own chapels, and in many of the established churches, it has, in every instance as far as I know, resulted in some increase, generally in very considerable increase of funds, I do not see that there is any great discomfort in the degree of uncertainty involved. Any congregation adopting the offertory might safely guarantee their minister that his income should not fall short of what it had been previously, and most ministers would not be alto-

gether averse to an uncertainty which merely took the form of leaving the amount of increase doubtful. When, however, the minister himself has faith in the plan, and in his people, he will do more wisely to ask no guarantee. If any guarantee is given, the people, if the amount raised even slightly exceeds it, are almost sure to feel something of satisfaction, possibly may be led to relax a little in their efforts. Let a minister simply put it to his people that it is their affair to keep him comfortably while he does his religious work faithfully among them, and that he asks no guarantee but that they will do their best, and every generous feeling is aroused, and he is sure to find that they will do far better than either he could have dared to ask or they could have undertaken to promise.

As to the open system and the offertory creating a greater inducement to sensation preaching, their natural effect is exactly the opposite. And for this very simple reason: that, inasmuch as it is more difficult to induce the outside public to attend a place where the seats are allotted than where they are all open, any minister, whether his powers be small or great, will require to make greater and more special efforts to win a good congregation if he has to invite them to a pewed chapel than if he can invite them to one that is open. My own experience strongly confirms this. I never did so little in the way of advertised courses of lectures as I do now; never found so little announcement necessary. Indeed, one of the most encouraging effects of the open church plan is its creating, on the part of outsiders, of a feeling of being able to come perfectly freely. In any chapel in a large town there will always be a floating average of casual attenders. It is a point of the very greatest importance to get these to feel able to come just as often as they may be inclined. Now they do not feel so where they have to be shown into a pew. In that case, after attending a few times, they begin to think that it will seem strange for them to keep on attending constantly without taking a sitting; and if they are not prepared to commit themselves so far (and it is not to be expected that they should be until after a considerable time has elapsed), they give over attending except at intervals. Now, in the case of an open church, these casual outsiders will keep on attending, week after week, for months together, sometimes for a year or more. They do not feel that they are committing themselves. They are perfectly free to go. Paying their little contribution every Sunday, they feel just as independent as if they had sittings, but without being in any way compromised. Thus time is secured for their prejudices to be gradually overcome, and for them to become so attached to the service that at length they can venture to take the step of enrolling themselves as members of the congregation, a step the difficulty of which, to orthodox people coming amongst Unitarians, it is almost impossible to estimate.

FIRESIDE READINGS.

UNCLASSICS.

UNVERSED in classic lore, and all unread

In the great masters of old Greece and Rome,
Much of the modern is to me half dead,
And wholly dead is some.

Unknown the instances on which they build,

The names they use, and references, unknown;
Though in good English given, to me they yield,
Instead of bread, a stone.

Excluded thus, what chance have I to make,

From gleanings in my own unlettered waste,
Aught of commanding interest to take
The literary taste?

For what would all its learning serve were it

With any recognition to receive
As critically "literatesque" and fit,
The unschooled things I weave?

I must not hope to win such classic praise,

But trust for lower audience; and for themes,
Find them at home, along the trodden ways,
In work-begotten dreams.

Or, if among the humbler things I find

A dim deep thought that wants the light of words,
It will be such as for the unclassic mind
God every day affords.

And that I'll give as plainly as I may

In Saxon tongue, for Saxon eye and ear,
So plainly that the classic taste will say,
"Pooh! pooh! there's nothing here!"

R. LEIGHTON.

ERRATUM.—In the poem "Unwitting Tribute," in last week's *Herald*, first verse and last word of second line, for "mind" read "muse."

THE "ROB ROY" ON THE JORDAN.

AT the end of the letter which we gave part of last week from the adventurous canoe voyager, Mr. McGregor, he mentioned that he was about to launch the *Rob Roy* on Lake Hulch, and descend the sacred river. Another letter from Tell Hum, Sea of Galilee, dated January 22nd, informs us that he carried out his intention, and with what results. He says:

I brought my canoe from Damascus round the spur of Hermon by very rugged roads, with the ice crackling under our feet and the snow beside our path. The *Rob Roy* was then launched on the perennial source of Jordan, near Hasbany, and paddled down until she was transferred to the pool at Dan, where from out of the moist earth there gushes the largest single spring in the world. The third source is at Banias, the ancient Caesarea-Philippi, where a torrent rushes out of the rocks, and then these three rivers, each born full grown, the Hasbany, the Leddani, and the Banias converge in the plain of Earleb, and unite in a small lake 'the waters of Merom.' To trace the course of water through this marsh, eight miles long and four wide, was my object, and the *Rob Roy* was carried to the furthest point where a horse could take her, and then I launched her alone. The plain is flat. The people are nearly black in colour. The houses are little reed huts, and great buffaloes—the 'bulls of Bashan'—plash through the morass or swim the numerous streams. The natives ran from the fields to see the canoe. They shouted aloud for 'buck-sheesh' and threw mud and stones to stop me for this. Their numbers increased and their excitement. Soon they waded out to intercept me, but I eluded them. Then they stripped and swam to me, but I distanced them every one. Men now joined with guns, and roared out to me to come ashore. Women and children joined the chorus, 'Baroda, baroda' (guns, guns) until at last one man fired at me quite close. I still paddled on, laughing and trying to keep a bold front, until at the village of Salhyeh a dozen naked men, just like savages, with faces tattooed, and only long, twisted top-knots of hair on their heads, were waiting in mid-stream with poles and bludgeons. It was impossible to paddle past without striking these men, and one of them, waving a huge shank bone of a buffalo in one hand, seized my canoe. The others soon closed, and they dragged me ashore. I refused to get out, as I knew they would rifle her, and my pistol at any rate would have disappeared, so they hoisted the canoe upon their shoulders and bore it, with me sitting inside, to the tent of the Arab sheikh. A large crowd followed, shouting and dancing. Insisted upon having the *Rob Roy* brought into the tent. A grand palaver was held. I told them I was an Englishman. 'Sowa, sowa,' they said (friend). I said I must pass on to the lake. They assured me there was no road. I said I must go to see. The seniors of the tribe assembled to consult, and several precious hours were wasted in talk. Meanwhile I made sketches for some, gave a lesson in geography to others, fired off some wax matches for the rest, and cooked my luncheon of hot soup in my 'canoe cuisine' to the wonder and delight of all. Over and over they pressed for 'buck-sheesh,' and I answered, 'Certainly, but it must be given to your sheikh.' He winked at me. I knew I had bought him then. I privately gave him a gold Napoleon, and he pressed me to stop the night in his tent, but I was at last allowed to go on, and so in triumph launched the canoe again on the fast-flowing stream. The crowd soon followed, and on both sides of the river, when away from their sheikh, they began again for 'buck-sheesh.' One man pointed his gun at me at least twenty times, but he did not fire. My speed tired them all out except a dozen. These were nearly all naked, and they dashed into the water like ducks to ford the countless streams. At last the river branched out into three, and the branch I followed ran straight to the great barrier of reeds, papyrus, and canes. This is three miles broad, one mile thick, and often fifteen feet high. Still I plunged on, and at length I jumped into the water myself. A sharp twinge on my bare leg reminded me that here are water-snakes and that in a pool near Banias leeches are caught by thousands merely by a momentary dip of the naked limbs. Having fully proved that no boat could go further (and probably no human being could in any way whatever penetrate this marvelous floating jungle), I acknowledged they were right, that there was no road, and I turned back. After a most tiring paddle against stream to the village, I took my canoe to a tent. The village worthies assembled at night, and a bowl of excellent 'busknoosoo' was brought, with delicious clotted buffalo milk. We at the top of the table (or floor, rather) ate with three wooden spoons, the rest with their hands, but all from one bowl. Everyone gave me his pipe to smoke, and I lighted my canoe lamp and had a page of the *Times* to read. Only one of them had ever before seen an Englishman. The great fire in the tent now smouldered down, and they gave me carpet to sleep upon, for my clothes were wet. Seven hours before this I had managed to send off one of them on a good horse to my dragoman, who was, with my tents, many miles away, and in the dead of the night I heard his distant hail, as the faithful fellow, Michael Harry, of Beyrout, came over the marsh, after fourteen hours of riding that day. I shouted

aloud, and the old Arab in the tent was amazed. Things now changed entirely, and after a good sleep I took the *Rob Roy* next day round the obstruction of reeds. Four days I spent in her upon Lake Huleh, and I succeeded in finding the mouth of the Jordan there, and went up three miles to an inner lake of great beauty, where most probably no man has ever been. I traversed the lake in all directions, and took soundings and compass bearings everywhere, and without entering into details, I may state the following as my conclusions:—

The Hasbany River is the true Jordan. The River Leddun spreads almost at its birth into a hundred streams, and gets lost. The Banias and Hasbany Rivers each lose one-half of their bulk in this way, but they unite at Tell Sheikh Yusuf. The united stream runs south about three miles, and then spreads into a morass. On this is a vast floating forest of papyrus and cane, perfectly dark inside. I could never penetrate more than 3ft. I measured one cane, and (allowing 1ft. for the root) it was just 20ft. high. The papyrus is called *babir* by the Arabs. Many of the stalks of it are as thick as my arm. The water percolates below and through the spongy marsh, and loses at least one-half of its volume by absorption and evaporation. The impassable barrier is only a mile thick. Until it comes to Jacob's bridge the river flows deep and smooth, but the canoe had to be carried past the long line of torrent. After that I paddled her into the Lake of Gennesareth, where I have spent six hours of the fine summer-like day in a careful scrutiny of the water on the north-east shore."

NAMING TOWNS AND STREETS.

In the American *Christian Examiner*, Dr. Freeman Clarke has an article on this subject, which contains some curious particulars. He tells us that scarcely a town in Massachusetts but has borrowed its name from some English town. There are in the United States twenty-four Fairfields, twenty-six Adamses, twelve Adamsvilles, thirty-nine Salems, nine Roxburys, twelve Bostons, five Baltimores, two Philadelphias, forty-five towns named Richland, thirteen named Rome, and eleven Paris. The insignificant name of Centre has been given to forty-seven towns; nineteen have been called Browns; ten, Smith, beside many Smithfields, Smithlands, Smithburgs, and Smithvilles. There are ten towns for which no better name could be found than Settlement. Of statesmen and heroes there are fifty-seven towns named for Perry, fifty-two for Wayne, twenty-seven for Van Buren, fifty-seven for Harrison, eighty-three for Franklin, eighty for Jefferson, one hundred and twenty for Jackson, and one hundred and thirty-four for Washington. There are in the Union, ninety-nine towns named Union, and sixty-five named Liberty; from which it might be inferred that our American cousins love Union about one-third more than they love Liberty. The worst point about this repetition is that there are often many towns of the same name in the same State. Thus, there are thirty-nine towns named Jackson in the single State of Indiana; eight towns named Pike, and thirteen named Springfield, in Ohio; six called Sugar Creek in Indiana; thirty called Union in Ohio; and thirteen called Union in Arkansas.

Dr. Clarke gives a curious, but barbarous, derivation of the original name of Cincinnati, which, he tells us, was composed of four languages, Greek, Latin, French, and English. It was *Losantiville*—meaning a town opposite to the mouth of the river Licking: *L* for Licking; *os*, mouth; *anti*, opposite to; and *vill*, town. Pedantry this with a vengeance!

Dr. Clarke suggests a remedy for the inconvenience arising from the present method of naming places, which might be taken advantage of by us, as well as his countrymen. A name, he says, should be chosen that is individual, that sounds well, and is in good taste. It should have some local or historical association. This he enforces with great plausibility in reference to streets. Numerals have no meaning and are hard to remember. Why plaster a city all over with high-sounding, fancy names, when they were once trodden by men and women whose names are historic? Every city should preserve its history in its streets.

A HAREM.

In an American publication we have the following account by a lady of a visit to one of these prison-houses:

We were shown into an ante-room, where we waited until our guide had announced us. We then followed him into a small room, with alcoves upon three sides. In these alcoves, reclining upon couches, were the inmates of the Harem. They were variously occupied, one in adding an extra touch of henna to her finger nails; another in cutting the designs from bits of flowered silk; a third was at her favourite occupation—preparing candy. A brazier stood upon a tripod before her couch, and she was lazily shaping the sweet compound, with more the air of a time-killer than that of one desiring to accomplish aught.

Their gross, uncouth figures were covered with badly-shaped robes of thin material; the braids of their black hair were disheveled; the barbarity of barbarism was typified in the massive append-

ages that dangled from their ears; bracelets were upon both wrists and ankles; rings in profusion were upon their fingers; their bare feet were carelessly slipped into sandals—making a *tout ensemble* indicative, in the highest degree, of vulgar, low-bred luxuriousness. Upon being presented to them, they expressed much cordiality, and beckoned us to sit beside them on their couches. The red hair of one of our party gained for her the greater share of attentions. They were curious to know if any application would convert their own jet black locks into so beautiful a colour. From the surprise and admiration they manifested, it seemed they had never looked upon the like before. Our complexion, features, and dress were marvellous to them, and we thought to add to their surprise by telling them we were from America, but the name had evidently no significance for them. They made no inquiries respecting our country, our homes, or our customs—only our apparel excited their inquisitiveness.

The effect of this aimless life was visible upon all the inmates of the Harem. Not a countenance was lighted with intelligence. Large, lustrous eyes; long, silken lashes; arched eye-brows, pearly teeth; alabaster complexion—these fairest daughters of Circeia were to me, compared with thinking women, as wax fruit to nature's own sun-ripened. Had our journey been direct from busy American homes, whose labours and interests are shared equally by women, the sense of these luxurious surroundings, so wanting in all that makes of life living, would have seemed even more appalling; but as our journey in the centre of so termed European civilization had prepared us to meet more stoically serfdom of soul as well as body. Swaddled in the wrappings of ages of degradation, of ignorance and superstition, shall we ask of these women, bought with a price, if they will accept freedom and education? And if they say No, must they still bear the sacred name of mother, when every tendril they give forth adds to the Upas shade that makes the whole land pestilential?

Yet, with heaven's own approval stamped upon its face, this Eastern land only awaits a regenerated government to become an earthly paradise. And this it will be when mothers worthy of the trust rear noble sons; a principle holding true with Christian as well as Mussulman nations. Ye who would have the stream pure, so make ye also the fountain!

LONDON DISTRICT UNITARIAN SOCIETY.

THE sixty-second social meeting of the members and friends of this society was held at Radley's Hotel, Blackfriars, on Wednesday week. The weather was exceedingly unpropitious, and the attendance was accordingly much smaller than usual. Mr. I. M. WADSWORTH was called to the chair, and among others present were the Revs. P. W. Clayden, M. C. Gascoigne, T. Rix, R. Spears, James Cooper, J. Taylor, T. L. Marshall, and A. Lunn (Chatham); Dr. Davison, and Messrs. Richardson, J. T. Preston, I. S. Lister, W. N. Green, J. Conway, H. H. Stannus, S. S. Taylor, J. Spiller, G. Carter, A. Laurence, R. Keating, A. Titford, &c.

The subject announced for discussion was "The Progress of Religious Liberty."

The CHAIRMAN, who was received with applause, said that "civil and religious liberty all the world over" had always been a favourite motto with us. How far in the history of our church we have been faithful to it, he must leave it to them to judge. There was a time—a very short time ago—when we had to stand upon the defensive. We find now many persons belonging to Orthodox churches who are far in advance of us, and we are sometimes obliged to take the attitude of Conservatism in advocating principles which were once unpopular. As ages move on it is the intention of the Almighty that men's minds should open up to new truths, and each century as it comes reveals new meanings of the old Gospel, and has its special mission for its own age. Our duty, and the preacher's duty especially, is to understand what the Gospel of the nineteenth century is. He who could do this and faithfully preach it, is the Prophet, the Evangelist of our age. Our particular branch of the Christian Church should take the foremost position. It is entirely free; not bound down by creeds or articles of faith; we have perfect freedom to bring criticism and learning to bear upon the Scriptural records, and to speak in reverence all we think. With the Gospel in our hands, and the experience of past ages, we ought to be able to speak to the multitudes who belong to no church but have deep religious convictions, and hold fast to the great fundamental principles of religion. There seemed to be wanting to our particular branch of the Christian Church a clear notion of what is the work before us, and then an earnest spirit to do it. The way to advance our religious opinions is to throw ourselves heartily into the work that lies around us. (Applause.)

The Rev. R. SPEARS, who was received with much applause, then opened the discussion in a long and able address, in which he gave a clear summary of the progress of religious liberty in modern times. He commenced by referring to the strife and warfare throughout Christendom on account of the unjust demands made by churches and priesthoods on national and individual life, the suppression of the freedom of religious worship, and the unjust

taxation for the support of religious faith and worship. Mr. Spears reviewed the indications of the great advance made among the nations of the world in the last fifty or a hundred years in the direction of religious liberty. In India there are religious reformers who are tending to destroy the system of caste and introduce freedom of thought and worship. In the West we find in the United States of America a nation without a State Church, where religion nevertheless flourishes. The probable extinction of the Irish Establishment was another auspicious movement in the direction of religious liberty. The way was gradually being prepared for the abolition of the Establishment in Scotland, while in Jamaica, we learn from a despatch recently forwarded from the Colonial Office, that the connection between Church and State is soon to cease. In Spain the most hopeful sign of the Revolution is the ecclesiastical one—the right of free religious worship. In Austria there were also most encouraging signs of religious liberty, as indicated in the recent address of the Prime Minister opposing State religion as a superfluous thing; while in Italy the conflict between the King and the Pope arises from the demand of the Italian people for greater religious liberty and the extinction of ecclesiastical monopolies and privileges inconsistent with civil and religious liberty. The progress of opinion within the last twenty years is very remarkable, especially in countries which were once considered the most retrograde and priest-ridden in Europe—Spain, Austria, and Italy. Religious truth and religious freedom are twin sisters. The "Gospel of the nineteenth century," to which the chairman had alluded, is a mixture of Paganism and Christianity, of tyranny and freedom. Their object should be to bring back the Church to the first ages of Christian history, to the simple lessons taught in the life and teachings of our Saviour. What in the present time so much impedes the progress of our views is creeds, State Churches, and the repressive influence of public and private opinion. Wherever a church has laid its basis in perfect freedom it has ultimately ascended to Unitarianism. Instances in point were the English Presbyterians, the Unitarians in America, who sprung from Congregationalism, the "Christians" and Universalists of the same country, who have developed simple Unitarianism. This shows the intimate connection between the free interpretation of the Bible and our own views. We have, therefore, everything to hope and nothing to fear from freedom. We may not live to see absolute, perfect liberty, but we can range ourselves in the ranks of those who are struggling for impartial justice and unrestricted liberty all the world over. (Much applause.)

The Rev. P. W. CLAYDEN, in response to a call from the chair, said he thought that the chairman and Mr. Spears both meant the same thing in their allusion to the Gospel of the nineteenth and first centuries. What we want is the ancient Gospel applied to the nineteenth century in new meanings. He took very much the same view of religious liberty as Mr. Spears, looking upon the question from the dissenting point of view. But he must say that there was something more in religious liberty than mere exemption from the interference of the State with religious matters. He had no hesitation in saying that there was more religious liberty in the State Church than in the leading Nonconformist denominations. (Hear.) What were called Free Churches were based upon the principle of uniformity of dogma, and the necessity of enforcing dogma upon their members often led to the infringement of religious liberty. In the Established Church, on the other hand, although in defiance of law and custom and the creeds which they repeat, men take the liberty which is professedly withheld from them; and therefore in the Established Church the principle of religious freedom is making progress. In the Established Church, and in all the periods of the world of which we know anything, religious liberty has rested chiefly on scepticism. The world has not yet arrived at a state when it will rest upon the universal religious principles that lie at the root of our nature. In its present condition free inquiry must begin with scepticism as long as Churches rest upon the dogma that man's salvation rests upon something to be believed. If we admit that any dogma must be held as a condition of salvation, or even of Christian communion, we shall thereby put a restraint upon our religious liberty. The tendency of the age is to destroy one great department of religious tyranny, interference of Government with religious freedom, making men pay for a faith they do not believe; but there is something more serious than this, and that is the alienation of friends and old companions on account of conscientious fidelity to our own principles. That is an evil which is not yet destroyed in the world. There is scarcely any one who has made the change from Orthodoxy to Unitarianism, or from Unitarianism to some yet freer form of faith—if there be one—who has not felt this: the loss of friendship and social penalties. We must thoroughly understand that religious liberty can never be complete until every man is at liberty to follow his own conscience, and is ready to allow that whatever religious convictions he arrives at his opinions do not affect his salvation; and as a corollary that they do not interfere with our conviction that he is a sincere and conscientious

man, and do not affect our friendship and appreciation. He could not agree with Mr. Spears that absolute religious liberty would always lead to Unitarianism. It might lead to something beyond Unitarianism. But he never met with a Unitarian who would not rejoice in the progress of free thought, even if it led to conclusions quite different from his own. This was our peculiar glory and distinction. (Applause.)

The CHAIRMAN, in explanation, said he did not go back to the first ages for the Gospel of Christ or of God, although he did not give up one single element of truth in the past; yet God must be revealing himself now as well as eighteen centuries ago. Therefore, he wanted—with the Scriptures in our hands also—to have an open eye to the present, an open ear and heart to understand what God is speaking to us in this nineteenth century, and in this way we must be just as liberal to every Christian church.

The discussion was continued by Revs. M. C. GASCOIGNE and T. RIX, Messrs. N. M. TAYLER, S. S. TAYLER, the CHAIRMAN, who quoted some extraordinary passages from an extremely orthodox catechism published in America, and expressed his belief that such opinions were no longer held by any prominent church or theologian; by Mr. H. STANNUS, Mr. J. T. PRESTON, and the Rev. A. LUNN; and after a few words in reply from Mr. SPEARS, the meeting was brought to a close by prayer from the Rev. JAMES COOPER.

INTELLIGENCE

BLACKLEY: PRESENTATION.—On Saturday evening last, a tea party was held in the Schoolroom, for the purpose of taking leave of Mr. and Mrs. Rushton, who are going to Hindley. Mr. Lamming presided, and addressed the meeting. Afterwards, on behalf of the members of the congregation and teachers and scholars of the school, Mr. John Eckersley presented Mr. Rushton with a valuable marble-mounted timepiece, and Mrs. Rushton with a beautiful walnut workbox. Addresses were delivered by Messrs. Latta, Johnson, and Bennett. Regret was expressed at the departure of Mr. and Mrs. Rushton, and many good wishes uttered for their future prosperity and success. In reply, Mr. Rushton reviewed the course of progress at Blackley during the last seven years. In that time it was stated that nearly a thousand pounds had been raised by bazaars and subscriptions in connection with the chapel and school, both of which are now in a healthy condition, and promise well for the future.

KIRRIEMUIR.—The fourth lecture, illustrative of the principles of Unitarian Christianity, was given last Monday night, by the Rev. H. Williamson, of Dundee, to an audience of about two hundred. When the discussion began, it needed considerable energy and tact to keep order. Questions were answered and objections met, apparently with some success.

LEEDS: SCHOLARS' MEMORIAL TO THE LATE GEORGE TALBOT, ESQ.—On Tuesday evening, the 2nd inst., the scholars in the Mill-hill schools took occasion to manifest their respect for the memory of the late George Talbot, Esq., who had been a warm friend and supporter of the schools, by presenting an address, and a large and well-executed photographic portrait in oil of the deceased gentleman to Grosvenor Talbot, Esq. The portrait bore a small silver plate, on which was engraved:

"Presented by the scholars of the Mill-hill schools as a token of their respect for the memory of the late George Talbot, Esq.—Leeds, March 2nd, 1869."

The presentation was suitably acknowledged by Mr. Grosvenor Talbot. It is intended that the portrait shall be hung in the Congregational Hall, alongside those of other eminent Leeds Unitarians.

LONDON: CARTER-LANE.—The annual sermons on behalf of this mission were preached on Sunday, at Unity Church, by the Rev. W. James, of Bristol, the collections at both services amounting to £65. 8s. 2d., which sum was afterwards increased, by the contributions of friends unable to be present, to £69. 9s. 2d. On the following evening, the seventh annual meeting of the friends and subscribers was held at the Mission, under the presidency of Samuel Shaen, Esq. Among those present were the Revs. Thomas Hunt (curate of Lambeth), William James, Henry Ierson, M.A., T. L. Marshall, R. Spears, T. Hunter, T. Rix, and J. Cooper; and Messrs. Bartram, Harold Lees, J. S. Lister, J. T. Preston, Stannus, Cowell Stepany, S. S. Taylor, A. and W. Titford, J. M. Wade, &c. The treasurer, Mr. John Warren's report showed an expenditure of £607. 12s. 9d. and a balance due to him of about £18. The report of the committee, read by the secretary, Dr. Davison, expressed great satisfaction in the educational department. The average attendance in the mixed school at Christmas last was ninety-five. The number in the infant school was 162. Mr. F. Nettlefold read the teachers' report; after which the Rev. John Taylor, the missionary, read a long and extremely interesting report, of which the following is an abstract:—

The congregation now number some 50 worshippers; of these 45 had taken members' tickets, and contributed £5 towards the funds. The Lord's supper had been administered twice, at which about 30 attended. The body of teachers had also been increased from the congregation, who were mostly poor people. The Band of Faith had not been quite so successful as was anticipated, still there was some vitality among its members, some of

whom conducted the Wednesday evening lectures. A sum of £4. 10s. had been raised towards the purchase of an harmonium; they now appealed for help from their richer friends. (In the course of the evening the chairman stated that the whole amount required had been subscribed.) In the mixed school of 126 children, 73 were qualified for examination; of these 65 presented themselves, all of whom passed in all the branches except arithmetic, where five failed. During the past year, under the kind and amiable supervision of Miss Watchurst, the infant school had doubled its numbers. In addition to the various agencies before mentioned, there was the evening school under the zealous conduct of Mr. Gregg, the old scholars' meetings, the mothers' meetings, the reading-room and library, the penny readings, a mutual benefit society with thirty-two members and a sum of £114 standing to the capital account. Passing on to the out-door operations, Mr. Taylor gave various instances of the efficacious aid rendered to many of the poor by the sanatorium, which had been opened during the summer in Surrey, at an expense of £28. The adoption of the reports was moved by the Rev. Thomas Hunt, who stated that during the past two years he had buried about 10,000 (?) persons, and married about 1,000 couples. Having regard to the improvidence of many of those who came to be married, he had greater pleasure in burying than in marrying them. He found that there was a great deal of labour to be done among the poor, and but a small return. Referring to the various Christian sects, he lamented the want of unity amongst them; there seemed to be less of charity or love than belief. He knew he was addressing an assembly of Unitarians, and he frankly stated that the name Unitarian was the worst invented except perhaps that of Trinitarian. (Laughter.) He should endeavour to convey the idea that God is our Father in heaven, who cares for us and guides us. The want of unity amongst Christians was the cause of the loss of a great deal of power. Mr. Stannus, Rev. H. Ierson, and most of the other friends we have named, afterwards took part in the meeting.

MANCHESTER—STRANGEWAYS UNITARIAN FREE CHURCH.—On Wednesday evening, the 24th of February, the annual meeting of this congregation was held in the school-room; about 200 persons present. Mr. Harry Rawson presided, and after reviewing the events of the past year in other denominations, congratulated the congregation on the harmony that existed amongst them, and the success of the work done during the year. The annual report of the committee was read by Mr. George S. Woolley, the warden of the church. The following extracts may be read with interest:—

"The roll of members this year shows an increase of 46 names over that of 1868; the numbers being respectively 297 and 343. Fifty-eight new names are added to the roll, viz.: 14 of persons who have recently joined the church, and 44 of members who have attended for some time, but have not till this year given in their names. The attendance at the ordinary services has been more uniformly large than in any previous year. On many Sundays the evening congregation has been as numerous as the morning one; and has been very satisfactory in all cases. The offertory has worked with increased success, producing £515. 8s. 2d., nearly £16 more than in the preceding year. The arrangements for collecting remain, in principle, unchanged. Three of the committee, with three other members of the congregation, are appointed at the end of each month to undertake the duty for the month ensuing. It has been very pleasant to observe the kind and willing spirit in which this non-official aid has been rendered. It has had, too, an excellent effect, in widely diffusing, by the sympathy of co-operation, a stronger personal interest in the congregation's affairs, than would otherwise have been possible. The committee may perhaps allude, in this connection, to the yet deeper conviction, which another year's experience has produced, of the marked advantages of the present over the old, and generally adopted systems of church finance. The greater ease with which the required supplies are obtained;—the extraordinary regularity of the amounts received quarter by quarter;—the exemption now enjoyed from the annoyances and expense incidental to the collection, by an agent, of the contributions of the members;—the facility with which the revenues of the church are made available, for the discharge in a single day, at the end of each financial period, of its various claims and obligations,—all these are matters which conduce so much to the comfort, and lessen so greatly the labours of management, that your committee have special pleasure in thus alluding to and commending them."

After the report had been read, brief addresses were delivered by Mr. Alderman S. C. Grundy, Councillor J. Ashton, the Rev. Brooke Herford, and others, and the committee for the ensuing year were elected.

NORTHAM.—On Sunday evening, Feb. 21st, the small, neat chapel at Northam, Sussex, was reopened by the Rev. J. Bayley, of Cranbrook, having been closed eleven years. About 200 persons were present. He preached in the morning at Cranbrook, in the afternoon at Rolvenden-lane, nearly eight miles distant, to about fifty persons, and in the evening at Northam, five miles from Rolvenden. The cause looks promising at both these places. It is Mr. Bayley's intention to supply the two chapels once every three weeks.

STAND.—Twelve lectures on "Founders of Orders and Sects," and six lectures on "Unitarians are not Unbelievers," have been delivered by the Rev. W. C. Squier, on Sunday evenings during the winter. They have awakened much interest, and drawn large congregations, especially those on "Swedenborg," "John Wesley," and "Joe Smith."

TAVISTOCK.—The Rev. Touzeau Parris, minister of the Abbey Chapel, having intimated that it was his intention to resign the pulpit, two special congregational meetings have been held, at the second of which a resolution requesting Mr. Parris to reconsider and, if possible, withdraw his resignation,

was unanimously adopted, on the motion of Mr. W. Cross, seconded by Mr. J. Walters. We regret, however, to find that Mr. Parris felt unable to comply with the request.

WALMSLEY.—On Saturday evening last, 180 of the Walmsley congregation partook of tea together in their spacious schoolroom, after which Mr. Thos. Bromily, of Bolton, was unanimously voted to the chair. A very agreeable and pleasant evening was spent in recitations, speeches, songs, and glees, intermingled with various pieces of music on the piano.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

A correspondent, with reference to the article copied from the Christian World last week, mentions that, previous to his joining the Unitarians, Mr. Appleby was a Swedenborgian minister in Birmingham, and perhaps in that capacity as far from orthodox as now; so that the reasoning of the World, founded on the assumption of his previous orthodoxy, rests on a sandy foundation.

W. N.—We had not room for your letter at the time, but are sorry we omitted to acknowledge it.

K. AND PERTH.—Next week.

THE "CHRISTOS ADELPHOS"

To the Editors.—I was surprised to find a paragraph in your last number, copied from the Bristol papers, referring to a sect with the above name as a novelty, and apparently endorsing the idea that it is unknown in this country. Allow me to correct this impression. The American who appeared in court, and stated that he thought he was the only one of his faith in England, must be sadly wanting in information concerning his own friends and fellow-believers. I am not aware that there is any society in Bristol, but there may be one or two individuals holding these views; and I have before me a list of thirty-nine towns, &c., where members of this sect are to be found. The headquarters in this country are at Birmingham, and the leader of the sect Mr. Robt. Roberts, who has published numerous works in exposition and defence of his views, and also issues monthly a magazine, called "The Ambassador of the Coming Age," which has a wide circulation. Dr. Thomas, of the United States, is the founder of the sect, and is expected shortly to visit England—a second time.

They take the name of Christadelphians, from Christos Adelpheos—disciple of Christ. A brother of mine has recently joined them, but their views are far too narrow to suit me. They are very strong in their views on the kingdom of God, expecting an early appearance of Christ upon earth, and the setting up of a literal kingdom. They also insist on the necessity of baptism by immersion, which must only be applied to those who believe "the things concerning the kingdom of God and the name of Jesus Christ." They further believe that man is not by nature immortal, that literal destruction awaits the wicked, and they believe in the non-personality of the devil. In short, they think every sect in error but themselves, and yet that their faith is necessary to salvation!—Yours respectfully,

Bristol, March 1st, 1869. T. F. OSBORNE.

THE COMING WEEK.

LONDON: LAY PREACHERS' UNION.—On Monday, at Stamford-street Chapel, a meeting of the members.

LONDON: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday morning, one of a series of discourses on religion in the family, by the Rev. P. W. Clayden; subject, "The Married Home."

LONDON: HAMPSTEAD, ROSSLYN HILL.—On Sunday evening, one of a series of sermons; preacher, Rev. K. B. Aspland, M.A. Subject: "Jesus at the Marriage Feast at Cana."

MANCHESTER: LOWER MOSLEY-STREET CONGREGATIONAL CHURCH.—On Sunday evening, at Cross-street Chapel, by the Rev. Wm. Gaskell, M.A., the annual sermon.—On Wednesday evening, the fifth annual meeting at the school.

MANCHESTER: UPPER BROOK-STREET.—On Sunday evening, the fifth of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.

Sale.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Coming to Yourself," the sixth of a series on the parable of the "Prodigal Son."

Murriages.

ESSERY—HIBBARD.—On the 18th ult., at the Baptist Church, St. Thomas-street, Portsmouth, by the Rev. E. R. Grant, Mr. Joseph Essery, B.N., to Louisa Bartlett Hibbard, of Kent-street, Portsea.

VESEY—WRIGLEY.—On the 27th ult., at Upper Brook-street Chapel, by the Rev. J. Harrop, Mr. Robert M. Vesey, of Manchester, to Maria Louisa, youngest daughter of Mr. W. Wrigley, Miles Platting.

Deaths.

BRABNER.—On the 26th ult., at Dulwich, Surrey, aged 24 years, Emily, the only surviving child of Mr. A. Brabner, of H.M. Customs, London.

CLEPHAN.—On the 15th ult., Miss Emily Bails Clephan, daughter of the late Mr. William Clephan, Stockton-on-Tees, aged 23 years. She was an earnest worker in the Sunday school, and during her long illness her deep interest in its prosperity was manifest to the last.

HEALEY.—On the 22nd ult., at Two Bridges, Milnrow, near Rochdale, Richard, son of George and Sarah Healey, in the 12th year of his age.

LEMPHIERE.—On the 7th ult., at Brighton, Miss Elizabeth Sturch Lempriere, aged 61 years.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: G. Fox, Paternoster Row.—Friday, March 5, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 411.

FRIDAY, MARCH 12, 1869.

PRICE 1D.

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DOMESTIC MISSION CHAPEL, ROCH-DALE ROAD.—SUNDAY SCHOOL ANNIVERSARY.
TWO SERMONS will be preached in the above place of worship, on Sunday, March 14, 1869, one in the afternoon by the Rev. S. A. STEINTHAL, service to commence at three p.m. One in the evening by the Rev. W. GASKELL, M.A., service at half-past six p.m. Collections at each service on behalf of the Sunday School.

On Monday evening, March 15, 1869, the ANNUAL TEA MEETING of the congregation and friends will be held in the Schoolroom under the Chapel. Tea on the table at seven p.m. The following ministers and gentlemen are expected to be present: The Revs. B. Herford, W. H. Herford, B.A., S. A. Steintahl, W. G. Cadman, B. Walker, and J. Harrop; R. D. Darbishire, Esq., B.A., T. Wood, Esq., and Dr. Marcus EDDOWES BOWMAN, Esq., M.A., in the chair.

UPPER BROOK-STREET CHAPEL.
LECTURES on the History of Belief in the Divinity of Jesus Christ, based upon Dr. Reville's late work, "Histoire du Dogme," &c., sixth lecture on Sunday next, March 14th. W. H. HERFORD preacher. Service 6.30. ALL SEATS FREE.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The TWENTY-FOURTH ANNUAL MEETING will be held at Bury, on Good Friday, the 26th March.

The RELIGIOUS SERVICE will be held in the Bank-street Chapel, and will commence at half-past ten o'clock. The SERMON will be preached by the Rev. H. E. DOWSON, B.A., of Gee Cross.

DINNER will be provided in the school adjoining the chapel, at half-past twelve o'clock. Charge sixpence each person.

The BUSINESS MEETING will be held at two o'clock, when the reports will be read. The chair to be taken by the President of the Association, JOHN DENNY, Esq.

DEPUTATIONS from the London, North Midland, Northern, and West Riding Sunday School Associations are expected to be present.

TEA will be provided in the school at four o'clock. Charge sixpence each person.

The EVENING MEETING will be held at six o'clock, when E. H. GRUNDY, Esq., will preside; and

Mr. JESSE PILCHER will introduce the following subject for the consideration of the meeting:

"On Examinations in Sunday Schools."

JESSE PILCHER, } Hon. Secs.
JOHN REYNOLDS, }

P.S. The Committee hope to make arrangements for a special train to leave Victoria Station for Bury calling at Miles Platting, of which full particulars will be given next week.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.

The ANNUAL MEETING will be held in the School, on Monday evening, March 22nd, 1869, when a report and treasurer's account will be presented—officer's appointed for the ensuing year—and other business transacted.

The attendance of the friends and supporters of the Schools is earnestly requested.

TEA will be provided at six o'clock, and business will commence at seven o'clock precisely.

ROBERT H. ASPDEN, Secretary.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about 240 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.

About £1,500 will be needed. Toward this sum the following subscriptions have been received:

	£	s.	d.
Subscriptions previously advertised	597	11	6
Miss Yates, Liverpool	10	0	0
Harold Lees, Manchester	5	0	0
A Friend, Manchester	5	0	0
Philip Gil Brand, Manchester	2	2	0
Thos. Diggle, Manchester	2	2	0
William Shawcross, Manchester	2	2	0
John Peacock, Manchester	1	1	0
William Rist, Manchester	1	1	0
Mrs. Armstrong, Manchester	1	1	0
Dr. Fairbairn, Manchester	1	1	0
John Ashton, Manchester	1	1	0
Rev. D. Davis, Lancaster	0	10	0
Boys in Rev. D. Davis's School	0	10	0
H. W. Pountney, Manchester	0	10	0
G. J. Walmsley, Manchester	0	10	0
Thos. Jones, Manchester	0	10	0
Mr. and Mrs. Stacey, Manchester	0	10	6
Rev. W. Gaskell, M.A., Manchester	0	10	0
Henry Colley	0	5	0

Subscriptions will be thankfully received by H. C. BRIGGS, Esq., Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee; or Memorial Hall, Manchester.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £650. The following subscriptions for this purpose have been already raised, viz.:

The Southport Congregation	£247	13	0
S. Robinson, Esq., Wilmsholme	5	0	0
— Brooks, Esq., Hill Bank, Hyde	1	0	0
John Harwood, jun., Esq., Bolton	5	0	0
Miss Yates, Liverpool	10	0	0
Wm. Hathorne, Esq., M.P., Liverpool	5	0	0
H. W. Gair, Esq., Live pool	25	0	0
Mrs. Holt, — Liverpool	10	0	0
Mrs. R. V. Yates, Liverpool	2	0	0
Geo. Wadsworth, Esq., Manchester	7	0	0

£317 13 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Hoghton-street, Southport. February 15th, 1869.

BAND OF FAITH MISSION.

OSSETT IRON CHURCH.

Subscriptions acknowledged	£222	13	3
Central office (2nd grant)	10	0	0
Interest from Bank	1	16	0
Miss Henry, Cheltenham	1	0	0
Framingham Friends	0	14	0
Total, received or promised	236	3	3

Additional subscriptions towards this experiment in Unitarian Church Extension are urgently solicited, and will be most thankfully received. The sum required is £400.—Address, Rev. GOODWYN BAKMBY, Westgate Parsonage, Wakefield.

UNITARIAN HOME MISSIONARY BOARD.

MEMORIAL HALL, MANCHESTER.

NEW SUBSCRIPTIONS.

Mr. R. Ormerod, Manchester	£21	0	0
Mr. Francis Nicholson, Manchester	1	10	0
Miss Louisa Thomas, Bowdon	2	2	0
Mr. Charles Doody, Manchester	1	1	0
Mr. E. Hutchings, Manchester	1	1	0
Misses Lamberts, Newcastle-on-Tyne	1	1	0
Rev. Henry Hill, Stannington	0	10	6

DONATIONS.

Miss Yates, the Dingle, Liverpool	100	0	0
H. Bellingbrooke, Esq., Norwich, per Rev. Brooke Herford	10	0	0

JAMES DRUMMOND, B.A., } Secretaries.
E. C. HARDING, }

55, Market-street.

WANTED, a Widow and Daughter, active to Assist in Housework, and orderly in habits; the duties are responsible.—Address, A 1, Post-office, Chester.

WANTED, RENTS TO COLLECT.—THOMAS PARRY, Insurance and Estate Agent, 11, John Dalton-street, Manchester. First-class references given.

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WHAT THE CHURCHES ARE DOING.

The Pope, the other day, gave an audience to two hundred foreign Catholics, including English, French, Germans, Belgians, and Americans. They were headed by an Austrian noble. In a long address, of the most fulsome character, he spoke in extravagant terms of the blessings bestowed on mankind by the Pontificate of Pius IX., and the beneficial results to be expected from the Council, and concluded by fervent expressions of attachment to the Holy Father. The Pope, in reply, told the assembled company that he prayed the patron saints of their different countries to preserve them in peace, and that he, like themselves, entertained the best hopes of the Council, finally dismissing them with his blessing. At this point a Portuguese threw himself at the feet of the Holy Father, and in the name of the true Catholics of Portugal implored pardon for all the evil produced by the "perverted faction" which had seized on the government of that country. The Pope sought to calm this fanatic, and said that the present movement in this peninsula would soon expend itself, when the Church of ancient Lusitania, now under occultation, would recover its ascendancy, and the enemies of Catholicity there be covered with confusion. This speech has given deep offence to many of the Portuguese, and is very ill taken at the embassy, where they express astonishment that the Holy Father, without any provocation, should apply such language to the Government of his Most Faithful Majesty. Infallibility seems often at fault in mundane matters, whatever it may be in spiritual.

The arrangements for the (Ecumenical are to be decided on in June, before which the vacant cardinals' hats, twelve in number, will be bestowed. One is offered to the Archbishop of Paris, on condition that he will make a simple statement of the manner in which he has administered his diocese, but he declines to yield even this concession, and will only enter the Sacred College unshackled. Indeed, it is known at Rome that should the question of Gallicanism be raised in the Council, he will head a protest of the French episcopacy against its discussion. Hence there is an eager desire to bring him to terms.

The Vatican is placed in another difficulty by the mental eclipse of Monsignor Talbot de Malahide, who has either lost the power of speech or remains silent from stupor. The Pope has tried in vain to induce him to speak, being in great need of his assistance at a time when so many wealthy English converts and promising Ritualists are in Rome. Monsignor Talbot was to have received the Cardinal's hat in the next consistory. A consultation of physicians has been held on his condition, and recommends a sea voyage and change of scene. We should have thought this was a case for relics. If Romish authorities tell true, they have been efficacious in far more difficult ones.

Ajani, the conspirator, seems to have been by no means grateful for the commutation of his capital sentence into imprisonment for life; and when Monsignor Randi visited him in his cell to announce this decision of the Sacred Consulta, he told him that he had always been the enemy of the Pontifical Government, which he considered to be the most wicked on the face of the earth, and that he should retain this attitude to the end of his days.

The Papal Government refuses to acknowledge the Spanish Minister at Rome as representing Spain. There is no doubt a difficulty, for the recognition of the Government *de facto* would be to ignore what the Vatican considers the Government *de jure*; and then what would become of the ex-Queen?

The Rev. Shapurji Edulji, the Parsee, whose ordination by the Bishop of Oxford and appointment to an English curacy we reported a fortnight ago, writes to correct the statement that he did not purpose engaging in missionary work among his own countrymen. That, he says, is his object, but it appears that both the Society for the Propagation of the Gospel and the Church Missionary Society object to send out ordained natives. The reason of this we are unable to fathom; we should have fancied that natives, understanding the habits and modes of thought of their own people, would have known best how to influence them for good.

One would think this was hardly a time for the display of priestly intolerance on the part of Welsh clergymen, when the position of the Establishment

in the Principality is beginning to be regarded as anything but equitable. A Rev. D. W. Davies, rector of Llandysilio, seems, however, to have thought otherwise. The Rev. Henry Rees, father-in-law of Mr. Davies, M.P. for Anglesey, who was looked upon as the leading man among the Welsh Presbyterians, was buried the other day in the small churchyard of Llandysilio. The funeral was attended by thousands from all parts of Wales, and no better proof was wanted of the esteem in which Mr. Rees was held than seeing the people walking through pelting rain to pay their last tribute of respect to his memory. In Wales it is customary when a Nonconformist is buried to sing a hymn, and in the case of public men to deliver short addresses over the grave, and it is seldom that the officiating clergyman begrudges this privilege to sorrowing friends. On this occasion, however, the rector positively refused any such defilement of consecrated ground, although Mr. Rees was a man, not only universally respected, but of a truly Catholic spirit and of moderate opinions. This intolerant act, performed against the remains of one who was beloved by men of all classes and shades of opinion, has aroused an intense feeling of indignation throughout the Principality. It affords another proof, if such were needed, of the necessity for some such Bill as that of Mr. Hadfield with regard to the use of parish burial-grounds, and in favour of which it might be well to send up petitions.

From a statement made in the House of Commons by Mr. Gladstone, the Government estimate of the value of the property of the Irish Church, and of the charges which would remain upon it should his measure pass, is as follows. The tithe-rent charge is put down at £9,000,000, the proceeds of leased lands and perpetual annuities at £4,000,000, the glebe and other lands let for short terms without lease at £1,500,000, the "lands in occupation" at £750,000, and the "miscellaneous funds" at £750,000; making altogether a total of £16,000,000. The charges are estimated as follow:—Life interest of bishops, cathedral dignitaries, and incumbents, £4,900,000; curates, £800,000; lay compensation, chiefly to clerks, sextons, and others holding freehold appointments, £600,000; value of advowsons, £300,000; private endowments, £500,000; glebe building charges, £250,000; the Presbyterian and Maynooth grants, £1,100,000; expenses of the commission for ten years, £200,000. These charges amount in the aggregate to £8,650,000, leaving for disposal a balance of £7,350,000.

We have not, it appears, heard the last of Mrs. Star and her comrades and her victims. An appeal is about to be made to the judges in banco against the recent verdict. If this is unsuccessful, the defendants will have to pay the costs of the plaintiff, in addition to the expenses of the recent action, which the *Tablet* puts at £6,000, and towards which subscriptions are requested.

Manchester has its St. Alban's as well as London; and some time ago the Bishop of Manchester revoked the licence of the Rev. J. E. Sedgwick, the clergyman who officiated there, on the ground that he was in the habit of hearing confession and adopting ritual practices, which the Bishop disapproved of. Mr. Sedgwick appealed against this sentence to the Archbishop of York, who has, however, just confirmed it, at the same time expressing a hope that his brother prelate would give the erring presbyter a hearing, and take a favourable view of his case, as if the sentence were not revoked the consequences would be so serious to him—in fact, might mean utter ruin.

A step has just been taken by the Fellows of Oriel College, Oxford, towards shaking off the exclusive clerical ascendancy in the Universities, which the Liberal members feel cramps their freedom of action, and diminishes their influence. Although there is no rule against the Provostship being held by a layman, certain clerical benefices which go with it practically amount to a prohibition. A Bill has been introduced into the House of Lords to disannex these benefices from the Provostship, then to exchange them for livings, and to apply part of the proceeds of these to make up the income of the office, which would then be open equally to laymen and clergymen.

LONDON: FREE CHRISTIAN CHURCH, BAYSWATER. The Rev. W. H. Channing has announced to this newly formed congregation that he intends to return to America in the autumn.

WHAT IS SAYING ON CHURCH MATTERS.

The *Times* seems to think that the Papacy, as regards its temporal power at least, is in a bad way. It says:—

"We already see the consequences of the work of Cavour in the attitude the Papacy has assumed towards the Civil Government of the two hemispheres. Ten years ago the Pope was the Sovereign of a considerable territory, and his direct political influence, to say nothing of his spiritual power, extended over all Italy. He was then as a monarch in league with the monarchs of the earth, and would have thought it treason to his order to divide himself from them. Now only a fragment of his dominions remains to him, and it is as certain as anything in human affairs can be that in a few years he will have no dominion at all. He will still be the head of the Roman Catholic Church, and in some respects the most important personage in the world. His spiritual authority and the veneration which attaches to his office may be even increased, but his temporal power will have come to an end. *Not a Zouave will wear his uniform, not a police agent will obey his secretary's orders; he will coin no money, he will grant no passports.* Though protesting angrily against such a consummation, the Papacy forsores it, and is already prepared to make the best of its new position. It casts itself on the faithful multitude throughout the world, and is inclined to anticipate its opponents by the boldness of its Liberal policy. We must not be surprised if we find before long the Church proclaiming itself the champion of democracy and the asserter of popular rights against such effete traditions as monarchy and nobility."

Our Roman Catholic contemporary, the *Tablet*, takes umbrage at the fact that Baron de Rothschild, a Jew, should have been allowed to present a clergyman to a living, and feels aggrieved that religionists of its own communion should not be able to do the same. It seems that the Duke of Norfolk is patron of thirteen livings, the Marquis of Bute of ten, Lord Dunraven of seven, Lord Orford of seven, Lord Gainsborough of seven, Lord Beaumont of one, Lord Stourton of one, Lord Petre of five, Lord Arundell of Wardour, of two, and Lord Clifford of three—in all fifty-six livings, besides many others of which Roman Catholic commoners are patrons.

Islington has been looked upon as a sort of sacred preserve of Evangelicalism, but, if we may trust the *High Church Times*, its results have been anything but satisfactory. This is what it tells us:

"There is no Ritualism, but downright heathenism flourishes more rankly there than in any parish of the metropolis. And this, in spite of Evangelical parsons, closed churches, pewdom, dull services, and the black gown."

The *Contemporary Review* of this month has a remarkable article, apparently by Dean Alford, on the "two religions"—the Low Church and the High Church—found in the Establishment. The writer starts by showing "the confusion, the collisions, the seething and fermenting state" of his Church, and admits that a series of events has practically brought home to the minds of the clergy that this Church was the child of compromise, and that schools of the most direct antagonism can find in her services grounds for justifying their co-existence within the same communion." The consequence is that the world is puzzled, and "people are asking what the Church of England really is, not only in respect of its constitution, but in the much more important matter of the religion which it professes." He contrasts this condition of things with that presented by Scotland, where, notwithstanding the rapid multiplication of sects, and the heat of religious controversy, the religion is essentially one. "The same doctrines are preached in all the churches: the differences turn on modes of church government, and matters unconnected with the religious creed of the people." At present, "two great religions co-exist in the Church of England." The Broad Church is not made a "third religion," since it rules over very small numbers in the nation.

In an article in *Macmillan*, Dean Stanley speaks thus of Keble's "Christian Year," two concordances to which, one of them by a blind man, are about to be published:

"It has taken its place—certainly for this generation—next to the Authorised Version and the Prayer Book, far above the Homilies and the Articles. For one who would enforce an argument or defend a text by quoting the Eleventh Article or the Homily on Charity, there are a hundred who would appeal to the 'Christian Year.' And it has reached far beyond the limits of the Established Church. Wherever English religion spreads, there also

is found this little volume. It is within the memory of the present writer, that, on a Sunday in the desert of Mount Sinai, where books were naturally of the fewest, of four British travellers—two of them were Scotsmen—it was found that three had in their small travelling library brought out with them the 'Christian Year.' In the sermon of a distinguished Presbyterian preacher, on the 'Religion of Common Life,' the chief illustration was borrowed not from the 'Westminster Confession,' or from the 'Paraphrases,' but from the stanza, 'The trivial round, the daily task,' &c. In the Crimean war some fanatical chaplain had opposed the introduction of the 'Christian Year' into the hospitals; but by the next arrival from England was a whole cargo of 'Christian Years' brought by the daughter of the greatest of Scottish divines—Dr. Chalmers."

In an appreciative notice of the "Memoir of Travers Madge," which appears in this month's *Good Words*, Professor Plumptre, after expressing a wish that a fuller account had been given of the influences which led him, after passing through his several "phases of faith," to find rest in the bosom of the Established Church, says that his life suggests a question which cannot be lightly passed over:

"Those who read it must, I imagine, feel that there was hardly any stage of Travers Madge's life of which they would not have said, *Sit anima mea cum illo*. The heretic, the schismatic, the unauthorised 'celebrant' of what ecclesiastically was a mock communion, wins our admiration and our love throughout. We cannot admit for a moment, however much we may rejoice that he was led on from truth to truth, the thought that had he been called away at an earlier stage he would have been on the 'left hand,' among the accursed and condemned. And if so in this, as a typical representative instance, may it not be so in twice ten thousand instances? May there not be in others, as in him, an unconscious faith in the midst of a verbal negation of the truth? Is no *Meliora latent* a motto for us also in our judgments or our hopes for others? And if so, again, is it well to surround the witness which the Church bears to the truth with anathemas which at least seem to reverse that judgment and to shut out that hope? The 'damnatory clauses' of the pseudo-Athanasian Creed have, it is true, been explained over and over again, as sentencing only the unbelief which knows itself to be unbelieving, the heresy which believes itself to be heretical, the denial which involves not merely intellectual error but moral evil—and in that sense thousands of the clergy accept them, and tens of thousands of the laity are content at least to acquiesce in them; but in the ears of yet more, among both clergy and laity, they seem to say, and that with no faltering voice, that those who fall asleep, being as Travers Madge was till the last few years of his life, shall 'without doubt perish everlastingly.' Is it not time to get rid of defences which do not defend, warnings which do not warn, words that have to be explained in a non-natural sense, aids to faith which surround the truth that attracts by its own beauty and completeness, with that which simply repels, and rouses, as by way of protest against the denunciation, a not unnatural antagonism."

The *Standard* asks whether any one can doubt the result of passing Mr. Hadfield's Bill to throw open consecrated burial grounds for Dissenting services? You will have brought the Dissenting minister and the Catholic priest to the very door of the parish church. Is it likely that they will long be content to stay outside? It is only another step to fling it open and invite Mr. Binney to speak his few words from the pulpit, and Dr. Manning to celebrate high mass at the altar. The horse-leech policy of the Liberation Society renders it necessary that propositions of this kind should always be viewed in connection with results which they may render possible or inevitable. We have to consider, not merely whether a certain claim may be regarded as fair and reasonable in itself, but whether it is of a nature to open the door to other and less justifiable demands. The plain English of which is, don't do right lest evil should come.

The *English Independent* says:

"Even Convocation is moving on with the times. In the York assembly the admission of laymen was discussed, and eight clergymen had strength of mind enough to vote for it, though they of course formed but a very small minority. A committee was appointed to examine the canons 'with a view to their adaptation to the present times.' Think of that! The Establishment undertaking to adapt itself to the times!"

In some remarks on Sunday dressing, the *Daily News* observes:

"Dress is always a relative term; and what is Sunday best to one person would fall far below the week-day worst of another. And yet a line somewhere there must be; and when we come to speak of the classes amongst whom dress is one of the main concerns of life, we cannot doubt that the

majority of church-goers are on the wrong side of it. They go to church over-dressed rather than dressed. Their raiment is for the benefit of the congregation, and anything but donned out of serious reverence for the Creator and the sanctity of the spot they are visiting. They make Sunday a pretext and an excuse for outdoing themselves in extravagance of attire. Abundant evidence has been given before Royal commissioners to prove that the most severe hardships inflicted on milliners and their assistants spring from an exacting determination of fashionable and would-be-fashionable women to have their new dresses, bonnets, or mantles home on Saturday night, or even on Sunday morning, in order that they may appear for the first time in their new and gorgeous livery—at church. Does any thought of prayer or piety enter into such pitiless calculations as these? And is it any worse to turn the house of prayer into a den of thieves than to turn it into a Vanity Fair?"

WHO WILL MARRY US?

(From the *Pall Mall Gazette*.)

It would be very difficult to point out any single question on which the action of Convocation has at any time been either judicious or harmonious. Whether its members deal with Essays and Reviews, with Colenso, or with the Irish Church, they can never unite unless on a matter in which they are at issue with all other people. But of the various vagaries lately indulged in, the most curious, and, if we may say it, the most comical, is the irrepressible desire manifested by those who assume to represent the English Church to unite themselves with some other body, no matter of what persuasion or what its attitude, hostile, contemptuous, or simply indifferent. The Greek Church and its different branches have been solicited in vain; at least one clergyman has made an unsuccessful pilgrimage to Rome with the benevolent idea of converting the Pope. If we remember rightly, an Indian bishop besought a small body of Syrian Christians to enter into communion with him, which offer was declined without thanks. But if Rome and Moscow, if the Armenian and Coptic Christians are obdurate, Convocation can try nearer home.

About this time last year this august body in its wisdom decided on sending what it called a "Christian greeting" to the Wesleyan community, to the effect that it desired a brotherly reconciliation with them. Now, the Methodists object to some of our ceremonies and practices, and we to some of theirs; but, as a matter of fact, the Wesleys are not hostile to the Church of England, and where there is no enmity there is no need of reconciliation. This message, therefore, must have had some other meaning than what appeared on the face of it. Was it to be inferred that a call to the Wesleyan ministry was to be held as an equivalent to Anglican orders, or that henceforth English clergymen would cheerfully preside in the pulpit and preach a sermon in a Methodist chapel? If so, why was it not plainly stated? If not, what did the greeting signify? Evidently the Methodists considered it as trifling and beside the mark, for in the Convocation just held we find the Ven. Archdeacon Pollock had come there with an amendment in his pocket to the effect that "Convocation, having during its last session expressed its cordial desire for a brotherly reconciliation with the Wesleys, and nothing having since transpired to encourage such overtures, it is not desirable to take further action in the matter." He thought, indeed, that "they had got pretty well snubbed in this country, and that the motion of last year had been a miserable failure. On the other hand, there had been a response from the other side of the Atlantic." This streamlet of consolation did not meet with the welcome it deserved, perhaps because it *did* come from the other side of the Atlantic. The Ven. Archdeacon went on to give as a reason for his friendliness towards the Wesleys that "he had never on any occasion found the ministers mixed up with the system of proselytizing going on. He had, indeed, found local preachers and class leaders trying it on," but since these vulgar and intrusive attempts were confined to underlings his amiable and friendly dispositions were, it may be, jeopardised, but not materially disturbed. Now the Wesleys have never held what has been sarcastically called with respect to the English Church, "the divine commission *not* to preach," and so far as we can see, the distinction between teaching and proselytizing depends upon whether the teacher addresses those of his own sect or otherwise; therefore, if anything like real recognition or union with the Methodists be in contemplation, this vehement and scornful objection to proselytizing ought not to exist. The Archdeacon of Carlisle was good enough to say that he thought the main body of Wesleys had not fallen into the extravagances with which some of them had been charged; he confessed that after what had taken place—to wit, the "Christian greeting"—he should have preferred to hear that some resolution had been taken on the subject by the Methodist body, but we gather from his speech that on the whole he accepted the slight with manly resignation. The Prolocutor spoke with more spirit, as a woman might do who did not relish being twice rejected by the same man. He had a lively recollection of the message of last year, which he regarded as the expression of an endeavour to bring the Wesleyan Methodists of this kingdom into the bosom of

the Church of England; he "had no special complaint to make of their politics," whence it is obvious that objectionable political views would in his mind be a serious obstacle to Christian unity. Having tried persuasion in vain, he would suggest defiance as better adapted to promote harmony. "He had never found that any sincere and honest Wesleyan Methodist had been gained over to the Church by what he might call a timid policy of conciliation." He would therefore move that "Nothing having occurred since the last meeting of Convocation to encourage further overtures to the Wesleyan Methodists of England, it is not desirable to take further action on the present occasion;" or, in other words, having been smitten on the right cheek, he utterly dissented from any policy which would involve the turning of the left cheek also.

The Dean of Ripon asked "whether all the traditions and ceremonies of the Church were felt by them to be of Divine authority, or whether there were some that they admitted to be only of human authority;" and no one seeming to affirm the first proposition, he went on to remark that they had no reason to complain in not having received a response, since, if they could relax in nothing, it could not be expected that the Wesleys could have anything to respond to. The president, however, confessed that they had received a response which was not agreeable. "Why," he asked, "should that House be harshly answered by any religious body they might address?" No one appearing to know why, or indeed any reason why not, this very pertinent question elicited no reply. He proceeded to admit the fact that they had been harshly answered by the Wesleyan body last year. Nevertheless he did not regret the policy of generosity they had adopted, and thought it would in the long run tend to diminish the confusion which existed. The reasons for this conclusion the president did not impart to Convocation, and the rest of his observations were in harmony with the great want of harmony which was apparent, not only among the speakers in general with each other, but with each particular speech with itself. He urged that union with the Wesleys was desirable, but that they did not propose to absorb that community into their own. If by this he meant that the Church ought to be absorbed into the Methodist body, he omitted to say as much clearly, and it may have occurred to some present that bodies moving in two parallel lines will never unite unless one or other deviates from a straight line. He admitted having heard adverse words used about the Wesleys within those walls, but then the very persons who had uttered them had also joined in breathing the word of peace, which he inferred ought to amply atone for everything. It was then suggested by a venerable archdeacon that the old Christian greeting of last year might be sent over again with advantage, inasmuch as this Convocation might be considered as a new one. Whether the idea was ventilated to save the venerable body from the indignity of having its advances twice rejected, or that it was generally felt that the old Convocation having received a slap in the face, it was advisable and indeed only just that its successor should share its fortunes, it is impossible to say, but the resolution was carried by a large majority, there being only two dissentients. After this, one of the speakers who had advocated union with the methodists rose to propose that a committee of the Lower House should be formed to co-operate with that of the Convocation at Canterbury in promoting intercommunion with the Eastern orthodox Churches. Can human inconsistency go further? One dignitary proposes to unite with Rome, another with Moscow, but they have no love for the Scandinavian or Lutheran branches of Christianity. Others cast affectionate glances towards the Methodists, or advocate a parley with the Baptist body.

Now, admitting that the Church of Rome recognises the orders of the Greek Church, and even of the Coptic, Armenian, and other Oriental communities, and refuses that civility to the English Church, is that a reason why we should beg all round for favours repeatedly refused, or make overtures which are visibly unwelcome? To use Emerson's words, "Why insist on rash personal relations with your friend? Leave this touching and clawing. Are these things material to our covenant?" Common sense would suggest that the fusion of a number of religious sects, each regarding the other as imperfect, can never produce either perfection or real union. Those who believe it to be the future destiny of the English Church to receive both the Latin and Greek communions, after due correction, into her own bosom because they now recognise each other and persist in ignoring her, are, we confess, more sanguine than we feel ourselves to be. Let the English Church fix her eyes steadfastly on her own duties and the fulfilment of them, since the contemplation of the works and the virtues of others evidently affects her with vertigo. Amiable as is the union scheme in detail, there is a want of dignity about it regarded as a whole. We venture to say that since the time when seven women shall take hold of one man, saying, "We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach," there has been seen nothing, as the nuns would say, more "disfignifying" than the spectacle of Convocation, presuming it to

represent the English Church, thus continuing to send messages and greetings broadcast, which are neglected or ignored, and persisting in smiling and beckoning to parties who refuse to give as much as a nod in return.

SOUTH PLACE, FINSBURY.

WHEN Winchester came from America as the apostle of Universalism he "established a considerable congregation at Parliament Court," Artillery Lane. On leaving England he was, in 1794, succeeded by Vidler. In 1802, Mr. Vidler became a Unitarian; a circumstance which caused his salary to fall from £250 to £30. The new convert, whilst thus abandoned by his own friends, was not enthusiastically received by organised Unitarianism. "An extemporary preacher was scarcely known in the denomination, and was not likely to be generally welcomed. The Presbyterian stiffness bound up the body, and rendered it averse to all zealous exertion." After a time, the congregation began to recover from the shock of the minister's heresy, and his income—which seems to have been singularly fluctuating from year to year—increased somewhat. In 1817, he was succeeded by W. J. Fox, at that time the Unitarian minister of Chichester. So great was Mr. Fox's success that a new chapel became necessary, and on February, 1824, the present one in South Place was opened. The old building in Artillery Lane has since passed through many hands, and is now used by the Jews. I lately visited it, finding it with difficulty, for Parliament Court is unknown to modern maps, and is to be discovered only through an unpromising archway. A Hebrew inscription is above the chapel door.

Mr. Fox was educated as an Independent, but, becoming heterodox, his first settlement was over a Universalist congregation. Thus, like his London flock, he came to antitrinitarian views, but in complete independence of the Unitarian denomination. The Unitarians hailed the erection of South Place, and its pastor was for a time identified with them. But the alliance soon ceased, and the Finsbury congregation, true to their historical origin, have long pursued a distinctive path of their own, in solitude and independence. They have been *with* Unitarianism, but neither *in* it nor *of* it; standing in relation to it much as it stands in relation to Protestantism in general.

When the new chapel was built it was crowded throughout, and even long afterwards we read of its six hundred seats being regularly filled, though a shilling was charged for admission. But the charm began to lose its power, and by 1852—if we may trust a hostile critic—the average attendance had fallen below 200, and sometimes was "barely a hundred." The history of the decline I do not know; in part, no doubt, it was due to the westward migration of the population, in part also to Mr. Fox's increasing heterodoxy of thought and practice. But the principal cause must have been one which is present in nearly all Liberal congregations, and was sure to be fatally prominent in the congregation most fearless in developing the logical consequences of Liberalism. It was the absence of united congregational life.

The Protestant does not come to his Sunday service for the sake of any special rite or sacrament which can be enjoyed only there. He believes the home or the roadside just as fit for prayer as the pew. Hence to him the principal peculiarity of the Sunday's service, the chief object for which he attends it, is the sermon. The sermon becomes the prominent feature, and the prayers and hymns and *worship* sink into mere adjuncts, or, as the Scotchwoman defined them to be, "preliminaries." Now the spread of education and the development of the periodical press have greatly lessened the attractiveness of sermons. Not only do they render the hearer more critical, but they enable him as he sits at his ease by his fire to listen to a preacher of superior ability, who will discuss whatever topic he may feel an interest in from whatever standpoint he may occupy. Thus the temple has a small and lessening hold on those who enter it only for instruction. However good your instruction may be, however brilliant your pulpit fireworks, there is pretty certainly something equally good and brilliant to be heard or read outside your chapel walls. You cannot compete with the entire world.

Thus a really cohesive and permanent congregation can be gathered only by appealing, not to their intellects, but their hearts. You may drive them away by foolishness, but you will not retain them merely by wisdom. They will come to the church assuredly, if it interest their hearts; if in association and sympathy they find that devotional glow and rapture which few souls are privileged to obtain in solitude. They will come to the church if it is linked and connected with their weekday life; if they know the face that is in the pulpit, the faces that are in the pews; if A, and B, and C, who are sitting near, have been working with them in the week in some unselfish labour that it is pleasant to look back on; if the church is not merely a place of periodical talk and discourse, but is actually and visibly connected with their efforts to fulfil its lessons. One hour of work for his church gives a man a hearty interest in it, which he would not have derived from the most appreciative listening to a hundred of its sermons.

* Vanderkiste's "Six Years' Mission." The preceding facts I owe to the *Spectator*, and *Monthly Repository*.

But for this Mr. Fox never sought. He was content to take and even define his position as neither priest nor pastor, but baldly a theological lecturer. Once a week he stood in, as it were, a public hall and lectured to all who cared to hear. No wonder that links so slender did not bind. The lectures were not fruitless. The changing band of listeners contained many who have influenced English thought and life. Many who speak and write to-day for human rights and equal laws are only giving forth the echoes of words that first rung through them in South-place Chapel. Many bold thoughts to-day are fruits of its old lectures. But another fruit of them is that the congregation within those walls is only one-fifth of what it was forty-five years ago. The time that should have brought development has only brought decay.

We believe that at present a section of the congregation, with the approval of the minister, are desirous to sell the chapel and migrate to a fresh neighbourhood. They urge that the tide of population flows away from the city, and the chapel consequently stands at present in the midst "not of houses but of warehouses," its attendants being gathered from a circle of many miles' radius. But to migrate eastward would be to lose that nearness to railway accommodation which now aids the access of many of the scattered congregation, and of probably all the strangers whom newspaper advertisements attract. To migrate westward would almost necessarily involve collision with some existing Liberal church; and if the congregation, on migration, is to be formed, not of—as in ordinary cases—the Liberals of a particular district, but of those who may be drawn together from different sides by the abilities of the present minister, it is difficult to see what prospect it could have of surviving after any termination of his connection with it. The one bond of union being gone, the various atoms would fall back into their accustomed orbits. The more westerly position of Essex-street Chapel has not saved it from a decay far more complete than that of South-place. And if the object of migration is to become the rallying point of the more radical thinkers, it must not be forgotten that there is already, three miles west of South-place, at least one congregation (Dr. Perfit's) as large as its own, of equally advanced views and equally unconventional in its worship.

Any large increase of the congregation, as it now exists, must be drawn locally from the class of skilled artisans. To them the discussion of social and political topics from the pulpit offers especial attraction. Some such are already among the most zealous friends of South Place, and they declare that a few thousand handbills of the services, distributed through city workshops, would bring together numbers of their brethren.

Mr. Fox's memory is still held in intense veneration by his flock. I have heard with interest one old man publicly relate how he had helped him into the pulpit the first time he ever was in it, and had piled together bricks—Mr. Fox's short stature is well known—for him to stand on. His present successor, Mr. M. D. Conway, exercises a personal influence hardly inferior, and in his difficult post has won singular regard. To his teachings, one at least of his hearers owes consolation and encouragement in many an hour of anxiety and sickness of heart.

Walking down the City-road, I have often thought that there the history of Nonconformity was visibly embodied. You stand in Bunhill Fields, and the stones around you cover the hands and tongues that won for Nonconformity the right to exist. The walls just beyond you still echo with the voice and preserve the dust of the man who breathed the breath of life into the nostrils of decaying Nonconformity, and gave it a living soul. And not far from the temple that enshrines the ashes of Wesley stands that in whose alembic old narrownesses and dogmas were distilled into water of life, and Nonconformity into free development of the higher nature.

Long may it be what for its half century it has been—the freest church in Europe. K.

OPEN CHURCH PAPERS.

BY BROOKE HERFORD.

XI. (AND LAST).—FURTHER OBJECTIONS. CONCLUSION.

ONE of the most widely-spread objections which meet me in conversing with people on this subject is this—that a great part of their comfort and pleasure in attending worship would be destroyed if they had no longer a special seat of their own to go to. This objection takes various forms.

Sometimes people speak of the attachment which they feel for their old accustomed seat. They have sat there for years, perhaps used to sit there with their parents when they first went as little children; very tender associations have grouped themselves about that particular place. The simple answer is—the open church system (though it aims to substitute for this feeling in the future that of attachment to the whole temple, as a place in which it is a joy and privilege to sit *anywhere*) does not interfere to any appreciable extent with those old associations where the pew system has already led to their formation. This difficulty met us at

Strangeways in full force. The way I met it was this. I put it to my people that if they had no special attachments of that kind, it would be better for a time to avoid even the appearance of virtual appropriation, by distinctly striving against the tendency to take the same place Sunday by Sunday; but if they had such attachments, it was a *free church*, and consequently they were as free to sit in their old accustomed corner as anywhere else; only, if now and then they came and found it occupied they must not look, or feel, as if "their seat" had been taken. As a fact, it is not one Sunday in three months that such people—who are not very many in any congregation—if they come in decent time, fail to get the seat they prefer. Many others, from natural habit, frequent very much the same part of the church Sunday after Sunday. It cannot be too clearly understood that there is no reason why this should not be. The objection is not to people occupying the same places when they are present, but to their being regarded as in any way *their places* when they are absent.

The same answer meets the difficulty some people anticipate with regard to their families. They say, what a misery it would be to have one's family scattered, some here, some there, instead of all sitting comfortably together, as we have been accustomed to do. But why should they not "sit comfortably together?" Did any of my readers ever see his chapel so full at the beginning of service, that even the largest family would have any difficulty in at once finding a vacant seat that would hold them all? If, indeed, the throwing of a chapel "open" should lead to such an increased attendance as to oblige family people to be present five minutes before the beginning of service, in order to secure their all sitting together, I apprehend that there are few Christian families that would not rejoice at a prosperity which involved even that hard necessity! Besides, even on this subject of comfort to worshippers, there is another side to the question. We have to consider, in reality, not which plan best promotes the special comfort of a few, but which plan promotes the greatest comfort of the general body of worshippers. There are many in every congregation who need rather special accommodation in order that they may be comfortable in a place of worship. The sickly, the infirm, the deaf; poor mothers with little children, and so forth. The pew system binds these down hard and fast to some special seat, and that, if they be poor, not selected by what will promote their comfort, but by what they can afford. A poor woman, living in a cellar near our chapel, attended a Wesleyan chapel in the neighbourhood for many years. A few years ago she began to grow deaf. She could no longer hear from the far-off corner, where, on account of the cheapness of the seat-rent she had always managed to keep a sitting, and she spoke to the persons in authority, asking them to try and let her sit nearer. All the nearest seats, however, were taken—rented in whole pews,—and though she might have had a sitting about half-way down the chapel, she would have to pay double the rent for it that she had previously paid. Being very poor, she could not do this, and so she discontinued attending. A little while after she heard of our open church. I think one of our visitors told her how with us she could sit wherever she could hear best, and that she could give week by week just what she could afford. From that time she has been a constant attender, being able to get a seat somewhere in the front where she can hear quite well. This is only one illustration out of many that occur to me. The pew system gives a great deal of comfort to a few who can choose their permanent seats in the best places. The open-church system enables all the congregation, rich and poor alike, to choose such places as best suit their various and changing needs. A poor woman with a little child can get a place quite close to the door, whence she can slip out without disturbing any one, if the child begins to be troublesome. The old have no need to mount the gallery stairs because the pews there are cheaper. The sickly can take a place near the stove on a cold day. With a spirit of mutual courtesy, and the Christian watchword "In honour preferring one another," there is no plan which will enable so many to be seated comfortably and which makes it so easy to maintain something of the true brotherhood of worship.

In conclusion, let there be no mistake as to what

is likely to be the effect of the open church system. Some people imagine, and many I believe fancy that I imagine, that it will attract a rush of people from without. Indeed, many of the objections to the system are founded on this supposition. For my own part I do not look for any thing of the kind. The real attraction to places of worship must always be of a very different nature—must be the higher thought and quickened feeling and Christian sympathy which its services and associations arouse in those who attend. But believing as I do that the substitution of a system of private reserved occupancy for the ancient freedom of public temples has raised up a great hindrance to the attendance at places of worship of any except those distinctly and formally connected with them—in these days a minority of the people—I think that the restoration of the ancient system will, gradually, revive something of the old feeling, do away with a serious hindrance, and lead in the long run, wherever it is heartily and fully carried out, to a steady increase first in the number of casual attenders, and ultimately in the number of attached worshippers.

The Unitarian Herald.

FRIDAY, MARCH 12, 1869.

MR. GLADSTONE'S SCHEME.— WHAT IS THOUGHT OF IT.

NEXT to the eagerness with which people waited for the announcement of the Government scheme for dealing with the Irish Church, is the anxiety to note its reception. How it will be met by the opponents of all disestablishment remains as yet to be seen. The only sign at present from that side is a general uncertainty how to receive it, a waiting for the leaders to give the cue. Nobody cares much for the little scream that Lord REDSDALE let off in the House of Lords, which will probably have about as little practical result as the sarcasm attributed to Lord WESTBURY, that it is rather supererogatory to take the property from the Irish Church to give it to idiots and incurables! We look to Mr. DISRAELI for the real method of attack, and Mr. DISRAELI is far too knowing to show his hand. We are inclined to think, indeed, that the mere fact of his having allowed the first reading to pass unchallenged has of itself been a discouragement to his followers. After working themselves up into a Protestant fervour, and preparing to dispute the progress of the measure inch by inch, with Mr. DISRAELI as a sort of political Leonidas, after all the blatant talk of the Irish Orangemen and the English parsons, it fell with a chill of doubt upon the ranks of the opposition, alike in the House and out of it, to find it treated simply as an ordinary affair of divisions and majorities, and allowed to pass the first stage without a whisper of that desperate resistance which was to strike dismay into the ranks of Mr. GLADSTONE and his party. And, moreover, the delay which thus takes place will make it more difficult than ever to get up the kind of opposition which was threatened. Instead of consolidating, time only weakens it. First one and then another slips away. Sir GEORGE PREVOST declares in Convocation that he believes the Irish Church will positively gain by being disestablished and disendowed. One of the most striking of all the utterances which Mr. GLADSTONE'S measure has drawn forth is the article in the *Guardian*. It hardly touches on the scheme itself, has no word as to its merits or demerits, but there is something infinitely suggestive in the quiet way in which it gives up the whole game, and treats the question as virtually settled. MR. GLADSTONE'S

resolutions of last year "had not passed an hour when it was seen, as a truth of political reason, that the days of the Irish Establishment were numbered." In a very soothing way the *Guardian* goes on to explain how, in spite of this being so evident, the clergy could not admit the fact of what was coming, and a feeling which was "honourable, elevated, and conscientious," "made them, in common with the Conservative party, fight against the inevitableness of the event." But a year, it argues, makes a great difference—"all the difference—between the busy excitement of a fight of the day and the solemn consciousness of entering on a new era."—

"There is no good in ignoring and shutting our eyes to one result of this bill, which comes upon us like a strange idea, and to which it will take us some time to get accustomed—the fact, we mean, that in two years' time a portion of the existing establishment of this country will be a free Anglican Church, with a Synod managing its own affairs, and with voluntary tribunals judging its own clergy, and interpreting its own formularies. That is a phenomenon which simply alarms some, and raises conflicting expectations in others; we can only say the day has come in the career and progress of our church, that such a phenomenon should arise. We are taken out of the ephemeral excitement of a party struggle, and planted in history."

We can imagine that a good many of the clergy will rub their eyes when they read this article. It is more difficult to keep in the high heroics when a friend whom you have been in the habit of respecting smiles good-temperedly at your tirades as having nothing in them, than if he should take a tone of vehement opposition or elaborate argument. Thousands of clergymen who have been nailing their ecclesiastical colours to the mast for the past six months, and who have denounced any hint at surrender as treachery to the Church, have been accustomed all their lives to look to the *Guardian*, as, in a quiet but effective and unimpeachable way, the strongest Church paper in the country; and it cannot but modify their tone, while it will give many weak brethren courage to speak out, to find their cherished organ thus cheerfully accepting the inevitable.

But the real auguries of the prospects of the bill are not to be gathered from the attitude of Mr. GLADSTONE'S opponents, but from the tone of his supporters. The weakness of Liberalism has for many years been not in the strength of their opponents, but in the seeming impossibility of getting Liberals to agree. The great triumph of Mr. GLADSTONE is in having produced a measure which alone of the great measures of our time has united nearly all sections of the Liberal party in its hearty support. Such millennial characteristics as the lion lying down with the lamb, are mild types of the state of things in which the Fenians and the "cultivated Liberals," the *Irishman* and the *Pall Mall Gazette*, the *Times* and the *Star*, the *Spectator* and the *Saturday Review*, the rhetorical *Telegraph* and the cautious *Economist* are all found fiddling one tune. Yet so it is. We look in vain for any serious objection or proposal of emendation. There is a unanimity of approval from which even the wildest tactics will hardly succeed in detaching any stragglers.

We prefer thus to dwell upon the opinions of others than to exercise the conventional journalistic function in criticisms of our own, because we frankly own that there is nothing in the bill that we care to criticise. We do not pretend to think it perfect in every point, but it is

certainly a great deal nearer perfection than we ever dared to hope of any measure of the kind to be proposed in our day. Thorough as it is in principle, we do not care to nibble at its details. What does it matter whether the landlords redeem their tithe charges at a year or two's purchase less than the market price, or whether the clergy get their parsonages for an old song? We should not have been disposed to higgie even at a much worse bargain for the country.

THE PRESS ON MR. GLADSTONE'S BILL.

The *Times* thinks that it is a scheme which, as a whole, fairly accomplishes the task before the Government, and deserves, as it will doubtless receive, the warm support of Parliament. It is a great, a comprehensive work.

The *Daily News* thinks that the most remarkable and the most satisfactory part of Mr. Gladstone's scheme is the provision he makes for the voluntary organisation of a Protestant Episcopal Church out of the present Establishment. Mr. Gladstone neither attempts too much in this direction nor too little.

The *Pall Mall Gazette* says it is bound to defend the scheme as "in all its main features it exactly coincides with a proposal on the subject" put forward in its own columns last December. "It appears to us to afford by far the best and most simple method which has been, or probably can be, suggested of removing everything which can reasonably be looked upon by the Irish as a grievance, and of extricating the nation at large from all connection with ecclesiastical questions in Ireland. It fully appreciates and effectually deals with the great leading difficulties of the case."

The *Economist* criticises Mr. Gladstone's proposition to sell the tithe to the landlord who pays it at 22½ years' purchase. Supposing, as is very probable in Ireland, that he has no money to invest even at 4½ per cent., or does not want to invest it, the State will lend it him at 3½ per cent., and he will clear nearly one by his bargain. There will be an outcry about this, but though the *Economist* admits that the landlords will benefit in pocket by the arrangement, it nevertheless sees little to object to in the plan. They are the people who lose by disestablishment. Protestants own two-thirds of the soil of Ireland, and it is they who are mainly injured, who will have to pay for the voluntary Church, which will nevertheless be governed by communicants' votes irrespective of contributions, and who will suffer in social dignity by the loss of their unjust but still legal ascendancy over other creeds.

Mr. Gladstone's reply to the question, "What is to be done with the surplus?" pleases and gratifies the *Advertiser*, but its temerity (it adds) almost takes our breath away. This surplus money is estimated as amounting to eight millions sterling. And the difficulty, how to dispose of the money, has been from the beginning the chief problem in the whole case. Mr. Gladstone solves it in a very simple and effectual way. His reply is, "Secularise it all." That is to say, "Give it to county infirmaries, lunatic asylums, and similar institutions." This mode of action avoids many troublesome controversies. It will quiet the public fears that, by hook or by crook, the Romish priests would contrive to get hold of a large portion of the money. In this way our opposition, which would have been given to any plan for increasing the power of Rome, is silenced.

The *London Review* says that only statesmanship of a very high and subtle and beneficent order could have reconciled so thoroughly the requirements of justice and the promptings of generosity.

The *Spectator* considers that the Government have solved the very difficult problem as to the surplus with great wisdom and tact. The appropriation of the revenue to be derived from the surplus to a peculiar class of charitable objects which are at once greatly needed in Ireland, and never likely to be achieved out of the only available tax, the county cess, is a thoroughly national use for it—in every true sense, a use of it for unsectarian spiritual purposes. It is a real and great subtraction from the popular miseries of Ireland, without being a bonus to any special class.

The *Saturday Review* says that the two great successes of Mr. Gladstone's scheme, each of which shows great felicity of contrivance, great originality, and great political tact, are the creation of the Church representative body and the destination of the surplus. The latter, which was always said to constitute the main difficulty of the scheme, is so adroitly managed that there is probably no part of the scheme that will meet with less opposition. The expenditure of the money on works of mercy has a sort of semi-religious sound about it which may comfort those who object to the utter secularisation of Church property; it will benefit the poor only, Irish people only, and the only class of poor who would not be demoralised by having money laid out in large sums for their benefit. Fond as they are of jobbery, not even Irishmen will turn blind or mad to profit by the spoils of the

Irish Church. And then even those who most like it must own that the scheme is a very clever scheme in the subtle and delicate way in which it tempts—or, as Sir Stafford Northcote said at the Middlesex banquet on Wednesday, bribes—people of all kinds to agree to it. There are little bribes held out to every one.

The scheme "excites the wonder and admiration" of the *Christian World*. "To say that every part of so vast and complicated a scheme is perfect,—to adopt as infallible every one of a hundred proposals and provisions,—would be to treat Mr. Gladstone as more than human; but we have confidence in declaring that in the fundamental principles and organic framework of his great measure he is conspicuously right, and that no essential modification of its terms will take place in its passage through Parliament."

The Dublin correspondent of the *Pall Mall Gazette* writes an interesting account of "What Irishmen think of it." "The majority of moderate Irishmen, irrespective of difference of faith, regard the bill with approving eyes, some honestly delighted with its provisions, others regretfully admitting its necessity. The Church party, as they call themselves, point to the many difficulties that unavoidably will present themselves in carrying the scheme into effect, and exaggerate these into impossibilities. What is to be done with old clergymen who, past their work, cannot comply with the provision that they are to be salaried as long as they do duty? Are these men, who have done good work in their day, to be turned adrift to starve? Are curates under the same decree to remain curates for ever? or will their stipends be secured to them if they become rectors? Why is Maynooth to have fourteen years of grace while the Established Church is to perish in a year? What are these charities to which the surplus is to be applied? Are not all charitable institutions in Ireland more or less sectarian, and are not many of them connected with nunneries or monasteries, and consequently solely managed by Papists? The facility with which most of these queries may be answered, if they have not been already disposed of in Mr. Gladstone's speech, will show that there are but few real objections to the minor details of the bill, and most objectors confine themselves to opposing the plan in its entirety. The Roman Catholic political parties have but few observations to make on a bill which they thoroughly approve. If fault is to be found, it is in the proposal for granting an annual sum for supporting twelve old cathedrals, among which will be found St. Patrick's and Christ Church, Dublin, St. Canice, Kilkenny, Armagh, Derry, Limerick, and Cork. It is asserted that if these cannot be supported by their own congregation, they will, on being handed over to the Roman Catholics, be willingly and entirely supported by them. The extreme democrats differ in their language on the bill. Some, echoing the moderate Roman Catholics, express their hearty approval of this long-delayed act of justice, and claim for the Fenian Brotherhood the honour of having forced England to listen to Ireland's complaint; others almost treat the subject with contempt, as a vain attempt of terrified Britain to conciliate oppressed but now powerful Hibernia.

"Among these different views it is not a little singular to find all parties unite in complaining of one injustice to Ireland. Orange and Green, moderate and extreme, remark that hitherto Maynooth and the Regium Donum have been paid from the Imperial Exchequer, but that for the future they will be endowed by a sum obtained from Ireland alone, so that England will be a gainer and Ireland a loser by the transaction to a considerable amount. It is like the well-known proverb of feeding a dog with morsels of his own tail, and surely only a dull dog would be content with it."

The *Irishman* regards the offer made to tenants of Church lands to purchase their farms and become peasant proprietors, paying a fourth of the purchase-money, as a "highly satisfactory feature in the scheme," but objects to the "nobler ecclesiastical and historic ruins, such as Cashel, merging with the burial ground to the custody of the Poor-law guardians."

The *Nation* says that, "compared with the Disestablishment Act of 1869, the Emancipation Act of 1829 was a miserable compromise." The application of the Church funds it regards as a minor question, but considers that, on the whole, "Mr. Gladstone's is not an un-national or a bad one."

AMERICAN NOTES.

In remarking on the supply of vacant pulpits the *A. U. Journal* has the following observations, which admit of application elsewhere than in the States:

"A society loses its minister, and its pulpit must be supplied, and a new man found through the efforts of the parish committee. The committee are usually very imperfectly acquainted with ministers, and write to the officers of the American Unitarian Association, asking a supply. They, in reply, take pains to select from among those available for the day one who seems most likely to be acceptable, and he preaches for them. If he does not suit, they ask for a different man to be sent the next Sunday; and, if he does please pretty well,

they are just as likely to ask the same, because it leads them to think that good ministers are plenty, and they wish to see if the next one may not please a little better. And so it goes on, every new man either making some prefer him to anybody else, or else making everybody discontented and uneasy. The prolonged habit of listening to preachers merely with the view of trying them—as one tastes the flavour of tea—creates a fastidious spirit; and, meantime the absence of regular pastoral ministrations makes the religious life of the parish decline. In nine cases out of ten, if the societies, now long without a minister, had settled one of the first three men they heard after their former pastor left, it would have been better for them."

As we mentioned some time ago, negotiations have been going on in America among the various bodies of Presbyterians, with a view to merge minor differences and effect a general union. The same jealousies, however, seem to have been exhibited there as here; though Dr. McCosh is hopeful that the union will be brought about sooner than many suppose. There, he says, men are not required to subscribe to all the statements in the Westminster Confession of Faith as here, a kind of general subscription being regarded as sufficient. This, however, answers all the purpose which a creed is thought to ensure, for, according to him, sounder doctrine is nowhere preached than in the American Presbyterian pulpits.

The *Atlantic*, in an article on "Ritualism," says, and we think truly, that its success (which, however is less than the writer supposes) does not come from its attempt to galvanise dead ideas, nor the gaudy and tawdry costumes in which they clothe their worship. Only the smallest number are attracted to the movement by these things which are so much talked about and are so absurd. It owes its growth almost entirely to the charity of its zealous advocates and devotees. The English Ritualists have organised a beneficence, and are doing for the poor and sick, the orphans and widows, what no other church and no other branch of a church has ever attempted on so large a scale. They are putting the glorious principles and precepts and spirit of the Gospel into practice, in deeds of healing mercy and givings and watchings and an almost saintly guardianship, and have made the common people feel that their religion is a reality and not a pretence; while even the rich and cultivated are moved and melted and drawn in by the call upon them for self-sacrificing devotion to the good of others. It is this vital and practical Christianity, which has not the least necessary connection with Ritualism, but which its friends have had the wisdom and foresight to organise and identify with this movement, which gives it the hold it has upon the Christian public. We do not mean to imply that the charity is unreal, but nevertheless it is the sail which catches the breeze of popular favour and carries the craft. And this is just what will make any church or sect popular and successful. We have reached a point in human development at which charity is more revered than church or creed, and practical beneficence is more popular than doctrinal soundness. The religion of to-day is humanity. Our teachers and sectarian leaders may shut their eyes to the fact if they will, and spend their strength and breath upon theological refinements and ecclesiastical bolts and machinery, but they thereby lose their hold upon the sympathies of the public, and drop out of the main line of advance, to straggle by the way or fall behind. The people have read enough of the Gospels, they have caught enough of Christ's thought and holy temper to know and feel that love of man is the larger half of true religion, and only as a man has love for his kind, and shows his love by kind acts and a generous sympathy and a noble helpfulness, can he worship God. The church that does most for men, deals the most directly with human wants, does the most to relieve the wretchedness and woe of human-kind, and ministers the most successfully to the common needs and aspirations of human beings, will win to itself the most popular sympathy, confidence and support. The question for the future is not one of ritual, nor form of government, nor statement of faith, nor of party name. It is a question of humanity. It is a question of beneficence. The problem that confronts us to-day is how to make the Church that practical, philanthropic working power in the community which the awakened Christian consciousness demands that it shall be, or be left behind.

Referring to the attempts which have been made

in some Evangelical circles to get rid of the fact that certain very repulsive doctrines once generally held by the Orthodox are now being abandoned, and an approach made towards Unitarianism, the *Liberal Christian* very pertinently asks:

"What was it provoked the Unitarian and Universalist revolt at the end of the last and the beginning of this century, if no doctrines more repulsive and horrible than those now taught in our large cities were preached, and only dove-like denunciations dropped from perfumed and honeyed lips? The fact is, there would have been no organised Liberal Christianity in this country to-day, but for a Calvinism that was as cruel as it was irrational, as impious as it was inhumane. And Liberal Christianity has done its greatest work, and perhaps its best, in modifying the views and sweetening the temper of Evangelical denominations, until they are more Unitarian and Universalist in faith and spirit than the pioneers of either of these sects. It is really a question whether they are not doing more to diffuse and popularize Liberal Christian sentiments than either body of Liberal Christians, and whether they are not to become, in the Providence of God, organic centres of its influence and ideas. Certain it is that Beecher is doing more for Universalism than any man in America, not excepting Chapin, and that Bushnell has demonstrated the possibility of subscribing to the old articles and believing every Unitarian idea."

LITERARIA.

THROUGH the kindness of Baron Tauchnitz, of Leipzig, to whom continental readers are so much indebted for the re-publication in a cheap form of English works, we have received a copy of the Thousandth volume of his series, which is a very beautiful edition of our authorised version of the New Testament. It has been carefully edited by Dr. Tischendorf, who gives in the foot-notes the various readings of the Sinaitic, Vatican, and Alexandrian MSS., as far as they can be made evident by a change in the English text; and, as a frontispiece, a facsimile of a small portion of each of these "primeval documents." He has also prefixed a short but interesting introduction, in which we have an account of the three great MSS. just mentioned. The work bears this graceful inscription from Baron Tauchnitz—"I dedicate this volume to my English and American authors; as a token of esteem for the living and a tribute of remembrance to the dead." We will only add that, though published at half-a-crown, the type is one of the clearest and most pleasant for the size that we have ever seen; and we can unhesitatingly recommend to such of our readers as require a portable edition of the New Testament this one of Dr. Tischendorf, and we feel no doubt that the hope which he expresses will be fulfilled, and his present labour receive from our countrymen the same favour which he gratefully acknowledges that his previous ones have done.

Under the title of "True Nobility," the Religious Tract Society has published Sketches of the Life and Character of the Fifth Earl of Aberdeen, which, though somewhat heavily written, are worth reading. The subject of these, a descendant of the Gordon of Haddo, the persecutor of the Covenanters, and a son of the once Prime Minister of England, with some little fanaticism was evidently a man of sincere and fervent piety. What he deemed his conversion, though he seems to have been of a religious turn before, was of that sudden kind which some of the orthodox still look for and to which they attach so much importance. One night when he was taking off his clothes, the thought of doing this for the last time, and lying on the bed a corpse, so powerfully impressed him that a peculiar change came over him, and henceforth he resolved to devote his life to God. Falling into ill-health, he went to Egypt with the sentence of death upon him, whence he wrote some touching letters to his father, and received some no less touching from him; returned home, reprieved for a season; had again to visit Egypt; engaged in endeavours to evangelise the Copts; heard of his father's death, and came back to Scotland, where he took great pains to promote the moral and spiritual good of his dependents, and died in 1864. Our readers may remember the accident which befel his second son (of whom the volume gives a short account), a young man of much promise, who was killed, a short time ago, by his own gun while a student at Cambridge.

We have frequently had the pleasure of pointing out the improved form which orthodoxy is taking, as shown in recent publications. The old, hard, cruel creeds are clearly becoming much milder, more humane and merciful, and the way being prepared for the substitution of a religion of love for a religion of fear. In "Five Discourses on the History of Balaam," by the Rev. Wm. Roberts, we have an instance of this. The first is in great measure occupied with an argument to prove that the Jews were never the sole possessors of religious truth, and the author characterises as "monstrous" the notion that "while the final plan of mercy was in course of development the great wide world, without the parallels in which it moved, was utterly neglected and forsaken of its God." On the contrary, "two lines of culture have been

going on side by side, with a view to the ultimate salvation of the world." This we verily believe, but it is utterly at variance with the Westminster and other Confessions of faith, and, not so long ago, would have been pronounced damnable heresy.

GOOD WORKS IN PARIS.

A CORRESPONDENT of the *Daily News*, describing the ways in which Parisians spend Lent, gives the following interesting particulars:—

In no country as in France is the system of association for purposes of charity practised, and in no part of France as in Paris. Every lady of any birth, or fortune, or standing, has her own pet "work," and is, besides that, a member of several other "works" organised by her friends. It is a vast net spread over society, and break through it or escape from it you can't. Of course there is immense exaggeration in all these *œuvres*, and a large proportion of them are nearly useless and fated to collapse; but some are really excellent, and they furnish part of the "neutral ground" on which different opinions and classes are drawn together.

Every foundress of a "work" aims at giving a concert or a "play." She is up early and retires late, and "hunts" celebrities all the night and day. When she has got a few of them together she begs twenty or more of her friends to take so many tickets, and these are disposed of at a high price, and the "work" in question realises one, two, or up to five or six hundred pounds, as the case may be. This goes on till Easter. After Easter come the small private balls (by far the choicest things of all) and the "sales." This is another form of the charity tax-levying, and it falls chiefly on the persons who are possessed of gardens. However, as I said, some of these "works" are so genuinely useful that any one giving his money to them may feel glad that he has done so.

There is the "Œuvre de la Miséricorde," which is for the assistance of such unfortunates as, while they may be dying of hunger, must "keep up appearances"—poor clerks, professors, &c., whose living would be taken from them if they could not maintain a decent style of dress. The good done by this association is incalculable. It was founded by the Prince de Chalais, counts one hundred and twenty patronesses, is principally superintended by the Countess de Flavigny, and on an average gets by its annual concert or fête about £800.—Then there is the "Professional School" of the Princess de Beauvau, a most admirable institution. It is a fact that the number of poor women for whom vice is a refuge is chiefly increased by the helpless condition of the petty tradesman's daughters. The petty tradesman in Paris can earn a tolerably comfortable livelihood, but no more—he can lay nothing by. If he dies before his daughter marries, she is usually left destitute and without education to enable her to gain her bread. She is too often reduced to sell her self for this. The Princesse de Beauvau (a Pole by birth) has founded a school where, for ten francs a month, the daughters of small tradesmen can receive completely such education as their parents desire. They may become governesses (with their diploma), or teachers of music or drawing, or dress-makers, or ladies' maids; whatever the parents wish for them is carried out. They may be of any religion, Jew, Protestant, or Catholic, so long as they have a religion, and the instruction given to them is the most solid that can be imagined. There is an atelier for dressmaking, where Worth sends his patterns, and which is headed by one of his deputies. In short, a more practical establishment can scarcely be conceived. Of course mere private resources are insufficient, for the school which began with twenty pupils has increased to near ninety in one year. Well, for this, too, a fête of some kind has to be given.—The third association is also one worth ministering to. Its object is to found agricultural colonies in every department in France. The principle is that of co-operation. A landlord takes a farm of his own, and gets it farmed by twenty or thirty "colonists" between the ages of 12 and 21, under the direction of an able agriculturist. The farm is found to prosper in an unbelievable degree, and in four years to have paid all its expenses, and be worth per annum more than the double of its worth before the trial was made. The principle is a moral one, and is founded on the quality as well as quantity of the labour furnished. At the end of the year, the profits being divided, each youth finds himself possessed of his labour's gains, and he quickly learns that every delve of his spade in the earth means money. But if he leaves the colony before he is 21, he forfeits his "purse," and here is the landlord's guarantee. The experiment has been tried individually, and succeeds thoroughly, and what I am stating on this head I state *de visu*. I have examined the accounts of a farm in the district of Blois, and found that at the end of the four years' work of nineteen colonists not one boy had less than ten pounds laid by—one lad, approaching 21, had £28, and has been taken as sub-director of another group. The landlord five years ago was unable to let this farm at all, because it yielded nothing. He can let it now, if he choose, for £300 a year. This institution counts among its patrons the highest names in France, and M. Drouyn

de Lhuys is its president—but again, it needs funds! It is evident that the large mass of "works" torturing the public with their concerts and fêtes are simply a nuisance, but some few are really and truly interesting; and there seems here but one way of obtaining money in support of "private initiative." Things must be played or sung for, and during Lent, in the corner of every saloon, there is hidden a "patroness," who darts upon you like a siren from her rock, and pay you must. This is the form affected by social enjoyment in the Carême.

FIRESIDE READINGS.

OLD MOTHER YEAR.

(BY THE AUTHOR OF "THE CLOUDS.")

Old Mother Year

Has daughters dear—

One, two, three, four;

And though she has been a wife so long,

And still continues hale and strong,

She ne'er had more.

And ne'er, I ween,

Were all four seen

Aboard together;

But each in turn her season knows

And forth upon her furlough goes,

Whate'er the weather.

No mother bore

Four daughters more;

Unlike each other;

For save in love of yearly roaming,

They've little else they hold in common

Except their mother.

The youngest, Spring—

A skittish thing—

Delights in green;

And when she comes abroad she weaves

A chaplet gay of buds and leaves,

And, certes, is, as she believes,

A dashing queen.

The second daughter

Follows after,

Full of laughter,

Fruits, and flowers—

Sets the streams and birds a-singing.

And the woods and fields a-ringing,

Winds, and waves, and clouds a-going,

And the roses all a-blowing,

Bright amidst their bowers.

With sunburnt air,

And yellow hair,

And golden zone,

A buxom maid across the mead

Comes Autumn with her oaten reed,

Her merry maids behind her dancing,

And laden wains in troops advancing

With gleaners scattered round.

Last and forlorn,

The eldest born,

In turn appears—

Her face is sharp and white and cold,

The obvious visage of a scold,

Which evil temper hath made old,

And not her years.

Hence frequent wars,

And family jars,

She spiteful breeds;

But still as she's been a mortal may,

Her sisters bear her sulky sway

And surly deeds.

Thus Mother Year

Has daughters dear—

One, two, three, four;

And though she's been a wife so long,

And still continues hale and strong,

She ne'er had more.

RELICS ECCLESIASTICAL.

UNDER this heading the *Cornhill* has two articles, which give some curious particulars concerning Church relics, and similar matters, and show what demands Romanism has made, and still makes, on the faith of its votaries. We single out three instances.

This is its account of the famous Glastonbury thorn. Joseph of Arimathea set off from Palestine with the determination to wander about the earth till he had found a second Mount Tabor. Eventually he landed on Wearily Hill, near Glastonbury, the low grounds in those days being covered by the sea, and in the Tor recognised the object of his search. He struck his stick into the ground (another tradition says, a thorn from the Crown of Thorns), where immediately it took root, becoming, in fact, the famous Glastonbury Thorn, which, according to a most true and veritable chap-book, budded on the morning of Christmas-day, blossomed at noon, and faded away at night. The original tree existed till the time of Queen Elizabeth, when one of its two trunks was destroyed by a Puritan, who would have cut down the other as well, if a chip had not jumped up, of its own accord, of course, and put his eye out. A military 'saint' in the time of Charles I. completed its destruction. Descendants, however, which still bloom at Christmas, may be seen in the abbey grounds. Another famous tree at Glaston-

bury was the walnut, brought by a pilgrim from Palestine, which came suddenly into leaf every St. Barnabas's-day, fragments of which were highly esteemed as charms against every sort of misfortune. King James, though he did not believe in tobacco, was a firm believer in the Glastonbury walnut.

We are furnished with these particulars of many-bodied saints. It may seem strange that any uncertainty should exist as to whether Mary Magdalen was the same person as Mary, the sister of Martha, or not, yet not only is the point uncertain, but so strong is the evidence on both sides, it appears absolutely indeterminate. Common tradition, however, makes them the same, and represents the Magdalen coming, with her sister and Lazarus, to Marseilles, where Lazarus was the first bishop, and taking up her abode in a cave called Le Saint Beaume, between Toulon and Marseilles. Her relics were discovered in the thirteenth century at St. Maximins, and "were authoritatively proved genuine by many monuments found with them." Charles of Anjou, who had been taken prisoner by the King of Arragon, ascribed his liberation to the Magdalen, and caused her remains to be transferred, with great pomp to the church he had built at that place; and there they exist still. The head is in a subterranean chapel, in a gold case set with large diamonds. It consists only of her skull, except a small portion of the forehead,—the spot where our Saviour is said to have touched her. But there are other claimants for the possession of her relics. As Calvin says, "There followeth after Lazarus and Magdeline his sister. As touching him he hath, as farre as I know, but three bodies; one is at Mersels, the other at Authum, the thyrd at Avalon. Forasmuch as Magdeline was a woman, it beheveth that she should be inferiour to her brother, therefore she hath but two bodies, whereof the one is at Vesele, near Auserre, and the other, which is of greater re-nome, at St. Maximins, in Province. There where the head is a part, with her *noli me tangere*, which is a piece of waxe, which some doe thynke to be the marke that Jesus Christ gave her in despit because he was sory that she woulde touch him." The Vezelay one, Butler suggests, may be that of "some other Mary mentioned in the Gospel." Calvin, however, had never read "Willibald's Travels," or he would have known that a third body was at Ephesus, which the Greeks held to be the genuine one, and which was translated to Constantinople by Leo the Wise. Of the apostle chosen into the room of the traitor—St. Matthias—one body is in the abbey church of Trier, another at St. Maria Maggiore at Rome,—though this last may possibly belong to another Matthias, one of the early bishops of Jerusalem; and Calvin declares there is another at Padua. "Besydes this, he hath a head and an arme parte likewise at Rome."

And this is what is told us of miraculous wafers. One of these is in the cathedral at Brussels. As in many other cases, the Jews were charged with blasphemous conduct towards it. These poor creatures, in the Middle Ages, seem to have been looked on much as King John used to regard his dearly beloved subjects, as so many money-bags to be squeezed as long as anything could be got out of them. In 1290 there was a universal massacre of them throughout Germany, on the charge of having insulted the Host; and at Bacharach are the ruins of a very beautiful Gothic chapel, dedicated to St. Werner, a boy said to have been crucified by the Jews in derision, with just as much truth, no doubt, as tales of similar atrocities at Gloucester and Lincoln. The body was then said to have been thrown into the river, but instead of floating down the stream, went up to Bacharach, where it was taken care of and afterwards canonized. The Brussels wafer was stolen by a Jew, one Good Friday, about the end of the fourteenth century, and carried off to the synagogue. Here it was pricked by the knives of the congregation, on which blood gushed out, and the impious people were stricken senseless. On their crime being discovered, the ring-leaders were put to death with horrible tortments. A special Sunday is set apart for the commemoration of this miracle, and the wafer itself is exhibited on that day. A somewhat similar story is told of the wafers at Deggen Dorf, in Bavaria. After various insults, all of them defeated by miraculous interference, the wafers were thrown into a well; but a brilliant light upon the waters revealed the crime. This led to the discovery of the offenders, and of course to the confiscation of their goods. The wafer preserved in the Escorial was the one that shed blood at Gorcum, in Holland, in 1525, when trampled under foot by the Zwinglians. It had a narrow escape at the French invasion, when it was hid in the cellar, other contents of which were better appreciated by the soldiers. It was restored with great pomp by Ferdinand VII., in 1814.

L E N T.

SOME of our Ritualist friends, whether on account of the Mackonochie judgment or not, we cannot say, have been keeping this season with more than ordinary austerity, and their "lenten fare" has been of a very meagre kind indeed. Now against a little fasting occasionally we have nothing to say, for, as a medical friend of ours learnedly puts it, we are persuaded "far more die of repletion than of inani-

tion;" but we sometimes fear that this practice of being specially devout for forty days is made to stand for acts of piety at other times, and that religion is then "done up" for the year.

The origin of Lent, like many other Papal observances, is lost in the obscurity of those early ages when errors multiplied in the Church with amazing rapidity; but it is supposed by many to date from about A.D. 250. Venerable as it is, however, it cannot be traced back quite far enough to become of binding force with those who seek apostolic authority for their observances, and seems rather conducive to a religion of times and forms than that "worship in spirit and in truth," which cannot be confined to any particular season, but pervades all seasons and makes holy the commonest scenes and events of every-day life.

The mistaken notions caused by the minute washing of the outside of the cup and platter, required by the churches which impose the Lenten fast, are well hit off in the following lines of Herrick, who, it must be remembered, was a clergyman in the Charles's days:—

"Is this a Fast, to keep
The larder lean
And clean
From fat of veals and sheep?
"Is it to quit the dish
Of flesh, yet still
The platter high with fish?
"Is it to fast an hour,
Or rag'd to go,
Or show
A downcast look or sour?
"No: 'Tis a fast to dole
Thy sheaf of wheat
And meat
Unto the hungry soul.
"It is to fast from strife,
From old debate
And hate;
To circumsise thy life;
"To show a heart grief-rent,
To starve thy sin,
Not bin:
And that's to keep thy Lent!"

INTELLIGENCE

ACCINGTON DISTRICT SUNDAY-SCHOOL UNION.—A meeting of this union was held at Rawtenstall on Saturday afternoon, when about fifty or sixty persons were present, from Accington, Burnley, Newchurch, and Rawtenstall. After tea Mr. Bibby, of Burnley, presided, and Mr. Farn, of the same place, read a paper. Subject: "How to make Sunday schools successful." In the discussion which followed Messrs. Aitken, L. Ashworth, Noble, Herd, Hargreaves, John Ingham, Rawstrone, Holt, Hitchen, and Holden took part.

DUNDEE.—On the evening of Tuesday, the 2nd inst., the Dundee Unitarian congregation held their annual soirée. The chair was occupied by the Rev. H. Williamson. About 120 persons sat down to tea; after which the chairman delivered an address, in which he reviewed the history of the cause in Dundee, and expressed an opinion that its present condition was of a very promising nature. Two previous attempts had many years ago been made to obtain a footing for Unitarianism in Dundee, but these to all outward appearance had failed. He, however, hoped—and circumstances justified him in hoping—that this third attempt to introduce into this important town the principles of Free Christianity would be successful. He adverted to the very encouraging state of the movement recently set on foot for the erection of a Unitarian chapel at Dundee, and to the moral support and pecuniary assistance so liberally afforded to the movement by sympathisers in other parts of the country. Mr. Williamson then went on to speak of the progress made by the congregation during the past year, the roll of members having been augmented by about fifty names, and the Sunday school having increased in the same ratio. After a hymn had been sung, the financial report was read by the treasurer, Mr. Briggs, who also gave an account of the very liberal way in which his call for subscriptions to the church building fund had been responded to in various parts of the country. The rest of the evening was occupied with short speeches, congratulations, and music.

EDINBURGH.—The Rev. J. Frederick Smith, author of two excellent articles which have recently appeared in the *Theological Review*, has accepted an invitation to fill the pulpit of St. Mark's Chapel, Edinburgh, during the absence of the Rev. R. B. Drummond. Mr. Smith was formerly a Baptist minister, and about two years ago resigned his pulpit in consequence of a change in his religious views. He has been residing for some time past at Göttingen, where he is at present.

GLASGOW.—The annual business meeting of the St. Vincent-street Unitarian Church was held last Sunday, at the close of the morning service. There was a numerous attendance of members and friends of the church. Mr. J. Hay occupied the chair. The secretary submitted the annual report of the committee, which congratulated the congregation on the satisfactory condition of their affairs. The

treasurer's statement showed an income of £712. 16s. 3d.; expenditure, £702. 7s. 3d.; leaving a balance in his hands of £10. 9s. Equally favourable reports were submitted respecting the Sunday school, Benevolent Society, library, and other institutions connected with the church. On the motion of the Chairman, the reports were unanimously adopted. The committee and office-bearers for the ensuing year were then appointed, after which the chairman intimated that the Rev. Mr. Crosskey had been waited upon by a deputation from the Church of the Messiah, Birmingham, who had been appointed to urge upon his acceptance the pastorate of that church. A lengthened consideration of the matter took place, in which all who took part expressed their sincere regret at the prospect of parting with Mr. Crosskey, who for sixteen years has been minister of the church, and under whose care it has greatly prospered, and their earnest desire to retain him in their midst should this be in accordance with the best interests of all concerned. A deputation was appointed to wait upon Mr. Crosskey and convey to him the views of the meeting on the subject, and the meeting adjourned for a week to receive their report.

HEYWOOD.—On Monday the 8th inst., the Unitarians of this place assembled in their schoolroom and had a cup of tea together, after which a meeting was held, when the affairs of the congregation were discussed. The minister, the Rev. J. Fox, presided, and briefly reviewed the progress made during the last five years, and introduced one or two topics to the consideration of the meeting. Various members took part in the discussion, and altogether the tone of the meeting was hopeful, and the prospects of the congregation considered to be encouraging.

LONDON: LAYING THE FOUNDATION STONE OF A CHAPEL AT STRATFORD.—On Saturday, 6th inst., Alfred Lawrence, Esq., laid the memorial stone of this new chapel. There were present about 100 persons, and all seemed deeply interested in the service. The locality is the most eastern part of London, and in the neighbourhood of the railway works of the Great Eastern Railway, which employs about twelve hundred men. The chapel is in one of the most frequented and open thoroughfares, called West Ham-lane, with an increasing population. It will be a beautiful little chapel in the Italian style, designed by T. C. Clarke, Esq., and will contain seats for two hundred persons. The service was commenced by a hymn, which was given out by the minister, the Rev. T. Rix. Passages of scripture were read by the Rev. R. B. Aspland, and the prayer offered by the Rev. R. Spears. Mr. Aspland then introduced Mr. Lawrence in a brief address, and Mr. Lawrence having placed a bottle containing four Unitarian periodicals, *Inquirer*, *Unitarian Herald*, *Christian Freeman*, and other papers and tracts under the stone, and performed the necessary part of the service, declared the stone "well and truly laid," and proceeded to speak of the pleasure with which he took part in the ceremony, and of his deep interest in the erection of a place for the worship of God according to the pure faith taught by our Lord Jesus Christ. He also dwelt upon the work which lay before the future congregation, and expressed his earnest hope that they might build up a true and living church. A hymn and benediction concluded the service.

LONDON UNITARIAN LAY PREACHERS' UNION.—A meeting under the presidency of Samuel Sharpe, Esq., was held in Stamford-street Chapel, on Monday evening. Mr. Sharpe said that this was the third year of this society's usefulness, and though the zeal of some of the members had a little abated, yet a good work was still going on which he hoped would be continued. He urged the importance of founding Sunday schools wherever preaching was conducted, for a church was very incomplete without they cared for the instruction of the young. Reports were then delivered by the representatives of the different stations. The Rev. T. Rix, from Stratford, assured the meeting that the lectures delivered there had done our cause some service. Mr. James Wells gave a favourable account of the success of their evening services at Mile End, and Mr. S. S. Tayler of the doings at Forest Hill. The cottage services at Hoxton, Mr. Julian reported had been very well attended, and the two branches of our cause in Clerkenwell had joined, and would hold their Sunday school and morning service in Plummer's-place, the evening service in the commodious chapel of St. John's-square. Mr. Carter, of Walworth, said that the services, morning and evening, in St. John's Chapel, were tolerably well attended, and all friends there were hopeful. Mr. Charles Harris was present from Woolwich, and it was agreed that a meeting house be at once taken at Woolwich, and services commenced during the present month. This trial to be made for one year. Week evening lectures were arranged for the above places, and a resolution passed recommending the engagement of another minister to aid the lay preachers in the work of those different stations. Upwards of twenty of the preachers were present at this meeting.

MANCHESTER: LOWER MOSLEY-STREET CONGREGATIONAL SOCIETY.—On Wednesday evening last, the fifth annual meeting of this society was held in the girls' schoolroom, when about 160 persons were present. In the absence of the Rev. James Drummond, B.A., through illness, R. D. Darbshire, Esq.,

B.A., presided. The reports were read by Mr. Jesse Pilcher, and stated that the evening services were fairly attended; seven new members were that night to be added to the roll; visiting by the members was still carried on, and 7,500 tracts had been distributed. The receipts of the year, including a balance on hand, had been £16. 0s. 3d., and the expenditure £11. 12s. 10d., leaving a balance on hand of £4. 7s. 5d. The Rev. J. Page Hopps moved, and Mr. Reynolds seconded, the adoption of the reports. The resolution being carried, officers for the next year were appointed on the motion of Dr. Marcus, after which other addresses were delivered, and the meeting terminated in the usual way.

MIDDLESBOROUGH.—Mr. Weatherley, who has been superintendent of the Sunday-school for some time, and to whom it is greatly indebted, is now leaving the district, and has been presented by the congregation, teachers, and scholars, with a valuable collection of books, including Dr. Channing's Works, "Sermons" by Rev. R. Collyer, Dr. Beard's "Biblical Cyclopaedia," and Rev. J. Martineau's "Endeavours after the Christian Life."

PERTH.—A lecture was delivered in the Masons' Hall here, on Wednesday week, by the Rev. H. Williamson, of Dundee, on "The Idea of God." Mr. Williamson compared the popular idea of God with that held by Unitarians, and was listened to with earnest attention by as many as could gain admittance, numbers having to go away for want of accommodation. A discussion took place at the close, but the opposition was so feeble that a decided impression was made in favour of liberal views. The local committee have made arrangements for a larger hall for future lectures. On the 3rd inst., Mr. Williamson delivered a lecture on "Morality," to about 200 persons, after which a discussion followed.

NOTICES TO CORRESPONDENTS.

E. M. H.—Received.

J. J. W.—We do not notice the separate lectures of a course.

E. Y.—Another report of the meeting was in type when your letter came.

A.—You will get a list of American works no doubt from Messrs. Trübner and Co. For a list of Unitarian works, see last report of the British and Foreign Unitarian Association. Apply to the Rev. W. James, Bristol, for the other list you require.

THE COMING WEEK.

LONDON: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday morning, one of a series of discourses of religion in the family, by the Rev. P. W. Clayden; subject, "Religion Begins at Home."

LONDON: HAMPSHIRE, ROSSLYN HILL.—On Sunday evening, one of a series of sermons; preacher, Rev. J. J. Tayler, B.A. Subject: "Reconciliation of the World to God in Christ."

MANCHESTER: ROCHE DALE ROAD DOMESTIC MISSION.—School sermons, on Sunday; preachers, afternoon, Rev. S. A. Steinthal; evening, Rev. Wm. Gaskell, M.A. On Monday evening, the annual tea meeting.

MANCHESTER: UPPER BROOK-STREET.—On Sunday evening, the sixth of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.

PENMAENMAW: PENDYFFRYN SCHOOLROOM.—On Sunday next, Rev. W. B. Hughes, service at eleven a.m.

SALE.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Sin is Folly," the seventh of a series on the parable of the "Prodigal Son."

Births.

BERRY.—On the 8th inst., the wife of the Rev. D. Berry, of Mossley, of a son.

LANG.—On the 28th ult., at Park Villa, Clifton, the wife of Samuel Lang, Esq., of a son.

PAYTON.—On the 3rd inst., the wife of Henry Payton, of Woodbourne, Handsworth, near Birmingham, of a son.

SPILLER.—On the 6th inst., at 7, Clapton Square, the wife of William Spiller, Esq., of a daughter.

Marriages.

TALBOT-CLIFFE.—On Tuesday, March 9th, at Mill Hill Chapel, Leeds, by the Rev. Thomas Hincks, assisted by the Rev. Henry Endell Dowson, Theodore Lant, youngest son of the late George Talbot, Esq., Southfield, Burley, Leeds, to Katherine, youngest daughter of Joseph Cliff, Esq., Western Flatts, Wortley, Leeds.

Deaths.

HOLLAND.—On the 3rd inst., at Hawthorn House, Padham, Ann, the daughter of the late Thomas Holland.

RAGLAND.—On the 6th inst., at the residence of his father, Chowbent, aged 54 years, Thomas, son of the Rev. J. S. Ragland, formerly Minister of Hindley.

SHAKESPEARE.—On the 26th ult., at Wollaston, Stourbridge, after a long and painful illness, at borne with exemplary patience, Eliza, wife of Mr. Benjamin Shakespeare, aged 55 years.

WALLS.—On the 19th ult., at Ilkeston, Derbyshire, Miss Lucy Walls, aged 75 years.

WILLMOTT.—On the 3rd inst., aged 20 years, Caroline, daughter of Mr. Robert Willmott, of Hull.

WORTHINGTON.—On the 7th inst., at her residence, Bolton-le-Moors, in her 77th year, Mrs. Thomas Worthington, formerly of Cheadam Hill, Manchester, and mother of the Revs. A. W. and J. Worthington.

WRIGHT.—On the 17th ult., at Alpha Terrace, Arboretum Nottingham, of bronchitis, William James, third son of Joseph Wright, jun., aged nine months.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chestnam Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, March 12, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 412.

FRIDAY, MARCH 19, 1869.

PRICE 1d.

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GOOD FRIDAY.

NOTICE.—Next week our agents will receive their parcels on Thursday morning, and not on Good Friday. Intelligence, advertisements, and all orders should be in hand a day earlier than usual, viz., by Tuesday morning.

J. K. APPLEBEE will preach every Sunday evening at a quarter to seven, at the Assembly Rooms, Beaumont-street, Mile End Road; the Morning Service will be continued as usual at 245, Mile End Road.

THE Rev. R. B. ASPLAND, M.A., will preach at the Church of the Saviour, Southampton, on the morning of Good Friday. In the evening the usual ANNUAL CONGREGATIONAL TEA MEETING will be held.

UPPER BROOK-STREET CHAPEL.—LECTURES on the History of Belief in the Divinity of Jesus Christ, based upon Dr. Reville's late work, "Histoire du Dogme," &c.; seventh lecture on Sunday next, March 21. W. H. HERFORD preacher. Service 6.30. ALL SEATS FREE.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.—THE ANNUAL MEETING will be held in the School, on Monday evening, March 22nd, 1869, when a report and treasurer's account will be presented—officers appointed for the ensuing year—and other business transacted. The attendance of the friends and supporters of the Schools is earnestly requested. TEA will be provided at six o'clock, and business will commence at seven o'clock precisely. **ROBERT H. ASPDEN, Secretary.**

UNITARIAN GENERAL BAPTIST CHAPEL, EAST SURREY GROVE, COMMERCIAL ROAD, PECKHAM.—THE ANNIVERSARY TEA MEETING will be held in the above chapel on Good Friday next, March 25th, 1869. TEA on the table at five o'clock. Tickets 6d. each. PUBLIC MEETING at half-past six.

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.—THE TWENTY-FOURTH ANNUAL MEETING will be held at Bury, on Good Friday, the 26th March. The RELIGIOUS SERVICE will be held in the Bank-street Chapel, and will commence at half-past ten o'clock. The SERMON will be preached by the Rev. H. E. DOWSON, B.A., of Gee Cross.

DINNER will be provided in the school adjoining the chapel, at half-past twelve o'clock. Charge sixpence each person. The BUSINESS MEETING will be held at two o'clock, when the reports will be read. The chair will be taken by the President of the Association, JOHN DENDY, Esq. DEPUTATIONS from the London, North Midland, Northern, and West Riding Sunday School Associations are expected to be present.

TEA will be provided in the school at four o'clock. Charge sixpence each person. The EVENING MEETING will be held at six o'clock, when E. H. GRUNDY, Esq., will preside; and Mr. JESSE PILCHER will introduce the following subject for the consideration of the meeting:

"On Examinations in Sunday Schools."

JESSE PILCHER, } Hon. Secs.
JOHN REYNOLDS, }

P.S.—It has not been found desirable to arrange for a Special Train from Manchester. The regular trains, however, are cheap and convenient. From Victoria Station via Miles Platting the cheapest route. Morning at 8.50 and 10.10, and through the day as on week-days. Returning in the evening at 7.10, 8.40, and 10.10.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.—THE TWENTY-SECOND ANNUAL MEETING will be held at the High Pavement Chapel, Nottingham, on Easter Tuesday, March 30th.

DINNER will be provided for visitors and friends at one o'clock. Charge 1s. each. The BUSINESS MEETING will be held at two o'clock, when the reports will be read. The chair will be taken by RICHARD ENFIELD, Esq., the President of the Association. TEA will be provided at half-past four o'clock. Charge 6d. each person.

The EVENING MEETING will commence at six o'clock, when Mr. W. CLARKE will introduce the subject for consideration by reading a Paper on "Our Sunday Schools, Past, Present, and Future."

DEPUTATIONS from the London and the Manchester District Association will be present.

H. RILEY, Hon. Sec.

THE COLLECTIONS for the LIVERPOOL DISTRICT MISSIONARY ASSOCIATION in Hope Church, Liverpool, will be held on Sunday, the 21st instant. Preacher, Rev. C. WICKSTEED. Time, 11 a.m. and 6.30 p.m.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION IN CONNECTION WITH THE PROVINCIAL ASSEMBLY OF PRESBYTERIANS AND UNITARIANS OF LANCASHIRE AND CHESHIRE.—The simultaneous Collections on behalf of the above Missions will be held on Sunday, March 28th instant.

CHAPELS.	PREACHERS.	TIME.
Ardwick, Whitfield-st.	Rev. DAVID GORDON	6.30 p.m.
Blackley	Rev. E. COLEMAN	11.0 a.m.
Strangeways Unitarian	Rev. BROOKE HERFORD	6.30 p.m.
Free Church	FORD	6.30 p.m.
Cross-st., Manchester	Rev. JAS. BLACK, M.A.	6.30 p.m.
Fallsforth	Rev. W. G. CADMAN	11.0 a.m.
Gorton	Mr. HIRST	6.30 p.m.
Miles Platting	Rev. G. H. WELLS, M.A.	10.45 a.m.
Monoton	Rev. M. MANLEY	6.30 p.m.
Oldham	Rev. T. E. POYNTING	8.0 p.m.
Platt Chapel, Rusholme	Rev. A. M. CREEVEY, B.A.	10.45 a.m.
Sale	Mr. PEATON	6.30 p.m.
Salford, Ford-street	Rev. J. R. BEARD, DD.	11.0 a.m.
Swinton	Rev. J. R. BEARD, DD.	6.30 p.m.
	Mr. ASHWORTH	10.45 a.m.
	Mr. BUCKLEY	6.30 p.m.
	Rev. BROOKE HERFORD	8.0 p.m.

WEST RIDING UNITARIAN MISSION.—The usual ANNUAL COLLECTIONS will take place on Sunday, 28th of March, when the following Ministers will preach:

BRADFORD.—Chapel Lane Chapel, the Rev. T. H. SMITH, of Halifax.

DEWSBURY.—Unity Church, the Rev. JOHN THOMAS, B.A., of Huddersfield.

DONCASTER.—The Rev. G. WOOLLER, of Thorne. ELLAND.—Christ Chapel, the Rev. JOHN BERNARD, of Pudsey. HALIFAX.—Northgate End Chapel, the Rev. E. PILCHER, B.A., of Bradford.

HUDDESFIELD.—Fitzwilliam-street Church, the Rev. C. HOWE, of Dewsbury. IDLE.—The Rev. JOSEPH SMITH.

LEEDS.—Mill Hill Chapel, the Rev. G. VANCE SMITH, B.A., of Leeds. LYDGATE.—The Rev. E. ALLEN.

PEPPERHILL.—The Rev. J. ELLIS, of Elland. PUDSEY.—Mr. J. PICKLES, of Bradford. ROTHESHAM.—The Rev. W. BLAZEY, B.A.

SELBY.—The Rev. GEORGE JONES. SHEFFIELD.—The Rev. R. C. JONES, B.A., of Derby. THORNE.—The Rev. W. S. SMITH, of Doncaster.

WAKEFIELD.—Westgate Chapel, the Rev. A. W. WORTHINGTON, B.A., of Mansfield. YORK.—St. Saviour Gate Chapel, the Rev. T. HINKES, B.A., of Leeds.

GOODWYN BARMBY, Secretary.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.—The ANNUAL SERMONS in aid of the Association will be preached on Sunday, March 28th, as follows, viz., at

BOSTON, by the Rev. J. M. DIXON. CHESTERFIELD, by the Rev. C. C. COE. DERBY, by the Rev. J. L. SHORT.

FLAGG, by the Rev. J. FERRAR, B.A. HINCKLEY and ATHERSTONE, by the Rev. H. W. ELLIS. HULL, by the Rev. W. B. ROBINSON.

LILKESTON and RILLEY, by the Rev. W. SHAKESPEARE. LEICESTER, Great Meeting, Morning, by the Rev. F. BISHOP. Evening, by the Rev. C. L. WHITHAM.

Free Christian Church, Morning, by the Rev. C. L. WHITHAM. Free Christian Church, Evening, by the Rev. F. BISHOP.

LINCOLN, on April 4th, by the Rev. W. W. ROBINSON. LOUGHBOROUGH, Morning, by the Rev. J. J. BISHOP, B.A. Evening, by Mr. MOTT.

MANSFIELD, by the Rev. G. BARMBY. NOTTINGHAM, High Pavement, by the Rev. J. WRIGHT, B.A. SHEFFIELD, Upper Chapel, by the Rev. R. C. JONES, B.A. STANNINGTON, Afternoon, by the Rev. R. C. JONES, B.A. Evening, by the Rev. H. HILL.

Collections will be made at the close of each service.

UNIVERSITY COLLEGE, LONDON.—MATRICULATION EXAMINATION of the University of London, June, 1869.—The subjects required for this examination will be included in the courses of instruction given in the College classes of Greek, Latin, English, French, German, mathematics, physics, and chemistry, during the ensuing summer Term, commencing on March 22.

Prospectuses, containing further information, may be obtained on application at the office of the College, which is very near the Gower-street Station of the Metropolitan Railway.

JOHN ROBSON, B.A., Secretary to the Council. March 1, 1869.

HIBBERT TRUST.—TWO SCHOLARSHIPS will be awarded on this Foundation after the next Examination, provided the candidates be recommended by the examiners to be duly qualified. The next Examination will be held at University Hall, Gordon Square, London, on Monday, Tuesday, and Wednesday, the 22nd, 23rd, and 24th days of November, 1869. Candidates must furnish satisfactory evidence of age, graduation, and other points, the particulars of which may be obtained on application to the Secretary of the Trust, and the names and addresses of all candidates must be sent to the Secretary, at University Hall, on or before October 1, 1869.

HENRY P. COBB, Secretary. University Hall, Gordon Square, March 13, 1869.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.

About £1,500 will be needed. Toward this sum the following subscriptions have been received:

	£	s.	d.
Amount previously advertised	62	14	0
Miss Mather, Liverpool	10	0	0
A Friend, Liverpool	10	0	0
W. J. Lampert, Liverpool	5	0	0
Thomas Avison, Liverpool	3	0	0
H. C. Liverpool	3	0	0
Rev. John Colston, Evesham	2	0	0
Clarkson Oler, Birmingham	2	0	0
Alexander Ireland, Manchester	2	0	0
H. K. Balston, Manchester	2	0	0
Silas Leigh, Manchester	2	0	0
John Dendy, Manchester	2	0	0
H. A. Brigot, Liverpool	2	0	0
John Booth, Manchester	2	0	0
W. Hirst, Manchester	1	0	0
John Peacock, Manchester	1	0	0
John Kendall, Manchester	1	0	0
Joseph Broome, Manchester	1	0	0
H. J. Cook, Liverpool	1	0	0
R. Trimble, Liverpool	1	0	0
T. C. Liverpool	1	0	0
C. T. Bowring, Liverpool	1	0	0
John Francis, Manchester	0	10	0
Wm. Robinson, 108, Gd.; H. Berry, 2s. Gd.	0	13	0

Subscriptions will be thankfully received by H. C. BRIGGS, Esq., Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee; or Memorial Hall, Manchester.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £660. The following subscriptions for this purpose have been already raised, viz.:

	£	s.	d.
The Southport Congregation	224	13	0
S. Robinson, Esq., Wilmslow	5	0	0
Brooks, Esq., Hill Bank, Hyde	1	0	0
John Harwood, jun., Esq., Bolton	5	0	0
Miss Yates, Liverpool	10	0	0
Wm. Rathbone, Esq., M.P., Liverpool	5	0	0
H. V. Gair, Esq., Liverpool	25	0	0
Mrs. Holt, Liverpool	10	0	0
Mrs. R. V. Yates, Liverpool	2	0	0
Geo. Wadsworth, Esq., Manchester	7	0	0
S. Hollins, Esq., Bolton	5	0	0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport. February 15th, 1869.

LANCASHIRE & YORKSHIRE RAILWAY.—EASTER HOLIDAYS, 1869.—GOOD FRIDAY AND EASTER MONDAY.—HOLLINGWORTH LAKE.—The public are respectfully informed that first, second, and third class RETURN TICKETS will be issued from Victoria Station, Manchester, for SMITHY BRIDGE and LITTLE-BOROUGH, on Good Friday, Saturday, and Easter Monday, March 26, 27, and 28.

Fares for the Double Journey:

First Class.	Second Class.	Third Class.
2s. 6d.	2s.	1s. 6d.

On Good Friday, trains will leave the Victoria Station as follows, viz.:

Special.	Special.	Special.
6.15..*8.15..*10.0..*10.55..*11.5 a.m.	*12.0..*12.15..*1.10 p.m.	

*1.50..*2.0..*3.30 and *4.0 p.m. Returning from Littleborough on Good Friday at 4.45..*5.20..*5.32..*6.40..*6.52..*7.25..*8.5..*9.30..*9.50 p.m.

*10.10 and *11.0 p.m.; other days by any stopping train. Trains marked thus * will stop at SMITHY BRIDGE Station. Superintendent's Office, Victoria Station, Manchester, March 10, 1869. By order.

WANTED, RENTS to COLLECT.—THOMAS PARRY, Insurance and Estate Agent, 11, John Dalton-street, Manchester. First-class references given.

A LADY accustomed to Household Superintendence, desires a RE-ENGAGEMENT after Easter, either to assist in or take the entire Management of a Household; and if required, to teach English, French, Music, and Singing to young children; references.—Address, A. Z., 84, Lodge Lane, Liverpool.

AN Able and Experienced GOVERNESS is REQUIRED after Easter, in a village between Manchester and Warrington, to educate three children, with the aid of masters. Daily tuition preferred.—Address, A 46, Unitarian Herald office, Market-street, Manchester.

GLADSTONE HOUSE SEMINARY, Upper Brook-st., Manchester.—Terms moderate. Spring Quarter April 7th. Vacancies for Boarders.—Principal, Mrs. Roydon.

OLLERENSHAW, WHALEY RIDGE.—SELECT LADIES' BOARDING SCHOOL, conducted by Mrs. EASTWOOD.—Prospectus and references forwarded on application.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmslow.

Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

WHAT THE CHURCHES ARE DOING.

As yet, neither Roman Catholic nor Protestant Christians seem to have done much to conciliate the Japanese priests. In a memorial presented to the Government by a body of them, they describe the former as making converts, "either by giving money to the poor, by performing miracles to those who love wonders, or by appealing to the passions of the people;" and a certain spy once "heard a priest of the false religion expounding as follows: 'Those that become of my faith, and believe in what I preach, will ascend to heaven and enjoy everlasting happiness; the followers of Buddhism and Sintoism will be cast into hell and be in everlasting misery.' After this, in the midst of a ray of glorious light, a magnificent lofty palace appeared, and lovely beings were seen in sweet communion together. Consequently, the wish to die and go to these heavenly places has taken hold on the hearts of men to such an extent that they fear no punishment." These deceivers are Frenchmen; but there are English Protestants who likewise lay themselves out to deceive, and are even more mischievous than the former, outwardly appearing to teach astronomy, geography, medicine, &c., but all the time seeking "to instil the poison of their false religion." The memorial prays that "good and noble men will not be led away by these false and corrupt doctrines," and that they will "use every endeavour to keep the country as firm as a rock in its established faith."

An important sign of the spread of anti-ecclesiastical feeling has just been given by the Ayuntamiento of Barcelona, who, having twice before decided against "civil marriages," on the question being brought up a third time, decided in favour of them by twenty-one to eighteen.

Funds have been provided for the establishment of a scholarship in the English College at Rome, to be called "The Wiseman Scholarship," in honour of the late cardinal, who once held the mastership. The number of students is about forty, who are all educating for the Church.

The ceremony of blessing the Golden Rose was performed by the Pope last week. It will be remembered that it was presented last year, as a peculiar mark of regard, to the Queen of Spain. It has not yet transpired what monarch is to be favoured with it this year, but we should think that the one who may be chosen out for the honour will receive it with some little feeling of misgiving.

Last week, too, the English Catholics in Rome celebrated a triduum at the Church of St. George (generally supposed by historians to be a mythical personage), for the intercession of that saint in bringing about the return of England to the true faith.

The Catholic papers inform us that the fifteenth anniversary of the Pope's ordination is to be celebrated on the 14th of next month, when all sorts of presents are to be made to him. Among others he is to receive from the Commission of Hospitals at Rome a missal-stand, surmounted with a statuette of the Immaculate Conception, crowned with diamonds and pearls, the value of the whole being £2,000.

It is stated that in the twenty-three German Universities there are 3,556 theological students and 203 professors.

A Berlin correspondent of the *Daily News* gives an account of a strange religious sect in Russia, called "The Skopzen," and said to derive its name from the doctrine of the mortification of the flesh. The leader is a rich merchant, whose house is a kind of nunnery, which contained, at the time when the discovery was made, nine resident nuns; and immense treasure is stated to have been found collected in it.

A prayer meeting on a large scale was held in London on Friday last, and we believe in a few other places on a smaller scale, under the auspices of the "National Protestant Union," in accordance with the addresses of the bishops of the Church of Ireland, "calling upon them to assemble their congregations for prayer and humiliation before God at this momentous crisis;" and to entreat His mercy that "the dangers that threaten us be by His grace averted."

Church meetings, likewise, on the same subject have been held in various parts of Ireland, marked by little enthusiasm but by much Celtic strength of language. At one, presided over by the Vice-

Provost of Trinity College, a resolution was passed, declaring Mr. Gladstone's bill "unequal in its provisions," a measure that "would deprive thousands of families of the blessings of a parochial ministry." Mr. Traill, a fellow of Trinity College, who spoke at this meeting, was cheered when he said that "If the first part of the Act of Union was to be rejected, Protestants and Roman Catholics could not be charged with treason in uniting to reject the other half." Another speaker said they would be "much better off legislating for themselves." At a meeting in Fermoy the Rev. Dr. Langley said, "The time had come for a repeal of the Union. Our allegiance to the Queen is binding only so long as she maintains Protestant rights," and declared himself in favour, if necessity arose, of active resistance. The "necessity," of course, will never arise. At a large meeting in Belfast on Tuesday, when the Bishop of Down and Connor, who presided, stated his conviction that the voice of the country had been given against the relationship between the Irish Church and the State, and that he had recommended a conference with Mr. Gladstone to obtain a modification of some parts of his bill, the whole assembly rose and hissed, crying "No, never, never," and when he expressed the opinion that the Prime Minister had approached the subject with no bitter or hostile feelings, he was assailed with hisses, and shouts of "traitor" and "Judas." One of the speakers, the Rev. Dr. Drew, informed the assembly that they were met to oppose national sin of the blackest dye, to rescue her Majesty from evil counsellors and lawyers, who would twist and turn her, and tell her that her solemn oath was no oath at all; and that if Mr. Gladstone's bill passed, there would be an end to all right of property and primogeniture, and then would come vote by ballot, and after that, most probably, repeal of the Union. At the Dublin Protestant Defence meeting, Lord James Butler, describing the bill as "atrocious," raised the cry of "No surrender," and Mr. Traill thought a good prayer for the times would be, "From Jews, Turks, heretics, infidels, and Whig lawyers, Good Lord deliver us!" Such ravings, of course, only serve to show how unfit the men from whom they proceed are to help on the cause of true "Protestant ascendancy."

THE BURIALS REGULATION BILL, introduced by Mr. Haddfield, which if carried will be another step towards placing Dissenters on a level with members of the Establishment, consists of four clauses, of which the first provides that Nonconformist ministers may at convenient times perform burials in the churchyards according to the customary method of the denomination to which the deceased persons belonged; the second prevents any such service from interfering in any way with Divine service in the church itself; the third provides for due notice to be given to the minister, vicar, or incumbent of the church; and the fourth exempts from the provisions of the Act such churchyards as have been given or purchased for the sole use of worshippers in the church to which they are attached. It is also provided that Quakers and Baptists shall "be deemed of equal rights with respect to burial with other denominations."

We expressed our regret at the time of the general election that, owing to the corrupt influences at work, Mr. Miall should have been rejected by Bradford, and we now all the more heartily rejoice in his triumphant return. As editor of the *Nonconformist*, and in various other ways, he has rendered important service to the cause of religious equality among his countrymen, and there is scarcely any one whom his fellow-dissenters could more fitly choose to represent them in the House of Commons. He re-enters it, too, at a very opportune season. His speech on the Irish Church question, twelve years ago, has frequently been referred to since, for the mastery which it displayed of the facts of the case, and the clearness and force with which they were set forth; and he will be another staunch veteran added to the formidable phalanx which Mr. Gladstone has at his back wherewith to fight the great fight which began last night in earnest. It was only fitting, too, that one who has had so long and arduous a part in the struggle as Mr. Miall should now at last have his share in the coming triumph.

The *Church Times* considers that the part of Mr. Gladstone's measure which will be called "secularisation" is far less so than the present allotment of the Church funds. It says:

"The ancient distribution of ecclesiastical monies

was fourfold—one part to the bishop, one to the maintenance of divine service and the fabric of the church, one to the poor, and the fourth part alone was left for the priest. We cannot conceive a more secular way of spending money than in paying a black-coated farmer for not doing his proper work, and in buying crinolines and pap-boats for his wife and children. St. Atticus sold the vessels of the altar to feed the poor of Constantinople, and was applauded by the Church for his act. Can any one say that docking the non-resident Dublin rectors of their unearned incomes, to help the sick and insane, is a less meritorious proceeding? We throw not. We have kept aloof from another argument, because it is beside the main question before Parliament, though not beside that before the tribunal of Christianity. We mean that to us, *endowing a body of clergy which teaches Protestantism is exactly like endowing a hospital where the physicians are all Thugs*, and the patients, consequently, sure to be made away with. . . . No grander opportunity for reform has ever been given to any Church, and no Church has ever needed reform more. Of one thing it may be absolutely certain, that no reform or reconstruction which does not accept as its fundamental principle that *Protestantism is not only an imposture, but one which has been found out and must be discarded*, as the true source of every sin and every punishment the Irish Church has felt, will be of the smallest use in preserving the life of the disendowed and disestablished communion."

WHAT IS SAYING ON CHURCH MATTERS.

The language of the Neapolitan press on the decision of the Court of Appeal in favour of the marriage of a priest, which we referred to a fortnight ago, is: "The Catholic priest evidently infringes, from an ecclesiastical point of view, an established discipline—a discipline monstrous and contrary to nature—a discipline which existed not in the earliest and better times of the Church—but he does not, therefore, put himself out of the communion of the faithful." The people, too, loudly applauded the decision; still, the Naples correspondent of the *Guardian* seems inclined to think that the result will not be great, but that the question will be suffered to go to rest. "The truth is," he says, "Rome is active and vigilant, and, however quietly and secretly, she exerts a power which is felt and feared, while the State and the people, not knowing whom to trust, do nothing. They make a show of resistance and progress, but advance not at all." There are even some signs of retrogression, to which he refers, in the South, but he looks more hopefully to the North.

Professor Jowett preached on Sunday, at St. James's, Marylebone, from the words, "And ye shall know the truth, and the truth shall make you free" (John viii. 32). He spoke of the prevailing mode of interpreting the Scriptures, and remarked that it was just as possible to misinterpret the Scriptures as it was to put a wrong interpretation on the words "the body and blood of Christ," which occur in the Communion service. This was especially the case with the sayings and doings of Christ, which were not written down until long afterwards, and then very imperfectly. No supernatural means were taken to preserve the Gospels, and now the Church was separated from the teaching of the Gospels by the widening thoughts of men and the progress of civilization and science. Some persons affected to believe that in consequence of this state of things the old faith had gone, and that an age of criticism and materialism had succeeded to it. Others desired that Christianity might be protected from freedom of thought, but what sort of Christianity must that be which could not bear the test of the ordinary rules of inquiry?

The *Spectator* comments on the tone, in which the Lords speak, of infinite condescension, not without a flavour of contempt, for true Christian missionaries, as if they were not the pioneers of civilization, but its most subordinate and insignificant followers. There is a real and sound reason why the State should deal on a different basis with the legal rights of traders and the legal rights of missionaries—namely, that to enforce the latter by armies and fleets cuts the ground from under the missionary altogether, and that this ought to be evident to him, if it is not, when he first incurs the risk from which he suffers. But if we admit this to the full, why should any Englishman who really wishes to be, as well as to be thought a Christian, hesitate to admit the infinitely higher claim of a true Christian missionary on our respect and veneration than of any mere trader? If we assert the rights of the latter more keenly than of the former, it is not or ought not to be because we think them

higher and more legitimate rights, but because we think them infinitely lower and less truly spiritual rights. The latter can maintain themselves by the supernatural power with which God inspires the heart of man. The former need human law to back them up. This should, the *Spectator* thinks, be the tone of any truly Christian legislature in discussing such matters. It is not the prevailing tone of the House of Lords. But then, is the House of Lords, or indeed any other assembly of practical Englishmen, in spite of the English Establishment on the whole a Christian assembly?

The *London Review* thinks the Duke of Somerset's remarks on the same subject just, and that no satisfactory answer [can be given to his question, What right have we to convert the Chinese? "We have not the shadow of a right to force our religion upon other nations: we have not even the justification of success. Neither in India nor in China does Christianity show any substantial advance, and the few converts that are made are generally described as anything but improvements on the unconverted." We trust this is by no means true, though the conversions reported are too often merely nominal, [and not such as really "turn" the heart and life.

The *Guardian* says:

"The resolution taken by the chiefs of the Opposition to fight a pitched battle on the second reading of the Irish Church Bill has the merit of straightforwardness, and may for party objects be not unwise. But if so, this is one of the many cases in which the interests of the Conservative party are not the interests of the Church. He must be very shortsighted, who either really thinks that the Irish Establishment can be permanently maintained, or, not really thinking that it can, prefers, instead of trying to make the best of this Bill, to risk the chances, practically overwhelming, of a worse."

Referring to the 22nd clause of the Bill, which practically means that the body appointed by the bishops and clergy to represent the Irish Church, and whom her Majesty may by charter incorporate, must be a lay as well as clerical synod, the same paper observes:

"The formation of mixed lay and clerical Synods, so close to us, is not without interest, and it is possible that it may not be wholly without good effects. For the Christian faith to have its proper strength, and ability to resist assaults, it ought to stand forth as the faith of the body. Of course it does so in public worship, but it is a great advantage also if it can make the whole body, clerical and lay, its mouthpiece in a Synodical character too. We live in times in which every source of freshness and life which exists and can be called into requisition should be summoned and made to act. There is no real difference whatever between the belief of clergyman and a religious layman; but there are a great number who would not be sorry to have it generally supposed that there was. If the real fact is made, by means of public concert and co-operation of the two classes, to stand out in its true light, it is so much gain to the Church. It will be the first introduction of the laity into public religious functions, others than those they possess as public worshippers. . . . Of this we are certain, that the religious laity are part of our Church's strength of which she has not availed herself properly, and to the extent to which it can be made use of. The new Irish Synod is a new fact, then, rising upon our horizon, which may be contemplated in a good light, and may lead generally to a closer public relationship of clergy and laity in the Church at large."

After referring to the manly article of the *Guardian* on Mr. Gladstone's measure, the *Freeman* remarks:

"It is, gratifying, indeed, to notice among many of the best Churchmen the growth of a religious faith in place of their old faith in a State Establishment. We believe it will grow yet more and more. Would that the great Evangelical party, in this respect, emulated the High Church and the Ritualists; they, however, seem to be among the last to discover the signs of the times, and so far as they do, with a few noble exceptions, these signs produce in them only despondency or irritation."

The *Weekly Register* (Roman Catholic), in commenting on the position of Mr. Ffoulkes in the Church to which he still professes to belong, thus decisively lays down the law for him:

"The sphere of Mr. Ffoulkes is, as a humble son of the Church, to submit his very weak and most fallible judgment to her decrees, and thankfully accept her teaching. *Aut discere aut discere*—learn or go, is what she says to him; she did not ask him to become a Catholic; she got on very well without him before, and will get on very well without him when his brief span of life has come to an end. She was glad when he joined her, as she would rejoice at the conversion of any of the poorest and

dirtiest old applewomen in London, neither more nor less."

In an article on the Irish Bill, the *Church News*, with its usual Christian courtesy, says:

"We do not deny that the mongrel crew at Mr. Gladstone's back possesses a considerable amount of brute force, and that brute force may very probably triumph. But there can be no doubt that Mr. Gladstone's bill is more truly revolutionary than anything which has been done since the so-called Reformation—if we except the Great Rebellion and the hateful incursion of Dutch William."

The *English Independent* asks:

"Shall the fountain send forth bitter and sweet waters? Shall the Church of England teach transubstantiation with one mouth and with another that the story of the resurrection is a myth? Are Mr. Bennett, of Frome, on the confines of Popery's torrid zone, and Mr. Voysey, of Healhough, in the Arctic region of scepticism, equally loyal sons of the Establishment, and equally valid exponents of its doctrines? An attempt is to be made to settle this interesting question. The Archbishop of York has very reluctantly commenced a prosecution against Mr. Voysey, and in spite of the refusal of the new Bishop of London to countenance the proceeding, the Church association are pushing on the prosecution of Mr. Bennett. The Bishops evidently foresee the great probability of the failure of both, and in that case the Church will be explicitly accredited with the heresies of these extreme men. If Mr. Bennett and Mr. Voysey escape, whether on a technicality or on the merits, the Broad Church will be triumphant—it will be quite unnecessary to stretch it any wider."

We agree entirely with the *Times* that the University Tests Bill had better be abandoned altogether than passed with the new test which Sir R. Palmer proposes to add to it. Every professor, every tutor, every lecturer is to declare that he will never, in the discharge of his office, directly or indirectly, teach or inculcate any opinion opposed to the Divine authority of the Holy Scriptures. It would hardly be possible to devise anything more likely to lead to dissension. What is the meaning of "opposed to the Divine authority of the Holy Scriptures?" Surely anything that tends to bring up wretched squabbles of the Colenso and "Essays and Reviews" order ought to be discouraged. It is just the sense of being "cabined, cribbed, and confined" by tests and subscriptions which excites in the universities that anti-theological spirit among some of the members of which Sir Roundell Palmer declares himself blissfully ignorant.

HIGH CHURCHISM.

THE article in the *Contemporary Review*, referred to in "What is Saying," has the following remarks on this subject.

The High Churchism of our day exhibits one most remarkable feature, which is in the highest degree deserving of attention. It has ceased from all endeavour to establish itself by proof. Great thinkers of every age have felt the weight of the duty to make good the evidences of the Christian religion itself. It has been a task ever enjoined and ever performed anew. So also has it been with the great schools of theology in the past. Their efforts to vindicate their several positions were as incessant as they were noble. But the modern English High Churchman soars in a far loftier region. He recognises no obligation to prove his faith to others. His self-assertion suffices; the assumption of his own infallibility is the only reason which he will condescend to give to those who ask him to give an account of his belief. In the early days of the Tractarian movement, elaborate appeals were made to Scripture and to antiquity in support of the doctrines of that school. Defences were written of Anglo-Catholicism, which, whatever might be thought of their success, left but one universal impression of their ability. The Tractarians had a theology, a body of ably-reasoned and argumentative divinity; the modern High Churchmen have none. Their followers are satisfied with the bare assertions of their clergy; and the clergy feel supreme contempt for all criticism and all argument. Least of all do they think of citing Scripture in their support; and no wonder, for Scripture has not the true Church-tone. Mr. Makonochie indignantly protests against the recent judgment of the Judicial Committee, as cutting off the Church of England from Catholic tradition; and Ritualists passionately exclaim, that without lights and prostrations the Christian religion cannot be carried on. But where, we ask, do these Ritualists place the beginning of Catholic tradition? In the Bible? The Apostle Paul was as fiercely indignant at the manner of celebrating the Eucharist at Corinth as Mr. Makonochie can ever be at its degradation in an Evangelical church or Dissenters' chapel. But is it with the absence of prostrations, and genuflections, and altar-candles, that St. Paul reproaches the Corinthians, as depriving the sacrament of its honour, and imperilling the vitality of religion? If such a thing is conceivable, let us suppose St. Paul to have written a letter to the Corinthian Church,

such as Mr. Makonochie would have penned. Would not every one instantaneously feel that something very strange and incongruous had made its appearance, and every critic declare the new epistle to be spurious? It is not then in the words of Christ and his Apostles that the Churchman can find the doctrine and the religion of the Church.

To what authority, therefore, does he refer for the sanction of his teaching? What credentials can he produce? In what book? of what age? And when the age and the book are specified, let the proof be given categorically, that the men of that age, and the writers of that book, be it a body of decrees or any other writing, had a commission capable of being made good upon evidence, which lifted them above the ordinary infirmities of humanity, and enabled them to discern and proclaim the truth. But this is precisely the task which the modern High Churchman is at no pains to perform; nay, he treats the demand itself for evidence as a sign of a wrong-minded man, underserving of attention. Thus he builds on a foundation which to others seems to be one of sand, and to his own mind rests on self-complacent assertion. The result, however, in the present tendencies of so many of the clergy, is nothing short of a great public danger. The construction of a religion built on the idea of Church, and the failure to produce evidence in its support, endangers Christianity itself. In this respect, the absence of systematic proof in a Low Churchman is far less mischievous. He may be destitute of learning, and be incompetent to state accurately the evidences of the Christian religion; but he possesses in the Bible an incalculable advantage over the Churchman. He points to Christ—to what he did and to what he said, to the example of his goodness, his purity, and his love; and when he says that his aim is to be like his Master, and to be filled with the like spirit, he makes a defence of his religion, which, apart from all elaborate statements of learned proof, has commanded in every age the respect and the consideration of even unbelievers. The appeal, on the contrary, of the Churchman to the Church presents no such picture of a goodness which is itself its own evidence. It gives a reference to fallible men, to worldly men, who have shared in the weaknesses and the sins of human nature; to men who, though partakers of Episcopal ordination and of the gifts claimed for this rite, have been universally acknowledged to have fallen into lamentable errors, and to have been too often disgraced by vicious conduct. Who does not at once perceive the difference of the two positions? The Low Churchman takes his stand on the spirit of the Bible—on the character of a Book which speaks for itself. The High Churchman claims submission to an artificial system, of which every Christian has not only the right, but is absolutely bound, to require the proof. That proof is not forthcoming; nay, the very right of the intellect to demand it is contemptuously scorned. Why, then, should the Christian religion be received? mankind will ask. Let the High Churchman say.

THOLUCK.

AN American minister now staying at Halle gives an account of the University there, which has at present upon its rolls the names of seventy-six professors and about nine hundred students, and a notice of Dr. Tholuck, from which we make the following extracts:

Of the theological faculty, the best-known is Dr. Tholuck. He is now sixty-nine years of age, but his mind is still vigorous, and he lectures with all the ardour of a young man. When I remember that his whole life has been a constant conflict with disease, I am amazed at his power. For example, the week before last, in addition to his usual labours, he prepared and delivered a sermon and two addresses. It is now more than forty years since he came to Halle as a professor, for he received his appointment when twenty-four years of age. In all this time, notwithstanding bodily disease—he had a hemorrhage of the lungs when eighteen years old—he has never been obliged to omit a single lecture on account of ill health. "I thank God," he said to me a few days since, as we were coming from the university, "I thank God for what He has enabled me to accomplish." And what has he accomplished? Consider for a moment the state of things in the university when Tholuck took his place in the logical faculty. Rationalism then was in power here, and the young professor found himself alone. Gesenius, at the height of his popularity, was lecturing to four hundred students—so many that it was difficult to find a room sufficiently large for their accommodation. Such was his treatment of the Old Testament Scriptures that Dr. Hodge, of Princeton, who was here as a student, not unfrequently came from the lecture almost in tears, saying that he felt as if he could never hear Gesenius again. Rapidly the new professor won for himself a scholarly reputation, and to-day he, who at that time stood alone in the defence of evangelical Christianity, is the ruling power in the university. Indeed, he has been such for a long time. That the tide of rationalism has been stayed here, that is, in so far as the ministry in Germany is concerned, is due more to his efforts than to those of any other man.

November the first was the anniversary of

Luther's nailing his ninety-five theses to the door of the church in Wittenberg, and two days after, November 10th, was Luther's birthday; so he preached a Luther sermon. It was a soul-stirring discourse, but especially at the close, when, addressing the students more directly, he said, "If Luther were to come among us to-day what would he say to you, young men?" and then, as if Luther had indeed suddenly entered the place, he poured forth a torrent of earnest words which might well have come from the lips of the great reformer. The two addresses of which I have spoken had reference to Schleiermacher, the anniversary of whose one hundredth birthday was celebrated here, as elsewhere in Germany, on the 21st of November.

AMERICAN NOTES.

AN American publication thus describes the way in which Mr. Ward Beecher makes his sermons: When he first commenced to preach he wrote out a few of them, until he had enough other writing to correct his style. Since then he has never written out a discourse in full. He has an idea all the week as to what subject he will treat on Sunday. Still, there is no definite plan in his mind until the time arrives. Usually, he does not touch pen to paper before Sunday morning and Sunday afternoon. Then he sometimes gets so many sermons under way that the one he intends to prepare is neglected until the first bell rings, whereupon he throws aside the incomplete work, and, blocking out a discourse, he hastens to the pulpit. Generally, he writes what would make a quarter of a sermon, embracing the leading points to be presented. In preparing a sermon he first "blocks it out," and lays the foundation with a part of the framework. At the proper places he cuts windows, through which the audience may see the beauties of the Gospel. The windows are designated by the letters "Ill.," inclosed in a line thus (Ill.), showing that an illustration is to come in at that particular point. None of the illustrations are ever written out beforehand or with the sermon, but they are given as they occur at the time when they are needed. Often, when in the pulpit, he finds the windows in the wrong place. He always has a variety of new sermons on hand, to be used on special occasions. He said that in old times the housewife kept a batch of dough in the pantry, and when bread was required all she had to do was to go to the tray and cut off enough for baking. So it is with his sermons. He never preaches the same one twice, though he frequently uses the same text, but it is always in a different manner. In reply to the question as to whether he selected his text first, or the subject, applying such a text as would suit, he said that a text may be compared to a gate opening into the Lord's garden; many ministers, instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro. He always makes it a point to preach his best sermons on stormy days, for then those who are in attendance say to their friends, "You don't know how much you missed by not being present, though it was a stormy day." He well remembered the time when on nearly every Sabbath during the winter it snowed or rained; "for it came near killing me," said he, laughingly. Some one inquired if he studied his prayers. "Never," said he, "I carry a feeling with me such as a mother would have for her children were they lost in a great forest. I feel that on every side my people are in danger, and that many of them are like babes, weak and helpless. My heart goes out in sorrow and anxiety towards them, and at times I seem to carry all their burdens. I find that when one's heart is wrapped and twined around the hearts of others it is not difficult to pray." Another wanted to know if it would not be better for Mr. Beecher to travel about the country, that the people of various sections might be benefited by his preaching. "No," said he; "what would a stove in the Arctic regions be good for if it were carried from place to place? Beside, more people come to hear me than I could reach should I go after them. It is far better for the United States to go through my church than for me to go through the United States."

Mr. J. M. Wilson, of Philadelphia, has published "Statistical Tables, showing the religious condition of the United States," drawn from the census of 1860. It appears that in the church edifices of all kinds (valued at £34,300,000) there were then sittings for 19,128,751 of the 31,500,000 population of the country. The following were the propor-

tions of church accommodation provided by the various denominations:

Methodist	6,259,799
Baptist	4,044,218
Presbyterian	2,565,949
Roman Catholic	1,404,437
Congregational	956,351
Episcopal	847,296
Lutheran	757,637
Christian	681,016
Union	371,899
German Reformed	273,697
Friends	269,084
Universalist	235,219
Dutch Reformed	211,068
Unitarian	138,213
Jewish	34,412
Moravian	20,316
Adventist	17,120
Swedenborgian	15,395
Spiritualist	6,275
Shaker	5,200
Minor Sects	14,150

19,128,751

From this statement it will be seen that the Methodists outnumber the Romanists four to one, and the Presbyterians even have nearly twice as many church sittings as the sect that calls itself "the Catholic Church."

As an illustration of the "wonderful sympathy" which exists between the democratic spirit of America and the Romish Church, the *Liberal Christian* mentions that the Catholic Bishop having removed the priest of Auburn, N.Y., and appointed another in his place, the people were incensed at the proceeding, and resolved themselves into a meeting in the church, and not only refused to permit the new priest to say mass, but a number of them took him by the arm and gently put him out of the building. And to a Catholic journal which had said, "if there is antagonism between Catholicism and the spirit of American civilisation, so much the worse for American civilisation," our able contemporary replies, "We apprehend that it is so much the worse for the Roman Catholic Church, and if she continues much longer to throw herself as an obstacle in the path of our progress, she will be crushed to powder."

The same paper, after mentioning that Henry Ward Beecher was recovering from indisposition, says:

"Two or three of our political papers of a certain or an uncertain stripe, have expressed great anxiety lest he should have a softening of the brain. They need give themselves no uneasiness on that score. His brain is not of the kind which gets soft."

The *Protestant Churchman* thinks that the divergent tendencies in the Episcopal body have now become so great that some event, either of organic disruption or of new adjustment, cannot be very long postponed.

The Rev. W. M. Punshon, in giving his experience of camp-meetings, says of the famous Sing-Sing one:—I was hardly prepared for anything so systematic or so vast. The ground covers eight acres, and is held by trustees, like any other church property. On this ground was erected a City of Tabernacles, with main and side avenues, intersected by First, Second, Third, and Fourth streets. The preacher's stand is in a circular space in the centre. "Some of those who reside in the city have tents of their own, with parlour, and bedroom, and kitchen, so that they extemporise a home, and at the time of my visit there were families who had been dwelling in tents for a fortnight, in anticipation of the camp-meeting services." There are large boarding tents for casual visitors, and a camp police to preserve order. The worshippers are called to the service by the sound of a silver trumpet, and the entire organisation reminded Mr. Punshon of the compliment paid by Dr. Chalmers to the Rev. G. Thompson, that "he had never seen a man set about the work of saving souls in such a business-like way." Mr. Punshon had here an opportunity of discoursing to 4,000 people. A camp-meeting afterwards held in Ontario, Canada, however, seems to have pleased him better. "There was less preparation, and more nature. And as I gazed on that mass of upturned faces, three thousand of them at the least, with the silvery moonlight glancing through the bright leaves overhead, and the ruddy camp fires throwing radiance upon features on which strong souls had cast their lines of joy or trouble, I thought I had rarely seen a spectacle sublimer, and it was to me an opportunity awful and yet inspiring to preach in that cathedral of God's own architecture 'all the words of this life.'" On the whole, Mr. Punshon's impression seems to have been that the effects of such meetings were beneficial.

The Unitarian Herald.

FRIDAY, MARCH 19, 1869.

OPEN, BUT NOT LOOSE, TRUSTS.

THERE is not much difference of feeling now on the question of chapel trusts in the case of our older and fully established congregations. The conviction is tolerably unanimous that on every ground alike of principle and expediency it is better to leave them perfectly open, free from all doctrinal tests or conditions. The conservative feeling in such congregations is sufficiently strong to put any fear of rash and sudden changes out of the question, while for gradual, thoughtful modification of views ample scope is left.

But a somewhat different state of things requires our consideration in the case of entirely new congregations. Our little mission congregations, at first mostly in very humble lodgings, if they do what they are established to do, gradually require better accommodation, and come before our body in appeals for help in building permanent chapels. And the question arises, how should these new trusts be constituted? No one likes to advocate their being established on close doctrinal conditions. It is felt that it is but just that we should leave our new chapels as open to gradual change, as our forefathers left their new chapels. And yet there is a natural desire to have some security that the property will be put to something like the use for which it is given; not that there shall be no change, but that whatever changes do take place shall be those of gradually developed thought among the permanent body of old-attached worshippers, not those of sudden impulse or party contention. Now the fact is that our mission churches lack those old religious associations, those traditional religious sympathies which more than any formal provisions guarded our old congregations from sudden caprices of change, and secured the gradual and steady progress which has marked their history for the past hundred and fifty years. The associations by which a revered past imposes, not restraint, but caution on the present, have yet to be formed by generations of united religious life in the case of recently established congregations. Their newly gathered members are, to a large extent, people whose attachment to free Christianity is of quite recent date, and who have no particular ties either to each other or to the community of churches into which they have entered and to which they look for sympathy and support. It is quite right that they should look to our other churches for help, but at the same time it is not less right that in affording it, some provision should be made that the churches so founded shall continue in the groove of thoughtful, steady-going freedom; that no admiration for a new minister, no sudden influx of new members, no narrow majority in opposing congregational parties, shall be able to appropriate the property to very different uses from those originally contemplated.

While, however, strongly pleading for the necessity of this, we say emphatically that it must not be done by doctrinal contrivances in the trust, but by care in the appointment of trustees, and in the provisions for their renewal, and by securing that the trustees shall be trustees in

more than mere name, and shall have some real controlling power in the use and disposition of the property. The trustees should in good part be chosen from among the staunchest representative men in our older neighbouring churches, and united with these should be a few of those resident members of the new congregation who have been among its earliest and most reliable workers. This is, we think, the plan generally pursued. But this is not all. The body of trustees thus appointed must have some real hold on the use and disposal of the property. It is nonsense to ask responsible men from a neighbouring town to be trustees of a new chapel, as men in whom those who have subscribed for its erection will feel confidence, and then to say to them, "you will have no voice whatever in the management of the chapel, nor in the use to which it, or any funds accruing to it, shall be devoted. All power of this kind will be in the hands of a committee elected by the congregation themselves from year to year." Yet this is what is actually done in some cases. Several instances of the kind have recently come under our notice. In one, a leading member of one of our principal congregations, who had been requested thus to act on the trust of a new chapel, asked to be informed of the provisions of the deed, and on finding that they were of the kind we have stated, at once wrote declining to be appointed; and the following passage from the letter in which his reasons are given is worth quoting:—

I am sorry to find it is not a trust I can accept, as it seems that anyone acting under it as trustee would merely take the responsibility of the actions of others, for the trustees are to hold the property on such trusts, permit erections on the land, let the property, mortgage, exchange, and absolutely dispose of the property, in such manner, as the majority of the Congregational Committee for the time being may direct,—all rents, moneys, &c., to be at the disposal of this ever-changing committee. When the trustees are reduced to four (or even two, if need be), the committee nominate others; and it is expressly declared that this committee of nine to twelve shall "manage the affairs of the trust and moneys thereof."

We commend this matter to the attention of our readers. We heartily advocate congregational self-government, but that is in no way incompatible with a certain ultimate control over the property of a congregation being in some body of rather more permanent character than an annually-elected committee. By all means let us hold by open trusts, but such trusts as we have mentioned are for all practical purposes exactly equivalent to no trusts at all.

LITERARIA.

Mr. Deutsch, whose article in the *Quarterly* on the Talmud a little time ago excited so much attention, has started for a journey in Palestine and Egypt, connected with his studies for a work on the same subject, in which he has made considerable progress, and which will be looked for with great interest.

Nearly 3,000 copies of Sir J. Coleridge's "Life of Keble" were sold in the course of a fortnight after its publication.

"Village Sermons on the Baptismal Service," by Mr. Keble, which he entrusted for publication to his friend Dr. Pusey, are likewise in their third thousand. Of course they take high ground regarding the efficacy of baptismal grace. The editor apologizes somewhat for their "simplicity;" and as an instance of this it may be mentioned that we have as an illustration of the providence of God over infants the rareness with which even careless nurse-girls let babies fall. Perhaps the venerable author was not aware that, according to a common saying, he might have found another equally pertinent illustration of divine care in the way in which drunken persons, as well as children, are believed to be saved from injury.

In "The Age of the Martyrs," J. D. Jenkins, B.D., has spoiled a good subject, to which we should like to see full justice done. Unless he has

had access to sources of information from which others have been debarred, he must certainly have drawn not a little of that which he supplies from his own fancy. Among a variety of similar matters we should like, for instance, to know where he learnt that the "Mother of our Lord God," as he styles Mary, "received the Blessed Sacrament from the hands of the beloved disciple;" or that in Ephesus she "carried on the womanly tenderness which she had worked in the homes of the Holy City," and that in consequence "there were those who went on from grace to grace," and, as "she prayed, deepened in the likeness of her Son;" or that she lived exactly fourteen years after his ascension," and that then "her body, unspotted and unstained, was saved from corruption, and taken into her glory in heaven." Such are the kind of books with which High Church clergymen are trying to Catholicize the weak and uninstructed among Protestants.

We have another attempt in the same direction in the re-publication of a work (printed in 1635), entitled "The Female Glory; or the Life and Death of our Blessed Lady the Holy Virgin Mary, God's own Immaculate Mother," edited by the Rev. Orby Shipley. As a taste of the kind of things which Mr. Shipley and his friends think worth reprinting, may be taken the following short passage about the Virgin's journey to the mountains to visit Saint Elizabeth: "Here is a rare spectacle; Humility climbing, a thing as contrary to the nature of it as it is to things ponderous of themselves to lie. And, to say the truth, whither should she (whose worth exalted her above all things else) go, but to places as eminent in situation as she in sweetness of disposition? Whither should this *Eagle* fly, but to the summit of the *World*? Sure I am, she could not soar above the pitch of her own Value." We are favoured with an account of the joy which was felt at her birth, not only by beasts, birds, and Tritons, but also by trees, flowers, minerals, the air, &c., and other like absurdities. And some "Anglican Priest" has been at the pains of prefixing to this farrago an "Essay on the Cultus of the Blessed Virgin Mary," in which even the last development of the mediæval doctrine is set forth, and the Immaculate Conception as now held at Rome defended. The argument used is that Christ's sinlessness involves that of his mother, at least prior to his birth. If she had actually sinned, to cleanse from this would have required a special miracle; "in a word," as the writer puts it, "a stronger application of the merits of Christ to remove the sinfulness of the act of sin, as well as the pollution engendered by the habit of sin, than the infusion of such a habit of grace as would be sufficient to preserve from sin." Is it not marvellous that men should go on wasting their strength upon idle questions like these, when there is so much sin and misery on every side of them crying out for Christian help and relief?

FIRESIDE READINGS.

WORK AND PRAYER.

'Tis easier to work than be idle
When God wakes the soul into life,
And only by praying and working
Can victory come of the strife.
'Tis easier to pray when you're working
Than to pray when you're forced to be still,
For work lends to prayer of its vigour,
While sloth robs the soul of its will.
Prayer moulds shapeless souls into beauty,
But leaves them still prone to decay:
Work kindles the fire of devotion
And turns into marble the clay.
Prayer searches the heart's dim recesses,
And brings hidden gems into sight;
Work cleanses all stain from their lustre,
And crowns the pure spirit with light.
Work, wedded to prayer, is the pathway
The noblest and truest have trod;
Prayer, strengthened by work, lends the pinions
That carry us home to our God.

H. W. H.

VOLTAIRE'S DEATH-BED.

MR. SCHUYLER, United States' Consul at Moscow, has discovered among its archives a despatch to the Empress Catharine II., from the Russian ambassador at Paris, dated 17th (28) June, 1778. In this despatch is a letter written by a friend of the ambassador, giving authentic details of the death of Voltaire, in whom the Empress was known to take great interest, and likewise of the disposal of his remains.

It appears that exhausted by a debate at the *Académie*, in which he had taken an active and eloquent part, Voltaire, on returning home, was smitten by excruciating internal pain, which he sought to alleviate by large doses of opium. Growing worse, Tronchin was sent for, and the doctor, not being acquainted with what Voltaire had taken, ordered that laudanum should be administered. The remedy was fatal to the philosopher. While he was dying, the Duchess of Nivernois and Madame de Gisors, her daughter, extracted a promise from the Curé of St. Sulpice that after Voltaire's death the Curé would publicly

refuse to bury him. This refusal would be illegal, as Voltaire, when indisposed two months previously, and at the request of his family, had made a formal confession to the Abbé Gautier, and had been reconciled to the Church by the Curé of St. Sulpice, the parish in which Voltaire resided. The Curé and Abbé visited Voltaire in his last moments. The dying man put his arm around the Curé, assuring him of his respect for him. "Sir," said the Curé, "do you believe in the divinity of Jesus Christ?"—"I beg that you will let me die in peace!" replied Voltaire. The Curé turned away, and intimated to the friends present that he abandoned the dying philosopher.

Three or four hours later in the night Voltaire breathed his last, and then his friends and relatives understood that when a dying man was "abandoned" by his priest, he could not be buried in consecrated ground, and might be cast out of any grave, wheresoever dug for him. Voltaire's body was at once embalmed. The heart was given to the Marquis de Villette, who placed it in his private residence. Voltaire's nephew, the Abbé Mignot, contrived to smuggle the body itself out of Paris. It was decked in the dressing-gown and nightcap of the defunct, and laid at length in a carriage, so that it might pass for an invalid being transported to the country. A servant sat in the carriage with it. The corpse was thus conveyed to the Abbey of Cellières, belonging to the Abbé Mignot, who, with another nephew of Voltaire, M. d'Ornoy, and some friends, were on the spot, which is a few miles from Nogent-sur-Seine. Into a grave, eight feet deep, the uncoffined body was let down. Quick-lime, two feet deep, was cast upon it, and in a few hours the body was entirely consumed. Thus the end was gained of burying Voltaire in consecrated ground, and preventing the possibility of the body being cast out of the grave. The prior of the abbey had a funeral service celebrated in honour of the deceased in the abbey where he was interred, and similar services were celebrated in neighbouring churches. The diocesan Bishop of Troyes published his anger at this step; but the prior remarked that he could not legally refuse the rites of sepulture to the body of a man who had duly confessed so shortly before his death. It was reported that the Bishop might have prevented what he only thought fit to censure.

CHURCH CURIOSITIES.—XVIII.

CRY "HARROW!"

THERE was a scene the other day in the Scotch Church at St. Helier's, Jersey, which would have been interesting to an antiquary. It seems that a considerable party were opposed to the induction of a new minister, who was approved by the majority of the congregation, and as soon as the ceremony had taken place, a Mr. Clark, one of the trustees, who sided with the minority, left his seat, and, entering one of the aisles and kneeling down, in the hearing and sight of the congregation, raised what is known in Jersey judicature as the *Clameur de Haro*. This is a form which dates as far back as the time of Rollo, a Norman leader in the ninth century. It is used on occasions of encroachment or invasion of property of any kind, and requires instant cessation on the part of the aggressor, under penalty of a heavy fine. The aggrieved party, kneeling, cries out, as did Mr. Clark on this occasion, "*Haro, Haro, à mon aide, mon prince! On m'a fait tort!*" The effect upon the congregation may be imagined. Mr. Clark and his friends left the church, with the intention, it was said, of at once instituting the usual legal proceedings which follow the raising of the *clameur*.

ACTING GRACE.

At Clement's Inn, grace after dinner is not said, but acted. Four loaves, closely adhering together, typical of the four Gospels, are held up by the occupant of the chair, who raises them three times in allusion to the Blessed Trinity, and then hands them to the butler, who hurries with them out of the hall with an alacrity which is emblematic of the freedom with which the Bread of Life is given to the world. This acted grace, it is almost needless to add, is of great antiquity, and clearly had a religious origin.

MONKISH QUESTIONS.

The *Liberal Christian* assures us that a book of theological discussions by some of the old monks has lately been discovered, in which these are some of the questions: "What was the shape of the wings of the Archangel Gabriel? Did Pilate use soap when he washed his hands? How much wine did they drink at the marriage in Cana? Are there any angels with baritone voices? Could Christ have changed himself into a devil or into a pumpkin?" It is just possible that some of our theological questions may seem quite as absurd to our descendants.

CANDID DEALING.

In a correspondence respecting alleged intimidation at the Perthshire election, published in the Scotch papers, there appears the following letter to the Episcopal clergyman of Strathguy:

"Lady Menzies to Mr. Temple.

"Farleyer, Aberfeldy, Dec. 1, 1868.

"Dear Mr. Temple,—Do you not think you might give up the afternoon service for some weeks? It is so dark and dreary, and as your sermon is only about a quarter of an hour long, and last Sunday I really could not follow it or make sense—perhaps from the rustling of your paper—it seems scarce

worth going out so late when one could read the service at home. If you think of giving it up please let me know, as we might then come down next Sunday morning. Tell Mrs. Temple I hope to call on her soon, and I am, truly yours,

"A. B. MENZIES."

As the *Pall Mall* remarks, "candid friendship could hardly go further. But if every member of a congregation had the friendly candour of Lady Menzies, what an ecclesiastical convulsion would follow! The compromise, too, of coming to church 'next Sunday morning,' if the clergyman will only give up the dark and dreary afternoon, is charming in its natural simplicity."

THE POWER OF GENTLENESS.

At a ragged-school meeting in Sheffield, the other day, the Earl of Shaftesbury said ladies would be surprised what effect they could produce if they would undertake to teach young men of the ragged and forlorn class. They would be treated with affection and with reverence. In one of the worst parts of London there was an institution which he visited. In one room he found about thirty-five men listening to the teachings of the daughter of a small shopkeeper in the neighbourhood. She was one of the prettiest women he ever saw in his life. He noticed that there was no one present but the young woman with those rough men, and said to the superintendent, "Are you not afraid to leave my dear little friend alone with all those men?" He replied, "I am." "Then why don't you go to her?" "You mistake my fear. I am not afraid of their doing her any harm. They love her so much that they would lick the ground on which she walks; but I am afraid some person may step in, and, not being under authority, or not knowing the manners of the place, may say something impertinent to her, and if he did he would not leave the place alive."

A FRIEND'S ADVICE.

An elderly gentleman, accustomed to "indulge," entered the room of a certain tavern, where sat a grave Friend by the fire. Lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes, and calling for hot brandy and water, he complained to the Friend that "his eyes were getting weaker, and that even spectacles didn't seem to do them any good." "I'll tell thee, friend," replied the Quaker, "what I think. If there was to wear thy spectacles *over thy mouth* for a few months, thy eyes would get well again."

"SORROW AND SIGHING SHALL FLEE AWAY."

BY SARAH WILLIAMS.

Sorrow and sighing, sorrow and sighing,
How can it happen that these should pass
Out of a world where the flowers lie dying,
Out of a world where all flesh is grass?
Sorrow and sighing, sorrow and sighing,
Dear as the autumn, and fair as the rain,
Sorrow and sighing, sorrow and sighing,
Will they then cease, and our souls grow dull?
Sluggishly somnolent, torpidly lying,
Lapped in the calm of a deep sea lull?
Sorrow and sighing, sorrow and sighing,
Should we not long for the thundering main
Sorrow and sighing, sorrow and sighing,
All to be done, and our tears gone dry;
Never a thought o'er the boundary flying,
Never a grasp as the clouds swing by,
Sorrow and sighing, sorrow and sighing
All faded out, nothing left to restrain.
Sorrow and sighing, sorrow and sighing,
What would our days be cut off from these?
If, at the fairy mart, we were life buying,
Should we not choose them, past things that
please?
Sorrow and sighing, sorrow and sighing,
Take what you will, only leave us our pain.

THE LIVERPOOL DOMESTIC MISSION.

THE thirty-second annual meeting was held on Monday, 8th inst., at the Mission-house, Beaufort-street, PHILIP H. HOLY, Esq., in the chair. Amongst those present were the Revs. Charles Beard, B.A.; John Brunner, Alex. Gordon, M.A.; John Shannon, C. B. Upton, B.A., B.Sc.; and Chas. Wicksteed, B.A.; and Messrs. Thomas Avison, F.S.A.; Swinton Boulton, C. T. Bowring, T. Chapman, H. J. Cook, J. T. Ellerbeck, H. W. Gair, Thomas Gair, R. C. Hall, Charles Holland, J.P.; G. Holt, Henry Jevons, W. J. Lamport, J.P.; Benson Rathbone, R. R. Rathbone, Robert Trimble, C. P. Melly, &c., &c.

The CHAIRMAN, in opening the proceedings, said the more immediate object of their meeting that night, he imagined, was to express their sympathy with and their perfect confidence in their missionaries. It was not for him to say much on this point, but during the past year certain things had been brought under his notice rather more than they would if he had not been president, and it occurred to him to mention that there were some things which he himself thought might possibly be improved. First of all, the only use made of their large mission

room was that once a fortnight, in the winter months, a penny reading was held there, and that every Sunday morning there was a service for the school, and every Sunday evening a service, attended by fifty or sixty adults, and perhaps twenty children. The building had been in existence some fifteen years, and he did not say it in a spirit of fault-finding—he did not think they had any reason to be proud of their attempt to make a congregation there. At all events, he did not think the use of the room as a girls' school would in any way injure it as a place of worship. With regard to the reports which were brought before them every year, it seemed to him—and he said this also without the least spirit of fault-finding—that the report of 1869, with a few words altered, would do for the report of 1868 or 1867; and he thought this required some alteration. He made no complaint against the missionaries. He thought the fault rested with the committee. He thought that they had no right to ask the missionaries for these reports, and that in doing so they were not doing them justice, for the main part of the work of the missionaries was not such as could be reported upon. He thought it would be just as well for the missionaries that they should not be called upon to report at any rate once a year, but that they should report only once in two or three years, and that when they thought it necessary to give a report they should then be authorised to give a much shorter one—(hear, hear.) The dealing of soul with soul was not work which could be expressed in a report. Again, he should like Mr. Shannon to give them his views about the working of the District Provident Society. The amount collected there was the largest amount collected by any centre in the town, and he believed it took up nearly one-third of the time of the missionaries. This was a very serious matter, and he had a feeling in his own mind that the work was perfectly suitable for any of the visitors—any of the laity—but that it was not suitable for the ministers, whose work should be entirely spiritual. He also thought that the "Poors' purse" was not exactly satisfactory. The giving of money or money's value in an institution of that kind had a tendency—and he did not see how they could help it—to bring people about them rather for the sake of what they could get. The natural outlet for one's own feeling at the sight of distress was of course to give relief, but he had doubts whether it was not doing harm. Perhaps Mr. Shannon might be able to clear up the matter.

The Rev. Mr. Gordon then read a letter from Rev. J. H. Thom, explaining the cause of his absence, in which the following interesting passages occur:—

"March 6, 1869.

"I especially lament not to be able to move the resolution you and the committee have been good enough to send me, for I think I may say that I recollect no reports in which the great religious convictions and methods on which the mission rests have been more distinctly laid down, and I think it highly to the honour of our ministers that, conversant as they are with all kinds of misery capable of an immediate, though a superficial relief, they look only to deep spiritual remedies, and have so little faith in the power of money and of alms."

"Mr. Shannon raises the important question of how far the children of the indigent might be brought to school by having the fees paid for them. This opens two inquiries—to what extent children are now uneducated because of the poverty of their parents in cases where there is any real desire to have them at school; and how far the payment of the fees by others would secure regularity of attendance on the part of the children educated gratuitously; and how far it might relax the efforts of those parents who now pay them at a strain, but who would not make the strain if they saw grounds to hope that some society would relieve them of the effort. There is an endeavour at present in progress to get a society organised in Liverpool for the purpose of paying for the education of children whose parents cannot afford the school-fees, and it is very important that the plan should be discussed in all its bearings; and that the success, or failure, of other societies with a similar object, as of the one in Manchester, should be ascertained. For myself, I attach no permanent importance to the patching, or tinkering, of our voluntary systems of education; but some years may elapse before a really national education can be provided and applied, by direct or indirect persuasives, and in those years something perhaps might be done, without too much accompanying evil in the operation, towards the education of neglected children whose parents fail to meet the simplest responsibilities of the relations they have assumed."

The Rev. CHARLES WICKSTEED moved the first resolution, offering to the missionaries, Mr. Shannon and Mr. Jones, the cordial approbation and warm sympathy of the meeting. He gave them the most cordial tribute of respect, and he wished them every blessing from God Almighty upon their labours, and every encouragement from their fellow-citizens, their fellow-Christians, their fellow-creatures. He remembered once being present, with his old friend, Dr. Hamilton, at a meeting in Yorkshire of that description, at which were assembled a number of what were called town missionaries. The question at that time was rather new—it had become almost effete, he hoped, by this time—What was Apostolic Succession? The present Dean of Chichester, then Vicar of Leeds, Dr. Hook, was very great on the subject; but Dr. Hamilton, in his rough and witty way, solved the question, as he thought, very satisfactorily, for he said: "There is a question raised in our community—Who are the true successors of the Apostles?" and, pointing to the men who were labouring amongst the poor and amongst the cottages and cellars of the district, added, "These

are the true successors of the Apostles." (Applause.) Now, he quite agreed with Dr. Hamilton, and he believed that in the ministers to the poor in this town they had true successors to the Apostles. (Hear, hear.) For himself, he felt almost a sense of shame at times at the position of an ordinary Christian minister in our large towns. He did not think it quite ideal to be the minister of a genteel religious club; he should prefer to be the minister of a congregation where rich and poor met together, knowing that God was the maker of them all—(applause)—and therefore it was that, though under the special and curious conditions of society, they were in a certain way driven to these necessities, he did not particularly like them, and he was the more grateful for the supplementary aid which was given by institutions of this kind. With regard to the smallness of the attendance at the evening service in the Mission-house, Mr. Shannon attributed it partly to the meeting which took place simultaneously in Mill-street, under the auspices of Mr. Jones. And he thought they should bear this in mind—when he (Mr. Wicksteed) first began to preach in Liverpool there was only one evening congregation in the body with which he was more immediately connected, and now on the immediate banks of the Mersey there were eight, six on the Liverpool side, and two on the other side; and he thought when they multiplied one congregation by eight they had no reason to despair. He was not at all sorry or surprised to find from Mr. Jones's account that the amusements to which he had so wisely and sedulously devoted himself were not at present attended with the same excitement as at the beginning, because, as he said, there were so many more of the same kind about him. That was a proof of the success of his efforts to establish these kinds of amusement. He was glad to perceive that amongst other humanities fostered by the mission was window-gardening. Bacon said that the taste for gardening was the purest of all human tastes. He hoped, therefore, that Mr. White, Mr. Avison's gardener, would be encouraged in the interest he had taken in this very useful department of the mission. He thought that perhaps the most important part of the reports of the missionaries, and the account they gave of their labours, was involved in that basis question—the employment of the poor. He noticed that Mr. Shannon remarked, and that Mr. Jones also remarked, upon the pauperism arising not only from intemperance, but from want of employment. But the other question was a most serious one, and he begged to call attention to these remarks of Mr. Shannon:—"The pauperism of Liverpool, and of most large towns, is rising to gigantic dimensions; the labour market in most departments appears to be over-stocked, and it is becoming a serious problem to provide productive fields of industry for those who are able and willing to work." But perhaps the most extraordinary passage that was ever printed in any report was found on another page; and he characterised it in this way on this ground—that persons going about amongst the poor and sensibly affected by their wants, sorrows, and difficulties, were almost perpetually driven to administer relief immediately and impulsively. Mr. Jones says:

"I am not complaining of the want of charity in any quarter. What I most deplore is the necessity for its exercise. Indeed, almsgiving, in all sorts of ways, appears to me to be increasing from year to year, demoralising and pauperising the people in the most effectual manner. But no amount of material assistance to that it is possible to give would be found adequate to meet the wants of the poor in this great town. Do what you will, pauperism will keep far in advance of your most extensive efforts. It has long been a settled conviction with me, that in proportion as you extend your charities will you increase pauperism. When once the fences of self-respect and self-reliance are broken down, they are seldom again set up. A man who has lived upon charity, for ever so short a time, is to some extent disqualified for seeking employment; and where the fact of his having been in receipt of charity happens to be known, it renders employment more difficult to be obtained by him. Nor does this extended almsgiving injure only the receiver; in many cases it is quite as bad for the giver. It has a tendency to demoralise ministers, missionaries, and others who are the media of its distribution. It renders them the real beggars. Instead of setting in motion the regularly constituted machinery for supplying local relief, they supersede it by their incessant appeals to the benevolent public. You can scarcely take up a daily paper without your eye being caught by some absurd advertisement or whining letter from one of these gentlemen beggars-in-chief on behalf of pauperdom."

He thought this was one of the noblest sentences ever penned in any report to a charitable society. Finally, he might say that the only way of meeting this great difficulty was first of all by liberating industry. He did think we had a chance of the sources of trade and industry being greatly amplified, and of the expenses of this country being greatly diminished, by an administration which had Mr. Gladstone at its head, Mr. Bright high in the ministry, which had in it his old Yorkshire friends W. E. Foster, and James Stansfeld, and which was supported by such men as Rathbone and Melly. He thought they might leave them to deal with the political part of this matter, and as to the other, he hoped there was now a tendency in the public mind towards relieving the pauperism of this country by a system of emigration. He did not mean sending away from us the bone, muscle, sinew, energy and enterprise of the country. That would go of itself to some extent, and they could not help it; but the mass of middle-class talent and power, the sub-

ordinate element of society, which was now becoming pauperised amongst us, he thought might with advantage be helped out of this country; and for these strong reasons—that a very moderate industry and skill which was not in request, excepting in seasons of great demand in this country, was in request in the colonies.

Mr. CHARLES MELLY seconded the resolution. However, as certain portions of Mr. Jones' report had been referred to by Mr. Wicksteed, he would ask to read one sentence, which he might say was the text of Mr. Shannon's report. It was that "the Domestic Mission proceeds on the principle that the poor are not to be raised from their own condition by machinery alone, nor even by the operation of the best contrived laws, but by the operation of spirit with spirit, by the presence of a friendly voice, and a helping hand." Every year did he (Mr. Melly) feel more strongly that material help went really no way. It filled a momentary gap, but it did very little permanent good. But if spirit could be brought into contact with spirit then some good would arise. He felt that, properly, the duty of all of them was to go into the courts and tender sympathy from their own spirits to the spirits of the poor. They did not do this. They might perhaps say they could not. They asked Mr. Shannon and Mr. Jones to do it for them, and he really believed those two gentlemen did it as well as one man could do a thing for another. But it would certainly be better if they did it themselves. Day by day, at the meetings of the Central Relief Committee, he and all the members felt that they were doing very little good. They felt last year, when they spent £9,000, the money coming in so plentifully that it was almost forced upon them, that in many cases they had done harm. With regard to drink, Mr. Melly thought Mr. Jones was far below the mark when he spoke of two-thirds of the distress as arising from that cause. He (Mr. Melly) should be glad if he could in any way assist what Mr. Jones so strongly advised—the early closing of public-houses. When all other shops were closed at ten o'clock, why should public-houses remain open to ruin the whole town? (Applause.) Having reminded the meeting of the arrangements of the Central Relief Society, by which meat soup was sold at one penny per quart, and sago soup at one halfpenny, Mr. Melly stated that those who paid for their soup at the kitchens were more worthy of relief than those who asked the nearest clergyman or Scripture-reader for relief, and obtained tickets from them. He looked with great fear on the action of the innumerable "poor's purses" throughout Liverpool. The really kind thing to do was to find employment for the young. (Hear, hear.) There were many difficulties in the way of societies finding employment for older men, but the societies which helped girls into places where they had hard work to do, and boys into employment as messengers and shoeblacks, were doing far more real good than societies which merely distributed loaves and fishes. (Applause.)

The resolution was carried unanimously. The Rev. JOHN SHANNON, Mr. Jones being unfortunately absent through illness, said, for himself, and he was sure he could also say for Mr. Jones, that they had always received kindness and consideration from the friends and supporters of the Mission. He had always found it easier to satisfy the claims of the committee than to satisfy the demands of his own conscience. He often wished he had more physical strength, more tact and discrimination, and more moral insight, to grapple with the various evils he daily witnessed. He was often disappointed and disheartened in his expectations of individuals, particularly those who had been long habituated to a reckless, thoughtless life. For that reason he often thought that the hopes of the future must centre in the young. It was on that ground that he had, during his labours, given some attention to the subject of neglected children. He had not seen the printed rules of the Manchester Education Aid Society, but he understood that its principles were pretty much the same as those which he had suggested in his report, namely, that the schools which were now in operation were to be utilised, and that town missionaries, Scripture readers, and all those who were now engaged in similar work were to seek out for neglected children and recommend them; that when the parent or parents, or guardians (if the child were an orphan), were very destitute, the Education Aid Society was to pay the school fees; but where the case was not one of such extreme destitution, half the fees were to be paid by the society, and that the parents or guardians might choose the school, whether national, or British, or Roman Catholic, to which they would wish their children to go. He sincerely commended this subject to the consideration and attention of the friends and supporters of the society—those who might be able to lend a helping hand to this good work. With respect to the collection for the Provident Society, to which their president had alluded, he would say that the collection did not seriously interfere with his duties. (Hear, hear.) A great portion of the money was brought to the mission house on Monday mornings and Monday evenings; and he would also say with gratitude that he was very industriously assisted in that collection by three ladies and one gentleman, and he had received the offer of the services of another gentleman that evening. (Applause.) This led him

to say what he had stated on former occasions, that they could very easily employ—in fact they would be thankful to enlist the services of additional labourers in almost every institution which centred there.

The CHAIRMAN expressed the regret which they must all feel in consequence of the illness of Mr. Jones, which had been induced by the contaminated atmosphere in which he had to work.

Mr. T. AVISON remarked that the committee connected with the Corporation schools were now turning their serious attention to the provision of accommodation in the existing schools for the children of the poor. (Applause.)

The Rev. ALEXANDER GORDON read the secretary's report, which showed that the income of the year had but very slightly exceeded the expenditure.

Mr. W. J. LAMPORT read the treasurer's statement, and urged upon the members the importance of a moderate addition to the annual subscription list.

The Rev. C. BEARD moved—"That the report from the committee be received, and the treasurer's accounts, as now read, having been audited, be paid." He thought the ragged schools connected with that place were among the most useful and most satisfactory parts of the mission. (Hear.) They had passed through some difficulty that year. They had had a great bribery institution set up over the way. Every means had been tried to draw away children from these schools by the promoters of the institution to which he had referred. They had given the children dinners and clothes, but the result was that the schools were just as full as ever, and there were just as many applicants for admission as ever there were. (Applause.) He thought no stronger testimony could be borne than was borne by that fact to the kind and character of the education given in the Mission schools. (Hear, hear.)

In the next place, he wanted to say a single word about the reports of the missionaries. He had, to some extent, but not to the whole extent, the same feeling as the chairman had expressed. The very essence of the value of their reports was that they should only say something when they had got something to say, and not at greater length than the absolute necessity of the case required. Therefore, if at any time they should feel inclined to abstain from making a report, he should be quite willing to put up with the omission on condition that they should try in these reports, as they did from time to time, to make a really valuable contribution to our knowledge of the great social questions which pressed upon us all. He was not quite sure that he agreed with the chairman about the District Provident Society. It must be for the missionaries themselves to decide how far they occupied too much of their time with merely secular relations to the poor. But he was sure Mr. Shannon would agree with him that it gave their missionaries a natural access to the houses of poor. With regard to the education question, he had had some experience of the Manchester Education Aid Society, and he would tell them what was its effect in Manchester. Manchester had always been a centre of educational schemes, which six or seven years ago were dropped by mutual consent. The religious difficulty was altogether an insuperable obstacle in the way. Mr. Brotherton, a member of the Swedenborgian Church, and a man of the most catholic and wise benevolence—to which, indeed he felt a victim not many years after—conceived a plan by which, as he thought, education might be promoted, and the religious difficulty entirely evaded. His idea was that they might form a society consisting of persons of all denominations, who should subscribe a sum of money to be applied to the purposes of education; that they should then send out, not, as Mr. Shannon said, missionaries or scripture readers, but their own paid visitors to investigate the reasons why children in poor districts did not attend any school; that where they found the wages of that family did not amount to more than 2s. per head per week, that family should be considered a fit object of their assistance; and that the poverty of the parents having been ascertained by the strictest official investigation, they should receive a check which would enable them to send their children to any school which they may choose in the district where there was room. That was the way in which the religious difficulty was got over. This work had been carried on for some considerable time, and there was no doubt it had succeeded in sending to school a very large number of children who otherwise would not have been sent. It had succeeded in doing a very large amount of good, he believed at a cost of very little harm; but one of the most important things it had done was to prove its own untrustworthiness as a complete remedy for the evil which it was designed to contend against; because by actual experience of four or five years the startling fact had been arrived at, that a very large number of the children who did not go to school would not go to school even when they were paid for. A most remarkable fact to any one who knew, as he did, something of the public feeling in Manchester on this subject for the last 25 years, was that the logical force of the facts demonstrated by the Education Society had been such that it had actually swept away the religious difficulty out of men's minds, and they would find at the present moment in that city High Churchmen and Low Churchmen, Independents and Methodists,

men of every class uniting in favour of a compulsory and a secular education as the only means of getting over the difficulty. (Applause.) He only wished now to say a single word on the subject of Mr. Jones's Mission in Mill-street. He did not know what the general character of Mr. Jones's work was, but one Wednesday evening Mr. Jones asked him to go and preach for him there, and he thought that no service which he had conducted in Liverpool had touched him and moved him so much as that. The service was held in a poor room over a stable, with no ornament about it at all. There was an harmonium at one end and there were benches down it; and the people came in straight from their work—the poorest of the poor, with no go-to-meeting clothes on, but ragged as they stood, and they listened with open eyes and open ears, and for once in his life he felt as if he were preaching the Gospel, really good news to those who wanted good news and were willing to hear good news. He never, certainly under any circumstances, came so fully into contact with the fundamental religious wants of human nature as he did in that room. He did not compare it with the services in this room, he did not compare it with anything; but he did say that they should hesitate long before they closed up such a means of usefulness. (Applause.) He did not quite agree with Mr. Gordon that they ought not to allow a missionary to live down there. He did not think that they ought to allow the prudence of others to put a bridle on the neck of Christian heroism and self-devotion. If a man was willing to devote himself for Christ's sake to the poor, let them not stop him; but he thought they ought to recollect that Mr. Jones had borne the heat and burden of the day for seventeen or eighteen years and was getting an old man—at all events, becoming advanced in life—and if it were possible for them now to permit him to pass whatever years were left to him—and whatever years were left to him would be years of hard work for the cause he had undertaken—(hear, hear)—if they could permit him to pass them in a somewhat purer atmosphere, and could permit him to have a few hours to himself, free from the perpetual calls of the Mission, they would do no more than they ought for one who had done effectual service in the work they approved. (Applause.)

Mr. TRIMBLE seconded the motion, which was carried unanimously.

Mr. CHARLES HOLLAND, in moving the Committee for the ensuing year, said he thought with Mr. Thom that they must look to higher and larger agencies really to meet the evils which they were there to contend against. He, like some of the speakers who had preceded him, had his hopes from the reformed Parliament. He quite agreed with his friend Mr. Beard, and he was very glad to hear his friend Colonel Trimble give his assent to the propositions of Mr. Beard, that in no other way could the educational wants of the country be met than by a resort to compulsory measures, and he was happy to think that public opinion was now gradually and surely settling down in that direction. He was very happy to see that action had already been taken in the right direction on this question. He alluded to the movement which Mr. Rathbone had, in conjunction with Dr. Taylor, of the College, taken in hand for attempting to sweep a portion at least of the twenty-five thousand children who were now wandering about the streets of Liverpool neglected into the schools, which it was said were able to take in some seven thousand or eight thousand of them. The experiment was worth trying, and he trusted that it would be tried and prove successful, at all events in mitigating the evil to a certain extent.

Mr. SWINTON BOULT, in seconding the motion, said he could not agree in all that had fallen from Mr. Holland. He was no advocate for compulsory education or for State aid to education. He asked those who were, to pursue their inquiries a little further than merely to count the number of children who were absent from school, and to ascertain exactly what became of those who had been sent to school and educated at the expense of the State. He had heard a good deal that night about pauperism and the necessity for education, as if the one were the corrective of the other. But he had heard out of doors that there was more absolute want amongst a class of the community who were educated, and against whom an undue degree of competition was brought to bear, by a forcing process in education consequent upon State aid—he meant the class of merchants' clerks. He believed that there was no class in the community at that timesuffering more severely—not from poverty exactly—but from privation of a very serious character than that class. His fear was that they were working in a vicious circle. They were directing their attention to the lower classes of society, and they were taxing the lower middle class—those who were just able perhaps to educate their own children—in order to give excessive education to the classes beneath them, and to bring them up to compete with their own children. At all events, he thought the question was not quite so simple as public opinion seemed to determine, nor was he quite clear that it was a subject which could be fully discussed there that evening. He had great pleasure in seconding the motion.

After a few further remarks from Mr. P. H. RATHBONE and Mr. C. T. BOWRING, the proceedings closed.

INTELLIGENCE

MINISTERIAL APPOINTMENT.—Mr. Thos. Leyland, one of the students of the Home Missionary Board, who retired from that institution in January last, has received and accepted an invitation from the Northumberland and Durham Unitarian Missionary Association to become one of its missionary ministers.

"CLERICAL DENUNCIATIONS OF UNITARIANISM."—On Tuesday evening last, at the new Unitarian Chapel, the first of a series of five lectures was given in reply to recent denunciations of Unitarianism by certain clergymen. It was announced that at the termination of the lecture the subject of the evening would be open to free discussion, and those clergymen who denounced Unitarianism were invited to attend and refute its errors. On Tuesday, however, there was no discussion. Alfred Balston, Esq., was the lecturer, and the following was the thesis: "That the Bible is the book which contains Divine inspiration, and is therefore of supreme authority, so that the mass books, rubrics, creeds, and articles of human invention are of no authority when they conflict with its teachings." Previously to the lecture there was a short religious service.

GLASGOW.—On Sunday, the 14th inst., at the close of the morning service a meeting of the congregation was held, Mr. J. Hay presiding, to receive the report of a deputation which had been appointed to wait upon the minister of the church, Rev. H. W. Crosskey, respecting an invitation he had received from Birmingham. Mr. W. Teacher and Mr. James Smithells, on behalf of the deputation, reported what had taken place at their interview with Mr. Crosskey, after which the secretary read a letter from Mr. Crosskey, placing his resignation in the hands of the congregation, and stating the reasons which had led him reluctantly to adopt this conclusion. Mr. William Milwraith then moved the following resolution, which was seconded by Mr. A. L. Knox, and unanimously adopted, viz., "Resolved, that in accepting the resignation of Mr. Crosskey, the members of the congregation desire to record their high appreciation of his zeal, fidelity, and ability, and their admiration of the upright and conscientious manner in which he has conducted himself in all the relations of life during the sixteen years he has been their minister; and, although deeply regretting his loss, they trust that in his new sphere of duty he may succeed in gathering around him as a congregation friends as sincerely attached to him as those from whom he is about to part, and that the blessing of God, whose fatherly character he has so frequently and so beautifully described in this place, may continue to rest upon him and those that are near and dear to him." On the motion of Mr. Rankin, seconded by Mr. Virtue, the Committee of Management was instructed to adopt such measures as they might consider best for securing a successor to Mr. Crosskey, it being understood that their recommendation be submitted to and approved by the congregation at a meeting specially called for that purpose. On the same evening the seventh annual business meeting of the Sunday school was held. The Rev. Mr. Crosskey presided. From the annual report, the school appears to be in a prosperous condition—200 scholars on the roll, an increase of 40 since last annual report. The classes are 21 in number, and the attendance has upon the whole been satisfactory. The treasurers showed the income of the school to be £31.19s.10d. The expenditure £16.14s.9d., leaving a balance in hand of £15.5s.1.

HINDLEY.—On Monday evening last, a congregational tea party was held in the schoolroom to welcome the Rev. A. Rushton as the future minister of the congregation. Mr. David Shaw, of Park Lane, presided, and there were present friends from Bolton and other neighbouring congregations. Addresses were delivered by the chairman, Revs. M. C. Frankland, G. Fox, G. Ride, and A. Rushton.

LEEDS: RESIGNATION OF REV. T. HINCKS.—We deeply regret to announce that the Rev. Thomas Hincks, B.A., has been compelled by reason of declining health to resign the pulpit of Mill Hill Chapel, where he has faithfully ministered for upwards of thirteen years. Notwithstanding the year's absence granted him by his congregation, Mr. Hincks feels unable for the present to continue his ministerial labours, and the step he has been obliged to take is a source of the deepest regret both to himself and his people.

LEEDS.—On Sunday afternoon last, Mr. John Scott, as superintendent, presented Mr. W. H. Sands, on behalf of the teachers in the Mill Hill Sunday Schools, with a frame containing photographic views of the Old Mill Hill Chapel and the present, and a portrait of the Rev. Thomas Hincks, B.A. Mr. Sands has been connected with the schools, as scholar and teacher, for upwards of fifteen years, and his leaving Leeds for Northampton was the occasion for this expression of esteem.

LONDON: DR. WILLIAM'S LIBRARY.—The Rev. P. W. Clayden, the recently chosen minister of the Free Christian Church, Kentish Town, was on Tuesday last elected a trustee of Dr. Williams's Library, succeeding to Rev. James Martineau who lately resigned.

MANCHESTER: ROCHDALE ROAD MISSION.—On Sunday last, the annual school sermons were preached—that in the afternoon by the Rev. S. A.

Steinthal, and that in the evening by the Rev. William Gaskell, M.A. The congregations were good on both occasions, and the collections amounted to £13.0s.13d. On Monday evening, the annual congregational tea meeting was held; about 120 persons present. Eddowes Bowman, Esq., M.A., presided. A very interesting report was read by Mr. James Dore, the secretary, after which the Rev. B. Walker, the present minister, delivered a short and appropriate address. Mr. D. Thompson then presented to Mr. Dore a neatly-engrossed address for the services he had rendered to the institution during the past year. Addresses were then delivered by the Revs. S. A. Steinthal, W. H. Herford, B.A., and H. Williamson; Messrs. Dore, Benson, Jones, and Challoner, and the chairman.

MOSSLEY.—On Saturday evening last, March 13, the members of the Mutual Improvement Society in connection with the above school held their annual tea-party; the Rev. Daniel Berry presiding. Addresses were delivered by John Heys, of Manchester, Jonathan N. Lawton, of Heyrod, and by members of the society. The society is in good condition, numbering thirty-one members, showing an increase of fourteen over the previous year.

PAISLEY.—The congregation here held their annual soiree in the chapel on the evening of last Friday, the Rev. H. W. Crosskey in the chair. With music and song and a few brief speeches the evening was passed in a very agreeable manner. There were about 70 present.

TODMORREN.—On the evening of Sunday last, the Rev. L. Taplin closed the course of lectures which have been delivered during the winter months with great success. At the end of his address he made the gratifying announcement that the new church built by the Messrs. Fielden, which forms so great an ornament to the town and neighbourhood, will be opened for public worship on Wednesday the 7th of April. We hope soon to announce full particulars as to the opening services.

WARRENPOINT, IRELAND.—The Rev. John Jennings, B.A., who has preached at Frenchay for upwards of four years, was installed here on the 7th inst. as minister of the Narrowwater Remonstrant Congregation, by the Armagh Presbytery. The Rev. F. McCammon preached the sermon, from Heb. vi. 1. The Rev. W. Crozier, M.A., put the questions to the society, and the minister, Mr. Jennings, gave a statement of his belief and of his purposes in entering on the ministry there. The Rev. Samuel Ferguson offered up the installation prayer. The congregation then gave their newly-appointed minister the right hand of fellowship; after which the Rev. W. Crozier gave a charge to the pastor and his people. The Presbytery afterwards dined together.

NOTICES TO CORRESPONDENTS.

J. C.—We have already noticed the pamphlet in question, and have not room at present for any further article on the subject.

S. P.—Too late, this week.

THE COMING WEEK.

Bury: MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.—Annual Meeting on Good Friday; preacher, Rev. H. E. Dowson, B.A.; service at 10.30 a.m.

Liverpool: HOPE-STREET CHURCH.—On Sunday, morning and evening, sermons by the Rev. C. Wicksteed, B.A., in aid of the District Missionary Association.

London: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday morning, one of a series of discourses on Religion in the Family, by the Rev. P. W. Clayden; subject, "Family Loves and Duties."

London: MILE END.—On Sunday evening next, the Rev. J. K. Applebee will preach.

London: PECKHAM.—On Good Friday, the anniversary tea meeting.

Manchester: UPPER BROOK-STREET.—On Sunday evening, the seventh of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.

Manchester: LOWER MOSLEY-STREET SCHOOLS.—On Monday evening, the annual meeting.

Peemaenmawr: PENDRYFRYN SCHOOLROOM.—On Sunday next, Rev. W. B. Hughes, service at eleven a.m.

Sale.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "The Turning Point," the eighth of a series on the parable of the "Prodigal Son."

Southampton.—In the morning of Good Friday, the Rev. R. B. Aspland, M.A., will preach; in the evening, the annual tea meeting.

Births.

HERFORD.—On the 17th inst., the wife of C. J. Herford, Esq., of Manchester, of a son.

Marriages.

CRAWFORD-STANSFELD.—On the 16th inst., at St. Saviour Gate Chapel, York, by the Rev. G. Vance Smith, B.A., Mr. W. H. Crawford, 6, North-street, Manchester, to Ann, daughter of the late Mr. A. Stansfield, draper, Micklegate, York.

DICKENS-WRIGHT.—On the 16th inst., Charles Warwood Dickens, Esq., to Phoebe Arrabella, eldest daughter of Mr. Richard C. Wright, both of New Oscott.

FITZPATRICK-NIELD.—On the 6th inst., at Dukinfield Old Chapel, by the Rev. Daniel Barry, Cornelius M'Dine Fitzpatrick to Annie Nield, both of Mossley.

HITCHEN-LORD.—On the 6th of March, at the Unitarian Chapel, Newchurch, by the Rev. J. Kertain Smith, Mr. John Hitchen to Miss Mary Ann Lord.

HOLT-ASHWORTH.—On the 4th of March, at the Unitarian Chapel, Newchurch, by the Rev. J. Kertain Smith, Mr. Henry Holt to Miss Esther Mary Ashworth.

LORD-HAWORTH.—On the 4th of March, at the Unitarian Chapel, Newchurch, by the Rev. J. Kertain Smith, Mr. John Lord to Miss Jane Haworth.

ODGERS-HILL.—On the 11th inst., at the Free Christian Church, Kentish Town, by the Rev. W. J. Odgers, of Bath, father of the bridegroom, the Rev. J. Edwin Odgers, M.A., of Bridgewater, to Eliza Anne, eldest daughter of Charles Hill, Esq., of London.

Deaths.

THORNELY.—On the 5th inst., at Southport, aged 84 years, Alice, relict of the late Alexander Wyldie Thornely, of Godley Vale, Hyde.

HIGMAN.—On February 2nd, at Port Dover, Canada, in his 89th year, Mr. W. H. Higman, late of Bath, Somersetshire.

LATCHFORD.—On the 14th inst., at Astley, Ann, the beloved wife of Mr. James Latchford, sen., aged 65 years.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, &c. printing.

Vol. 3, Cross-street, Parish of Manchester; and Published by JOHN HILLIARD, 47, 48, Market-street, in Hall.

Printed at the Unitarian Press, 1, Cross-street, Manchester, on Friday, March 19, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 413.

FRIDAY, MARCH 26, 1869.

PRICE 1d.

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J. K. APPLEBEE will preach every Sunday evening at a quarter to seven, at the Assembly Rooms, Beaumont-street, Mile End Road; the Morning Service will be continued as usual at 245, Mile End Road.

UPPER BROOK-STREET CHAPEL.—LECTURES on the History of Belief in the Divinity of Jesus Christ, based upon Dr. Reville's late work, "Histoire du Dogme," &c.; eighth lecture on Sunday next, March 28. W. H. HERFORD, preacher. Service 6.30. ALL SEATS FREE.

MIDLAND CHRISTIAN UNION.

The THIRD ANNUAL MEETING will be held at Cradley, on Tuesday next, the 31st of March. The Rev. D. GRIFFITH, of Cheltenham, will preach; service commencing at eleven o'clock.

D. MAGINNIS, } Hon. Secs.
W. E. WILLS, }

MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

The TWENTY-FOURTH ANNUAL MEETING will be held at Bury, on Good Friday, the 26th March.

The RELIGIOUS SERVICE will be held in the Bank-street Chapel, and will commence at half-past ten o'clock. The SERMON will be preached by the Rev. H. E. DOWSON, B.A., of Gress Cross.

DINNER will be provided in the school adjoining the chapel, at half-past twelve o'clock. Charge sixpence each person.

The BUSINESS MEETING will be held at two o'clock, when the reports will be read. The chair to be taken by the President of the Association, JOHN DENDY, Esq.

DEPUTATIONS from the London, North Midland, Northern, and West Riding Sunday School Associations are expected to be present.

TEA will be provided in the school at four o'clock. Charge sixpence each person.

The EVENING MEETING will be held at six o'clock, when E. H. GRUNDY, Esq., will preside; and Mr. JESSE PILCHER will introduce the following subject for the consideration of the meeting:

"On Examinations in Sunday Schools."

JESSE PILCHER, } Hon. Secs.
JOHN REYNOLDS, }

P.S.—It has not been found desirable to arrange for a Special Train from Manchester. The regular trains, however, are cheap and convenient. From Victoria Station via Miles Platting the cheapest route.

Morning at 8.50 and 10.10, and through the day as on week-days. Returning in the evening at 7.10, 8.40, and 10.10.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

The TWENTY-SECOND ANNUAL MEETING will be held at the High Pavement Chapel, Nottingham, on Easter Tuesday, March 30th.

DINNER will be provided for visitors and friends at one o'clock. Charge 1s. each.

The BUSINESS MEETING will be held at two o'clock, when the reports will be read. The chair will be taken by RICHARD ENFIELD, Esq., the President of the Association.

TEA will be provided at half-past four o'clock. Charge 6d. each person.

The EVENING MEETING will commence at six o'clock, when Mr. W. CLARKE will introduce the subject for consideration by reading a Paper on "Our Sunday Schools, Past, Present, and Future."

DEPUTATIONS from the London and the Manchester District Association will be present.

H. RILEY, Hon. Sec.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.

About £1,500 will be needed. Toward this sum the following subscriptions have been received:

	£	s.	d.
Amount previously advertised.....	690	8	0
George Buckton, Leeds.....	10	0	0
Joshua Buckton, Leeds.....	5	0	0
George Yule, Manchester.....	5	0	0
Thomas Gladstone, Birmingham.....	5	0	0
Rev. J. Colston, Evesham.....	3	0	0
Henry Long, Knutsford.....	2	0	0
R. D. Rusden, Manchester.....	1	0	0
Rev. J. Black, M.A., Stockport.....	1	0	0
Rev. J. Drummond, B.A., Manchester.....	1	0	0
James Seaton, Manchester.....	1	0	0
Two Friends, E. K., W. H.....	1	0	0
Mrs. Houghton, Knutsford.....	0	10	0
A. Peyton, Birmingham.....	0	10	0
S. Robinson, Stockport.....	0	5	0
John Booth, unacknowledged.....	0	2	0
	£726	15	0

Subscriptions will be thankfully received by H. C. BRIGGS, Esq., Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee; or Memorial Hall, Manchester.

EAST LANCASHIRE UNITARIAN MISSION.

The ANNUAL SERMONS on behalf of the Mission will be preached, as follows, on Sunday, March 28th, 1869, when the simultaneous Collections will be made:—

Acerington, morning and evening, Rev. J. T. WHITEHEAD.
Ainsworth, morning and afternoon, Rev. J. W. RODGERS.
Astley, morning and afternoon, Mr. RICHARD CARLING.
Bolton, Bank-street, morning and evening, Rev. J. DRYMOND, B.A.

Bolton, Commission-street, morning and evening, Rev. J. GAMMELL, B.A.
Blackburn, morning and evening, Mr. WM. HARRISON.
Burnley, morning and evening, Rev. GEORGE RIDE.
Bury, morning and evening, Rev. WM. GASKELL, M.A.
Chorley, morning and evening, Mr. E. TORLAND.
Chowtham, morning and afternoon, Rev. A. ROBERTSON.
Heap Bridge, afternoon, Mr. J. REYNOLDS.

Heywood, morning and evening, Rev. JOSEPH FREESTON.
Hindley, morning and afternoon, Rev. M. C. FRANKLAND.
Newchurch, morning and afternoon, Rev. J. S. GILBERT.
Padiham, morning and evening, Mr. WM. KNAPTON.
Park Lane, morning and afternoon, Rev. JOHN ENTWISTLE.
Preston, morning and evening, Rev. G. BEAUMONT.
Rawtenstall, morning and afternoon, Rev. W. C. SQUIRES.
Rivington, morning and afternoon, Rev. J. K. SMITH.

Rochdale, Blackwater-street, morning, Rev. THOMAS CARTER; evening, Rev. JOHN FOX.
Rochdale, Clover-street, morning, Rev. JOHN FOX; evening, Rev. THOMAS CARTER.

Stand, morning and evening, Rev. G. FOX.
Tadworth, morning and afternoon, Rev. L. TAPLIN, M.A.
Walmsey, afternoon, Mr. JOHN PHILLIPS.

The ANNUAL MEETING of the Mission will be held at Bolton on April 8th.

MANCHESTER DISTRICT UNITARIAN ASSOCIATION IN CONNECTION WITH THE PROVINCIAL ASSEMBLY OF PRESBYTERIANS AND UNITARIANS OF LANCASHIRE AND CHESHIRE.

The simultaneous Collections on behalf of the above Missions will be held on Sunday, March 28th instant.

CHAPELS.	PREACHERS.	TIME.
Ardwick, Whitfield-st.	Mr. DAVID GORDON	6.30 p.m.
Blackley	Rev. E. COLEMAN	11.0 a.m.
Blackley	Rev. E. COLEMAN	1.0 p.m.
Strangeways Unitarian	Rev. BROOKE HERFORD	1.0 p.m.
Free Church	FORD	6.30 p.m.
Cross-st., Manchester	Rev. JAS. BLACK, M.A.	1.0 p.m.
Fallsworth	Rev. W. G. CLADMAN	11.0 a.m.
Gorton	Mr. HIRST	6.30 p.m.
Gorton	Rev. G. H. WELLS, M.A.	10.45 a.m.
Miles Platting	Mr. MANLEY	6.30 p.m.
Monton	Rev. T. E. POYNTING	10.45 a.m.
Oldham	Mr. PEATON	10.45 a.m.
Oldham	Mr. PEATON	6.30 p.m.
Platt Chapel, Rusholme	Rev. A. M. CREERY, B.A.	11.0 a.m.
Sale	Rev. J. R. BEARD, DD.	10.30 a.m.
Salford, Ford-street	Mr. ASHWORTH	10.45 a.m.
Swinton	Mr. BRUCKLEY	10.30 a.m.
Swinton	Rev. BROOKE HERFORD	6.30 p.m.

WEST RIDING UNITARIAN MISSION.

The usual ANNUAL COLLECTIONS will take place on Sunday, 28th of March, when the following Ministers will preach:

BRADFORD.—Chapel Lane Chapel, the Rev. T. H. SMITH, of Halifax.

DEWSBURY.—Unity Church, the Rev. JOHN THOMAS, B.A., of Huddersfield.

DONCASTER.—The Rev. G. WOOLLE, of Thorne.

ELLAND.—Christ Chapel, the Rev. JOHN DEAN, of Pudsey.

HALIFAX.—Northgate End Chapel, the Rev. R. PULCHER, B.A., of Bradford.

HUDDERSFIELD.—Fitzwilliam-street Church, the Rev. C. HOWE, of Dewsbury.

IDLE.—The Rev. GEORGE SMITH.

LEEDS.—Mill Hill Chapel, the Rev. G. VANCE SMITH, B.A., of York.

LYDGATE.—The Rev. E. ALLEN.

PEPPERHILL.—The Rev. J. ELLIS, of Elland.

PUDSEY.—Mr. J. PICKLES, of Bradford.

ROTHAM.—The Rev. ROBT. SHERNTON.

SEABY.—The Rev. GEORGE JONES.

SHEFFIELD.—The Rev. R. C. JONES, B.A., of Derby.

THORNE.—The Rev. W. S. SMITH, of Doncaster.

WAKEFIELD.—Westgate Chapel, the Rev. A. W. WORTHINGTON, B.A., of Mansfield.

YORK.—St. Saviour Gate Chapel, the Rev. W. BLAZEBY, B.A., of Rotherham.

GOODWIN BARMBY, Secretary.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

The Southport Congregation.....£247 13 0

S. Robinson, Esq., Wilmsham.....5 0 0

—Brooks, Esq., Hill Bank, Hyde.....1 0 0

John Harwood, jun., Esq., Bolton.....10 0 0

Miss Yates, Liverpool.....5 0 0

Wm. Rathbone, Esq., M.P., Liverpool.....5 0 0

H. W. Gair, Esq., Liverpool.....25 0 0

Mrs. Holt, — Liverpool.....10 0 0

Mrs. R. V. Yates, Liverpool.....2 0 0

Geo. Wadsworth, Esq., Manchester.....5 0 0

S. Hollins, Esq., Bolton.....5 0 0

£322 13 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.

February 15th, 1869.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE APPEAL FOR EXTENDED EFFORTS AT HOME AND ABROAD.

DONATIONS TOWARDS THE EXTRA £1,000 FUND.

Donations and New Annual Subscriptions advertised.....	£578	5	8
Nettlefold J. H., Birmingham.....	1	1	0
Black Rev. J., Stockport.....	1	0	0
Chadwick T. R., Stockport.....	0	2	6
Diehle M., Stockport.....	0	5	0
Hindle John, Stockport.....	0	2	6
Spedding James, Stockport.....	0	2	6
Dickson James, Newcastle.....	0	2	6
Lowrie William, Newcastle.....	0	2	6

INDIAN FUND.
Donations and Subscriptions advertised.....£271 16 0

Rev. R. B. ASPLAND, } Secretaries.
Rev. M. SPEARS, }

178, Strand, London.

LANCASHIRE & YORKSHIRE RAILWAY.—EASTER HOLIDAYS, 1869.—GOOD FRIDAY AND EASTER MONDAY.—HOLLINGWORTH LAKE.—The public are respectfully informed that first, second, and third class RETURN TICKETS will be issued from Victoria Station, Manchester, for SMITHY BRIDGE and LITTLEBOROUGH, on Good Friday, Saturday, and Easter Monday, March 26, 27, and 29.

Fares for the Double Journey:

First Class.....Second Class.....Third Class.

On Good Friday, trains will leave the Victoria Station as follows, viz.:

Special.....Special.....Special.

6.15., *8.15., *10.0., 10.15., *10.55., *11.5 a.m., *12.0., 12.15., *1.10

Returning from Littleborough on Good Friday at

Special.....Special.....Special.

*4.45., *5.20., *5.32., *6.20., *6.40., 6.52., *7.25., 8.5., *8.30., *9.0

Special.....Special.

*10.0., 10.30 and *11.0 p.m.; other days by any stopping train.

Trains marked thus * will stop at every Barrow Station.

Superintendent's Office, Victoria Station, Manchester, March 10, 1869.

By order.

WANTED, RENTS TO COLLECT.

THOMAS PARRY, Insurance and Estate Agent, 11, John Dalton-street, Manchester. First-class references given.

WANTED, by a Young Lady, a Situation

as Nursery Governess; references given.—Address, S., Post-office, Bolton.

GLADSTONE HOUSE SEMINARY, Upper

Brook-st., Manchester.—Terms moderate. Spring Quarter April 7th. Vacancies for Boarders.—Principal, Mrs. Koyston.

OLLERENSHAW, WHALEY BRIDGE.

SELECT LADIES' BOARDING SCHOOL, conducted by Mrs. EASTWOOD.—Prospectus and references forwarded on application.

LINDOW GROVE SCHOOL,

ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmsham.

Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

EDUCATION.—14, GREAT STAN-

HOPE-STREET, BATH.

Mrs. JEFFERY receives a small number of YOUNG LADIES, whom she educates as members of a family.

Bath is considered a healthy locality, and offers great facilities for securing the services of efficient masters.

Terms on application to Mrs. Jeffery.

Referees: Rev. W. Olders, Bath; Rev. T. Poynting, Monton, Manchester; Rev. W. Cochrane, Cradley, Worcestershire; J. Murch, Esq., Bath; E. Cobb, Esq., Bath; W. A. Case, Esq., M.A., late Vice-Master of University College School, London; J. Shute, Esq., Clifton Down, Bristol.

GOD Speed the Galatæa, new National Song,

by A. B. ALLEN, 38, J. Williams, 24, Berners-street.

SWEET BIRDIE MINE, by A. B. ALLEN.

New Ballad, much admired, 24 stanzas.—Boosey and Co.

MR. SAMUEL SHARPE'S NEW WORK.

This day, post 8vo., cloth, 5s.

HISTORY OF THE HEBREW NATION

and its LITERATURE.

By SAMUEL SHARPE, Author of "The History of Egypt," &c.

London: J. Russell Smith, 36, Soho Square.

FREE CHRISTIAN UNION.

Just published, price 1s. (post free).

MARTINEAU (Rev. James).—THE NEW

AFFINITIES OF FAITH: a Plea for Free Christian Union.

Williams and Norgate, 14, Henrietta-street, Covent Garden, London; and 20, South Frederick-street, Edinburgh.

MANCHESTER DISTRICT SUNDAY

SCHOOL ASSOCIATION.

SUNDAY-SCHOOL PENNY MAGAZINE.—Now READY,

the VOLUME FOR 1868.

Handsome bound in cloth, red edges, &c., &c., 1s. 6d. per vol.

Ditto ditto gilt edges.....2s. 6d.

Orders should be sent to Mr. JONES, Memorial Hall, Albert Square, Manchester; or to Mr. E. T. WHITEFIELD, 178, Strand, London.

PIANOFORTEs on SALE, Hire, Exchanged

or Purchased.—LOCKE, 36, Great Duke-street, Victoria Station.—N.B. Pianos on the two years' system of purchase.

LONDON: SHIRLEY'S TEMPERANCE

HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 8d.

WHAT THE CHURCHES ARE DOING.

The thirty-ninth anniversary of the Brahmo-Somaj was celebrated in Calcutta last month. The members consist of about two thousand youths, who are all educated in English colleges, and belong to the higher castes. They had a procession for the consecration of the New Temple, whose objects were described by Keshub Chunder Seng in the following words:

"The One true God alone, the One without a second, shall be worshipped in this house. No created object, neither man nor any other being shall be adored or worshipped in this hall. Any books, relics, or symbols which any man, number of men, or nation may have observed with such unbecoming reverence as has degraded, or may degrade, into superstition, shall be treated here only with that amount of consideration which they may deserve. No sculpture or painting for the remembrance of any person or persons shall be here preserved. All men, without distinction of caste, shall be welcomed in this building. No prayer or worship offered to man, or through the agency of any individual, shall be here allowed."

According to a correspondent of the *Tablet*, himself a Russian, there are at least 200 sects in Russia, and they increase every year. The Stavovtzi alone, who cordially hate the national Church, number more than sixteen millions. Of the seventy millions counted as spiritual and temporal subjects of the Czar, there are certainly two-thirds who reject his creed and deny his pontificate.

The *Moniteur Universel* publishes a rumour that the real Louis XVII. has just died in the Trappist monastery at Belfontaine. Many years ago, so runs the story, two men arrived one night at the monastery, one of whom handed a small box to the Superior, with the request that it should not be opened till the death of his companion, who desired to spend the rest of his days as a "religious" in that asylum, and also wished his name to be concealed till after his death. This person bore the well-known features of the Bourbon family, and it is said that documents have been found in the box referred to which prove decidedly that he was the son of Louis XVI. Of course, if this account is true, we shall shortly hear further details concerning so remarkable a fact.

Mr. Macrorie has at last been turned into a bishop under the hands of Dr. Gray. Not, however, without considerable opposition. At the Cape a protest was presented to the Metropolitan against the consecration, signed by 129 persons, and another from Natal, signed by over 1,260. The new prelate, who is to be styled Bishop of Maritzburg, left Capetown for Natal on February 2nd, and we may now look for squabbles between him and his brother bishop, "whom the Church," as Dr. Gray tells us, "has deposed from his office for grievous heresy," but whose "teachings," according to the Natal protest, "have never yet been brought to an issue according to the laws and usage of the Church of England."

An application, directed by the Charity Commissioners, has been made to the Court of Chancery to try the rights of rival claimants to an endowment of upwards of £700 per annum, appropriated to Seventh-day Baptists at Naton, near Tewkesbury. In 1595, Dr. Bound published a work that became the banner of the Puritan party, in which he maintained that Christians ought to rest on the Lord's Day as much as the Jews did on the Mosaic Sabbath. But in 1628, the Rev. Theophilus Bradbourne went further, and contended that this obligation attached to the seventh day, and not to the first. For this he was brought before the High Commission, and yielded himself a convert to the formidable persuasions of Laud and his associates in that English Inquisition. But his views were taken up by others, principally Baptists. Many of the separatists, who had been clergymen of the Establishment, adopted them; and from the time of James I. to that of Charles II., the controversy occupied both the pulpit and the press. The title of one of the works on the subject is "Saturday no Sabbath; or, the seventh day Sabbath proved to be of no force to the believing Gentiles in the times of the Gospel, by the law of nature, Moses, Christ. Being an account of several publique disputations held at Stonechapel-by-Paul, London, between Dr. Chamberlain, Mr. Tillam, and Mr. Coppinger, of the one party, and Jer. Ives of the other. In which the arguments and answers on both sides are impartially recommended to publique view. By Jer.

Ives, 1659." A treatise of John Bunyan's, published in 1685, seems to have given an effectual check to the spread of the opinions of the Sabbath-keepers, and henceforth it subsisted only in the organizations which had been previously formed, and in their successors in diminishing descent. The tenet, however, is still rife in the United States, where it has numerous adherents, who support two newspapers, and give other signs of life.

The *Guardian*, while conceding the principle of Mr. Hadfield's Burials Regulation Bill, takes exception to it on the ground of some omissions in it. It would have been better if, instead of providing specially for those who are not members of the Church of England, it had distinctly asserted the right of all Englishmen not only to bury their dead in the parish churchyard but to call in what minister they please to officiate at the grave. The *Guardian* asks "if the churchyard is to be equally available for ministrations and ceremonies of all manner of religionists, which body of them is to keep the churchyard in order?" And we think it is only fair that all sects, who claim a right to interment in the parish burial-grounds, should contribute, in some way or other, to the expense of preserving them in a proper state, and making them more beautiful than they now often are.

The *Record* says that Lady Herbert of Lea is canvassing in person among the City merchants, at their counting-houses, for subscriptions in aid of a Roman Catholic college for "Missionaries of the Sacred Heart," and suggests that she has had this duty imposed upon her as a penance. But, as the *Guardian* remarks, no one who has read her books could ever suppose that she found this work anything but a labour of love.

A meeting was held at Sion College last week, the Rev. J. H. Coward, the president, in the chair, when an able paper was read by Mr. Henry Clark, of Liverpool, in which he advocated free and open seats in churches on religious, legal, economical, and historical grounds, and predicted that if a more elastic system be not adopted, by which the masses of the people could be attracted, the Church of England will be considered to have failed in her mission, and cease to exist as a State Establishment. An interesting discussion followed, in which various laymen and clergymen took part.

The statistics of the United Presbyterian Church for the year 1868, just published, afford a striking proof of what voluntarism can do, even when it has none of the mighty and few of the wealthy in its ranks. It appears that the total sum of £265,561 was raised by the various congregations, £205,815 being for such purposes as stipend, church and manse building, debt liquidation, and other strictly congregational purposes, and £15,746 for missionary and benevolent purposes. A comparison with the total income for 1858, shows that £100,000 a year more is now raised than was the case ten years ago. The total congregational income for the ten years from 1858 has amounted to £2,314,793 including a sum of £128,818, received by the Synod's treasurer from individual members of the Church, but not credited to the congregations. The United Presbyterian Church differs from the other Presbyterian denominations in Scotland, in upholding the abstract principle that it is wrong, in any circumstances, to connect the Church with the State, all alliances of this kind being, in its opinion, unscriptural.

WHAT IS SAYING ON CHURCH MATTERS.

The correspondent of the *Guardian* gives the substance of a Papal letter to the Archbishop of Paris, which, though dated 1865, has only just seen the light, and which is what may be called, in vulgar language, a tremendous wiggling. The origin of the letter seems to have been certain official visitations which the Archbishop insisted upon making in the monastic establishments within his diocese, and which, as usual, claimed to be independent of episcopal jurisdiction, and to recognise only the Roman authorities. The acts of the Archbishop were "reported" to Rome, and led to a communication from thence, to which he had evidently returned a sharp answer. It is to this reply that the Papal "objurgation" is addressed. After accusing the Archbishop of maintaining, among other similar things, that the Pope has no right to interfere in a diocese unless its religious affairs are in such disorder as absolutely to require it, and that

this intervention, except in such circumstances, is a violation of the divine right of every bishop to be sole judge within his own diocese, and converts it into a missionary district, the letter expresses the "astonishment, affliction, and agony" of the Papal mind at such sentiments, which "never could have been believed" had they not come from the Archbishop himself. He is also accused of favouring errors which he ought to "reject with horror;" of violating one of the Canons of the Fourth Council of Lateran; of having been present at the funeral of Marshal Magnan, Grand Master of the Freemasons, although he knew that this sect were condemned by the Roman Pontiffs, and were "reversers of all authority of the Catholic Church and of civil society, and capable, if possible, of driving God himself out of heaven;" and, lastly, of having sanctioned "the erroneous and pernicious opinion that the acts of the Holy See are not binding unless their publication be sanctioned by the civil power." The Archbishop can hardly look for a cordial welcome to the Ecumenical, even if he receives an invitation, except he mends his ways.

A correspondent of the *Liberal Christian*, writing from Berlin, where he thinks some plan of co-operation might be devised between a small community called the "Free-Fellowship" and the American Unitarian Association, says:

"It is a mistake to speak of the Germans as Rationalists, or even Liberals. The masses are as indifferent to these tendencies as they are to the dominant form of Orthodoxy. Nor does Roman Catholicism gain ground. The people seem to have done with Christianity, and will doubtless remain so until it is presented to them in some new phase of beauty and power. The established churches—Lutheran Evangelical—are poorly attended, and usually by the humblest classes. The Dom, however, is packed every Sunday. When Schleiermacher preached here he explained how three classes came to hear him. 'Students, maidens, and officers,' said he. 'The students, on my account perhaps, the maidens on account of the students, and the officers for the maidens.' Students, officers, and maidens still attend, but many others are attracted, first, by the famous male choir of boys and men, which chants in grand and solemn movement; secondly, by the royal family, some member of which is generally present. The King, indeed, patronises the Church and the clergy. Probably he entertains a more sincere regard for its ordinances than does Napoleon for those of Catholicism, yet with both it is the policy of political wisdom to support a church. In the minds of my countrymen here there exists some uncertainty as to the ecclesiastical position of the King. One has been heard to pray that his Majesty might be turned from his errors to a knowledge of Christian truth, and this in close connection with a petition for the 'heaven everywhere.' Meanwhile a second thanked heaven for this defender of the faith. It is unfortunate for the progress of Liberal religion that the Church is so yoked with the State. Luther is made the turning-point of a political as well as religious reform. A political significance is attached to his life, which I think the Monk of Wittenberg would hardly acknowledge. From this unnatural union it follows that all attempts at religious emancipation are made to bear a blame and suspicion which does not justly belong to them."

The *Times*' Berlin correspondent gives a similar description of the state of religion in Prussia. He says:

"There are plenty of orthodox individuals—nay, even some orthodox districts—to be found in Prussia; but the vast majority of the Protestant middle classes, and even a large portion of the lower strata of society, are estranged from the religion of their ancestors, and take no interest in the church or the religious lessons thrust upon the schools by church and government combined. Were Germany destined to see the notions current among her educated classes accepted by church and school, this would involve an intellectual revolution of an audacity and comprehensiveness never before witnessed in the world. It would be a leap from the sunny heights of faith into the dark abyss of scepticism. It would be the exchange of settled convictions on things of the other world for mere conjecture. It would be the resolve to order this world by the light of reason alone, and renounce all apprehension of the next. . . . In a tightly-governed country like this, who can wonder that the Government should attempt to stem the tide the course of which it disapproves, and the ultimate issue of which it fears? For the present, however, its exertions are as vain as they are easily accounted for. Amid the deafening din of politics, the latitudinarian stream flows silently on, threatening some day to inundate its banks, and change the face of the land more effectually than could be done by any merely political revolution."

"A Member of a Cathedral" gives, in the

Guardian, a sad account of the bishopless state of the South and West of England. He says:—

"At present there is not a single acting bishop in the great sees of Winchester, Exeter, Salisbury, Bath and Wells, and Chichester—*nowhere*, in fact, with the exception of Canterbury, in the whole of England south of London. In the largest of these dioceses this has been the case for many years; in others it will probably long continue to be so; and it must be superfluous for a Churchman to say that it both has done and is doing great injury. Spite of all his ability, valetudinarian habits and the age of the Bishop of Exeter have brought the diocese into a state most unhappy in itself, and which it will require years of energy and devotion to correct. Churchmen have too long agreed, from amiable motives, to be silent on this point; but the magnitude of the evil has now become too great to be overlooked; and not only are the Dissenting journals loud on the subject, but unless something can be done it will probably attract the attention of Parliament, and can hardly fail to be a ground of attack upon the Church."

On Lord Redesdale's talk about "confiscation" and "sacrilege" in connection with the Irish Church Bill, the *Pall Mall* observes:—

"Confiscation means the appropriation of private property to public purposes. But what is property? It is simply a general name for the sum total of legal rights which a given person enjoys over given property. The endowments of a parish are subject only to one set of rights, the rights of the incumbent, and his rights are confined to his own lifetime. Give to every living man a full equivalent for the rights which he now possesses, and what property is left to be confiscated? Who loses any rights at all by an enactment that after the death of the present rector of a parish no more rectors shall be appointed? By the supposition the existing rector and patron, if there is one, are compensated, and no one else has any rights at all. The laity no doubt lose the advantage of a public institution which is no longer kept up, but this is not a proprietary right. If it were recognised as such, no reforms could ever be made at all, for all involve some degree of inconvenience. As to sacrilege, it is merely an ugly name which anybody can apply to anything he does not like, and which strictly means a particular kind of larceny foolishly distinguished from other offences from which it does not substantially differ."

We are glad to find that the most influential portion of the press is decidedly against Sir Roundell Palmer's proposed test. We gave the opinion of the *Times* last week. The *Saturday Review* favours Dr. Pusey's idea of a mixed university with denominational colleges, by which the principle of definite religious teaching would be secured without the reservation of any exceptional privilege to the Established Church. The *Economist* thinks that such a contract as Sir Roundell proposes, not to teach anything opposed to certain ill-defined dogmas, cannot ensure that which he aims at—a religious attitude of mind, since this is sometimes found very marked in negative thinkers, while it is wanting in highly orthodox ones. And the *Spectator* says, clergymen of the Church of England do freely question, and ought to question, the divine authority of very much in the Bible; but Sir Roundell's test would make them scruple to do so. Lay members of that Church do freely question, and ought to question, many of her doctrinal claims; but Sir Roundell's test would make them scruple to do so. In a word, if it kept out fewer men, it would impose far more reserve on those whom it admitted.

To Mr. Disraeli's question, why, if the principle of the Irish Church Bill is admitted, the property of St. Thomas's might not be distributed among the various London hospitals, the *Pall Mall* says a plain answer would be "that the endowments of the Irish Church are strictly national property, of which the Imperial Parliament is trustee for the benefit, not of any sect, but of the Irish people at large; whereas St. Thomas's Hospital is a private institution, of which Parliament is not in any special sense the trustee." But passing over this distinction, our contemporary asks whether the property even of St. Thomas's Hospital might not be rightfully applied to different purposes, under some conceivable set of circumstances. It says:

"No one wishes to interfere with it, because it is doing great good, and the money is on the whole far better spent than most funds of similar value. Suppose, however, to bring the case a little nearer to that of the Irish Church, that England had been conquered some centuries ago by a race which devoutly believed in homœopathy; imagine further that the richer classes in London were the descendants of this race, and preserved their medical creed, whilst the poorer classes altogether rejected globules, and held as a primary article of faith that Hahnemann was confined in some everlasting dispensary undergoing an eternal process of bleeding, blistering, and drenching as a punishment for his atrocious

heresy. Under such circumstances, the hospital might probably have been seized by the conquerors and devoted to homœopathic doctors; it would not be able to fill its beds, and the endowment would be wasted in maintaining a number of useless doctors administering potions to a few rich people who could afford to pay for them themselves. If by a return to more liberal principles the conquering race should propose to divide the endowments amongst homœopaths and orthodox practitioners alike, or, seeing that this would lead to innumerable jealousies, should bestow them upon those purposes on which doctors of all faiths are agreed, there would, of course, be a terrible outcry about confiscation, sacrilege, and robbery, for medical orthodoxy is nearly as severe as theological. But as the change would be manifestly for the good of the nation at large, we might certainly invite them to give a little more precision to their assertions. They would, as we infer from the parallel case, argue that the homœopathic people had in some way inherited the rights of the orthodox doctors, and that the rights were as indefeasible as those of private property. We will omit the little difficulty of proving that we really respect the will of the founder by applying his endowments in support of principles radically opposed to his own, and proceed to the fundamental question of the validity of the claim in any case. Supposing, that is, for the sake of argument, that we are really respecting the intentions of the original founder (a concession which is by no means applicable to the case of the Irish Church) we must still ask whether those intentions ought to be respected and, if so, how far. . . . It is obvious at first sight, that endowments are only useful under certain close restrictions. It is the most preposterous claim that ever was put forward that a gentleman who died in the fifteenth or the tenth century should be able to legislate for the nineteenth century. Would any reasonable man wish to determine at the present day what is to be the application of a certain fund in the year 2469 A.D.? Or, if he expected that his directions would be observed with superstitious accuracy, would that be any inducement to him, as a reasonable man, to leave directions accordingly? If so he must be singularly ignorant of the results, of the practical results, of the benevolence of our ancestors."

In the debate on the disturbances in China, Lord Grey was considered by the anti-missionary press to have "gone into the very heart of the question," when he put the case hypothetically:

"Suppose some Chinese missionaries were to preach Confucianism in Manchester, Birmingham, or any other of our towns, and they were to be maltreated by the people whose religious susceptibilities were offended, what would we say if a squadron of Chinese iron-clads appeared in British waters to demand satisfaction?"

On which the *Methodist Times*, taking the case thus put, observes:

"If it appeared that the Chinese missionaries violated no law which expressly excluded the propaganda they were prosecuting—for none such law existed—and if such treaties did, however, exist, as seemed at least to tolerate that sort of thing, and the missionaries in all other respects behaved themselves in a peaceable manner, their preaching Confucianism excepted, the British municipal law would protect them against such maltreatment, and if it didn't, through official connivance, what justification could we allege, and what would be the ground of our protest against the demand for satisfaction? But the case omits a most important element. His lordship forgets that the interests of the Christian propaganda are identified with the practice and belief of thousands of Chinese citizens who have become true Christians, and they may, and doubtless do, wish for the continuance of missionary labour in their midst. Some of our Manchester or Birmingham men might really desire to hear what the Confucian apostles had to say for themselves, and to expose the gratification of that desire to mob-violence would be to fail in securing for the men who cherished it the exercise of a right which certainly does not transcend the object of the civil law or the functions of its magistracy."

Referring to some remarks of the *Times* and the *Pall Mall* on the same subject, the *English Independent* says:—

"It is unfortunate for these flippant writers that the exigencies of the case should have required them to apply their defamation particularly to missionaries in China. Who introduced us to the knowledge of the Chinese language? To whom are these critics indebted for their knowledge of 'the singular fabric of Chinese civilisation'? Did they ever hear of Morrison, Milne, Medhurst, Legge, and Lockhart? Who, according to the late Mr. Cooke, the writer of the interesting letters in the *Times* on China a few years back, has more acquaintance with the habits of the Chinese and their modes of thought than any man he met—who but the Rev. Joseph Edkins, at this moment representing the London Missionary Society at Peking?"

The English correspondent of the *Nation*, N.Y., in remarking on the Saurin case and the secession

of the Marquis of Bute to the Church of Rome, says:

"Convents have become so common in England within the last few years that their management is a matter of some importance. We are growing accustomed to the sight of Sisters of Mercy and priests perambulating the streets of London; and it seems to be rather the policy of Catholics to make a display of their numbers and growing importance. How far their importance really increases would be a difficult question. * * * There is certainly a tendency on the part of the aristocratic and fashionable classes to drift Rome-wards, if not actually across the boundary—militating, of course, the large number who drift the opposite way. Protestantism may be true or false, but it is a religion for tradesmen, whereas Catholicism, false or true, is a gentlemanlike religion. That I take to be the opinion of the Butites, including in that name the large number of people who indulge more or less in Butolatry. There are, as I need not say, many reasons of much greater potency which may swell the ranks of Catholicism; but the supposed vulgarity of Protestantism, especially in its Dissenting forms, is one minor cause, which falls in with the general demand for a religion more satisfying in an æsthetic point of view than that to which we are accustomed. Meanwhile the intellectual part of the country alienates itself more decidedly from all traditional forms."

Bitterly as the *Church News* is opposed to Mr. Gladstone's scheme, it yet admits that its effect on the spiritual health of the decrepit Church of Ireland may be beneficial. It says:

"If under such a system it cannot rise from its ruins, it must be because it is hopelessly enfeebled and all its spiritual strength eaten or rusted away. If for the future it should not have the best, holiest, most energetic men for its bishops, it will be its own fault. If sloth and ill discipline and heresy and disregard of all ecclesiastical order should prevail, it will be its own fault. If its sees should not be multiplied, its missions at home and abroad not active and apostolic in character, it will be its own fault. If its synods should be infrequent or cowardly or imbecile, it will be its own fault. If its services should be cold and stiff and unelastic, unattractive or ill adapted to the people, again we say it will be its own fault. A great opportunity is now placed before it of showing what it really is. The crisis is inevitable now, whether it be for good or bad, for weal or for woe. Let it spend no time in vain lamentations, but resolutely buckle on its armour for a noble Christian warfare in the name of the Lord of Hosts. This we know, that, whether rightly or wrongly influenced, many in England would thankfully change their ecclesiastical prospects for those now opening before the sister Church of Ireland."

REMARKS ON THE VOLUNTARY SYSTEM.

THE *Pall Mall* thus sums up the most interesting part of Dr. Ball's speech, which is regarded as the ablest defence of the Irish Church that has been produced by the debate on Mr. Gladstone's bill:

"What you, the ministry, are attacking is not the Established Church in particular, but the principle of religious endowments in general. The Regium Donum and the Maynooth grant, at all events, were not intended to favour the Established Church. They were meant to promote religious instruction amongst Presbyterians and Roman Catholics. What you are establishing is the voluntary system pure and simple; but that system exists nowhere in Europe, and where it does exist, whether in its integrity as in the United States, or in a qualified form as in some of the English colonies, its results are by no means satisfactory. It is condemned by all authority, and in particular by Burke and the other writers who have followed in his footsteps. It fails to provide universality of instruction, because each denomination looks only to the interests of its own members. It fails to supply permanence of instruction, because in periods of coldness and depression its supporters flag. It injures the quality of the instruction given, because it makes the teacher dependent on those whom he teaches. It is peculiarly unsuitable for Ireland, because its principal advantage, the fact that it stimulates religious fervour, is in itself an objection to it in a country in which religious fervour is already far too abundant. Ireland, moreover, suffers from absenteeism, which the voluntary system would aggravate."

Our contemporary then proceeds to examine this argument, and says:

"The first great objection to it is that it neither proves nor tends to prove that the existing Church Establishment is a good or that it is not a bad thing. It may be proved triumphantly that a watch is a very convenient possession, but if your watch will not go, it is a mere incumbrance, and unless you can get one which will go, you will find it convenient to go without a watch. Church Establishments may be excellent things, but it does not follow that wise men would tolerate, say, a Mahometan or Roman Catholic Church Establishment in England or Scotland. It would be as sensible to live with a wife who was unchaste in her conduct and intolerable in her temper out of respect to the

institution of marriage. It is better to go barefoot than to wear tight boots.

"Apart, however, from this, which answers the whole of Dr. Ball's argument, the particular assertions of which it is composed appear to us to be open to much criticism. The voluntary system, says Dr. Ball, is condemned by all manner of philosophers, and in particular by the 'great and commanding intellect of Edmund Burke.' Till very lately none of the Scribes or Pharisees except Mr. Bright believed in it, and it is practised in no part of the world except America. Dr. Ball is obviously enough one of those persons who like big names and sounding compliments to persons of orthodox reputation. He is just the person to quote Burke and Mackintosh with appropriate adjectives affixed to their names. One might fancy him recommending a young man to 'form his style' upon this or that standard author; but with every respect for him that is not the way to discover how the world is going. There are very many subjects, and this, we think, is one of them, upon which the talk is one way and the facts are the other. Every one knows the passage in Burke about the Church of England 'raising her mitred head amongst princes;' and every one also knows, or, if he opens his eyes and looks about him, may know, that Burke was never more wrong than in that very passage, and that is saying a great deal. At least, if he was right in his later ecclesiastical views, the whole course of legislation and of thought throughout Europe and America for the last two generations has been wrong. There are no movements to which a wise man ought to pay greater attention or respect than those which proceed from the tacit unexpressed convictions of the great mass of mankind in the face of the denunciations of eloquent exceptions. It is quite true that Burke and some other writers of inferior ability did exhaust the resources of language in reviling the voluntary system, in denouncing the growth of democracy, in singing the praises of crowns, mitres, chivalry, or other institutions which were, or which they believed to be, connected with them. It is no less true that the general current of thought and action all over Europe has set steadily in the opposite direction for nearly eighty years, and is gathering power every day. It is true that a purely voluntary system exists nowhere in Europe; but look at the steps which have been made in that direction since the beginning of the French Revolution. Look at Italy, Spain, France, and Austria. Is it not obvious to every one that the ideal towards which they are tending, for good or for evil, is that of a free Church in a free State? In America, where the tendencies of the age have had full swing, a pure voluntary system is the result. In the English colonies, where the institutions of the mother country still exercise some influence, the system is slightly—very slightly qualified. In England, as every one can see, we are moving with rapid steps in the same direction, though as yet the consummation is probably distant. In the face of facts like these, is it not better to try to understand why people are flying in the face of Edmund Burke than to look into the works of that 'great and commanding' man (who did a good deal more in the way of commanding than in the way of being obeyed), for eloquent denunciations of their audacity? If the voluntary system is so bad a thing, and if its defects have been so clearly proved, why is the course of events unmistakably tending in that direction? The question, we believe, admits of a very plain answer. It is that mankind are ceasing to believe in theological systems generally, and that for that reason they refuse to give pre-eminent public authority and dignity to the exponents of any particular system. Cloak it how you will, this is the real truth, and no amount of eloquent evasions or denunciations will alter it.

"The arguments in favour of State recognition in some form or other of the truth of religion, if we assume the truth of any particular religious system to be altogether indisputable, are overwhelming. If, for instance, you had a nation composed of perfectly sincere Roman Catholics, who believed in the truth of the Roman Catholic creed with as little doubt as a mathematician feels with regard to the subject of his science, the necessary and logical result would be that the clergy would be recognised as the sole authorised expounders of religious and moral truth, and that the State would act towards them under all circumstances upon that assumption. It is, of course, impossible to say what precise results would follow from such a conviction in particular cases. In some instances a perfectly Catholic nation might think it best to tolerate, in others to punish heresy. They might give different degrees of outward power, dignity, wealth, and influence to the clergy, according to circumstances, but so long as they continued to be of the same mind as to religious belief they would recognise the Roman Catholic creed as the truth, and their clergy as the exponents of the truth whenever circumstances might call for such recognition. Such a state of things would no doubt have many great and obvious advantages. The imagination can hardly conceive a more splendid position than that of a clergy which did fully represent the unanimous convictions of a great nation as to religious faith, and which was consistently treated by the nation upon that footing. Even Burke's language about 'mitred heads' would hardly look like an exaggeration under such circumstances, though it does look rather absurd when we apply it to Tomline raising his mitred

head amongst princes to look out for a new mitre. Looking, however, at things as they are, it is obvious that such a notion as this is a mere dream, and cannot be expected in any assignable time to be anything else. The fact with which we have to deal is wide-spread and increasing religious disagreement. People differ widely, passionately, and irreconcilably upon the subject, and they are gradually getting to see that they must agree to differ, and must transact their common affairs upon some other than a theological basis. This is the real source of the vitality of the voluntary system. It is this which has prevented the establishment of any new established Church in any considerable European nation for a great length of time, and which has made all the younger nations of the world adopt more or less fully the voluntary system. We are very far from being blind to the objections which may be made to it. It is quite true, as Dr. Ball says, that it lacks universality and permanency, and that it does not breed so good a class of clergy as a system of endowments. But to these and fifty other objections it is enough to reply, in general, that the voluntary system is founded upon and recognises the great fact that mankind are not agreed upon religious subjects; that the differences between them are *bona fide* differences, and that they ought not to be made the ground of any political distinctions.

"We do not mean to say that we advocate the voluntary system, especially in regard to this country. Where you have an Established Church which suits the peculiar circumstances of the country, which excites no animosity, inflicts no grievance, sentimental or otherwise, upon any living creature, and is recommended by great practical utility, it would be foolish to pull it down; but the fact that the Church of England is an exceptional institution to be defended on the score of the exceptional circumstances of the country in which it exists, is one which it is impossible to deny, and foolish to try to conceal. No one would think of setting it up if it did not exist. No one can affect to say that circumstances may not arise which would make its destruction necessary. Be this as it may, it must stand or fall on its own merits, which may be discussed when the occasion arises. In dealing with the Irish branch of the Church, those who say you are asserting the voluntary principle are fully answered by the reply, in common cases the voluntary principle ought to be adopted, because the whole course of European and American thought and feeling is setting in that direction."

ENGLISH GIRLS IN FOREIGN CONVENTS.

THE Paris correspondent of the *Post* wishes to remind the public in England of the number of English young ladies who become Roman Catholics abroad, and then later enter occasionally a convent, and are lost to their parents and the world. These young ladies, he says, have almost invariably a little fortune, which becomes the property of the convent on their taking the veil. The financial part of the business is all arranged before a sister becomes a pensioner for life. I will narrate one of the many instances of an English young lady becoming a nun on the Continent; or rather how two sisters, born and educated as Protestants, caused so much grief to friends at home. The daughters are sent to a school, a sort of retreat, where the young ladies of Italy are prepared for the world by an education which is almost exclusively religious, and where useful mundane knowledge is ignored. The mother does not visit the girls often, but sends them all they want. Two years pass over when mamma, who is now in Paris, hears from Augusta that she has become a Roman Catholic. Anne is called to Paris immediately, but is so inexplicably unhappy with her mother; looks ill and weeps, and has fits, and prays to the Virgin Mary. Well, it comes out that she wishes to become a Roman Catholic too. Mamma says, "No!" The girl runs away from the maternal home and cannot be traced. As time rolls on Augusta informs her mother that she has decided on retiring from the world, and has already gone through the probationary steps. Augusta is now, observe, of age, and is mistress of £8,000. All that the mother has heard of the daughter since is by a letter which reaches her periodically on the saint's day of her name from the pretty little nun (she was pretty, at all events, but not bright-minded), saying she is very happy, has never repented, and prays eternally for her family. The other young lady turns up later in America, where she has become a nun also. Now, here is the curious part of it. The superior of the convent in America applies to the mother for money for a dowry, as this young lady, on coming of age, contrary to expectations, has no claim on the father's will. Anne had been born after the will was executed, and the father had not made any provision for the youngest girl. This was not pleasant to the finance minister of the little quondam where Anne had been taken in, as £8,000 was expected on her coming of age. No one knows to this day how she got from Paris to the United States. Up to the time I lost sight of Mrs. X—she had not paid a farthing, and declared she did not intend to do so. What may be the life of these girls—how they may be treated—will never be known to the outer

world. The letters they write to the mother are evidently dictated. I believe most English Ministers Plenipotentiary at foreign courts in Catholic countries have stories to tell about British subjects in foreign convents.

The Unitarian Herald.

FRIDAY, MARCH 26, 1869.

PROGRESS IN PARLIAMENT.

THE debate which has taken place on the second reading of Mr. GLADSTONE'S Irish Church scheme has been significant alike in its course and in its conclusion. More satisfactory even than the unexpectedly large majority of 118 by which it was carried, has been the manifest and almost conscious weakness of the defence. The tone of the Opposition was set by Mr. DISRAELI, in a speech as insidiously dishonouring to religion as anything which can be conceived. His chief argument practically resolved itself into this—that Established Churches hold with the powers that be, while in voluntary religious societies there is always an element which, in times of political disquiet, intensifies and aggravates the discontent. This he exemplified by the position which has always been occupied by Irish Catholicism in relation to Irish disaffection. We already find it bad enough, he argued, to have one non-established and discontented Church. Disestablish the Irish Church and take away *Regium Donum* from the Presbyterians, and you will have three discontented churches instead of one. This, with a little sham philosophy and false historical analogy, formed the staple of a case the weakness of which probably no one felt more keenly than himself! We should be sorry to impute the same want of earnestness and reality to the general speeches of the defenders of the Irish Church. Sir ROUNDELL PALMER, especially, infused into that side of the debate an element of high-minded and disinterested conviction which could not be without its effect in warming up Mr. DISRAELI'S followers into a feeling of their being the champions of justice and religion such as their leader's tone was little calculated to inspire. On the whole, however, we have reason to be proud of the contrast presented by the great speeches on the side of the measure. Mr. BRIGHT'S speech was one of the noblest that he ever delivered, and lifted the whole question out the mud of party contention and expediency into the region of lofty political morality. The debates and the division upon it may be fairly said to have carried the question a long stage nearer to its settlement. About that settlement there probably has never been much doubt within the walls of Parliament. The members on both sides of the House know too well how these things go to have any real faith in fighting against a majority of above a hundred; and when it was once seen that Mr. GLADSTONE had solved the problem in a manner which took away the last hope of his party being weakened, as it has so often been, by division, the whole thing became merely a question of time. But outside the House, among Conservative associations and clerical coteries, and especially among the Irish Episcopalians and Orangemen, a very different feeling has prevailed. They have worked themselves into a species of fanatical conviction that Disestablishment could never really happen. Without any distinct conception of what it was they expected, they have persuaded themselves that, in some way or other, so-

monstrous a scheme *must* be defeated, and looked to the head of their party for the unveiling of some strategic mystery which should, at the least, involve the question in such difficulty and confusion as would make any interference with the *status quo* impossible. Upon this state of mind a majority of 118 on the second reading will make a distinct impression. There is something tangible and unmistakable about it. It brings Disestablishment down out of the clouds of vague possibility to the level of distinctly approaching facts.

We have great hope that this majority will have an effect upon the fate of some of the other measures for religious liberty and equality which are now before the House. Chief amongst these is of course the University Tests Bill. This will be carried this year in the Commons by such a majority as the Upper House has never faced before in their summary rejections of it. We cannot but hope that, even if no very new lights of argument may have dawned upon their minds, they may begin to feel the effect of that conviction which is gradually coming to pervade English society that theological exclusiveness of any kind in our national universities is something quite behind the age, and can be no longer tolerated. Even Sir ROUNDELL PALMER'S proposal to modify the measure will in reality tend to strengthen it. The force of his frank admissions of there being nothing to be feared from the abolition of the present tests will not be really weakened by his proposal of a new and milder test of his own. He would require every professor to sign a declaration that in discharge of his office he "will never endeavour directly or indirectly to teach or inculcate any opinion opposed to the divine authority of the Holy Scriptures or to the doctrines and discipline of the Church of England as by law established." There is not, however, the least likelihood of his amendment being adopted. Such a compromise would not have been accepted by the last Parliament, still less will it satisfy the present one. But its serious proposal helps to mark the stage at which we have arrived. When it comes to fining down theological securities to such tenuity as this, the whole case may almost as well be given up.

THE TRANSYLVANIAN UNITARIANS.

THE Rev. C. H. A. Dall gives an interesting sketch of our Transylvanian churches in the last number of the *Monthly Journal* of the American Unitarian Association:

"On my leaving a pleasant party of Americans on the Danube, and striking off to take my chance among utter strangers, I felt a slight misgiving. Not wholly unaccustomed, however, to walk by faith, I was strengthened by seeing in the guide-book that Transylvania held 'some of the most intelligent agricultural population in Europe.' And in spite of the protest of an Orthodox brother, that I could not hope to find other than 'an exceedingly corrupted form of Christianity,' I resolved to go and see; staying long enough to explore a field as yet unvisited by any representative of the American Unitarian Association. Never was faith more amply, bountifully, overwhelmingly rewarded, with good measure, pressed down, shaken together and running over. The view of the city as you descend to it, almost spirally, from the surrounding crests of the Carpathian Mountains, is superb. It has not much to boast in the way of architecture, except a few elegant church spires; the finest of which are Roman Catholic. After an hour of cleansing and *café au lait*, at a good hotel, the master of the house generously volunteered to guide the stranger to his friends. My guide took me at once to the college. At its door stood half a dozen bright-looking boys, who eagerly volunteered to take me to Professor Benczedi's room, across the street. They almost fought with each other for the privilege of rendering a stranger this free service. The professor greeted me cordially in English, and presently took me to the parlour of Dr. John Kriza, poet and bishop, and resident principal of an institution which stands at

the head of the one hundred or more schools, and three gymnasia (academies), of the Transylvanian Unitarians. The bishop reads English, but speaks only German, beside his native Hungarian; which, you know, is not kindred to the German, but rather to the stranger speech of the Lapps and the Finns. The tall, black-eyed bishop smiled as he grasped my hand, and said he'd long known me through my work. He had much to ask about the Hindoos, after introducing me to his lady wife, and their daughter of ten years. Two of the professors happened in, and were seen at once to be highly cultured gentlemen. One of them, Professor Simen, from that hour became my best of friends, as brother, helper, and interpreter. He insisted that, as long as I could, I should occupy one of his three rooms. The salary of a professor is only £40 a year, and I dreaded encroaching; but he would not take *no* for an answer. Over he went to the hotel with Professor Benczedi and three of the collegians and all I had was soon brought and bestowed in one of his own sunny rooms, wherein I was to rest, taking all meals unless otherwise engaged, with the good bishop and Mrs. Kriza. I was engaged out to meals more than half the time, among people as refined and intelligent as are found in our own Cambridge or Boston; as brilliant in conversation, as tasteful in art, as accomplished in song and instrumental music, as high in moral tone, and as earnest as ourselves for true reform and pure religion.

"... Sunday, May 10, my fourth day in Clausenburg, I attended service in the somewhat too plain and homely church,—the only one, I believe, which Catholic bigotry has left to the Unitarians in Clausenburg.

"This bigotry, however, is rather governmental (Austrian) than personal; and it is good to find that the 'four established' forms of Christianity—Calvinist, Lutheran, Catholic, and Unitarian—have not walked and worked together in Hungary for three hundred years, with their own Government, Queen, and Court at one time Unitarian, without training these sects to mutual respect and a kindly regard for one another. ... After a very simply delivered and attentively heard discourse from Professor Simen,—the men having their own seats and the women theirs,—a good part of the congregation adjourned to the College Hall to hear from their American visitor about the hearts and homes of their Unitarian friends west of the Atlantic, and something of the cause and its prospects in other parts of the world. Professors Simen and Benczedi were both active as mediators in this social and public conversation. On the day following, by the generous arrangements of friends, I was off on wheels, with Professor Benczedi, to visit as many as possible of the Unitarian schools within a circuit of thirty or forty miles.

"Of the internal arrangements of the gymnasia and outlying country schools, I hardly dare to speak, everything being so sadly stricken and cramped for want of money. I saw a few decent school-rooms, especially those for girls. Some of the Unitarian churches in the country districts are without floors. They have not the means to cover the bare earth with boards, under the feet of the worshippers, nor afford a stove to soften the rigors of a winter longer and colder than that of England. Ought one, then, to be surprised to enter such a school-house as that at Toroczko? Here the school numbered eighty-four boys. Of these, twenty-nine or thirty were present. The discrepancy between the roll-book and the attendance was accounted for by 'fever and ague.' One boy lay burning with fever in one of the fifteen sleeping bunks or berths, which lined the four low walls of about the least-convenient school-room that I ever entered. I can think of nothing like it except the forecastle of a coal-lighter or coasting brig. For the accommodation of 'ninety boys,' here was a room eighteen feet by fifteen, whose ceiling you could nearly touch with your hand. No wonder the boys had fever! The door was only opened for air for my special convenience. Eight or ten boys I found were studying Latin. One hoped to be a minister of the gospel, and another an officer in the army. The New Testament was not memorised in this school; but the Catechism seemed to be much used. It was nowise deistic in its tenets, but rather orthodox. It clearly taught that Jesus was the only Mediator between God and men.

"I have spoken of the struggling schools and churches (about one hundred and twelve churches, as many schools, and fifty thousand Unitarians in all) of our Transylvanian household of faith. Let me say no more, except that the whole people has been fused into one, by nineteen years of Austrian oppression, including wholesale robbery and massacre,—as when General Bem drove out the Austrians in 1848, and held his own for a good long year; and Austria let loose two hundred thousand Wallachs, like blood-hounds upon them, who burned and sacked and murdered, right and left. The Szecklers and the Modjors (usually written Magyars) are no longer the haughty aristocrats they once were. The lofty idealism of the now despairing and impracticable Kossuth has well nigh democratised the whole mass of Hungarians, so that they are now about as republican as ourselves. I repeat that our Transylvanian brethren are rich, both in intelligence and faith. Sorely pressed and peeled by foreign domination for a score of years, a better day has dawned. Their constitution has been restored to them by Austria since her defeat

at Sadowa, and Hungary has once more a parliament of her own. For some years past our Unitarian brethren in Great Britain have had constantly in charge one or two students from Transylvania. And it is good to know that our Boston Association of Unitarian Ministers, in one of their recent meetings at Dr. Gannett's, voted unanimously their willingness to extend a like welcome, and right hand of fellowship."

LITERARIA.

It is stated that Baron Tauchnitz has already sold five editions of 5,000 copies each of his edition of the New Testament, which we briefly described and recommended a fortnight ago.

Dr. Cureton, well known for his services to students of Syriac, a short time before his death discovered in the library of the British Museum three Syriac manuscripts—one of the date of A.D. 474, one of the date of 512, and the third undated, but certainly to be referred to the early part of the sixth century—which contain the oldest Christian homilies known—sermons composed by Aphraates, a father of the Syrian church who flourished in the first half of the fourth century, a few years before Ephraim Syrus, hitherto the earliest homilist. Dr. W. Wright will edit the work, which will be in two volumes; the first will give the Syriac text, and the second a translation. It will form an interesting addition to this class of literature.

The *Church News*, which was started by Dr. F. G. Lee, as the organ of the Disraelite Ritualists, does not appear to have made itself valued in proportion to its virulence. At a sale the other day, the copyright of it, together with fifty sets of the back numbers, was knocked down at £30. The copyright, and blocks of Dr. Lee's edition of the *Directorium Anglicanum*, together with an impression of the book, fetched £47. A great number of copies of the Altar Service-books edited by him, were sold at various prices. One set, splendidly bound in antique morocco, fetched £4; but thirty sets of the small-paper edition went for 4s.1 though the auctioneer suggested that, by omitting the preface, the work might be made available for use by men of any party.

Two editions of Mr. Beecher's "Life of Jesus, the Christ," are to be published in May. One will be an octavo of 800 pages, with four maps and a head of Christ, engraved from Leonardo Da Vinci's "Last Supper"; the other will be royal octavo with maps, twenty large full-page wood engravings, and from fifty to seventy-five smaller cuts printed in the text.

No series of public events ever produced in so short a time such a voluminous literature as the German war of 1866. As early as July 1, 1867, a catalogue, issued at Prague, contained the titles of fifteen hundred works, comprising poems, romances, pamphlets, addresses, sermons, essays, diaries, orations, histories, biographies, strategic treatises, maps, charts, photographic and lithographic collections, etc., each designed to illustrate some particular phase of the subject. Within less than a year after the armistice of Nicholsburg, there appeared sixteen biographies of King William and fifteen of Count Bismarck, besides several elaborate sketches of less prominent soldiers and diplomats, 135 histories of Prussia, 129 of Italy, 74 of Austria, 41 of France, 23 of Schleswig-Holstein, 18 of Venice, 15 of South Germany, of Holland the same number, of Luxembourg 12, of Hungary, Frankfurt, Denmark, and the German Confederacy 9 each, of Mecklenburg 7, and from one to five of such minor states and municipalities as Wurtemberg, Hesse-Cassel, Nassau, Hamburg, Belgium, Tyrol, Switzerland, Hesse-Darmstadt, Lübeck, and Coburg; and in addition to these books of biography and history, about forty volumes of military maps, topographical charts, and engravings, all of which are elicited by the war, and designed to elucidate it. Since the publication of the above-mentioned catalogue, the German press has been pouring forth works of this class in a steady, though diminished stream, so that their number at present probably exceeds three thousand.

Judging by the publishers' lists, the readers of religious works in this country must be very numerous. For instance, "The Pathway of Safety," a book of "council to the awakened," is now, although it is but a few years old, in its hundred and fifty-sixth thousand. This is certainly a good many to sell of any book, and there are few that can in this respect compare with "The Pathway of Safety." But the "Home Beyond, or a Happy Old Age" comes respectably near it, for it has reached its seventy-sixth thousand; and "The Early Communicant" even beats it; for that work—to be sure it is only a shilling volume—is in its hundred and sixty-second thousand. Behind these, but still far ahead of ninety-nine in a hundred of the best books that have a merely literary value, comes "Read your Heart and not your Garments," in its tenth thousand; "Noontide at Sychar," in its seventh thousand; "The Shadow and the Substance," in its ninth thousand; "The Life of the late Rev. Doctor Marsh," in its sixth thousand; and the Rev. Mr. Moody Stewart's "Life and Letters of Elizabeth, the last Duchess of Gordon," in its eighth thousand.

Mr. Dickinson, of Farringdon-street, is publishing the Rev. Henry Ward Beecher's sermons in monthly

parts. He has also brought out, under the title of "The Foreign Protestant Pulpit," translations of a number of sermons by some of the most eminent preachers of France, Germany, Holland, and Switzerland.

EARLY METHODISM IN SHEFFIELD.

In a speech at Sheffield the other day, the Rev. J. Hargreaves gave some striking facts showing what a contrast there was between the state of Methodism now and that in which it formerly was. In that very town, he said, and not far from that very spot, the great man to whom, not only Methodism, but the whole church of Christ was greatly indebted, Charles Wesley, the writer of those inimitable hymns with which they were blessed, stood and preached, and he had declared that of all the riotous mobs that ever he had met with in the country—and he had met with some rough ones in the "black country"—Sheffield beat them all. Why, upon the occasion on which he preached an officer rushed up to him, after he had prayed that the Lord would have mercy on some of the sinners around him and save them from the snares of their master, the devil, drew his sword and said, "You have been calling the King, my master, the devil," and he pointed his sword at Mr. Wesley's breast. Wesley threw open his waistcoat and said, with a smile, "I fear God and honour the King," and the poor coward shrunk away, unable to injure the man so much despised. But that very night the mob of Sheffield tore down the Methodist chapel that had only a short time before been reared. It must have been one of the earliest chapels, for it was pulled down in 1743, and the first Methodist chapel was not built till 1739. In the morning, said Mr. Wesley, the chapel was found to be totally destroyed, not one stone remaining on another. The Wesleyans tried to get help, but there was no magistrate in Sheffield who would do his duty, and no help could be obtained. They sent to Rotherham, and they got no help from that quarter. They then appealed to the Judge at York, and he ordered that, as the magistrates at Sheffield had not done their duty and protected the Methodists, they must pay the cost of rebuilding the chapel. So that good came out of evil, for Mr. Wesley said they got a better chapel than they had before.

UNITARIAN CHAPELS AND UNITARIAN MINISTERS.

(COMMUNICATED.)

For some years past there has been amongst us an increasing disposition to spend money on building handsome chapels, and on improving and adorning the celebration of public worship. A generation ago we had hardly one religious edifice with any pretensions to architectural beauty. The best that could be said for our best chapels was that they were convenient and comfortable. The service was of a simple character, with little attempt at attractiveness of ceremonial or of musical accompaniments. Now, on the contrary, there are comparatively few of our large congregations that have not handsome chapels; some of the more recently-erected buildings are equal, if not superior, to any of the religious edifices of their respective towns, and even small and country congregations are constantly putting forth efforts to obtain "houses of prayer" of an attractive appearance.

Not a word can be said against this tendency. That the architecture of a chapel, the form of service, the music, and all other accessories should be as good as they can be made, that the imagination, as well as the reason, should be appealed to in religion, is acknowledged to be most desirable; that there are men amongst us ready to spend their hundreds and thousands on the accomplishment of these objects, is a cheering proof of their value for the religion they profess. But as often as the acknowledged evil of the smallness of the salaries of our ministers is pressed upon our notice, the question suggests itself, as deserving careful attention, "Is there as much zeal displayed in regard to the spiritual head of each congregation as is shown for the material church and the musical parts of the service?"

It is evident that there may reasonably be expected to be some proportion between the sum of money which a congregation can raise for building a handsome chapel and the annual sum they can raise (if they choose) for the support of a minister. Yet the fact is that, in very many instances, there is a lavish expenditure on a building, there are successive improvements in the shape now of a new organ, now of an additional painted window, now of some new ornament to the interior or exterior—and all the time the salary of the minister continues the same. The expenditure on material improvements is not deprecated—long may it continue—this ought our people to do, but not to leave the

other undone. In some instances, however, any proposal to improve the minister's position is met with the objection, "We have spent a great deal on building or improvements, therefore we cannot raise a larger annual sum." The opposite ought to be the conclusion. A people that can spend freely to gratify their taste or their pride as to the chapel, have the power, if only they have the will, to make the income sufficient for the wants of their minister. It may safely be affirmed that his salary should in every case be at least ten per cent on the cost of his chapel. The man who can give £100 to a building fund can subscribe £10 a year, and so on in proportion of all others. Were this rule observed, we should not find a minister officiating in a miniature cathedral with a curate's income.

So much has been said in various forms about ministers' salaries, that many persons declare themselves tired of the subject. It is no uncommon thing for men to be tired of being reminded of their duty, when they have no mind to perform it. As long, however, as the present evil continues to exist, it is sure to be talked about. We have many wealthy congregations, but few large ministerial salaries. It is easy to count on the fingers those of £400 a year, and not more than two or three can be found above that sum. Very many ministers struggle on with £100 a year, a sum not worth more than £50 was a generation ago. In some cases even this is not regularly paid. What can we say, when the quarterly £25, which is the whole income of an educated man, expected to maintain a respectable appearance, is a month or two months beyond the appointed time in reaching him, and this simply through the negligence or carelessness of a chapel official? What must we think of congregations containing men of wealth, and yet content to raise only some £50 or £60 a year for their ministers? Can we wonder that under such circumstances there is an increasing dearth of ministers?

In reply to such appeals it is sometimes urged that "ministers ought not to be mercenary," and that "men who are really fit to be ministers will not be deterred by small salaries." The answer is that without being mercenary, a minister must feel the want of money, and must be disheartened when he sees that his congregation care little for his comfort—do not even care to do him justice. If all his congregation were poor men, and actually raised for him all they really could, he would cheerfully struggle on, content with the income, though small. But when there are members of his flock who show themselves ready to spend most lavishly on their own pleasures, who step at no expenditure on their chapel even, but at the same time never take in hand to increase his income, he must feel as though his services are not rightly valued.

There is only one remedy for this state of things. Funds to increase small incomes by grants to needy ministers, or to provide for their widows, however well meant, are only patching up the rent,—are as a fact made an excuse to the consciences of congregations which are sadly deficient in their duty. If the feelings of the laity can be aroused, if each man amongst us can be got to consider whether he is doing his part worthily, then the necessary steps will be taken. Whenever there is found in a congregation one energetic member to take up the matter and agitate it among his brethren, the desired result is pretty sure to follow. Of one thing we may be certain—that all the handsome chapels, new organs, and elaborate decorations, fine music, &c., will never promote religious life where the pulpit is not worthily filled, and that a minister cannot accomplish the important task allotted to him if he is depressed by poverty, disheartened by the apparent indifference of his congregation to his personal interests, or placed in a social position below what he knows to be his due.

It is a misfortune that on this subject it is necessary to deal with generalities, or the case might be much strengthened by citing special cases. A few such would be found in which congregations have taken a wise and right course and set a noble example, and a very great number could be pointed out in which, as long as the minister is content to go on, the people will let him, without ever considering whether they do him justice. Very few indeed are the instances in which a congregation actually does all that lies in its power in regard to the salary of its minister. Let this state of things go on a little longer and its natural result will be seen; the religionists who have refused to exert themselves to maintain and exalt the status of their ministers will reap as they have sown.

AMERICAN NOTES.

The *American Presbyterian* carries its mercy rather too far. It recommends that culprits condemned to be hung should first have chloroform administered to them, since it is the purpose of punishment to remove the offender out of the way, and not to cause pain. It also suggests that it be introduced into schools when boys are to be flogged.

The Rev. W. H. Milburn, the blind preacher, tells this story of Henry Ward Beecher's absent-mindedness:

"Rev. Mr. —, a Unitarian minister of Brooklyn, told me that one Sunday, having finished his own sermon, he dropped into Plymouth Church before the close of the exercises there. In reading the concluding hymn, Mr. Beecher, in a most original and Beechery vein, commented upon every line of it. My friend was struck with the remarks, and also with the oddity of their being made at all. The very next day he met Mr. Beecher on a ferry-boat, and told him how much impressed he had been with his comments upon the hymn. Mr. Beecher expressed the utmost surprise, and utterly denied that he had added one word to the text of the hymn itself. It was clear that the whole matter—and his comments occupied at least ten minutes—had entirely passed from his mind."

Dr. J. P. Thompson says that Mr. Beecher's forgetfulness is oblivion of minor things through the pre-occupation of the mind in something more important. He relates that Mr. Beecher, having prepared several letters for the mail, went to the post-office and called for the letters in his box, which at once engaged his attention. Returning home, he took off his hat, and out dropped the unmailed letters. To punish his forgetfulness, he turned back again to the post-office, walked up to the window and demanded his letters. The astonished clerk replied: "Why, Mr. Beecher, you were here five minutes ago, and I gave you your letters; there is nothing in your box." "What a forgetful fool I am!" exclaimed Mr. Beecher, and returned to his house, again to cover his shoulders with letters showering from his hat. This time he gathered them into his hand, and holding them before his eyes, marched back to the post-office, and succeeded in depositing them in the mail.

We take the following short but comprehensive prayer from the *Liberal Christian*.

"Great Source of all that's good and pure,
Heal thou my heart, my mind assure.
O may I seek Thy love to find,
Oh, may I love all humankind.
Thy Holy Spirit on me pour,
And when I faint grant Thou the more.
Thou who art Truth, Oh, make me true;
Thou who art Life, my life renew;
Thou who hast given all to me
Help me to give my all to Thee."

Dr. James Freeman Clarke has begun a series of articles in the *Atlantic*, designed to show, by comparing it with other religions of the world, that Christianity is fitted and destined to be the universal religion. We give a short abstract of the first article, in which the question at issue is well stated, and the way likewise in which it is to be answered. The real question, he says, between Christianity and unbelievers is not whether our religion is or is not supernatural; not whether Christ's miracles were or were not violations of law; nor whether the New Testament, as it stands, is the work of inspired men. The main question at the back of all these, is different, and not dependent on the views we happen to take of the universality of law. It is this. Is Christianity, as taught by Jesus, intended by God to be the religion of the human race? Is it only one among natural religions? Is it to be superseded in its turn by others, or is it the one religion which is to unite all mankind? The evidential controversy is thus shifted from a merely speculative ground to a basis of fact. The old apologists tried to show that Christianity was a necessity by disparaging all other religions. Judaism and Christianity were revealed, every faith besides was invented. The former were wholly true, the latter wholly false, and tended to make men sensual, cruel, and degraded. They were superstitions of the worst sort, having their origin in ignorance and wilful fraud. These views, which were generally entertained in the last century, and even in the first part of this, naturally produced a reaction, and heathenism has now its renaissance. The *Vedas* are talked about as though they were superior to the Old Testament, and Confucius is thought a little better than Paul or John. What is wanted

now is a candid comparison of ethnic, or race religions with Christianity. It is only within a few years that we have had the means for such comparison. Dr. Clarke believes that this will prove that most of the religions of the world are religions of races, while Christianity is the only Catholic religion. None of the former has really made converts to any extent outside of original race lines, whereas Christianity has made converts among all races. Then these ethnic religions are one-sided, each containing a truth of its own, but each defective, wanting some corresponding truth; Christianity alone is complete on every side. Brahminism, for instance, is complete on the spiritual side, but totally blank on the material side; it has spirituality but no morality; God, but nothing else. Buddhism has man, but no God; earth with no heaven but vacancy; exemplary virtues, but no spirituality. The religion of China is all retrospect, no prospect; all veneration for ancestors, but no hope for posterity; all routine and drill, but no spontaneity; all morality, but no spirituality, and no God; all worldly order and comfort, but no heaven; so it inspires no progress, gives nothing for men to live for, and the nation has stood still for three thousand years, and its people commit suicide on the least provocation. The religion of Persia is a battle between good and evil, and, like all conflicts, fights itself out at last, and falls from sheer exhaustion. The religion of Egypt was a deification of the vital force, the Divine principle in nature; and that of Greece was a glorification of the fair humanities—God as manifested in man. Christianity is the catholic, the universal religion, because it takes up all these elements, and represents in one grand, harmonious whole all these separate strands of truth. And, finally, while all these ethnic religions are self-limited and all come to an end or degenerate, Christianity alone is capable of progress, development and unlimited adaptations. But this, of course, pre-supposes that Christianity is not a system, but a life, not a creed or a form, but a spirit.

The design has been formed in Philadelphia to bring the remains of William Penn from England to Pennsylvania, and to erect a splendid monument over them.

A Jewish writer in the *Cincinnati Israelite* argues in favour of making Sunday the day of rest, in conformity with the custom of other religions. He declares himself to be the "selected spokesman of a respectable and highly intelligent party" in his Church.

Dr. Ellis, with whom some of our readers must have become acquainted on his visit to this country a number of years ago, has felt himself obliged, to the regret of his congregation, to resign the charge of the Harvard Church, in Charlestown, Massachusetts, to which he has ministered with great acceptance and success for twenty-nine years.

The *Nation* says:

"Few Catholics in this country (the United States), whether rich or poor, are Republicans, and few 'advanced' Protestants are ever Democrats. In the case of the Auburn troubles between Bishop McQuaid and the refractory congregation, we see what is not now seen for the first time in the history of Irish Catholicism: the certain degree of liberalism, of practical political protestantism, which has been acquired by the men who turned Father Kavanagh out of the Church and 'persuaded the Bishop to retire,' after informing him that they were determined to have a priest of their own choosing, and 'to submit no longer to the one-man power,' is assuredly making bad Catholics of them."

FIRESIDE READINGS.

TOO MANY BOOKS.

I WOULD that we were only readers now,
And wrote no more, or in rare heats of soul
Sweated out thoughts when the o'erburdened brow
Was powerless to control.

Then would all future books be small and few,
And, freed of dross, the soul's refined gold;
So should we have a chance to read the new,
Yet not forego the old.

But as it is, Lord help us in this flood
Of daily papers, books, and magazines!
We scramble blind as reptiles in the mud,
And know not what it means.

Is it the myriad spawn of vagrant tides,
Whose growth would overwhelm both sea and shore,

Yet, after necessary loss, provides
Sufficient and no more?

Is it the broadcast sowing of the seeds,
And from the stones, the thorns, and fertile soil,
Only enough to serve the world's great needs
Rewards the sower's toil?

Is it all needed for the varied mind?
Gives not the teeming press a book too much—
Not one but in its dense neglect shall find
Some needful heart to touch?

Ah, who can say that e'en this blade of grass
No mission has—superfluous as it looks?
Then wherefore feel oppressed and cry, alas!
There are too many books?

R. LEIGHTON.

SHARP CONTRASTS IN EGYPT.

THE visit of the Prince and Princess of Wales to the Nile valley leads the *Guardian* into the following train of reflections: The aspect of every-day life is itself sufficient to attract the attention of the Western traveller. For he has come into the Eastern world and everything is new to him, while the pleasure of its novelty is all the more enhanced if he remembers that it still reflects the unchanged image of the most remote antiquity. The brown, half-naked fellows working on the bank, the files of women shrouded in dark-blue cloaks, bearing their water-jars on their heads and their infants astride on their hips, the solemn processions of laden camels, the creaking water-wheels emptying their buckets with slow labour into the little water-courses that irrigate the fields, are but reproductions of the pictures painted in the tombs which line the valley thousands of years ago, and present to the gaze of the modern traveller the same scenes which were presented to Moses or Joseph or Abraham. But if the face of nature and the life of the peasant are unaltered, there are other sights to be seen on the banks of the Nile which tell of vast revolutions in kings and kingdoms, in philosophies and religions. Fallen statues, buried obelisks, and ruined halls, strange in their figures and gigantic in their proportions, recall an ancient grandeur and a vanished civilisation very different from that which the present ruler of Egypt is striving to impose upon his reluctant subjects. These, even in their ruins, are the glory and attraction of the country, and draw to it travellers and students from all lands; and these, of course, the Prince and Princess of Wales saw with a perfection and a facility which does not fall to the lot of other sight-seers.

The passage up the Nile is in some respects a passage down the stream of history. When the Royal party visited the pyramids of Djizeh, they beheld the memorials of the earliest dynasties in the obscurest depths of Egyptology. When they landed at Denderah or Edfou they saw for the most part buildings which only recalled the rule of foreign conquerors, of Grecian Ptolemies or Roman Cæsars. But when they spent three well-employed days amid the mighty remains of Thebes, they contemplated works which belonged to an intervening period, in which Egypt reached its highest point of power and magnificence. Long after the time of the first Pyramid-builders, but long before the conquests of Cambyyses and Alexander, a powerful dynasty fixed its seat in Thebes, the No-Amon, situate among the "rivers" of the Hebrew prophet, the city known to Homer as the City of a Hundred Gates, or rather Temple Porches. Chief among this dynasty was Rameses II., whose fame, under his Greek name of Sesostris, overshadows all early history as his enormous granite statue originally overshadowed all his city. His city is deserted, his palaces fallen, his columns broken, his very statue scooped out to make Egyptian millstones; but the sands of the desert have at once hidden and preserved the wonderful fragments, and Luxor and Karnak and the Valleys of the Tombs of the kings and priests who dwelt there still maintain an irrefragable testimony to the greatness of the race who reared and ornamented and occupied them. These columned halls had doubtless witnessed many a splendid ceremonial in the days of their conquering Pharaohs: they ministered to a very different spectacle under very different auspices when they were lit up the other day by the most brilliant agent which modern science has yet discovered for the benefit of a Prince and Princess of a Northern island, whose very existence was unsuspected by their former lords. Never was the contrast of ancient and modern civilization brought out more sharply. The land which formed the first cradle of art and science was visited by the royal representatives of the race which claims a place in the vanguard of the latest progress. Three thousand years separated the life of the one from the life of the other. The old dominion and civilisation had perished utterly, and one altogether new and strange had come in its place. A Western world had arisen as the Eastern fell, and shaped to itself a new life out of the materials furnished by that which went before it. And now, after so long an interval, the two were brought face to face. The changes wrought by the lapse of centuries were sensibly exhibited when the ruined columns of Karnak were illuminated by magnesium wire. They were perhaps even more intimately, if less strikingly, displayed when the prayers of the Church of England were read by the Prince of Wales two days before upon the waters of the Nile. How vast the interval which separates the infancy of the

world from its maturity, how long the chain which connects the worship of the Pharaohs with our modern Western Christianity!

AN OLD PREACHER.

IN an interesting article on preachers and preaching, *Blackwood* gives us a curious account of Father André, familiarly called "Le Petit," who was a friar of the order of Reformed Augustines that preached during many Advents and Lents before Louis XIII. and XIV. He was a jester by nature, and used his talent in a fashion which is certainly startling to the sober taste of a modern congregation. But if the opinion of those critics who were nearly his contemporaries is to be trusted, he was much more than a mere jester. "He did not always make those laugh who listened to him (says Gueret); he spoke truths which sent bishops back to their dioceses and made many a coquette blush. He had the art of biting while he smiled." Far from priding himself upon the laugh which he sometimes raised when in the pulpit, he punished himself for such indulgence of his natural humour by corporal "discipline," and his private life was in all respects that of a devout and austere Churchman. A writer, who speaks of having been often present at his sermons, declares that he himself had never heard the preacher indulge in any of those buffooneries with which he was commonly credited; and it is very possible that many current anecdotes of his eccentricities have as little foundation in fact as some which are told of a well-known modern preacher. Some of the best attested show that the Little Father's jests must often have been carefully-planted home-thrusts to his auditors. Preaching on the casting out of the devil which was dumb—"Know you, brethren, what a dumb devil is? I will tell you; it is a lawyer at the feet of his confessor. In court, these gentlemen chatter like pies; but at the confessional, devil a word can one draw out of them—*damonium mutum*—a dumb devil indeed." Preaching before M. De Péréfixe, Archbishop of Paris, he saw the prelate asleep; he called out loudly to the Suisse on duty, "Shut the doors! the shepherd is asleep; the sheep will get out. To whom am I to preach the word of God?" The Archbishop was very soon awake, and remained so to the end of the sermon. André had no liking for the Jesuits. He was requested on one occasion by them to deliver the usual panegyric on their founder. He complied, and in the course of his oration introduced an imaginary dialogue, in which St. Ignatius asked of Heaven a locality for the operations of his new order. "But, where to place you? The deserts have been assigned to St. Benedict and St. Bruno; St. Bernard occupies the valleys, St. Francis the country towns. Where are you to be quartered?" "Ah! master (replied the saint), put us only in some place where there is something to get—in the large towns, for example—and trust us to do the rest." Nor does André seem to have had a very high opinion of the monastic orders in general. From the pulpit of a monastery which had lately been struck with lightning, he returned thanks to heaven, which always "took such care of its own." "Do we need further proof (said he) than what has just happened to this pious house in which I am preaching? The lightning fell on the library, and consumed it, without hurting a single monk. Had it unhappily struck the refectory, what numbers would have been killed! *Mon Dieu!* what would have been the desolation?"

PILFERING A SERMON.

THE enterprise of newspaper reporters at Washington has always been famous. The following story was told lately in the "Correspondents' Club," which has been formed in that city:—At the funeral of the late General Baker, which was held in the White House, the correspondent of a New York journal, unable to get a ticket of admission, got down through a coal-hole, and after groping his way reached at last the East Room, directly in the rear of the officiating clergyman. While the clergyman was engaged in prayer, the reporter observed a roll of paper in his hat. To seize it and fly was the work of a moment. When the clergyman turned to find his sermon he found it not. He attempted to deliver his remarks from memory, but made a wretched failure of it, much to the astonishment of the dignitaries who were present. The next morning he had the satisfaction of reading his discourse in the *New York Herald*.

INTELLIGENCE

BOLTON.—We understand that at a private meeting of a few members of the Bank-street congregation, lately held at the house of one of their number, it was resolved immediately to purchase the old property which stands in front of the chapel, so as to open it to public view. A sum more than sufficient for the purpose was subscribed by the gentlemen present; and the fact that the premises had been already bought was made known at a soirée of the congregation, held on Thursday, the 4th inst. At the soirée,—which was presided over by Mr. Joseph Crook, formerly M.P. for the borough—a small committee was appointed to select a site for the erection of new day and Sunday schools, and report to a meeting of the congregation.

Several speeches were made in favour of the project of building schools, and the Rev. Jeffery Worthington urged the congregation vigorously to carry forward the movement which had now been so successfully inaugurated.—We believe that the dilapidated property in front of the chapel has been bought for £1,100, and that it adjoins the building not long ago purchased by the late Mr. Alderman Heywood at a cost of £500.

CHATHAM.—The *Chatham News* of the 20th inst. has the following, relative to the death of T. W. Wood, Esq., an old and respected member of the congregation:—We regret to have to announce the death of Mr. Thomas William Wood, a well-known townsman, who had long taken a considerable part in local affairs. Mr. Wood had been ailing for a considerable period, having attained a ripe age. He died, suddenly, on Saturday last, at his residence in Luton-road, at the age of seventy-one. He was for many years a member of the Chatham Board of Health and of the Medway Board of Guardians, from which posts he retired at a comparatively recent period. His remains were interred in the burial-ground attached to Hamond Hill Chapel. The pastor of the chapel, the Rev. A. Lunn, read the funeral service. The whole ceremony was most impressive.

MANCHESTER: LOWER MOSLEY-STREET SCHOOLS. On Monday evening last, the thirty-third annual meeting of these schools was held in one of the schoolrooms, when the Rev. James Drummond, B.A., presided. Dr. Marcus read the annual report. In 1868 the number of scholars in the boys' school was 419, and the attendance 83.6 per cent.; in 1867 the numbers were 415, and 83 per cent. Of 323 pupils present at the examination in November last, 97.8 per cent. passed. The attendance out of 177 girls in 1868 had been 76.5 per cent., against 78 per cent. out of 160 in 1867. At the examination 98 per cent. out of 104 present passed. In the infants' school, out of 280 on the books the average attendance had been 77.1, and at the examination 96.3 passed out of 137 present; against 299 and 73.5 per cent. in 1867. In the Sunday schools there were on the books in 1867 543 boys and girls, and in 1868, 532. The average attendance in 1868 was—morning 254, afternoon 413; in 1867 the attendance was 256 and 432. The number of boys over 16 was 159, of girls 60. The report briefly noticed the various connected institutions, and was unanimously adopted. A letter was read from Mr. Richard Aspden, resigning the trusteeship of the schools. Considerable regret was expressed at this intimation, and a resolution was passed requesting him to reconsider his decision. The committee and officers were then appointed.

PERTH.—"Inquirer," having attended a number of lectures delivered in this town by the Rev. H. Williamson, on Unitarian Christianity, writes to the *Dundee Advertiser* to ask whether it will be necessary to discontinue them for want of a public hall. After mentioning that the use of several rooms had been refused, he says:—"Seeing that more than half the time at these lectures is occupied in hearing and answering objections to the views advanced by the lecturer, it seems to me that the people here have resolved that the most effectual means to prevent the spread of Unitarianism will be to shut our halls against it." He trusts that such is not the case, and that an opportunity will yet be afforded of meeting Mr. Williamson, and reasoning the matter out with him.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

M.—Not quite up to the mark.

BEGGING IMPOSTORS.

To the Editors.—Kindly insert the following for the protection of your readers. A begging impostor is travelling about using my name. I never give my sanction to any person to beg in my name.—Yours, &c., ROBERT SPEARS.
Stamford-street, London.

THE OPEN-CHURCH SYSTEM.

To the Editors.—I have carefully read Mr. Brooke Herford's papers in the *Herald*, advocating the free-seat system and voluntary contributions. I visited Mr. Herford's chapel some few months since, and I own to being rather disappointed to find that the offertory money was collected from the congregation. I had imagined previously that there would be a provision made near the doors, in going in or coming out, for people to voluntarily contribute their offerings. There is to my mind in all cases just a little pressure exercised upon the individual if you send the collecting boxes or bags round from pew to pew, which is entirely obviated by allowing the congregation to contribute as they pass from the chapel. It may be said that this plan would not pay—perhaps it would not,—of that I cannot positively speak; but if it failed, it would certainly prove that the present system is not quite voluntary.

At present the jingle of money, the six or seven gentlemen each with their scarlet bags, the deposition of said bags upon the steps of the dais, and the keeping watch and ward each over his particular bag until the conclusion of the ser-

vice, has a tendency to divert the mind from the final prayer and things sacred generally.

Wishing to offend no one, and fully appreciating the advantages of the free-seat system, I have offered these few remarks, being impelled by a deeply-rooted horror of the perambulatory mode of making collections.—Remaining, sir, respectfully yours,
J. H. JACKSON.

Stockton-on-Tees, March, 1869.

[The box-at-the-door plan fails, not because it leaves the giving to people's free-will, but because it leaves it to their memory. As a fact, more people can see whether anything is given when the box is put up or held at the door than when the Offertory bag is passed from hand to hand. The Offertory succeeds not because it compels any one to give, but because it keeps fairly before alike our own people and strangers the idea which we have deliberately adopted, that giving should be a part of religious service, distinctly provided for with the rest of the worship. The question whether at any particular church the collecting of the Offertory is carried out as quietly as is desirable, is one which obviously cannot be discussed here. But surely the very plan to which our correspondent objects—the collectors (as soon as they have laid their bags on the steps in front of the communion table) sitting down together in the communion seat, certainly not with any idea of keeping "watch and word,"—is a step in the direction of the quietness he desires, obviating their having to return to their several places, some of them in the furthest parts of the chapel. Whether the Offertory has any necessary tendency to interfere with devotion must be judged, not by the impression of a casual visit—a Quaker visitor would say just the same of a hymn or anthem—but by the general spirit of the worship, as felt by those who have adopted it.—B. H.]

SIMULTANEOUS COLLECTIONS.

To the Editors.—Will you give me space to explain to such of your readers as may be interested in the matter how it is that no advertisement appears in your columns announcing simultaneous sermons on behalf of the East Cheshire Christian Union for Missionary Purposes, as is the case in regard to other similar associations. The fact is that the day chosen for such sermons happens this year to be Easter Sunday, a day on which in East Cheshire, if not in other parts of the country, the congregations are very small; and as our funds are not super-abundant, and we are asking increased subscriptions from the various churches, we really could not afford to have our sermons on Sunday next. In our case, therefore, each congregation will choose that Sunday in the next two months which may be most convenient to it.

If I remember right, Easter Sunday fell on the fourth Sunday in March in 1864; and I should like to submit to the committees of other Missionary Associations whether it would not be advisable to go back to the Sunday previously chosen for the simultaneous collections, viz., the second in March, since on that day the present inconvenience would not occur.—Yours truly,

ALFRED PAYNE.

Wilmslow, March 23, 1869.

AN APPEAL FOR THE IRISH CHURCH.

To the Editors.—About a quarter of a century ago the Unitarians were in expectation of being deprived of a large number of their chapels on the plea that they had been originally founded by orthodox Presbyterians and ought never to have been devoted to Unitarian uses. The state of the law at that time would have favoured this injustice; but happily the legislature in those days did not approve of robbing the religion of a minority, and an act was passed to preserve our rights in our own places of worship.

Will Unitarians now lend their support to the Government in confiscating the endowments granted to the Irish Church before 1660—or even before the Reformation—on no other plea than that that Church once held a different theology from what it does now, and that its religion is that of a minority?—I am, gentlemen, your obedient servant,
JAMES GAEDNER.

78, Delancey-street, London, N.W.,
22nd March, 1869.

[The "confiscation" took place when the religious property of the Irish people was apportioned to a small reformed minority. Unitarians gladly help to rectify this great injustice.—Eds. U. H.]

THE COMING WEEK.

Bury: MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.—Annual Meeting on Good Friday; preacher, Rev. H. E. Dowson, B.A.; service at 10.30 a.m.; dinner at 12.30; business at 2; tea at 4; and evening meeting at 6 p.m.

Cradley: MIDLAND CHRISTIAN UNION.—On Tuesday, the annual meeting.

East Lancashire Unitarian Mission.—On Sunday next, sermons and collections in aid of the Mission, at Accrington, Ainsworth, Astley, Bolton, Burnley, Bury, Blackburn, Chorley, Chowbent, Heap Bridge, Heywood, Hindley, Newchurch, Padiham, Park Lane, Preston, Rawtenstall, Rivington, Rochdale, Stand, Todmorden, and Walmsey.

London: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday morning, one of a series of discourses on

Religion in the Family, by the Rev. P. W. Clayden; subject, "Christian Nurture."

London: MILE END.—On Sunday evening next, the Rev. J. K. Applebee will preach.

London: PECKHAM.—On Good Friday, the anniversary tea meeting.

Manchester District Unitarian Association.—On Sunday next, sermons and collections in aid of the Association, at Ardwick, Blackley, Strangeways, Cross-street, Fallowfield, Gorton, Miles Platting, Monton, Oldham, Platt, Sale, Salford, and Swinton.

Manchester: UPPER BROOK-STREET.—On Sunday evening, the eighth of a series of lectures by the Rev. W. H. Herford, on the History of Belief in the Divinity of Jesus Christ.

North Midland Presbyterian and Unitarian Association.—On Sunday next, sermons and collections in aid of the Association at Boston, Chesterfield, Derby, Flagg, Hinckley and Atherstone, Hull, Nottingham, Ilkeston and Ripley, Leicester, Lincoln, Loughborough, Mansfield, Sheffield, and Stannington.

Nottingham: NORTH MIDLAND SUNDAY-SCHOOL ASSOCIATION.—On Tuesday next, annual meeting at the High Pavement Chapel. Dinner at one; business at two; tea at half-past four, and evening meeting at six o'clock.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday next, Rev. W. B. Hughes, service at eleven a.m. **Sale.**—On Sunday evening, a sermon by the Rev. Dr. Beard, on "The Father goes forth to meet his Son," the ninth of a series on the parable of the "Prodigal Son."

Southampton.—In the morning of Good Friday, the Rev. H. B. Aspland, M.A., will preach; in the evening, the annual tea meeting.

West Riding Unitarian Mission.—Sermons and collections in aid of the Mission on Sunday next at Bradford, Dewsbury, Doncaster, Elland, Halifax, Huddersfield, Idle, Leeds, Lydgate, Pepperhill, Pudsey, Rotherham, Selby, Sheffield, Thorne, York, and Wakefield.

Birth.

STREET.—On the 17th inst., at Exeter, the wife of the Rev. J. C. Street, of Newcastle-on-Tyne, of a son.

Marriages.

HONEYFORD-BENNETT.—On the 20th inst., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, John Honeyford to Mary Bennett, both of Bolton.

SPEED-GRANT.—On the 11th inst., at the Western Hotel, Perth Road, Dundee, by the Rev. J. G. Slater, Aberdeen, Mr. James Speed to Mary Ann, eldest daughter of Mr. Peter Grant, Grantown.

Deaths.

ASHWORTH.—On the 20th inst., suddenly, at his residence, Terrace House, Seeldy Road, Pendleton, aged 56 years, Joseph Ashworth, Esq., alderman of the borough of Salford.

FARN.—On the 20th inst., at Patricroft, in the 44th year of her age, Maria Ann, wife of Mr. Jno. Collier Farn.

JEFFERY.—On the 18th inst., at West Ashling, near Chichester, Mr. Richard Jeffery, aged 85 years.

KAY.—On the 15th inst., at Atherton Grange, Wimbledon, Mary Jane, widow of the late Alexander Kay, Esq., formerly of Manchester.

OWEN.—On the 6th inst., at Prescot, aged 72, Mr. John Owen, a regular attendant at the Presbyterian Chapel, Asherton-street, from his youth.

THOMPSON.—On the 18th inst., at Deepfield, Coseley, aged 58 years, Mr. Richard Thompson.

DINNER SHERRY.
Quarter casks, £10. 10s.; Octaves, £5. 10s. nett.
C. J. HERFORD, 17A, Cooper-street.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

CHARLES P. ROBERTS, PLUMBER, GASTRIER, PAINTER, AND HOUSE DECORATOR, 138, ST. PAUL'S ROAD, CANONBURY, near Harecourt Chapel. Estimates given for General Repairs.

LIFE ASSURANCE.
BRITON MEDICAL & GENERAL LIFE ASSOCIATION.—Annual Income, £235,000.

Chief features of the Office:
1st. Policies payable during Life at ordinary rates.
2nd. A detailed financial statement given every year.
3rd. Prompt settlement of claims.
Manchester Offices: Corner of York-street and Fountain-street, JAMES MAY, District Manager; J. SHEPHERD FLETCHER, Esq., Medical Referee.

COMFORT IN WALKING.
J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 13, Pall Mall, Market-street.

VARIOUS FOREIGN SPIRITS.

We IMPORT these DIRECT from the FIRST HOUSES abroad. Purchasers can therefore DEPEND upon getting them GENUINE and at MODERATE Prices.

KIRSCHENWASSER.—Black Forest.
ABSINTHE.—French.
TAFFEL AQUAVIT.—Danish.
BOURBON WHISKY.—From Kentucky, United States.
HOLLANDS GENEVA.
JAMAICA RUM.
COGNAC BRANDY.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, March 26, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 414.

FRIDAY, APRIL 2, 1869.

PRICE 1D.

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CHARGE FOR ADVERTISEMENTS.

Ten lines and under

After the first ten lines

For 6 consecutive insertions, a reduction of 25 per cent.

Half column

EAST CHESHIRE CHRISTIAN UNION
FOR MISSIONARY PURPOSES.—The ANNUAL MEETING will be held in the Christian Church, Macclesley, on Saturday next, April 3rd. Business at three, and Tea at five o'clock. Tickets for Tea, sixpence each.

UPPER BROOK-STREET CHAPEL.
LECTURES on the History of Belief in the Divinity of Jesus Christ, based upon Dr. Réville's late work, "Histoire du Dogme," &c., ninth lecture on Sunday next, April 2. W. H. HERFORD preacher. Service 6.30. ALL SEATS FREE.

TODMORDEN.—The NEW CHURCH will be opened for PUBLIC WORSHIP on Wednesday, April 7th inst., when the Rev. WM. GASKELL, M.A., will preach.

*To prevent overcrowding, and to secure seats to strangers from a distance, no person will be admitted without a ticket. The service to commence at two p.m.

TEA will be provided at half-past four o'clock, at the Odd-fellows' Hall. After tea, the Meeting will be addressed by the Revs. W. GASKELL, CHAS. BEARD, BROOKE HERFORD, and other gentlemen.

Tickets to the Tea may be had at the door of the hall, at 1s. each.

On the following Sunday, April 11th, SERVICES will be held in the new Church; in the morning, at a quarter to eleven o'clock, when the Rev. CHAS. WICKSTEED, B.A., will preach.

A short service for the christening of young children will be held at three o'clock.

The Rev. BROOKE HERFORD will preach in the evening. Service at six o'clock.

THE ANNUAL MEETING of the EAST LANCASHIRE UNITARIAN MISSION will be held at Bolton, on Thursday, the 8th of April, 1869.

THE SERVICE in connection with the Bolton District Association will be held in the afternoon at half-past two; the Rev. A. LEXANDER GORDON, M.A., will be the preacher. TEA will be provided at four o'clock.

A PUBLIC MEETING will be held at five o'clock, in the School, WILLIAM GRUNDY, Esq., President of the Mission, in the chair. The Annual Report will be presented, the officers for the ensuing year chosen, and the proceedings and prospects of the Mission discussed.

The Ministers of the district; the Rev. A. GORDON, M.A.; JOHN GRUNDY, Esq.; RICHARD HARWOOD, Esq.; R. OLIVER, Esq.; and other gentlemen are expected to take part in the proceedings.

The attendance of all friends and supporters of the Mission is most earnestly requested.

LONDON DOMESTIC MISSION.
ANNUAL MEETING, 1869.

The Rev. S. A. STEINTHAL, of Manchester, will preach the ANNUAL SERMONS on behalf of this Society, on Sunday the 9th May, in the morning, at Little Portland-street Chapel (service to commence at a quarter past eleven); and in the evening, at the Free Christian Church, Clarence Road, Kentish Town (service to commence at half-past six).

A COLLECTION will be made after each service. THE ANNUAL MEETING will be held at University Hall, Gordon Square, on the following evening, Monday, the 10th May.

The Right Hon. the LORD MAYOR in the chair. The chair to be taken at seven o'clock.

ROSSLYN HILL CHAPEL, HAMP- SHIRE.—The ANNUAL SERMONS on behalf of the Rosslyn Hill Schools and their connected Institutions will be preached on Sunday, April 11th, by the Rev. JAMES DRUMMOND, B.A., of Manchester. Morning service begins at half-past eleven, evening service at seven. There will be a Collection after each service.

UNIVERSITY COLLEGE, LONDON.
TUESDAY EVENING LECTURES.

THE FOURTH LECTURE of the SERIES will be delivered on April 13th, at 8.30, by the Rev. J. E. THOROLD ROGERS, M.A. Subject: "Sir Robert Walpole." The subsequent Lectures will be as follows:

FIFTH LECTURE, May 11th, by Professor T. H. KEY, F.R.S. Subject: "Some Outlying Principles in Etymology."
SIXTH LECTURE, June 5th, by MICHAEL FOSTER, B.A., M.D. Subject: "Organs and Functions, the Relations of Vital Work to Anatomical Machinery."

The tickets will admit either ladies or gentlemen, and may be obtained at the office of the College, 23, 6d. each.

The proceeds will be paid over to the Fund now being raised for erecting the new Wing of the College.

JOHN ROBSON, B.A., Secretary to the Council.

HIBBERT TRUST.—TWO SCHOLAR- SHIPS will be awarded on this Foundation after the next Examination, provided that two candidates are declared by the examiners to be duly qualified. The next Examination will be held at University Hall, Gordon Square, London, on Monday, Tuesday, and Wednesday, the 22nd, 23rd, and 24th days of November, 1869. Candidates must furnish satisfactory evidence of age, graduation, and other points, the particulars of which may be obtained on application to the Secretary of the Trust, and the names and addresses of all candidates must be sent to the Secretary, at University Hall, on or before October 1, 1869.

HENRY P. COBB, Secretary.
University Hall, Gordon Square, March 13 1869.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £350. The following subscriptions for this purpose have been already raised, viz.:

The Southport Congregation	£247 13 0
S. Robinson, Esq., Wilmsholw	5 0 0
—Brooks, Esq., Hill Bank, Hyde	1 0 0
John Harwood, jun., Esq., Bolton	5 0 0
Miss Yates, Liverpool	10 0 0
Wm. Rathbone, Esq., M.P., Liverpool	5 0 0
H. W. Gair, Esq., Live pool	25 0 0
Mrs. Holt, — Liverpool	10 0 0
Mrs. R. V. Yates, Liverpool	2 0 0
Geo. Wadsworth, Esq., Manchester	7 0 0
S. Hollins, Esq., Bolton	5 0 0

£322 13 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport. February 15th, 1869.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) is at about £40 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.

About £1,500 will be needed. Toward this sum the following subscriptions have been received:

	£	s.	d.
As advertised March 26th	728	15	0
Entered twice—Rev. J. Colston	3	0	0
	£728	15	0
B. S., Birmingham	2	0	0
Arthur Lupton, Leeds	10	0	0
Liverpool Fellowships' Fund	10	0	0
Wm. Enfield, Nottingham	5	0	0
Amount collected by friends in Ireland	7	2	6
George Wadsworth, Manchester	2	2	0
An old Dundee Mail	5	0	0
Rev. Henry Clarke, Liverpool	1	0	0
Rev. Richard Pilcher, B.A., Bradford	1	0	0
Miss Clarke, Liverpool	0	10	0
Mrs. A. Leighton, Liverpool	0	10	0

£767 19 6
Subscriptions will be thankfully received by H. C. BRIGGS, Esq., Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee; or Memorial Hall, Manchester.

LANCASHIRE AND YORKSHIRE RAILWAY.

BOLTON MECHANICS' INSTITUTION FINE ART AND INDUSTRIAL EXHIBITION, Pictures, Statuary, Curiosities, Machinery in motion, Models, Aquariums, Illuminated Grottoes, Fairy Fountains, Dissolving Views, Music, and Amusements.

The public are respectfully informed that Tickets at REDUCED RATES (including admission to the Exhibition) will be issued from the undermentioned stations, to Bolton, on Mondays, Wednesdays, and Saturdays, commencing on Monday, February 22, 1869.

	FARES THERE AND BACK:	
	1st Class.	2nd Class.
Manchester	2 45	s. d.
Salford	1 45	2 6
Pendleton	12 55	2 0

Returning from Bolton the same day by any train in accordance with class of ticket.

Holders of Ordinary Return Tickets will be admitted to the Exhibition any day during the week on payment of 6d. each, on producing their railway ticket at the door. By order. Superintendent's Office, Victoria Station, Manchester, February 16th, 1869.

WANTED, RENTS TO COLLECT.
THOMAS PARRY, Insurance and Estate Agent, 11, John Dalton-street, Manchester. First-class references given.

WANTED, in a Small Family, where a Man is kept, a GENERAL SERVANT, not under 20 years of age.—Applications, with references, to be addressed, A B C, care of Mr. BRIDGMAN, Stourbridge.

A LADY residing in Cheshire, within a short railway journey from Manchester, requires a DAILY GOVERNESS, well qualified to instruct three children in English, French, and German.—Address, with references and stating salary expected, E. 44, Unitarian Herald office.

AN Experienced provisionally Certificated Mistress DESIRES an Engagement; Non-Government School preferred.—Address, Schoolmistress, 10, High-street, Marylebone, London.

WANTED, by a Young Lady, a Re-engagement as GOVERNESS where the children are young. Acquirements, English, French, Drawing, and Music. References, the Rev. B. Herford, 1, Kersal Terrace, Manchester; the Rev. J. L. Short, Kenwood Road, Sheffield.—Address, M. H. B., 93, Holles Croft, Kenille d.

TO Family Grocers and Wholesale Merchants.

WANTED, by a Young Man, a Situation as First or Second COUNTERMAN in a good family business, or any suitable Situation in a Wholesale Warehouse, most satisfactory reasons given for leaving late employer; a Unitarian family preferred.—Address, A. J. MINNS, Warrminster, Wilts.

MISS PILCHER'S SCHOOL, 3, Caven- dish Place, near All Saints' Church.—The new Quarter will BEGIN on Monday, April 5th.

HIGH SCHOOL, COVENTRY, 1869.
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WHAT THE CHURCHES ARE DOING.

Miss Carpenter has been dangerously ill of inflammation of the lungs in India, but we are happy to say that telegrams have been received stating that she is better, and we trust that she will still be spared to continue her truly benevolent and Christian work.

"A Christian church" is to be erected at Nazareth. The estimated cost is £2,000, and £1,820 has been received.

A new Protestant church has been opened at Madrid, and the service is exceedingly well attended.

It is stated that the Jesuits are making great efforts in favour of the Republican party in Spain, as they believe their success would lead eventually to the restoration of the old rejected dynasty. Of course, in their view, the troubles which would first have to be gone through are nothing in comparison with the interests of their Church.

The Prussian journals state that a Protestant jubilee is to be held next autumn at Berlin, to form a counterpoise to the Council to assemble at Rome. A preparatory meeting is to take place at Worms after Whitsuntide.

In a letter on "Religion and the Church in Prussia," the Berlin correspondent of the *Times* says a hymn recently forced by the Minister of Ecclesiastical and Educational Affairs upon the Protestant congregations runs thus:

"Almighty God, I am content to remain the dog I am. I am a dog, a despicable dog. I am conscious of revelling in sin, and there is no infamy in which I do not indulge. My anger and quarrelling are like a dog's. My envy and hatred are like a dog's. My abuse and snappishness are like a dog's. My robbing and devouring are like a dog's. Nay, when I come to reflect upon it, I cannot but own that in very many things I have behaved worse than the dogs themselves."

And this specimen of its contents is by no means the worst that might be cited. There are some, in fact, too gross to be reprinted. It was only when some of the congregations so treated by the minister threatened to give up church-going altogether that the book was withdrawn in their case. Others, more indifferent to what they are made to sing, continue to assert their canine propensities in the sacred edifice. The same writer tells us that dogmatism is increasing in the Church and scepticism in the closet.

Professor Ewald who, as we mentioned a short time ago, was prosecuted by the Prussian government for treason and acquitted, having been charged with the same offence before a higher tribunal, has again, we are glad to say, been acquitted.

Pope Pius IX. invites all "Christian mothers and daughters of Mary" to form a league against the doing up of chignons, and the arranging of tresses several times a day, which occupies the time that should be devoted to religious duties, pious works, and family affairs.

Breach-loaders seem a favourite present to the Pope. Cardinal Mathieu, Archbishop of Besançon, has just brought a considerable addition to those which his Holiness had had given him before.

The Marquis de Banneville and Cardinal Antonelli have been discussing the question of the prerogatives to be ceded to the representatives of Catholic sovereigns at the Council. The conferences have not yet resulted in any decision, but Cardinal Antonelli asserts the principle that ecclesiastical representatives of royalty shall be allowed to take part in the debates, but that this privilege shall not attach to lay representatives, and he pertinently demanded of the Marquis whether, as the debates are to be carried on in Latin, he knew any laymen who were qualified for the task.

Baron Lionel de Rothschild laid the foundation-stone the other day of a synagogue at the West-end of London, which is to cost £24,000. In his speech on the occasion he spoke of "the greatly increasing numbers" of the Jews there, and boasted of the intellectual, social, commercial, and political position of his race; but he expressed a hope that these engagements would not withdraw them from "the duties of their holy religion." Although this was not distinctly stated, we gather from the proceedings that he and his co-religionists still look for a Messiah to come.

Mr. Lowder, the incumbent of St. Peter (St. George's-in-the-East), who, at the meeting of the English Church Union, declared that he should disregard the injunctions of the Judicial

Committee of the Privy Council, consumed about three hours of the afternoon of Good Friday in perambulating the parish at the head of a procession, consisting of choristers, clergy, and others, and preceded by a gentleman, who held on high a gold cross veiled. At the corner of Worcester-street Mr. Lowder addressed the people, and said they were going through the painful stages and stations of the way of the Cross. Of the first he had spoken in the courtyard before they started. The second was when Christ received his Cross and when he was condemned to death. On this he delivered an impassioned address, in which he showed how every disciple of Christ received his cross in the world. The procession then re-formed, the choristers and sympathisers with the movement singing the hymn, "Jesus, refuge of the weary." At the next halt, Mr. Lowder said the third station was that in which Christ fell under the weight of the Cross. On this he preached with great fervour, showing how men were continually falling through sin and temptation. Then another movement was made, the hymn "Oh, come and mourn with me awhile," being sung. In Tench-street, Mr. Lowder said the fourth station was when Christ was met by his mother as he was coming out of Jerusalem. On this he founded an energetic appeal to mothers, of whom there were at least a hundred before him with babies in their arms. Near Wapping Church, he delivered an address on the fifth station, in which the Cross was laid upon Simon of Cyrene. Christ had fallen down under its weight, and his cruel persecutors, rather than lose the sight of his death, made a poor countryman bear it. The influence of the Cross penetrated his heart, and on this Mr. Lowder founded his instruction. The next halt he likewise made the fifth station, as that on which the women, coming out from the crowd, and seeing the sad face of Jesus and his exhausted state, gave him a cloth to wipe his face. It had been said that the impression of his face was made upon that cloth. (We wonder he didn't inform them that it was to be seen in Rome.) At the sixth station, he spoke of Jesus falling a second time; at the eighth, of the women weeping for him; at the ninth, of his falling a third time; at the tenth, of his being stripped of his garments; at the eleventh, of his being nailed to the cross; at the twelfth, of his death upon it; and at the thirteenth, of his being taken down from it. The hymn "Rock of Ages, cleft for me," was then sung. And in the churchyard to which the procession returned, Mr. Lowder spoke on Christ being taken to the grave as the fourteenth stage; and he then concluded the extraordinary proceedings by pronouncing the benediction.

In an article on the "Sermon Trade," the *Guardian* makes the following announcement:

"For our own part, we have determined not to lend our advertising columns to a system which we are unable to defend; we will at least practise—at a loss to ourselves—what we preach. A new periodical, devoted to the homiletical traffic, is announced in a 'private' circular, of which copies have been sent to us. The only wish we can in conscience bestow on it is a cordial wish that it may not succeed."

Miss Saurin has filed a bill in Chancery against the whole of the nuns in the Hull Convent, with the view of compelling a distribution of its property. This, unless it should be absorbed in the expenses of the suit, would probably put her in possession of the £300 which she paid into the Dublin Convent, and which was awarded to her in the recent trial.

A large committee has been formed for the purpose of endowing a bishopric in Madagascar, and for providing additional clergy in that island.

It appears that there are still living a few persons who can remember having seen and heard the founder of Methodism. One such person died a few days since in Manchester. She was the widow of the Rev. Jonathan Crowther, one of Mr. Wesley's preachers, and was in her ninety-sixth year, having retained her position as a class-leader till past ninety. Mrs. Crowther received her first ticket of membership from Mr. Wesley himself in the year 1790.

WHAT IS SAYING ON CHURCH MATTERS.

The Duke of Argyll, in his speech on laying the foundation stone of a new Presbyterian church in the Camden-road, last week, remarked with pleasure, the rapid multiplication of churches of all denominations in London. He rejoiced in the fact, for though he was a Presbyterian, he did not believe in the Divine right of any one form of Church Government. There was, however, one fact observed in all London congregations, alike of the Established and Dissenting Churches, which could not be too much deplored, namely, the total absence of the working classes properly so called.

This was a most deplorable fact in the congregational statistics of London, and a striking contrast to the state of matters north of the Tweed. If there was one peculiarity of Scotland more remarkable than another it was the universal attendance of the working classes in the parish churches.

Under the heading "Fearful Teaching by a Bishop" the *Church News* reports that at a confirmation at St. Nicholas, Durham, last week, the Bishop (Baring), addressing the newly-confirmed, warned them against the doctrine that "Christ himself was really, though invisibly, present in the bread and wine. If you fancy in taking the bread into your hands you are taking Christ's Body, and in taking the cup in your hands you are taking His Blood, then you are lowering awfully all sense of what is true, and you will be clinging to form when you need most your soul's strength." There were 500 children present, among them children from St. Oswald's, Dr. Dyke's parish. The Bishop made no allusion to the Sacrament just received, save to say that in it they had come to "confirm" their own vows. To this report the *Church News* appends the Psalmist's words, "How long, O Lord, how long!"

According to the *Morning Advertiser*, the Rev. C. C. Layard, incumbent of Sudbury, in the parish of Harrow, has stated publicly to his congregation that the Duke of Genoa is about to be admitted to Harrow School, and that, being a Roman Catholic, he is to be excused chapel. Mr. Layard is fearful lest this step, while it will deprive the inhabitants of Harrow and its suburbs of their legal rights, and ruin their property, "may endanger the faith of our Protestant youth and future legislators," and he suggests that the inhabitants should make a representation to the Public Schools Commissioners on the subject.

In the debate on the Irish Church Bill, the Chancellor of the Exchequer thus expressed himself:

"I cannot, I think, state my case in fewer or better words than those of Swift, which have to my mind at this moment peculiar force: 'If God be the sole Lord of conscience, why should the rights of conscience be subject to human judgment?' The time has come, I hope, when we shall give up not only the idea of persecution, but the language of toleration; when we shall come to admit that one man's faith is not a thing to be tolerated by another, but to be respected; when we shall not impose penalties or confer bounties on any particular sect; when we shall obliterate from the statute-book, as well as from our minds, any notion of social or other inferiority attaching to a man's religious belief. Let it be free to every man to choose his own creed and to walk in it. There is no doubt, notwithstanding what has been said by the right hon. gentleman the member for Bucks, that a man may obtain such certainty as may be a guide to him through his life and a comfort to him at the hour of his death; but let us at once give up the notion that we can establish any objective certainty in religion, such as the State would be justified in enforcing by penalty or otherwise."

Of Mr. Disraeli's speech in the same debate the *Guardian* says:

"It wanted from beginning to end the force of strong conviction and earnest feeling, and, wanting this, failed to cope with the real question at issue. Here is a change proposed, vast in the sweep and elevation of the interests with which it deals, certain to be injurious in some of its consequences and to produce a wide-spread sense of hardship, and making a great, trying, but by no means impossible demand on the members of the religious body which it would disestablish—on the depth and vigour of their religious faith and sentiment, on their judgment, and capacity for organisation. There are strong reasons against such a change; there are strong reasons in its favour: if the latter preponderate, the scheme itself is certainly coherent, fair we think in the main, and in its application of the principle of religious liberty courageous and consistent. A leader of a great party, who undertakes to resist such a proposal, should grapple with it face to face and with a strong hand; and this is not done by sententious but superficial oratory on the value of Church Establishments (which under some circumstances no one disputes, under others no one would uphold), by criticisms of detail, or by attempts to represent the difficulties of voluntary organisation as greater than they really are and the measure as an invasion (which it is not) of the principle of private property. The tone of the speech was not that of a man engaged in a real struggle."

The *Pall Mall* thinks—

"It is worthy of notice that Mr. Walpole and the Dean of Westminster—both staunch supporters of establishments—defend their common thesis on contradictory grounds. The Royal supremacy, says Mr. Walpole, is the only guarantee for theological exclusiveness—it keeps out Ritualism and

Rationalism, The Royal supremacy, says the Dean of Westminster, is the only guarantee for theological comprehension; without it neither Ritualism nor Rationalism would be able to hold their ground in the Church of England. We may leave the two advocates to determine which theory is the true one."

In a letter to the *Times*, "An American in London" disposes, in a very satisfactory manner, of Dr. Ball's attempt to show the failure of the voluntary system by a reference to America. He says:

"I do not say that my countrymen are as religious as they ought to be, nor that the voluntary system has been found in our experience to be without defects; I say that my countrymen are a religious people, and that the voluntary system has been successful among us, whatever may be its merits for the rest of the world. Our institutions and our laws have their moral basis, like yours, in the Christian religion, and I do not doubt that our church accommodation and our support of the teachers of religion will compare favourably with church accommodation and support anywhere in the world."

He then confirms this statement by the number and magnificence of the churches which his countrymen have built, by the salaries paid to ministers compared with those which are given here, and by the growing numbers and influence of all the great denominations of the United States. As an instance of the efficiency of the voluntary system, he thus refers to a congregation with which he himself is connected:

"It was organised twenty years ago, and though embracing a good many people in the more favoured conditions of life, has never been distinguished for wealth. It has built a church which has cost about 80,000 dollars, and a chapel as a sort of mission-station in a destitute neighbourhood, besides contributing the chief sums for building two others. It pays the pastor, a young man of thirty years, 5,000 dollars per year, and supports a missionary assistant. When its late pastor was laid aside by ill-health, it gave him 25,000 dollars for the comfort of his declining years. It has endowed a university professorship, which bears its name. It has been a large contributor to foreign missions, to missions in our great West, to local city missions, to Bible and tract and education societies, and to every form of charity which helps the poor, the sick, the widow, and the fatherless. It was never so prosperous as now, and it is not singular among American churches."

"One behind the Scenes" sends the following story to the *Rock*; but of course none save Rockites or Recordites would think for a moment of believing it:

"Six weeks ago I made the acquaintance of a lady to whom the secret was revealed by Dr. Pusey's college chum, a Jesuit priest. Twenty years ago she was residing for some time in Austria; the house she occupied was the property of a community of nuns, to whom it was given by the Emperor; the Jesuit was the director of the convent, to whom she paid the rent of the house every month. He thus became a constant visitor; he was a clever, agreeable man, and a good musician; he believed the lady to be a Roman Catholic, and, anxious for the conversion of England, he informed her that his Society were doing a glorious work there; that some of their members had got into Oxford, and one of their cleverest men was the leading man there, and had been educated in the same college he was in Rome. The lady asked his name; he said 'Pusey.' Some days after he asked her where she went to mass, as he had never observed her. She said, 'But I am a Protestant;' upon which he became deadly white, and said, 'Oh, what a revelation I have made!'"

In the address which Mr. Froude delivered upon his installation as Rector of St. Andrew's University, after pleading for the good old method of teaching boys to "read their Bibles, fear God, and be ashamed to do wrong," he referred to the bad effects of some of our present methods of instruction. He said:

"We have false weights, false measures, cheating, and shoddy every where. Yet the clergy have seen all this grow up in absolute indifference; and the great question which is at this moment agitating the Church of England is the colour of the ecclesiastical petticoats. Many hundred sermons have I heard in England, many a dissertation on the mysteries of the faith, on the Divine mission of the clergy, on apostolical succession, on bishops, and justification, and the theory of good works, and verbal inspiration, and the efficacy of the sacraments; but never during these thirty wonderful years—never one that I can recollect on common honesty or those primitive commandments—Thou shalt not lie, and thou shalt not steal."

And he concluded with these weighty counsels:

"To any one who holds what are called the 'advanced views' on serious subjects I recommend a patient reticence, and the reflection that, after all, he may possibly be wrong. I tell you who take up with plausibilities not to trust your weight too far upon them, and not to condemn others for

having misgivings which at the bottom of your own minds, if you look so deep, you will find that you share yourselves with them. You who believe that you have hold of newer and wider truths show it, as you may and must show it, unless you are misled by your own dreams, in leading wider, simpler, and nobler lives. Assert your own freedom if you will, but assert it modestly and quietly, respecting others as you wish to be respected yourselves. Only, and especially, I would say this: be honest with yourselves, whatever the temptation; say nothing to others that you do not think, and play no tricks with your own minds. Of all the evil spirits abroad at this hour in the world humbug is the most dangerous."

Wesley, in his *Journal*, makes a remark on the treatment of Roman Catholics which some of his followers might profitably ponder at present:

"Nor is it any wonder that those who are born Papists generally live and die such when the Protestants can find no better ways to convert them than penal laws and acts of Parliament. The chief perplexities which Ireland has occasioned to the empire are to be traced to this neglect; and the dangers which have often sprung up to the State from that quarter have been, and continue to be, its appropriate punishment."

In his sermon at Moorfields on Sunday, Archbishop Manning referred at great length to the doctrine of the Real Presence, in which, he said, all within the pale of the holy Catholic and Roman Church implicitly believed. And their frequent communion gave them a consciousness of that presence; while others without the unity of the Church were still in the twilight of doubt and unbelief. Christ's presence on the altar was real, substantial, and personal. But why should the members of the Catholic Church find it difficult to believe in the Real Presence who had their Lord upon their altars, while a certain class without believed the same doctrines, and had Him not? These persons robed themselves in the vestments which the priests of the Church are robed in when they approach Him; they sang the same hymns as those used in the Catholic Church; they offered Him fragrance and all the homage of their hearts; but still they had Him not. He (the Archbishop) loved these people for the love they had for the shadow of our Lord. He would do anything to reconcile them, but would not depart from the truth to meet their views.

The *Pall Mall* says:

"It is to be hoped the Irish Church has not many friends like Sir Joseph Napier. At a Church defence meeting in Dublin the other day he said the measure of Mr. Gladstone 'bristled with iniquity.' 'He began with the property of the Church—so they did at the French Revolution.' They would soon raise a cry for the abbey lands and for the confiscated lands. The Church was the question of the priests, the land would be the question of the people. Let them ring their cry throughout the land in a great national peal, and tell their rulers their mind. He would call things by their right names, and say this conduct was gross and perfidious in Great Britain. 'But more; the Irish people were the victims of a political game, the victims of a set of political brigands.' The statement made during the debate that the Church Commission Report recommended that benefices should be suppressed where there were not more than forty Protestants, he characterised as utterly and scandalously untrue. The bishop was to have a rector and staff of curates to attend to these parishes after amalgamation. Before he would sign a report removing the light of the Gospel from dark places, he would burn his right arm to the stump. The hypocrisy of the Church Bill disgusted him. 'It had all the recklessness of the robber and the meanness of the thief.' If they were to perish, they would perish. If it were the will of God they should be a suffering Church, let it be so. But let them have one heart in their resistance. 'Before God and men let them record their solemn protestation against the wrong and the enormity of the measure, which seemed to be devised by those who neither feared God nor regarded men.'"

The *Times* admits many excuses for the gentlemen who indulge in extravagances such as Mr. Lowder's Good Friday procession. In most cases their motives are not only beyond exception, but worthy of praise. Mr. Lowder has the reputation of an earnest and energetic clergyman, and is said to have won his way, against many prejudices, into the respect of a very rough population. It is easy to understand that their very excellences betray such men in an East-end parish into offences against good taste and judgment. The circumstances they have to deal with are enough to drive them to despair. They are surrounded by a population on which their labour, learning, talents, piety seem almost thrown away. They are every day addressing people who hear without understanding and see without per-

ceiving—people who just exist, and can do no more. Since they will not hear, they must be shouted at, and chanted at, and gesticulated at; and since they will not perceive, they must be startled into attention by processions and emblems, lights and banners, colours and odours. These are pleas which have been put forward for the Ritualist innovations, and their influence has been very extensive. Anything to create a sensation among people who seem insensate! Other parties have made a similar attempt by other means. Out-of-door preaching and preaching in theatres are expedients prompted by a like motive. Thoughtful persons, then, may abstain from speaking harshly of such proceedings as Mr. Lowder's, but they will none the less view them with regret and reprobation. There is something, indeed, to a sober mind almost revolting in this particular exhibition. There could not be a more extraordinary contrast than between the patience, the dignity, the reticence of the Gospels and the noisy parade of this Good Friday procession, with its sentimental exaggeration of physical sufferings. The reader who is content with his Bible will look in vain for Mr. Lowder's fourteen "stages," or, rather, stage situations; and it is something more than lamentable to hear of an English clergyman reproducing, for Good Friday instruction, the superstitious legend of the sacred handkerchief on which the Saviour's features were impressed.

In his recent speech, Dr. Ball quoted history to show that Mr. Gladstone was unjust in recognising no private endowments prior to 1660. It would have shown more judgment to have allowed the veil to remain undisturbed behind which lie the proceedings of Strafford who, by dint of bullying and tyrannizing, as his letters to Laud shew, made the two Churches of England and Ireland one. An extract from a petition presented to the Long Parliament, from the Irish Presbyterians, is instructive as to the kind of means that were employed. After enumerating the oppressions and cruelties which they had endured under Strafford's Government, it states that the bishops had taken possession of the best lands in every county, pretending that they were Church lands, "so that there is scarce a gentleman of any worth whom they have not bereaved of some part of his inheritance, few daring to oppose their unjust demands; and if they did, there is none able to maintain their titles against their power and oppression. By these ways have they ruined and undone many families, destroyed and cast away thousands of souls; and moreover in their own persons been a scandal to the Gospel, and a stumbling-block even unto the common enemy, by their swearing, cursing, Sabbath-breaking, &c."

SUNDAYS AND MONDAYS.

In a smart article with this heading, the *Pall Mall*, after describing the mutual estrangement which has come about between the clergy and the laity, considers that it hangs on the simple question of Sundays and Mondays. It says: "Every first day of the week brings about a sort of collision of life. It is the one day on which the parson rises earlier than usual, the one day on which his flock get an additional snooze. While the vicar is busy in his Sunday school, or giving a last touch to the peroration of his discourse, we common laymen are yawning and dawdling away the hour before church. It is only the inexorable cry of a spouse, at once punctual and devout, that whisks us away from the garden walk in time for the 'dearly beloved.' But that 'dearly beloved' is the great event of the parson's life. He is the hero of the occasion. Hundreds of people are looking at him, listening to him, rising when he rises, kneeling when he kneels. He is in the full tide of spiritual ecstasy while we are groaning over the hardness of the seats, fumbling for the hymn book, grumbling over the fifty verses of the second lesson. He passes from head to head of his discourse, by turns passionate, pathetic, persuasive, and through all this passion, pathos, persuasion, let us confess it, we are timing him. The one question in our minds, as he leans frenzied over the pulpit, is whether in his frenzy he will exceed the twenty minutes we allot him. The sermon itself, so sacred a thing in the parsonage, just hinted at and whispered over in a sort of solemn mystery, how ruthlessly we discuss it as we lounge home again, what mince-meat we make of its metaphors, what 'stuff' we pronounce its rhetoric! All that world, in fact, of seriousness, of exertion, of schools, of services, which makes up the parson's Sunday jostles oddly

with the relaxation, the chat, the loiter of our own. The pet bit of Tennyson that mingles with the sunshine on the lawn, the favourite sonata that flings its light and brilliancy over the evening, the friends that drop idly in for the idlest and most luxurious of chats, the leisure, the refinement, the peaceful indolence of the twelve golden hours, are strange to the parson who flings himself down tired and breathless at the close of his 'work-day.' He is fretful, impatient, vexed at the imperturbable 'worldliness' of his hearers, physically tired out with the day's vexations, the incessant talk, the strained voice, the enthusiasm, the excitement. He is too tired to eat, and he rushes to bed too excited too sleep, and he rises with a 'parson's headache,' listless, pettish, 'Mondayish.'

As we meet him on Monday morning, fresh and vigorous with our own rest and refreshment, we wonder at the pale, nervous, unmanly, excitable creature, as he the day before wondered at us, at our calmness, our apathy, our worldliness. But the distinction prolongs itself through the week. Each day brings this difference of Sundays and Mondays to part us from the parson. As we shake hands in the street he is on his way to a meeting; so, we tell him, are we. But ours is a shareholders' meeting, stormy, uproarious, the chairman foaming at the mouth, the reporters in despair. We shout and stamp and foam with the best of them; we take the worth of our reduced dividends out of the outraged board of swindlers in front of us; and then, when all is over, we shake hands with the swindlers and laugh with the chairman over the noise and bluster. The parson is on his way to a clerical meeting. While we are stamping and shouting, he is sipping his tea at the rural deanery, and discussing with neighbouring rectors the missionary reports from Honolulu. Tea once over, the buzz of conversation is hushed. There is a rustling of Greek Testaments and a smart little discussion over the verse at which to begin. The rural dean translates carefully, neutrally, with a general loyalty to the authorised version. The discussion commences with little prefacey skirmishes over the force of enclitics. Safe men trench themselves in the question of tenses, and press heavily on giving due emphasis to the pronoun. The funny parson flavours the aridity of the discussion with a few pleasant quips, hallowed by the parentage of a bishop. The parson suspected of neology shrinks into silence beneath the quiet gaze of the rural dean. The parson suspected of too great a predilection for the world quotes with an air of research the texts to which the margin refers him. The one great object of public anxiety is to keep down the tall gaunt Calvinist in the corner. But the Calvinist will not be kept down. It is his one field-day. He has cleared his church, men avoid him in the street as they fly a pestilence; but once a month he can, and he will, bore a whole rural deanery. There is nothing for it but to turn on him a patristic rector. The fight waxes warm, thickens, spreads. The rural dean whispers peace and moderation in vain. But it is the fight of women and not of men. There is very little noise, no violence, only spiteful things said in the gentlest and quietest manner. It is amazing with what delicacy the advocate of the Fathers insinuates against his opponent the charge of the crassest ignorance, with what pitifulness and courtesy the Calvinist denies his foe the possession of one ray of spiritual light. The combat ends always abruptly, but always with a striking uniformity, as the proper moment arrives for departure. No one in little matters is more methodical than the parson. At precisely the minute before the appointed close the rural dean discovers that the editions of the disputants are different: his patristic friend has a Lachmann, his Calvinistic brother is relying on a Tischendorf. The whole battle collapses when the imperfect of the one takes the place of the aorist of the other—an immense discovery, made month after month, but at which every one grasps with a flutter of relief when it occurs at the exact moment for departure. The little group melts into the night, and the clerical meeting is at an end—a meeting infinitely futile to the world's understanding, but, in the mind of the Church, refreshing, intelligent. It is the question over again of Sundays and Mondays."

LITERARIA.

A New Testament, containing the Japanese and English versions in parallel columns, and edited by the American missionaries, is now in course of publication in Japan.

The fifth volume of Dr. Merle D'Aubigné's "History of the Reformation during the time of Calvin" has appeared, and is marked by the same descriptive power, but also by the somewhat partial view of the actors in the great drama of the sixteenth century, which characterise the preceding volumes.

We are glad to learn that Mr. Lecky, the author of the History of Rationalism, has completed his "History of Morals in Europe," and that it may very soon be looked for.

New editions of Dean Milman's "St. Paul's," and of Dean Stanley's "Westminster Abbey," are being printed; and no doubt some of the inaccuracies which were found in the first edition of the latter will be corrected.

"An Introduction to Scientific Chemistry" (Groom-

bridge, Sons), for the use of schools and candidates for university matriculation examinations, has just been published by F. S. Barff, M.A., assistant to Dr. Williamson, Prof. of Chemistry in University College, London. The student who wishes to gain a sound knowledge of scientific chemistry will find in this book nearly all that he requires. M. Barff has solved the problem whether chemistry can be made a true means of mental training. His work, though confined to the matter of the London Matriculation Course, treats with clearness and precision all those knotty points of his subject which are wont to puzzle the young student. The manner of handling this is somewhat new. In the first part, elements and compounds are treated of without symbols, and with definite weights; the atomic theory is explained in the introduction to the second part, and symbols are then used when the learner is capable of understanding and deriving benefit from them. He is also provided with a test of his knowledge in questions appended to each chapter. Full instructions are given for the working out of such questions as require calculation, and the answers furnished. Candidates for the London matriculation will find all the questions given for the last five years, many of which are analysed, and the calculations fully worked out. We understand that this "Introduction" has been already adopted as a text-book in the classes of University College School, and is likely to be so at Eton, Rugby, and other large schools. Furnished with this and Dr. Roscoe's excellent work on the same subject, no student need now have any difficulty in obtaining a satisfactory acquaintance with the leading principles of the interesting branch of science of which they treat.

The Unitarian Herald.

FRIDAY, APRIL 2, 1869.

THE SUNDAY-SCHOOL ASSOCIATION MEETING.

At the meeting at Bury, on Good Friday, there were present, during some part or other of the day, at least 1,000 persons. Supposing only half of these were *bona fide* Sunday-school teachers, there were brought together not fewer than 500 teachers from some fifty different schools. It will at once be perceived that here was a great opportunity of exercising a wide-spread influence on these very important institutions, of helping the labourers in a very arduous work, and uniting the hearts and sympathies of those who are ordinarily separated in their spheres of labour.

The first thought that arises from the contemplation of this great gathering is one of thankfulness. It must have been good for the teachers to be there. It was cheering to notice the hearty greetings that were exchanged, and to perceive how unity of work bound together the feelings of many who were personally strangers to each other. Mr. Dowson's sermon was worthy of the occasion, and the keynote which it sounded was found vibrating through the succeeding proceedings; while the final prayer, with which the assembly was dismissed, expressed the aspiration to which every heart must have responded. It was very noticeable that throughout the day every reminder of the great need for effort to reach the mass of ignorance and sin in our population which is yet untouched—as in the remarks of the President in the afternoon, and those of some of the speakers in the evening—was received with warmest sympathy. There was evident to the spectator a warmth of philanthropic feeling and an earnestness of purpose among those present which gave good promise for the success of their labours.

At the same time it must be confessed that with this pleasure is united some feeling of disappointment, when, on reviewing the proceedings, it is perceived how much talk to no purpose was the order of the day. How many sentences were uttered which would send back teachers to their work with a renewed spirit of self sacrifice? How many hints were given of practical value? How many

influences were brought to bear which would check careless performance of the self-imposed duty, or renew the earnestness of those who were beginning to waver in the task? It would not be just to say such utterances were entirely absent, but it cannot be denied that they were few, compared with the number of speeches made. It would be well if every one who gets up to speak on such an occasion would remember how great a responsibility he undertakes, would be careful not to say a word that can be injurious, and above all, not to waste the time of the meeting by a single useless sentence. Some speakers showed by the disconnected and wearisome talk without any point that they uttered, and others by the length of time they took to express a single idea, that they had not troubled themselves to prepare for speaking. When a meeting only takes place once a year, every minute of it is precious, and those who will not exert themselves to use its minutes to the best advantage, had better be silent.

The exertions of the officers of the Association, and those of the Bury teachers, in preparing for the proceedings, deserve hearty recognition. But it may be respectfully suggested to the committee whether they cannot in future years improve the meeting, as regards its practical results, by a previous printing and circulation of the reports, so as to avoid the necessity of reading them, and by doing away with the formality of speeches at the business meeting from all the Delegates who may be present from other Associations, who would be much more in place, and who would give much more interest to the meeting if they were called up to give their opinion on the subject of conference in the evening. The spirited management of this district association, and its industrious work throughout the year, have made it one of the most important amongst us; the more reason is there that those to whose hands its interests are intrusted should ever be on the watch to carry out its purposes as fully and completely as possible.

With regard to the special subject which was discussed at the evening conference, "Examinations in Sunday schools," we cannot but regard with satisfaction the very decided expression of opinion which the meeting gave against any such scheme. Mr. JESSE PILCHER's moderate and thoughtful opening of the subject did not not blink its difficulties; and even those who argued for it, with one or two exceptions, seemed to feel some hesitation on the matter. We wish that the speech of Mr. GEORGE SMITH, of Lower Mosley-street Schools, probably the best teacher in the room, and the man most able to judge of the probable effects of examinations, had been given at an earlier stage of the meeting. For influencing the general feeling of the great body of teachers present, however, this was unnecessary, as the opinion was unmistakably manifested again and again. And what we rejoice at is that the condemnation of the proposition arose not from any shrinking from trouble, but from a deep consciousness that the movement for examinations is a move altogether in the wrong direction. The feeling evidently was that it ought to be the aim of our Sunday schools to reach the poorest, and that this scheme would infallibly tend to remove them even further from the poorest than they are at present.

THE COLLECTIONS LAST SUNDAY.

WE are sorry to hear from several places, and we fear it is true of others, that the wild wintry weather of last Sunday sadly spoiled the simultaneous collections for our various northern district Missionary Societies. The day was altered from the second Sunday in March to the fourth, in order to lessen the chance of unfavourable weather, but we are afraid it is "out of the frying-pan into the fire," for we have not only bad weather but also the day falling on Easter Sunday, which of itself was enough to throw the arrangement into confusion. This at any rate could not have happened on the original day, and we think on the whole that it may be best for that day to be resumed. It is early, it is true; but no later day can be fixed on that will to anything like the same extent meet the general convenience. Meanwhile we appeal to our readers not to let the Missions suffer for the absences of last Sunday. Let all those who were not present to give their contribution then, hand it over to their minister, who, they may be sure, will be thankful for even the smallest sums, which will enable him to give a better report of the day.

THE UNITARIAN ASSOCIATION.

THE anniversary meeting of the British and Foreign Unitarian Association will be held on Wednesday of Whitsun week, May 19th, at Unity Church, Islington. The Rev. James Martineau will be the preacher on the occasion, and the Rev. H. Enfield Dowson, of Gee Cross, will lead the devotional service. The collation will take place as usual at the Crystal Palace, on the following Thursday, when the chair will be taken by W. J. Lam-yort, Esq., of Liverpool, president of the Association.

W. J. FOX.

ONE intimately acquainted with Mr. Fox sends us the following remarks respecting the article on "South Place, Finsbury," which we published a fortnight ago, and in which reference was made to his earlier opinions that are thought to need a little elucidation:

"With regard to the first paragraph in the article, respecting Mr. Vidler, it was not, I believe, so much on account of his embracing Unitarian opinions that his congregation fell off, as from his identifying himself with the *Free-Thinkers*, Messrs. Thompson, Coates, Fearon, Teulon, and others, from whom 'Presbyterian stiffness' stood aloof.

"When Mr. Fox accepted the office of minister at Parliament Court Chapel, a large number of Unitarian friends joined the congregation, and both Arian and Unitarian ministers inaugurated his settlement in London by an imposing induction to the church, and a formal 'laying on of hands' by the 'elders.' The venerable Dr. Abraham Rees, presided at the ordination, of which Mr. Fox often spoke.

"It should be borne in mind that Mr. Fox was invited to Parliament Court as Unitarian minister. He had seceded from Orthodoxy at Fareham within twelve months of leaving Homerton College, and the change in his sentiments led to a division amongst the members of the Fareham congregation, and eventually to Mr. Fox's removal. At Chichester he accepted the pulpit as Unitarian, and preached there five years in advocacy of Humanitarian Christianity; and he was invited to London on the strength of his powerful advocacy of those views. Having the choice of congregations both at Liverpool and Birmingham, the Metropolis was selected from its promising, it was thought, a wider field of public usefulness. On coming to London Mr. Fox at once took an active part, at the solicitation of its members, in the management of the 'Unitarian Fund,' and his services were sought whenever the cause needed support by the various operations in the provinces.

"It was owing to Mr. Fox's earnest and popular oratory that such large contributions were made by the Unitarian body for the building of the chapel in South Place, and for ten years it was thronged by the most zealous and enlightened of Unitarian listeners.

"It is not necessary to explain the causes of decline in the congregation from 1834, nor to trace the growth of the preacher's change of opinions on moral and religious subjects, but it is, I think, due to the memory of old friends that these things should be held in remembrance, because it was owing to the co-operation of the Unitarian body that Mr. Fox was enabled to take the high position which he held. From that vantage-ground his great talents and learning received their first recognition, and it is not right to ignore the fact.

"It cannot be doubted that Mr. Fox did much to liberalise the Church. He gave breadth to the Unitarian system of theology—a system which may seem narrow to those who have received his larger views, but which was, nevertheless, the shelter of free thought for a long series of years, and the teachings of that school of thought will advance with the growing culture of the age. Those who are interested in Mr. Fox's early career may perhaps be grateful for these memorial words in connection with his ministry."

Another correspondent, "who heard his recantation sermon," after referring to Mr. Fox's settlement with the Independent, not "Universalist," congregation at Fareham, says:—"He came out from the orthodox ranks under the auspices of the Southern Unitarian Society, by whom he was invited to preach his recantation sermon at Gosport. A room, which would have held about 40 persons, was hired for the purpose, but some of Dr. Bogue's students so frightened the people who had let the room that when the time came for worship, it was locked against him; what was to be done? Many friends had crossed the harbour from Portsmouth, with others in the neighbourhood, desirous to hear him. It was resolved to hold the meeting in the open air, and Mr. Fox, mounted on the top of an empty sugar cask, delivered a most animated discourse to some hundreds of people from the text, 'Buy the truth, and sell it not.' He had no settled congregation until he went to Chichester, and thence he removed to London."

FIRESIDE READINGS.

CHRIST IS RISEN.

"He is not here, He is risen."

YEA! Christ the Lord is risen indeed
To all believing hearts,
And when our stricken spirits bleed
What joy the thought imparts!

At early morn they seek the tomb
Where they had laid their Lord,
They find within but void and gloom—
"Why did ye doubt His word?"

Ye tender souls, how much we owe
To your sweet work that morn;
Thence springs of hope immortal flow,
Thence healing streams are born.

'Twas yours the glorious news to spread,
"The Lord is risen to-day;
Come, doubters, view where once your dead,
Now living, Master lay."

They see, and straight a mist unrolls
From their beclouded mind,
A bliss ecstatic thrills their souls,
They feel they had been blind.

So come, divinest hope, when we
To fear and doubt give way,
Make our benighted souls to see
The kindling of thy ray.

Let "Christ the Lord is risen indeed"
Bring solace to our hearts;
And may it when our spirits bleed
Its peace and joy impart.

May we in faith behold Him here,
Then follow him above,
Transported to His heavenly sphere
To share His Father's love.

Bristol.

W. S. PRYER.

BECKET'S SHRINE.

To the extracts which we have previously made from the articles on "Relics Ecclesiastical" in the *Cornhill*, may be added the following on the famous shrine of Becket, of which Erasmus gives an interesting description, in his "Colloquies," when it was still in its glory. It was at one time wonderfully popular. "Whilst no man brought his gift to the altar of his Saviour in Canterbury Cathedral, throughout a whole year, offerings were made at the shrine of St. Thomas à Becket, in the same place, and during the same period to the amount of nearly a thousand pounds." No wonder, however, he was such a favourite when no less than 263 miracles are ascribed to him; though how many of them were of the character of one that figures in a quaint sermon of Latimer's I am not prepared to say. A gentlewoman of London was met by one of her neighbours in the street, and asked, "Mistress, whither go ye?" "Marry," said she, "I am going to St. Thomas of Acres, to the sermon. I could not sleep all this last night, and I am going now thither. I never failed of a good nap there." In one of the miracles King Henry figures. He had resolved to do penance at Canterbury for his share in Becket's death. Barefoot, and in a woollen shirt and short cloak, he walked from St. Dunstan's Church to the Cathedral, kissed the spot where the archbishop had fallen, and submitted to be scourged by the monks and ecclesiastical dignitaries who were present on the occasion. "Next morning, as he was hearing mass before the tomb, the King of Scotland, his most cruel enemy, was taken prisoner by a small number of men." Cœur de Lion, on returning from Palestine, walked from Sandwich to the shrine, to give

thanks for his deliverance; King John paid it a visit after his coronation; and probably none of our kings, from the second Henry to the eighth, failed to make the famous pilgrimage. The legend about the "bad end" to which the murderers came, and the inscription over their supposed tomb at Jerusalem—"Here lie the wretches who martyred blessed Thomas, Archbishop of Canterbury"—are altogether apocryphal. Bret died quietly in his own bed; Tracy became Grand Justiciary of Normandy; Fitzurse went to Ireland, where he founded the family of the M'Mahons, of Wexford; whilst Hugh de Morville, lord of Burgh-by-Sands, in Cumberland, was made Chief Justice in Eyre, north of Trent.

EPIGRAM.

In 1776 a correspondent of the *Gentleman's Magazine* sends the following:

"On hearing the Rev. Mr. A.—n declare from the pulpit that, if it were not for the fear of hell, men would be as wicked as the devils:

"If we admit the fear of future hell
Man's surest impulse to his living well,
It follows, we must own if barely civil,
To Heaven man's surest guide must be—the devil."
"J. R."

HEROES IN COMMON LIFE.

THE *English Independent* thus tells the tale of a colliery accident with which our readers no doubt are familiar, but the circumstances of which it is good to dwell upon:

"There are heroes underground whose 'short and simple annals' disclose far higher traits than are to be found in the biographies of the generals and monarchs whom the world has elected chiefly to honour. On Tuesday night last week ten men and three boys went down into a coal pit at Brierly-hill. They had just eaten their supper, and got to their work again, when a sudden burst of water from an old working flooded all the pit and cut them off from the shaft; but for the fact that some of the workings were much higher than the shaft bottom they must have been drowned at once. Not till morning was the accident discovered by those on the surface, and to pump out the flood—what a task! For four days the engines clanked, and amidst a breathless crowd of watchers the water was ceaselessly poured out. Not till Saturday afternoon was there any proof that the volume of water was sensibly diminished, and long ere then it was thought the poor fellows must have succumbed to fear, hunger, or foul air. But on Sunday evening shouting from the bottom of the pit was heard, and immediately a party went down at the risk of their own lives to search and save. After some ineffectual attempts a raft was made which was pushed along the surface of the water till the first party of imprisoned miners were reached, and five of them were brought safely to the upper air. Still work the ceaseless pumps, another day passes, and in a further working six more were found alive, and finally on Monday afternoon an elderly man was found in a remote part of the pit standing up to his neck in the water, and, wonderful to say, he too was alive, though he had tasted no food for six days. They all got fresh air by putting their mouths down close to the water and breathing each time a ripple was caused on its surface by the splashing of the barrel used in drawing the water up the shaft. One only of the company was lost. He had grown frantic at the prospect of death in the mine, and had perished in despair. The others went to prayer, and so got the patience which saved them. They were on their knees when they first heard the shout of those who were coming to their rescue. One of them said that after the lapse of thirteen hours they had no candlelight; 'but,' he added, with great emotion, 'the light was not gone out in heaven. I always told Holden to keep up his faith in God.' In the tobacco-box of another he had written: 'Dear wives, we are singing and praying while we are dying. Tell my brothers and sisters to follow God more than I ever did. I wrote this on Wednesday night, about a quarter past six o'clock. Dear parents, prepare to meet me in heaven.' They knew, hour by hour, the time from feeling the fingers of a watch. What nobler story can be told than that of these poor miners, expecting to be entombed in that horrible place, yet praying and calmly waiting the event?"

THE EAST LANCASHIRE UNITARIAN MISSION.—This mission, the annual meeting of which is to be held on the 8th inst., is, as we learn from the report printed for circulation beforehand, in an active and encouraging state. There are hopeful signs at all the stations. The simultaneous collections realised for the society in 1866, £129; 1867, £161; 1868, £165. Mr. John Grundy, its chairman, has suggested a plan for raising a permanent building fund in support of the operations of the mission, and it is hoped such a fund may ultimately be established. A graceful tribute is paid to the memory of the late Mr. Robert Heywood, who was an earnest friend and supporter of the mission, and we quite sympathise with the wish expressed in the report that more such may arise to help on our missionary work.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

ON Good Friday, the twenty-fourth annual meeting was held at the Bank-street Chapel, Bury. Shortly after ten o'clock friends from neighbouring towns began to arrive and exchange their cordial greetings, and by the time for service the chapel was nearly filled, and shortly afterwards crowded.

THE SERVICE

was conducted by the Rev. H. E. Dowson, B.A., who preached from Prov. xxii. 6, "Train up a child in the way he should go, and when he is old he will not depart from it." Starting from the now generally admitted necessity for a system of national education, he showed that such a system must be compulsory and secular. This would not do away with the necessity for Sunday schools, but would clear the way for them to be devoted to a higher work than at present. Sunday schools must prepare themselves to supply, in conjunction with the home, the religious element in education.

At the close of the service about 600 persons took dinner together in the adjoining schoolroom. Afterwards

THE BUSINESS MEETING

was held in the upper schoolroom, Mr. JOHN DENDY, B.A., president of the association, in the chair. Among those present at this and the evening meeting were—Mr. E. H. Grundy, treasurer of the association, and Messrs. Jesse Pilcher and J. Reynolds, secretaries; Rev. C. C. Coe, of Leicester, deputation from the North Midland Association; Messrs. I. M. Wade and R. Bartram, from the London Sunday School Association; Rev. Richard Pilcher, B.A., from the West Riding Association; Revs. H. E. Dowson, B.A. (Gee Cross), J. Wright, B.A. (Bury), J. T. Whitehead (Ainsworth), J. Fox (Heywood), Lindsey Taplin, M.A. (Tadmorden), J. Worthington (Bolton), T. E. Poynting (Monton), J. Entwistle (Bolton), J. K. Smith (Newchurch), W. C. Squier (Stand), H. Williamson (Dundee), G. Fox (Park-lane), James Drummond, B.A., W. H. Herford, B.A., S. A. Steinthal, Brooke Herford, B. Walker (Manchester), J. Freeston (Rochdale), J. Black, M.A. (Stockport); Messrs. John Grundy (Bury), Harold Lees (Sale), G. B. Dalby (Preston), J. Armstrong, J. Heys, Geo. Smith (Manchester), Alex. Mackie (Burnley), Thos. Holland (Padibham), Joseph Lee (Barnard Castle), J. Jones (Hindley), D. Howarth (Rochdale), J. Macfarlane (Oldham), John Hargreaves (Rawtenstall), and Dr. Marcus (Manchester).

The CHAIRMAN, in opening the meeting, said he wished he could find something novel and striking to say on the question of Sunday schools. He should be heartily glad if he could strike out some new light, or a new form of expressing an old light, so as to carry a new conviction and renewed earnestness to the minds of the audience, and give a new impetus to the work. The present meeting brought to his mind the great change which had come over the aspects not only of Sunday schools, but of the whole educational question, since he first attended a meeting of that Association in Bury twenty-four years before. In what little he had to say, therefore, he would confine himself to this view. At the present moment they were standing upon the verge of an entirely new educational epoch. Twenty years ago Sunday schools were really to a large extent the centres of all the intellectual culture that was then attainable for the working classes. He believed it was to the Sunday-school system we owed what little education was now given to the working classes. The misfortune had been that the educational system commenced thus, and those men who were interested in religious, or rather theological, opinions were exceedingly unwilling to allow it to go beyond their own control. This, he thought, was what, after 20 years' experience, we had arrived at—we were about to have a thorough investigation of the educational condition of England. For his own part he welcomed the approach of it; he should like to know fully and fairly what was the real position of our working classes, especially that of the young people of the present generation. His own opinion was that when the statistics were published people would be struck with horror at what would there be displayed. People had no idea, living as they did a quiet life in respectable neighbourhoods, of the scenes of ignorance and brutality which were constantly occurring not far from them. It was one of the features of our time, whether for good or evil, that each class of the population grew together and coalesced into large masses in certain districts of each town; and one of these districts was always ignorant, criminal, and thievish. Such were the people the association most wanted to get at, and such were the people whom he believed it was the duty of the State at any cost to lay hold of, take by the hand, and say, "These must and shall be educated." (Hear, hear, and applause.) He feared, however, that they were further from obtaining this than the preacher of that morning seemed to think they were. He believed they would be met by the whole army of Churchmen and Catholics, and by many of the orthodox Dissenters; for he believed the denominational system was felt to be so necessary for the success of the theological tenets of the Church of England, that men would rather sacrifice the whole intelligence of the rising generation than give way one foot to what they called a godless system of education. This was the point

they would have to combat. He hoped it would be taken up, not theoretically, but practically, and that men would try to work out in their own minds a system which should be secular and still not godless. The religious teacher should take up the question where the secular education ended, and the two should work harmoniously together. This really was the point to be considered. So far from thinking the time was coming when theological, religious, or moral teaching should be at an end, he believed there never was a time when it was more needed; for he believed a great nation was never more at sea as to what ought to be believed, and what ought not, than England was to-day. It was a natural result of the struggle through which the nation had passed; it was the natural outcome of the general expression there had been from the extreme Catholic on the one hand to the extreme Rationalist on the other. Where everyone was expressing his own opinion it was natural there should be some confusion of thought. Out of it they should try to pick, if not certainty, at least a guide, and obtain a faith such as was believed in by Christ and his apostles, so that they might all worship God together. (Cheers.)

The SECRETARY (Mr. J. Reynolds) read the twenty-fourth annual report. It stated that the Association was founded for the improvement of schools in and about Manchester, to aid in the establishment of new ones, and give help and encouragement to all persons engaged in Sunday-school work. These ends were to be attained by annual gatherings of teachers, by a system of school visiting, by the collection and diffusion of information on Sunday-school matters, by occasional grants of books to poor schools, and by the publication of books and tracts likely to promote the objects of the Association. During the past year the Association had done much useful work, and had, as far as its means and opportunities allowed, rendered great assistance to the Sunday schools connected with it. The number of schools in connection with the Association was 57. The Astley-street (Dukinfield) and the Blackburn school had been re-opened. The Parsonage-street school (Macclesfield) had been closed. In 53 of these schools, from which returns had been received, there were 1,394 teachers, 728 classes, 8,993 scholars, 2,000 adults, an average morning attendance of 590 teachers and of 5,464 scholars; an average afternoon attendance of 638 teachers and 6,430 scholars. These figures showed an apparent increase of 21 teachers, 21 classes, and 147 scholars; an increase in the average of 9 teachers in the morning, and 8 in the afternoon, and a decrease of 26 scholars in the morning and six in the afternoon. Upon making a comparison between those schools only which furnished statistics this year and last, the figures showed a decrease of 4 teachers and 17 adults. The average attendance of scholars had fallen by 84 in the morning, and 110 in the afternoon; and notwithstanding that the classes had been increased by ten, the average attendance of teachers was only greater by eight in the morning and six in the afternoon. The attendance of scholars per cent. in the morning was 61, against 60 in last year's report; in the afternoon 72, against 74 last year. The committee regretted to have to report a diminution, no matter how small. During the past year the "Penny Magazine" had maintained its high character. The committee regretted that the sale of the magazine was still almost entirely confined to the members of their schools, the members of their congregations, as a rule, not giving the publication their support. The committee adopted the advice of its predecessors to consider some practicable and simple means of improving school registration. After much careful deliberation as to the means to be adopted, the committee drew up a summary calculated to secure a more accurate and regular record of attendance, and to afford a basis upon which to found statistics worthy of trust. The committee had continued a system of week-night lectures to the Sunday-school teachers. They were glad to have to report that, with one exception, the local unions were in a vigorous condition, and continued to do much useful work.

E. H. GRUNDY, Esq., read the financial report, which showed that the total amount in hand at the beginning of the year was £75. 2s. 0d., the year's subscriptions amounting to £90. 1s., and contributions from Sunday-schools £27. 18s.; the total being £193. 0s. 0d. The expenditure had been as follows: Expenses for lectures, &c., £67. 5s. 3d.; ditto for books and grants for books, £26; printing and stationery, £16. 11s.; sundry items, £32. 5s. 6d.; and these with the balance in hand (£50. 18s. 3d.) make up the total of £193. 0s. 0d.

Mr. JOHN CHADWICK, the Sunday-school visitor to the Association, then read his report, of which the following are some of the principal features:

He had visited at intervals Gee Cross, Accrington, Stockport, Rawtenstall, Stalybridge, Park-lane (Wigan), Astley, Glodwick, Swinton, Ford-street (Salford), Congleton, Bollington, Heywood, Padibham, Bank-street (Bolton), Newchurch, Chowbent, Commission-street (Bolton), and Mottram.

In connection with these nineteen schools, more or less numerous, are valuable institutions or meetings designed to supplement and perpetuate the influence of the Sunday school. Four schools circulate tracts, ten have a singing class, four a mutual improvement society, six a savings' bank, four a clothing fund, five a teachers' religious improvement society, one a band of hope, and most of them have evening classes for various miscellaneous studies, besides gatherings for recreation and amusement. Stalybridge has a singing class with over 100 pupils, and I can bear testimony to the precision and marked intelligence and feeling that accompanied the tunes they sang. Sick and burial societies are also much prized—that at Park-lane, for instance, has 100 members, with a fund amounting to £400.

Out of these schools there are 16 libraries—11 of them are in active use, 5 of them are temporarily closed, and 3 schools are deprived of this excellent means of spreading knowledge. In 7 of these schools a children's special service is conducted either weekly, monthly, or quarterly. Absent scholars are visited, either by specially appointed or voluntary teachers, in 7 of them. In a few cases absentee papers are sent out after the lapse of two or three weeks. Eleven schools are favourable to the distribution of prizes for regular and punctual attendance. The rest partially ignore them, or rely mainly

upon a love of duty, a sense of honour, and attentive teaching to make the school progressive.

Several of these schools are steadily improving in the number of teachers and scholars, and in some cases, as at Padibham, Newchurch, Bury, and Stalybridge, they are literally crammed. At the two latter places additional room has been provided to draw off the youngest portion of scholars, while even further improvements are contemplated.

The organisation and superintendence of the majority of the schools are admirable, and the appearance and bearing of the scholars satisfactory. During my last visits I have been most anxious in looking after successful results, and have endeavoured to find the causes from which those results may be supposed to spring. Of the foremost of these is the reverent conduct of the scholars during divine service. At Heywood, success he believed in this instance was owing to a distribution of a large portion of the scholars into various parts of the chapel, where their behaviour would at all times be noticed, and any unseemly conduct at once checked by the adult congregation near. At Astley, Padibham, and Newchurch the same plan was in operation, and the results equally pleasing. Chowbent has tried the voluntary principle of attending or not attending divine service one part of the day, but the results are unsatisfactory. At Stalybridge there is an average attendance of scholars of 80 per cent. per Sunday, which is attributed mainly to the rigid system of keeping the registration and reporting the average attendance at the monthly committee meetings. At Bank-street (Bolton) and Commission-street, where an attendance of 74 per cent. can be reached, no prizes are given, yet there was more life and vigour in these schools than I had witnessed for some time. At Gee Cross I was glad to observe the salutary power of the religious teaching, especially in the higher classes of girls. At Stockport and Heywood, though to a lesser extent, a similar plan was adopted in some of the female classes. It is very cheering to see, more or less marked, in all these schools a very earnest devotion to school work, and in some instances almost a complete self-devotion to it. The report referred to the quality of lessons given in the various schools referred to, which it stated consisted mainly of reading, writing, and spelling.

Our smaller schools, at Accrington, Rawtenstall, Park Lane, Astley, Glodwick, Ford-street, Congleton, and Bollington, are struggling on in their spheres of usefulness, some with pinching means, others without a minister to guide them, others without much external sympathy and help, and almost all of them in painful isolation; yet their influence in the formation of character is priceless. After referring to the wants of the schools, such for instance as a deficiency of funds for their adequate support, &c., the report offered a few suggestions for increasing their efficiency, and concluded by acknowledging the grateful sense of the kindness which the visitor had received and the assistance given him by the superintendents of the different schools.

Rev. J. WRIGHT, B.A., moved that the reports be adopted, printed, and circulated. It was impossible to judge of the various matters contained in them from simply hearing them, and he was sure there was much in them that deserved very careful and serious consideration. He sympathised with the feeling expressed by the chairman, that the history of the association reminded them of the great changes which take place in a comparatively short period of time. It was 21 years since the first meeting of the association was held in Bury; and scarcely one of those who took an active part in its management then (except himself) was now found among its committee and officers. But as those former labourers had passed away, others equally active and efficient had been found to take their places; and as one generation succeeds another, we may hope that the great stream of earnest, philanthropic, self-sacrificing, Christian effort is ever deepening and widening, as it brings us nearer and nearer to the boundless sea of eternity. If the various means employed by the committee to assist and improve our Sunday schools produce no good effect, the only conclusion must be that these institutions are incapable of being so benefited. But there is no reason thus to despair. Even though the returns show that the numbers do not increase, yet those who can compare the present state of things with that which prevailed some 25 years ago, must discern many points of manifest improvement in our schools, and instead of being disheartened we may persevere, and aim at constant progress, convinced that the association has done good, and will continue to be an important means of raising the standard and improving the condition of the Sunday schools of the district.

The Rev. J. BLACK, M.A., seconded the resolution. The officers for the next year were appointed on the motion of the Rev. GEORGE FOX, seconded by HAROLD LEES, Esq.

Mr. JESSE PILCHER announced that the association had been increased during the last two days by Sale School and the new school at Rochdale joining the union.

Mr. E. H. GRUNDY, Bury, moved, and Rev. T. E. POYNTING seconded, a vote of thanks to the Rev. H. E. Dowson for his services in the chapel that morning, paying a warm tribute to the ability and thorough-going character of his remarks upon the education question.

The Rev. H. E. Dowson briefly acknowledged the vote. What he said in the morning he said because he was convinced that the time was not far distant when we should have in this country a complete system of secular education. They were told that the clergy of the Church of England and the Catholics would oppose it; but when he thought of recent legislation he felt the matter was not in the hands of any clergy to decide the question of separating secular and dogmatic education. The matter was in the hands of the people, who would sweep away the religious bugbear. (Applause.) Such opposition therefore would be entirely useless. (Hear, hear.) The people will demand a complete

system of secular education. They see that sectarian rivalry is the great obstacle in the way, and that sectarianism is the curse of the country; and he quite agreed with them. (Hear, hear.) That being so, they will demand that the question shall be taken out of the hands of sectaries, and that public money shall be spent in the public interest, which is not the interest of any church or sect. He had noticed that whenever a speaker had come out heartily on that subject he had been cheered to the echo by the masses, and he felt, therefore, not the slightest doubt as to the issue.

Dr. MARCUS, in moving a cordial welcome to the deputation present, bore his testimony to the heartiness with which, at a recent meeting at Leeds, presided over by Mr. Carter, M.P., the subject of secular education was accepted.

Mr. JOHN JACKSON (Stalybridge) briefly seconded the motion.

Mr. PILCHER said a long and cordial letter had been received from the association in the north of Ireland, and a hope was expressed that on a future occasion a deputation would be sent.

Mr. WADE, in acknowledging the welcome, said he had now visited them so long that he was beginning to think himself an established institution, and in London he had spoken so well of them that he had persuaded his friend, Mr. Bartram to come with him and strengthen his weakness. Mr. Pilcher had warned them that he had come down to hawk his wares. (Laughter.) He did not seek to come in competition with the books published by their association—they did not aim at anything like their little book "Quiet Thoughts," which was fit to lie upon the drawing-room table. What they aimed to do was to send out a good series of class books. The good qualities of those books were admitted, but then it was said they wanted them at a less price. Well, the answer to that was that they did not buy them in sufficient numbers—instead of doing so he was afraid they ran off to other publishers—which was a little unfair. He was going now, he feared, to be disagreeable. In London it was his vocation to show people the black spots, and he did not object to this because there were so many to show up the cheery side of things. Was it not a matter of regret to see year after year that there is no increase, but a serious decrease in the number of their scholars? Take the Manchester Association during the last four years. In 1863 he found the total number of teachers on the books was 89 more than in the present year; that the number of morning attendances of those teachers was 34 more than in the present year; that the number of classes then was 11 more than now; that the number of scholars on the books was 647 more than now; that of scholars above 16 there were 254 more than now, and that the number of attendances in the afternoon was 976 more than now. Surely facts like these every teacher should take to heart. He held that no congregation or minister could be doing their duty unless they had the religious welfare of the young at heart, and did their best to meet every want of the Sunday school. That being his position, what are we doing? Listen to our talk, and you find no body, in theory at least, advocates religious education more than we do; but look to our results, and you find no body that shows so little results. Why was this? Partly, because of the indifference of their newspapers. He knew in whose presence he was speaking, but nevertheless he would tell them what he thought. He had noticed that at some place they had lately had a Sunday-school Teachers' Conference, and the subject of discussion was, "How to make our Sunday schools successful." But he had not been able to learn what was done at that meeting. He did not think they had a paper which represented them, or it would have told them. Respecting that conference, he had bent his mind to find out what was said on the subject. Surely, if it was worth while for an association to come together and listen to speeches on the subject, it was worth while for their paper to have told what was suggested and recommended. Comparing ourselves with the orthodox, he found that they had much the same wants as we had; and that when they went to their congregations they did not seem to succeed better than we did. Some of them had been speaking of appointing watchers over their congregations in this matter. Now, fancy some half-dozen watchers of that kind over one of our congregations? Still, he thought a good idea might come out of that thought. He was sure there might be more united action among teachers, ministers, and congregations, and that there must be, before any good could be done; and until it was so we should still go down.

Mr. RICHARD BARTRAM, the Rev. C. C. COB, and the Rev. RICHARD PILCHER also said a few words, after which

The business meeting closed by Mr. JESSE PILCHER and Mr. GEORGE SMITH expressing the thanks of the Association to the members of the Bank-street Chapel for their hospitality that day.

About 800 friends then took tea together in the lower school-room, after which

THE EVENING CONFERENCE was held in the Upper School, which was crowded in every part. Mr. HERBERT GRUNDY, the treasurer, presided. After a hymn had been sung,

The CHAIRMAN urged upon the friends of the institution the necessity of keeping up the income as one of the best means of helping them to increased usefulness. As to the subject of the

paper to be read by Mr. Pilcher, he thought they hardly could test by examination the result of religious teaching, but secular teaching they could. He fully agreed, however, with Mr. Dowson—they ought to have less secular and more religious teaching. True, there was an evil arising out of the half-time system, and it was this—that while up to thirteen years of age they could reach them in their day schools, after that, if they did not see fit to go to school, they could not reach them. He thought, therefore, the system should be carried further, and then Sunday schools could be left more at liberty for religious teaching. (Hear, hear.) A friend of his had urged upon him that education was not a panacea for all things. Perhaps not, but it would put us in a better position than at present. We have a work before us to do in our day schools, which it is our duty to do, and we ought to do it as a means of assisting the work of our Sunday schools.

Mr. JESSE PILCHER then read a paper on "Examinations in our Sunday Schools," of which the following is a very careful extract:

At a conference of Sunday-school teachers held in Manchester, under the auspices of this association, in November last, Mr. Jackson, of Stalybridge, read a most able paper on this subject. As he stated that the desirability of holding such examinations was first suggested to him by witnessing an examination conducted under the auspices of the "Union of Lancashire and Cheshire Institutes," it may be useful if I give a sketch of the mode of operation adopted by that Union. First, the very small annual subscription of 5s. was sufficient to entitle the scholars and teachers in attendance on the classes to all the benefits arising from a connection with the union. The subjects in which examinations were held were arithmetic, geography, English history, gospel history, English grammar, and needlework. In each of these subjects, first, second, and third class certificates of proficiency were given, as well as valuable books and money prizes, for those who particularly distinguished themselves. Without entering into details, I may state that the examinations were conducted by means of printed questions, one given out to each pupil, who answers them in writing. It will at once be seen that no objection can be raised to such examinations in connection with week evening classes. But it by no means follows that to introduce such a system into our Sunday-schools is possible or even desirable. Let us now ask what is implied by an examination? Clearly the desirability of testing work done. This in turn implies a work that can be tested. Here then the question arises—Is the work done in our Sunday-schools of such a kind as can be measured? Probably we shall all agree that the special work of Sunday-schools is the giving of religious instruction, and that if they fail in this, let the scholars make never so great progress in so-called secular studies, our schools fall short of their true aim. If this be the case, can such introduction be tested? Our Sunday-school work seems naturally to divide itself into two parts. First, we have the spiritual influence, e.g., thoughts concerning God; the sense of communion with God; personal holiness, &c.; while, closely allied to these, are the moral associations, such as our sense of duty to each other, our sense of personal responsibility. And, secondly, we have the extent of information gained by our scholars as to scripture facts and forms of doctrine. It seems to me that such results of our teaching as come under the first division cannot be tested or measured, and that a spirit of competition would not be likely to advance such influences, if it be not directly adverse to their existence. But on the other side of our teaching, viz., the extent of information gained as to scripture facts and forms of doctrine, it seems to me our work can and should be tested. To this end we need in our schools—1st, a regular system of teaching, with a gradation both of subjects and books; 2nd, a gradation of capabilities of scholars—that is classification; 3rd, a regularity which can only be attained by paid officials over whom we have control, or by very rare devotion; and lastly, a teacher who knows how to prepare for examinations—a work not so easy as it seems. How far, then, are these conditions to be found in our Sunday-schools? Those who know them will admit that if there be one defect more palpable than another it is the want of system in the teaching. Too often the choice of subjects and of books is left to the whim of the teachers or scholars. Again, the lessons are often taken hap-hazard, and consequently no connection exists with any lessons given before. Often the most easy text books are to be found in what are the most advanced classes, and not seldom books requiring much cultivation are to be found in the junior classes. These defects are further aggravated by the want of system in the classification of our scholars. Many teachers, too, however willing, are not able always to be at their posts. Added to this we have the great irregularity in the attendance of the scholars. We have not, therefore, the means of preparing our scholars for a test so searching as a competitive examination. We must, therefore, modify our plans. I will now endeavour to sketch a modified scheme such as I think might attain these ends. Let the Association urge upon its associated schools the adoption of a systematised course of instruction, to be periodically tested by examinations. The minister often does not take part in the work of the Sabbath-school simply because he has not a definite work therein. Make him examiner-in-chief, if you like to call him so, and at once you give him a definite work, one that does not tie his hands too much, and one for which he has special capabilities. I would add in passing that this need not exclude anyone else who desires, and is competent. In order to meet the needs of those schools not connected with chapels, or where there is no resident minister, I would have the association appoint a duly qualified person for the work, who should be sent free of expense to any such school upon application. The course would be as follows:—Upon application being made for the examiner's services, the gentleman should pay a visit to the school, and after careful consultation with the teachers, arrange the course of lessons to be given. Such a consultation would in itself be of great practical value. In many of our smaller and more isolated schools the teachers have few or no means of learning what are the best and cheapest text books, and other aids in teaching, such as maps, &c., or how and where such can be obtained. The possession of such knowledge would not seldom lead a teacher to take up a given subject with far greater interest, and far greater hope of success than before. "Well begun is half done." The association should provide, free of charge, the best books, maps, &c., for any school where the means of

providing such do not exist. Books, &c., so provided to be returned when done with. The association should also be prepared to place in the hands of the teachers a systematic course of outline lessons upon gospel history, &c., fitted for Sunday-school instruction. Such outline lessons could, when desirable, be fitted in by the examiner, or one of the lecturers, of the association before the teachers of their classes, and then a practical lesson how to teach would be given. The time over which the study of any subject fixed upon is to extend, would naturally be determined by the material of which the class was composed, and by the subject to be taught; but it should be clearly understood that any course of lessons is to extend over the time agreed upon—from Sunday to Sunday, and for a certain time on each Sunday, allowing, of course, for unavoidable breaks in the teaching. At the end of the time fixed the examiner should visit the school and examine the class or classes. Such examinations should be oral or written, as might be deemed most desirable by the teacher and examiner. Mr. Pilcher concluded by saying that he had attempted to treat the subject from the practical point of view of a Sunday-school teacher, and had not sought to write a merely theoretical essay upon the subject.

The Rev. JOHN WRIGHT expressed his thanks to Mr. Pilcher for the moderate and thoughtful manner in which he had introduced a subject as to which there were very strong opinions opposed to one another. His own opinion was that examinations are good in a Sunday school, but that competitive examinations are bad. If the plan were carried out of having examinations on the model of those conducted by the "Union of Cheshire Institutes," very lamentable results might follow. As the number of scholars from one school who succeeded would be compared with the number from another school, a feeling of competition and invidious comparison would be produced, which might easily be carried beyond friendly emulation: Nor would such a comparison be any fair test of the relative merits of the schools. For one school might consist principally of scholars who have day-school instruction, while in another the scholars come in a state of ignorance which precludes the communication of any advanced instruction. The latter school might have really done more work than the former and yet be unable to send any of its scholars to pass a competitive examination. Again, it was admitted that the test could only apply to the intellectual side of education, not to the moral and spiritual, which was the peculiar and appropriate work of the Sunday school. But if the teacher knew that the reputation of the school depended on the number of scholars who could be prepared to pass the examination in intellectual knowledge, there would be a temptation to him to ignore the moral and religious part of teaching, or at least to make it second to the other, and thus the growing tendency to make the Sunday school truly a religious institution would be discouraged. (Hear, hear.) Then how was it possible to have a central examination in scripture history and religious doctrine, without coming into collision with varieties of opinion, and trenching on that freedom of thought which they made their proudest boast? An examiner could not frame a paper of questions on such subjects without some reference to his own views, and thus giving a colour, on the one side or the other, as to opinion on critical or doctrinal questions. His satisfaction with the answers must to some extent depend on their agreement with his own views; at any rate there would be a temptation for the pupils to fall in with the opinions of the examiner. For instance, take one of the questions suggested in this essay, "Who were the writers of the four gospels?" The answers would be very various, if the class examined even consisted of well-read scholars and theologians. (Hear, hear.) For these reasons he thought Mr. Pilcher had judged wisely in only advocating a modified plan, and he agreed with the general idea of that plan the more heartily because he had seen something like it tried, and with good results. It was carried out thus: In each class a certain separate text book of religious teaching, suited to the age and capacity of the scholars, was given as the foundation of the work of the class for a year. At the end of the year the class was orally examined in that book by an examiner not belonging to the school. Those scholars in each class who showed they had mastered the leading points in that book were recommended for promotion to a higher class, but those who had not so mastered the subject were left in the class for another year. If the gradation of books was properly arranged, this system would secure that the scholars should learn something at each step of their progress, and would prevent those lamentable cases now often seen, in which scholars rose to the highest class of a school and were at last deplorably ignorant of the simple facts they should have learned at the outset. Certainly there would be some practical difficulties; some classes would get very large and others very small; some scholars would remain a long time in a low class and would become disheartened; but all these obstacles might be overcome by determination on the part of superintendents and teachers, if they believed that by the course suggested they would be raising the character of their school, and making the instruction more really efficient and more permanently useful to those entrusted to their care.

Mr. JOHN CHADWICK, the district visitor, strongly advocated competitive examinations. He believed the effect of examinations generally had been most beneficial; and he thought they should not relax in their efforts, but throw more energy and vigour into their Sunday-school work by instituting ex-

aminations which would show results in the kind of knowledge which was imparted in Sunday-schools. He read a passage from a letter he had received from an inspector of Church of England Sunday-schools, in which the results of these examinations were highly praised. If they were found practicable and useful in the church schools, why should they not be tried in ours? They wanted a mode of teaching that would give the scholars a clear knowledge of Bible history. They should be also examined upon subjects pertaining to Christian virtue and the Christian graces. Competitive examinations upon such subjects would throw a deeper interest into the Sunday-school work.

The Rev. BROOKE HERFORD suggested that it might be as well to begin with the examination of teachers, which would be a fine spectacle if they were to be examined in Christian virtue and Christian graces! (Laughter.) Were they not going altogether too fast in talking about examinations in their Sunday-schools? (Hear.) Such examinations would tend to raise the class of scholars in their schools in such a manner as to eliminate those for whom Sunday-schools were more especially instituted—the poor and the most ignorant. (Hear.) This would be a great calamity. As it was, they had already gone too far in this direction. The modern tendency of Sunday-schools had resembled that of Mechanics' Institutes, which instead of being for those for whom they were originally intended—the working classes—had come to be mere clubs for a class above them. They ought rather to try to go deeper down into the strata of society with all their Christian work.

Mr. J. E. BENSON was much opposed to the suggestions of Mr. Chadwick. If teachers did their proper work in the Sunday school it was a work that could not be measured. Mr. Chadwick thought they might examine the children as to their growth in the moral virtues and Christian graces. If so, let not only the teachers but the congregations also be examined. (Cheers and laughter.) They wanted in the Sunday school more of the kind of training examination in which was impossible. Secular instruction was much less efficiently given in the Sunday than in the day school, because the Sunday teachers were not specially trained for the work, and those who could and who ought to come and help in the work, because they had more education and leisure, were too idle. It was easier to loll on the sofa reading a book, no doubt; but if any one had need of rest and time for self-culture it was those who were now the chief workers in Sunday schools; but he was of Mr. Herford's opinion, that they should go deeper down into the lower strata of human society. If they did so, they would find jewels if they did not find gold. He felt it was a stigma resting upon the whole Unitarian body that there was (so far as he was aware) not a single ragged school in connection with any Unitarian chapel. The present race of teachers could do some good with this class of children—the lost, the outcast, and the destitute—if they would; and the only examinations needed were of that kind which any teacher would put his scholars through every Sunday. But in these proposed examinations there was a danger that the whole thought and scope and bearing of the instruction given in the schools would be diverted into an intellectual rather than a moral and religious direction. He was utterly opposed to them.

Mr. J. DENBY was thankful they had got a better class connected with their schools than they had 20 years ago, and they owed that improvement to the influence of Sunday-school teaching. He could not consent, however, to turn them out and fetch in those out of the streets in their places. (Cries of "Question.") Of course they must not seek to exclude the poorer and more ignorant from their schools, but he thought they might with advantage adopt some system of examination, but not a competitive system, which introduced an element which was not in harmony with the objects of Sunday-schools.

The Rev. L. TAPLIN, M.A., said Sunday schools in small towns usually represented the congregations, but that in large towns the reverse was the case, except so far as the teachers were concerned, and their systems should be adapted to this difference. He should like to see some kind of examination introduced in Sunday schools, but not competitive examinations. He wanted an examination that would show some results, but not merely intellectual results, the latter not being the great object of a Sunday school. A Sunday school was not a place for teaching the three R's.

The Rev. W. H. HERFORD spoke against competitive examinations; the idea of competitive examinations as tests of progress was becoming obsolete throughout the educated world, except in England, and it was certainly out of date to propose them for Sunday schools, where the work most of all needed was the work in the heart and conscience.

Mr. WADE asked how examinations of a few scholars could possibly be a test of a school's efficiency upon any particular subject?

Mr. GEORGE SMITH considered competitive examinations between the various schools of the association, or even between the pupils of any individual school, to be entirely inconsistent with the true work of the Sunday school. He maintained the highest aim of the Sunday-school

teacher should be, not simply to give a number of historical and geographical facts, even from the Gospels, but rather to call forth their affection for what was good, true, and holy; to arm them against the social temptations by which they were surrounded, and, by incidental teaching, to give lessons of wisdom and guidance from the occurrences of every-day life. At the same time that he considered that the religious teaching should be of that kind which would elevate their tastes and purify their desires, and cause a strong attachment for their school; yet he would never hesitate to give to all the scholars the fundamental and essential doctrines of a positive Unitarian faith. Competitive examinations in our Sunday schools also presented insuperable difficulties in their accomplishment, owing to want of higher teaching power, and the intellectual status of the children who come to us for instruction. The teaching power of our schools consists largely of those who, having felt the benefits of Sunday-school instruction themselves, are willing to render help to others; but the members of the congregation possessing greater intellectual qualifications and a higher social position, withhold themselves from this highly important means of Christian usefulness.

Dr. MARCUS considered the question of competitive examination to be entirely unnecessary, chiefly because of the teachers' educational status being not sufficiently high for any such work. He spoke at some length in disparagement of the notion of competitive examinations. Even when the subject was most intellectual, it was very difficult to get the scholars to any point at which such examinations could come in. He had himself tried teaching French, having been willing to give a trial to Mr. Sharpe's suggestions as to the value set by scholars upon instruction in a new language. But though such teaching was his occupation, and he might be supposed to be able to make the best of it, he had found the result unsatisfactory.

As the meeting was rapidly dissolving, owing to many having to go away early, the discussion was brought to a rather abrupt close, Mr. Pilcher having to forego any reply to the objections advanced to the theory propounded in his paper. The meeting was closed with singing and prayer at half-past eight o'clock.

NORTH MIDLAND SUNDAY SCHOOL ASSOCIATION.

The annual meeting was held at Nottingham, on Tuesday, March 30th. The friends from the various schools of the district met in the infants' school, High Pavement Chapel, at one o'clock. After dinner the business meeting was held, the chair being filled by Richard Enfield, Esq., president of the association. The chairman observed that, as Sunday-school teachers, they wished to train up those in their charge not only to be respectable citizens, but something more than this—to be good soldiers not of mammon but of Jesus Christ. For assisting in carrying out this purpose, such an association as theirs was very useful. The visits it caused to be paid to the schools were of great value. Feeling the want of some test of the work actually done, he desired to hear more of the plan of examinations which had been discussed at the meeting at Bury.

Mr. RILEY, the secretary, read the reports, which showed that the association contains 1,779 scholars and 284 teachers, the average attendance of scholars being 63½ per cent. in the morning, and 75½ per cent. in the afternoon. The numbers are slightly less than those of last year, which is attributed to the greater strictness as to attendance, which is shown by the increased average per centage. The visitors have reported especially on the amount of direct religious instruction given to the scholars, and say it is generally satisfactory. The treasurer's accounts showed a small balance in hand.

Rev. C. L. WHITAM, in moving the adoption of the reports, advocated great strictness in requiring regular and punctual attendance, and referred to the means of retaining elder scholars and inducing them to become teachers.

Rev. J. L. SHORT seconded the motion. He regretted that his Sunday school did not belong to the association. He described the reports as characterized by simple honesty and hopeful earnestness, and pointed out the mischief that is caused by too favourable or too sanguine reports. The difficulties we meet with are not peculiar to ourselves, but belong to the age. There is a change going on as to the class from which we draw our teachers. We need teachers of true power, and these cannot be galvanized into life, but must be a gradual growth.

The resolution was supported by Rev. JOHN WRIGHT, B.A., and Rev. GOODWYN BARMBY, and was carried unanimously.

The appointment of officers and the fixing of the place for the next meeting, were proposed and seconded by Revs. WILLIAM SHAKESPEARE and J. J. BISHOP, Messrs. MORLEY, RICHARDS, COOPER, and GILL.

Rev. C. C. COE moved, and Mr. RILEY seconded, a vote of welcome to the deputations from other societies, to which

Mr. WADE and Dr. MARCUS responded.

A numerous company then sat down to tea in the Boys' School, in which room also the evening meeting was held, Mr. R. Enfield again in the chair.

Mr. WILLIAM CLARKE read a paper on "Sunday Schools, past, present, and future." Having briefly traced the origin and progress of the institution from the time of Raikes, he stated that Sunday schools went on growing till about ten years ago, since which time they have stood still or gone back. They are not now advancing in connection with any sect or church. Why is this? He quoted an opinion that it is caused by the spread of day schools. He hoped a time is at hand when parents who neglect to send their sons to a day school will be visited with penalties by the law. But the more general day-school education becomes, the more need there will be of the Sunday-school, if only it makes religion its sole specific purpose. Religion, and nothing but religion, in its doctrinal and moral aspects, should be the work of the Sunday-school. All writing classes should be abolished or transferred to the week evenings. Instruction in doctrine should be carried on by means of a catechism. The Bible should be the standard book in the school, from the highest class to the lowest. The members of each congregation ought to unite in the work.

The essay was received with much applause, and nearly all the speakers expressed their high appreciation of it and their agreement with its general tone. Dr. Marcus, Mr. Wade, Rev. F. Bishop, Rev. Wm. Oates, Mr. Riley, Rev. J. Wright, Rev. C. C. Coe, and Mr. Hughes, addressed the meeting. They all were anxious that religious instruction should be the main work of the Sunday-school, but there was some difference of opinion as to whether the teaching of writing, &c., can be at once banished.

The meetings of the day, on the whole, were highly satisfactory and cheering to all who were present at them.

MIDLAND CHRISTIAN UNION.

The third annual meeting of members and friends of the Midland Christian Union was held at Cradley on Tuesday last. The proceedings commenced with public worship, in the Park-lane Chapel, at eleven o'clock, the Rev. HENRY M'KEAN, of Oldbury, conducting the devotional services. The Rev. DAVID GRIFFITH, of Cheltenham, preached from the text, Luke xii. 57, "Yea, and why even of yourselves judge ye not what is right?" The sermon was a thoughtful criticism upon some of the chief controversies of the day.

In the afternoon, about sixty ladies and gentlemen dined together at the May Pole Inn, HERBERT NEW, Esq., president of the Union, in the chair; and FRANK EVERS, Esq., J.P., one of the vice-presidents, in the vice-chair.

After dinner the meeting for business was held. The "Health of the Queen" and the sentiment of "Civil and Religious Liberty" having been proposed, the PRESIDENT delivered his address, reviewing the operations of the society during the past year and exhorting the members to renewed efforts in the service of their common cause.

The Rev. D. MAGINNIS, one of the secretaries, read the report of the committee, and also that of the Rev. R. H. COTTON, the missionary agent. From these reports it appeared

That during the year the Union had supplied the following preaching stations, viz., Alcester, Spon Lane, and Worcester. At Alcester there is an afternoon service, with monthly communion service, Sunday school, and savings' club. At this station a short course of week evening lectures was recently delivered by the Rev. J. Gordon and Rev. R. H. Cotton. At Worcester the tentative services have been discontinued for the present in consequence of local difficulties. Through the kind co-operation of the Messrs. Kenrick, the Spon Lane station was, three months ago, removed to the Assembly Room, at West Bromwich. Since the removal there have been special services with announced subjects of discourse, and the attendance has been on the whole satisfactory. A Sunday school is about being opened, with a promised staff of eight teachers. A successful Sunday school conference had been held in the summer at Hurst-street, Birmingham. Annual collections had been made in several congregations in aid of the funds of the union; Mr. Cotton was resigning his office of missionary agent from May next, with a view to a settled pastorate; and an accession to the staff of lay preachers of a few earnest and competent men would be hailed with satisfaction. The death of Mr. Akroyd was referred to in appropriate terms.

Mr. S. B. WHITFIELD (treasurer) presented a statement of the accounts up to December 31, 1868. The expenditure was £179. 11s. 8d., and the balance in treasurer's hands, £1. 18s. 3d.

On the motion of Mr. A. J. SWINDELL, seconded by Mr. F. GRW, the reports and accounts were adopted, and ordered to be printed.

Thanks were voted to the ministers who had officiated that morning, on the motion of Mr. F. EVERS, seconded by the Rev. B. WRIGHT; and the Revs. D. GRIFFITH and H. M'KEAN responded.

The Rev. J. GORDON moved: "That, while we rejoice in the progress and prosperity of civil and religious liberty, we feel there is an increasing need for an earnest presentation of an enlightened Catholic Christianity to sanctify free thought, to quicken conscience, and to elevate the religious life."

The motion was seconded by the Rev. R. H. COTTON, and adopted.

The remaining resolutions, which were chiefly routine, were moved or seconded by the Rev. W. COCHRANE, the Rev. D. MAGINNIS, the Rev. H. EACHUS, the Rev. J. KEDWARD, Messrs. S. B. WHITFIELD, B. HINGLEY, J. GRAINGER, T. H. BILLINGHAM, J. KERTLAND, J. MORGAN, J. GUEST, and T. GUEST.

The Revs. S. Bache and J. Birks were also present, and several lay friends from Birmingham, Coseley, Oldbury, Wolverhampton, Dukinfield, Stourbridge, and Evesham.

BIRMINGHAM UNITARIAN DOMESTIC MISSION.

The annual sermons in aid of the above important institution were preached by the Rev. Alexander Gordon, M.A., of Liverpool, in the Church of the Messiah, on Sunday, March 21st, when collections were made amounting to £50. 9s. 7d.

On Monday evening, March 22nd, the twenty-ninth annual meeting was held in the large room of Newhall-hill Chapel. After tea the chair was taken by the president, J. H. Nettlefold, Esq., who observed that "the mission during the twenty-nine years of its existence had done an amount of good far exceeding the most sanguine expectations of its benevolent promoters." After speaking of the joys and sorrows of missionary work, the chairman alluded to the extensive educational agencies connected with the mission, and said that "something more was necessary than was now being done in England with regard to education. He hoped that ere long a compulsory system would be adopted, towards the expense of which all would be obliged to contribute, so that the cost of a free education for the people might not be as now—a charge upon the willing few. To the education received in the Hurst-street schools many were indebted for a good position in life."

The report of the committee, which was read by the secretary, Mr. Earl, gave a very satisfactory account of the work of the society throughout the year, and stated that the mission was becoming more and more recognised as the people's institution.

The Sunday schools were more numerously attended and more efficiently conducted than at any former period, the number in both schools being now 355. The deposits in the savings club had also increased, the amount for the year being £116. 15s. 10½d. The amount of half-crown subscriptions, £4. 17s. 6d., had been expended by the Ladies' Committee in materials for clothing for the destitute poor, which had been made up by the pupils in the girls' school. The provident society had been both prosperous and useful during the year. The total amount of receipts was £135. 5s., and the payments to sick members, medical fees, &c., amounted to £81. 3s. 4d., leaving a balance on the year of £54. 1s. 8d., and making the realised fund of the society £664. 11s. 11d. The number of members was 193. The daily schools fully maintained their established reputation. The average number of boys for the year was 222; average attendance, 193. The number of girls was 186, average attendance 134. Infants 230, and the average attendance 174. The school pence for the year amounted to £287 9s., the Government grant to £218. 16s. 3d., and the voluntary contributions £107. 17s. 6d. The report concluded by stating that "every department of the mission was designed to foster and encourage that self-help and self-dependence in the working man without which benevolent institutions, however numerous and calculated to minister to every variety of human suffering, would avail little to promote the true elevation of the poor and destitute, or to stay the plague of pauperism and crime which with ever increasing force spreads its baleful and demoralising influence throughout this Christian land."

The report was adopted on the motion of Mr. Councillor COLLINGS, who advocated a national system of compulsory education.

The Rev. B. WRIGHT then read a very comprehensive and interesting report of his peculiar labours among his still increasing congregation (numbering 200 members).

With laudable perseverance they had raised and presented the committee with £15 towards the expenses of the mission, besides providing for many things connected with public worship. The Sunday-school teachers had not only devoted themselves to their self-denying labours, but had also provided prizes for the children. Many of the pupils in the Sunday schools had from time to time become teachers, and also members of the congregation. About £400 had been paid into the different savings' clubs during the year. The night schools, penny entertainments, and social gatherings of various kinds had been unusually well attended, and altogether a most satisfactory and encouraging report of every department of Mr. Wright's labours was presented.

A cordial vote of sympathy with Mr. Wright, and of acknowledgment of the valuable aid rendered by Mrs. Wright in the work of the mission was passed on the motion of Mr. BROOKER SMITH, seconded by the Rev. A. GORDON, as was also a vote of thanks to Mr. Gordon for his discourses in aid of the funds of the society.

The following officers were then re-elected for the ensuing year, viz., J. H. Nettlefold, Esq., president; Mr. Earl, secretary; Mr. J. W. Hornblower, treasurer; and Mr. F. S. Bolton, school treasurer.

INTELLIGENCE

ABERDEEN.—The Unitarian cause here is progressing favourably under the ministry of the Rev. John G. Slater. During the winter months he has been delivering a series of controversial lectures, which have been well attended, a considerable number of his audience being strangers, a few of whom, at their own request, have had an interview with Mr. Slater, which has resulted in some of them becoming members of the church. The following are a few of the subjects which he has handled: "Inspiration," "The Atonement," "Colenso on the Pentateuch," "Who Wrote the Pentateuch?" "Eminent Unitarians," "The Protestant Pope," "The Catechism of Christ's Deity," "Religious Sensationalism," "The Second Chapter of Genesis—Eden," "Religious Character of Robert

Burns;" and for Sunday next, the subject will be "The Fall."

BLITH.—A course of six Wednesday evening lectures, illustrative of Unitarian Christianity, was commenced in the Octagon Lecture Hall, Blith, on the evening of the 24th, by the Rev. J. C. Street, of Newcastle, the subject being "Thoughts about God." The lecture was listened to with the most earnest attention, by an intelligent audience of about 200, and in those parts where the lecturer compared the popular notions of God with more Christian views he was most warmly applauded.

BRIDPORT.—On Monday evening, March 29th, there was held in the Girls' School-room the last of six meetings for reading and music, which have been very well attended. The readings have been by the ministers, the Mayor of Bridport, and other members of the congregation; the music by the choir. On this occasion a harmonium was used for the first time, which has been purchased for the Girls' School with a legacy bequeathed by the late Miss Colfox. In the Boys' School-room a free evening class met thrice a week during the winter months, for youths who had left school. Two of the boys' teachers have been helped by three ladies, and instruction was given in French, history, geography, writing, arithmetic, &c. On Good Friday there was the usual religious service; and on the previous evening the commemoration of the anniversary of the Lord's Supper, at which the portions of the gospel were read relating to the last evening of our Saviour's mortal life.

CIRENCESTER.—On Good Friday the members of the congregation and friends took tea together in the chapel, and had the most agreeable evening gathering since the re-opening of the chapel. About 150 were present; among the number, Mr. and Mrs. Nicholas, of Fairfield. After tea the chief interest of the evening consisted in the hearing of recitations by the Sunday-scholars, interspersed by anthems from the choir.

KIDDERMINSTER.—There has been some unfortunate litigation at this chapel, the result of which is thus given by the *Pall Mall Gazette*:—"The Kidderminster so-called 'Presbyterian' church has been the subject of a judgment by Vice-Chancellor James. Was Mr. Parry validly appointed minister or not? By the deed, it was necessary that two-thirds of the men communicants of one year's standing, having paid the usual yearly subscriptions, should approve of the appointment in vestry. In March, 1868, Mr. Parry resigned, a fact not disputed. At Michaelmas following it was proposed to re-elect him. There were twenty votes for and fifteen against him. Thus he failed of the required majority. It was then proposed that there should be a temporary supply, and by a majority Mr. Parry was sought to be appointed till Christmas, 1869. But, as this was not approved by the proportion of male communicants provided for in the deed, the trustees sought to restrain Mr. Parry from acting even as temporary minister. The question was whether the restriction applied equally to a temporary and to a definitive appointment. The Vice-Chancellor declined interfering with a rule so reasonable as that when a third or more of the communicants declined a particular man's services he should not officiate as minister; for, as to any difference between a temporary and a permanent appointment, it was obvious that the former might be renewed from time to time without end. His Honour, therefore, gave judgment for the trustees and against Mr. Parry, but deducted from the costs as against that gentleman the sum of £50 in respect of certain rough methods which had been taken of preventing him from occupying the pulpit." We can only express our earnest hope that the Vice-Chancellor having authoritatively set aside the appointment out of which the difficulty arose, a spirit of conciliation will now be manifested by both parties in endeavouring to agree upon some minister who may again draw them together as a united people.

LONDON.—On Tuesday evening week, a lecture was delivered in the Court House by Mr. John Bowes, editor of the *Truth Promoter*, and author of a translation of the New Testament, subject, "Unitarianism weighed in the balance of Gospel Truth, and found wanting." After the lecture discussion was invited, when Mr. George Farmer and Mr. Thomas Hawley made a very able exposition and defence of the Unitarian system of theology, evincing (says the *Staffordshire Sentinel*) great scriptural knowledge and research. The lecture was well attended, the room being crowded to excess, and the leading and more intelligent section of the working classes mustering in considerable force.

NORWICH.—The secretary of the Octagon Chapel congregation has kindly sent us a copy of the "Deacons' Report" for the past year, presented at the annual meeting, March 21, 1869. It reports a generally favourable state of things; slightly increased subscriptions; an income from the offertory-boxes put up at the door not equal to that of last year; good attendance at the Sunday services, and a flourishing condition of the Sunday school and Brotherly Society; and expresses warm appreciation for the services of the minister, the Rev. J. D. H. Smyth. But why is there no statement of accounts? How are the members of the Octagon congregation to learn what their funds are, how they are raised and how spent? It is a great mistake to make any reserve about these things. The

more the trustees and managers of a congregation take the people generally into their confidence, and let the affairs of the church be fully known to all, the greater interest in them will all take, and the more will all feel a personal responsibility to do the utmost in their power to help on a cause which each thus realises as his own.

ROCHDALE: CLOVER-STREET.—The annual party given to the choir, teachers, and friends in connection with this school took place on Tuesday evening week, the tea, as in previous years, being provided through the liberality of Mr. Ratcliffe. After tea the Rev. J. Freeston was called to the chair, when a very attractive programme was gone through to the satisfaction of the audience, and brief but energetic addresses were delivered at intervals. Revolving views, an electrical machine, a large telescope, and other objects of interest, imparted an agreeable variety to the entertainment. On Good Friday the scholars' annual party was held, Mr. James Sharpe presiding.

TAUNTON.—On Wednesday last, the social meetings held every fortnight through the winter, in the schoolroom adjoining the Unitarian Chapel, were brought to a close. Those meetings (for which a penny admission has been charged) have been conducted under the presidency of the Rev. P. H. Wicksteed, and have consisted of readings, recitations, and music, vocal and instrumental. They have been entirely carried out by members of the congregation, and judging from the large attendance and the satisfaction evinced, they appear to have afforded both pleasure and instruction.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

A. D.—Received.
W. C. S.—B. W.—G. H.—Too late.

AN APPEAL FOR THE IRISH CHURCH.—II.

To the Editors.—In reply to my letter in your last number you say that a "Confiscation" took place at the Reformation, of the religious property of the Irish people, and that it is now proposed to redress the injustice. This statement, often as it has been repeated, appears to me to have no foundation in history. The present Roman Catholic community in Ireland seceded from the National Church in the reign of Elizabeth, having for more than a generation previously accepted the Royal supremacy and abjured the Pope. They have, therefore, just as much right to the revenues of the Irish Church as the Free Church of Scotland has to those of the Scotch Establishment. But even if your view were right, what is to be said for the confiscation of endowments voluntarily and expressly given to the Protestant Episcopal Church in Ireland before 1660? The state, it seems to me, has just as good a right to the revenues of Manchester College. Fully believing that Unitarians do not willingly countenance injustice, I ask your indulgence for troubling you with this second brief letter, and remain, gentlemen, very respectfully yours, JAMES GAIRDNER.
78, Delancey-street, London, N.W.,
28th March, 1869.

THE OPEN-CHURCH MOVEMENT.

To the Editors.—I trust the merits and demerits of this movement will receive full and fair dealing at the hands of the clergy and laity of our denomination. For if, as Mr. Herford shows, its material advantages are great, and it is, as he contends, calculated to develop amongst us greater spirituality, and impart more genuineness into our worship, surely it ought to receive the profoundest attention of all who have a spark of living interest in the cause of pure and vital Christianity. At present, however, his able letters have evoked but a smattering of criticism.

The question assumes a commercial and a religious phase. Commercially, it proposes a new mode of collecting the funds for the support of public worship, viz., by free contributions at each service. The mode, so far as Mr. Herford's experience goes, is a success. In the case of a very fashionable Ritualistic Church in this neighbourhood, I was told, the amount collected was less than £100 a year. And a collection from some 700 or 800 persons at another church, at a special choral service, was a miserable sum for so large a number, and contained a much larger proportion of farthings and halfpence than any other coins. This is to show the possibility of the mode of voluntary contributions proving a failure. Now, as there are certain permanent charges to be met by every congregational treasurer, to have an uncertain or fluctuating exchequer to draw upon, must be a source of perplexity and discomfiture to that indispensable officer. Nor does it seem right that the entire livelihood of the minister should depend upon so shifting a basis, to say nothing of his own sense of the *infra dig.* as he hears the drip-droppings of the small coins into the bags immediately after his sermon. To my mind, the whole religious pitch of the service is lowered some tones by the intervention of this most commercial of operations in the midst of it. Use, of course, is everything, and time, doubtless, would wear away any sense of incongruity that might at first be felt; still its existence must be allowed for as no inconsiderable

obstacle to the adoption of the system by a body so sworn to the "proprieties" as our own.

Nor am I able to realise the beauty, efficacy, or attractiveness of that exquisite sensation of *not knowing* where you are going to sit when you go up to pay your weekly service to the Most High. I can fancy my Lady Hauteur discommoded to a degree at finding her skirts hob-nobbing with Jane's, her neighbour's cook. It is unchristian as to feel, we know; but is it worth while to disturb the quietude of so excellent a woman's mind on such an occasion by an arrangement (no less irritating at the same time to the poor cook), in order to teach her ladyship the lesson of common humanity?

I am compelled to stop here, as my space, I fear, for once is exhausted. WM. S. PRYER.

Bristol, March 20, 1869.

[1. All I have ever contended for on the commercial aspect of the question is, that if a people wish to do their best, there is no plan by which rich and poor can all alike give so much, with such perfect freedom from all pressure of incurred responsibility, as by the offertory. Your instances do not touch this position. 2. As to the sound of small coins being *infra dig.* to the minister, I confess that it does not weigh upon me half as oppressively as it used to do to know that every quarter some of my people were being dunned for seat-rents, which so collected were a burden. I would rather have small coins given willingly and easily, even with a little "drip-dropping," than larger quarterly sums given painfully in silence. 3. As to the unreliability of the income, it is a pure chimera. Wherever it has been thoroughly and heartily tried it has been found to furnish a larger income than before, with infinitely less difficulty. 4. The argument of the last paragraph (supposing our correspondent to be serious, which I cannot help doubting) is one which simply falls to the ground wherever the plan is tried. Whatever "sorting" the very proud or the very humble want takes place naturally. There is no harm in its taking place so. The harm is in stereotyping such distinctions, making them rigid and permanent, and excluding the possibility of their gradually wearing down.—B. H.]

FORMAL AND ACTIVE TRUSTEESHIP.

To the Editors.—In your leader of the 19th, headed "Open not loose trusts," you have, as it seems to me, a little confused the discussion of a graver question, partly by not distinguishing sufficiently between two senses of "trusteeship," and partly by too superficial a touch.

Trustees may be entrusted merely with that bare legal ownership of property which is necessary, under our present land law, for securing undisturbed enjoyment of it by those for whose benefit it has been or is to be set apart; or, they may be entrusted with an active charge of the property for securing the promotion of the founders' objects.

In the first case, their qualifications need not be more than will guarantee a reasonable permanency in office, and accessibility, if occasion require. Practically—with especial regard to rendering appointments of new trustees as infrequent as may be—a certain degree of local fixedness and a fair prospect of a long life are all that is wanted. It is of course usual for a society to seek its trustees amongst its acquaintances; but if it happen that these do not provide those essentials, it is common to select any persons of established standing who will allow themselves to be nominated to the formal office.

In the second case, it is even more important than that they should be settled, healthy and at hand, that trustees should be willing and able to promote the objects of the trust. Founders or conscientious survivors on an old foundation will—to echo your own phrase—select staunch representatives of the views that gave it birth.

If the distinctions thus stated be sound, it is obvious that your leading member, allowed his desire—grounded no doubt on his ability—to manage other people's affairs, to answer an invitation addressed solely to his personal respectability. (I have not the slightest idea who he is.) He was of course at liberty to decline the bare legal trusteeship if he did not wish to undertake it; or, if felt disinclined to trust the congregation with the management of property given to it with which he was to have even only a nominal association.

In the words just italicised, I venture to indicate the difficulty which I referred to above as a grave question, and as to which I think you failed to open the real issue.

Bare legal trusteeship nowise defines whether the trust of the foundation shall be open or close. It may be accompanied by a declaration of the object of the foundation either way. A chapel may be held by trustees on trust to permit it to be used for the public worship of God, which is popularly called an open trust; or for such worship by a congregation and minister moving in the groove of thoughtful and steadygoing freedom, which is a close trust.

Either declaration might equally accompany a most elaborate scheme of administrative trusteeship. On the other hand, the declaration may be omitted altogether, and yet either trusteeship may be made to cover an open or a close trust; namely, by means, as you suggest, of care in the appointment of trustees. Nay, by the same device, under

the most open form, a trust virtually of the closest may be maintained. In this latter case, however, if the trustees were merely legal trustees, a congregation which had changed its position would be protected in its enjoyment of the building by the law of the land, as soon as it could exhibit the prescribed guarantee that the alteration was real and fairly enduring.

If the trustees were so in more than mere name, and had some real controlling power on the use and disposition of the property, they could of course effectually interfere with the independence of the congregation. This authority is in practice secured either by a "careful" arrangement of powers as to a new foundation; or, as to an old one not so providently guarded, if the congregation be inattentive or inert, by a more or less shameless usurpation by busy trustees of powers which neither public law nor their private deeds confer. In either case a "careful" selection of trustees is a most important measure for furthering this outrage on the liberty of conscience.

The question your leader intended to discuss was, in effect, whether for a new chapel occupied by a new congregation (both society and building having been raised by missionary enterprise and subscription), a bare or an active trusteeship is best. You pronounced the former practically equivalent to no trust at all; having, as it strikes me, begged the question by supposing the congregation to be such as not to be worthy to be trusted with the management of the property given to it.

Your paper, however, suggests the wider inquiry whether it is better to leave to each society the charge of its own development, subject to the chance of its falling a prey to a new minister, to new members, or to a party majority, or to provide the safeguard of active trusteeship, in the hands of staunch representatives of neighbouring churches, for the perpetual consecration of the property to objects of which the donors now approve, and the continuance of the congregations in the groove of thoughtful, steady-going freedom.

I do not see any but one answer to this inquiry, and that one condemnatory of the plan of active trusteeship. The objection is more obvious as against extraneous trusteeship, but is equally valid against active administrative trusts where the trustees belong to the congregation, unless great care be taken to secure the constant replenishment of the tale, and frequent revival of the list by the people.

It is a noble labour to rouse and foster that religious habit and that religious association which find their healthy development in the formation of worshipping societies, whether such encouragement be afforded by personal co-operation on the part of staunch neighbours (as earnest well-wishers of the growing grace of the new society, however, rather than as representatives of older ones), or by contributions for the support of the personal apostle in his chosen field.

By all means let the men with the mission, or the societies who find such men, gather their missionary congregations in the Mission Chapel, and patiently nurture and encourage the new life; but let them remember that adult life is ruined if it be not independent. By all means let the donors of the mission property, whether money or bricks, maintain their own responsibility for what they do with those talents of theirs, by personal administration or by a wise appointment of substitutes, whether they be called a committee or trustees. By all means join in such bodies—tried and proved local men—whether J.P.'s or cobblers. But as soon as the new society can go alone, let it go. Let it take the chapel it is accustomed to, if it is strong enough, by itself or by help from others who trust it, to buy it, or go, hived off as it has been called, to any other premises which it has strength to appropriate. A second-hand mission chapel ought to be reasonably priced, whatever its first cost may have been. But for the cause of personal responsibility, for the love of freedom, for the hope of membership in the universal church,—literally for God's sake—do not let us give chapels to infant societies and perpetuate their incompetency by subjecting them to the active trusteeship of outsiders! Nothing but the annual committee (with all due freedom of re-eligibility) can fitly or permanently represent the changing life of a congregation. Surely it is better that some should become priest-ridden and creed-bound if thereby they attain the highest culture they are capable of, and others, if needs must, should fail and break up than that the principle of the close trust should be revived; even under this innocent guise of a "careful selection of staunch trustees."

R. D. DARBISHIRE.

THE COMING WEEK.

Bolton: EAST LANCASHIRE UNITARIAN MISSION.—Annual meeting at Bank-street Chapel, on Thursday.

London: ROSSLYN HILL CHAPEL, HAMPTSTEAD.—On Sunday evening, a sermon, by the Rev. Robert Spears. Subject: "Acceptable sacrifice and practical godliness."

London: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday morning, one of a series of discourses on Religion in the Family, by the Rev. P. W. Claydon; subject, "Our loves shadows of the Divine love."

Manchester: UPPER BROOK-STREET.—On Sunday evening, the ninth of a series of lectures by the Rev. W. H. Harford, on the History of Belief in the Divinity of Jesus Christ.

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday morning next, the Communion.

Mossley: EAST CHESHIRE CHRISTIAN UNION.—The annual meeting, on Saturday.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. J. J. Taylor, B.A., service at eleven a.m.

Salisbury.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Return Home," the tenth of a series on the parable of the "Prodigal Son."

Todmorden.—Last services in the old chapel, morning at a quarter to eleven, evening at six; addresses to scholars in the old chapel at two p.m. On Wednesday, opening of the new church; service at two p.m.; preacher, Rev. Wm. Gaskell, M.A.; teat half-past four.

MARRIAGES.

ASHWORTH-BARKER.—On the 25th ult., at the Christian Church, Mossley, by the Rev. D. Berry, Henry Ashworth, of Birmingham, to Ellen Barker, of Mossley.

RU-SSELL-BROWALE.—At the Unitarian Chapel, St. Vincent-street, Glasgow, on the 30th ult., by the Rev. H. W. Crossley, the Rev. John Russell, Kendal, to Marion, only daughter of Thomas Brownlie, Esq.

TIMINGS-DENHAM.—On the 25th ult., at the Birmingham Free Christian Chapel, Fazeley-street, by G. R. Twinn, Esq., Edward Timings, of the Shakespeare Tavern, Lower King Edward's Road, to Emma Catherine, second daughter of Mr. John Denham, of the George and Dragon, Steelhouse Lane, both of Birmingham. No cards.

DEATHS.

BOOTH.—On the 28th ult., at his residence, Prince's Park, Liverpool, in the 81st year of his age, Henry Booth, Esq., first Secretary of the Liverpool and Manchester Railway Company.

CARTER.—On the 20th ult., aged two years and five months, Jessie, daughter of George and Eliza Carter, of Walworth, London.

CAVE.—On the 25th ult., at his residence, Parson-street, Banbury, aged 69 years, Mr. Thomas Cave.

HEALEY.—On the 23rd ult., at Rochdale, Frances, daughter of John and Elizabeth Healey, of Meanwood, in the 14th year of her age.

LAWFORD.—On the 24th ult., at Brussels, John Lawford, Esq., in the 80th year of his age.

WEISS.—On the 23rd ult., aged 44 years, at Villefranche, near Nice, Charles Weiss, Esq., late of Huddersfield.

WILKINSON.—On the 24th ult., Mr. Henry Wilkinson, late of Barnshaw, near Knutsford, in the 75th year of his age.

WINHURST.—On the 28th ult., Flora Kate, infant daughter of Mr. T. Winhurst, Glossop.

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presses, No. 3, Cross-street, Parish of Manchester; and

Published by JOHN FAIRLIE, at 74, Market-street, in said

Parish of Manchester.—London Agent: C. Fox, Paternoster

Row.—Friday, April 2, 1869.

WHAT THE CHURCHES ARE DOING.

A "Universal Jewish Synod" is to be held this year in Germany to unite the Jews all over the world in some agreement or compromise that shall annihilate the sects into which that ancient people are divided, and give them a Catholic unity such as they had in the days of David.

One of the most singular incidents of the late Holy Week at Rome was the arrival of eighty Hungarian gipsies, to see the Pope, and witness the ceremonies. Their chiefs were received by his Holiness, and formed a most singular novelty in St. Peter's.

Pio Nono has addressed a brief to the whole Christian world, granting a plenary indulgence to all who shall assist at mass and receive Holy Communion, being penitent for and confessed of their sins, on the 11th of April, in unison with his own jubilee, or fiftieth year mass, to be offered that day at St. Peter's. This brief is dated the 10th of March, and is given under the Ring of the Fisherman, a mark of great solemnity.

The *Pall Mall* is informed that a serious effort is being made to induce the Pope to prorogue indefinitely the Ecumenical Council. It seems that in one of the special congregations appointed to prepare the business, that charged with the due elaboration of the two cardinal points for which the Council has been convoked—the personal infallibility of the Pope and the condemnation of political liberalism in accordance with his declarations in the Syllabus—the doctors have fallen out amongst themselves, and cannot be brought to any agreement. But dissent on these two points ruins the whole project, and the Jesuits, therefore, who devised it, think it would be prudent to postpone it. The Pope, however, clings to it with the fondness of Jacob for Benjamin; and when these gentlemen, who had hitherto stimulated his anticipations of a glorious new paternity, approached him with a suggestion that it might be as well to give up the idea, he flew into one of his constitutional furies, and sent them back to reflect on what had best be done. After a while, they resolved to invoke the counsel of Cardinal Bilio, a prelate high in the Pope's favour. He accordingly went to him, and sought to open the intellect of the Holy Father to the grave danger of scandal to the Church in the event of such perversity being manifested in the council as had been displayed in the select congregation. But the Cardinal had no more favourable reception than his prompters. The Pope, however, was immovable. The Council should meet at the appointed time, and nothing should induce him to postpone it. But the Pope, though passionate, is a man of infirm resolution; and if the spirit of insubordination to Jesuit influence exhibited in the congregation should prove stubborn—which, no doubt, is a considerable assumption,—and if, as is affirmed, Cardinal Antonelli has become uneasy at certain manifestations, it is quite on the cards that the Ecumenical Council may be still put off as often and for as long periods as that of Trent was after convocation.

As we predicted, at the time of its appearance, would be the case, the Letter of Mr. Ffoulkes to Archbishop Manning has been condemned by the Congregation of the Index at Rome.

The party in Paris who do not believe in priests have been making a curious protest "in honour of the freedom of conscience." On Good Friday, when Catholics eat nothing at all, or nothing but fish, they ostentatiously fed on cold roast veal, and called their dinner a "*banquet de la libre pensée*."

No revolutionary Government in Spain has ever ventured to abrogate the ecclesiastical supremacy of the Church of Rome, or to tamper with that principle of "unity of faith" of which Spain has made its boast. We learn from the *Daily News* that Senor Olozaga, the chairman of the committee on the Constitution, has always stoutly maintained this principle, and never been willing to advance beyond a limited toleration of other forms of faith than that of Rome. He is now prepared to concede liberty of worship to all religious communions, provided that none but the Roman—the one acknowledged Church of the State—shall be allowed to celebrate their services in buildings publicly and formally consecrated to their use. A Protestant congregation might thus assemble in an upper room without hindrance from the authorities, but not open a "church" in a public thoroughfare. The

majority of the committee, however, are for proclaiming the separation of Church and State, and leaving each communion to its own resources. The ecclesiastical dignitaries who were invited to confer with the committee are understood to have expressed their preference for a total separation of Church and State, rather than a distinct recognition of liberty of worship and of conscience, if the ancient unity of faith cannot be maintained intact. The Cortes will have to decide the question, but looking to the prevailing sentiment of the nation, one cannot be very sanguine as to the result.

According to an article in the *Evangelical Review* (American), the Lutherans are by far the largest Protestant denomination in the world. Out of eighty million Protestants, they profess to have more than one-half, or 47,115,500. Of these Protestants, Germany has 25,000,000. In the United States are 1,000,000. These statistics show, says the *Lutheran Observer*, that the Lutheran Church is larger than all other Protestant churches combined, and that even in the United States she is numerically the third denomination, numbering more communicants than any other Church, except the Methodists and Baptists.

A conference has been held in London, over which the Bishop presided, to promote the movement, now becoming general, to turn to account the services of laymen in evangelistic work, and other departments of the Church's labours. The Bishop gave his hearty approval to the movement, and said he could not understand any clergyman refusing lay help. The co-operation of the faithful laity was indispensable if the Church was to discharge her duties.

A correspondent of the *English Independent*, while he thinks teetotalism very admirable, as an act of self-denial on the part of those who practise it, but doubts whether the masses are influenced by it, believes that there is another way by which they may be weaned from the gin shop and their deadly draughts, and he means to try it. He says:

"Of all things, the working man likes his pipe. And why not? There is no harm in a pipe. It does not lead to drunkenness. Therefore I think of doing this, to show practically how a man may enjoy himself without getting drunk, this way. I shall hire a room that may be made comfortable with chairs and tables, and a good fire, and I will say to twenty or thirty men, 'Come and spend an hour or two with me twice a week or so, and smoke your pipe, and we will read the paper and have a talk, and you shall have a pint of beer each, but no more, or tea or coffee. But any one that comes must bind himself not to get drunk, or take more than a pint of beer, or drink drams at any time, or use bad language or his wife badly.'"

The power of voluntaryism is strikingly shewn in the annual report of Surrey chapel. It appears that there were 1,326 communicants, and that the amount raised at the sacramental offertory for the poor exceeded £360. The Benevolent Society, for aiding the sick at their own homes, irrespective of creed, had relieved 650 cases, and expended £337. For thirteen Sunday-schools, in which nearly 6000 children were taught by 500 teachers, £679 had been raised. Six day and evening schools, in which nearly 1,600 children are taught, received £249, and an industrial girls' school £70. For a special missionary to the working men of South London £213 had been contributed. An auxiliary to the London City Mission, employing three agents, received £167. The treasurer of the Christian Instruction Society, which holds upwards of twenty services weekly among the poor, visiting many of the lodging-houses and ministering to beggars, costermongers, tramps, &c., acknowledged upwards of £100. A temperance society received £40; the Bible Society £53; the Tract Society £63; the Dorcas and Female Clothing Societies £66. For foreign missions £144 had been contributed, and (with the aid of some friends outside) £830 had been added to the fund being raised in view of the expiration of the lease. Upwards of £870 had been contributed for the incidental expenses of worship, including the salary of an assistant minister. Thus nearly £4,000 had been raised, in addition to the support of their pastor, by a congregation composed chiefly of persons in humble life.

A suspicion has now and then crossed our minds whether "Father Ignatius," and some of the wilder Ritualists, were not fit subjects for an inquiry before certain of her Majesty's Commissioners. We should have no doubt in the case of a curate, thirteen or fourteen miles from Sheffield, if what a local paper tells us be literally true. It says he

resolved to simulate the death, burial, and resurrection of the Saviour, and ordered a coffin to be got ready for him by Good Friday, expressing his intention to entomb himself from that day until Easter Sunday. The coffin was made of plain deal, with handles of rope, and was sent to the curate's lodgings, where his landlady on seeing it immediately fainted. It was placed in the rev. gentleman's study, and it is said that he invited several friends to visit him during the week preceding Good Friday, but his invitations were generally politely declined. Before the day of entombment arrived the vicar heard of the affair, and the coffin was destroyed by his orders, much to the grief of the curate, who, however, declared his intention of procuring another. Whether he did so has not yet transpired, but we should hope he has some friends to look after him.

The modification of Ritualistic practices, which was observable at All Saints' Church, Lambeth, for some time after the judgment of the Privy Council in the Mackonochie case, has at length subsided, and on Easter Sunday there was full service, with observances of even a more pronounced character rather than previous to the decision. During the consecration prayer in the Communion service, the Rev. F. G. Lee, the vicar, elevated the paten and cup on high, and genuflected low at the conclusion. The *English Churchman* says it is not true that the prosecution against Mr. Bennett has broken down. The state of the case is this: A commission of inquiry against him was sought and obtained. Subsequently Mr. Bennett re-issued a work also alleged to contain heretical doctrine. It became a question whether the case against him arising out of the first commission should be supplemented by materials drawn from this latter work or not. The promoters decided that it should, and in compliance with the law sought from the present Bishop of London a supplementary commission. This the Bishop has refused; but the steps which the promoters will take to insist on his giving way are settled, and it may be taken as certain that the case will go on.

From the report just issued by the Mormons, it appears that they have eight branches in London, with 104 elders, 38 priests, 23 teachers, and 30 deacons, hard at work. During the past year, 102 members were "cut off," but 915 of the faithful remain, and there has been "but little emigration." This looks as if there were likely to be a permanent settlement of these polygamists in the metropolis.

WHAT IS SAYING ON CHURCH MATTERS.

In a speech at a public meeting in Ottawa, the Bishop of Ontario, making special allusion to the trials besetting the Irish Church, spoke of his experience of like changes in the Canadian one. He candidly confessed that he would not now exchange the present condition of this for her former condition as an endowed establishment, and encouraged his co-religionists in Ireland not to be dismayed by the prospect of what was about to befall them, but to be of good cheer. In the course of his remarks he said:

"It is true that we have now no State aid, but we are free from State restrictions on our development. It is true we have no legal superiority of status, but we have what is better, Synodical action. Men are not now, it is true, attracted to our altars or to our communion by the glitter of worldly advantage; but then we have compensation in the fact that they are not now deterred by jealous dislike of our privileges from examining our claims as a Divine institution, our apostolical order and our evangelical truth—our antiquity, our literature, our common sense. I have, therefore, no fear for the Church, though she be disestablished."

The respective characteristics of the two great preachers, Gratry and Hyacinthe, who divided the attention of the devout in Paris during "Holy Week," are well described by the "occasional correspondent" of the *Daily News*. Gratry, he says, is scientific and philosophical; Hyacinthe practical and human, or humane. The former aims to ally reason with faith, to reconcile natural with revealed truth; the latter strives to exalt the moral standard of the faithful, to elicit and cultivate their consciences as well as to touch their hearts. Gratry goes so far in the broad direction as to speak of generous thoughts and good deeds as "deposits of the man's self in the bosom of his Creator; the doctrine of Hyacinthe is of equal breadth though he may reach it by another way. He appears to preach "the primordial unity of

Christians and Mussulmans, of Isaac and Ishmael." They and their disciples will in the end be of the religion of Alexander Pope rather than of Pope Pius; Hyacinthe, for example, who was preaching for the Arab Schools in Algeria, openly declaring that there needed "no attempt at conversion" of pupils.

A correspondent of the *Record* wants to know whether the Episcopal Church in South Africa is a branch of the English Church, or a Church of South Africa; and what will be the status in England of clerics ordained by Bishop Maerorie. He says:

"Is not the practical state of the Colenso case simply this? That neither Christ nor the English Church have conferred on Bishop Gray any authority to depose Bishop Colenso from the diocese of Natal. He may decline to hold communion with him; he may even from time to time supersede him; but that is all."

It is said that the leading men in the Scotch Establishment look with much disfavour on the proposed union of the other Presbyterian bodies; and the reason assigned for this is that if the union were effected, the Nonconformists would have a Church numbering about 1,600 congregations, while the number of the Established is only from 920 to 930, and therefore the latter would be in a decided minority.

A correspondent of the *Guardian*, in reply to a defence of the Bishop of Exeter, gives a sad account of the state of his diocese, which shows that Establishments have their disadvantages as well as Nonconformity. Among other charges, the Bishop has never known his clergy, but taken his estimate of them from a small band, not always the wisest of men, by whom he has been surrounded; his diocese has long been known as the one in which curates with only their merits to trust to were absolutely without a chance of preferment; nepotism has ceased only because the supply of relatives unprovided for has at length been exhausted; if report speaks truly, the management of these matters has got into female hands; there are in the diocese twenty-four curates, receiving grants from the Curates' Augmentation Fund, and there are many holders of Episcopal livings whose labours would be amply recompensed by £100 a year; the Bishop's official representative is his eldest son, the Vicar of St. Gluvias, the Rector of Budock, the Archdeacon of Cornwall, a Prebend of Exeter, and the Chancellor of the diocese; and whoever may be the next Bishop of Exeter will succeed to such a legacy of disorder and confusion as can be paralleled, the writer hopes, in no other diocese in the kingdom.

The *Times* considers that the course to be taken by Irish Churchmen and their English allies in Parliament is clear. On the principle of the bill there can be no compromise whatever. The Church must be diestablished, and it must lose the endowments which adhere to establishment. But in the details of so important a measure there must be many things open to criticism, and long debates will give opportunities for successful interposition. To speak in plain terms, the Irish Church must be content to direct its efforts to keeping as much of its property as possible, and to this the action of the Opposition must come at last, whatever protestations and denunciations may be indulged in at present. The Government would probably be willing to conciliate the Irish Churchmen, and would yield more, perhaps, than strict justice sanctions. The Catholics will get their Maynooth money, their right to which is very doubtful, simply because there is a disposition to content everybody in such cases as this. So the Protestants may even better the very liberal terms which the Government has offered them. On the other hand, "No surrender" will be utterly ruinous in Committee.

Our readers may remember that "Father Ignatius" went down to Norwich a short time ago with the intention of driving a Baptist lady out of his Monastery there, but that her reception of him was such as led him to change his purpose. He now asks,

"Why is it that my Catholic friends are so angry with me because I did not fight Miss Robinson and her 'deacons?' and why is it that many of Miss Robinson's friends have treated her unkindly because she didn't give the word of command for an onslaught upon that dreadful man 'Father Ignatius' and his monks? Why is it? Ah, sir, the Catholics who are angry, and the Baptists who are angry, cannot have considered the matter in the light of the Gospel of our blessed Master

I pray that there may be thousands of such women as Miss Robinson and Mrs. Booth, with hearts like theirs, brimful and overflowing with the love of our own Lord Jesus, whom the world still hates and despises. Of course I feel most strongly that the particular way in which these holy Protestant ladies set to work is an eccentric and unprecedented one, yet the one bright, dazzling object that must attract every heart that loves the Lord Jesus, and that has witnessed the zeal of these good souls, is the bright burning light of the Master's love in them and about them."

In some "Papers on Methodism," Dr. W. Cooke thus speaks with justifiable pride of the denomination to which he belongs:

"One hundred and nine years ago the Methodist community had no existence, but now it may be asked, 'Where does it not exist? Where is its blessed influence not felt?' Besides reviving religion in other churches it has filled our land with religious light, with a living and efficient ministry, and thousands of Sabbath schools. It has extended to the regions beyond, and, despite all opposition, has fixed itself in every quarter of the world. It has hastily followed the track of the navigator, and tamed and blessed many of the most savage islanders, with the enlightening and soul-transforming influence of Gospel principles. It has anticipated the researches of the traveller, and outstripped the enterprising colonist, in exploring the dark regions of the earth, as the scenes where its benign labours might illumine and save degraded man. And now this system of yesterday numbers in its various sections one million six hundred and seventy thousand members; and employs five thousand eight hundred circuit ministers, and probably about twenty thousand or upwards of local preachers; while in missionary contributions it takes the lead of the oldest and wealthiest denominations in the world!"

The failure in preaching power which has been remarked in the Establishment, having been attributed by a writer in the *Guardian* to the present devotion to athletics at the Universities, "Cantab" replies that formerly there was a great deal of tandem-driving and steeple-chasing, which was much worse, and he believes that the younger clergy who emerge from the lower strata of undergraduates have quite as much preaching power, and more general culture, and a far higher sense of duty, than their predecessors. In the higher order of preaching he admits there may be a deficiency, and this is the reason he assigns for it:

"University reform has greatly diminished the inducements which attracted into the clerical body much of the highest intellect of the day; and open competition for public employments is daily more and more drawing off clever men from a profession in which no amount of industry or devotion will suffice to secure promotion. I think the Bishops are not blameless in having failed, as a class, to set an example which would have entitled them to claim an influence in the bestowal by merit of public or private patronage. Until the Church can offer 'an open career to talent'—not to literary talent like that of the Bishops of Ely and Lincoln or the Dean of Westminster, nor educational talent like that of the late and present Archbishops of Canterbury—but to purely professional talent, exhibited in the exercise of unobscured duties in obscure places—till then I think it is somewhat idle to complain that the Church is not served universally by a higher order of preachers."

The following note to the *Perth Courier*, from "John Davidson, writer," may be worth giving as a curiosity:

"I observe by the newspapers that a Unitarian preacher from Dundee has been trying to unsettle the faith of the people of Perth, by obtruding his bold, bad creed, and that they ignored him. This was to be expected from the 'Fair City,' blessed with such faithful Christian ministers, among whom ranked high my esteemed friend, the late Rev. John Milne. Christianity rests solely on Christ's divinity, which is the basis of his omnipotent atonement. His whole life proclaimed His divinity, and it was triumphantly crowned at his death. It is terrible, then, in any miserable sinner, to go about and teach a contrary doctrine. This is rank blasphemy, and nothing but the Divine curse can be looked for from such malevolent procedure."

A "College Fellow" at Oxford, in a letter to the *Times*, thus describes the "religious teaching" at the Universities, of which so much use is made by those who would close them against Dissent:

"I think it is not too much to take for granted that in a Christian country every child, at least in the class which comes to the Universities, has learnt the elements of religion in the nursery or in the lower forms of the school; and that, therefore, it is no part of the function of a University to teach them, any more than it is to teach the arts of reading or writing. And yet it is these rudiments and these alone which are taught in the college lectures; it is these, and these alone, in which the University (I speak of Oxford only) examines for the degree. It is true that the candidate is required to stumble through a short passage in the original Greek; but this any person can do at sight who is capable of passing through Oxford at all; and I do not think

that any student who was unequal to such a task would be turned back if he could give an account of some of the details of the gospel history, and of a few of the more familiar facts of the Old Testament, and repeat, by rote, a sentence or two out of one of the Thirty-nine Articles. If I may speak of myself as a fair sample of men who have undergone the process of 'religious teaching' in Oxford, my experience is this:—I construed portions of the Greek Testament to my tutor on five or six several occasions during the four years and a half of my undergraduate career, and I occupied the whole of the day before my degree examination in looking up a few facts in a Compendium of Biblical History, and in learning by rote as many of the Articles of Religion as I could in so short a time. The next day I answered ten questions out of twelve in the examination, most of which I could have answered equally well before I left the nursery. This, then, is the 'religious teaching' which the University of Oxford requires all her students who are not *extra ecclesiam Anglicanum* to undergo. Those who declare themselves Dissenters may bring up an extra classical book instead. But it is important to observe that, if we except the learning of the Articles, 'this religious teaching,' supposing it desirable to continue such a farce, would not be in the least affected by the abolition of tests, or the admission of Dissenters to fellowships."

GOOD FRIDAY IN PARIS.

FROM the accounts given of the observances of the Holy Week in Paris, Mr. Lowder and his sympathisers might have found it worth their while to pay a visit to the French capital and take a lesson there. On Holy Thursday and Good Friday, the ceremonies of washing the feet, and the Adoration of the Cross attracted such crowds that at some of the churches entrance was almost impossible. The administration of the Sacrament at Notre Dame on this annual occasion is confined to men, and great numbers resort thither to avoid the crush at the parish churches. The *Tombeaux* at the latter on Good Friday were decorated with great splendour. At the Madeleine, in particular, the display of flowers was something marvellous. The *Tombeaux* was fitted up at an open side chapel, a large cross with a winding-sheet suspended on it standing at the summit. In addition to a profusion of the choicest plants, almost every lady visiting it carried a bouquet in her hand, and these were piled up in hundreds on the steps of the altar. The crowd was so great that a considerable body of *sergents de ville* was stationed both inside and out, to preserve order and form a gangway of approach to the altar-railing, where two boys or lay vicars presented crucifixes to be kissed, wiping them with linen cloths after each salutation. This is the *Visite au Tombeau*, or Adoration of the Cross, the great ceremony of the day, and which goes on from morning to night. At the *Tombeau* the sacred vessels, the candlesticks, cups, and the Pix itself, are thrown down and scattered confusedly on the altar, to symbolise the disarray of the Church. Around the *Tombeaux* there is a blaze of light, typical of that "light which no darkness can overspread," while the high altar and the rest of the Church are left in obscurity. The vast temple-like interior of the Madeleine is well adapted to this ceremony, and produces it with great effect. Low chants of the *Agonie* break forth at intervals, and the huge, dimly lighted expanse and the vast surging crowd which fills it make the spectacle very imposing. There is now also a complete abstention from those puerilities of imitation, and that exhibition of details of the scene intended to be recalled, in pasteboard and canvas, which used to disfigure the rite in French, and still do in Italian, churches. But the impression is less favourable in most of the other parish churches. In these the *Tombeaux* is usually erected in a small enclosed side chapel, off the main body of the church, into which you have often to squeeze your way with as much difficulty as into the pit of a theatre, to find yourself at last in the presence of a mere exhibition of wax-figures, which has no more solemnity about it than a rare-show, and at an atmosphere heated to the temperature of a furnace.

THE SKOPZIAN SECT.

THE Berlin correspondent of the *Manchester Guardian* furnishes us with the clearest account which we have met with of the origin of this peculiar sect, which has caused so much excitement in Russia, and is at present undergoing investigation by a Government commission. It appears that the sect has existed for several centuries, but that its more extended operations commenced about the year 1770, with the appearance of its great prophet Selivanoff. He is supposed to have been a peasant from the village of Stolbovo, and among his disciples was known by the title of Gossudar Batushka, a diminutive of endearment, which may be translated "Master Fatherkin." He resided at Tula for some time under the name of the Hermit of Kieff, where he gained over many converts to his horrible doctrines and disgusting practices. He afterwards travelled from place to place dressed like a beggar, and with variable success, sometimes finding it necessary to hide to escape the anger of unbelievers. The congregations or brotherhoods which he established were called

"ships," and in the most important of them, called "the great ship," a leading part was played by the prophetess, Anna Romanovna, who declared Selivanoff to be "God over the gods, Czar over the czars, and Prophet over the prophets." But the official head of the great ship was a peasant woman, named Aculina Ivanovna, who proclaimed Selivanoff to be "the Son of God, born of herself according to the word of the prophet." About the end of 1774 a band of Skopzians established itself in the village of Sosnoffska. The sect, which already numbered many thousands, now attracted the attention of the Government; Selivanoff was arrested at Tula, condemned to the knout, and the punishment was carried into execution at Sosnoffska. While on his way to receive it the people jeered at him, but his followers saluted him as the Saviour. He was then sent to Siberia, chained to a robber, named Ivanushka, whom he is supposed to have converted during the journey. He remained five years in Siberia, without having any communication with his friends; but at the end of this time a new prophetess arose, named Anna Safonovna Popova, who declared that the place of Selivanoff's captivity had been revealed to her supernaturally. Two of his friends, Alexei Torasjevitch and Mark Karpovitch, travelled accordingly to Irkutsk, the place in question, and assisted him in effecting his escape. According to other accounts, he was pardoned by the Emperor Paul. Where he passed the years immediately succeeding his exile I am unable to say, but in 1797 we find him in the town hospital at St. Petersburg, and shortly afterwards in a lunatic asylum, evidently the place for which he was most fitted. After the death of the Emperor he was removed to another asylum, adjoining the monastery of Smolna. A few months later Alexei Jeliansky, a chamberlain, and councillor of state, begged the directors of the asylum to allow Selivanoff to reside with him, and the request was granted. It was afterwards discovered that Jeliansky was himself a Skopzian, an offence for which he was punished with several years' confinement. Selivanoff then lived successively with a fanatical adherent of his doctrines, named Isidor Nenastieff, the rich merchant, Kostroff, brother-in-law of the prophetess Anna Safonovna, and longest of all with the millionaire Solodovnikoff. The last years of his life were spent in the monastery of Susdal, whither he had been sent by the Government, with directions that he should be kindly treated, and where he died in 1832, more than a hundred years of age. During the latter years of his life he is reported to have shown remorse and penitence for his career. His behaviour towards strangers was quiet and reserved, and even at the meetings of the sectarians he is reported not to have spoken much himself, but to have preferred listening to his prophets. One thing appears certain, namely, that in these Skopzians we have come upon a page of history the very existence of which was unknown to the world in general, and which, if by no means attractive, is at least very extraordinary when considered merely as a psychological phenomenon. The great extent of the sect, and the number of converts, are irresistible evidence that the Skopzian doctrines possess some peculiar fascination which is hitherto a mystery, but which, perhaps, may receive some light from the impending investigations. As Skopzian parents have only one child, and the increase of their numbers depends entirely upon the accession of new converts, their accumulation of enormous wealth may be explained, but it is difficult to imagine that the wish to be connected with so rich a sect is the only secret of the success of their propaganda. That they are extremely rich is beyond all question. The amount of their treasures recently discovered in the cellars of their chief at Morshansk has been stated differently within the last few weeks, but according to the most recent accounts it is about 48,000,000 roubles, or £7,000,000.

AMERICAN NOTES.

Mr. Emerson has been giving a course of lectures in Boston which have been very successful. In the last, on "Greatness," he spoke thus hopefully of the signs of the times:

"We have seen and are seeing the passing away of barriers to human happiness. We see tyranny fallen—fallen near us—falling far off, and the human race looking forward for land for the million, education for the race, and constantly carried to new ideas. To every man is power in the State. The corruptions of the Church are assailed and corrected. The noblest of reforms are already commenced, including among them the best interests of woman, and her position as she herself shall decide it. What are these but the promises and the preparation of the day when the air of the world shall be purified by nobler society, when the measure of greatness shall be usefulness in the highest sense—greatness consistent with truth?"

Mr. Emerson told of a man that had known Dr. Channing for years, who was so far gone in liberality that he said he thought "the Doctor was capable of virtue;" mind, he didn't say of "religion."

We have more than once expressed the opinion that Mr. Liddon's "Bampton Lectures" had been

greatly over-rated, and the *New Englander*, an orthodox journal, seems to think the same. It considers that the discussion is unnecessarily drawn out. It attempts to be exhaustive, and becomes rather exhausting. There is not a strong, manly grasp of opposing systems and opinions. There is too much of the slightly solemn, gently patronising, Churchly tone for the best effect of the book upon those outside of the author's ecclesiastical and theological fold. No minister can read this volume without receiving from it much instruction; but he will have good reason to regret that it is not better. The late Dr. Robinson was once asked if Ellicott was not an excellent commentator? "A good commentator," was the reply. "But he is not a *devout* commentator?" "Yes, devout," replied the blunt Doctor, "after the English fashion—he begins all the designations of God, and all the pronouns referring to God, with capitals." There is a species of Anglican, ecclesiastical devoutness which is easily marked in not a few productions of really excellent men, but which wears a provincial and not wholly pleasing aspect.

The Methodists have built a sort of cathedral in Washington, styled "a memorial church," the cost of which is to be 250,000 dollars. The tower is to have a peal of bells, and the spire rises 240 feet high. All the windows are personal memorials in stained glass, as also the windows of the Sunday school attached. President Grant attended the opening, with Chief Justice Chase, Speaker Colfax, and many other senators and representatives. Mr. Punshon was the preacher.

In Dr. Bushnell's new book, "Moral Uses of Dark Things," is an essay on insanity, which contains the following description of a man who learns to comprehend and control his own weaknesses and variations of mood:

"Now a wise man is one who understands himself well enough to make due allowance for such insane moods and varieties, never concluding that a thing is thus or thus because just now it bears that look; waiting often to see what a sleep, or a walk, or a cool revision, or perhaps a considerable turn of repentance will do. He does not slash upon a subject or a man, from the point of a just now rising temper. He maintains a noble candour, by waiting sometimes for a gentler spirit, and a better sense of truth. He is never intolerant of other men's judgments, because he is a little distrustful of his own. He restrains the dislikes of prejudice, because he has a prejudice against his dislikes. His resentments are softened by his condemnations of himself. His depressions do not crush him, because he has sometimes seen the sun, and believes it may appear again. He revises his opinions readily, because he has a right, he thinks, to better opinions, if he can find them. He holds fast sound opinions, lest his moodiness in change should take all truth away. And if his insane thinking appears to be toppling him down the gulfs of scepticism, he recovers himself by just raising the question, whether a more sane way of thinking might not think differently? A man who is duly aware thus of his own distempered faculty, makes a life now different from one who acts as if he were infallible, and had nothing to do but just to let himself be pronounced."

In a recent pastoral, Archbishop Purcell, of Cincinnati, said:

"We live with people—our earthly lot is cast among them—who do not believe in Jesus Christ. One class of our fellow-citizens, whose ancestors cried out, 'His blood be upon us and our children,' maintain that he was not God, but a vile impostor, and therefore justly slain by their forefathers; and this they teach on every Sabbath in their synagogues."

In reply, Rabbi Isaac M. Wise declares that such a charge is the seventh abomination enumerated in Prov. vi. 19. He says:

"It is utterly false, absolutely untrue, that any of the Jews maintain that Jesus was a vile impostor, that He was justly slain, or that anything of the kind or anything similar to it is taught at any time in our synagogues. The whole statement, in the aggregate and in all its parts, is a condemnable falsehood. The archbishop never heard such a thing in any synagogues; he never read it in any Jewish book; it is his own."

A correspondent of the *Watchman* (Methodist) having stated that Universalism has nearly "run out" in New York and its vicinity, the *Liberal Christian* says he forgot to add that most of it has "run into" "Evangelical" churches.

Dr. Bellows asserts that there is hardly an Orthodox minister in America who owes his popularity to his creed.

We mentioned a fortnight since some that of the American papers had been stating that Mr.

Beecher was in danger of a softening of the brain. On re-appearing in his pulpit, he made a humorous complaint of them for abusing his health. He remarked that no one knows what it is to suffer until he reads what the papers say about him. The press had pronounced him dangerously ill, which was untrue. He thought it strange that he should be denied the right to have a cold three days unmolested. He saw no occasion for the newspaper fraternity to hunt a man down because he happened to have a cold. It was bad enough to suffer intrusion without being misrepresented. He was happy to announce that his health was good, and that he would preach as usual on the following Sunday.

The Unitarian Herald.

FRIDAY, APRIL 9, 1869.

DEFENDERS (?) OF THE IRISH CHURCH.

To judge from the sort of language made use of by many of those who are for maintaining the Irish Establishment as it is, one might be almost tempted to think that they had been smitten with judicial blindness, and were forced to contribute to the object of the men to whom they are most bitterly opposed. A judgment which, as Lord STANLEY admits, is "virtually a national decision," has been given against them; yet, instead of setting themselves calmly and dispassionately to argue the grounds on which this rests, and clearly pointing out the reasons which make them regard it as impolitic or unjust, they weakly give way to idle passion, and indulge in foolish rhodomontade, and call names, and fling about coarse abuse, which can only have the effect of irritating those upon whom it is poured, and rendering them more resolute in carrying out their purpose without shrinking or compunction. The past week has been fertile in utterances of this kind. Thus we have the Bishop of MANCHESTER, at a Diocesan Church Building Society, describing the Government proposal as "an extensive measure of *unprincipled spoliation*," and Her Majesty's ministers, *par consequens*, as a set of unprincipled spoliators; and, in sympathy with his brother prelate, we find the Bishop of CASHIEL, at a meeting in Waterford, likewise denouncing their measure as "*a moral iniquity*," with which there is no room for compromise." At an Ossory Diocesan gathering, the Earl of CARRICK also declared that if the bill for disestablishment passed, it "would be the *greatest national sin* that was ever committed," and in one of the Irish formal declarations of opinion the change contemplated, with that peculiar insight into the Divine secrets which some men possess, was pronounced to be "highly offensive to Almighty God." And at Derry-lane, in the diocese of Kilmore, a resolution was passed expressing "a determination to hold possession of the churches, glebes, and ecclesiastical residences, even by physical force, if necessary." Whether the vexed and disconsolate friends of the Irish Establishment have derived much comfort from this bold resolve of Derry-lane to resist, if need be, the whole power of the British empire, we cannot say; and we know not whether they were greatly "lightened" by the solemn assurance of Mr. CHARLEY, the junior member for Salford, that he "believes himself to be an instrument in the hands of a Higher Power to work out a high and holy mission" on that arch-traitor the present Prime Minister; but we should think it could hardly be said even of them that "their faces were not ashamed," when they read the speech which Dr. Gregg, Bishop of Cork, made at a charitable meeting in that city. He gave his opinion thus: "They heard talk of bills and bills, but Bill Gladstone might

go to the — (his friends fill up the blank with "wall," but the reporters unanimously agree that the word used was the "d—l") with his bill. It had yet to go through the House of Commons, where it would be licked into shape. When it went into the House of Lords he trusted it would be *licked* in another sense. He hoped they would lick it like a bear and leave nothing but the bare skin, and make Mr. Gladstone a present of it to stuff and put in his museum, and as Milton said, "Grin on it." Surely the force of vulgarity could no further go. But one Mr. Puxley, at the same meeting, followed hard on the heels of his bishop. Speaking of the Queen, he said, "Let her own good sense tell her whether it is right for her to perjure herself. It is a cowardly thing of Gladstone to take this opportunity when a poor woman is on the throne to confuse her and endeavour to make her commit perjury. If Prince Albert were living he would not dare do it. The poor Queen relies on her Ministers to advise her, and Gladstone, the traitor, the renegade, is one of them." We wonder whether any sane individual can possibly imagine for a moment that stuff like this can have any other effect than that of showing how ill fitted the men who can give vent to it must be to recommend Protestantism in the midst of a Catholic people, or to make it aught but a by-word and a reproach.

It is refreshing, however, to find among the more thoughtful clergy, one here and there uttering his protest against this style of "defiance," not "defence," and putting in a word for common sense and right feeling. The day after the Bishop of MANCHESTER's tirade, a letter appeared in the *Manchester Guardian* from the Rev. W. C. DOWDING, dated from Great Eccleston Vicarage, near Garstang, in which he refers to the language we have quoted above and expresses himself in the following manly strain:

As a clergyman I ask permission to put from me this language. Connected with a (still) Established Church, we are, in some sense, state officers, as well as bishops and priests; and to speak thus in bitterness—scarcely veiled—of the Premier is not quite loyal to the powers "that be." Glance for a moment at the sister profession. Would any of the judges use such freedom?

And what will be thought of it by liberal churchmen? Can such no longer attend a public meeting for church purposes, without being denounced as unprincipled spoilers? Is the Chancellor a "spoiler" with his generous purse? or "unprincipled" as he stoops to teach a class in a Sunday school?

We are afraid that the contrast between these different styles will outweigh all that our correspondent of last week can say in support of the Irish Establishment.

HELP FOR BARNARD CASTLE.

Our friends at Barnard Castle are so far away from any of our more wealthy congregations, and have been carrying on their work so worthily and faithfully in their isolation, that we wish to give their appeal a hearty word of commendation.

The Barnard Castle congregation originated in the movement of freer thought which passed through some of the Methodist bodies in the North a quarter of a century ago. Never wealthy enough to support a minister, it has still thriven, and its services have been conducted mainly by a band of earnest laymen, conspicuous among whom was the late Mr. GEORGE BROWN, whose "Words from a Layman's Ministry" many of our readers are familiar with; together with Mr. JOSEPH LEE, Mr. STEPHEN KIRLEY, and Mr. JOHN CARTER. Mr. BROWN's death appeared to infuse a new resolve into the congregation, not to be discouraged by what seemed at first an irreparable loss, and it has continued to grow. There is now a regular attendance, ranging from fifty to eighty worshippers. The small, inconvenient building in which they have met has long been found utterly

inadequate to the wants of the place, and the friends there have for years been hoping and working with a view to obtain a more suitable place for worship. Mr. BROWN was deeply interested in this matter, and since his death the members of the congregation have felt with redoubled force the obligation laid upon them to go on with it. They feel that the erection of a new church would not only supply their own pressing need, but would be a fitting and permanent memorial of the life and labours of one of the most accomplished and devout laymen that ever led the worship of our churches. They have purchased a site for a new chapel in the centre of the town, and in one of its principal thoroughfares, and have secured a commodious schoolroom adjoining the site, where worship can be temporarily conducted. It is estimated that the whole cost of the site, schoolroom, and new chapel will be about £1,000. Towards this amount the friends at Barnard Castle pledge themselves to raise from £300 to £350. This sum is very large for them, and ought to bring them ready help from others in raising the remaining £600.

The work doing at Barnard Castle, and the people who work and worship there, are well known to us, and we heartily commend the case to our readers. The British and Foreign Unitarian Association have marked their sense of the importance of the work by heading the subscription list with a grant of £30.

Contributions may be forwarded to Mr. JOSEPH LEE, Barnard Castle; or to the Rev. J. C. STREET, Newcastle-on-Tyne.

The late Dr. Barham.

On the 3rd of March, Thomas Foster Barham suddenly and peacefully entered into rest, aged seventy-four years. He had studied at Cambridge, with the intention of taking orders; but doubts as to some of the doctrines of the Church induced him to prepare for the medical profession. He took the degree of M.B.; but—it is believed from increased scruples as to subscribing the articles—did not proceed to that of M.D. He became, however, a licentiate of the Royal College of Physicians.

Soon after leaving the University, he settled at Exeter, and published a "Help to Scriptural Worship" in 1821. In 1834, he aided the Rev. H. Acton to compile a liturgy containing eight forms of prayer, the fourth edition of which was printed in 1846, in which year he published a valuable collection of prayers for domestic worship. His religious opinions were those that have been called Evangelical Unitarianism. In his first work, "Unitarian Doctrine," he maintained the supremacy of one God the Father, and held to Christ as the mediator between God and man. He was, however, an earnest foe to sectarianism, and strove for Christian union without dogmatism. This induced him to take a warm interest in the "Free Christian Union," lately established, whilst he contended for its distinctively *Christian* character. His desire for unity did not abate his zeal for truth, and, in 1867, he published a new edition of his "One God, the Father."

In 1821 he commenced his subscription (which he continued till his death) to our college, then at York; and in the next year's report we find "Euelpis's prize for the best Greek composition" awarded "to Mr. John R. Beard." This prize, which in subsequent reports is valued at five guineas, was continued for about fifteen years; it was offered by Dr. Barham, who was quite an enthusiast for the Greek language. "A Reader" of the *Inquirer* (March 13) writes: "I have heard him converse with fine scholars in ancient and modern Greek, for hours together. He published a 'Greek Grammar,' in which he greatly simplified the declension of the nouns and the tenses of the verbs, and got rid of all superfluous technicalities. He also published a little work entitled 'Greek Roots on English Rhymes,' in which he strives to render the Greek primitives familiar, even to children, by amusing couplets, easily remembered. He wished to naturalise Greek among us, and make it as easy as Latin and French. His 'English Translation of Hephæstion on Greek Metres' was highly creditable to his classical scholarship."

No one who had the privilege of Dr. Barham's acquaintance could fail to be impressed with his

high culture, great intellectual power, and polished urbanity; but he would also be struck with his disregard of conventionalisms which his reason disapproved. The courage which he displayed in seceding from the Church was manifested in matters of less importance. His speculations were not confined to doctrines: he protested against the abuses of our civilisation. In 1858 he published his largest and most important work, "Philadelphia: or the Claims of Humanity; a Plea for Social and Religious Reform." (Small 8vo, pp. 456.) In the chapter "on the existing distinctions of social ranks," he refers to the condition of domestic servants, and quotes the dying charge of Serjeant Talfourd, on the evil of the alienation from those who are inmates of our dwellings. In the next chapter, "on a brotherly distribution of the work of life," he refers, in sarcastic terms, to the indolence and uselessness of too many of our English ladies. As he was not one to entertain a strong conviction without attempting to put it in practice, he resolved to try an experiment. "I bought a few acres near a country town, and built on them a cottage of modest dimensions, and suited to my purpose. The servants were all dismissed; we took possession of our new abode, and had it all to ourselves, as we also had, saving some little assistance for a few hours in the morning from the hind's wife, all the household work. The kitchen, with its cheery perennial fire-side and pleasant homely operations, became our common resort and general eating-room. We had a parlour too, for a sitting and guest room; but it was that kitchen hearth, that sacred recess, that inviolable adytum of Hestia (Vesta), that was the delight of the house. Not to be tedious, I will only add that from this time I understood domestic happiness as I had never done before." (p. 93.) We honour the family that could make the great sacrifices involved in this change so cheerfully, that his happiness was promoted by it. He left his residence in the neighbourhood of Exeter, for which city he was a magistrate, and where he held a high social position, for the seclusion of Newton Abbott, a village between Teignmouth and Torquay. Here he resided for the rest of his life. He became a guardian of the poor, and spent much of his income as a judicious almoner for the public good. He opened a room for public worship, at which he conducted the service for many years. At the meeting of the Western Unitarian Society last August, at George's Chapel, Exeter, when Dr. Bellows preached, Dr. Barham was present, and took part in the proceedings. He was cordially welcomed, both by his old friends and by those who had often heard of his great abilities and unusual excellence. Of late he had been heard to express the fear so natural to those who love to work for others, that he might outlive his usefulness. He was, however, spared this trial. He had officiated as usual on the previous Sunday; and when those whom he loved were sitting near him, without any premonitory symptoms, he was suddenly and tranquilly removed. "May I die the death of the righteous, and may my last end be like his." May our Church abound more and more in men of learning and ability who devote their powers to the service of God; men of integrity, truthfulness, and courage, who are not afraid of the world, nor ashamed of Christ; men of benevolence and piety, whose zeal is tempered by love, and whose love to God and man inspire their zeal.

Dr. Barham was twice married, and has left a numerous family. R. L. C.

FIRESIDE READINGS.

THE FALLING SNOW.

BY CHARLES G. AMES.

I WATCH to see the dim procession pass—
The struggling, shadowy shapes that come and go;
I sit and watch, through clouded panes of glass,
Through gauzy curtains of the falling snow.

The fairy phantoms of the peopled air
Come softly gliding to the earth below;
I sit and list; I list in vain to hear
The feathery footfall of the falling snow.

No sound, save now and then a muffled hoof
And muffled wheel; and, in the silence, lo!
I sit and worship, 'neath my whitening roof—
The world keeps Sabbath for the falling snow.

White wings are fluttering all around to-day,
Unseen, unheard—the loved of long ago!
Alas! why miss and mourn I, more than they,
The forms that rest beneath the falling snow?

THE "ROB ROY" AT THE LAKE OF GALILEE.

WHEN we last parted with Mr. Macgregor, we left him at the Lake of Gennesareth, in connection with which he furnishes us with a few interesting particulars. It is about twelve miles long by seven broad, and is surrounded by mountains, save on the north, where the Jordan enters, and where there is a plain. On the western shore, "the towers and walls of Tiberias are reflected in the water," and beyond these "is the smooth beach of the 'land of Gennesareth,' a little crescent-shaped strip of plain teeming with verdure down to the shore, which is of clean, pretty gravel, and shells and sand, with a row of oleander bushes growing in the water," reminding one of Keble's lines in the "Christian Year,"

"All through the summer night,
Those blossoms red and white."

which, having never been there, he modestly called a "happy accident." At the other end of the charming beach, along which so often walked the Saviour of the world, we see the hill on which stood his "own city," "Thou Capernaum which art exalted to heaven; but now not one house is there." Next comes the white strand where once Bethsaida stood. On steering towards it, Mr. Macgregor says: "Soon round my boat I saw ten thousand fish, their heads and backs above water, and as close together as they could lie. Outside of these was a circle of cormorants and ducks waiting for prey. No wonder that this was named Beth Saida, 'House of Fishes.' Lately two fishers' huts were built here. Twelve men came out and welcomed the Rob Roy with admiration and applause. One of them cast off 'his fisher's coat' and waded out to greet me." These men pay £100 a year to fish in the lake. The voyager suggests incidentally that a payment of this kind might be the "tribute-money" to furnish which the miracle was wrought. He spent three days at Bethsaida. "On one of them it was stormy, the waves rose rapidly, and a heavy 'cross-sea' very soon thundered on the gloomy beach. I have been (he remarks) in many lakes where the wind is sudden and severe—in Scotland, in Sweden, and in America—but I never saw any sheet of water so subject to equals as this, and so quickly moved from perfect calm into rough and distracting waves tossing about with a fretfulness altogether unusual. On the northern shore is the 'desert place' to which Christ withdrew for prayer. Near this the thousands were fed. As I went to it in my canoe, I saw men wading Jordan, for there is a ford near the place, and by this the multitudes could have followed Christ as he went. The northern beach is of fine black gravel. I discovered a channel 500 feet long and five feet deep, and a pier under water extending 100 feet more. The channel led me to a ruin, and plainly this was a little port inland. Another not so large was further east. From one of these the Apostles may have embarked when they left Christ behind." Mr. Macgregor finds "at least four localities on the eastern shore in every way remarkably adapted to the incidents of the narrative of the legion of devils and the herd of swine. There were the rocks and caves, where tombs would be. There was the wild feeding ground, covered with bulbous roots, where swine might feed. Even at that moment, a great flock of horses, camels, goats, and bullocks, was actually grazing and browsing on the rank herbage of the mountain. Near them the hill sloped steep to the strand, in one spot only a few feet from the water, in another leading straight to the high gravel beach. Now, this beach for a mile in extent is very peculiar in its conformation, and quite different from any other part of the shore of this sea. The gravel shelves down at an angle of forty-five degrees, from about ten feet deep in water. A scanty fringe of oleander partially conceals the water. When I came close in my canoe I could not see the inner shore at all, and therefore if a herd of animals were to run towards this they would come very suddenly to the top of the gravel bank, and being urged on by others behind they could not stop, but must certainly run into 'the deep' and be drowned. I compared all the various features of the hills and slopes here from different points of view, which could only be done by patient scrutiny from a boat, for you cannot compare two hills unless you are at proper distance from both of them, though, of course, you can see each of them by walking under it upon the shore. I came away much gratified by this afternoon's work, in having fully satisfied myself as to the complete suitability of the slope near Wady Fik for the scene of the only miracle of our Lord where punishment was inflicted and death."

EASTER EVE IN FLORENCE.

WE take following account, considerably abridged, from the *Christian World*:

In Florence the Saturday in Passion Week is most crowded, because on that day is held the curious festival known as *lo scoppio del carro* (car of fireworks), the principal feature of which is the ancient spectacle of the *Colombino*, which takes place in the *Duomo*, or cathedral. The *Colombino* unconsciously reminds us of those feminine theatrical characters who, attired in flimsy muslin and glittering spangles, make their appearance in the Christmas pantomimes, but in Italy it bears an entirely different signification; and yet the spectacle to

which it gives a name possesses considerably less of the religious than of the theatrical element. In Italy the leading festivals of the Roman Catholic Church have become so mixed up with displays of fireworks, illuminations, processions, holidays, military reviews, and we know not what besides, that it is difficult to detect the presence of the really religious element. The people on such occasions certainly think a great deal more of the firework manufacturer than of the priests, and prize the illuminations which render resplendent the exterior of their churches more than they do the doctrines taught within. Shortly after daybreak a strangely fashioned car makes its appearance in the *Piazza del Duomo*. It is decorated in every conceivable manner, and is filled with rockets, mortars, and other fireworks. From the top of the structure, which is somewhat pyramidal in shape, is attached a cord, which is carried across the square into the cathedral, passing up the middle to the high altar. Here is to be seen the rocket, attached by a ring to the cord, awaiting the spark which shall send it hissing on its mission. The early services of the church are being conducted as usual, but no one seems to heed them. The attention of all has become so absorbed in contemplation of the preparations for the coming display. Towards eleven a.m. a motley and extremely noisy crowd, such as may be met at Epsom on the Derby Day, only sprinkled largely with cassocked, shovel-hatted priests and hooded nuns, pours hurriedly into the church, the aged vergers taking care to retreat in good time out of the way of the advancing wave of excited human beings. The clamour is terrific, worse even than that of a Boxing-night theatrical audience, the crowd evidently being completely forgetful of the decorum expected inside a church. The religious ceremonies are carried on in dumb show; no one pays any heed to them, for all are eager for the flight of the rocket. While the uproar is at its height the Archbishop of Florence suddenly makes his appearance, attended by a long and magnificent procession, conspicuous in which is the ancient banner which, more than 650 years ago, Pazzino del Pazzi planted on the battlemented walls of Jerusalem. Amid the rustle of silken banners, the odorous fumes of incense, and the swelling thunders of the organ, the venerable prelate, clothed in rich and costly vestments, slowly proceeds from the church into the square, where he formally bestows his benediction on the car of fireworks. This done, he returns to the cathedral, and, proceeding to the high altar, commences high mass. Scarcely has he intoned the first words of the *Gloria* than there is a sudden movement visible in the crowd, which seems literally to quiver with excitement, and the next moment a little acolyte applies a lighted taper—said to have been lit with a spark from the holy flints—to the rocket, which, hissing and spitting sparks, speeds rapidly along the cord to which it is attached, until, reaching the street, a tremendous roar of commingled applause, laughter, and screaming from the vast crowd assembled in the square greets its approach to the pile of fireworks. In an instant the mass of rockets, mortars, squibs, and crackers is ignited, and the rocket swiftly returns to its place near the high altar. Meanwhile the Archbishop is standing, surrounded by an imposing array of priests and choristers, near the altar, while the crowds of kneeling nuns are slowly intoning the *Gloria*, but the frantic mob cares not for these. As if with one accord, it most irreligiously—in the very midst of Divine service—turns its back upon altar, prelate, priests, monks, nuns, and all, and for what? Merely to gaze on a display of fireworks at midday! And yet all this is believed by devout Catholics to be rendering homage to the cause of religion. But the festival is not over yet. Pazzino del Pazzi evidently wished to make the most of his three flints. He insisted that after the display in the Cathedral Square there should be another in the street in which his palace was situated. Accordingly the car, newly replenished with fireworks, is slowly dragged, amid the cheers of the multitude, to the end of the Via Albizzi, where the midday scene is repeated, the torch, or *Colombina*, flying from the ancient Pazzi Palace instead of the cathedral. Nothing can be more stupid or more senseless than the whole affair. It tends to make religion appear a farce in the eyes of intelligent people, yet the Romish ecclesiastics will not hear of the proposed abolition of the festival. To them such a thing seem little short of sacrilege, and so this relic of superstition, folly, and priestcraft is solemnly perpetuated with rigid and almost zealous care.

A SCRIPTURAL ILLUSTRATION.

THE unchanging manners of the East afford, as every one knows, plenty of Scriptural illustrations; but we do not remember to have met with the following instance before, which occurs in a recent work, entitled "The Nile and its Banks." It is a description of the daily meal of the Arab sailors:

"A large stock of bread, made of wheat ground with the bran, cut into thin slices as soon as baked, and dried on the quarter deck, was the stock to last from three weeks to a month; it was the business of the boy, morning and evening, to take a sufficient quantity of this dried bread, and crumble it into a huge wooden bowl; upon this boiling water was poured, and a handful of red lentils scattered, and the whole stirred up with a large

wooden spoon. Then they all sat round in a ring, holding an onion or a lettuce in the left hand, while with the right they dipped their fingers in the bowl, and so alternately took a mouthful of porridge, and then a bite at the salad, till, in less time than I have taken to describe it, the bowl was emptied and the meal at an end. This is believed to be precisely the same food as that for which Esau sold his birthright, thirty-six centuries ago; the same which Herodotus described as the provisions of the pyramid-makers; and it is the invariable meal of the Egyptian fellahen, varied only with beans and lupins to the present day."

SOUTHAMPTON.

ANNIVERSARY SERMONS AT THE CHURCH OF THE SAVIOUR.

A SERVICE commemorative of the ninth anniversary of the opening of the Church of the Saviour, Southampton, was held on Good Friday. The sermon was preached in the morning from John xix. 19, by the Rev. R. B. Aspland, M.A. In the afternoon a public tea was held, which was well attended. There was afterwards a meeting in the chapel, at which the Rev. E. Kell, M.A., presided. Dr. Watson, Dr. Longstaff, of Wandsworth, Mr. Appel, Rev. R. Yelland, and Rev. William Hargrave, B.A., of Newport, took part. We are quite unable to print the whole of the long report, which would occupy between four and five columns, which has been forwarded to us; but we are glad to give our readers the valuable speech of the Rev. B. Aspland, in response to a vote of thanks for his services.

MR. ASPLAND, referring to the services of which mention had been made, said that the longer he lived the more deeply-rooted was his conviction that the essential truths of Christianity lay in the subject he had brought before them, and the more deeply-rooted, too, was his conviction that the death and resurrection of Christ must lie at the basis of any Christianity that was to move the heart as well as satisfy the understanding of rational men. Indeed, he could not conceive of anything deserving the name of Christianity from which the fact and the doctrine of the Resurrection of the Christ were divorced. He could, it was true, conceive a beautiful moral religious system, with fine ideas of God and pleasing moral truths, inculcated quite apart from the doctrine to which he had just referred, but he believed, from all his experience of the human mind and heart, that people would never be able to do with philosophy instead of religion. Turning from what was personal, he would ask them to allow him to express his great happiness in being once more permitted to be present with them on their interesting anniversary. He had the privilege of preaching the first sermon in that place of worship. He congratulated them upon having such a handsome church, and he could but wish that they had already found it too small for their services. That wish, however, was generally a somewhat vain one in connection with Unitarian services, for the tide of popular opinion was still largely against them. They had to work against an adverse tide, and their progress consequently was but slow. But still they would be very unworthy disciples indeed of the Master under whom they were ranked, if they allowed a want of immediate success to damp their energies, to diminish their efforts, or in the slightest degree to depress their faith in the ultimate triumphs of truth and righteousness. (Hear, hear.) There were some people—members even of their own body—who had witnessed with delight, and had taken part in the great political triumphs which had signalled our age. He knew, too, that while they were much elated by the almost unexpected success of that department of truth, they were depressed in a very painful degree at the want of a corresponding improvement in relation to their religious position. They thought that while they had gained more than even the most sanguine expected thirty years ago in respect to their citizenship—their political rights and their civic standing—there had been nothing like a proportionate advance in their religious standing. Why, he asked, was this? With respect to political successes they had been, he believed, for the most part fairly won by general combination and earnest zeal. And he might almost add that if the same amount of earnest combination and intelligent zeal had been evinced amongst Unitarians in the promotion of their religious belief as in the cause of political truth, the result would have been much more satisfactory; but from whatever cause it arose, certain it was, that many men who were most eager and successful politicians were not eager and successful defenders of what they themselves professed to receive as religious truth. This he thought resulted from a too scrupulous regard for what were believed to be the rights of conscience, for some thought that in endeavouring to spread their religious principles they might not be extending absolute truth, but only extending prejudices. If this were correct they would of course be right in not diffusing their own faith. But it was, in his opinion, anything but a fair statement. When they propagated their opinions they did it not by the force of prejudice certainly, not by intimidation certainly, not by unworthy worldly means. If any among them attempted to pursue such a course, ninety-nine

out of every hundred Unitarians would rise up and enter such an earnest protest against it that it would very soon have to be abandoned. But let those who pleaded the rights of conscience and the sacredness of private judgment as a reason for not making religious exertions, remember that while they were silent in the truth, a great deal was being done on the other side against it. For there were those in every religious denomination who were actively spreading prejudices and throwing obstacles in the way of free inquiry, intimidating this man, bribing that man, and while all this was going on outside them, Unitarians were doing very little to counteract such influences. But although there was much that was unsatisfactory in the present state of feeling, he was not in the slightest degree disposed to despair or abate one jot of hope. He had the same earnest conviction of the power of truth and its ultimate triumph, now, that he had in the most sanguine days of his youth. The time at which he then expected these triumphs to appear was certainly somewhat later than he anticipated and hoped. But he could not conceal from his own mind—and he would remind the church of the fact—that the difficulty they had to meet in re-creating a wholesome religious feeling, and in propagating a pure, spiritual religion, resulted from the very ardour with which people had accepted religious opinions, and the intensity with which they clung to the dogmas which in the earlier period of their life they had been taught to follow. Religious errors were of all errors the most difficult to eradicate. They were surrounded by an atmosphere of a sacred nature, and he felt that in regard to this they should be neither harsh nor uncharitable; but on the contrary, look at the difficulty calmly and wisely. But who could tell, looking at the changes which were ever taking place—looking at the signs of the times—looking at the character of the advance in opinions towards them of men who, though they did not bear their name, were essentially their friends and propagating their principles; when he remembered, too, that the men who did this filled the highest intellectual stations—were an ornament to their profession in the church as well as out of it—who, he said, looking at these circumstances, could tell what mighty changes might not occur, and he for one felt there were great grounds for hope. They, as Unitarians, knew that many of the essential principles of their religion were preached in Independent and other chapels, not under the name which they would give them, but still they were essential truths, and the generation accustomed to hear these truths will be in a very different state from what the church was in when they first began the work of religious reformation. He for one was most thankful for having been permitted to live during the last half century. He held that in no period in the church's history, excepting of course that section of it in which Christianity arose, had there been any time in which such a great and mighty and wholesome revolution was going on, or when there had been seen so great an improvement made as respected the modes of thought in the way of respecting the civil rights of large masses of the people throughout the world as during the last half century. And when he remembered that once it would have been considered a crime for any one to have professed Unitarianism—that his liberty would have been endangered if any one had stirred against him those penal statutes which were a disgrace to the statute-book—when he remembered how those laws had been abolished, and how previously to this the Test and Corporation Acts were abolished also—he could not but feel that it had been a time of privilege, and that there was a bright future yet for religious truth and liberty. And if at any period during the time to which he was alluding, men might be permitted more than at any other to utter their congratulations, surely it was at the present, when they were watching with intense interest a great revolution going on, in the noble efforts which were being made to bring about a change in the law by severing the church in Ireland from the State. They saw men of various creeds uniting as one to effect this object. They saw in the Queen's Administration men belonging to the Church of England, and the Church of Scotland, one, at least, Unitarian, and one, if not two, holding the doctrine of the Society of Friends. When they cast back their minds to the state of things which existed thirty or forty years ago, and saw how impossible such a union as this would then have been, and then compared it with now,—and the present condition of circumstances was taken as a matter of course, not an objecting voice being raised against it; when, too, they saw men who, differing among themselves upon particular principles, yet cordially uniting in their career of wholesome legislation—when, too, the consenting voice of the nation; when, further, they saw that only a few days ago one of the largest majorities which had ever been brought together in Parliament declared that the time was come when the union between Church and State, as far as Ireland was concerned, must be severed, surely, he contended, when they looked at all these things, they were entitled to indulge in honest and joyous congratulations. (Cheers.) He could not but augur great results from what was now going on. And he could not but indulge a strong and well-founded hope that they were now

only at the beginning of many more important changes, and that the result would be a liberation of the public mind with respect to religion, and a total change of the ideas as to the mode by which religion should be best supported. He could not but conceive that the flood of light which had been poured upon the public mind during the past two or three years would be attended by changes of a remarkable extent and consequence. They already saw that doctrines, which a few years ago were deemed the philosophical ideas of a few advanced thinkers, were now accepted as truths by the greatest statesmen of the age, and accepted also with enthusiasm by the great bulk of the people of this nation. (Hear, hear.) What were deemed extreme doctrines by Non-Liberationists, and marked for the sneers of Tory politicians and angry Churchmen, were now accepted principles by the finest minds in the land, and were being carried out by the chosen statesmen of our Queen. Then (addressing the chairman), when they remembered that all these pleasing changes had taken place since they both first began to understand and take an interest in public questions, they might, in the prospect of other changes not far distant, lift up their voices and say, "Lord, now lettest Thou Thy servants depart in peace." He concluded by proposing "A speedy and prosperous issue to the proposals of Her Majesty's Ministers for severing Church and State in Ireland." (Cheers.)

The Rev. R. B. Aspland also preached in the church on Easter Sunday to deeply attentive congregations.

TODMORDEN.

OPENING OF THE NEW UNITARIAN CHURCH.

ON Wednesday afternoon last, this beautiful church, the completion of which has been looked forward to with great interest throughout Lancashire and the West Riding, was publicly dedicated to the worship of God. This church has been built by Messrs. Samuel Fielden, John Fielden, and Joshua Fielden, M.P., the three sons of the late John Fielden, Esq., formerly M.P. for Oldham, revered throughout the factory districts as the leading promoter of the Ten Hours' Bill. To the interest and co-operation of the late John Fielden was due the founding of a Unitarian congregation in Todmorden about 1824, and the present church is intended as a memorial of him. And a noble memorial it is. Standing on a prominent point of the hill side, overlooking the villages which meet at Todmorden, its beautiful spire forms a conspicuous object in the landscape. There is no ecclesiastical building within many miles, nor any of our own churches in this country, at all approaching it either in beauty or completeness. What it has cost has not been made public, but the *Manchester Guardian* puts the amount at "between £25,000 and £30,000," and there is little doubt that this is not an overstatement. The following architectural description will be read with interest:—

The church has been built from the designs of Mr. John Gibson, of Westminster. It consists of nave and two aisles with chancel, the entrance being through tower on north side, and porch at the end of nave. It is decorated in character—is built of Clough Head and native stone, with internal facing and dressings of Halifax stone with Westmoreland green slates. The shafts of nave arcade, as well as minor shafts, are of polished red marble with richly mounted caps, and over the nave arches is a clerestory. The roofs of nave and aisle are of oak, the principals resting on polished marble shafts, with foliated caps, supported by carved corbels. The paving of the nave is of yellow and red Mansfield stone; that of the chancel is in squares, of Sicilian marble, with bands of red and Greek green marble, and black dots at intersections. The seating throughout is wainscot, with paneled and enriched ends. The chancel arch has clustered shafts of polished marble, with richly carved caps. The roof of the chancel is arched in bands, alternately of red Mansfield and Yorkshire stone, with tracery ribs, supported by marble shafts, with foliated caps. A mortuary chapel terminates the south aisle, and the organ chamber and vestry the north aisle; at the west end they are richly groined over carved bosses, and are divided off from the chancel by rich oak screens. The reading desk and pulpit are of oak, richly paneled, the latter with book board, supported by an eagle; the base to pulpit is of shafts of vari-coloured marbles, with junc-e-feuri caps and Sicilian marble corbelling over. The font is circular, of Sicilian marble, with shafts of Plymouth Spa and Greek green marble. The organ has a wainscot-paneled front, above which are the pipes, richly decorated. The windows of nave are filled in with Powell's glass, and those of chancel with stained glass, by M. Capronnier, of Brussels, embodying the subjects—Christ with the Doctors in the Temple; the Widow's Mite; Christ and the Woman of Samaria; the Good Samaritan; Christ Blessing Little Children; the Prodigal Son; and Christ Washing His Disciples' Feet. The building is heated by hot water. In the tower is a peal of eight bells, with machinery for chiming tunes on every three hours; there is also a clock, with transparent dials on three sides of tower. The tower, internally, is 146 ft. square, and the height to top of spire, 194 feet. The length of the church internally is 128 feet, and width 48 feet. The width of nave is 22 feet, and height to ridge 43 feet. The spire has tracery flying buttresses springing from pinnacles at the angles of the tower, the whole being crocketed. The tower stands at the end of the nave, is detached with lofty arches forming a porch, the whole being richly groined. The structure has taken nearly four years in building, Mr. Clay, of Audenshaw, having had the contract for the woodwork, &c., the stonework not having been done under contract.

So great was the interest felt in the building in Todmorden itself that it became evident that unless

some restriction were adopted the church would be crowded to the doors by people living close about, long before the hour for service, and that the friends who were known to be coming from our own neighbouring churches would find it impossible to get in. Tickets were therefore issued, and after supplying the members of the congregation, there were not anything like sufficient to meet the applications from other towns. The necessity of some such arrangement, unsatisfactory as we feel any restriction on such an occasion to be, was evident on approaching the gates of the church, where a crowd of many hundred people, most of whom were anxious to have been admitted, lined the road. As it was, the church, which is seated for about four hundred persons, was crowded with double that number, and presented a very beautiful and striking appearance. A beautiful peal of eight bells rang out a jubilant welcome, and flags were hung from the belfry windows. The first tones of the beautiful organ (by Hill, of London), and the first words of the service gave sufficient evidence of the admirable acoustic properties of the building—a point in which our Gothic buildings too often fail.

The service was opened by the Rev. Lindsay Taplin with hymn, dedication prayer, and first lesson; the Rev. James Taplin (his father) read the second lesson, and the Rev. Brooke Herford read the concluding prayers of the liturgy, a new one just introduced. The chanting and the responses, and indeed the whole part of the service, were admirable. The sermon was preached by the Rev. W. Gaskell.

At the close of the service many of those present adjourned to the Oddfellows' Hall, the largest public room in the town. After tea, many of the strangers had to leave, and the room was crowded chiefly by the members of the congregation and the people of Todmorden and the district. Pending the arrival of Messrs. Fielden a hymn was sung, and addresses were given by the Rev. Lindsay Taplin, M.A., and Rev. S. A. Steinthal. The chief interest of the evening, however, was the address of Joshua Fielden, Esq., M.P., who, on entering the room, was loudly cheered, and his brothers not having yet come, at once voted to the chair.

JOSHUA FIELDEN, Esq., M.P., said: Men and women of Todmorden—I assure you it is with no conventional feeling of modesty that I tell you that I take the chair this evening with reluctance, because this meeting is assembled to celebrate the erection of a building with which my brothers and myself have had, I may say, altogether to do, and therefore it is difficult to speak without seeming egotistical. I shall try to avoid this, however, feeling the truth of what the poet said, that

"He who builds a church to God and not to fame,
Will never mark the marble with his name."

(Hear, hear.) But, feeling as I do, it would be ungenerous if one of us did not say a few words of kindly sympathy to you. Well, what can I say to you? I can only say that this church is the result of the work of the ministers who have been at the head of our congregation—of the Sunday-school teachers—and of those who have taken a deep interest in matters connected with our congregation. Mr. Taplin—(applause)—our present minister, has followed in the steps of another who certainly started the new movement. I allude to Mr. Brooke Herford. (Hear, hear.) Mr. Taplin, long before we ever contemplated building the church in which we have worshipped to-day, came to us, over and over again, to ask for more accommodation; and when we found that our congregation was outgrowing the limits of our space for worship—that our pews and the very aisles of our old chapel were crowded by Sunday-school scholars, we could not refuse to find fresh accommodation for those who wished to worship with us. (Hear, hear.) Well, we took into consideration what we should build. I have myself always been a great admirer of the beautiful old churches that abound in our land. I think that to walk into Westminster Abbey, or into St. Paul's Cathedral, throws a flood of reverence over one on entering them; and I came to the conclusion that that which does so in London must have a similar effect here on country folks. My brothers entertained the same feeling; and we decided that the building should not follow the fashion of our forefathers, adopted by them from the purest motives—(hear, hear)—but, as I think, mistaken ones. We came to the conclusion that there was nothing inconsistent with a pure faith, the purest faith that can be held—the most God-like faith that man can hold—in having a building which would strike the senses by its beauty. And so we settled on our plan; and, though the building has grown in its details, I think none of us regrets it; for we have always believed that when we enter into a work we should do it well—(hear, hear); and if there is any work we enter upon which should be done well, so as to leave its mark upon the sands of time, it is a building erected for the worship of Almighty God. Allow me just to tell you the interpretation of that window which was so much admired to-day. It expresses the idea of Christianity which is believed in by the founders of the church. In the three central lights you have seen that our Saviour is sitting at the well with the woman of Sychar, who is asking him questions, and saying to her, "The hour cometh

and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him." What do those words teach? That God is the Father—the father of all His children—universal in His love, and that God is a spirit. So the central point in Christianity is the universal Father—Christianity being spiritual, working through the spirit of man and not through any material form. Then on the right-hand side, you have Christ blessing little children, and that represents the idea of humility, for unless we become as little children we cannot enter the kingdom of heaven. So the spirit of God acting upon man must work upon his inward life. But then that is not sufficient. On the left hand you have the good Samaritan relieving the man stricken down by robbers. The spirit of God must enter into the heart of man, not, as was supposed by monks and nuns, to make them shut themselves up in solitude, but to work out into the outward life, in deeds of love and of mercy, in doing good to our fellow creatures. Now, I have told you the story which that window is intended to teach, and I hope you will think of its purpose when you go and look at it. We have there erected a beautiful building; but a temple will do no good unless there are workers; and I ask each and every one of you to help to make it a temple not in name simply, but one which, by your exertions and your efforts, shall become a real temple of God, so that those who go to worship therein shall not merely go for the sake of worshipping in a beautiful building, but from a feeling that they have God's work in the world to do. Many may say that they can do nothing, but I tell even the poorest, and any one who feels that he is incapable of doing any thing—I tell him he can do more than we have done because we have given of our abundance; but if he will give of his time and his labour and energy, true earnest religious zeal, and help to bring men out of their ways of vice to hear and profit by lessons of virtue, he will have done more than we have done. And here I would say a word to those who differ from us in theology—I don't think they differ from us so very much in religion, for there is more religion in the world than we sometimes imagine. (Hear, hear.) We do not wish to interfere with the religious convictions of any man. What we say as to our peculiar theological views is this—that we think they are able to draw men to religion from the highways and byways and alleys, and from the scum of society. We have no faith in what is called orthodoxy to do this. That is the great work before us, and I hope that none here will think that they are incapable of helping in that work. In conclusion, Mr. Fielden said he could only thank them for having listened to what he had said, and added that, as the spire of their new church pointed heavenwards, so should their thoughts, for it pointed to the Giver of all good, and, as God himself was perfect harmony, he hoped their beautiful place would be a help to them to bring their spirits into harmony too. (Loud applause.)

To the subsequent proceedings we can only briefly allude. The Rev. CHARLES BEARD paid a warm tribute to the architect, Mr. John Gibson, and in doing so pointed out the responsibility which rests upon architects in view of the fact that public buildings have an educational effect on the public mind, remaining permanently before the eye of the people, unlike a noble painting or sculpture which usually disappears in a private collection. HENRY A. BRIGHT, Esq., also made an interesting point, which ought not to be lost sight of, in reminding the meeting that this, the most magnificent church in our body was the outcome of what forty or fifty years ago, was a Unitarian mission. Mr. Gibson, the architect, Mr. John Fielden, Mr. R. T. Heape, of Rochdale, Mr. Royston Oliver, Mr. Leah, and Revs. W. Gaskell, J. Taplin, and R. Pilcher also took part in various resolutions, and the meeting was throughout of a very earnest and interesting character.

We noticed present during the day the Revs. Wm. Gaskell, M.A., James Taplin, Lindsey Taplin, M.A., Brooke Herford, Charles Beard, B.A., J. T. Whitehead, J. Black, M.A., J. Freeston, J. K. Smith, T. E. Poynting, J. Fox, T. H. Smith, R. Pilcher, B.A., J. Carter, S. A. Steinthal, M. C. Frankland, G. H. Wells, M.A., Messrs. Joshua, Samuel, and John Fielden, J. C. Mott (Birmingham), H. A. Bright, B.A. (Liverpool), Thos. Wrigley and Wm. Grundy (Bury), R. T. Heape and Royston Oliver (Rochdale), John Alcock (Gee Cross), J. Cliffe (Leeds), Benj. Heape, John Armstrong, Harry Rawson, G. J. Taylor, Jesse Pilcher, Richard Wade, and Frank Nicholson (Manchester).

INTELLIGENCE

ABERDARE.—The Unitarian congregations of this district held their annual meeting on Good Friday eve, in the English Unitarian Church, for the purpose of unitedly celebrating the Lord's Supper. The introductory service was taken by the Rev. E. W. Lloyd; the sermon was preached by the Rev. N. R. Williams. The Lord's Supper was afterwards administered by the Revs. J. Williams and E. W. Lloyd. Friends were present from Merthyr, Cefn, Cwmbach, Treynam, and Aberdare. The next meeting, in rotation, will be held at Cefn.

BIRMINGHAM: HURST-STREET DOMESTIC MISSION. On the afternoon of Sunday last, about 300 of the

scholars of the Sunday-school, with a considerable number of their parents, assembled in the chapel for the annual prize distribution. 102 prizes were awarded for punctual and regular attendance and good conduct, including 30 special prizes—nine to girls, and 21 to boys—who had not been late or absent once during the year. Nine of the scholars had not been absent or late once in two years; five in three years; three in four years. At the same time 11 elder scholars were received as members of the congregation. On the following day, the usual Easter social tea meeting of the teachers and congregation took place, when 220 were present. An excellent entertainment followed.

DUKINFIELD.—On Sunday, April 4th, the usual sacramental service at the Old Chapel was an exceedingly interesting one. Thirty-eight new communicants were publicly received by the minister, and welcomed on behalf of the church. Many of these came from the upper classes in the school, the first twenty being from the minister's training class. To each of the new-comers was given a card of membership, recording the day on which he or she "became a member of the church communion." The cards containing a brief statement of "Our Religion," with a number of wise sentences of counsel "for the Christian life," and each is signed by the minister.

LYDGATE.—The congregation here celebrated the 174th anniversary of the opening of their chapel on Saturday last, by a tea party, at which about eighty persons were present. The Rev. E. Allen, the pastor, presided, and addresses were delivered by the Revs. J. Thomas, of Huddersfield; C. Howe, of Dewsbury; and Mr. H. J. Moorhouse, who, in speaking of the tendencies of the age, paid a fitting tribute to the old founders of this congregation, foremost of whom was Oliver Heywood, one of the ejected, who opened the chapel on the 28th March, 1695, and since that time it has been yearly celebrated.

MIDDLESBROUGH.—On Sunday last, the anniversary sermons in connection with the Sunday-school, West-street, were preached by the Rev. W. Elliott, of Stockton. On Tuesday evening the annual tea party was held in the chapel, when about sixty sat down to tea, after which a good company assembled, and the meeting was addressed by the Revs. S. A. Steinthal, of Manchester; W. Elliott, of Stockton; William Brunton, of Middlesbrough, and other friends.

NEWCASTLE-ON-TYNE.—On Sunday last, the fifteenth anniversary of the opening of the Church of the Divine Unity was held in this town. The sermons were preached by the Rev. S. A. Steinthal, who took for his text morning and evening Mat. xv. 9, "But in vain do they worship me teaching for doctrines the commandments of men." On the following day a tea meeting was held in the school-room, at which were present among others the Rev. J. C. Street, the pastor of the church, Rev. S. A. Steinthal, the Rev. E. Hopkinson (Choppington), Rev. Wm. Elliott (Stockton), Rev. J. Whitworth (Sunderland), and the Rev. Thos. Leyland (Newcastle), and Messrs. Jos. Clephan, Geo. Lucas, Jas. Watson, J. Brown, and Wm. Clayton. After tea a meeting was held in the church, at which the Rev. J. C. Street presided, who gave a satisfactory account of the proceedings of the past year. Mr. George Lucas welcomed the Rev. T. Leyland to his duties as missionary for the Northumberland and Durham Unitarian Missionary Society, and addresses were given by the Rev. S. A. Steinthal, Rev. Wm. Elliott, Rev. E. Hopkinson, Rev. J. Whitworth, Rev. Thos. Leyland, and Mr. Joseph Clephan.

SHEFFIELD.—The annual meeting of the parents of the Upper Chapel Sunday School children was held on Monday evening, April 5th, when upwards of ninety parents sat down to tea. After tea a statement of the Sick and Investment Society's accounts was made by the treasurer, Mr. Stephen Bacon, from which it appears that 183 children are in the society, and have paid during the last year £72.9s. 8d., of which £33.7s. 9d. is into the Sick Fund, and £39.1s. 11d. into the Savings Fund. Owing to the large number of children in the society, and the small amount of sickness they have suffered during the past year, the society is enabled to repay 3s. 9d. to each child who has paid 4s. 4d. (a penny a week) into the Sick Fund. The savings are repaid in full.

STANNINGTON.—The usual Easter sermons, with special musical selections, were preached here on Sunday, March 28th, by Rev. R. C. Jones, of Derby, and H. Hill. The annual social tea took place on Easter Tuesday. Though the weather was very cold, a large number attended. After tea a very interesting meeting was presided over by the minister of the chapel, the Rev. H. Hill. After reviewing the events of the past year, very encouraging addresses were delivered by Messrs. George, Jonathan, and Henry Revit, Luke Oates, and James Vickers. On the Wednesday following a second social tea meeting was held, attended by more than the usual number of friends and parents of the Sunday scholars, when the programme of the previous day was gone through.

TODMORDEN.—On Saturday last, the Sunday-school choir and band gave their annual concert in the School-room at Waterside. On Sunday last, very interesting closing services were held in the old chapel to crowded audiences. In the afternoon the Sunday-school walked in procession to the old chapel to hear addresses from minister and teachers.

The occasion was full of touching associations, and the audiences were not unmoved.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. M. C.—R. B.—A. B. M.—Next week.

ERRATUM.—For *Bury* in fourth paragraph and third line of Mr. Chadwick's report in last number, read *Bolton*.

THE SIMULTANEOUS COLLECTIONS.

To the Editors.—Although I am ready to admit that, in consequence of the bad weather at the end of March, nothing has been gained this year by changing the day for the Mission collection from the second Sunday to the last Sunday of the month, I am not inclined to join in the suggestion of my friend, Mr. Payne, that the various missionary committees should agree to go back to the earlier day. I think that it would be far better to get out of March altogether. Having a lively recollection of the miserable weather on the last three Mission collection Sundays, all of which I spent in the snow and storm, in East Lancashire, I believe that it would be to the interest of the Missions, as well as to the comfort of the ministers who exchange pulpits at the time, if the autumn, instead of the spring, was the season for the collection. I suggest the second Sunday in October.

WILLIAM CROKE SQUIER.

Stand, March 31st, 1869.

To the Editors.—I had an opportunity yesterday of conferring with several ministers of our district, and though they regret the fact that Easter Sunday fell on the fourth Sunday in March this year, and the consequently impoverished missionary collections, they felt it undesirable to unsettle again so soon an arrangement which was made last year with considerable difficulty. Easter is not likely to fall on the fourth Sunday in March for some years to come, and when it does, the collections could be then arranged for another Sunday, if desired. The second Sunday in March is unsuitable, not only on account of weather, but because it is assize Sunday at Nottingham, if not in other places also.—Your obedient servant,

A. W. WORTHINGTON, Secretary.

Mansfield, April 7, 1869.

LONDON UNITARIAN LAY PREACHERS' UNION.

To the Editors.—Allow me to call attention to the collection advertised in your columns to be made for this society on the 18th instant, and to suggest that a liberal response be made, for I fear that not only no further extension can be made of this useful work in London without more funds are forthcoming, but that some of the stations must soon be discontinued. The rent alone of chapels and preaching rooms is upwards of £200 per annum. I think there is no society among us which does so much work with such small means. There are thirteen Sunday-school services, besides school and week night lectures, and other useful agencies at those stations.—Faithfully,

ROBT. SPEARS.

THE COMING WEEK.

LONDON: ROSSLYN HILL CHAPEL, HAMPSTEAD.—On Sunday, the annual sermons, morning and evening, by the Rev. Jas. Drummond, B.A.

LONDON: STAMFORD-STREET CHAPEL.—On Wednesday evening, a lecture by Samuel Sharpe, Esq., on "Ancient monuments."

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday evening, the Rev. H. E. Dowson, B.A., will preach.

Sale.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "Welcome Back," the eleventh of a series the parable of the "Prodigal Son."

Todmorden.—On Sunday, morning and evening, continuation of the opening services. Preachers: Morning, Rev. Chas. Wicksteed, B.A.; evening, Rev. Brooke Herford; afternoon, a christening service.

Marriages.

MORPHY—CHALDECOTT.—On the 30th ult., at Addlestone Church, William Morphy, Esq., of Patras, to Constance Kathleen, youngest daughter of T. W. Chaldecott, Esq., of Addlestone, Surrey.

HALL—JONES.—On the 6th inst., at the Highfield Chapel, Isle, Mr. John Sugden Hall, of Greensates, to Charlotte, third daughter of Mr. William Jones, of Newtown, Montgomeryshire.

Deaths.

BENNETT.—On the 27th ult., at Sheffield, Mr. Edward Bennett, aged 53 years. He was a firm adherent of our faith, and for many years a warm supporter of our church, manifesting considerable interest in its various institutions. He was a man of unobtrusive habits and sterling worth. The Mechanics' Institution of Sheffield has lost in him a long-tried and ardent friend.

HARRISON.—On the 4th inst., at Derby, in his 56th year, Mr. Henry Harrison, an esteemed and zealous member of the Friargate congregation.

PAGET.—On the 5th inst., at Humblestone, Leicestershire, Katharine Geraldine, wife of Thomas Tertius Paget, Esq., and fourth daughter of the late Marcus McCausland, Esq., of Dreenagh, county Derry, Ireland, in her 47th year.

THOMAS.—On the 2nd inst., Prothesis, eldest daughter of Mr. Thomas Thomas, of Beybrook House, Frenchay, near Bristol.

VARLEY.—On the 29th ult., suddenly at a social party in the Unitarian schoolroom, aged 55, Mr. John Varley, of Pudsey.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 277, Waterloo Road, Chesham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in the Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, April 9, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 416.

FRIDAY, APRIL 16, 1869.

PRICE 1d.

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CREWE.—THE SUNDAY SCHOOL
SERMONS will be preached by the Rev. WILLIAM GASKELL, M.A., on Sunday, April 18th.
Service in the morning at eleven o'clock, and in the evening at half-past six.

PRESBYTERIAN CHAPEL, BANK-STREET, BURY.
On Sunday next, the 18th of April, 1869, the ANNUAL SCHOOL SERMONS will be preached by the Rev. H. W. CROSSKEY, of Glasgow, when Collections will be made in aid of the Sunday Schools.
Service to commence in the morning at eleven, and in the evening at half-past six.
On the same day, Tea will be provided in the Schoolroom, price 4d. each, for the accommodation of friends from neighbouring schools and congregations, who are earnestly invited to attend.

HYDE CHAPEL, GEE CROSS.
The ANNUAL SERMONS on behalf of the Sunday-school connected with the above place of worship will be preached on Sunday, April 25th, by the Rev. C. C. COE, of Leicester.
Service will commence in the morning at eleven, in the evening at six.

DOB LANE CHAPEL, FAILSWORTH.
ANNUAL SERMONS for Chapel Fund, April 25th, the Rev. BROOKE HERFORD, in the afternoon at three; the Rev. JAMES DRUMMOND, B.A., in the evening at half-past six.

HEYWOOD.—SCHOOL SERMONS on the second Sunday in May; Preacher, Rev. JOHN WRIGHT, B.A.

SOUTHPORT UNITARIAN CHURCH

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £650. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....	£232 13 0
J. B. Shawcross, Southport.....	0 5 0
H. W. Pountney, Esq., Manchester.....	1 0 0
Mrs. Scholes, Manchester.....	0 10 0
John Ashton, Esq., Manchester.....	0 10 0
John E. Ashton, Esq., Manchester.....	0 10 0
Henry Turner, Esq., Manchester.....	5 0 0
Henry McConnell, Esq., Crasbrook Hall, Derbyshire.....	10 0 0
A Friend, per Mr. Johnson, Manchester.....	1 0 0
Miss Henry, Ashcombe Park, near Leek.....	3 0 0
Silas Leigh, Esq., Monton.....	5 0 0
	£349 18 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.
February 15th, 1869.

A NEW CHAPEL FOR BARNARD CASTLE.

FIRST LIST OF SUBSCRIPTIONS.

Funds in hand, together with subscription of Barnard Castle congregation.....

British and Foreign Unitarian Association.....	£350 0 0
Samuel Sharpe, Esq., London, 2nd donation.....	10 0 0
Miss Yates, The Dingle, Liverpool.....	5 0 0
Rev. J. H. Thom, Liverpool.....	5 0 0
S. Bright, Esq., Sandiways, Liverpool.....	5 0 0
Mrs. G. Brown, The Grove, Barnard Castle.....	5 0 0
Rev. C. Wilestead, Liverpool.....	1 10 0
W. A. Snaith, Esq., Darlington.....	5 0 0
Messrs. Wharton, Darlington.....	5 0 0
Messrs. Clarke and Co., Nottingham.....	2 2 0
Rev. J. J. Taylor, London.....	2 2 0
Sir John Bowring, Exeter.....	2 2 0
Rev. G. Vance Smith, York.....	2 2 0
A. Paget, Esq., Leicester.....	2 2 0
E. Clephan, Esq., Leicester.....	1 10 0
Joseph Simson, Esq., Leicester.....	1 10 0
W. H. Walker, Leicester.....	1 10 0
W. Kempton, Leicester.....	1 10 0
T. F. Johnson, Leicester.....	1 10 0
John Cummins, Leicester.....	1 10 0
Rev. J. Knapp, N. Hapton, Longstraton, Lincolnsh.	1 10 0
Rev. J. C. Street, Newcastle-on-Tyne.....	1 10 0
A Friend, Nottingham.....	1 10 0
G. B. Bailey, Preston.....	1 10 0
David Shaw, Esq., Park Lane, Wigan.....	1 10 0
Mrs. Turner, Nottingham.....	0 10 6
A. Ellis, Esq., Leicester.....	0 10 6
H. Norman, Esq., Leicester.....	0 10 6
T. F. Mott, Esq., Leicester.....	0 5 0
G. G. Johnson, Esq., Nottingham.....	0 5 0
J. Hunt, Esq., Liverpool.....	0 10 6
Rev. J. Cuckson, Liverpool.....	0 10 6
Mrs. H. B. Armstrong, Liverpool.....	0 10 6

Subscriptions in aid of the New Chapel may be forwarded to Mr. JOSEPH LEE, Barnard Castle; or Rev. J. C. STREET, Newcastle.

DOMESTIC MISSION, EMBDEN-ST.
(opposite Upper Medlock-street), HULME.
The ANNUAL SERMONS will be preached on Sunday, May 2nd, by the Rev. J. R. BEARD, D.D.
Morning service at a quarter to eleven, evening service at half-past six.

HIBBERT TRUST.—TWO SCHOLAR-SHIPS will be awarded on this Foundation after the next Examination, provided that two candidates are declared by the Examiners to be duly qualified. The next Examination will be held at University Hall, Gordon Square, London, on Monday, Tuesday, and Wednesday, the 22nd, 23rd, and 24th days of November, 1869. Candidates must furnish satisfactory evidence of age, graduation, and other points, the particulars of which may be obtained on application to the Secretary of the Trust, and the names and addresses of all candidates must be sent to the Secretary, at University Hall, on or before October 1, 1869.

HENRY P. COBB, Secretary.
University Hall, Gordon Square, March 13, 1869.

LIBERATION SOCIETY.

The ANNUAL MEETING of the Members and Friends of the Manchester Branch of the above Society will be held in the Town Hall, King-street, on Tuesday next, April 20th, when H. SANDWITH, Esq., of Kara, C.B.; and J. CARVELL WILLIAMS, Esq., the Secretary of the Society, will attend as a Deputation from the Executive Committee, and with the Rev. G. W. CONDER, Rev. J. A. MACFADYEN, Rev. J. L. WHITLEY, F. TAYLOR, Esq., J. SPENCER, Esq., J. KINGSLEY, Esq., and other Friends will take part in the proceedings.
The chair will be taken by the Rev. Dr. McKERROW, at half-past seven o'clock.
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Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation could be relieved of this expense, the cause would be nearly self-supporting.

About £1,500 will be needed. Towards this sum £767.19s. 6d. has been received.

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Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

WHAT THE CHURCHES ARE DOING.

In a work recently published, M. Garcin de Tassy shows that the Mahometan religion in India has undergone considerable modifications from its contact with Pagan institutions. There are six great festivals, not prescribed by the Koran, but yet celebrated all over India: one in honour of the prophet Elijah, and the others in commemoration of the five most celebrated *pirs*, whose names have even been given to the months in which their anniversaries are kept. Even the Hindoos venerate the shrines of the Mahometan saints, while, on the other hand, there are Islamites who will at times present offerings to Hindoo idols. The offerings placed on the tomb of the Mussulman *pir* or *wali* consist of flowers, sweetmeats, cakes, and vetches. Fairs are often held at these sacred spots, whither many repair for pleasure, others for devotion, and traders for profit, not to mention thieves and blacklegs, fakcers, musicians, jugglers, and dancing-girls. One of the principal festivals in commemoration of the death of Hussein, the son of Ali, takes place in the first month of the Arabian year, and lasts ten days. The Mussulmans of the lower classes on this occasion perform some odd practices, which are ridiculed by the more educated Mahometans. One man, for instance, will enter the *imambara* (or hall reserved for this particular solemnity) with a chafing-dish on his head to make milk and rice boil there; this is a spell for curing a cold. Another will wear a sort of lock on his mouth, and walk round the cenotaph which stands in the middle; and if this appendage falls off during the third or seventh turn, he imagines that God has heard his prayer.

A Jewish alliance in France, which has nearly 10,000 members, is looking forward to the occupation of Palestine by the Jews.

The total number of Protestants in France is set down as about 1,200,000, with 1,100 pastors of various schools of thought.

The Baptists appear to get the start of the Methodists in several nations of the continent. In Germany and Switzerland, for instance, the American Methodist Missions have 5,928 members, while the Baptists have about 13,000; and in Denmark, Norway, and Sweden, the Methodists have only 769 members, while the Baptist Mission has 9,139 members and 216 churches.

Presents to the Pope, for the 11th, were pouring in abundantly. Prince Torlonia had made an offering of 250,000 francs; several hundred thousand had arrived from Hungary, besides articles of great value; and the daughters of the Roman nobility were raising a contribution to which the lowest donation was to be a napoleon. His Holiness was annoyed at the number of crosses sent him, and said, "what we want is money, money, still money." Great curiosity was felt as to the contents of two chests from America, labelled "Not to be labelled before the 11th of April."

One of the earliest explorers of the ancient capital of the Edomites has just died, at the age of 62. M. de Laborde was but 20 when he made his journey to the East, and penetrated through the fierce tribe of Wady Moussa to explore the strong city spoken of by the prophet, "Strong is thy dwelling place, and thou puttest thy trust in a rock." On his return he published his travels, under the title, "Voyage de l'Arabie et de la Pétrée," which was translated, and appeared in England as "Laborde's Mount Sinai and Petra."

Among the amendments to the Irish Church Bill which Mr. Disraeli has placed on the notice paper of the House of Commons, are the following:—Salaries of curates, property tax, and other outgoings not to be deducted from annuities to be granted to archbishops, bishops, or beneficed clergymen. Every present archbishop, bishop, and dean to enjoy the same title and precedence as if the act had not been passed. The Right Hon. F. Brady, the Right Hon. Abraham Brunton, and the Right Hon. Richard Keatinge to act as unpaid commissioners. The union between the churches of England and Ireland to cease on 1st January, 1872, instead of 1871. The commissioners to pay to the Church representative body a capitalised sum equal to four times the aggregate amount of the net annual incomes of all benefices for the maintenance of Divine worship in such places of Ireland

as they deem fit; also a sum equal to 14 times the annual amount, which, on an average of the last ten years, has been spent in heating, lighting, and the necessary repairs; also £200,000 to provide for expenses of the management of property. All grants by statute, royal grant, or letters patent, since the second year of the reign of Queen Elizabeth, to be vested in the Church representative body. A capital sum, equal to 14 years' annuity, to be paid in lieu of annuities if required.

As our readers have been made aware, the *Guardian* has for some time had correspondents complaining of the way in which the dioceses in the South and West of England are administered. The bishops of Winchester, Exeter, Salisbury, Bath and Wells, and Chichester are all, either from age or illness, unable to discharge the duties of their office, and it has been urged that those prelates should either retire, as Dr. Blomfield did, or have the assistance of coadjutors whose connection with the respective dioceses should be of a closer and more permanent character than the occasional ministrations of retired colonial bishops. The subject was mentioned in the House of Commons on Monday night by Sir Massey Lopes, who asked whether the Government had taken into consideration the expediency of making some adequate provision for the retirement of aged or invalid bishops. Mr. Gladstone said the Bishops had the question under consideration, but he had not yet been made acquainted with the result. He thought it better to leave the initiative with them, but that would not, of course, preclude the Government from taking action if they felt it their duty to do so.

Even the warmest admirers of our Church Establishment must admit that its working is not entirely perfect. A proof of this we have in the case of the Rev. G. P. Norris, who has just died. It appears that he was instituted to the rectory of East and West Anstey, in Devonshire, in 1816, and during the whole period of fifty-two years he dwelt only 18 months among his flock. They could hardly be expected to become very much attached to him, and they are petitioning the House of Lords that they may in future be protected from such "grievous neglect and injustice."

A correspondent of the *Guardian* a fortnight ago defended the Bishop of Exeter from the charge of unduly favouring his relations in the bestowal of Church preferment. An appointment has just been made which certainly looks a little like it, and that is exciting some feeling among the clergy of the county. It is the collation of the Bishop's grandson, the Rev. H. H. Du Boulay, who has been in holy orders only a few months, and is a comparative stranger in the diocese, to the vicarage of Sithney, the tithe-rent charge of which is £435, and the glebe 18 acres.

According to the *Rock*, the proctors of Mr. Mackonochie have requested the Church Association to compromise, for little more than a third of their amount, the costs in which he was condemned; and the Association has accepted the proposal, thus showing that its object was simply to vindicate principles, not to oppress individual offenders against the Church's laws.

The same Association, encouraged by its success in the Mackonochie case, has determined to institute a suit against the Rev. Mr. Purchas, of Brighton, in order to test the question, not raised in that case, of the legality of the eucharistic vestments and processions in church.

It may, perhaps, afford some relief to Mr. Gladstone's mind to learn that the divine mission which Mr. Charley has received to wreak "righteous retribution" upon him, only goes the length, as he informed an Orange meeting in London last week, of inflicting upon him "perpetual exclusion from power, for having dared to put his hand on the ark of God." This must have seemed an excess of mercy in the eyes of the Rev. B. D. Aldwall, who at the same meeting said, "he was not afraid to speak of the present cabinet as a Cabinet of brigands," and if he was called uncharitable for this, he answered that "charity rejoiceth in the truth." Of course, he could not, on his own showing, set down anyone as uncharitable who pronounced him to be a vulgar railer.

The amount reported at the last anniversary of the Wesleyan Missionary Society was £149,000, and it is hoped that the sum received this year will not be much below that.

A South London paper declares that, in a recent public announcement, it was stated that a converted burglar, "Ned Wright, the burglar," would preach at Wandsworth Assembly-room, and "break open the doors of hell with a gospel jemmy."

The *Westminster Gazette* states that "Mr. Ffoulkes, whose letter to the Archbishop of Westminster has been placed on the Index, will be offered the choice of public retraction and submission to the Church, or excommunication."

The Dublin Church Conference, after the usual kind of talk to which we have now become accustomed, passed a series of resolutions, in which the alienation of the property of the Irish Establishment is declared to be "an act of injustice unparalleled in the history of constitutional government, and bringing into doubt and danger all rights of property;" "the proposed plan of compensation harsh and inequitable;" and the appointment of commissioners to deal with the property of the Church "in the highest degree unconstitutional and oppressive." It was also resolved to appoint a committee, consisting of an equal number of clergymen and laymen, to supply the Parliamentary defenders of the Church with information, and otherwise assist them in their opposition to the Irish bill; and a resolution was passed, by a large majority, against all attempts in favour of "levelling up" from any quarter.

WHAT IS SAYING ON CHURCH MATTERS.

THE Paris correspondent of the *Times*, referring to the view which is taken in French society of the approaching Ecumenical, tells us it is supposed that the Council "will probably first erect the belief in Papal infallibility into a dogma inseparable henceforth from the Catholic faith. It is believed, moreover, that something will be done in favour of the Holy Virgin, to whom is assigned every day a more important place in Catholic worship, and it is generally expected that the anathema of the Syllabus against popular sovereignty, a free press, free worship, and separation of Church and State, will be formally renewed." All this, says the writer, will be "scarcely heeded amongst us," though two centuries ago such an attempt would have convulsed the whole of Catholic Europe, and have driven France in all probability into a schism. This is to be attributed to two great changes which have been effected in French Catholicism. "First, as to faith: little is known and still less is cared by the vast majority of even enlightened French Catholics about what must be or must not be believed. . . Catholics of the present age look rather at religion as a general undertaking to accept without much concern any dogma or creed professed, or even discovered, by the head of the Church. Catholicism, as you meet it now in France, even in the best and most cultivated society, is less a doctrine than a resolution or, if you like the term better, an attempt to believe. The Catholics of the present day are much less followers of a fixed creed than believers in a general sense;" and any attempt on the part of the clergy to exercise on their own account or on that of their flocks any discretion as to accepting novelties proposed by Rome would create "universal surprise and bewilderment." On the other hand, the protests of the Council against a free press, free worship, and the like, would be received with indifference, because it would be well understood that they were mere protests which would, and could, lead to nothing. Such matters "are so decidedly considered here as settled questions by the whole body of the people, including the Catholic leaders themselves, that nobody would dream of venturing upon such ground, in spite of the utmost entreaties of the Church, if the Church were mad enough to meditate any such change." The general conclusion arrived at is:—"In short, the general tendency here, as in the rest of the world, is to separate more and more the Church and the State by extending the liberty of the Church in all matters which do not threaten the independence of the civil power; and it is instinctively felt that each of those two mighty facts, the Church and the State, is more powerful when defending itself within its reasonable bounds, and more and more powerless when attempting to trench upon the ground of the other."

In remarking on the letter referred to in the foregoing paragraph, the *Pull Mall* says:

"The real solution of the question between Church and State appears to us to lie in the principle that religions ought to be true, and that people should never be satisfied until they have gone as far as they can in the direction of ascertaining the truth on that subject. A *bond fide* belief in the truth of any form of religious faith being given, it is comparatively easy to regulate the life of an individual, or the policy and legislation of a nation, accordingly. In Mahometan countries, for instance, where the law and the religion of Mahomet are received without hesitation, the difficulty of deciding between the province of the king and the priest is comparatively little felt. Each has his function and knows his place. If we look at private life, we shall see the same thing. A thoroughly religious man of whatever creed, a thoroughly irreligious man, a man who completely knows his own mind upon religious subjects, and who really believes the result at which he has arrived, whatever it may be, to be the true one, has little difficulty in adjusting his religious principles to his every day life. He knows where he is. If he tries on the other hand, to separate Church and State—if he has one set of principles for weekdays and another for Sundays; one for the shop or the office, and another for Church and prayer—he becomes at once a double man, unstable in all his ways, and never certain as to which of his two masters he ought to serve on any one particular occasion. It is, and always will be, precisely the same with bodies of men as with individuals. There will and can be no unity in the State till there is some general agreement as to religious truth, and nothing is more idle than to suppose that any real harmony or lasting peace can be made between the Church and the world, till their true relation to each other is ascertained and acted upon avowedly. If the laity of France do not wish to be governed by the clergy, if they do not wish to maintain the different institutions which the Syllabus condemns, they will never be able to do so freely, consistently, and in a thoroughly effectual manner unless they pluck up the courage to say openly that Catholicism is false, and that its pretensions are based on delusion. Their conduct shows that an enormous proportion of them really think so, but they will have to say so some day, unless they are prepared to submit to much that they would by no means like."

At a recent meeting of his college, Mr. Spurgeon said:

"It was the wise course for each denomination to attend to its own work, and to leave others to do theirs. He saw no particular use in stealing recruits from one regiment of the Lord's army for service in another, especially while whole districts of country and parts of our large towns were unevangelised. As to the talk about too many ministers, he marvelled that Christian people could suppose it possible to provide more than were necessary for the work to be done. No doubt there were many Baptist ministers who could not get churches; but, for the most part, these were men that the churches were well rid of—a lot of dead stock that could do no good to any denomination. There were certainly not too many ministers of the right sort."

At the anniversary services of the South Devon branch of the English Church Union, the Rev. E. W. Urquhart, looking forward to the separation of Church and State, and the splitting of the former into different sections, gave it as his opinion that the English "Catholics" should look forward to reunion with the rest of the Western Church, and suggested that the most feasible project towards this end was that a certain number of the representative men of the "Catholic" school should be in Rome during the approaching meeting of the Council, and have a conference with the members. In doing that they would be sure of sympathy from a large section, especially in France and Germany, who had been alienated by Ultramontane extravagance. The late difference between the Bishop and the Archbishop of Paris showed that. It appeared certain that the authorities of the Council would consent to such a conference, and the English Church Union should make arrangements accordingly.

At a clerical meeting at Southport, the Rev. T. R. Birks, of Trinity Church, Cambridge, thus prophetically marked out the future of the Establishment to which he belongs, but his predictions, we are glad to say, do not seem to have depressed the spirits of his brethren, since they were able to listen to them with "laughter":—

"Looking at the strength of its adversaries, the Church might well despair of its power to resist them. Their assault was at present directed against the weakest part of the Church, namely, its Irish branch; but, however some might try to make distinctions between one part and another, they would find that a great many of those who

now professed to respect the Church would change sides as soon as the second stage of the conflict was reached. The *Times* now discovered that the Irish Church was bad, and the English Church good; but, when the present stage was passed, and it became the policy of the leaders of the great united Liberal party to carry the war to the second stage, that journal would find how homogeneous and united the free Irish Church was, and how heterogeneous and discordant was the English Church; it would descend upon the vast anomalies of rural livings with large incomes and small populations, and town livings with large populations and small incomes;—it would find out that the Church of England was made up of nothing but a congeries of abuses; and all the arguments that had been brought to bear against the Irish Church would be brought with double if not tenfold force against the Church of England."

The *Westminster Review*, remarking on the way in which, though the practice of burning heretics has died out, they are still excluded from the employment of the State, observes,

"Even at the present day an oath is required on entering Parliament, and on other occasions, in England, which is intended to have, and may have, the effect of excluding atheists. In our country, as is usual with us, the door has not been at once thrown wide open, that all may enter, but has been unwillingly opened a little way—first to admit one, and then another throng of applicants. The fear of a revolution in Ireland compelled Parliament to open its doors to Roman Catholics 40 years ago, but it was not till more than 30 years afterwards that the Jews were admitted also. It is curious that Dr. Arnold, one of the most strenuous advocates of Catholic emancipation, was a vehement opponent of the emancipation of the Jews. His was one of those singular minds which make us wonder how they can reason so ably within certain limits, and yet cannot pass beyond them. He broke off his connection with the unsectarian University of London in consequence of the rescinding of a resolution which had been carried on his proposal, that a knowledge of the principles of Christianity should be required as a qualification for a degree; so that he was condemned in London as a bigot, and in Oxford as a latitudinarian."

On the eve of Good Friday, the Bishop of Rochester thus concluded a sermon at St. Mary's, Chelmsford:

"I protest, in God's name, before you all, against the increasing desecration of Good Friday; against going to places of public resort and pleasure; against buying and selling; against working, or exacting labour of workmen on the day on which *Filate crucified the Lord Jehovah!*"

It is seldom that a more tempting spiritual advertisement meets us than this, which appears in a recent number of the *Record*:

"ADVOVSON FOR SALE BY PRIVATE CONTRACT.—Advovson of a living in the south of England. Population 250, wholly agricultural. *No Dissent*. Fine old church, lately restored. Capital house, containing twelve bed and three sitting rooms, offices, stabling, &c., complete. Productive garden, hothouse, conservatory. Dry soil and mild climate. Good market town. Communication to London and all parts of the country by railway. Estimated value \$520 per annum. Age of the present incumbent, 66."

On which the *Birmingham Post*, in a very profane Nonconformist style, remarks:

"That is a delightful touch—'No Dissent!'—so courteous, so Christian, and so expressive: as if one should say of a house, 'no bad smells,' 'no vulgar neighbours,' 'no vermin.' Then besides the absence of Dissenters, the living is otherwise desirable. Two pounds a head for looking after 250 people, with twenty pounds over, is not bad pay, especially when one considers 'the fine old church,' the 'capital house,' with its twelve bed rooms, garden, hot-house, conservatory, stabling, and other appurtenances so well known to ministers among the early Christians. The age of the present incumbent, only sixty-six, is a drawback; he might live twenty years longer, and then the purchase of this 'cure of souls'—fancy the connection of such phrases!—would be a bad speculation. Still the thing is so very tempting that buyers will no doubt come forward, and the right of shepherding and shearing these 250 sheep in the south of England will pass from hand to hand for a consideration, like any piece of merchandise. We wonder what St. Paul would have thought of the business. But then, in his day, they didn't take in the *Record*."

The *Daily News* insists that "the Bill, the whole Bill" must be the answer of the Liberal party to Mr. Disraeli's string of amendments on the Irish Church Bill. If he is allowed to pull this thread and that out of the texture, the web will fall into tangled disorder. His first amendment, which proposes that Clause 2 (declaring that at a certain specified time the Church of Ireland shall cease to be established by law) shall be left out of the Bill, would, if adopted, have the effect of improving it out of existence. The immediate purport of the other amendments is, in Lord Stanley's phrase, to

save as much out of the fire as possible. If they took effect, the Irish Church would keep three-fourths or four-fifths of its temporalities.

REVIEWS.

The British Quarterly Review. April, 1869.

A REVIEW of the *Royal Commission on the Laws of Marriage*, after adverting to the discrepancies of British Marriage Law, and the consequent entanglements of unfortunate sufferers, approves, in the main, the propositions of the commissioners, and considers that upon the issue of a registrar's licence, based upon sufficient inquiry into the circumstances, the recognised clergyman or minister of a Nonconformist congregation should celebrate a marriage, and fill up and return to the registrar a certificate appended to the licence. The review shows how deeply engrained into the mind of Independents is opposition to the State; since it elaborately reasons that such a course would imply no unwarrantable subjection of the religious minister to the State, but only the civil attestation of the ceremony performed.

An article on *France and the Ecumenical Council* commences by tracing the steps through which the Gallican or national spirit of the French church before the Revolution was gradually converted into its present Ultramontane or Papal tendencies. Religion, repudiated by the Revolution, gradually scattered itself, and, though Bonaparte concluded a concordat with Rome, still laid the foundations of a Gallican section in the modern church. But under the returned Bourbons, Ultramontanism, aided by the advocacy of the Abbé de Lamennais gained ground. In 1830, the government did away with any relic of an established State religion, but still paid and directed the celebration of worship. Lamennais, influenced by the spirit of the recent revolution, began, in conjunction with Count Montalembert and the Abbé Lacordaire, to advocate the rights of conscience and civil liberty. A visit to Rome to seek Papal support disclosed to him, as to Luther, the venality of the Papacy. Notwithstanding the activity of this now liberal trio, the church tended strongly to Ultramontanism up to 1848. The two parties still continued in antagonism; the violent Catholic party finding an advocate in Louis Veuillot, the editor of *L'Univers Religieux*, while the Liberal party added Prince Albert de Broglie to the number of its leaders, and found in *Le Correspondant* a monthly organ to express its principles. Fresh difficulties were introduced by the promulgation in 1854 of the doctrine of the Immaculate Conception and the Encyclical letter of December 8th, 1864. The Ultramontane tendencies have extended, while the Liberal party has become, if smaller, yet more determined. The influence of the present Archbishop of Paris is at present in its favour, and he permits the popular preaching of Père Hyacinthe. Under these circumstances much will depend upon the result of the General Council shortly to be held at Rome. Among others M. Arnaud de l'Ariège, in a work entitled "*La Révélation et l'Eglise*," has sounded a courageous note of warning in behalf of the liberal and national element of the church as opposed to the withering Papal tendencies which have so much injured Austria, Italy, and Spain.

An article on the *Irish Church Establishment in the Sixteenth Century* adduces the evidence of Dr. Brady's *State Papers concerning the Irish Church in the Time of Queen Elizabeth*, and the *Calendar of the Carew MSS.*, recently published, to show that the Protestant Church has always been aggressive, and in the sixteenth century was by no means charitable in its treatment of the Roman Catholics. If any one wish for additional evidence of the injustice of the Irish Establishment, he will find it in this paper, abundantly supported by letters and papers of the period. The following two sentences will show why Mr. Gladstone is justified in fixing the date of 1660 as the earliest period from which to reserve the endowments of the Establishment:—"The sword of Cromwell . . . smiting down the State Church and Popery alike, he planted Puritanism throughout the country, and settled three-fourths of Ireland with colonists of English origin and strong Protestant feeling. Yet the disturbed elements were not quieted, for the policy of the Protector was not allowed time to become matured; and at the Restoration, the State Church re-appeared with its arrogance and aggressive spirit." Whatever

arguments may be alleged by Protestants against the Commonwealth as a break in the Church history and endowments, might with equal, if not greater force, be alleged by the Roman Catholics against the Reformation being taken as a point of reckoning. This article seems unconsciously to show that, if we look to the past, the "levelling-up" system would be just; yet, if we look to the future, it may prove wise and right to bid religion rule and support itself.

We recommend, to all who can gain access to it, an article on the *Brahmo-Somaj of India*, as giving a very lucid account of this remarkable religious movement, and as doing it in a spirit of marked moderation and liberality. It narrates the career of Ramohun Roy, and points out as the cause of his comparative want of success the fact, that he never broke altogether with the caste system, and condemns this half-heartedness. "Dr. Carpenter," says the Reviewer, "indeed allows that the Rajah, in various ways, manifested solicitude to preserve his caste, with a view both to his usefulness and to the security of his property." He and his followers established the Brahmo-Somaj, i.e., meeting of the worshippers of the Supreme God. In 1840, this society was revived, at a time when education and missionary influences were making inroads on idolatrous worship and an atheistic re-action from idolatry. The revived society made considerable progress under the leadership of Babu Debendranath Tagore, formed branch societies, and slowly increased till they now number sixty societies, and have an income of about £1,000 a year. It followed the steps of Ramohun Roy too closely, retaining the observance of caste, and even committing itself to the Vedant system, till this was proved by Colebrooke and other scholars to be a Pantheistic and not a monotheistic system. The members then turned to the works of nature, and subsequently corresponded with Parker, Emerson, and F. Newman, observing theism as opposed to orthodox Christianity. They believe that Brahminism is a universal religion, including modern Mahometans, Christians, Hindus, as well as ancient Jews, Egyptians, Chinese, Romans, &c. It teaches men to recognise and praise God for the good that is in them, to repent and amend the evil. The immortality of the soul is an intuitive belief of human nature. Repentance will save the sinner, not from deserved punishment for past transgression, but from fresh sin; while a remedial action springs from the pangs of remorse. Five years ago this party manifested renewed activity under the influence of a new preacher, Babu Kesheb Chunder Sen; and progress has been made both in numbers and in independence of caste feeling. But Mr. Sen's position has vacillated. Two years ago he lectured eloquently on Christ and the cross; a year later on great men, enumerating as heroes (*without mentioning Christ*) Luther, Knox, Mahomet, and the Hindu reformer, Chaitanyo, whom Mr. Sen imitates in allowing "the more degraded of his followers to prostrate themselves before him and worship him." (p. 542.) Even Miss Carpenter was disappointed with the present state of things, though hopeful of the future; and the reviewer sees, in the educational and missionary labours of the last forty years, the earnest of a wonderful influence in favour of Christianity, which, at present insensible in its action, will make itself increasingly manifest as time goes on.

Words from a Layman's Ministry. Discourses preached in the Free Christian Church, Barnard Castle, by the late George Brown, Barrister-at-Law. London: E. T. Whitfield. Manchester: Johnson and Rawson.

THESE Discourses are valuable additions to the Sunday library of our religious households, not unworthy to stand near Channing and Martineau, Robertson and Tayler. In a preface by the Rev. J. J. Tayler we are told how, some years ago, finding himself on a Sunday, in his summer vacation, near Barnard Castle, he discovered accidentally that a small society of Unitarians met in that town for worship, and on the ensuing and several following Sundays he attended with his family in the little church. He found the services conducted by Mr. George Brown. "They were," says Mr. Tayler, "indeed, full of life and freshness. No formalism deadened this worship. It breathed the very spirit of faith and love, and left on my own mind a stronger sense of the reality of religion and of the living presence of God than I think I ever

experienced before. Some of the impressions which I there received, will abide with me as a precious spiritual influence to my dying hour." Mr. Brown having died last year, "his family and friends," the preface goes on to say, "have naturally wished that some permanent record should be preserved of what he spoke with such effect on some of the grandest and tenderest themes that

can touch the human heart. These Discourses have in consequence been selected out of his papers for publication, with the exception, however, of retrenching here and there a few obvious redundancies, correcting some clerical errors, and omitting the greater part of the poetical quotations. It has been thought best and most respectful to the memory of Mr. Brown himself to print these discourses as nearly as possible as they were originally delivered." We cannot better characterise these Discourses than by continuing to use Mr. Tayler's own words:

"If we are not mistaken, they will surprise the reader by their rare union of a pure and simple theology, with that rich unction of fervid religiousness which is too readily supposed incompatible with it. Perhaps the most remarkable feature which distinguishes them is their refined and elevated spirituality. On the doctrines of prayer, and on the direct action of God's spirit on the human soul, on the relations of free will and providence, and on the grand symbolism of the Cross as the truest expression of the grand self-sacrificing love of the pure Gospel of Christ—the statements of our author will be found singularly clear, earnest, and emphatic, presenting on these points a decided contrast to the somewhat cold and dry theology of the older Unitarianism."

We have been much struck, in reading through these Discourses, to notice, among other things, on how very simple and universal a basis both of Theology and Moral Philosophy his whole system—if we may venture to call it a system—of Religion and Ethics rested. A Living God.—Christ his representative, a life in his image.—Heaven a life in his nearer presence—these were the central ideas on which his whole religious faith seemed to revolve. He appeared to feel that a large number of the opinions which men insist on fastening to these great fundamental truths, have really little or nothing to do with the true central faith and life.

We have gained, therefore, from the religious unction of these Discourses, fed, as it was, by these few and simple beliefs, an assurance that real religion has nothing ultimately to fear, from the rapid loosening and sweeping away of the various systems of outwork which theologians have built around the enduring faith. These have only been like so many poor cottages or huts built against the granite walls of some old castle, whose strength and beauty come out the more when they are gone. Had we only those Discourses of Mr. Brown like that on "Walking with God" and that on "Prayer," which breathe his sense of the Divine Presence and his longing for a living communion with the Father, we might fancy him something of a mystic, and feel a doubt whether his thought was not too spiritual and lofty to find response in many minds. Again, if we had only those Discourses which speak of the practical duties and temptations of life as "With the pure all things are pure," "Little things," "Ill nature," "Thorns in the Flesh," and "The value of Time," we might, on superficial notice, fancy that our author belonged to the very practical and ethical class, who by the intensity of the light in which they see duties defined, are blinded to the sight of that love and trust through which alone duties become sweet privileges. But now the varied tones of melody breathed through these sermons show us that Mr. Brown was indeed a man of rich and many-sided spiritual life, combining those high thoughts which fill the soul with high ecstasy in the hour of worship and meditation with those common-sense practical purposes which sent him forth to do good service in the world. We have been much struck by noticing in the more ethical portions of the Discourses, an obvious system of definite moral philosophy—which seems essentially the same as that of Bishop Butler—lying at the basis of the thought. It is interesting thus to find him, a layman, led by his conscientiousness and earnest love of truth and reality, to search for clear consistent ideas on that subject of morals, which a large number of those whose stated duty it is to teach morals are, we fear, content to be without. Mr. Brown appears to have been one of those

who found the prime warrant and prompting to faith in his own soul. But not on that account is he proudly independent of all outward help. In the Discourses, "Come unto me," "The Liberty of the Spirit," "Christ the Redeemer," "Christ the Saviour," "Christ Crucified," he shows that he regards Jesus as the representative of God and the representative of man also. And the reason for which he reveres and values Christ he shows by such passages as the following:

"The force and reality with which spiritual affections are expressed in the life of another is often the awakening power that reveals us to ourselves, and he is the greatest revealer of God who makes us conscious that we have in ourselves some germs of the attributes of our Heavenly Father. He who, by the spiritual attraction he exerts, can throw us into frames of pure desire, of patience, of prayer, of inward contentment, of deep confidence, he it is who has unveiled the image in which we were made, and drawn us nigh to the Father's presence."—(p. 108, "Christ the Redeemer.")

We shall not claim perfect originality for Mr. Brown. Indeed, on such themes as he discussed, it is now difficult to be original. And we often come in his Discourses upon obvious traces of the influence of the thought of Channing or Martineau, of Parker or Robertson, on his mind; but still we see that he had assimilated the thought gained with his own, and reproduced it, often unconscious that it had any external origin.

We should have liked to give a few features from the sketch of Mr. Brown's life prefixed to the Discourses, but for this, as well as for specimens of them, we must send our readers to the volume itself, assuring them that it will well repay their attention. They will find the language gratifying their taste by its appropriateness and elevation of style, and gratifying their ear by its smoothness and rhythm, whilst the thought will afford valuable food to their moral and religious natures.

The Unitarian Herald.

FRIDAY, APRIL 16, 1869.

THE CONGREGATION AND THE SUNDAY SCHOOL.

WHAT is greatly needed is that our congregations should take deeper interest in our Sunday schools. Our people have to be brought to see that our Sunday schools are the real missionary fields to which their Christian love and zeal can go forth to bring into the Christian fold and life the multitudes around, scattered abroad as sheep having no shepherd. Long and painful experience has now taught us that the only way in which we Unitarians at least can do effectual work among the people is to lay hold of the children. We cannot lay hold of the adults—the adults we most want to reach. We cannot get at them. We can get hold of the children, and at most of our mission stations where we do get hold of the adults it is generally through the children, as their friends or parents. The only mission stations which seem healthy and flourishing in this district are those where the church is gathered round the Sunday school—its nucleus consisting of the elder scholars, teachers, and parents. Almost the only strong working-class congregations that we know have grown up from Sunday schools. We cannot help feeling sometimes as if Unitarian Christianity were of that fine and subtle character that, like the influences of nature, the sunshine, and the pure air, acting on the frame, it requires time to act upon the character, and that time can be gained only when we get human beings young and subjected regularly to the influences of religious education. The popular Christianity on the other hand seems like the more violent influences such as an electric shock or a potent medicine producing a great impression at once, though it may be but little lasting or effective. It is of no use for us to attempt to produce on the adult ignorant and sinful the same sensational effects which the

orthodox can often produce, our true policy is education applied to the young.

A Sunday school, then, is an essential adjunct to a church. Without it the church has no arm to reach forth in compassion to lay hold of the multitude around. Without it the church has no real outlet for its Christ-like love to go forth and do what its master would have done for the spiritual poor and needy without.

But when a congregation has gathered together a number of children in a Sunday school it has only begun its work. The congregation is bound to see that the young souls which it has collected are fed with such food as will nourish in them the Christian life. For what must the congregation desire to do for these children? It must desire, to use the words of Mr. GEORGE SMITH, at the Good Friday meeting, "not simply to give a number of historical and geographical facts even upon the gospels, but rather to call forth their affection for what is good, true, and holy, to arm them against the social temptations by which they are surrounded." Now, if the congregation must desire this, it must desire, and feel it to be its duty, too, to provide for the Sunday school such teaching as will effect the end. It must provide, for the Sunday school, teaching as effective for the purpose as the teaching in the congregation. The lambs require as careful feeding as the sheep, but, at present, the sheep in our churches seem to monopolise the best pastures and most of the care of the shepherds to themselves.

There is plenty of work in our Sunday-schools for volunteers of every class, in helping to convey to the scholars whatever elementary instruction is still needed, and those facts—say of gospel history and geography, and those solid doctrines of religion and morality—which are the bones of the religious character and life you wish to form in them. But, after all, there is a work to be done in the school for which something more than volunteer agency is needed, just as surely as something more than volunteer agency is needed for the work of the ministry in the church. To clothe the mere facts with flesh and blood, to appeal to the conscience, to quicken the moral and religious feelings of children, to cause them not only to know the good but to love it, not only to know the bad but to hate it, requires both special gifts and special preparation. It requires as careful and special a preparation to enable a man to minister to the religious life of children well as to minister to grown-up people. Their natures have to be studied, and the ideas to be conveyed have to be carefully arranged in the order in which they can best receive them, and so clothed in language and illustration as to be adapted to their natures, and most fitted to arouse their interest and touch their feelings.

This is a matter that demands more attention than it has yet received. There is a vague feeling of desire that our ministers should take more part in our Sunday schools, but if so, they must be helped more than they are in their other work. In some cases, indeed, where there is an afternoon service it might be advantageously changed into a service and lesson for the young. In other cases, the minister of the elder congregation should, by some arrangement, be set free to be frequently the minister to the children's church in the school. Is not this another

illustration of the need which is becoming more manifest every year for the lingering sacerdotalism which still so largely confines the ministrations of our churches to a ministerial profession, to be broken through in practice, as it has long been abandoned in theory, so that the public worship may be sometimes led by laymen, and our ministers be set more free for the evangelising work which alike in our schools and our missions waits for more labourers?

AMERICAN NOTES.

The following exhortation, rather calculated to alarm ministers we should think, appears in the *Examiner*:

"Churches of Christ, covet the privilege of burying your pastor. Do all you can to secure that privilege. If you are really in earnest, you will probably succeed."

The *New York Herald* gives an account of a singular gathering of Spiritualists in that city a few Sundays since. The star of the evening was Dr. H. P. Fairfield, advertised as "a remarkable trance speaker." The reading of the Scriptures was dispensed with, and in its place the doctor, after having very solemnly taken up a position behind the desk, announced that he would read a spirit poem by Edgar Allen Poe. This spirituous poetry must have been in rather small spiritual type, for the doctor was enabled to read off some eight or ten verses from the palm of his hand without turning over. Some more music from the tame piano, and the speaker said he was delighted to see so large and full an audience, and felt flattered at their presence; but he was more glad to see an innumerable host of disembodied spirits which, though not visible to the carnal eye, were seen by him. Wherever Spiritualists were gathered together to preach and hear the gospel, there these happy spirits were, and they were now waiting in that room to hear him speak. Dr. Fairfield took as his text the words, "Consider what I say; and the Lord give thee understanding in all things." He then commenced to discourse, but although his delivery was very rapid his language was so chosen as to be almost unintelligible. "The main idea," says the reporter, "was that Spiritualism meant upwards and onwards, and everything else downwards and backwards."

The American Missionary Association, which is working among the freedmen, is stated to have in its schools about 40,000 of all ages; and the number taught in the Roman Catholic schools is given as 200,000.

Dr. Chapin recently said in a sermon, and we are disposed to agree with him, that one of the most shallow things is "for a man to stand up in the middle of this great universe and say there can be no such thing as a miracle."

The Rev. Henry Ward Beecher says the opinions of many a rich man on matters of morals and religion are similar to those of the machine in the mint; no matter what question is put, the answer invariably comes, "\$5." The opinion of most rich men on those subjects is not worth a counterfeit five-cent stamp.

The *Tablet* (American) contains the following singular inducement from Bishop Rosecrans to contribute to the building of a Roman Catholic Cathedral:

"To those who aid us, with no matter what amount, we bind ourselves to offer, or cause to be offered, every Saturday, the Holy Sacrifice of the Mass, according to their intention, up to the day when, with God's blessing, our cathedral shall be consecrated. After the consecration of the cathedral, this weekly sacrifice will be permanently established for the intention of all who may contribute five dollars or more; and we will send to each one, in a form suitable for framing (to donors of twenty-five dollars and upwards), on parchment, the following certificate:

"Columbus, O., _____ 186 .

We acknowledge the receipt of your contribution of _____ dollars for
ST. JOSEPH'S CATHEDRAL,
COLUMBUS, OHIO,

and do hereby certify, that your name has been entered as a full sharer in the fruits of a "Perpetual Mass" to be offered every Saturday, not simply for your spiritual and temporal good, but according to

your intention; applicable, at your option, to yourself or your friends, living and dead, and an heirloom, in your family unto the end.

† SYLVESTER H. ROSECRANS,
Bishop of Columbus, Ohio,
G. H. AHRENS, Chancellor."

An eminent American physician has published some interesting statistics concerning the drinking habits of his country. Taking the population at 40,000,000, he finds that out of every 300 men 122 do not drink at all, 100 drink moderately, 50 are occasional drinkers, 25 drink periodically, and 3 are habitual inebriates. To every 178 who drink 3 are confirmed inebriates, 25 are periodical, and 50 ephemeral drinkers. There is 1 confirmed inebriate to every 59½ men. Of 700 women, 600 never drink, 30 taste wine occasionally, 17 taste ardent spirits, 36 drink beer regularly, 14 drink spirits periodically, and 3 are habitual inebriates. There is, he declares, 1 female inebriate to every 33½ women, for, though fewer women drink than men, more of those who do drink become habitually intemperate.

The State of Indiana must stand much in need of enlightenment, if the people of Lebanon may be taken as a fair specimen of its inhabitants. We are told that, in a recent case of murder, they passed in file through a church, each in turn touching a corpse laid on the Communion Table, the object being to discover at whose touch the corpse would bleed. The corpse gave no sign, and thereby the absence of the murderer was supposed to be proved.

SUNDAYS AND MONDAYS.

The *Guardian* thus severely animadverts on the article in the *Pall Mall* with the above heading, of which we gave a portion in our last number but one:—"We do not complain of such scoffs: they are in some measure the portion of religion in this age, as they have been in ages past, and will be in time to come. But we cannot help reflecting occasionally on the kind of authorship to which these mockeries of religion seem to be due. The infidels who sat in the seat of the scornful in our fathers' days were for the most part ignorant of the things they laughed at,—outsiders, who took notice of religion only so far as it supplied their witticisms with a butt. The scorners of our own time betray a familiarity with the sacred subjects on which they jest; they use the language of religion correctly; they know much more about it than is consistent with the attitude towards it which they assume. We have counted in a single article, written against religious persons or practices, half a dozen Scriptural phrases or allusions introduced with all the propriety which springs from old acquaintance with the sacred text. The article which we are now referring to in the way of illustration was obviously written by some one well versed in the details of clerical study and clerical life,—we might almost have said, exclusively versed in these things; for his lay experience would seem to be no larger than might easily be gained from the newspaper report of a shareholders' meeting. Is it possible that renegade clergymen contribute the scoffing element which has so marked a place in the journals opposed to religion? If it be so, we can understand the bitterness with which a pastor's work is ridiculed, and the mocking incredulity with which the laity are represented as regarding his endeavours to win their attention to the truth.

However this may be, there is one feature in the character presented to us by these jesters at religion which requires to be explained. They describe themselves as regularly attending the Sunday services of the church, although their business is only to grumble at the length of the Lessons, and to make fun of the preacher's zeal. Such attendance at church as this appears to us to savour of hypocrisy, and hypocrisy of a very cowardly sort. The man acknowledges that he goes to church for no honest purpose whatever; he believes in nothing that is said or done within the consecrated walls. Yet he appears to believe in the function,—takes part in it by using the books that contain its services, and probably joins more or less audibly in the words that are said or sung. All this he does, merely because he is afraid or ashamed to profess the utter unbelief with which in his heart he regards the whole affair. Anonymously he pours out the scorn of religion which is his true sentiment; he dares not avow it in person, lest society should frown upon him, or his worldly prospects should suffer. Greater meanness than this we can hardly conceive. Religion has at least this advantage over such unbelief, that its disciples know how to do and suffer in its cause. Belief has had its constant martyrs in every age; unbelief has votaries of so dastardly a temper that they will deliberately act a lie once a week rather than lose an invitation to dinner, or encounter the remonstrances of a friend."

A SECEDING PRIEST.

In Mr. Senior's "Journals relating to Ireland," we meet with the following:

"Father R. is a vulgar, pushing man, who was a curate to the Catholic priest of Birr. He obtained great influence among the lower orders here by preaching violent sedition. This tempted him to try to supplant his superior. Unable to get possession of the chapel, he opened a conventicle of his own, was supported by a considerable subscription, and beat the regular performer hollow in the number of his hearers. The Bishop interdicted him, and he repelled war by war. He began by preaching against the discipline of the Church of Rome, maintained the right of each congregation to elect its own pastor, and disclaimed all Episcopal authority. As he warmed in the contest, he attacked the doctrines of his enemies, preached against purgatory and transubstantiation, and the invocation of saints, and at last got rid of nearly all the peculiarities of Romanism. His success was such that there seemed to be a danger of his creating a schism. Archbishop Murray, Bishop Doyle, and another Bishop, whose name I forget, came to Birr for the purpose of solemnly excommunicating him. They fixed the time for doing so at eight o'clock in the morning. Father R.'s mob broke into the chapel, destroyed all the windows, extinguished the tapers, and would have injured (perhaps killed) the bishops if they had not taken refuge in the sacristy, barred the door, and defended themselves there until news was sent to the barracks, and a detachment came and relieved them.

"At last, however, poor R. ventured to step too far. As long as he preached against the doctrines of the Church of Rome he was applauded. But he began to attack its ceremonies. This they could not stand. 'It was awful,' some of those who had been his adherents said to me, 'to see him extinguish the candles on the altar, and then say mass without them!' The subscriptions ceased, his conventicle was deserted. He conformed to the Anglican Church, and left Ireland."

FIRESIDE READINGS.

THE MYSTERY OF THOUGHT.

How is it? Does the will our thoughts create,
Or only stir the latent seeds to grow?
Or do we but dispose the brain, and wait
The unknown inward flow?

We may not tell unless by what we feel;
And who shall say his thought can be constrained?
Or that he did more service than reveal
The thought of thinking gained?

Earth gets her wealth of flowers and fruit and grain,
All from the unseen world that lies behind;
Earth only is the body and the brain—
The other is the mind.

For though with wondrous skill we analyze,
Both thought and food when into being brought,
The unknown something in the process flies
That made them food and thought.

Alas, I know not! but when in the night
Of ignorance, where fancy blindly roams,
I turn to the Unseen and pray for light,
I often find it comes.

R. LEIGHTON.

THE "ROB ROY" ON THE KISHON.

AFTER lingering about the Lake of Gennesareth, and trying to determine the sites of one or two of the places mentioned in Scripture, such as Bethsaida and Chorazin, Mr. Macgregor tore himself away, and we again take up his narrative, and jot down for the benefit of our readers such matters as he points out to us that seem worthy of notice.

The sun has just risen, and the hills of Bashan are fringed on the top with a golden edge. The hoar frost still whitens the rich grass around our tent. The water laps the shore, the gravel beach, remarkable for its delicate cleanliness. The Rob Roy is strapped on the pony, and our cavalcade winds under the crags of the "Valley of Pigeons"—huge beetling cliffs pierced with caverns, and where a number of eagles are soaring majestically far out of our reach. Robbers once dwell in these cliffs as a fastness, and they increased in numbers and daring until all the country round was afflicted by the scourge. At length, Herod lowered great iron cages from above, in front of the caverns, and with soldiers inside them, who thus, by fire and sword, by arrows and iron hooks, finally conquered the outlaws and slew them all.

Nazareth within a few years has largely increased, the houses and pavement are improved, the fountain is renewed by stone carefully following the ancient lines but still sorely wounding the

hallowed relics of a spot to which, we may be almost certain, our Saviour often went as a child, for fountains do not change in locality. The new church just begun occupies a commanding site, and the design though plain is beautiful. The Rev. J. Zeller, who has long been labouring here, shows us the bones of a crocodile about six feet long which had been killed a few months before in the river Zerka, which flows into the sea north of Joppa. For many years it has been asserted, but now it is proved, that the crocodile was to be found in that river. The shape of its head seemed different from that of the Nile crocodile, but this matter will be discussed when the skeleton is brought to England in the spring, for Mr. Zeller has promised it as a gift to the "Biblical Museum," now in course of formation by the Palestine Exploration Committee.

After a short stop at Cana, we wander on over hills and marshes till we camp at the foot of Mount Carmel. From the sea it looks beautiful, but not grand. To see its noble heights, its dark, steep glades, its fantastic rock, and the remnants of its forests, once so spreading wide, and even now an ample covering to its wild, grey crags, we must ride along the base some miles inland, and then climb the side and go along the lofty crags where Bala's prophets were vanquished in open fight with the majesty of God, and where they were "brought down to the brook Kishon," and slain by the bidding of the prophet. The highest of its many summits is 1,850 feet above the sea, and it looks much higher than this because the rise is abrupt. The sides of the mountain are fifteen miles long, and the breadth across at the wide end is about five miles. The interior of this triangular plateau is a series of lesser hills with great variety of outline, large and small trees, rocks of bright colour and grotesque shapes, thickets of bushes, and scattered remains of walls and terraces, and larger buildings. About 300 feet below the highest peak is a natural amphitheatre where 20,000 people could easily see all the details which are so minutely told us of the sacrifice as related in the book of Kings.

Carrying the canoe over a treacherous marsh, we reach the river's bank, and launch the Rob Roy in pouring rain. The Kishon is a most tame and monotonous stream. No part of it is picturesque. It flows sluggishly through the plain of Esdraelon and into the plain under Carmel, without rapids or rocks or any scenery except what you may see on a canal. It winds about, but not excessively. Its channel soon comes to be 60 feet broad and then 100 feet. For a few miles alongside of Carmel the water is some twenty feet below the plain, and the banks are sheer upright, of rich brown, or red, loam. Only a very few trees, and those of small size, are on its shores, but there are bushes in the water bent all one way by the violence of the stream in floodtime, while at other seasons the volume of water actually flowing will shrink up in hot weather till the bed is dry except in long, deep pools.

Soon the rain stopped, the sun came out, and then the gloomy river seemed to smile. The current was slow, the wind was in favour of the voyager. No Arabs could see him, much less get near, and he was left alone, one of the most solitary of mortals in the world. The banks were so steep and so soft that it had been very difficult to find a launching-place, but now it was entirely impossible to find a landing-place had he wished to go ashore, so the only pleasant excitement was that he must push on to the sea.

After ascending a tributary stream, and returning to the main river, he relates the following incident: "I was dipping a tin can into the water for a drink, and dabbling with it carelessly, when in the long-drawn silence a new sound reached my ear—a sort of hissing or gurgling, at intervals almost like breathing. On turning to my right side to look for the cause of this, I was at once transfixed with amazement—and, I will confess—with fear. There, within two feet of my hand, and just above the water, were the nose and open mouth of a crocodile! The water gurgled as he sneezed and gulped it down. I knew what it was at once, for I had often seen crocodiles on the Nile thus swimming with only their noses in the air, and on my bookcase in the Temple there has been for many years one of the crocodiles I shot there, so that the nose of this reptile is not a strange feature to me. Recovering my self-possession, I quietly dipped my blade near him, and down he sunk, and the Rob Roy shot away. Instantly regret seized on me that I should leave so novel and important a discovery to rest on the 'evidence of a nose'—for I did not see his eyes, or his back, as the water was much discoloured. But then there was this consideration on the other side. A crocodile on the Nile keeps away from man, for he knows and fears man's power. Unless you press him there he will scarcely attack. Here, however, on the Kishon, it is altogether different. The crocodile would see my hand dipping, each time I gave a paddle stroke, quite close to the water, and what could be more tempting to him than a piece of flesh! The somewhat listless pleasure of the day was suddenly transformed into business. 'It is my duty to do what I may dare to settle this matter now, for I should never have the chance again, and probably few boatmen will follow my track on the Kishon.'

Approaching the shore again (I had kept in the middle, for crocodiles are only dangerous in shallow water, and they seldom try to catch their prey in the middle of the river) I noticed many of the footprints of crocodiles. These marks are not unlike the impression left on the sand by the human hand if you stamp the wrist forcibly down. As I stopped for a moment to inspect these, there came below my canoe a 'thing' which went bump, bump, bump, for at least three feet along its flat floor. Being well accustomed to feel all sorts of knocks and scrapes from snags, rocks, gravel, stones, and sand, under my canoe, I was at once aware that it was not these. No doubt a crocodile had seen the strange object before him, and had come underneath me, feeling his way along the boat perhaps from sheer curiosity. So off I set at the best pace the Rob Roy ever went in her life, and I felt that I must only put up with the doubts and questionings which a first observer of a new fact must and ought to be subject to when he tells us what he is convinced of, but without the circumstantial details which, presuming veracity in the narrator, are needed to establish the correctness of his own conviction. I have already mentioned that there has been actually killed a crocodile in the river Zerka. I am informed that Arabs at Jericho say there are small crocodiles even in the Jordan. With respect to the Kishon, then, seeing that I am the first person known to have traversed that portion of it, which is far above the arable land near the sea, we cannot be surprised to hear that I am the first to have seen the nose and mouth and to have felt the body and observed the footprints of a crocodile there."

From the Kishon the canoe was carried to the Belus, a sluggish marshy river, with many palm trees near it, and ancient ruins, but chiefly notable because its name is said to have been given when glass was first accidentally discovered there in ancient days as men made a fire upon its sand, which happens to contain the requisite components. Mr. Macgregor paddled on to its mouth and right into the bay of Acre, and then into that renowned fortress, his canoe being, of course, the smallest vessel that ever reached it by sea.

THE PASSOVER IN JERUSALEM.

A WRITER in the *Sunday at Home*, who, through the kind offices of a Christian Israelite, gained admission to the houses of several Hebrew families on the night of the Passover, gives us the following account of what took place:

The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre of the chief room of the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salads were scattered about, the salads representing the bitter herbs of old; and wine from the vineyards of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered round the frugal board, the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was set a platter containing a piece of roast lamb, usually a cutlet from the loin. Before the repast commenced, the narrative of the exodus was read in Hebrew by one of the younger sons, and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some liturgical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the repast, the ancient Psalms of David were sung in their peculiar nasal fashion, which occupation often advances into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleavened bread and very excellent wine, and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, "I am expecting his appearance every day." On the following Saturday, the Jewish Sabbath, we repaired at seven o'clock in the morning to the chief synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the "latter rain" of Scripture. This had accumulated in the narrow streets for want of drainage, until the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary, and while we were looking about for a resting-place within, we were politely invited to take seats on the raised platform which occupied the centre of the building. From this conspicuous position we commanded the entire assembly. On the area some six or seven hundred persons were squatting on benches, with their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obeisance in the East is the uncovering of the feet), and a thick veil over their faces, as a memorial of the veil worn by

Moses when he descended from the Mount, and which reminded us of the language of the Apostle Paul, "that to this day when Moses is read the veil is upon their hearts." Behind thick lattice-work, in a high gallery, were to be dimly seen the female portion of the assembly, but to all appearance mere spectators of a formal and feeble service. On the platform near us sat the Chief Rabbi, who presided in the assembly; but what to us was specially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazareth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heaven-sent law before it was deposited in the archives by the ruler of the synagogue. A few liturgical prayers were then read, or rather nasally intoned, by the rabbi, to which responses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious performance of religious duty.

EAST LANCASHIRE UNITARIAN MISSION.

ON Thursday afternoon the annual meeting of the East Lancashire Unitarian Mission was held in Bank-street School, Bolton. The meeting was preceded by an afternoon service in the chapel in connection with the Bolton District Association. The Rev. Alexander Gordon, M.A., was the preacher. After the service, tea was served in the schoolroom, there being a large attendance from the town and neighbourhood, and the districts which are included in the mission. Amongst those present were the following:—Revs. J. Worthington, J. Entwistle, Revs. J. Clough, J. Dean (Bolton), J. Wright (Bury), J. T. Whitehead (Ainsworth), J. Taplin (Crediton, Devonshire), L. Taplin (Todmorden) Alexander Gordon, M.A. (Liverpool), J. W. Rogers (Burnley), J. K. Smith (Newchurch), R. H. Cotton (Birmingham), A. Rushon (Hindley), J. S. Gilbert (Rivington), W. C. Squier (Stand), George Ride (Chorley), John Fox (Heywood), also Mr. William Grundy (president), Mr. C. J. Darbishire (Rivington), Ald. R. Harwood, Ald. Taylor, Councillor Bromley, Mr. G. B. Dalby (Preston), Mr. A. Mackie (Burnley), Mr. H. Spencer (Ainsworth), Mr. C. Eckersley (Astley), Mr. W. Woodward and Mr. E. Manley (Chowbent), Messrs. R. Carling, G. Cunliffe, J. Harwood, F. Taylor, J. T. Simpson, A. Bromley, Mr. John Nuttall, &c.

Mr. WM. GRUNDY, the retiring president, occupied the chair. He remarked that the report which would be read to them, as in comparison with last year's report, a very satisfactory one, and looked as if they had an interest in the work they had begun. The present were queer times, when the question of disestablishment and disendowment were agitating the minds of men; and he had no doubt that as disendowment took place—or as he should say, as the loaves and fishes were separated from religion—and as religion stood upon the voluntary system, and they paid for what they believed, and believed what conscience dictated, they would really be better men, and the world would be better. With these feelings he knew of no religion equal to the Unitarian religion to make them better men, and to improve others. Unitarians, however, must believe what they professed, because their faith was not a fashionable one, but was rather spoken against; and having faith in it they must spread it.

Rev. J. WORTHINGTON, one of the secretaries, then presented the report.

"It opened by stating that the income of the society had been favourable, but as this was owing chiefly to the fact that the appointment of a minister to Accrington had been delayed, during the next year the Mission expected to expend the full income, and their efforts in this respect must not only be sustained but increased. The simultaneous collections had realised in 1866, £129; in 1867, £161; in 1868, £145. With these funds at their disposal the committee had fostered the congregations at the several stations. At Accrington a new chapel was opened on the 10th April, 1868, the debt on which had been reduced to about £100. The congregation after some difficulty had secured Mr. E. Coleman (Owens scholar, at the Home Missionary Board) as their future minister. The average attendance at the morning service was 30, and at the evening service 50. The school contained 60 scholars and 12 teachers. The collections amounted to £32. At Astley the attendance averaged, morning 35, afternoon 47. There were 50 scholars in the school, and £28 had been raised during the year. Burnley was disatisfied with their hired room, and had raised £150 towards a new chapel which it intended to build on a site purchased by the congregation. The average attendance is, morning, 40 to 45, the number of Sunday scholars 50, and the amount raised £50. At Heywood nearly the whole of the available accommodation in the chapel was taken up. There were 148 members, 135 Sunday scholars, and the collections £32. The income from the sittings was £40. At Blackburn they had taken the Cobden Hall, though the attendance was still small. There were 11 subscribers, average attendance 25, and the sum raised for expenses £45. The committee suggested the raising of a permanent building fund in support of the operations of the mission, and requested a number of gentlemen to consider how the object could be best accomplished. In closing their report the committee expressed their deep sense of the loss sustained by the mission in the death of Mr. Robert Heywood, who had been from the commencement a hearty and untiring supporter of their association, a large subscriber to its fund, a regular attendant at its meetings, and a warm sympathiser in its objects and operations."

Ald. RICHARD HARWOOD, who, though in a feeble

state of health, was present during a portion of the meeting, read his report as treasurer. The income of 1866-7 was £279. 15s. 7d., and the expenditure £212. 16s. 5½d.; the income of 1867-8 was £293. 15s. 8½d., and the expenditure £219. 1s. 4d.; and the income of 1868-9 was £308. 15s. 10d., and the expenditure £305. 17s. 0d.; leaving a total balance in the banker's hands of £89. 9s. 11½d. No doubt that might appear a large balance, but at Accrington they were about to appoint a minister, and that would necessarily lead to an increased expenditure in Accrington of £100. Consequently, unless the subscriptions were increased they would be in a deficiency. He hoped they would not be put in that position.

The adoption of the reports having been moved by Mr. G. B. Dalby, of Preston, was seconded by Rev. W. C. Squier, and supported by Rev. A. Gordon.

The Rev. J. WRIGHT suggested that the meeting should resolve itself into the form of a conference, in order that any remarks upon the future working of the mission might be heard and acted upon, if advisable. After commenting on the now established system of simultaneous collections, he observed that the mission had been in existence for nine years, during which time it had gone on with varying success. In this district, during that time, there had been at least three chapels built, which would not otherwise have been the case, and before they met again he hoped they would be able to add a fourth—at Burnley. The association had been of great benefit even to the old congregations, for it had served to unite them more closely together than hitherto, causing in each an additional spirit of life and vigour. Out of 23 congregations in the association, during its nine years of existence, at least 19 of them had either built new chapels, new schools, or done something or other of a progressive character amongst themselves; affording a gratifying proof that they were not sacrificing existing interests whilst attempting to build up new ones. The annual income derived from the district for the support of missionary effort was £273, and he found that nearly £183 came from three congregations, so that from the remaining 20 they only received about £90. The three congregations he meant were Bury, Bolton, and Todmorden; but although they subscribed £183. 6s. 10d. last year, they were not likely to raise much more during the ensuing year, but the other 20 he thought might reasonably be expected to contribute more liberally; because for this year instead of £273 they ought to realise £300, so as to prevent the balance being on the wrong side of the sheet. After desiring that the various districts would send lay representatives to the committee meetings, he concluded by asking for the opinions of parties present on the various subjects mentioned in the report.

The Rev. J. FOX, as the minister of a congregation called into existence by the mission, spoke warmly in support of the association, but expressed his opinion that it would be unwise to open any new fields at present, preferring rather to let the existing stations grow up into self-supporting ones before diminishing their usefulness by diffusing their efforts over too wide an area.

The Rev. J. K. SMITH considered the badness of trade would account for the diminished state of the contributions, instancing the locality in which he was placed as being dependent upon the cotton business, which was in a very low condition at the present time.

Mr. J. BARLOW, of Clover-street, Rochdale, spoke similarly of the church with which he was connected.

The Rev. L. TAPLIN, M.A., said if the Unitarians in Manchester, Liverpool, and London gave in proportion to the collections at Clover-street, Padibam, and Newchurch, Unitarianism would have now a different position from that which it occupied. He held to the opinion that the mission should work one point thoroughly and steadily, until they had made it succeed, in preference to attempting too much, as most of their failures arose from doing things in too small a way, and then leaving bad antecedents behind them.

The Rev. A. RUTTON strongly advocated the introduction of the offertory into their chapels as being the best way of introducing a systematic plan of giving.

C. J. DARBISHIRE, Esq., spoke of the necessity for paying more attention to the education in their schools, that being of more benefit than talking about doctrines, and being a most important element in the life and welfare of the congregation. He moved that the officers for the ensuing year be:—President, Mr. Wm. Grundy; treasurer, Mr. Richard Harwood; chairman of Committee, Mr. John Grundy; secretaries, the Rev. Jeffery Worthington and the Rev. J. Wright; committee, the ministers of the district and two delegates from each congregation.

Mr. A. MACKIE seconded the resolution.

The Rev. J. DEAN said, although differing from that meeting in religion, he wished them success from his heart in carrying religious principles throughout Lancashire and the country to those who had no views on the subject. There was plenty of room for the work of Christian agencies, and if they would all work together against their common enemies—ignorance and sin—much more

would be done, and done much better, in the cause they held dear, and greater results would reward their endeavours.

The Rev. R. H. COTTON spoke in support of the motion, which was then carried, and the meeting dispersed after singing and the benediction.

INTELLIGENCE.

CWMBACH.—At the close of the Sunday-school connected with the Unitarian Chapel at Cwmbach, on the 4th inst., a testimonial, consisting of a Welsh Bible and a handsomely bound copy of Jones's collection of Hymns and Psalms, was presented to Mr. Thomas Jones, who has been teacher in the above school for the last ten years and who is now going to America with his family.

DUKINFIELD.—On Saturday evening, April 10th, the annual meeting of the scholars in the weekly evening classes was held. The president, the Rev. J. Page Hopps, reported that the number of scholars had increased to 117, and that the pence received from scholars had paid all expenses in connection with the classes, leaving a handsome balance for the purchase of prizes. Thirty scholars, who had attended every evening, and in time, took first-class prizes; and twenty-five, who had attended every evening within four, took second-class prizes. These were given by the president, after tea, in the presence of the teachers and of the scholars who, though prizeless, seemed to enjoy the proceedings as thoroughly as the rest.

IDLE.—On the 6th inst. the congregation at this place met at tea, for the purpose of bidding adieu to one who has been connected with the cause in Idle almost from the beginning, and who has resolved to emigrate to the United States of America. In the forenoon of the same day Mr. John S. Hall, the friend alluded to, was married at the chapel, and in the evening, after tea, the minister, who presided, presented to him in a suitable speech, and in the name of the congregation, a beautiful silver watch as a token of the esteem in which he is held for his consistent Christian conduct, and for the numerous services he has rendered to the Church during his connection with it. Several of the older members also spoke, all wishing him God speed, and to these kindly expressions of goodwill Mr. Hall feelingly replied.

NEWTON ABBOT.—With the death of Dr. Barham the services at this place have ceased, and we learn from the *Western Morning News* that the Newton Abbot Temperance Society have purchased, at a cost of £500, "Philadelphia Hall," the room in which the services were conducted.

TODMORDEN.—On Sunday last, April 11th, services were held at the new church in celebration of the opening. The devotional part of the morning service was conducted by the resident minister, the Rev. Lindsey Taplin. The sermon was preached by the Rev. Charles Wicksteed, B.A., of Liverpool. In the afternoon a short service was held for the christening of young children, when about thirty were brought to the font. A special interest was given to this service by the fact that the water used in it had been brought from the river Jordan. In the evening the preacher was the Rev. Brooke Herford. The congregations throughout the day were very large. In the afternoon even the aisles were crowded, many friends from Halifax, Rochdale, Newchurch, Dewsbury, &c., being present. The congregation have furnished for the new church a very handsome Bible, on which there is the following inscription:

"The word of God is not bound."—2 Tim. ii. 9.

UNITARIAN CHURCH.

This Bible, the free offering of the congregation, was formally placed on the reading-desk by the minister, on the occasion of this church being opened for public worship."

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

W. S. P.—E. H.—Received.
E. C.—Of too private a nature for our columns.
J. G.—We have not space for your letter.
E. A. S.—We have mislaid the list, but will endeavour to find it before next week.

MR. VIDLER AND MR. W. J. FOX.

To the Editors.—Is there any ground for the statement that the Presbyterians or Unitarians showed any shyness of Mr. Vidler after he had become a Unitarian? There was, I apprehend, no Unitarian body at that time, which could either welcome him or turn the cold shoulder to him. There were ministers and congregations who were Unitarians, but they were not yet aggregated in a body, and were yet mainly known as Presbyterian or General Baptist, according as they belonged to one or other of those bodies. The "Unitarian (Book) Society" was in existence, but it was simply a publishing society of individual members, whose yearly meeting was, from the political circumstances of the time, very quietly conducted.* In 1801, Mr. Vidler's church (formed, I believe, by a secession from Worship-street ten or twelve years before), which had not been included in any denominational organisation, applied for admission to

union with the General Baptist Assembly. The application, according to the usual practice, was referred to the next Assembly (1862), when they were admitted. That same assembly appointed Mr. Vidler preacher in default for the next year. This was just about the time of his conversion.

The decrease in his church was, I have always understood, entirely owing to his avowal of Unitarian opinions. An aged friend, still living, who was one of his members, has told me that, after the change had taken place in his mind, but was not yet avowed, some suggestion was made to enlarge Parliament Court or get a larger place, when he quietly said, "Don't be in a hurry; we shall have room enough soon." Yet, after the change, when his church joined the assembly in 1862, it reported 150 Baptist and 20 Pseudo-Baptist members, and the year after 250 members, and in 1864 above 200. Mr. Vidler was one of those who took an active part in the formation of the Unitarian Fund, which may, I think, be fairly regarded as the nucleus of the Unitarian body.

So far from "identifying himself" with "the Freethinkers" (properly the "Freethinking Christians"), that body (which claimed to be the only true "Church of God," and had a remarkable penchant for the excommunication of its members) was formed by secession from Parliament Court, of which Messrs. Thompson and Fenton were members, and Mr. Vidler was one of the objects of their fiercest hostility, which, in their earlier periodicals, they did not hesitate to show.

I have heard that before the secession Mr. Vidler once addressed Mr. Thompson at a Church meeting as follows:—"Brother Thompson, I see 'king' written on your forehead; but while I am here, king you shall never be." Both of them were men of strong will, likely enough to strike fire when they clashed.

Mr. Vidler was an amazingly large man: I should think he weighed over twenty stone; and when he came to town from West Ham, where he lived, he was obliged to take two places in the stage coach. The seats ran across the vehicle, not along it, as in an omnibus, and each held three persons. One day, when the coach stopped for him, four passengers, already in it, took possession of the four corners, leaving him the middle seat on each side. This was meant for a joke, and so Mr. Vidler took it. Hoisting himself in with an effort, and looking this way and that, he said, with a smile, "Very well, gentlemen, as you please;" and sitting down between two of them, soon by dint of pressure made one glad to vacate his corner and take the empty seat on the other side.

One more story. Mr. Vidler sometimes acted as a missionary for the Unitarian Fund in its early days; and when, at one of the anniversary dinners, the late Mr. Aspland in his speech had compared the missionaries to a sort of light infantry who went before, and prepared the way for the regular troops, Mr. Vidler set the table in a roar by getting up and saying, "I rise, gentlemen, to give you a view of one of your light infantry."

Surely there can be no doubt that Mr. Fox was in cordial union with the Unitarian body for somewhere about twenty years; and that his estrangement from it was in no way connected with his religious opinions. The change in his own congregation was not "a decline," but a secession. I was told at the time by a leading member of the congregation, a warm supporter of Mr. Fox, that of over six hundred sittings more than three hundred were given up. The seceders withdrew in a body to Carter-lane, where the congregation was very small and the pulpit vacant, and invited the late excellent Dr. Hutton from Leeds to be their minister.

It was not till after this secession that divergence of opinion between Mr. Fox and the general body of the Unitarians became prominent: but from that time he seldom acted with them; pulpit exchanges between him and other ministers were very rare, and the divergences of opinion became wider and more manifest, until the separation was complete.

JOSEPH CARLOW MEANS.

* See the Rev. R. B. Aspland's Memoir of his father.

THE OPEN CHURCH SYSTEM.

To the Editors.—Can you or any of your readers answer the following questions concerning the "Offertory system?" How many poor people have discontinued attending any place of worship after the adoption of the weekly collection, the seats having been previously partly rented and partly free? How many poor people have discontinued attending any place of worship after the adoption of the weekly collection, the whole of the seats having been previously free? What proportion of poor people, previously regular attendants, have become only occasional attendants on the adoption of the weekly collection?

My own impression is that handing a bag to every attendant to put money in every Sunday would keep away those who could not afford to pay, and that on any Sunday when a poor family were short of money they would stop away from public worship to reduce their expenses. By all means let us do away with appropriated and rented seats, but if a weekly collection causes any poor to stop away, it would be better, rather than

adopt it, to suffer a slight diminution of income from reduced annual or quarterly subscriptions, and really "free-will offerings" dropped without compulsion or observation into a box at the door.—I am, respectfully yours,

ARTHUR BACHE MATTHEWS.
39, Congreve-street, Birmingham,
April 7th, 1869.

[The idea that the poor must be kept away from an open church by the service including an offertory, is entirely contrary to the experience of all places of worship at which the open church system has been earnestly tried, and the meaning of it thoroughly kept before the people.—B.H.]

To the Editors.—I ventured upon a few remarks upon the commercial aspect of this question in a former letter, to which Mr. Herford gave a very satisfactory reply from his point of view. I am glad, indeed, his experiments in putting the Offertory system to a test in our body have been successful, and no better thing could those congregations do whose pews are empty for want of "subscribers" than adopt the Offertory system at once, and go out into the highways and bye-ways and bring all in, that God's house may be full.

As to the religious side of the matter, Mr. Herford seems to me to draw rather too sharp a line when he claims for the small weekly offerings an amount of "sacrifice" which he regards as the essential spirit of true religious worship which he would deny to the quarterly or yearly "subscriptions." By over-straining a good case may be damaged.

I still hold to the opinion that there are inconveniences and drawbacks attending the Free Church system peculiar to it, and which must militate against its universal adoption, and that so far as the "religious" gain is concerned it cannot fairly be said to monopolise it.

Every church or congregation is the best judge of its own deficiencies and needs, and must regulate its affairs accordingly. It should, however, be wise enough to "let well alone," whilst, at the same time, it is ever on its guard against the inroads of indolence, apathy, and such like indications of a weak and declining condition.

Bristol.

W. S. PRYER.

[If Mr. Pryer agrees that "no better thing (than adopt the open system) can those congregations do whose pews are empty for want of subscribers," would it not also be good for those congregations whose pews, though all subscribed for, are at no time filled, seldom, indeed, more than half filled. And how about those even which are approaching to the same state? For instance, see the report of Heywood, in the East Lancashire Mission, in another Column. A beautiful new Chapel was built there a few years ago, and we are told that "nearly the whole of the available accommodation in the Chapel is taken up." Yet the income from sittings is only £40! In a little while, the whole accommodation will be let, so that the congregation cannot take another member, and yet it will neither be really full, nor self-supporting.—B.H.]

EXAMINATIONS IN SUNDAY SCHOOLS.

To the Editors.—I must confess that on reading your recent article on this matter, I was somewhat surprised to find the statement that the opinion of the meeting at Bury, on Good Friday, was so decided in its condemnation of the scheme of examinations proposed by Mr. Pilcher. I certainly left with no such impression on my mind; I should have said that the remark of the Rev. John Wright that competitive examinations were bad, but examinations were good, expressed the opinion of the majority present. Competitive examinations very properly received an almost unqualified condemnation; but there is no need why the examinations should be made a test in any way, on which either promotion or reward should depend, in fact, I would strongly urge that they should not. I believe, however, that if they became generally and willingly adopted, they would act as a stimulus both to the teacher and scholar. As to the subject matters of examination, they must depend largely upon the course of instruction given; if, on the one hand, it is of that desultory, unsatisfactory character which is frequently given in our schools, then the examination would fail to fetch out any immediate good result, beyond that resulting in the conviction of the teacher that such instruction is almost worse than useless. If, on the other hand, the teaching be of a thorough and systematic nature, then the contact of a fresh mind will help to draw out from the scholars what they have learned, and the teacher will note wherein his or her defects consist, from the failure in any instance to get at the required answer. These examinations should not be public, but confined to the class only under examination, and should be *viva voce*.

I am by no means an advocate for giving what is commonly known as secular instruction in the Sunday schools; the day for this has happily gone by, and the schools that still continue such instruction are, I believe, doing more harm than good, as they give an excuse to parents to take their children away from the day school, where they were really learning something, much earlier than was necessary, in order that they may go to work, while they save their consciences

with the delusion that they are making up for it on the Sunday. But while confessing this, and fully admitting that a large part of the Sunday-school education is beyond the capability of being reached by any examination test, yet as it is impossible to ignore the intellectual part of the education, surely to improve that, and get the best of it we can, is a very fair and proper aim. As to the religious education, or, to speak more correctly, religious influence of the Sunday-school, this will arise much more from the personal character and behaviour of the teacher than from any amount, however considerable, of verbal instruction, so that the actual time of the class must necessarily be taken up in what is really the intellectual side of the matter. Our ministers have nearly all gone through an examination in their religious knowledge, and I can see no reason why, in a proportionate degree, our scholars should not be examined with a good practical result.

There is another expression in your article to which I must demur, viz., that "it ought to be the aim of our Sunday-schools to reach the poorest." I think the aim should be to reach *all*. If we can safely and truly say that only the children of the poorest need religious instruction, and that the classes above them get it at home, then your position, no doubt, is correct; but can we say this? I doubt it. Again, if we say that the Sunday-school teaching shall only be given to the ragged, what are we to do with those we have got? Are we to send them adrift, in order that we may apply ourselves to the instruction of their less well-dressed neighbours? Surely not. The question of dress does not affect that of the soul to be saved. So long as we are educating those to whom such education is an advantage, surely a good work is being done. Teachers of much longer experience than I can claim, unite in saying that the children, who now come to us well and neatly dressed, are from exactly the same class that formerly furnished ragged and dirty children, and that this is, in most cases, the result of Sunday-school influence. Such being the case, rather than complain of the present apparent status of our scholars, we should rejoice that so much progress has been made in their decency and order, and that we have educated them out of their rags, and kept them from the large ignorant mass below.—Yours truly,

RICHD. BARTRAM.

London, 6th April, 1869.

[Our impression of the feeling of the meeting is, that it was not merely against competitive examinations, but against the whole idea of making systematic examinations a part of our Sunday-school scheme. As to our correspondent's second demurrer, we have never written a word to advocate turning our present class of scholars adrift. Let them reach ALL. At present they do not. The poorest are not touched by them. Let our present scholars remain, but do not let us do anything to perpetuate the limitation.—Eds U.H.]

THE COMING WEEK.

Bury.—On Sunday, morning and evening, school sermons, by the Rev. H. W. Crosskey.
Crewe.—On Sunday, morning and evening, school sermons, by the Rev. William Gaskell, M.A.
Dudley.—On Sunday, morning and evening, anniversary sermons, by the Rev. A. Gordon, M.A.
London: ROSSLYN HILL CHAPEL, HAMPSHIRE.—On Sunday evening, a sermon, by the Rev. T. L. Marshall; subject, "Christian Endurance."
London: STAMFORD-STREET CHAPEL.—On Tuesday evening, a lecture, by F. T. Mott, Esq., on "Spectrum Analysis."
London: LAY PREACHERS' UNION.—On Sunday, sermons and collections at Stratford, 245, Mile End, ditto, Assembly Rooms; Clenkenwell, Plummer's Place; ditto, St. John's Square; 69, Hyde Road, Hoxton; Dartmouth Road, Forest Hill; 45, New Road, Woolwich, and Penrose-street, Walworth Road.
Manchester: TOWN HALL.—Annual meeting, on Tuesday next, of Liberation Society.
Salisbury.—On Sunday evening, a sermon by the Rev. Dr. Beard, on "The Elder Brother," the twelfth of a series on the parable of the "Prodigal Son."

Births.

HADWEN.—On the 10th inst., at Fairfield, the wife of Mr. William Hadwen, of a son.
RAMSAY.—On the 11th inst., at 64, Haddington Road, Stoke, Devonport, the wife of Mr. Thomas Ramsay, of a son.
TIPPETTS.—On the 5th inst., at 19, Hobart-street, Stonehouse, Devon, the wife of Mr. George Edwin Tippetts, of a son.

Marriages.

HANNA—SHATTOCK.—On the 18th inst., at Lewin's Mead Chapel, Bristol, by the Rev. W. James, John Alexander Hanna, of Belfast, Ireland, to Fanny Ellis, daughter of James H. Shattock, Esq., of Durham Park.

Deaths.

CURFEW.—On the 6th inst., at Liverpool, James, son of Mr. John Curfew, of Flowery Field, Hyde, aged two years.
HEALEY.—On the 3rd inst., Caroline, youngest daughter of John Healey, of Rochdale, in her fifth year; also on the 5th inst., Jane, eldest daughter of the said John Healey, in her 23rd year.

JUST PUBLISHED,

TRAVERS MADGE: A MEMOIR,
By BROOKE HERFORD.
SECOND EDITION, price 1s. 6d.; SUPERIOR EDITION, price 5s. May be had at these prices, post free, from the Author. Address,

1, KERSAL TERRACE, MANCHESTER, N.W.

London: Hamilton and Co. Manchester: Johnson and Rawson

Printed for the Proprietors, by WILLIAM EVANS, of Abbey Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, No. 2, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, April 13, 1869.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 417.

FRIDAY, APRIL 23, 1869.

PRICE 1D.

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HYDE CHAPEL, GEE CROSS.

The ANNUAL SERMONS on behalf of the Sunday-school connected with the above place of worship will be preached on Sunday, April 25th, by the Rev. C. C. COE, of Leicester. Service will commence in the morning at eleven, in the evening at six.

DOB LANE CHAPEL, FAILSWORTH.

ANNUAL SERMONS for Chapel Fund, April 25th, the Rev. BROOKE HERFORD, in the afternoon at three; the Rev. JAMES DRUMMOND, B.A., in the evening at half-past six.

LOWER MOSLEY-STREET DAY AND SUNDAY SCHOOLS.

The ANNUAL SERMON in support of these Schools will be preached in Upper Brook-street Chapel, on Sunday morning, April 25, 1869, by the Rev. JAMES BLACK, M.A., of Stockport. In the evening the same minister will deliver, in that Chapel, an ADDRESS to the Children and their Parents, Subject of the morning discourse, "Education Unsectarian and Education Compulsory," subject of the evening address, "The Instruction of Children in Religious Knowledge." Morning service to commence at a quarter to eleven; evening, half-past six. A Collection will be made after each service.

BAYSHILL UNITARIAN CHAPEL, CHELTENHAM.

SERMONS on the undermentioned subjects will be delivered on the following Sunday evenings:—By the Rev. JOHN ROBERTS, B.A., April 25, "Soundness of Faith." By the Rev. DAVID GRIFFITH, May 2, "Theology—in its Relation to the Modern Scientific Argument." By the Rev. JOHN ROBERTS, B.A., May 9, "The Oneness of Christ with the Father." By the Rev. DAVID GRIFFITH, May 16, "The True Church of Christ—its Outer Diversities of Form, its Inner Unity of Spirit."

MANCHESTER DOMESTIC MISSIONS.

The ANNUAL MEETING of supporters and friends will be held in the Memorial Hall, Albert-square, on Monday, April 26th. Tea at 6.30. The chair will be taken at seven p.m. by the Rev. J. DRUMMOND, B.A.

SERMONS will be preached in behalf of the above Society on Sunday, April 25th, at Cross-street Chapel, at 10.30 a.m., by the Rev. J. DRUMMOND, B.A.; and at Platt Chapel, Rusholme, at 11 a.m., by the Rev. S. A. STEINTHAL. On May 2nd, at the Mission, Embden-street, by the Rev. J. R. BEARD, D.D., at 4.45 a.m. and 6.30 p.m. sermons will also be preached and collections made on May 2 at Rochdale-road Mission. Collections in behalf of the funds of the Society will be made at the close of each service.

UPPER CHAPEL, NORFOLK STREET, SHEFFIELD.

On Sunday, April 25th, SERMONS in behalf of the Upper Chapel Sunday-schools will be delivered by CHARLES L. CORKEAN, of the Domestic Mission Chapel, Spicer-street, London. Divine Service 10.45 a.m., 6.30 p.m.

DOMESTIC MISSION, EMBDEN-ST.

(opposite Upper Medlock-street), HULME. The ANNUAL SERMONS will be preached on Sunday, May 2nd, by the Rev. J. R. BEARD, D.D. Morning service at a quarter to eleven, evening service at half-past six.

HINDLEY.—The SUNDAY-SCHOOL

SERMONS will be preached by the Rev. ADAM RUSHTON, on Sunday, June 6th. Service, afternoon and evening.

MOSLEY.—SCHOOL SERMONS on

Sunday, May 2nd, 1869.—Morning and evening preacher, Rev. G. H. WELLS, M.A., of Gorton. Afternoon preacher, Rev. DANIEL BERRY. Collections at the close of each service in aid of the Sunday-school.

PROVINCIAL ASSEMBLY.

The MEETING will be at TODMORDEN on June 17th. According to the standing order of the Assembly, no motion can appear on the "Business Paper" that is not sent to the Secretary by post one month before the meeting. Bury, April 21, 1869. JOHN WRIGHT, Sec.

OPENING OF THE NEW CHURCH AT TODMORDEN.

A Full REPORT of the proceedings in connection with the opening of this church, with an architectural description of the church itself and a copy of the record which was inserted in the corner-stone, may be obtained in a neat brochure, printed on toned paper, at 21. each. Manchester: Johnson and Rawson, 89, Market-street. Todmorden: Mr. John Lee, Cheapside. Including postage, 3d.

UNIVERSITY COLLEGE

LONDON SCHOOL. Head Master, T. HEWITT KEY, M.A., F.R.S. Vice-Master, E. K. HORTON, M.A., Fellow of St. Peter's College, Cambridge.

The SUMMER TERM will BEGIN for new Pupils on Tuesday, April 27, at 9.30 a.m. The School (for the better accommodation of which a portion of the south wing of the College has recently been erected) is very near the Gower-street Station of the Metropolitan Railway, and within a few minutes' walk of the termini of several other railways. Prospectuses containing full information respecting the courses of instruction given in the School, fees, and other particulars may be obtained at the office of the College. JOHN ROBSON, B.A., Secretary to the Council.

NEW UNITARIAN CHRISTIAN CHAPEL, STRATFORD, LONDON.

The Unitarians at Stratford, having sold the short lease of their former Chapel (which was some distance from the populous part of the town), have purchased a fresh site in one of the best situations, and are erecting an elegant and comfortable Chapel, from a design kindly furnished by Thomas Chisholm Clarke, Esq., of London, and will be completed in July, the cost of which, including land, will amount to £1,000. Four members of the Committee of the British and Foreign Unitarian Association—Messrs. Lawrence, Preston, Taylor, and Spears—have been elected, with others at Stratford, as Trustees. The town of Stratford contains a population of 60,000, and is rapidly increasing. The members of the Congregation at present are chiefly persons of humble means, but have generously subscribed nearly £100. Subscriptions are therefore respectfully solicited on behalf of the Building Fund.

SUBSCRIPTION LIST.	
Sale of Lease of the Old Chapel	£250 0 0
British and Foreign Unitarian Association	30 0 0
Samuel Sharpe	25 0 0
The Lord Mayor	20 0 0
Rev. T. Rix	20 0 0
S. S. Taylor	15 0 0
Alfred Lawrence	10 10 0
B. Masuire	10 0 0
E. J. Nettelford	10 0 0
F. Nettelford	10 0 0
Miss Burford	5 0 0
Mrs. Cherry	5 0 0
H. Squires	5 0 0
D. Parker	5 0 0
N. M. Taylor	5 0 0
R. said	5 0 0
Philos	5 0 0
J. Warne	3 0 0
Charles Ashdowns	2 2 0
An Essex M.P.	2 0 0
W. Ward, jun.	2 0 0
Richard Holbrook	2 0 0
Thomas Webb	2 0 0
J. T. Preston	2 0 0
Friends, by J. Maguire	1 10 0
L. Breeze	1 10 0
A Friend	1 1 0
Thomas Shipton	1 1 0
F. Martin	1 1 0
A. Fisher	1 0 0
Rev. T. Hunter	1 0 0
Rev. R. Spears	1 0 0
Samuel Taylor	1 0 0

Donations will be thankfully received by the Rev. T. Rix, Treasurer, 1, Manby-street, Stratford, E.; Mr. B. Maguire, 276, High-street, Stratford, E.; Mr. J. Warne, 75, Bridge-place, Stratford, E.; the Rev. R. Spears, 56, Grosvenor-park, London; Mr. S. S. Taylor, Peckham-rye-common, London; and Mr. Henry Y. Brace, 178, Strand, London. Cheques crossed Glyn, Mills, and Co., London. All donations will be advertised in the *Inquirer* and *Unitarian Herald*.

HASTINGS UNITARIAN CHURCH.

The Building Committee beg to invite the consideration of their friends to the following letter, which they have received from Messrs. Munn and Mace:—

"My dear sir.—We have received your instructions to prepare the trust deed for your new Chapel at Hastings, but before we do so allow me to make a suggestion, viz., before settling the property you should make another appeal to the Unitarian public, so that the Chapel if possible may be settled free from debt. The importance of this is so great that I can hardly think your richer Unitarian friends (of whom I fear you have very few residents) will allow the property to be so encumbered, involving as it would do a liability to the property being sold to raise the amount at some future period. If there be a chance of getting rid of the debt altogether, I will cheerfully give you a further donation of £5 towards it.—I am, dear sir, yours faithfully,

JOS. MUNN (for self and Mace). "T. Kennard, Esq., Secretary, Hastings." They also thankfully acknowledge the following donations, and beg especially to call attention to the list of promises conditional upon the whole debt being paid.

AMOUNT OF DEBT	
DONATION RECEIVED.	
Mrs. Taggart	£1 1 0
Sam. Sharpe, Esq.	20 0 0
J. S.	1 0 0
Sir John Bowring	2 0 0
R. Kershaw Lamb, Esq.	2 0 0
S. Taylor, Esq.	2 0 0
J. Yates, Esq.	5 0 0
Miss Smith	5 0 0
Mr. W. Harwood	1 0 0
Miss A. Preston	2 2 0
Miss Yates	5 0 0
Mr. Mackie, Esq.	5 0 0
W. Hilder, Esq.	2 2 0
H. Macnamara, Esq.	1 1 0
J. Clarke Lawrence, Esq., M.P.	5 0 0
PROMISES CONDITIONAL UPON THE WHOLE DEBT BEING PAID.	
R. Greaves, Esq., Warwick	5 0 0
J. Munn, Esq., Tardent	5 0 0
Rev. E. Chapman, Clifton	5 0 0
W. Enfield, Esq., Nottingham	5 0 0
F. Nettelford, Esq., London	5 0 0
J. G. Williams, Esq.	2 0 0
Contributions to be sent to Mr. THOS. HOLLAND, JUN., 1, Richmond-terrace, St. Leonards, Secretary; or Mr. S. C. BURGESS, Hastings, Treasurer.	

A NEW CHAPEL FOR BARNARD CASTLE.

SECOND LIST OF SUBSCRIPTIONS.

Amount previously advertised	£147 4 6
G. Humble, Esq., and Miss Humble, Vicar's Cross, Chester	10 0 0
H. Bollingbroke, Esq., Norwich	5 0 0
Rev. E. Chapman, Bristol	5 0 0
Rev. William Elliott, Stockton	5 0 0
R. Greaves, Esq., Warwick	5 0 0
Mrs. Watson, Holland Park, London	3 0 0
Mr. John Hunt, Barnard Castle	1 1 0
J. Wilson, Esq., Nunthorpe Hall	1 1 0
Wm. Fallows, Esq., Middlesbro'	1 1 0
Mr. Thomas Walton, Stockton-on-Tees	1 1 0
Mr. John Mac Nay, Middlesboro'	1 0 0
Mr. G. Brown, Stockton-on-Tees	1 0 0
Mr. John Brown, Stockton-on-Tees	1 0 0
Mr. James Robson, Stockton-on-Tees	1 0 0
Mr. Andrew Brown, Stockton-on-Tees	1 0 0
Mr. James Brown, Stockton-on-Tees	1 0 0
Mr. Thomas Brown, Stockton-on-Tees	10 0
Mrs. Scholes, Manchester	10 0
Mr. E. P. Clephan, Stockton-on-Tees	10 0
The Misses Clephan, Stockton-on-Tees	10 0
Miss Brown, Stockton-on-Tees	10 0
Subscriptions in aid of the New Chapel may be forwarded to Mr. JOSEPH LEE, Barnard Castle; or Rev. J. C. STREET, Newcastle.	

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation, which is of a missionary character, could be relieved of this expense, the cause would be nearly self-supporting. Last year £104 were raised for congregational purposes. About £1,500 will be needed.

Subscriptions advertised	£765 18 6
Miss Ralph, Halifax	2 0 0
Rev. J. Robbards, B.A., Cheltenham	2 0 0
Mrs. Wilson, London	3 0 0
Rev. W. Gaskell, M.A. (2nd donation)	0 10 0
Subscriptions will be thankfully received by Mr. H. C. BRIGGS, Treasurer, Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee.	

SOUTHPORT UNITARIAN CHURCH

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised	£322 13 0
J. B. Shawcross, Southport	0 5 0
H. W. Pountney, Esq., Manchester	1 0 0
Mrs. Scholes, Manchester	0 10 0
John Ashton, Esq., Manchester	1 0 0
John E. Ashton, Esq., Manchester	0 10 0
Henry Turner, Esq., Manchester	5 0 0
Henry M'Connell, Esq., Cressbrook Hall, Derbyshire	10 0 0
A Friend, per Mr. Johnson, Manchester	1 0 0
Miss Henry, Ashcombe Park, near Leek	2 0 0
Silas Leigh, Esq., Mouton	5 0 0
£349 18 0	

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Fernbrae, Dundee; or the Treasurer, Mr. E. C. HINDLEY, 52, Hoghton-street, Southport. February 15th, 1869.

UNITED KINGDOM ALLIANCE.

On Tuesday, April 27, a PUBLIC MEETING will be held in the Free-trade Hall, Manchester, in support of the Permissive Prohibitory Liquor Bill introduced by Sir Wilfrid Lawson, Bart., M.P.; Thomas Bazley, Esq., M.P.; and Mr. D. Dalway, Esq., M.P.

The following gentlemen are expected to take part in the proceedings:—Hugh Birley, Esq., M.P.; T. Thirlworth, Esq., M.P.; W. E. Calender, jun., Esq., J.P., D.L.; Benjamin Whitworth, Esq., J.P.; J. Barlow, Esq., mayor of Bolton; T. A. Partridge, Esq., Birmingham; S. Pope, Esq., recorder of Bolton; J. H. Raper, Esq., &c.

The Chair will be taken by E. R. LE MARE, Esq. Admission by ticket.—Reserved seats, in gallery and body of hall, free to be obtained from 28, Alliance-office, and the following places: The Travelyan Hotel, Corporation-street; Manchester and Salford Temperance Union, Barlow's Court, 43, Market-street; Tubbs and Brook, 11, Market-street; John Boyd, 15, Piccadilly; Temperance Hall, Grosvenor-street, Chorlton-upon-Medlock; George Scott, 155, Rochdale-road, and 78, Oldham-road; Charles Bent, 165, Chapel-street, Salford; Thomas Ashworth, 114, London-road; William Pennington, 175, Oldham-road; Henry Winkley, 47, Bradford-street, New Islington; G. A. Chambers, 10, Oldham-road, Miles Platting; Matthew Ridgway, 112, Broughton-road, Salford; William Hayes, 123, City-road, Hulkin; James B. reesford, 102, Great Jackson-street, Hulme; Working People's Association, Pendleton; James Cotsworth, 34, Deansgate; Robert Wallis, 14, Windsor Bridge, Salford; William Dodd, 186, Whit-lane, Pendleton; Thomas Gibbon, 132, Chester-road; and at the various temperance halls and hotels.—Registered seats may be secured, 1s. 6d. each. Doors open at half-past six, and chair to be taken at half-past seven o'clock prompt.

United Kingdom Alliance Offices, 41, John Dalton-street, Manchester.

The Second Reading of the Bill is fixed for 12th May.

A Gentleman, who understands the Grocery and Provision business, desires an engagement as TRAVELLER in the Midland Counties. First-class references.—Address, W. H. H., Post-office, Derby.

A Lady desires a Ke-engagement as Lady HOUSEKEEPER, or COMPANION. She is accustomed to the management of servants, and can give unexceptionable references.—S. M., Box 63, Post-office, Derby.

A Young Gentleman desires a Situation in a MERCHANT or AUCTIONEER'S OFFICE; age 17; of Unitarian family; salary required; references, Revs. T. W. Freckleton, Plymouth, and J. T. Cooper, Buxton.—Address, Bond, Hampton House, Plymouth.

WHAT THE CHURCHES ARE DOING.

Idolatry among the Chinese seems to be a somewhat expensive luxury. According to the estimate of a recent traveller, they expend about £5,000,000 annually to appease and propitiate the souls of the dead, not less than £7,000,000 in worship of the Foo gods, and at least £20,000,000 in that of family ancestors.

A circumstance occurred in connection with the lottery in Florence, the day before the Pope's jubilee, which is sure to call out the spirit of gambling in Italy, already strong enough before. On the 11th instant, Pius, the 9th Pope of that name, celebrated the 50th anniversary of his first mass, at the age of 26. The last of these numbers, in the lottery players' Guide Book, corresponds with the word "mass" as well as "money." So hundreds, perhaps thousands, played upon the numbers 11, 69, 9, 50, 26; and in the drawing every one of these numbers came out of the wheel, and those who had backed them all won very large sums, and those who only backed four or three of them likewise made large gains. These lucky gamblers will, of course, have their faith greatly confirmed in a Pope who has thus been so good to them.

The number of Jesuits employed on missions throughout the world is stated to be 3,429, of whom some have their own local mission, while others are auxiliaries of the church. Of the former class are the vicariates of Hindostan and Bombay, 28 fathers; of Madura, 50; of China, 42; and of other places, including eight vicars apostolic, 188 fathers, 46 scholastics, and 62 other coadjutors. Of the second class there are 139 fathers in England, 15 in Constantinople and the vicinity, 46 in New York, 90 in Maryland, 84 in Missouri, 35 in New Orleans, 34 in California, and 14 in the Rocky Mountains.

Another relic of the London of the seventeenth century is passing away. The Danish church, which stood in the centre of Wellclose-square, near the Minorities and Whitechapel, is being demolished, to give place to schools. It was built in 1696 for the use of the Danish sailors, and has been used of late years as a Dissenting chapel, a "sailor's church," and more recently as the temporary chapel of the St. George's Mission, under Mr. Lowder. Inside the edifice is a large royal pew, which, just a hundred years ago, was occupied by Christian VII., King of Denmark, when he was on a visit in London. It may also be added that the church contains the monument of Colley Cibber, whom Pope very unjustly made king of dunces, in the second edition of his famous satire.

The report of *The Female Mission to the Fallen* describes a good deal of effective work in a direction where it is much needed. The plan is to send out female missionaries into the streets of London at night, who distribute tracts, bearing on them the name and address of places where any who wish to escape from the life they are leading will be received and helped. The Mission records 1,849 cases that have been helped during the eight years of its existence.

To the various instances which we have previously given of what the voluntary principle can accomplish may be added the case of St. Mary's, Harrogate, which in 1865, when the rector's health obliged him to leave, had the endowment £50, pew-rents £70, and a parsonage. He devolved the curacy at £70 with the house on Mr. Roberts, retaining the endowment of £50 for himself. Up to this time the church-rate system was in operation, but yearly balances at length reached £100—debt. Mr. Roberts set to work, threw church-rates overboard, and started the weekly offering principle in the mornings, and it gave £355 the first year, £200 more than the annual church-rate. Second year it gave £306, and last year £333. Beside this, during the period of three years, funds for new windows, heating apparatus, and chancel were raised to the amount of £912, for school £175, and £450 for bells; £300 were spent in reseating the nave, and £100 for a memorial window. Next, a curate's offertory was begun in the evening, and it reached £160. This led to the abolition of pew-rents, and thus the voluntary principle is supreme, having produced in three years the sum of £3,000, against £510 in the three previous years under the old régime.

As every student of history is aware, at the time of the introduction of Christianity and for a considerable period afterwards, there was a wide

diffusion of Oriental religions in Europe. A new evidence of this has just come to light at Bayeux. Among the remains of a triumphal arch of the third century, buried in the foundations of the cathedral, the workmen have found a figure of Mên, the Phœnician Moon-god, bearing on his head the double crescent, and in his hand the mystic pine-cone.

According to the Dean of Ripon (Dr. McNeile) Popery is employing "sappers and miners" all over England, and some of our statesmen are the miserable dupes of Manning and Cullen. An effort is needed to rouse the Protestant feeling of the country; and with a view to this he generously offers, out of his own pocket, £5 for the best essay by a young man, and also £5 for another by a young lady, on the 31st Article—"Of the one Oblation of Christ finished upon the Cross." In spite, however, of the underground work which is going on, the Dean encourages us to hope that we are not in any immediate danger of being blown up by Papal machinations, since a friend of his, who has paid great attention to the subject, has shown that while in 1801 the number of Romanists in the three kingdoms amounted to 34 per cent, the proportion at present is only 17 per cent.

M. Emile de Bonnechese, brother of the Cardinal Archbishop of Rouen, but himself an enlightened Protestant, in the Preface to a new edition of his *Histoire Sacrée*, gives a deplorable account of the utter ignorance of the Scriptures which characterises French society. People may know the names of the chief Patriarchs, and a few traits of their history, but nothing of what gives to this its significance and value. They know, too, a few circumstances of the life and death of Christ, but are unacquainted with his discourses, and the life of his Church in the time of his disciples. And to this ignorance M. Bonnechese attributes mainly the progress of impiety and materialism among the masses, and the success of that "dissolving style of criticism" which is powerful against the Gospel only by reason of the ignorance of its contents. From hundreds of instances he gives this, which he himself witnessed in one of the richest departments of France. There was a society formed for the propagation of popular education. The chief magistrate of the locality was originally one of its principal members. But he "discovered to his dismay" that "the Gospel was among the works distributed by the Society." From that moment he positively refused to be any longer a participator in such distribution, for fear of "compromising himself," and "being accused of religious propagandism." In a speech delivered by this same functionary on this very subject, "he actually cited a text of Scripture, without having the slightest idea where it came from!"

The Rev. W. H. Milburn, "the blind preacher," and Chaplain of Congress in America, preached at St. James's, Marylebone, two Sundays ago. He ascended the pulpit slowly, but from his manner of conducting the service it would scarcely have been detected that he had not the use of his sight. He is tall, with a large black beard and moustache; his sermon was that of a scholar, well composed and well delivered.

An influential committee has been formed at Leicester for the erection there of a memorial to Robert Hall. The form which it is proposed that it shall take, is a colossal statue of the distinguished preacher, and it has been determined that the cost shall not exceed £1,200.

At the quarterly meeting of the London Baptist Association, Mr. Spurgeon said, there were about 270 Baptist churches in the metropolis, 60 or 70 of whom were much higher in doctrine and lower in usefulness than they would like to accept as a representation of their position. Some of the churches were extremely weak and struggling for existence. Their united membership could not exceed 30,000, and would probably fall somewhat below that number. It was a source of regret, too, that the London churches were burdened with a debt of £40,000.

The *Weekly Register* (Roman Catholic) tells us that "a considerable number" of Anglican clergymen have determined to attend the forthcoming "General Council" at Rome, in order "to lay their difficulties before the assembled prelates of the Universal Church." Their "earnest desire," it seems, is to be united to Rome, but

their chief difficulty is that they have perfect faith in the validity of their orders, and believe that it would be sacrilege either to submit to re-ordination or to revert to the position of laymen. A special committee has been appointed at Rome to deal with the subject of Anglican orders, and our contemporary has no doubt that the reverend pilgrims will have all their doubts set at rest. As the ultimate result of this mission to Rome, the *Register* anticipates that there will be "an accession to the Church of some of the best and most pious Anglican clergy, and many amongst the laity will follow their example."

WHAT IS SAYING ON CHURCH MATTERS.

In an article on the *Œcumenical*, the *Civiltà Cattolica*, the organ of the Jesuits, and therefore of the Pope, after insisting that "the convocation of a Council can belong only to the Pontiff," and describing the moral power of one at whose invitation so many distinguished persons will come from all quarters of the globe to do him homage, adds:

"They recognise him as father, pastor, master, guide, in everything infallible, and to him they subject their intellect, their will, their words, their acts, even themselves. They protest (as was seen in a solemn act recently signed by 500 bishops assembled in Rome) to believe what he believes, to feel what he feels, to speak as he speaks, to reject what he rejects, to not willingly deviate one iota from what he shall be pleased to prescribe," &c.

If such is really the case, one hardly sees why his Holiness should put bishops and others to the trouble and expense of a journey to Rome. As all questions discussed will ultimately be submitted to his approval or rejection, as "in everything infallible," Pius IX. will in reality be the Council, and might just as well decide at once the matters which it is called to determine.

The able Paris correspondent of the *Guardian* says that an intelligent Spanish friend of his, who is a good but liberal Catholic, insists that it is an absurdity to suppose that there is any other religious faith among his countrymen than that of the Church of Rome:

"All Spaniards, he maintains, who have any religion at all, are Romanists; the rest are either rationalists or infidels. The latter profess, indeed, he says, sometimes to be 'Protestant'; but they hardly know the meaning of the term, and do so only out of opposition to the clerical party. Out of the same feeling they would attempt to compel the Government to build them churches or chapels, under pretence of affording them 'liberty of public worship'; whereas in reality they are Gallios who 'care for none of these things,' and would never make use of them; while such action would only exasperate the bigotry of the masses, make them disaffected to the new order of things, and more open to the excitements of the priesthood. A simple declaration of religious toleration seems to be all that the present state of Spain either requires or admits of, without any direct encouragement to a departure from the national faith."

At a meeting of the West Riding Congregational Union, the week before last, the Rev. Enoch Mellor, the President, in his opening address, strongly affirmed the principle that there was no distinction in the Apostolic age, between communicants and an inner circle called the church. The *English Independent*, however, declares that "Independence had no *raison d'être*, no cause or title of existence apart from the special doctrine which it teaches, and practises," and adds some remarks which, if they have any force whatever, would lead to the conclusion that it is good that men should feel so assured of the absolute truth of their views as to band themselves together in such a way as to shut out from their little circle every ray of fresh light which might lead to any doctrinal change:

"It is thought that this dissolution of the church into the congregation is a novel procedure. No. It has been often tried. The consequences have been invariable, and we must be blind to myriad beacons that glare from perilous rocks, if we rush again upon them to the destruction, not of our churches merely, but of our Christianity. What caused the uniform declension of the Presbyterian churches of the seventeenth century into Unitarianism? Their simple and solitary cause. The choice of the officers and the consequent regulation of the service in those churches was given to the congregation. Every one of these congregations realised this new dream of church reform, which is church annihilation. No one of them controlled or led the other. Yet existing separately, acting independently, one by one these congregations, with scarce any excep-

tions, fell through Arianism, carefully concealed at first, into Unitarianism. And now, in our day, we see the majority of them lapsing into deeper denial of Christian truth. What churches preserved the light of a 'true faith' through the deadening darkness which clouded England through the first half of the last century? Those—and, we might add, only those—that held by the anchor truth of the Church as a company of men and women who publicly professed their faith in Jesus Christ, and entered into open and avowed relationship with each other to fulfil the vows which their faith imposes."

In a masterly speech in the Cortes, which has produced an immense impression throughout Spain, Signor Castelar, replying to a grandiloquent oration of Canon Monterola, said:

"It was an error, the gravest of errors, to ask in the name of moral and religious ideas, as Senor Monterola had been asking, the coercive force and the material aid of the State. If we believed in religion, the voice of our own conscience was sufficient to make us follow its precepts. If we did not believe in it, the protection of the State was highly injurious, as it obliged us to be hypocrites and to make professions with our lips which we had not in our hearts. Religion might then be the means of helping us to deceive our fellow-men, but we could never deceive God—God who penetrates to the depth of the will and of the conscience. There had been two ideas which never succeeded yet in the world—one religion for all and one nation for all. Various illustrious Pontiffs tried from time to time to accomplish the first, but failed. Alexander, Caesar, Charlemagne, Charles V., and Napoleon tried to accomplish the second, and likewise failed. The idea of variety conquered the conquerors. The variety of consciences conquered the pontiffs, and the variety of peoples conquered the warriors."

In the *Sword and Trowel* for this month, we have this description of Savonarola's preaching:

"It must have been a strange sight to see the spare, haggard form of this pale-faced, keen-eyed, Roman-nosed monk exciting the crowd of listeners, and overpowering them with his vigorous eloquence. There was nothing in his voice to allure attention. It was thin and weak. Nor was there anything in his manner, for he was unpractised in speaking. But his words carried weight, and each had a flaming fire-dart which pierced its way, and carried conviction. His denunciation of the paganism of Florence, and the gross abominations of the church, stirred the city to its depths. The friar's popularity grew and spread like living fire. Men listened and shuddered. Priests heard, trembled, and hated. The people grew enthusiastic. His extraordinary faithfulness in rebuking those current sins of the wealthy to which they thought they had a prescriptive right; his personal form of address, without which no minister or reformer can hope to be successful in soul-winning; his clear evangelic utterances as to the natural state of the soul, its need of redemption, and the suitability of the free Gospel of God's grace to meet that need, told upon the people. They wept. They were silenced. Men who took down the discourses were known to drop the pens from their hands. Country people walked miles to hear the great preacher; came, indeed, the night before the Sunday, and besieged the church doors at early morn, that they might be sure of a seat. Rich burghers gave them victuals, and even acted as door-keepers. The convent church was too small; nor could the cathedral accommodate more than the three thousand persons who flocked to hear the friar."

The Rev. John Hunt, having been taken to task by Archdeacon Allen for his articles in the *Contemporary Review* on Bolingbroke and other free thinkers, justifies himself for bringing up again the "forgotten rubbish of the times of George I. and George II.," as the Archdeacon terms it, and concludes his reply thus sarcastically:

"Mrs. Hardcastle said of her son, Tony Lumpkin, that the poor boy had not yet come to years of discretion and his stepfather answered that he never would. With Mr. Allen, 'years of discretion' are, I suppose, over and gone. I do not doubt his capacity for the duties of an Archdeacon, which is, I believe, to look after fees and fabrics. He is also, I daresay, competent to perplex a St. Bees' student with a question in vulgar fractions, or to hunt up the antecedents of some supposed editor of the *Record*; but when he ventures upon the sacred domain of religious thought I am bound to tell him that this is holy ground, and to warn him off as a profane intruder. My papers on the Deists will probably be succeeded by another series in a kindred department. I invite criticism, and shall be thankful to any one who will help me in penetrating to the light; but as to what may be the judgment of Archdeacon Allen, I say, as Uncle Toby did to Tristram Shandy, 'I would not give a halfpenny to know.'"

Mr. Matthew Arnold, having been directed by the Privy Council to visit the Congregational

Training College, Schools, and Board of Education at Homerton, to ascertain whether they were in such a state as to justify the Council Office in granting them assistance, has, according to the *Guardian*, "discovered a denomination; and has just failed—only because it was impossible to find what was non-existent—in discovering a creed." This denomination is "properly Evangelical." But our High Church contemporary is at a loss to know what that means, except that "its schools are not merely for Anglicans or Wesleyans, and that it excludes Roman Catholics and Socinians." "To the title of Evangelical, etymologically considered, Socinians and Roman Catholics lay claim quite as strongly as Independents," and the *Guardian* "fails to see how the trust-deed of the proposed Evangelical Schools could be so framed as to secure them from the admission of teachers holding the most extreme latitudinarian views." "History tells us that Congregationalism, Presbyterianism, and Unitarianism have had very intimate relations and mutual transformations in this country; and it is but natural that we should ask for some definite guarantee that 'Evangelical,' when written over the door of a school, shall mean something like what we intend by the word. Unless Homerton can give a definite answer to this demand, we prefer to leave Mr. Arnold's discovery among the other brilliant, but not always distinctly serviceable, descriptions which we owe to his cultivated pen."

The *Echo* considers that it was a tolerably long stretch of the pastoral crook for Cardinal Cullen to prevent the attendance of the faithful at the recent Freemasons' Ball in Dublin on pain of excommunication. The sudden order to forbear attendance at an annual festival on pain of eternal condemnation, was, to say the least of it, "coming it strong" on the part of the Archbishop. So sudden was it, that nearly 100 Roman Catholics had actually bought their tickets for the ball before the fulmination came forth, and piteously rushed, on its issue, to entreat for the restoration of their money—a grace which, we are told, was cruelly denied. Let us trust that it will be counted to them for an "indulgence." But this is not all. The great Lord Cardinal not only banned the ball-goers, but also the unlucky cabmen who should convey them to the ball. Everybody was to be excommunicated who took anybody else to the forbidden precincts. Col. Lake, the chief of the Dublin Metropolitan Police, seems, however, to have considered that even the authority of Holy Church should stop short of regulating cab-stands; and accordingly notified that he would deprive the driver of any cab or car of his badge who should refuse to carry a fare to the Freemasons' Ball. The threat proved effective. The cabmen have kept their badges; and may the great Lord Cardinal ("Paddy Wolsey," as some wag has named him) have mercy on their souls! Are we not reminded by all this of Ingoldsby's story of another Cardinal's excommunication of the Jackdaw of Rheims?—

"He cursed him living, he cursed him dying,
He cursed him in walking, in riding, in flying;
Never was heard such a terrible curse!
But what gave rise to no little surprise,
Nobody seemed one penny the worse!"

As in connection with the Irish Church question a good deal of nonsense has been talked, and no doubt will continue to be talked, respecting the coronation oath, by which the Queen bound herself to preserve to the established churches "all such rights and privileges as by law do or shall appertain to them," it may be well to put the matter clearly, as is done by the *Times* in the following remarks:

"Considering that the Sovereign is constitutionally, and two centuries ago was, in fact, the executive power of the country, checked, rather than controlled, by Parliament, and able to go great lengths against the national will, we cannot but see in the words of the oath a promise exacted from the Sovereign that she will not use her constitutional authority to nullify or defeat the law. She must not exercise her ecclesiastical supremacy, for instance, to introduce unworthy men or enemies of the Church into its highest offices. She must not belong to the Roman Catholic religion, nor plot with its priests the overthrow of the Church of which she is the legal guardian. But that the Queen should not be capable of acting in concert with her Parliament ought never, as it seems to us, to suggest itself to anyone who considers the terms of the oath. What she has to maintain is simply that which has been established and which exists 'by law.' If the proper course be taken to annul

that condition, and to procure that the institution shall no longer be established by law, then her obligation to maintain it ceases. The oath is imposed on the Sovereign by her subjects, and the present Parliament is the successor of the Parliament or Convention of 1689, which framed it. It must be in the power of those who imposed the oath to remit it—a proposition which Somers thought too evident to need argument."

At a meeting of the Liberation Society in Manchester, last Tuesday, Mr. H. Sandwith, of Kars, said:

"He maintained that the religion of no majority, however great, had any right to be established, and call itself the religion of the nation. His idea was a free church in a free state. But what was our State religion? Was it the religion of Dr. Pusey, which some call Romanism? Was it the religion of Dean Close, which some might call Puritanism? Or was it the religion of Dr. Colenso, which some call rationalism? If we really had a true State religion, foreigners would be able to tell pretty well what that religion was. This reminded him of a story of a Jew at Bagdad, who had ample opportunities of seeing and judging of what the State religion of Great Britain was, and who thought he had nothing to do but to be converted to that State religion to enjoy the privileges which Englishmen enjoyed. He presented himself to the English Consul, and said he had become a member of the English religion; and when asked to explain the principles of the English religion, he said, 'Well, I eat pig, and I do not believe in God.'"

In a lecture last week at Cheltenham, which seems to have been received with great applause by the Low Churchmen present and with hooting and hissing by the High, the Rev. F. S. Cook, after finding a true picture of Ritualism in the account of the fashioning of the golden calf in the 32nd chapter of Exodus, discovered its "roots" to be, first, a reaction against the negligence of the past, which had issued in dusty pews, bare walls, and bad singing; next, the zeal of the Ritualists, which was great, though without knowledge; and, thirdly, their entire ignorance of the word of God, which led them to talk about sacrifices as ignorantly as schoolboys. After referring to their various costumes, he said many children had been heard to remark that their parents would not let them go to the theatre, because they would be able to hear the same singers on the Sunday at church; and empty-headed boys and girls were deluded to this show. Many men, who had but little brains, if they went to an ecclesiastical milliner, and got attired in the Ritualistic costumes, found themselves admired; and so pride was a fourth conspicuous root of Ritualism. Its "fruits" would be alienation of the Church from Protestantism, confusion, and the deceiving of souls.

REVIEWS.

The Prospect of Eternity. A Sermon by the late Dr. Barham. Newton Abbot: J. Pascoe.

A TOUCHING interest attaches to this Discourse as the last earthly utterance of a pure and noble mind. On Wednesday, March 3rd, the writer had prepared it for the following Sunday morning service at the Free Christian Church, Newton Abbot, and within an hour after he was called away from the scenes of time to those, which in the spirit of Christian faith he had been reverently contemplating, of eternity. "Not presumptuously attempting to lift the veil" which hides these from mortal sight, he had written, so shortly before! "here, then, let us dwell awhile in trustful humility, watching cheerfully while the night still lingers, till the day shall dawn, and the day-star arise on our souls. But meanwhile we shall not be blamed if we employ some thoughts in musing quietly and soberly on the good things which are in prospect, and which we hope, by the mercy of God, to find in the land to which we are travelling." The thoughts so employed lead to anticipations, simply yet beautifully expressed, of a kind which are well fitted to have the effect he desired of enabling not only those whom it was the writer's special aim to benefit, but all into whose hands his sermon comes, "to go more cheerfully and lightly, as well as more trustfully and piously, along such portion as may yet remain to them of their pilgrimage of life."

The perusal of this discourse has done much to strengthen the wish we have long felt that more of our cultivated and religious laymen would follow the example which Dr. Barham, and Mr. Brown of Barnard Castle, have set them, and use their gifts in recommending from the pulpit the great truths entrusted to their keeping. These coming freshly

and earnestly from their lips would often be listened to with interest in quarters where, spoken by a regular minister, they would excite hardly any attention, as being merely something required to satisfy the demands of professional duty. Well would it be for all of us, did we more truly enter into the spirit which led the former of these two excellent men, almost in his last moments, to write; "so we must not cease to be watchful at our post, and faithful in every duty, till the summons of the Master shall give us our discharge. A few more days of watching and praying, and perhaps, of suffering, and the hour of rest will come—only endure to the end! 'Be thou faithful unto death, and I will give thee a crown of life,' 'He that shall come, will come and will not tarry.' That cannot be long. Perhaps it is nigh; even at the doors!"

The New Affinities of Faith; a Plea for Free Christian Union. By James Martineau. Williams and Norgate. 1869.

No plea is needed for free Christian union; nor are we aware of any *new* affinities of faith having been developed or discovered the last thirty years which make the visible union of free Christian minds more easy or necessary than before. Always good practical Christians have felt that the sectarian divisions of the church are needlessly numerous in this free Protestant country and some others; that their fundamental agreements are more important than their divisions, and that those divisions are founded far too much upon mere doctrinal or opinionative distinctions, often of a very trivial kind. For this, the old idea of necessary orthodoxy and of salvation by the true faith is altogether responsible. And such is the power of mere habit and adhesion of sects—joined to that of prejudice, prescription, and fashion,—that a denomination founded two hundred years ago on the principle of freedom of belief and disowning ever since the penal idea of orthodoxy, is looked upon by the general religious world as equally sectarian with all the rest, and is more shunned for its free theology derived from its principle of "free Christian union," than any other for the most anti-social or irrational beliefs.

Some of us have flattered ourselves that the world was becoming rife for something better. The Independents have softened their creed; the Broad Church explains its articles away without daring to alter them; and to some good men it has seemed credible that a visible Christian union of men of all beliefs might be formed. With this view *The Free Christian Union* was launched about two years ago, with little acceptance beyond a small section of Unitarians. It seemed too Deistical for Christians and too Christian for Deists; and was destitute of practical plan and aim. The world heard little more of it, and it was generally thought to be defunct. A quiet benediction was uttered over its impracticable aims; and the Unitarian Association which had amiably responded to its demand to stand aside from the ground of congregational aggregation (which the new Union alone had any right to attempt), has failed to see its operations more successfully attempted elsewhere.

Mr. Martineau's pamphlet undecives us as to the relinquishment, though not as to the failure, of the free Christian union. It seems to be designed as one of a series of new Tracts for the times, to be devoted to this subject, and contains (on the obverse cover) the names of the officers of the society so designated. But we look through it in vain for further explanations of the plans, or new proofs of the aptitude of such an organisation for any practical usefulness. Of its sixteen officers thirteen or fourteen are, we believe, Unitarians. No Dean Stanley, no F. D. Maurice, no S. Davidson, no Kegan Paul, no Rowland Williams, no W. Kirkus, nor any Miall, but W.; not one of the seven Essayist and Reviewers; not even Colenso, gives his name to this comprehensive and free scheme. We wish it were, or could be, otherwise; but we must see things as they are. Mr. Martineau himself explains the fact over and over again. "Language, consecrated by ancient piety and turned into music by tender and solemn memories, ceases to report distinctly to the mind its quality of truth or falsehood, and procures indulgence for prayers and propositions from which, if fresh, the same intelli-

gence would at once recoil. Hence it is that amid vast theological movements there is no corresponding amount of ecclesiastical change; and that the statistics and creeds of sects do not faithfully represent the inward condition of our Christendom." With severity and bitterness (perhaps not consciously felt) he says: "It is no longer an insult to a clergyman's honour, but rather a compliment to his intelligence, to suspect him of saying one thing and believing another; while the layman, who needs say nothing, uses a right of reticence which no earnest conviction ever claimed." How he can, in the same pages say that "theological groups are breaking up, not simply by disintegration from within, but by an unexpected plan of mutual attractions;" how he can speak of a "tendency to fusion and adjustment," and represent the men of new affinities as "ready for a religious fellowship not based upon doctrinal conditions," it is difficult to understand. They are ready for everything but this; they will use, perhaps assert, their right to explain away their own church articles; they will talk liberally in select and intelligent society, and scientifically among scientific men; they will join the world's Free Christian Church of *benevolent and political activity*; but to make "a corresponding amount of ecclesiastical change" is precisely what they will not do; perhaps not till the English church shall suffer the fate impending over the Irish.

The preamble of the society (quoted in these pages) states that "Whereas, for ages past, Christians have been taught that correct conceptions of divine things are necessary to acceptance with God, &c. . . . This society desires a spiritual fellowship," &c. Now this preamble describes correctly enough the *orthodox* assumption, but very strangely includes in the same universal charge those whose church basis has been the very opposite, and who (framers of the document) by this voluntary self-humiliation seek to attract others to the very basis on which their own churches have for ages been founded. And how is the preamble to be realised? One practical suggestion alone tending to this end is contained in the pamphlet. The supporters of the Free Christian Union "have provided no place in their scheme for the training or the employment of a clerical order, for any separate institutions, rites, or worship; and the *only pulpit* which they have proposed to raise was to be served by occasional preachers stepping out for the day from their own denomination and returning to it again." Does this mean that one pulpit in London, so supplied, is to be the representative of the Free Christian Union? Is this to be a cure for sectarianism? a substitution of the spiritual for the doctrinal Christianity? Would this be a new expression of new affinities of faith? Or is not exchange of pulpits, within the range of Christian sympathy and trust, an old established expression of old religious affinity? True, it must be also within the range of ecclesiastical law and church deacon approval. And these conditions will keep the Broad Churchmen at least out of the Free Church pulpit. Within these limits we can do what is suggested any day; and we do it on various occasions, which one would wish to see more numerous. The one pulpit proposed in London will not make our little mutual civilities beyond it less important than hitherto; nor (we fear) materially strengthen the old affinities (we call them the *old* affinities) of faith.

THE ŒCUMENICAL COUNCIL.

In the article on "France and the Œcumenical Council," in the *British Quarterly*, of which we gave the outline last week, and which is understood to be by M. de Pressensé, the writer says:

"Its wheels will have to work in an absolute vacuum, for as to any decrees that it may make touching the political relations of religion, it is all but idle talk. The Council is simply a *coup d'eglise* of the Ultramontanists. It is a Jesuit plot; and the audacious men who take the lead in it reckon before everything to make use of it against the Liberals. It is not modern impiety that they trouble themselves about, for they know perfectly well that its abettors but mock at their anathemas; it is the liberal tendency in the bosom of their own Church which engrosses their energies; it is this which they hope to crush. Possibly they may succeed; only that which they thus think to destroy may perhaps burst its bonds, and be marshalled once more outside the narrow limits within which they had thought to stifle it. There is their

supreme danger. Two recent publications, which now lie before us, bring out the gravity of this position of affairs more forcibly than anything we have stated. Both of these refer to the forthcoming council. One is a letter on the future Œcumenical Council by the Bishop of Orleans. 'This is a hymn of hope, and brings to mind—shall we say it?—the timid boy who whistled as he crossed the churchyard to keep his courage up. . . . We believe that the convocation of this council is a part of that conspiracy, and that one object of it, which is fully decided on, is to formulate into dogmas the temporal power, the entire negation of liberty of conscience, and all the other fine things that are taught and practised at Rome. Our anxieties, therefore, are all alive with respect to the results of this celebrated and dangerous council, and we do not stand alone; witness the second publication to which we have referred, which has but just issued from the pen of M. Arnaud de l'Ariège, and is entitled '*La Révélation et l'Eglise*.' In it the author clearly develops his views as to the impossibility of harmonising Christianity with modern society, so long as the Church remains a political establishment united to the State. He shows that this confusion of things essentially different was the destructive characteristic of Paganism, which ignored the rights of conscience because it knew nothing of the true God. In our days it compromises everything, deteriorates everything, and by enlisting religion in the service of absolutism renders it distasteful to every generous nature. These grand ideas are developed from reason and history with rare vigour and force of language. The author does not hesitate to denounce the miserable policy of the Court of Rome, especially on the eve of the council. . . . Will this courageous note of warning be regarded? In a few months we shall see. If the council proves to be what all the preceding circumstances would lead us to fear, if it sanctions the adoption of the Syllabus, if it officially and dogmatically confirms the rupture between Rome and modern society, it will be responsible before God and men for the aggravated unbelief which it will provoke wherever Catholicism is regarded as the representative of Christianity. The fearful crisis which will alienate the minds of men from the Gospel, and in fact from the very idea of God, will be precipitated with a violence surpassing anything that we have hitherto seen. But the crisis within the Catholic Church will not be less serious. Possibly the votaries of Rome may succeed in concealing it for a time; perhaps many of the more liberal-minded among them may have the courage to fight against it; nevertheless, it can not be avoided. The unhesitating and unqualified condemnation of a tendency whose roots are deep and far-reaching, which is not the accident of the moment, but which is connected with a long series of events in the past, will bring, sooner or later, a rupture which will be hastened by the disappearance of the fiction of endowed religions. It will introduce an epoch of trouble and anxiety, but at the same time of agitation that shall be fruitful of good results. Catholicism, itself, reformed, shall bring its tribute to the great religious movement which is going on all over the world, and to which no one church by itself is equal; if, on the contrary, liberal Catholicism is crushed and extirpated, there will ever long remain nothing of the great Roman Church but a lifeless corpse ready to vanish away.'

The Unitarian Herald.

FRIDAY, APRIL 23, 1869.

DOING GOOD FOR DOING GOOD'S SAKE.

A GREAT deal of what passes for doing good in the churches accomplishes very little. There is a great deal of professedly beneficent activity in society, of one sort or another, but any one who looks closely into the matter is obliged to own that very little comes of it. This is peculiarly an age of philanthropic associations and organisations, and yet who is there who does not feel that the result is profoundly unsatisfactory? Why is this? We believe that to a large extent the poverty of the result arises from the poverty of the motive. Comparatively little of what passes for doing good is done really for the good's sake. To a large extent it is doing good with a view to the benefit of the doers. We do not refer so much to the coarser forms of self-regarding beneficence. The evil of subscribing to benevolent objects for the sake of getting a charitable name, and winning the praise of one's society or one's church, is too palpable to need any rebuke of ours. We allude to those subtler forms of selfishness

which lead men to engage in works of apparent usefulness with a side-view to their own moral and spiritual benefit, or from a half-conscious desire to feel self-satisfied. We fancy that a good deal of the work which is done in our Sunday-schools is of this kind. Young people are pressed by their parents to take a part, on the ground that it will do them good to engage in such works. Or, they hear appeals from the pulpit pointing out the wrongfulness of life passed in mere devotion to business and pleasure, and they think they shall feel easier in their minds if they undertake a class or a district. Now, when people want to help in anything you are doing, it is not well to scrutinise their motives too closely. Many a one begins a good work from an imperfect motive, and gradually catches the better spirit of the work itself. We would, therefore, never refuse help because we thought that it was offered from such motives as these, but none the less is it true that these are not the motives which will ever accomplish any deep and really beneficent work. To grapple with want, and ignorance, and sin—to lift up the degraded—to overcome the apathy of worldliness—to minister to physical poverty and misery without destroying the spirit of self dependence—the tasks which wait for Christian men and women in all times, are just the hardest works that the world has to show, and they will yield to nothing but the spirit of a love not only self-sacrificing, but self-forgetful.

The same thing is true of the associated activities which are put forth by a congregation. We have sad experience of this in our churches. Everyone familiar with our congregational life must own that there seems to be a curious clumsiness among us in carrying out any impulses to benevolence and Christian work. Our congregations, many of them have a large number of what are called connected institutions and these make a fair show in their annual reports, and generally are very successful in getting up tea-parties; but it must be confessed that the amount of solid work which is the outcome of them is painfully small. We do not say this as a matter of blame to any one. The fact is that as a body of Christians we are only feeling our way into the great work, the need for which has developed with such fearful rapidity amidst the huge and ever-changing populations of our modern civilisation. We have a vague sense of much being needed, but we hardly know what. Is not the real source of inefficiency, this;—that there is too much ecclesiastical self-consciousness in our activity? It is too often our own condition that presses upon us, not the condition of the world around. We shrink from the reproach of idleness, and make spasmodic efforts to do something. We hear of institutions that are flourishing in one place, of plans that are working well in another, and straightway something of the kind must be started where we are. Tokens of this restless desire to be doing something are constantly under our notice. People want to feel that the congregation that they belong to is an active one, and they are apt to catch at any new scheme which seems likely to engage workers. Now there is a radical mistake in all this. Mere imitative activities are never of any use. Mere multiplication of agencies for the sake of having more doing is poor and profitless. The needs of society are infinitely varied, and no method of action can be drawn up which will produce the same effect with different workers and in different places. The great thing that is needed is to look round in the world with that spirit of loving desire for human wellbeing, in every way, which will be deeply struck and saddened by all that is amiss in human life, and earnestly desire to do something to mend it. Any work that is to do real good must be started on the compelling urgency of some sore human need outside of ourselves. It is that love—it is that sense of need—it is that losing of one's self in the deep desire to help a fellow-creature, which alone can overcome the strong forces of evil.

CONVENT LIFE.

THE *Christian World Magazine* offers the following warning to all whom it may concern:

Convent life is unnatural; we cannot therefore expect it to be very different from what it is. It is well that it should be denuded of some of its fine trappings, that it should be stripped of its romance—the romance with which foolish women have ever invested it, especially when they have been unhappy at home, tired of an aimless life, or as people say “crossed in love.” Disappointed affections have led many a weak girl to the cloister. Instead of trusting God's goodness, and waiting to see what good things He had in store for her, she rushed away to find “a living grave on earth,” and she has had too late to cry—

“This is not rest!
And yet they told me that all rest is here;
Within these convent walls the medicine and the cheer

For broken hearts, that all without
Was trembling, weariness, and doubt;
This the sure ark which floats about the wave,
Strong in life's flood to shelter and to save.

Ah, me, it is not so;
This is not rest, I know.

This is not love!
And yet they told me that all love was here,
Sweetening the silent atmosphere;
All given, without a faded leaf;
All smooth, without a fret, or cross, or grief:
No balm like convent air,
No lives of Paradise so fair!

A jealous, peevish, hating world beyond;
Within, love's loveliest bond:
Envy and discord in the haunts of men,
Here—Eden's harmony again,

Ah, me, it is not so;
Here is no love, I know!”

AMERICAN NOTES.

It seems that even in America there are some who are taken with the idea that it is proper for a Christian nation to have a national religion, and an association has been formed in Ohio, composed chiefly of Presbyterian ministers, to procure the incorporation of a confession of faith in the Constitution of the States. The *New York Independent* thus disposes of the measure:

“It would not constitute any man a Christian who is not one now. It would not add to the authority of the Christian religion. It would not show that a majority or any other specified proportion of the people are real Christians. It would not bind the conscience or control the faith or conduct of those who are not Christians. Nor would it curtail the civil rights of those non-Christians, save by a palpable injustice. Let us do all we can, as individuals, to bring other individuals to accept the Gospel as their rule of life. In exact proportion as we succeed in this we shall bring all the acts and all the influence of the National Government into conformity with the laws of Christ, which is the thing we really want.”

The *Liberal Christian* mentions an occurrence at San Jose, California, which illustrates at once the growth of liberal sentiments there and the spirit of the old Orthodoxy. The Rev. Mr. Hamilton, of the Presbyterian Church, had ceased to believe in the doctrine of everlasting punishment, and there being some murmuring on account of his theological unsoundness, he asked permission to resign. This request was refused, because it was held imperative for a Presbytery to prefer charges against a minister, when by common repute he was not sound in the faith; and his enemies were unwilling to let him depart without fixing upon him a brand which would impair his future usefulness and reflect upon

his character as a man and a Christian. Mr. Hamilton appealed to the Presbytery to let him go, but his appeal was ruled out of order. He then unconditionally withdrew from the Presbytery, bidding them be careful how they trifled with his character or tarnished his reputation. He then walked out of the church, and, as by instinctive sympathy with him and his cause, the entire congregation rose and followed him, leaving the Presbytery alone in its glory.

In a recent lecture on “Theodore Parker,” the Rev. O. B. Frothingham said:

“Parker is called a destructive, and so he was, as Luther was a destructive, or Wickcliffe, or Channing. He who replaces an old building by a new one, must destroy the old, and if he dies before the ground he has filled up with rubbish is covered with the more beautiful temple, he is known only as a destructive, however fair the plans his brain had conceived. Parker said of himself, ‘I was born to thunder and lighten and break things down to the ground.’ But he also said, ‘The religion I am working at will be the faith of the next thousand years.’ He was a pioneer, and a pioneer makes clearings not parks, a hut not a palace, a barn not a cathedral. Was it nothing to have made the clearing on the very spot where the future temple must rise? Was it nothing to have erected a hut of sound timber large enough for all who needed shelter? Was it nothing to have turned a secular room into a cathedral, or to have sprung the pillars of eternity over the workshop? When the temple of a national faith shall be built, it will rise on the same spot, it will be constructed of those same materials that he used, and it will inclose that structure within the noble walls. Had Parker lived to see slavery abolished, and the curse of bigotry abated, had he lived to enjoy those quiet years he hoped for, his armour put off, his sword by, he would himself have placed some courses of those grand walls within which the coming generations shall worship.”

According to a New York correspondent of the *Scotsman*, Mr. Laurence Oliphant, formerly member for Stirling, has joined “a religious scholastic community,” consisting of 200 persons, in the western part of that State, near Lake Erie. This community, we are told, was established two years ago by Mr. T. L. Harris, formerly secretary of the United States legation in Japan. He purchased several farms, and gathered together a colony of 25 families, “who were agreed that the old apostolic plan was best, where the multitude who believed were of one heart and of one soul, and had all things in common”—except their wives and children. The association is formed “upon the principle of spiritual affinity, upon which principle communities exist in Heaven;” and “the cultivation of the land is held subordinate to this idea,” so that more is thought of “a holy life and conversation” than a well-ploughed field or a carefully tended crop. Nevertheless, the main chance is looked after, and not only are “former social distinctions merged into one common brotherhood,” but “every man takes his shovel and his hoe, his sickle and his pruning hook, and works with a will.” The result is that a little paradise is springing up. It seems that during Mr. Harris's residence in Japan, Mr. Oliphant was also there as secretary to the British legation; and that the American diplomatist converted the Englishman, so that, when the community was established, he hastened to cast in his lot with it. Though “all social distinctions” in the community are abolished, still it appears that some special honour is paid to the “ex-English legislator,” since he is not only “the cashier and business agent of the community,” but “close by the bluff of the lake an elegant cottage has been erected for the residence of Mr. Oliphant and his family,” in which abode “everything is plain, neat, and beautiful, without affectation, and indicates the controlling hand of the Christian English lady.”

The subject of ministers' salaries is engaging attention in the States as well as here. The *Nation*, one of the best American papers, says:

“Ministers of real power, who are animated by a high sense of duty, know and feel how much they are cramped in mind and hindered in their work by want of a proper pecuniary support. The consequence is, that hundreds and thousands of them pass their lives in what is, to a man who takes just views of life, the saddest of all positions—that of a labourer who has undertaken to do work which, through no fault of his own, he finds he cannot do well, or cannot do at all. Seeing this, it is no wonder that the best young men avoid the profession, or only enter it in small numbers. The remedy will come when the well-to-do Christians

who compose their congregations make the demand for ministers and missionaries effective, by offering to set apart a larger portion of their own gains for the use of those whom they ask to help them in solving the great problems of existence. The argument that ministers *ought not* to want more money, and therefore do not need it, is an argument which one meets with frequently, both in political and social discussion; but the proper field for its use is the nursery. Ministers are men, and you cannot make anything but men of them by any course of training. That the Catholic Church does not suffer from this difficulty, does not affect our position. Priests have neither wives nor children; and it is human to be willing to take less pay for an office in which you exercise the power of forgiving or retaining sins, are confessed to as the representative of the Almighty, and meet a congregation as its spiritual master, than for an office in which your business is simply to teach, and perhaps bear as much unmannerly and ignorant criticism as the constitution of a sedentary man can stand."

BISHOP ATTERBURY A SCEPTIC.

DR. MATY, in his edition of Lord Chesterfield's *Miscellaneous Works*, says:

"The following anecdote was often mentioned by Lord Chesterfield; and I shall, to the best of my remembrance, give it in his own words. 'I went to Mr. Pope one morning at Twickenham, and found a large folio Bible, with gilt clasps, lying before him upon his table; and, as I knew his way of thinking upon that book, I asked him jocosely if he was going to write an answer to it.' 'It is a present,' said he, 'or rather, a legacy from my old friend the Bishop of Rochester. I went to take my leave of him yesterday in the Tower, where I saw this Bible upon his table. The bishop said to me, 'My friend Pope, considering your infirmities and my age and exile, it is not likely that we should ever meet again, and therefore I give you this legacy and remember me by it. Take it home with you and let me advise you to abide by it.' 'Does your lordship abide by it yourself?' 'I do.' 'If you do, my lord, it is but lately. May I beg to know what new light or arguments have prevailed with you now to entertain an opinion so contrary to that which you entertained of that book all the former part of your life?' The bishop replied, 'We have not time to talk of these things; but take home the book. I will abide by it, and I recommend you to do so too.'"—(I. 243.)

Critics have considered this story alone to be insufficient to rebut the presumptions to be drawn from Atterbury's life-long public professions; but Dr. Maty is strangely corroborated by a MS. note of Dr. Birch's (British Museum, Ayscough Cat. 4326, B 198), dated "Wednesday evening, June 5, 1751."

"Dr. Heberden told me that Lord Bolingbroke had assured him that Bishop Atterbury made no mystery of his infidelity with regard to Christianity, frankly declaring to his lordship very often that he believed nothing of it, and thought that no other man of sense did."

It is well known that Sheffield's epitaph on himself, after the confession of scepticism, originally concluded—

Christum advenoror, Deo confido
Omnipotent, benevolentissimo,
Ens entium miserere mei!

But when, before being inscribed in Westminster Abbey, it was submitted to Atterbury as Dean, he struck out the reference to Christ. His alleged reason was that the word *advenoror* was not strong enough to be applied to him. But if Atterbury were himself sceptical, the erasure is much more intelligible.

B A C A.

THE Rev. James De Normandie, one of our American brethren, who lately visited Baca, thus writes:—After riding through some valleys of oppressive heat, we came to one suggestive of sweetest rest. Its shady retreats, its rills trickling like tear-drops from the dark-shadowing rocks; its caves, the lurking-places of Bedouins; its sacred memories, make it a place for dreamiest meditation. It is supposed to have suggested the eighty-fourth Psalm, the favourite hymn of the mystics and pietists and perfectionists. "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of Hosts! Blessed is the man whose strength is in Thee, who, passing through the valley of Baca, make it a well. They go from

strength to strength, every one of them in Zion appeareth before God. A day in Thy courts is better than a thousand." At last we came to an open space, where another valley meets the one we are in at right angles. Two high peaks stand fronting each other at its entrance, and the plain made by their confluence is the parcel of ground Jacob bought; and, although the gurgling streams are near, he could not trust the strange and hostile Canaanites, and so dug a well for his own flocks. A rude heap of stones marks the spot of the well, now filled up within ten or twelve feet of the surface. There is hardly a doubt that this is the very place commemorated by the conversation with the woman of Samaria; and reverently we sat down by it, for here was the birth-place of the absolute and everlasting religion. If I were to build a world-temple where the discords of Christendom might be stilled, it should not be at Jerusalem, with its mass of tradition, and its grand temple worship; nor at Bethlehem, with its beginning of the faith; nor at Nazareth, with its quiet and untold life; nor yet by Galilee's murmuring waves, with their story of the miracles; but at Jacob's well, still uncovered to the bending sky of love, still open for the spirit-worship, where wearied men could find the hidden spring of everlasting life, and, by the toil of duty and prophecy of love, scatter the questionings of selfishness and the shadow of mortality.

LIBERTY OF OREDIENCE.

(OSCAR CLUTE, in the *Liberal Christian*.)

THAT the highest freedom comes only as we most implicitly obey, is true of our mental and spiritual relations as well as of our physical relations. There are physical laws, there are also mental and spiritual laws. We are free in body when we obey physical laws; and we are free in mind and spirit when we obey mental and spiritual laws. The only way in which we can acquire a systematic mental culture is by conformity to the laws of the mind. Let an unlettered rustic attempt to grapple with the great problems in any department of knowledge, and he fails because he has not conformed to those laws of the mind which command a careful culture of the mental powers. But with the philosopher it is different. He began in early youth a course of mental culture. He began with things plain and simple, and went on step by step, in accordance with the laws of mind, until he was able to grapple with problems the most abstract and complex. He now finds himself freed from those limitations with which the unlearned are hedged in. He has obeyed the laws of his mental being, and now finds that those laws work for his advancement and happiness. He has freedom from error, from superstition, from bigotry, from all forms of mental slavery.

The same truth holds good in our spiritual life. Every man has a feeling of obligation to do what he thinks is right. He cannot get rid of this feeling. If he disobeys it he is a slave to sorrow and remorse. If he obeys it he is free. Every man feels within him divine longings for all things true and beautiful and good; he has a quenchless thirst for nearer communion with the Infinite Spirit of holiness and love. If he feeds these longings with the truth and beauty and goodness that are all about us in the world of matter and the world of mind, if his thirst leads him to quaff from the rich streams of goodness and love that God sendeth over all His works, then there comes in upon his soul such grand peace as no tongue can tell, and he walks in the glorious liberty of the children of God.

A man who desires to get a well developed physical body gives to that body good food and careful culture. A diet of bran and sawdust will scarcely make him able to wield the axe and the sledge-hammer. So if he would have a noble spirit he must partake of spiritual food, and put his spirit into suitable conditions for its growth. Spiritual food does not consist of dogmas concerning a wrathful God, who consigns to endless woe the beings whom He has brought into life with natures "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil"; but rather in thoughts of God's goodness and justice, in a sincere desire to make truth and purity manifest in the individual life, in a

glad confidence in our human nature, which He has made a little lower than the angels, and crowned with glory and honour. The only condition of the soul which can lead to true growth and freedom is that reverent, profound confidence in truth which shall make us seek it, and accept it when found, even if it runs counter to all that we have held to be sacred. When we obey this law of the spirit we get freedom of the spirit, freedom from sin, from unhappy doubting, from bad thoughts of God and humanity, from that foolish weakness which seeks to put a priest, or a creed, or a book between the soul and God.

So, in all the relations of our being, obedience gives us true liberty. Liberty comes not by annulling, not by transgressing it, not by evading it, but by obeying it. Obedience brings us into harmony with law, into near communion with Him in whom we live and move and have our being, who is the source of all law.

A MALAGASY PRAYER.

THE *Christian World*, and other papers of the same class, have recently had glowing accounts of the impulse which has been given to Christianity in Madagascar, by the new Queen having inaugurated her reign with the total abolition of idolatry and the nominal adoption of the religion of the missionaries. In the speech which she made at her coronation she said with regard to "praying," as the profession of Christianity is designated:—"This is what I say unto you, below the skies, concerning praying; there is no compulsion and there is no prevention, for God made you." Her majesty seems at least to understand the principle of religious liberty as well as some nearer home; and judging from a prayer used by the original inhabitants of the island, as given in the *Freethinking Christian's Magazine* (ii. 87), we should be inclined to think that, under proper guidance, much might be made of them in the way of true religion. It runs thus:

"Oh, Eternal! have pity on me because I am transitory. Oh, Infinite! because I am but an atom. Oh, Almighty! because I am weak. Oh, Source of Life! because I am drawing near the grave. Oh, Thou who seest all things! because I am in darkness. Oh, All-bounteous! because I am poor. Oh, All-sufficient! because I am nothing."

FIRESIDE READINGS.

FACES IN THE FIRE.

LEWIS CARROLL.

THE night creeps onward, sad and slow;
In these red embers' dying glow
The forms of fancy come and go.

An island-farm—broad seas of corn,
Stirred by the wandering breath of morn—
The happy spot where I was born.

The picture fades in its place;
Amid the glow I seem to trace
The shifting semblance of a face.

'Tis now a little childish form—
Red lips for kisses pouted warm—
And elf-locks tangled in the storm.

'Tis now a grave and gentle maid,
At her own beauty half afraid,
Shrinking, and willing to be stayed.

Oh, time was young, and life was warm,
When first I saw that fairy form,
Her dark hair tossing in the storm.

And fast and free these pulses played,
When last I met that gentle maid—
When last her hand in mine was laid.

Those locks of jet are turned to gray,
And she is strange and far away
That might have been mine own to-day—

That might have been mine own, my dear,
Through many and many a happy year—
That might have sat beside me here.

Ay, changeless through the changing scene,
The ghostly whisper rings between,
The dark refrain of "might have been."

The race is o'er I might have run,
The deeds are past I might have done,
And ere the wreath I might have won.

Sunk in the last faint flickering blaze,
The vision of departed days
Is vanished even as I gaze.

The pictures with their ruddy light
Are changed to dust and ashes white,
And I am left alone with night.

GOOD FRIDAY IN MONACO.

A CORRESPONDENT of the *English Independent*, who arrived at this little principedom on the afternoon of Good Friday, gives a curious account of the way in which it was being kept, from which we abridge what follows:—The aspect of the place differed little from that of other days. The gambling-house was open, and the rooms were as crowded as usual. On entering the parish church, however, we found it almost in darkness. Every ornament had been removed; the high altar and all the pillars were draped in black cloth, and the windows were covered up to shut out daylight. The church is very large, and contains three or four side chapels. From one of these a faint light glimmered, and showed a few men and women devoutly kneeling in prayer. This chapel, from which the altar and confessional had been taken away, represented the Garden of Gethsemane. Large branches of olives, some eight or ten feet high, had been cut down and planted in it. Palms, cypresses, and long grass, and soft moss, with here and there a small allee, gave it all the appearance of a real garden. The brook Kedron was there, and the domes of Jerusalem were seen in the distance. At the foot of one of the olives were three figures, representing Peter, James, and John asleep; and at some distance from them was Christ himself, in an attitude of prayer, with the cup by his side. The faint light of a lamp was so arranged as to give a kind of moonlight appearance to the scene. The private chapel of the palace, belonging to the Prince of Monaco, was laid out as another garden, that of Joseph of Arimathea; and great taste was displayed in the arrangement of the choice flowering plants and fragrant shrubs. The whole end of the church in front of the altar was occupied by an enormous block of marble, out of which was hewn the new tomb, and a figure representing the body of Christ was lying in it. A third scene was represented in the Church of the Penitents Noirs; but, as the entrance to this building was guarded by two men, dressed as Roman soldiers, with drawn swords, we were unable to see what it was. The few worshippers appeared to belong to that small number of truly pious Catholics to be found in every country; but they took no part in the evening's performance. Later at night the procession commenced, and all the scenes in the passion of our Lord were enacted with a scandalous levity, and the mockery of the whole tragedy became inexpressibly shocking.

At eight o'clock a drum began to beat, and a band of Roman soldiers, headed by a centurion, and a standard-bearer carrying the Roman ensign, and followed by a crowd of men, women, and children, marched up to the palace, and thence through every street of the town; after this all was quiet again for more than an hour. But about ten o'clock the procession started again from the church, and proceeded to the private chapel of the castle. Everybody and everything mentioned in Scripture in connection with the Crucifixion were here imitated, and Christ himself had four or five representatives. Over the first the figure of an angel was carried, presenting him with the bitter cup. The disciples were dressed in white tunics, and crimson scarfs round their waists. Judas was among them, tossing his money-bag in the air, and followed by a rabble with swords and staves. Peter brandished a sword near Malchus, and pretended to cut off his ear; but the healing appeared forgotten, for he walked through the rest of the procession, holding a handkerchief to his head, which had been partially steeped in blood. A large wooden cock figured at the top of a long pole, and was carried by a boy dressed in black. Around this first Christ were a number of little children, dressed as fairies, with wings and crowns, probably meant for the legion of angels. A second Christ followed with his hands tied behind him. Herod, with a crown of gold on his head, and a crimson mantle, covered with stars, on his shoulders, rode on horseback, amidst a troop of Jews and Romans, armed with swords and sticks, and a band of music accompanied him. Then came Caiaphas, the high-priest, Pontius Pilate, washing his hands, Barabbas the robber, &c., each in appropriate costume; and after these a third Christ, bending under the weight of a huge cross, and with him St. John and his lamb and a number of legendary personages, of whom it was difficult to understand the meaning. The most revolting figure of all was a coarse-looking man, who represented Christ with the crown of thorns on his head and the great drops of blood on his face. Nothing could be more painful to witness than this man's efforts to assume an expression of sorrow and suffering, while his companions were joking him on his unsuccessful attempts. He carried a reed in his hand, and the Cyrenian walked by his side bearing a cross. Little children followed him with the hammer, nails, sponge, vinegar, and gall. The three Marys brought up the rear, dressed in deep mourning, and wearing long crape veils. To play the part of one of these Marys is the ambition of every girl in Monaco, it being believed that some great piece of good fortune will happen to one of the three before the next Good Friday comes round. Their part was, of course, to weep behind the cross; but their suppressed laughter between their feigned tears showed that the performance

was as much a comedy for them as for their male companions. The actors were lighted by torches, and on leaving the palace, where they remained about a quarter of an hour, they proceeded to parade the streets of Monaco, and finished by returning to the Church of the Penitents Noirs, in which a grave had been prepared, and where at a late hour of the night the burial scene was enacted. Here, I believe, also took place a representation of the Temptation, with Adam and Eve, and the serpent; but we did not get into the building. The crowd was very great, and we had seen enough and more than enough for one night.

It is only just to the Catholic clergy to add that not a single priest took part in the ceremony, that it is universally condemned by them, and that the Bishop of Nice has done all in his power to get it discontinued.

ORIENTAL DRUNKARDS.

FROM M. De Gobineau's book on the "Religions and Philosophies of Central Asia," it seems that the Orientals are as fond of physical as they are of moral intoxication. Drunkenness is, indeed, the radical vice of the Asiatics. In spite of sumptuary laws and the positive prohibitions of the Koran, the immoderate indulgence in fermented liquors is universal. Priests as well as princes, the guardians of church and of state, devote their nights to the was-sail-bowl. Women, too, of all classes, from the ladies of the palace to the girls of the bazaar, have their merry drinking-bouts, which they prolong till after midnight or until the "cold tea," as brandy is euphemistically called, has left them dead drunk on the carpets of the seraglio. It is not because it tickles his palate that the Oriental drinks spirituous liquor; the taste is by no means pleasing to him, and he gulps it down as one would swallow a bitter medicine, with grimaces of disgust. It is the bliss of stupefaction that he seeks, and consequently prefers those beverages which produce this effect in the shortest time. There are multitudes of Persian scholars, famous for erudition, eager for knowledge, and with a keen relish for the most refined intellectual pleasures, who, nevertheless, seldom pass a night without intoxication.

BAPTISTS AND FLOWERS.

A SHORT time since the *Freeman* having made some sharp remarks on the Rev. T. T. Lynch, of Mornington Chapel, for taking a bunch of flowers into the pulpit one Sunday morning, he thus alluded to the subject in a recent lecture on "John Foster": "Baptists dislike flowers. It took me some time to discover why. At last I hit upon the solution, thus: a flower is a pretty thing that likes to be sprinkled, and Baptists think their babe sought not to be sprinkled. Now the way in which proof was given last year that Baptists dislike flowers will be shown by introducing you to the breakfast table of Mr. Watercress. Mr. Watercress was a most good-natured and respectable man. He and his family were at breakfast. He took up the leading journal of the Baptists, called the *Freeman*, and he exclaimed, 'Well, what next, I wonder?' Said Mrs. Watercress, 'What is the matter?' 'Why,' said he, 'Here's Mr. Mornington been taking a bunch of flowers into the pulpit and preaching with them in his hand throughout the sermon.' 'What a goose!' says the lady. 'Then she said, 'I wonder whether it was one of those big warming-pan nosegays we sometimes see in the windows.' 'No doubt it was,' said Mr. Watercress, and taking up one of the large breakfast plates, he goes to his parlour door, puts the plate to his breast, and walks in a stately manner to the head of the table to represent the passage of Mr. Mornington from the vestry to the pulpit, with all the little Watercresses laughing. It is quite a pleasant scene. The same evening there were two ladies taking tea together, and having a little talk over their tea, as ladies do sometimes. These were Miss Pepper and her friend Miss Soft. Now Miss Pepper exclaimed, in quite an awful tone, 'Cain redoubts!' which means 'Cain come back again.' 'What do you mean, my dear Miss Pepper?' says Miss Soft, horrified and yet gratified at such an exclamation. 'Why,' said she, 'as if millinery and gold rings were not enough, here has Mr. Mornington been bringing flowers into the very pulpit. Only a Cain would present God an offering of flowers. Oh, I want no rose but the Rose of Sharon.' Then said Miss Soft, looking as wise as an owl, 'I think the less we see of God anywhere else the more we see of him in the Bible.' Now that is the exact reverse of John Foster's principle. His principle was this: the more you see of God in the world the more you see him in the Bible. He was a special lover of flowers, particularly of the minute and retiring ones, because though he was in a real sense great, he felt himself to be a minute, and he was a retiring man."

L I F E .

THE following curious cento, contributed to the *San Francisco Times*, shows at least that our poets have found their way to California.

Why all this toil for triumphs of an hour?

Young,
Dr. Johnson

Life's a short summer, man a flower.

Pope.

By turn we catch the vital breath and die—

Prior.

The cradle and the tomb, alas, so nigh!

Sevel.

To be, is better far than not to be,

Though all man's life may seem a tragedy;

Spenser.

But light cares speak when mighty griefs are dumb,

Daniel.

The bottom is but shallow whence they come.

Raleigh.

Your fate is but the common fate of all;

Longfellow.

Unmingled joys here to no man befall.

Southwell.

Nature to each allots his proper sphere;

Congreve.

Fortune makes folly her peculiar care;

Churchill.

Custom does often reason overrule,

Rochester.

And throw a cruel sunshine on a fool.

Armstrong.

Live well; how long or short, permit to heaven;

Milton.

They who forgive most shall be most forgiven.

Bailey.

Sin may be clasped so close we cannot see its face,

Trench.

Vile intercourse, where virtue has no place.

Somerville.

Then keep each passion down, however dear;

Thompson.

Thou pendulum betwixt a smile and tear.

Byron.

Her sensual snares let faithless Pleasure lay,

Smollet.

With craft and skill, to ruin and betray;

Crabbe.

Soar not too high to fall, but stoop to rise.

Massinger.

We masters grow of all that we despise.

Cowley.

Then, I renounce that impious self-esteem;

Beattie.

Riches have wings, and grandeur is a dream.

Cowper.

Think not ambition wise because 'tis brave,

Davenant.

The paths of glory lead but to the grave.

Gray.

What is ambition?—'tis a glorious cheat!

Willis.

Only destructive to the brave and great.

Addison.

What's all the gaudy glitter of a crown?

Dryden.

The way to bliss lies not on beds of down.

Quarles.

How long we live, not years, but actions tell;

Watkins.

That man lives twice who lives the first life well.

Herrick.

Make then, while yet ye may, your God your friend,

Mason.

Whom Christians worship, yet not comprehend.

Hill.

The trust that's given guard, and to yourself be just;

Dana.

For, live we how we can, yet die we must.

Shakspeare.

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—The Rev. J. Freeston, of Rochdale, has received, and accepted, an invitation to become the minister of the congregation at Blackley, and will enter upon his duties in August next.

BANBRIDGE: ORDINATION.—The Rev. John Miskimmin, who, a month or two ago, completed his course at the Home Missionary Board, having received a unanimous call from the Second Non-subscribing Congregation at Banbridge, was ordained on Tuesday, the 30th of March, by the Presbytery of Antrim. The service was commenced by the Rev. John Porter, followed by the Rev. S. C. Nelson, of Downpatrick, who explained and defended Presbyterian ordination, and the right of the people to choose their own pastors, especially as carried out by the Presbytery of Antrim ever since its formation—now nearly a century and a half ago. He went on to show that the Presbytery had never imposed tests and confessions of faith on their licentiates and ministers, but left them, as well as their congregations, perfectly free to inquire and judge for themselves, and to maintain their own views of divine truth. Although the Presbytery had neither directly nor indirectly interfered in their selection, he felt confident that he might congratulate them on the choice they at length had made. Mr. Miskimmin was sprung from a talented family; he was son of a late valued elder of the Presbytery; and there was every reason to believe that he would prove a devoted and useful minister of the Gospel. Mr. Miskimmin, in repeating his acceptance of the call, made an earnest and admirable statement of his purposes and hopes; and the people having raised their hands in testimony of their adherence to the call, Mr. Nelson offered the ordination prayer, and the choir sang the ordination hymn; after which the members of Presbytery welcomed him with the right hand of Christian fellowship, and with

assurance of their advice and aid. The Rev. William Napier, of Clough, then delivered an excellent practical charge to the young minister and his flock, and concluded with prayer. Afterwards the Presbytery were joined by several members of the First Banbridge, as well as by those of the Second Congregation; and a very agreeable evening was spent.

BELFAST: THE DOMESTIC MISSION.—On Tuesday evening the annual meeting was held in the Mission House. There was a large attendance of friends and supporters:—Rev. J. Scott Porter; Michael Andrews, Esq.; John Campbell, Esq.; Andrew McMechan, Esq.; Wm. Spackman, Esq.; Jas. M. Darbshire, Esq.; Herbert Darbshire, Esq.; Rev. John Jellie; Henry Bruce, Esq.; Samuel D. Freud, Esq.; Wm. Shaw, Esq.; Thomas Agnew, Esq.; A. O'D. Taylor, Esq., &c. The Rev. John Scott Porter presided. Mr. James M. Darbshire read the annual report, which showed that the work of the mission has been carried on regularly and satisfactorily during the year. Besides the Missionary's own labours the Ladies' Committee had met monthly; the Evening Sewing Class, under Mrs. Moncrief (the Bible woman), had been conducted weekly with a better attendance than during any previous winter, and the Clothing Society was prosperous. Grateful reference was made to the late Rev. W. Bruce. The treasurer's account (Female Mission) for the half-year ending 31st March last was submitted, from which it appeared there was a balance in hand at that date of £22. 18s. 8½d. The Rev. T. Bowring then read his report, which gave an interesting review of the missionary operations during the year in connexion with the mission. The usual resolutions were then proposed and carried, the Rev. T. Bowring, Rev. John Jellie, Messrs. Michael Andrews, M'Mechan, Campbell, H. Darbshire, Taylor, Bruce, and Spackman taking part in the proceedings, which closed with prayer.

DUNDEE.—"Mr. John Davidson, Writer," of this town, whom we have had occasion before to introduce to the notice of our readers, seems to be growing, if possible, more exceedingly mad against our simple faith; and we cannot help thinking that if his knowledge of the law is no greater than that which he displays of the gospel, his clients must fare badly at his hands. In one of his recent letters to the *Dundee Courier*, these are a few of the choice things which his Christian humility and charity lead him to utter against a form of belief which was that of Milton, Newton, and Locke, and which he must be aware is now cherished by thousands of minds as well qualified, perhaps, to judge fairly and conscientiously as his own. It is a "cold, cruel creed." "It would be well if this horrid heresy could be summarily suppressed." "*Unitarianism is a lie.*" "What then can be thought of sinners who openly deny Christ's divinity, as Unitarians do? They are worse than the Devil, for he publicly acknowledged the divinity of the Saviour when he dwelt on earth, and it is confessed by all the hosts of hell. Unitarians wilfully shut their eyes to the truth, and deliberately prefer damnation; for whosoever refuses to believe in the divine Sonship of Christ must inevitably perish." "Countless will be the assembly at His judgment seat, but in all the world there will not be a single Unitarian. The deluded creatures now called Unitarians will then see to their dismay that Christ is 'God manifest in the flesh.'" After these specimens of Dundee orthodoxy, we think our readers will feel with us how desirable it is that our friends there should be furnished at once with the funds which they require for the erection of a church, in which ignorance like that of Mr. Davidson may be enlightened, and unreasoning bigotry such as he has converted into Christian meekness and charity. With this view, we may say that we shall double our own donation, and we hope that many others will be induced to do the same, and let it be seen at least that ours is not a faith so feeble as to be "summarily suppressed."

PERTH.—After having been excluded from two lecture halls in this town, the local committee secured another for a lecture from the Unitarian minister of Dundee, on Wednesday, the 14th inst. There was a large attendance, the hall being quite filled. Discussion was invited as usual. One gentleman requested to be allowed to engage in prayer, as his contribution to the discussion. As soon as Mr. Williamson can get time he will attempt a Sunday service in Perth, which is much desired by our new friends there.

CORRESPONDENCE.

NOTICES TO CORRESPONDENT.

Hinckley and Crewe.—*Next week.*

WHAT TO DO WITH CHURCH RATES.

To the Editors.—Probably all your readers know that the payment of Church rates is no longer enforced by law. If collected at all they will be so on the voluntary principle, depending solely on the free will and consent of ratepayers. Most Dissenters will cease now to pay Church rates. To such let me suggest that they pay the amount of their usual Church rate to the managers of their own chapels. There are, doubtless, many of

our old meeting-houses requiring a little attention of that kind which can only be given by the aid of money. What, then, could we do better with the money which the Legislature gives us the free use of, than to apply it to purposes which our hearts sanction? Nor should the now free-will offering be less ample than the past compulsory Church rate. I believe that churchwardens are intending to make an early application for the rate this year. It is, therefore, all the more necessary that we should be so far on our guard as not to be betrayed into that false charity which helps what we regard as a Church founded on—or, at least, teaching—error, while we neglect that true charity which begins at home.—Believe me, yours truly,

W. ROBINSON.

Mount Pleasant, Crewkerne, April 12, 1869

THE COMING WEEK.

Cheltenham.—On Sunday evening, a sermon by the Rev. John Robberds, B.A., on "Soundness of Faith."
Dob Lane, Failsforth.—On Sunday, annual sermons. Preachers—afternoon, Rev. Brooke Herford; evening, Rev. James Drummond, B.A.

Hyde.—GEE CROSS.—On Sunday, school sermons, morning and evening, by the Rev. C. C. Col.

Manchester.—DOMESTIC MISSION.—Sermons, in aid of the funds at Cross-street and Platt Chapels, on Sunday.

Manchester.—UPPER BROOK-STREET.—Morning and evening, on Sunday next, sermons, by the Rev. James Black, M.A., and collections for the Lower Mosley-street Schools.

Salford.—FORD-STREET.—Sunday-school sermons next Sunday. Preacher for the morning, at 10-45, Rev. A. Rushton; evening, at 6-30, Rev. G. H. Wells, M.A.

SHEFFIELD.—On Sunday morning and evening school sermons by Rev. Chas. L. Corkran.

Births.

FALLOWE.—On the 14th inst., at 17, Durham-street, Elswick Lane, Newcastle-on-Tyne, the wife of W. L. Fallowe, of a daughter.

PAYNE.—On the 19th inst., the wife of the Rev. Alfred Payne, of Wimslow, of a daughter.

Marriages.

BURTON-LEECH.—On the 14th inst., at Hyde Chapel, Gee Cross, by the Rev. Charles Beard, B.A., of Liverpool, assisted by the Rev. H. E. Dowson, B.A., of Gee Cross, Frederick Burton, Esq., of Tyldesley, to Harriet, second daughter of the late John Leech, Esq., of Grove Hall, Salford, and Kensington Palace Gardens, London.

JACKSON-BOYLE.—On the 14th inst., at Cross-street Unitarian Chapel, by the Rev. James Drummond, B.A., Mr. William Jackson, to Miss Alice Boyle, both of Lower Mosley-street Schools.

JAPP-GENN.—STAHLKNECHT-GENN.—On the 15th inst., at Hope-street Church, Liverpool, by the Rev. Charles Wickstead, B.A., Mr. John Japp to Margaret Hawke; and Mr. J. F. Theodor Stahlknecht to Ellen Mary Lins, daughters of Mr. J. H. Genn.

Deaths.

BARRATT.—On the 17th inst., at his residence, Birkdale Park, Southport, in his 82nd year, Joseph Barratt, Esq., late of Newton Heath, Manchester.

MCANCE.—On the 14th inst., at Woodbourne, Dunmurry, in the 44th year of his age, John McAnce, eldest son of the late William McAnce, Esq., of Suffolk.

OATES.—On the 17th inst., at Carr House, Meanwood, near Leeds, Mary Oates, aged 86 years.

THE MISSES SMALLFIELD'S SCHOOL.
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that he is honoured with instructions from the representatives of the late J. Harland, Esq., F.R.S., the eminent compiler of the new History of Lancashire, to SELL BY AUCTION, on Tuesday and Wednesday, the 11th and 12th May, 1869, at the Royal Exchange Rooms, Manchester, the very Valuable LIBRARY, as above; including Whitaker's History of Manchester, octavo and quarto editions; its maps; Lansdowne; Robert's Sketches of the Holy Land, 1794; Lake scenery; Carlyle's Works, 15 vols.; Akenside's, 18mo. poems, and including on Coins; Cutt's Abbots of Yorkshire, De Tmore Divinorum Judiciorum, fine state, 1478; tracts, histories, and other works connected with Manchester and neighbourhood. Antiquarian Society Works, Chesham Society Works, Early English Text Society publications, Parvula, Glossarium, 7 vols.; set of large folios on public records, printed for the Government; unique and large collection of works on shorthand, and many rare and valuable works.—Catalogues, price 6d. may be now had from the Auctioneer, 7, John Dalton-street, Manchester; or at the sale-rooms, on the 10th May, when the catalogue will be on view.—Sale to commence each day at eleven o'clock.

Printed for the Proprietors, by WILLIAM EVANS, of Ashby Villa, 377, Waterloo Road, Caneham Hill, at his printing-offices, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHIPPS, at the Market-atom, in the Parish of Manchester.—London Agent: C. Fox, at Abernethy Row.—Friday, April 23, 1869.

The Unitarian Herald

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 418.

FRIDAY, APRIL 30, 1869.

PRICE 1d.

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DOMESTIC MISSION, EMBDEN-ST.
(opposite Upper Medlock-street), HULME.
The ANNUAL SERMONS will be preached on Sunday, May 2nd, by the Rev. J. R. BEARD, D.D.
Morning service at a quarter to eleven—Subject, "Wedded Life One Life." Evening service at half-past six—Subject, "How to make Little do the Work of Much."
Collections will be made after each service.
Friends are earnestly invited to attend.

COMMISSION STREET, BOLTON.
SCHOOL SERMONS, on Sunday next, May 2nd. Preacher, Rev. S. A. STEINTHAL. Service in the afternoon at three, and evening at half-past six o'clock. Collections in aid of the Funds.

LONDON DOMESTIC MISSION.
ANNUAL MEETING, 1869.
The Rev. S. A. STEINTHAL, of Manchester, will preach the ANNUAL SERMONS on behalf of this Society, on Sunday the 9th May, in the morning, at Little Portland-street Chapel (service to commence at a quarter past eleven); and in the evening, at the Free Christian Church, Clarence Road, Kentish Town (service to commence at half-past six).
A COLLECTION will be made after each service.
The ANNUAL MEETING will be held at University Hall, Gordon Square, on the following evening, Monday, the 10th May.
The Right Hon. the LORD MAYOR, M.P., in the chair.
The chair to be taken at seven o'clock.

MOTTRAM.—SUNDAY SCHOOL
SERMONS, May 9th, 1869.—Afternoon preacher, Rev. J. PAGE HOPPS, of Dukinfield; Evening, Rev. H. E. DOWSON, B.A., of Gee Cross. Collections after each sermon in aid of School and Trust Funds.

WESTERN UNITARIAN CHRISTIAN UNION.
The Spring MEETING of this Society will be held, in May street Chapel, Bolton, on Wednesday, May 5th, 1869. Service (to begin at 12 o'clock) will be introduced by the Rev. J. EDWIN ODGER, M.A., of Bridgewater, and a Sermon will be preached by the Rev. J. ESTLIN CARPENTER, M.A., of Clifton.
A Collection will be provided in the Schoolroom by the Taunton congregation at half-past two o'clock, and at six there will be a Tea Meeting; after which addresses will be delivered by Ministers and others in the Chapel.
The Chair to be taken by the Rev. WILLIAM JAMES, of Bristol.

BURNLEY.—MECHANICS' INSTITUTION.
On May 9th, 1869, the Rev. WM. GASKELL, M.A., of Manchester, will preach TWO SERMONS in behalf of the Sabbath-school. Service, in the afternoon at half-past two; and evening at six o'clock.

LONDON DISTRICT UNITARIAN SOCIETY.
The ANNUAL MEETING will be held at Radley's Hotel, on Wednesday evening, the 19th May.

UNITARIAN CHURCH, NEWHALL HILL, BIRMINGHAM.
The Thirty-fifth ANNUAL SERMONS in aid of the Schools will be preached on Sunday, May 9th, by the Rev. TOZEAU PARRIS, of Tavistock.
The Anniversary TEA PARTY will be held on Monday, May 10th, at five o'clock.
The Rev. T. PARRIS, Rev. J. K. Applebee, of London, and other ministers and friends will take part in the business of the meeting.

THE Thirty-fifth ANNUAL MEETING
of the SUNDAY-SCHOOL ASSOCIATION will be held at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields, London, on Thursday morning, May 20th. The Rev. H. ENFIELD DOWSON, B.A., in the Chair. Breakfast at half-past eight o'clock.—Picketts, 2s. each.

DUNDEE UNITARIAN CHURCH.
Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation, which is purely of a missionary character, could be relieved of this expense, the cause would be nearly self-supporting. Last year £104 were raised for congregational purposes. About £1,500 will be needed.

Subscriptions advertised.....£765 18 6
Miss Ralph, Halifax.....2 0 0
Rev. J. Robberds, B.A., Cheltenham.....2 0 0
Mrs. Watson, London.....8 0 0
Rev. W. Gaskell, M.A. (2nd donation).....10 0 0
T. U. and C. Brock church, Macleod's Id.....5 0 0
Subscriptions will be thankfully received by Mr. H. C. BIRCHES, Treasurer, Fernside, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The FORTY-FOURTH ANNIVERSARY will be held on Wednesday, May 19th, 1869, at Unity Church, High-street, Islington. Service, to begin at 12 o'clock, will be introduced by the Rev. H. E. DOWSON, B.A., of Gee Cross, and the Anniversary Sermon will be preached by the Rev. JAMES MARTINEAU. After the sermon a Collection will be made in aid of the Funds of the Association.
The MEETING for BUSINESS will then be held; W. J. LAMPORT, Esq., of Liverpool, President.
On Thursday, May 20th, the COLLATION will be held in the Large Dining Room of the Crystal Palace, at four p.m., under the Presidency of W. J. LAMPORT, Esq. Tickets may be obtained at the Office of the Association, and of any of the Stewards.—Tickets taken before Monday, May 18th, price 4s. each, exclusive of wine.

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Cross-street Fellowship, Manchester.....3 0 0
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Total received or promised.....£247 4 3
Further subscriptions will be thankfully received by the Rev. GOODWYN BARMBY, Westgate Parsonage, Wakefield.

UNITARIAN WORSHIP AT BLACKPOOL AND SCARBOROUGH.

At the recent Annual Meeting of the Missionary Conference, an association of Unitarian ministers for missionary purposes, it was agreed that an effort should be made to establish religious services, under Unitarian auspices, at Blackpool and Scarborough, as early as possible in the present year.
Blackpool and Scarborough are much frequented by Unitarians during the summer months. For them, as for the extension of the cause of liberal Christianity, it is very desirable that a place should be made in these towns.
The Committee of the Conference beg earnestly to appeal to their Unitarian brethren for aid in carrying out the above object. They need funds to enable them to take the initiatory steps.

SUBSCRIPTIONS ALREADY RECEIVED.
Samuel Sharpe, Esq., (for Blackpool).....£19 0 0
James Heywood, Esq., (for Blackpool).....5 0 0
Subscriptions will be thankfully received by the Treasurer, the Rev. HENRY M'KEAN, Oldbury, near Birmingham; or by the Secretary, the Rev. GEORGE FOX, Park-lane, near Wigan, from whom any further particulars may be obtained.
April 29, 1869. GEORGE FOX, Secretary.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....£222 13 0
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Mrs. Scholes, Manchester.....0 10 0
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A Friend, per Mr. Johnson, Manchester.....1 0 0
Miss Henry, Ashcombe Park, near Leek.....8 0 0
Silas Leigh, Esq., Minton.....5 0 0

£249 18 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport, February 15th, 1869.

GODALMING.—The PULPIT of the Meadow Chapel is Vacant.—Information may be obtained of the Secretary, Mr. EDWIN ELLIS, Waverth, near Guildford.

WANTED, a CERTIFICATED MIS-
TRESS, for the Hulton Schools, Bolton.—Applications to be addressed to C. J. DARBISHIRE, Esq., Rivington, near Chorley.

PARLOURMAID WANTED, a Unitarian preferred; age not under 25; must be a thoroughly competent and experienced servant, able to wait well at table, clean plate, &c., and a good needlewoman. A good character is indispensable.—Apply, by letter or personally, any morning during the ensuing week, before one o'clock, at 29, York-terrace, Regent's Park.

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ALTERATION OF TRAINS FOR MAY, 1869.

MANCHESTER, BOLTON, WIGAN, AND SOUTHPORT DISTRICT.

The 12 30 p.m. train, Bolton to Manchester, will stop at Moses Gate, Halseway Moor, and Clifton Junction.
The 12 35 p.m. train, Bolton to Manchester, will leave at 1 p.m., and will cease stopping at Stoneclough, Dixon Fold, Clifton Junction, and Oldfield Road.
The 6 15 p.m. train, Manchester to Wigan and Southport, will leave at 6 30 p.m.

MANCHESTER AND LIVERPOOL DISTRICT.
The 1 15 and 4 40 p.m. trains from Liverpool to Wigan, Bolton, and Manchester, will leave at 1 10 and 4 35 p.m. respectively.

MANCHESTER, BACUP, ACCRINGTON, AND BLACKBURN DISTRICT.

The 6 25 a.m. train, Bacup to Manchester, will leave at 6 15 a.m.
The 11 15 p.m. train, Salford to Bury, will cease running forward to Bacup and Accrington on Thursdays.
MANCHESTER AND ASHTON BRANCH.
The 8 55 a.m. train, Manchester to Stalybridge, will leave at 8 50 a.m.

MANCHESTER, MIDDLETON, AND OLDHAM BRANCHES.

The 7 15 a.m. train, Middleton to Manchester, will leave at 7 10 a.m.
The 1 30 p.m. train, Oldham to Manchester, will leave at 1 25 p.m.

MANCHESTER, BURY, ROCHDALE, AND TODMORDEN DISTRICT.

The 7 0 a.m. train, Manchester to Bury, will stop at Newton Heath.
The 11 10 p.m. train, Manchester to Rochdale, will cease running forward to Todmorden on Thursdays and Saturdays.

SUNDAYS.

The 6 0 a.m. train, Manchester to Oldham, will leave at 5 50 a.m.
The 6 30 a.m. train, Oldham to Rochdale, will leave at 6 20 a.m.
The 7 0 a.m. train, Rochdale to Bolton, will leave at 6 50 a.m.
The 5 30 p.m. train, Bacup to Manchester, will leave at 5 20 p.m.
A new train will leave Rochdale for Littleboro' at 6 0 p.m., returning from Littleboro' to Rochdale at 7 50 p.m.

Various other Alterations in the stopping of Trains at the Roadside Stations, for particulars of which see the Time Books and Bills of the Company.
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WHAT THE CHURCHES ARE DOING.

The total amount of the gifts presented to the Pope on the occasion of the fiftieth anniversary of his entering the priesthood is estimated at twenty millions of francs.

According to the *Globe*, arrangements are being made for the creation of a Bishopric of Madagascar, and £1,000 will be granted towards the endowment at the May meeting of the Society for Promoting Christian Knowledge, and grants also be made by the Society for the Propagation of the Gospel and the Colonial Bishoprics Fund. As the recent accounts of the progress of Christianity among the Hovas are of a very satisfactory kind, and they are supplied by the London Missionary Society with a sufficiency of Christian teachers, it is hard to see what need there is of a Bishop to superintend the two stations now occupied by Church of England missionaries, and to send out one will only have the effect, in all probability, of causing strife and confusion, where peace and concord have hitherto in a great measure happily prevailed.

The Baptists in Paris are about to build a chapel there, and have selected a site on the south side of the Seine, near the Hospital of the Invalids. They have received liberal offers of pecuniary assistance from friends in the United States. We shall be glad when something of the same kind is done by the Liberal Christians of this country and America.

Our readers may perhaps remember that in the spring of 1863, after Dr. Colenso's calculations regarding some of the statements in the Pentateuch had caused alarms in many orthodox minds, the Speaker of the House of Commons proposed the production of a Commentary which should serve as a satisfactory answer to the heretical Bishop's objections. The Rev. F. C. Cook was named as editor, Mr. Murray as publisher, and it was understood that a number of eminent scholars of the Church of England had promised their assistance. After two years had passed, inquiries began to be made as to when the desired work might be looked for, and the assurance was given that it was making progress, and part of it already in type. Two more years went by, and the same assurance was repeated, with the addition that the Pentateuch was to be published first. We are now getting on in the year 1869, and still no part of the Commentary has appeared. But our hopes are refreshed by learning that the other day the editor, the publisher, and the contributors dined with its projector, the Speaker, and we may trust, therefore, that some time or other it will see the light. It would be well, however, for those who have it in hand to remember what Swift says—that "a book that misses its tide is neglected, as the moon by day, or like mackerel a week after the season."

The *Tablet* has been at the pains "to gather from authentic sources" the particulars of Mr. Newdegate's refusal to be introduced to Dr. Manning, "that most insinuating of tyrants," as he termed him. It appears that the Archbishop of Westminster had been in the tea-room with a friend, who, being inspired with mischief, said, "There's Newdegate, shall I introduce you to him?" "With all my heart, if he likes it," at once replied the Archbishop; and his friend went over to the godly man, but soon came back laughing, saying, "It's too strong, it's too strong." Mr. Newdegate had escaped the snare of the fowler, and no doubt fled away, reflecting on another victory over the Man of Sin.

Readers of the "Life of Keble" must have felt a want of the correspondence between him and his friend Richard Hurrell Froude, which was needed for a full understanding of the famous Tractarian movement. Sir J. Coleridge stated that the letters had disappeared and could not be found, but the *John Bull* now informs us that they have been unexpectedly discovered.

An opinion has been given by the Solicitor-General, Sir Roundell Palmer, and Dr. Deane, to the effect that at present no means exist for trying before any competent tribunal the question whether Dr. Colenso has or has not propounded doctrines at variance with the teaching of the Church of England.

The *Methodist Times* gives the following illustration of the way in which devoted Churchmen, who make such an outcry against touching "the sacred

property of the Church," can deal with it when it suits their turn:

"Early in 1867 the suffering Protestants in the diocese of Derry and Raphoe send up a bleating cry to Dublin Castle for the appointment of a chief shepherd. The Duke of Abercorn looks about him for a staunch and sturdy Protestant clergyman, whom he may put into the vacant see, and the vice-regal choice falls upon that most fortunate doctor, *William Alexander*, who is forthwith enthroned. 'One good turn deserves another,' does it not? Of course that cannot be questioned. Now, it so happens that the Queen's representative wishes to extend his political power, as a territorial magnate, in Ireland, and to do it quickly too, for he may be no longer viceroy, and times are coming on which may require influence of the 'right sort' in Ireland. How is this to be done? Ah, but that is no difficulty at all, for there are twelve parishes in Derry and Raphoe, covering more than 6,000 acres, and waiting to be leased, and is not the spiritual lord of these domains the obedient and grateful servant of the noble marquis? Well, it's a bargain. A lease is taken for twenty-one years at 2s. 4½d. an acre, but worth five times as much. Thus the noble viceroy will become the political dictator of this acreage, and clear £57,000 in twenty-one years. It would not be polite to call this any ugly names, seeing that a bishop and a duke are involved. Let us rather say nothing more about it than that it is our earnest hope and expectation that such scandals are coming to an end."

"Samme the costermonger" has been preaching to large numbers of poor people—between three and four thousand—at the Agricultural Hall. But our readers will ask, who is Samme? Well, from a tract published by the Religious Tract Society, it appears that he was a brickmaker, a swearer, and a drunkard. In an illness owing to an accident, he was called on by a district visitor, who came again and again to his house, and read and prayed with him till his heart was touched, and he rose from his bed a converted man. He then managed to buy the requisites for carrying on the trade of a costermonger, in which character he became known to many good people in Dalston and its neighbourhood; but of late he has been engaged on Sundays in preaching to the poor, which he is said to do in a very simple, but effective way. He has a voice of great power, into which he puts great feeling, and is described as admirably qualified for addressing the outcasts and wanderers, who never enter our churches or chapels, and call all good people Methodists.

The "May meetings" have already begun. On Monday the Baptist Union held its annual session, when the president, Rev. W. Brock, delivered an address on the characteristics of the times, impending changes, and probable results. The report presented stated that the outward signs of prosperity had never been more striking than during the year just closed. Forty-six new places of worship had been erected, and twenty-nine others enlarged or improved, at a cost of £92,950, and supplying seat room for more than 18,000 persons. In addition to this, forty-nine churches had been originated, so that the whole number of churches belonging to the denomination in the United Kingdom was 2,447. The increase in membership was 9,982, bringing up the total number in communion to 231,506, and, adding the 267,396 scholars in its schools, the Baptist denomination might be estimated at more than a million.—On the evening of the same day, the United Methodist Free Churches held their twelfth annual missionary meeting, when an encouraging account was given of the past year's efforts in Australia, New Zealand, the East and West Coast of Africa, Jamaica, and China, where the Churches have European missionaries, whose labours are greatly assisted by a large number of native teachers. The year's expenditure, amounting to £9,997. 13s. 5d., had exceeded the income by £609. 7s. 4d., arising, it was stated, not from any want of liberality, but from deficient organisation.—On Tuesday, the Society for the Propagation of the Gospel had its annual gathering. The report stated that the receipts in 1868 amounted to £103,132, and an appeal was made for £14,000 to enable the Society to give the support promised to its various missions, and to prevent the necessity for reducing that support to an extent which would inflict serious injury upon them. The Archbishop of Canterbury, who presided, after referring to the success which had attended the operations of the Society, more especially in India and Burmah, said this was an age in which old theories as

to Church establishments were very much shaken, and men's minds were greatly unsettled, and the more need was there for the Society to exhibit in all its doings that calmness and consideration for the feelings of those with whom it had to do which had hitherto characterised its proceedings.

WHAT IS SAYING ON CHURCH MATTERS.

Roman Catholics never allow themselves to use their reason, or else they could hardly fail to see what an absurdity it is to bring into discussion at the forthcoming Council the Pope's infallibility, when the final decision on every question brought before it rests with himself; so that in reality he will have to determine whether he is or is not infallible. Yet the *Tablet* says:

"We hope, with Catholics in every part of the world, that the Pope will be decreed by a dogmatic canon to be absolutely infallible when speaking *ex cathedra* on faith or morals."

One who has been "about forty-eight years a Methodist," and is much exercised by the objections which some make to class-meetings and love-feasts, writing to the *Methodist Times*, says:

"The truth is, and I know it from personal observation, that Methodism is *not* now what it once was. It has become to a certain extent a fashionable profession of religion, and too many who are connected with it, and others who wish to bear its honoured name, know nothing experimentally of vital godliness; hence their continual grumbings about class-meetings being the test of membership in the Methodist churches. Their opposition to class-meetings does not arise from any want of nerve and ability to speak in them, but from a dearth in Christian experience. Follow them to other social meetings, where they are at liberty to talk on frivolous and worldly subjects, and you will generally find them the most loquacious of those present."

The London correspondent of the *New York Nation* is anxious that the Irish Church Bill should be passed in some shape so that Parliament may devote itself to other matters for which the road is now hopelessly blocked; as, for instance, the measure relating to Endowed Schools. He says:

"These schools enjoy a revenue considerably larger than that which will be set free by the disendowment of the Irish Church, but they have been allowed to fall into that helpless state of muddle which is only too characteristic of English institutions at the present moment. The endowments are wasted, misapplied, and put to actually prejudicial uses of every kind. To put them right would be the first step towards providing the country with that of which it is most urgently in need, a good system of secondary education. No one can put them right but Parliament, and Parliament is so taken up with squabbling over a question upon which every sensible man in the country has long ago made up his mind, that we have no hopes of anything but a mutilated and, at best, preparatory measure."

Mr. Disraeli's strange paradoxes seem to suit the taste of no party in the Church. The *Guardian* says:

"We have to thank him for having furnished us with a new definition of an Established Church. It is a Church kept up and ruled by an external and foreign Power. Thus the Roman Catholic communion is an Established Church in Ireland, and we presume elsewhere, only not at Rome. What respect can we have for the sincerity or judgment of a man who, in the House of Commons, at the head of his party, on a grave and serious subject, can talk such *extravagant, such stupid stuff*? More mischievous, though of course less absurd, is the importance which he and his chief assistant in this controversy, Dr. Fall, attribute to the personal supremacy of the Queen. In his eyes she is a kind of lay Pope; and a Popedom of one sort or another is necessary to the Church. These superstitions, which serve instead of opinions to the leader of the Conservative party, were brushed away by Sir Roundell Palmer. The Supremacy, if we examine its real meaning, means in fact two things. It means certain special prerogatives in reference to the Church by law established—prerogatives defined by law and of very limited extent, such as the nominating of Bishops—which the Crown exercises, as it does its other prerogatives, under the advice of its Ministers. It means also that Ecclesiastical Courts (where they exist, as in England and Ireland) are, just as Civil Courts are, the Courts of the Queen as chief magistrate and representative of the sovereign power."

"A compliment to the Catholic Church from Mr. Disraeli is," says the *Tablet*, "at the present moment a charming surprise."

"The Catholics are a match—and he repeated the compliment twice—without soldiers and policemen and law-courts, simply by themselves, for any establishment that any Government can

create all over the world. Never, certainly, was the power of Catholic unity more strongly recognised by foe. Such is the power of Catholicity that without your Parliament it *establishes* itself; such is the weakness of the Protestant communion that it cannot accomplish even that. . . . The delicacy of the compliment consists in the words 'established' and 'foreign power.' Does he seriously mean that the Pope has 'established' Catholicity by force? If Cardinal Cullen and the Irish people have no fear of Papal Zouaves or fleet, what is this 'establishment' of which he speaks but the voluntary cohesion of Catholics bound together by belief in the same doctrine, and therefore paying willing obedience to the same head. We thank Mr. Disraeli. He has said better than any man yet has said it; the Establishment of faith and love is stronger than the Establishment of force and fear."

We entirely agree with this closing sentiment; but we should like to ask the *Tablet* which of these Establishments it considers the one in the Roman territories to be, where, if we have been rightly informed, "Papal Zouaves" and similar coercives are found necessary."

The *Standard* says, and so far we are happy to agree with it, "it is clear enough now that the Irish Church Bill will receive no material modifications in its passage through Committee. A good many amendments have been made, but their character is comparatively unimportant. . . . The bill remains what it was intended to be—a measure of monstrous and unparalleled injustice, which first strips the Church of its status and property, and then loads it with chains."

According to a correspondent of the *English Independent*, "the plan of dissolving the church into the congregation is on the increase," and this is exciting grave fears in many minds. "A member of the Church of England" seems puzzled, as we ourselves were, by the position which, in a recent article, our contemporary took on the subject, and he says:

"It will be within your recollection that a few months ago a very influential prelate of the English Church [now its Primate] defended the union of Church and State on the ground that, if that connection were dissolved, it would be impossible to prevent Churchmen drifting into Unitarianism. If I remember correctly, you attacked this extraordinary position with great eloquence and vigour, and as I thought with complete success. And yet, if I understand your argument in this week's number, you have fallen into precisely the same error in defending the institutions of the Independents. I do not precisely know, and you do not tell me, how 'the church' of the Congregationalists is formed. But I suppose that it is composed of members of the congregation who have made some pledge or accepted some test as to their religious faith. However this 'spiritual fellowship' be arrived at, it appears that it embraces only a fraction of the congregation; and, if I understand you, the rejected portion is practically expected to pay for the maintenance of services over which they have no control whatever. The pecuniary question, however, is unimportant (though it is inviting to a Churchman); your leading argument is that unless the 'congregation,' that is the many, are held down by the 'church'—meaning the self-elected few—the great bulk of people known as Independents will 'begin in weakness' and 'end in recklessness'; or, as you more clearly put it, 'will be swept away' into Unitarianism and infidelity. In other words, Congregationalism is no better off than Establishmentarianism. Both alike depend upon the machinery devised by man, for otherwise they are helplessly unable to maintain the faith delivered by Christ to his Apostles!"

The reply which the *Independent* makes is that a church, "if it be a society, must have certain acknowledged bases of union between its members," and that while "other churches constitute themselves by a rigorous doctrinal subscription," Independents do this "by faith in Jesus Christ;" but we are left in the dark as to who are the judges that decide what the "faith" is which entitles a man to be received into the church, and what "pledge" he is required to give or what "test" to accept of possessing such "faith."

On the report that Dr. Raleigh and Mr. Jones have resolved upon a systematic exchange of services, each one occupying the pulpit of the other once a week, the *Freeman*, while thinking that once a week is too often, is yet in favour of more frequent exchanges than are made at present. In their judgment on sermons, Dissenting congregations are apt to forget that their ministers are, in regard to preaching, subject to demands that are not made on the clergy of the Establishment. The rector or vicar generally has one or more curates with whom he can share the responsibility of preaching as often as he pleases; and he likewise

ministers to a people with whom the sermon is a more subordinate matter than among Dissenters. The Wesleyan minister is allowed to labour in one town only three consecutive years, and is stationed in the same town only twice in his lifetime. If he be in a large town he will belong to a circuit in which there are two or three or four leading chapels beside smaller ones, in most of which he ministers with more or less frequency; and probably during his three-years' term he does not preach more than seventy Sundays to the same congregation. Whereas Dissenting ministers, besides addresses on various occasions, have to preach from forty to fifty Sundays in the year to the same people, and this not for three years only, but perpetually. There may be specially-gifted men for whom this is not too much, as there are instances in which it has been done well for a lifetime; but our contemporary thinks it is unreasonable to expect it from the ordinary run of ministers, and with such pressure upon them it is not wonderful to hear of their breaking down in health, and people saying that their ministers have lost all freshness and exhausted their powers. Such pressure, the *Freeman* is of opinion, might be advantageously relieved by a more frequent interchange of services.

In a speech the other day at Willis's-rooms, the Bishop of Peterborough (Dr. Magee) made a vehement attack on voluntarism, and was "most tyrannically clapped fort." His summing up seems to have been received with special applause by his hearers, seven-eighths of whom were ladies. It was this—"upon the endowed principle, it is Felix who sometimes trembles before Paul; upon the voluntary system, it is Paul who is for ever trembling before Felix." It would be vain to argue with his lordship, but we wonder it did not strike him, and even the ladies who cheered his remark, that Paul was a thorough voluntary, ministering with his own hands to his necessities, and yet made Felix tremble, and that it was attributing a base and mercenary spirit to the clergy of the Establishment, who all profess to be "moved by the Holy Ghost to take on them their office," to assume that if their endowments were not secured to them they would be afraid to warn and admonish faithfully the congregations committed to their charge.

On the opinion of the lawyers, mentioned in "What is Doing," upon the Colenso case, the *Daily News* remarks that if they are right, neither the Bishop of Capetown nor the Archbishop of Canterbury has any jurisdiction over that prelate. The Royal Supremacy has created what it cannot control. It has conferred the duty, the position, and the title of bishop, but has reserved no means of enforcing responsibility for them. The fault, however, does not rest in the colony but at home. These colonial bishoprics were the creatures of the vain ambition of the Bishop of Oxford and other dignitaries here. They thought to anticipate the wishes of the colonists, and have overreached themselves. They were pretty sure that when the colonies came to self-government they would not do the right thing in this matter, and they tried to do it for them beforehand. They were not to be trusted to choose their own ecclesiastical system, and with the aid of the royal supremacy, most improperly accorded, prelates at home were in haste to put a little copy of our English State Church in possession of the ground. Hence all the difficulty and all the humiliation of these later years. The Church has been betrayed by a few fussy self-constituted leaders into a false position, and is suffering from it.

The *Times* suggests that, as several of the heretical Bishop's books have been published in London, proceedings might be taken against him by the Bishop of London, as in the case of Mr. Bennett, of Frome; but this is a point upon which the learned counsel abstain from expressing any opinion. The leading journal says, it follows from the opinion which they have given, that in many cases a colonial bishop is independent of all authority in the exercise of his episcopal functions. He may commit any enormities within his own diocese, and no one has any jurisdiction over him. He may deny the essential doctrines of Christianity, or even of religion, and if he pleases, he may still hold his post and exercise the functions of his office. There could not be a more discreditable instance of the confusion of ecclesiastical law. The

lesson to be learned from this state of things is that for the future, unless we are prepared for distinct and complete legislation upon the subject, the Government must have nothing to do with the religious affairs of the colonies.

Archdeacon Pollock, who seems to have a decided turn for strong language, in his charge, delivered at Nantwich on Tuesday, said:

"There was division, if not treason, within their Zion; there were faithless watchmen on the walls, the enemy was thundering at the gate, and there were many signs that England was growing weary of her Church, if not also of her God. They might see that in the abolition of church rates, the first step, as he read it, towards disestablishment and disendowment. They might see it still more plainly in the cruel wrong which was being done to the Church in Ireland, in the principles enunciated by many of the promoters of that wrong, in the motley aspect of the allies who were combined against her. They might see it in the proposed elimination of religion from the education of the masses, and the deposition of the Church from her wonted place of oversight, whether in the universities or the endowed schools of England. They might see it in the popular acceptance of the dogma of religious equality—a dogma which meant nothing else than the equality of truth and falsehood, of light and darkness, of Christ and Belial."

The interpretation which the *Saturday Review* puts on the ineffectual amendments to the Irish Church Bill proposed in the Commons is, that they are intended to ascertain what may be effectually proposed in the Lords. It says, "for this purpose it may not have been imprudent to put forward in the Commons amendments of an extreme character, sure to provoke discussion and to catch the attention of the country. If Mr. Disraeli had only proposed such amendments as he had some hope of carrying in the Commons, he would have been precluded from asking for more from the Lords. But by starting with outrageous and audacious demands in the Commons, which he knows cannot be conceded, he may enable the Conservative peers to seem comparatively moderate when they come to make their amendments." The *Spectator* says Mr. Disraeli's words of command now are, "Eyes front! March! Defend Church cash!"

REVIEW.

The Evidence from Tradition and from the Fathers applied in Support of the Apostolic Origin of the Fourth Gospel. By David Rowland, author of "The Second Table of the Commandments a Perfect Code of Natural Moral Law," &c. Longmans. 1869.

MR. ROWLAND is well known as a layman of earnestly theological tastes, a lawyer by profession, whose legal habits have been applied to the investigation of biblical and moral questions. "The purpose of this essay is to submit the important question raised by the critics of the Tübingen school, which disputes the apostolic origin of the fourth gospel, to an examination of the kind of inquiry which courts of law employ in investigating rights or titles to property dependent on ancient traditionary and documentary evidence." It is written with direct reference to Mr. Tayler's book on the same subject, and maintains the opposite side of the question on the strength of a full induction of the evidence. We note a few of its more striking points. Mr. Tayler made a strong point of the fact that the earliest citation from the fourth gospel, with John as the name of its author, is by Theophilus of Antioch, later than A.D. 180. Mr. Rowland observes that as much might be said of the other three Evangelists, whose works are admitted by Mr. Tayler to be genuine. Citations are made from them all, sometimes loosely enough; allusions to them all abound in the early fathers, without mention of the names of Matthew, or Mark, or Luke, or John. Why then is this absence of name decisive against the genuineness of John's gospel alone? "Citation, in its proper sense, appears to require that the title of the book cited, with the name of its author, should be included in the citation." "The inference from the alleged absence of citation of the fourth gospel until late in the second century is, of course, in its first aspect, prejudicial to the apostolic origin of the gospel. But the evidential value of non-citation of the fourth gospel depends upon the fact whether the works of the fathers contain citations of the other gospels, with the names of their respective authors prior to Theophilus. An examination of the works of the apostolic fathers, from Barnabas to Polycarp

inclusive, has disclosed that there is not in the works of the apostolic fathers any citation of the fourth gospel, with the name of its author; that is, citing portions of, or a passage from it, with its name as the Fourth Gospel, or the Gospel of St. John, or with any other distinctive name or title. But the absence or omission is not peculiar to the fourth gospel; it extends to each of the other three gospels. The result is the same in the works of the post-apostolic fathers between Papias and Theophilus." "The absence of citation being general to the four gospels, and not special to the fourth, it follows that no inference can be drawn from non-citation which is not applicable to each and all the gospels; and if one of the gospels was in existence in the first century, then the deduction is clear that the fourth gospel was, or might be, in existence also, unaffected by any inference from the absence of citation." The true nature of the early "allusions," as Lardner calls these informal citations, is then made plain by Mr. Rowland; and he claims Polycarp's quotation from the First Epistle of John (admitted by Mr. Taylor to be by the same author as the gospel) as carrying the authorship up to A.D. 108. He also maintains that Irenæus might testify credibly the number of gospels in use, however fancifully he might explain that number four by there being four winds and four cardinal points.

Mr. Rowland is unable to regard the quaterdeciman question as a "most formidable argument." "It has," he says, "no direct bearing on the question;" and "it complicates the subject unnecessarily." He does not see how the opening of the 13th chapter proves the Lord's Supper to have been held before the Feast of the Passover. He has no doubt that our Lord celebrated it at the usual time. And as to the remark (xviii., 28) that the Jews would not enter the judgment hall lest they should be defiled, "but that they might eat the passover," he remarks that there was time enough yet for them to do it before morning, as intimated even in the Evangelist's phrase, "and it was early," omitted ("an important omission") in Mr. Taylor's treatise. And the *Preparation*, he plainly shows, was the preparation, not for the Passover, but for the Sabbath of the Passover-week. On the whole, if we may not say he has decided the question, he is entitled to claim its re-hearing in a higher court.

W. J. FOX.

THE writer of our recent article on *South Place, Finsbury*, sends us the following:

"I am obliged to the correspondents who have supplemented my article with details of Mr. Fox's early life. They confirm my view that Mr. Fox was educated and became heretical before he had any connection with the Presbyterian body, and that only during a portion of his ministerial life were he and his congregation identified with the general Unitarian Church. Yet this portion was the most successful and important one. The moral of his history seems to be: that no more in religion than in anything else can a revolution be effected by ideas alone; that the most brilliant leader exercises but a passing influence unless he has a compact body of disciples who can preserve and popularise—even though at times they exaggerate and travestie—his teachings. The boldest men sometimes feel afraid of their thoughts, and are appalled at standing in a small minority against the world. Unless liberal thinkers can preserve themselves in an organised body, within whose ranks they may find pupils and teacher; supporters and sympathisers, friends, husbands and wives, mere bond of intellectual agreement will not suffice to unite them; and when they drop away, the truth to which they should have borne witness is not likely to endure. They will do little for its promulgation after they have outwardly passed into the ranks of orthodoxy or indifference. When the wine-jar was poured into the sea the wine was lost, but the ocean's hue remained unchanged.

"One word more. The interesting reminiscences which my article has elicited from your correspondents are but a few of many such which are passing into oblivion. No more interesting page of our history could be written than that which should detail the various social, political, and religious agitations excited in England by the impetus of the French revolution during the generation that followed it. Yet to-day nothing is known of them

except the few details which have been embalmed in State trials; and the men who took part in those movements are passing from our midst without leaving us any record. To speak merely of religious movements, how many of us had heard of those 'Freethinking Christians' to whom Mr. Means refers, or know what were their peculiar views? I once toiled through half-a-dozen volumes of their literature, but learned little of them beyond the two characteristics that they hated St. Paul very much because they didn't agree with his views, and the Unitarians still more, because they did agree with *theirs*. Or again, who now mentions Williams, the founder of the Literary Fund, the once-famous 'Priest of Nature,' who formed and ministered to the (I suppose) earliest Theistic Church in London, and whose chapel after many vicissitudes is now the great ritualistic temple in Margaret-street? "K."

RICHARD WEAVER.

As some of our readers may know nothing of this famous "revivalist," who is causing such excitement in the East-end of London, we throw together a few passages from a description of his preaching at the Victoria Theatre, given in the *Nonconformist*.

The vast concourse, estimated at between 3,000 and 4,000, speedily subsided into comparative silence; but for a few moments only, the whole assemblage, as if moved by one impulse, suddenly bursting forth with a well-known revivalist hymn, the singing being maintained with ever-increasing energy until the appearance of Mr. Weaver on the stage. Immediately on entering, he knelt for a few moments in prayer, after which he took a seat facing his hearers. The cast of his frame and features betokened the possession of considerable muscular power, the compressed lips and deep-set eyes evincing great determination. He commenced the proceedings by giving out the hymn beginning—

There is LIFE for a LOOK at the Crucified One;
There is life at this moment for thee;
Then look, sinner—look on O Him and be saved—
Unto Him who was nail'd to the tree.

In reading the hymn, his utterance was extremely rapid, while his disregard of punctuation rather perplexed his hearers, but everyone present having been supplied with a copy of the hymn, all were enabled to join in the singing. The last line of each verse was repeated again and again with evident relish, thus—

Who was nail'd to the tree,
Who was nail'd to the tree,
Unto Him who was nail'd to the tree.

At the conclusion of the hymn, Mr. Weaver commenced a long and powerful prayer, in which he mentioned how he had come to London to preach the Gospel, to teach the people to fall in love with Jesus, and to show how cheaply they might procure the blessings of eternal life. His language was often most ungrammatical, his metaphors devoid of taste, and his style utterly destitute of polish, yet there was a strange earnestness, a burning fire, a rugged eloquence in his homely yet searching words, which caused even the most indifferent to listen. He had strange materials to deal with. It needed but a glance at the vast assemblage bowing in prayer, or responding with loud "Amen's" or "Glory" to the exhortations of the man who was praying on their behalf, to perceive that the majority had been gathered together out of the courts and lanes, and belonged to a class conspicuous by its absence from ordinary places of worship. After his prayer, he read a chapter of Scripture, interspersing it with numerous remarks, often of an anecdotal character, sometimes with a touch of sarcastic drollery which provoked a smile, yet which was invariably followed by a remark that left his hearers more grave and thoughtful-looking than ever. Then followed the hymn beginning—

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And our contempt on all my pride.

He next commenced his discourse, and said he had selected a short text because many of his hearers had short memories. They were wonderfully clever in remembering what was bad, and equally ready to forget what was good. His text, therefore, would be two words only, from the chapter he had read. Those two words were, "precious blood." His language was essentially of a figurative character, abounding in simple parables. He reminded his hearers that on all railways there were three lights, white, green, and red, denoting respectively safety, caution, and danger. His discourse would relate mainly to the green light—caution. He then proceeded to explain why the blood of Jesus was precious. It was of no use talking of liberty to prisoners unless we could show them how to gain their freedom; or to tell a man perishing of thirst in the desert where water was to be found, unless we also told him how to get it. In like manner, it would be of no use speaking to them of the "precious blood," unless it could be made really precious to them. The chief portion

of his address consisted of anecdotes and parables, to which the crowd listened with almost breathless interest. He spoke of a young man of notoriously bad character who, after hearing him on one occasion, had become deeply repentant of the evil courses into which he had fallen. Eager to save the young man, Mr. Weaver took him home with him in a cab. As they went through the streets, the young man desired the cabman to stop at the door of a respectable house. It was the home from which his evil practices had exiled him. He knocked at the door. It was opened by the father, who gazed sadly yet sternly at the miserable object that cowered and knelt on the cold white doorstep. The young man entreated forgiveness, but the door was mercilessly shut on the poor wretch who lay, seemingly more dead than alive, at the feet of Mr. Weaver. But even as the door was closing on him, a girlish voice was heard exclaiming, "Oh! it's brother John!" On arriving at Mr. Weaver's, the poor outcast began weeping violently, not because of his father's sternness, he had deserved that, but because of his little sister's exclamation, "Oh! it's brother John!" That unmanned him completely. But while the tears were yet falling down his cheeks there came a knock at the door. It was the little sister, sent by the parents to fetch home the poor prodigal. She had come in a cab and back went she in proud triumph, with "brother John" and Mr. Weaver. No words can re-produce the touching pathos with which Mr. Weaver related this simple history, and deduced therefrom the beautiful lesson of how even the most guilty might make their peace with heaven. All the time that he was speaking, great hard-featured men and harder-featured women might be observed sobbing bitterly, even like children; while, up in the gallery, the crowd of semi-savage Lambeth "roughs" could be seen gazing intently at the speaker, as if they would drink in every word spoken by him; and when at last he told them how the son had become reconciled to his injured parents, a general sigh of relief, followed by a deep "Glory," showed how strongly his hearers had realised the vivid picture set before them.

While in Edinburgh he was spoken to by a young woman, who asked him to kiss the infant carried in her arms. He complied with the strange request, and then the woman asked if he could remember her. Of course this was difficult to one, like Mr. Weaver, who was continually seeing hundreds of fresh faces every day. At length she exclaimed, "I'm Meggie." Then he recollected how, some nine years previously, he had assisted at some "midnight meetings," at which his attention had become directed to a young woman, who appeared deeply touched by his words of earnest remonstrance. He ascertained from her that she was willing to return home to her parents if they would receive her. Mr. Weaver promised to attempt to effect a reconciliation. He proceeded with her to within a short distance of their house, when, leaving her standing, in mingled fear and shame, in the street, he went and knocked at the door. It was opened by a grey-headed old man, in whose eyes the tears were visible. Mr. Weaver gave his name, and was asked to enter. He did so, and in the parlour found an old lady holding a newspaper in her hands and weeping bitterly. He thought this very strange, but it appeared that the newspaper contained an account of the midnight meetings, and that old couple had been hoping that their erring daughter Meggie might have been present, and have listened to words which might have the effect of inducing her to quit her life of shame. "Would you take Meggie back, if she came?" asked Mr. Weaver. "Of course I would," was the instant reply of the heart-stricken mother. Mr. Weaver opened the door, and pointing to the poor, dragged creature, who, in her faded finery and gaudy ornaments, crouched miserably against the wall, said, "There she is." Before he had uttered the words the mother's instinct had foretold her what he was about to say. There was a loud yearning cry, and the next moment the mother was fondly embracing the poor, long-lost wanderer, who sobbed and writhed in anguish and repentance at her feet. In like manner Mr. Weaver related the story of the prodigal son, his hearers never wearying of his address, but by their evident interest continually urging him onwards. It was very late, nine o'clock, before the proceedings terminated, but the people seemed reluctant to depart. They lingered while a short prayer was offered, joined in the closing hymn, and then quietly dispersed.

THE CHRISTIANITY OF CHRIST.

By REV. JOHN CORDNER.

ABOUT ten years ago I met a Franciscan friar on board a Mediterranean steamer. He was free in informing me of his own religious position, and ready also to inquire about mine. When I told him that I was a Unitarian, he said he had been a missionary at Hong Kong when Sir John Bowring was there—that he had met Sir John, who was a Unitarian and a good man; but then, he added, a Unitarian is not a Christian. I attempted to reason with him, but found him immovable. To every thing I said, he simply repeated, a Unitarian is not a Christian. With the view of bringing him to reason, I fell back on his own method

and simply repeated, a Franciscan is not a Christian. This led him to explanation. Then I inquired if he accepted the Lord Jesus Christ as a competent teacher and guide in religion. He bowed reverently and replied, "most certainly." Then, I rejoined, hath he not said: "Thou shalt love the Lord thy God with all thy heart and mind, and thy neighbour as thyself; on these two commands hang all the law and the prophets?" Has he not said: "This do, and thou shalt live?" My Franciscan friend paused and swept his eyes round sea and sky, and slowly answered, yes. Then said I, if a Unitarian follows this teaching of Jesus, and in his spirit does that to which Christ promises eternal life, is he not a Christian and an heir of eternal life? He answered that he dare not deny it. When I heard this, I felt that Jesus Christ was indeed a reconciler, not only between man and God, but also between man and man. I felt that in the simplicity and sublimity of his doctrine there was that which would bring harmony, peace, and life eternal to all intelligent existence.

Truly, my Italian friend and I stood at opposite points on the great circle of Christian theology. But as I looked into his calm and earnest face, and heard him speak of his missionary work in foreign lands, I had no doubt of his being a Christian, accepted of our common Master. And while in services rendered for Christ's cause I felt he had the advantage of me, I felt that in my own simpler and more humane theology I had the advantage of him. For, while he was perplexed as to my position, I had no perplexity concerning his. There, at least, I knew that I was the true catholic, and not he. He looked at Christianity as presented by the Sacerdotal Corporation called the Church. I looked at Christianity as presented by its first and great Teacher—even Christ himself. To be a Christian, according to his conception, was to believe a given dogmatic system and to bow before a priestly authority. To be a Christian, according to my conception, was to love God and man, and be faithful in this twofold service after the manner and in the spirit of Jesus Christ.

The Unitarian Herald.

FRIDAY, APRIL 30, 1869.

BISHOPS AND THE VOLUNTARY PRINCIPLE.

It was hardly to be expected that the Bishops of the English Church, constituting as they do the crowning glory of an established hierarchy, should fail to look askance at the voluntary principle, which is the mainstay of schismatical Dissent. But it was carrying their aversion very far to throw cold water upon it, even as a means of increasing the number and efficiency of their own order. Lord LYTTELTON, with the view of supplying the alleged need of Episcopal superintendence in overworked or neglected dioceses, proposed to bring a bill into the House of Lords for adding to the Episcopate a number of working Bishops with an income of not less than £25,000, the funds to be provided by voluntary subscriptions from the laity. But it was evidently felt to be derogatory to the dignity of a Bishop, especially of the English Church, to be anything less than a peer of the realm, residing in a palace, and drawing a princely revenue, not from the precarious generosity of individual laymen, but from fixed ecclesiastical endowments.

According to the celebrated argument of SYDNEY SMITH, it is a cheaper way of attracting men of rank and education into the Church, to establish a comparatively small number of grand prizes, than to distribute the total revenues of the Church in fair proportions among the mass of the working clergy. The average income of a clergyman, if anything like an equal division were made, would not suffice to tempt gentlemen into the clerical profession; but now the humblest curate has the possibility of a prize, and at all events shines with some reflected light from Right Reverend Fathers in God and Spiritual Peers, and feels that he belongs to an order, the highest members of which mix on equal terms with the noblest of the land, and come into familiar contact with the Throne itself.

The lately promoted Bishop of Peterborough, Dr. MAGEE (how happy he must be to have made his escape from the Deanery of Cork and the doomed Irish Establishment!) delighted an audience, chiefly of ladies, last week, by an eloquent denunciation of the voluntary system, that expression having unluckily crept into a report of the Additional Curates Society, in connection with Home Missions of the Church of England.

"The voluntary system required the clergyman to be the mere slave in things temporal to those to whom he was to be the teacher and pastor in things spiritual. The voluntary system degraded—the voluntary principle would make a clergyman the slave of the fanaticism, passions, and ignorance of his flock; while the endowed system gave him a standing ground, which lifted him above such evil influences, and enabled him to be the fearless pastor of his people. To sum it up in one word—upon the endowed principle it was Felix who sometimes trembled before Paul; upon the voluntary system it was Paul that was for ever trembling before Felix."

Dr. MAGEE did not, we suppose, mean to cite PAUL, a fettered prisoner pleading in self-defence before a civil tribunal, as an example of a man preaching with courage and confidence because he had a secure and independent income. Nor would Dr. MAGEE maintain, we imagine, that PAUL, even in relation to the Christian Church, assumed or sought the position of an endowed priest. But, dismissing this singularly inapposite illustration, it would not be difficult to show that the Bishop's invective is contradicted by experience. We undertake to say that, as a rule, the boldest and most fearless of Christian preachers, both in and out of the Established Church, have been those who faithfully and earnestly addressed themselves to the spiritual nature of voluntary hearers, rather than parochial incumbents or ecclesiastical dignitaries whose worldly position could not be materially affected by the estimation in which they were held as preachers and pastors, and whose independence is too apt to degenerate into a sleepy indifference to the spiritual interests of their flocks. The Bishop's argument assumes that the religious element dwells only in the clergy, whereas it is happily the fact that God has implanted a religious nature in every human soul, which needs only to be appealed to aright to yield a prompt and warm response.

A curious comment on the Bishop's eloquence appeared in a letter in the *Daily News* of Saturday last, from a layman in a London parish, who gives his experience—first, of an able and faithful incumbent, whose income was derived entirely from pew-rents and Easter offerings, and amounted to between £400 and £500 a year:

"No man was ever more honoured in his parish, and as for trembling before any of us, who considered it a privilege to support him, he would have enjoyed the suggestion as a good joke."

After several years, he was succeeded by a man of totally different stamp.

"Within six months there was scarcely one of the organisations by which the members of the congregation had been knit together that was not broken up. Our new minister . . . had had no education in the true sense of the word. He read loudly, and his preaching was noisy and incoherent, utterly without knowledge or ideas, and of a kind utterly to destroy the beneficial effect of the prayers. You may guess what happened. The congregation fell off quarter after quarter and year after year, until the income derived from the pew-rents fell to something like £130. And now I come to that of which I complain, and shall be compelled to differ from the Bishop of Peterborough. This

falling off of income was the natural warning to our minister that he was not the man for our parish, and under a natural state of things he must have gone, making way for somebody else, as the good of the Church required. But here the Bishop of Peterborough's favourite system came in, and has fixed this incompetent man upon us. Twice since the utter failure of our minister was demonstrated, the Ecclesiastical Commissioners have struck in and augmented our incumbent's income, thus doing the neighbourhood serious injury. I estimate that every hundred pounds they have given to our church has done us two or three hundred pounds' worth of harm. . . . I do not blame them much, for they are doing as most people do who administer dead men's property. I doubt whether any of the great Church societies could afford to act on the same plan. If they did, their subscribers would soon see that the money was being wasted, and supplies would fall off. I think, however, we have a right to complain that *whereas our Church can only thrive by a very considerable development of the voluntary system, we find the natural and salutary working of that system arrested by the application of extraneous endowments.*"

The italics are ours. We are far from denying that the voluntary principle is liable to occasional evils and abuses of its own, and may be inadequate of itself to make due provision for the spiritual needs of the most destitute and degraded classes, in whom the religious nature has yet to be awakened. But as compared with the opposite principle of entire reliance on endowments by the dead, we believe the general results to be greater vitality and earnestness. Human nature being what it is, it is well that even a minister of religion should feel it to be his *interest* to do his *duty* earnestly and faithfully, to put his heart into his work—whatsoever his hand findeth to do, to do it with all his might—and to speak the word of divine truth with power, that it may minister grace unto his hearers.

If Bishops are to be regarded as the crowning flower of the principle of a State Establishment, they cannot be said, upon the whole, to have recommended it by their own practice. As a class, they have generally used their influence in defence of every abuse and in resistance to every reform. Lord Chancellor ELDON long ago uttered the satire, all the keener from its unconsciousness, that he could not conceive how there could be anything in slavery inimical to Christianity, for in all his long experience he had never heard a single remonstrance against it from the Right Reverend Bench. Much complaint is now made of the practical absence of Episcopal supervision in the Southern sees, especially in that of Exeter, but we cannot forget that in the active years of the now aged prelate of that see, his activity was invariably exerted in a mischievous direction, so that the period of King Log has probably been less injurious than the preceding period of King STORK.

Upon the whole, we cannot but anticipate healthful and happy results from the probable extension of the voluntary principle in religious matters, whether in Ireland or in England, and whether inside or outside the so-called National Church.

TODMORDEN.—It will be seen from an advertisement that appeared in our columns last week that a full account of the proceedings in connection with the opening of the new church, with an architectural description of the building, &c., has been put forth in a neat little brochure, which will no doubt prove interesting to many of our readers. On Sunday week the services were conducted by the minister of the church, the Rev. Lindsey Taplin, and by his father, the Rev. James Taplin, of Crediton, Devonshire, Mr. Taplin, sen., preaching in the morning. There were large congregations on both occasions.

AMERICAN NOTES.

From a recent enumeration it appears that in the State of Philadelphia there are ninety Roman Catholic convents, all of which are under the care of one Superior, Mother M. Gonzaga.

There is a movement on foot in New York to open the reading-room of the Mercantile Library, and others, on Sunday. The *Nation* says:

"The main opposition to the proposal, of course, comes from those who fear the disappearance of the 'Sabbath' as a day ostensibly devoted to religious worship. We say ostensibly, because the fact is that it is not really devoted to religious worship, or religious thoughts, or exercises, by any but a very small minority of the population. The young men whom the opening of the libraries would most affect spend their Sundays in bed or in suburban taverns, and the alternative which the religious world has presented to it with regard to them is, not whether they shall be allowed to choose between reading-rooms and church, but between reading-rooms and sloth or vice. The Young Men's Christian Associations, however, as well as a good many other missionary and reformatory agencies, are gradually though slowly becoming convinced of the fact that all kinds of refining and cultivating influences increase people's susceptibility to religious influences, and that a man who even reads newspapers on Sunday is, in nine cases out of ten, a far more hopeful object of the missionary's teaching than the man who spends it loafing or drinking."

In his recently published "Byeways of Europe," Bayard Taylor says:

"I once heard a clergyman, in his sermon, assert that 'the world was perfectly smooth before the fall of Adam, and the present inequalities in its surface were the evidences of human sin.' I was a boy at the time, and I thought to myself, 'How fortunate it is that we are sinners!'"

The Bishop of New Jersey, it is said, has given notice that he will refuse at Confirmation to lay his hands upon the piles of false hair and chignons which disfigure the heads of so many young ladies seeking admission to the church and communion.

In regard to the complaints so often made about sermons, the Rev. A. W. Stevens says, with a good deal of justice:

"No man, unless it be the editor of a daily newspaper, has such a mental tax laid upon him as a minister. To produce, once a week, for say forty-two weeks almost consecutively, a sermon which shall not be a repetition of its predecessor, which shall occupy half an hour in the delivery, and which shall interest, instruct, quicken, and keep awake two or three hundred people of both sexes and all ages, and all tastes and degrees of intelligence, is the task that is imposed upon the minister in connection with what else is required of him. Is it any wonder that some one or more of these forty-two sermons, each year, should be a little below the mark of expectation, especially when each one, perhaps, is contrasted with the last new and brilliant lecture that has been heard, and which the lecturer took three or six months to prepare? And does it ever suggest itself, I wonder, to any hearer that his way of listening to a sermon, his mental and physical condition while listening, affects his judgment of the sermon heard? If the hearer sleep, or be inattentive, or find fault afterwards with the sermon, is it certain, in every instance, that the preacher ought to be blamed for it? Good listening often makes good preaching; for a good sermon cannot produce the effect of a good sermon, unless it be listened to by a good listener with candour and with appreciation."

The following "form of marriage," which was used by the Rev. Saml. Phillips, pastor of Andover, Massachusetts, from 1701 to 1771, throws a startling light on the view which was then taken of the relation between a coloured couple even by religious men. The negro bride and groom, with the witnesses, having been gathered together before the clergyman, the latter used first to address the intending husband and require him to promise that "so far as shall be consistent with the relation which you now sustain as a servant, you will perform the part of a husband toward her; and in particular you promise that you will love her; and that, as you shall have the opportunity and ability, you will take a proper care of her in sickness and in health, in prosperity and adversity." The bride was then required to promise the same things, and—as was also required of the groom in respect of her—to say that she would be "true and faithful to him and cling to him, only so long as God in His providence shall continue his and your abode in such place or places as that you can conveniently come together." The minister then declared to them that for such time as God should continue their place or places of abode as aforesaid, and for so long as they "should behave and conduct them-

selves as obedient and faithful servants"—"not as eye-servants, men-pleasers"—"toward their respective masters and mistresses," they might consider themselves man and wife. "And finally," he used to say to them, "I exhort and charge you to beware lest you give place to the devil"—who, when he finds men and women in very prosperous circumstances, is apt to stir them up without distinction of colour to great heights of vainglory and haughtiness—"so as to take occasion from the licence now given you to be lifted up with pride, and thereby fall under the displeasure not of man only, but of God also; for it is written that God resisteth the proud, but giveth grace unto the humble." The ceremony then concluded with prayer.

In a recent lecture Dr. Bellows said:

"Christ is frequently denied in our day as the sent of God; denied by those who reject the historical evidences of his mission, and oftentimes much in the Jewish spirit and temper. It is quite too much the fashion of our times to assert that the most candid inquiry and the profoundest analysis of the Scriptures themselves, leave our religion without a clear historic basis, and Christ dispossessed of any other authority than moral and spiritual pre-eminence. But I can truly say that after such study as I have been able to give, I find no proper grounds for such assertions. And I may say that in our own Liberal ranks have been some of the most earnest and respected attestors to the truth of Christianity and the genuineness and credibility of the New Testament record. All denominations are compelled to use Lardner's great work on the Credibility of the New Testament, Priestley's Letters to an Unbeliever, Norton's immortal work on the Genuineness and Authenticity of the Scriptures, a mighty bulwark against the transcendental and rationalistic views which Germany has rolled in upon the history of the Gospel; and Drs. Channing and Palfrey, and, may I not say, all our recognised Unitarians, have been strenuous defenders of the positive historical faith. Indeed, I know no class of Christians who have more heartily and unqualifiedly confessed Christ in his official character as the sent of God than our own people. It seems to me that the Gospel this very hour is as safely entrenched in the convictions and faith of sound, scholarly, and faithful Unitarians, as anywhere else, for the reason that they hold it distinguished from the popular prejudices and errors, which when they disappear, as sooner or later they must, will, like the snow carrying off in the flood a portion of the precious soil, inevitably bear away some of the faith due to the religion so long confounded with them. I have often said to my respected Orthodox friends in the ministry that we are destined to be the Orthodox of the next age, and may yet safely ride in the harbour of quiet faith, while they shall find themselves tossed and shipwrecked upon the rolling waves of the outer sea; for to believe too much is as perilous to the permanent stability of faith as to believe too little."

The Providence (R.I.) Conference of the Methodist Episcopal Church have resolved that "no candidate for membership shall be deemed eligible until he shall have unequivocally and frankly affirmed his abstinence from the use of tobacco during so much of the time of his trial for membership as shall succeed the passage of this rule, nor until he shall have pledged himself in future to abstain from its use, except it be for medical purposes."

The Late Mr. E. Coleman.

THE announcement which we make in another column of the death of this estimable young man will be seen with regret by many of our readers, to whom he had become known as one of the students of the Home Missionary Board. At the conclusion of his ordinary course, nearly a year and a half ago, he took the Owens College Scholarship, and had nearly concluded his extended course of study, and was engaged to enter at Midsummer upon his ministry at Accrington, when he was seized by the sharp attack of illness which has ended in his death. He was interred at the Harpurhey Cemetery on Monday last, and was followed to the grave by the tutors and students of the Home Missionary Board, to all of whom he had endeared himself, and by a number of other friends, including a deputation from the congregation at Accrington. The funeral service was conducted by the Rev. Dr. Beard, who, after an earnest appeal to the fellow-students of the deceased, concluded in the following words:

"If I needed an excuse I should find one in the character of Edmund Coleman. During an acquaintance with him of now nearly four years, I have found him at least as free from faults as the

best of the young men with whom I have been connected. With fair intellectual abilities, he possessed a kind and gentle heart, simplicity of manners, readiness to obey and desire to oblige. His was specially a sympathetic nature. Hence, while at ease with the rich and cultured, he was at home with the poor and untaught. Having largely imbibed the spirit of the great Master, he was instinct with a religious influence which, felt wherever he was, came forth naturally and with singular effect in the cottage, at the sick bed, in the Sunday-school. Here I can speak from effects produced by him under my own eyes at Sale. Having, in my desire to place the congregation there on a permanent footing, resolved to revive and establish the Sunday-school, I selected Edmund Coleman for my assistant. Well did he justify my choice. If now the school is, under the circumstances, solid and flourishing—if its various out-of-door ministrations are operating beneficially in many homes and gradually conducing to the formation of a second congregation in the evening, the credit is primarily due to his judicious as well as untiring labours, and many a heart there, both of the young and the adult, will have been saddened by his removal. The more do I regret, the more will you regret, that the congregation which had (as the phrase is) 'secured' his services is widowed by his death. It could not be otherwise: one who was so worthy in health received in sickness kind attentions and loving care. But the self-denying, considerate, and constant services rendered to him by a fellow-student are beyond all praise, and will long remain a memorial to his honour. Others of you, perhaps all, would have done as well, none could have done better."

UNITY IN DIVISION.

IN his opening address at the recent meeting of the Congregational Union of Lancashire, the Rev. G. W. Conder, who took for his subject the present tendencies and future prospects of the Church Catholic, maintained that the denomination to which he belonged was, at least, as little possessed with the spirit of schism and sect as any of the Christian bodies of England, and declared for himself that he was "ready to exchange Sabbath ministrations with Episcopalians, Methodists, and all the other Protestant sects." It would not be denied, he thought, that the sharply-defined doctrinal divisions of the Church, mostly designated by the name of some human founder of a school, had begun to merge into one another, and melt away from view. What was common to both sides was coming to be regarded, as it was in fact, as of greater importance than the one thing that caused division. And he then proceeded to speak thus well on the subject:

"Wide intervals, indeed, still separate some of the sects; but the gulfs of division are beginning imperceptibly to contract themselves, and the speech which we hold across them is of a less, anathematic kind than heretofore. Greater equality of culture in the teachers and members of the various bodies is doing much (as it always tends to do) to soften asperities and produce greater mutual respect. Sectarian arrogance is becoming more and more an offence in the general esteem. The growth of knowledge on all sides has made many of us more conscious of our own ignorance, and greatly diluted our dogmatism; and the Church at large seems much more willing now to believe an item of her own creed—'Now abideth faith, hope, charity; but the greatest of these is charity.' Even now in our times a vast stride might be taken in the direction of a real unity—all that is desirable, if Christian men everywhere would cease to attempt it from without, and look and strive for it wholly from within. Here is the great heresy in this matter—that of believing you can get a unity of living atoms by cement, by parchment, by scaffolding, by machinery; whereas the only unity possible to living things is that which comes of inward growth and spontaneous consent. Christ alone, and not the creeds, can ever make us one. We outgrow the creeds, but never leave Christ behind. What is there that hinders the mutual co-operation and communion, the interchange of ministrations and the like, between all the Christian bodies of England to-day? Certainly not the essential diversities of doctrine that exist—no, but the narrowness and sectarianism of the men who hold them. Why cannot we all agree to divide the home evangelistic and foreign missionary work between us in such a way as never to clash and oppose but after the most Christian and economical fashion? 'Alas for the rarity of Christian charity!' We ought to do it. We could do it to-morrow on a grand scale, if not universally, if we had not, in varying degrees, it may be more of the spirit of sect than of the spirit of Christ. I would not that one of us should diminish by one atom his zeal for what he holds to be an essential of the Christian creed, but I would that

every one of us should hold it also with a large-souled noble charity, that yearns as Christ himself yearned for the oneness of his church. Nor do I think that anything more than this spiritual unity, thus recognised and manifested by mutual communion and co-operation, is necessary to the realisation of the perfect idea of the Catholic Church. An absolute coincidence of interpretation and organisation, in the absence of any divinely given formula of creed or constitution, may be, and I think will be, for ever impossible. It is quite needless. We have four evangelists—but one Gospel; we may have half-a-dozen or a score of Christian bodies—but one Church; all the more one for not being organised into a visible oneness. If the world sees us at worship together, differing but not striving, co-operating instead of disputing, it will recognise our oneness, and be all the more ready to exclaim, 'See how these Christians love one another,' for the fact that we do not see exactly eye to eye."

FIRESIDE READINGS.

THE FISHERMAN.

FISHERMAN, speak to me; why so lonely
Sailing away when the boats come home?
"I have a little one, I must find him,
Out where the sunset kindles the foam.
"Dying he talked to the wild green water,
Out of his window he watched the spray;
How should the daisies have power to keep him?
Somewhere the sea-gulls watch him at play.
"Empty and cold is the shore without him,
Empty and dry must it ever be;
Let me alone, for the sea consoles me,
Out in the waters he waits for me.
"Empty and cold is the house without him,
Empty and dark through the open door;
Will he not laugh when he hears me coming?
Coming to carry him home once more!"
Bars of wet sunshine the boat sprang over,
Shaking her sails into sheets of gold;
Back through the moonlight she drifted darkly,
Rocking at random, empty and cold.

INSTANTLY KILLED.

Is Count Tolstoi's "Sevastopol in May," published in *Hours at Home* (American), there is a very remarkable description of the death of a man who is, as the living say, "instantly killed;" but to him, the dying man, his death seems a different matter: Michailof looked behind him. The shining point of the bomb seemed to stand at the zenith—in that position where it is impossible to tell its direction. But that lasted only a minute; the bomb came quicker and quicker, nearer and nearer, so that you could see the sparks from the tube and hear the fatal whistling, and directed its course straight at the middle of the battalion.

"Lie down," cried a voice.
Michailof and Praskukin lay down on the ground. Praskukin, tightly closing his eyes, heard only how the bomb fell heavily somewhere very near on the hard ground. A second passed—it seemed an hour—and the bomb did not burst. Praskukin began to be afraid that he had done a cowardly act without any reason, that perhaps the bomb had fallen far away and that he only thought he heard the fuse fizzing. He opened his eyes and saw with satisfaction that Michailof lay immovable on the ground near his legs. But his eyes at that moment met the sparkling fuse of the whirling bomb not a yard from him. A horror—a cold horror excluding all other thoughts and feelings—took possession of him. He covered his face with his hands.

Another second passed—a second in which a whole world of feelings, thoughts, hopes, and recollections passed through his mind.

"Whom will it kill; me or Michailof? or both together? If it hits me, where will it hit? in the head, then it's all over; if it hits my leg, they will cut it off and I shall ask them to do it by all means with chloroform—and I can still get through alive. But perhaps it will only kill Michailof—then I can tell how we were walking together, and he was killed and I was splattered with blood. No, it's nearer to me—it will kill me!"

Then he recollected the twelve rubles that he owed Michailof; he recollected also another debt at Petersburg that he ought to have paid long ago; a gipsy air that he had sung in the evening came into his head. The girl whom he loved appeared to his imagination in a cap with lilac ribbons; he remembered a man whom he had insulted years before and who had never paid it back, although at the same time with these and a thousand other remembrances the feeling of his present circumstances—the expectation of death—never for a moment quitted him. "However, perhaps it will not burst," he thought, and with despairing decision wanted to open his eyes. But at that instant through his still shut lids he saw a red fire, and with a horrible noise something hit him in the middle of the breast.

"Thank God! I am only bruised," was his first thought, and he wanted to feel at his breast, but his hands seemed to be bound down, and a weight

to keep down his head. The soldiers shone in his eyes and he unconsciously counted them; "one, two, three soldiers, and that one whose overcoat has slipped down is an officer," he thought. Then he saw flashes, and he thought, "what are they firing from, mortars or cannon?" Probably cannon. They are firing again; and there are more soldiers: five, six, seven soldiers, and they all go past." He all at once became afraid that they would leave him there. He wanted to cry out that he was wounded; but his mouth was so dry that his tongue stuck to his palate and a horrible thirst tormented him. He felt how wet he was about the breast. "Really I fell into some blood when I lay down," he thought, and yielding more and more to the fear that the soldiers who were going past would leave him there, he collected all his forces and tried to cry out, "Take me along," but instead of that he groaned so horribly that it was awful to hear his own voice. Then some red fires danced in his eyes, and it seemed to him that the soldiers were laying stones on him; the fires danced quicker and quicker, the stones which they laid on him oppressed him more and more. He made an effort to throw off the stones, stretched out, and then neither saw, nor heard, nor thought, nor felt. He was killed on the spot by a fragment of shell in the middle of his breast.

CHURCH CURIOSITIES.—XIX.

THE WRONG CEREMONY.

An old gentleman of eighty-four having taken to the altar a young damsel of about sixteen, the clergyman said to him, "The font is at the other end of the church." "What do I want with the font?" asked the old gentleman. "Oh! I beg your pardon," said the clerical wit, "I thought you had brought this child to be christened!"

BAPTISM UNDER DIFFICULTIES.

Few persons have had so much to bear in the act of being baptised as Angus, King of Munster, who was a convert of St. Patrick's. According to tradition, about the year 445 the Saint, after converting a large number of people in Ossory, entered Munster. Arriving near Cashel, King Angus, who had already gained some knowledge of Christianity, came forth to meet him with the utmost reverence, and requested baptism at his hands. The Saint willingly complied with his request. His courtiers assembled with royal state to assist at the ceremony. St. Patrick carried in his hand, as usual, his crozier; at the end of this there was a large iron spike, by which he could plant it firmly in the ground beside him while preaching or exercising his episcopal functions. On this occasion, however, he struck it down into the King's foot, and did not perceive his mistake until—

The royal foot transfixed, the gushing blood
Enriched the pavement with a noble flood.

The ceremony had concluded, and the prince neither moved nor complained of the severe suffering he had endured. When the Saint expressed his deep regret for such an occurrence, Angus merely replied that he believed it to be part of the ceremony, and did not appear to consider any suffering of consequence at such a moment.

AN ALARMING QUESTION.

In the life of the Rev. Thomas Collins, an eminent Methodist preacher, lately published, we meet with the following anecdote. Colwall, one of the places which he had to visit, lay beyond a moor, divided by an unbridged brook; at a shallow of the brook the neighbouring peasants had carefully deposited stepping stones; there, and at no other point, might the stream be crossed. The likelihood was small of a stranger on that pathless wild just hitting upon the proper spot. Mr. Collins, therefore, called at the nearest marshide hut to get a guide. His custom, to use his own phrase, was "To feel the pulse of every soul he conversed with." In that walk, however, topics common to wayfarers had uprisen, and ere he was aware the ford was gained. Faithful to his invariable rule—without preface, as time for it was gone—he solemnly asked, "Have you made your peace with God?" The man looked confused, as if he could make nothing of such a query. To put the matter more distinctly, with voice deepening to its lowest tone, Mr. Collins inquired, "Are you prepared to die?" The man turned pale, and, retreating a step or two, replied, in trembling accents, "Sir, I hope you mean no harm!" Stories of "Burking" and "body-snatching" just then had thrilled the country with horror, surpassing anything in the recent panic of garroting. When on that lone heath, by the level light of the declining sun, the stranger saw the left hand fishing for coin—not easily caught in so thinly stocked a pocket—while the right hand of the strong-limbed Evangelist accidentally held up—with apparent menace—a stout oaken staff, he expected nothing less—what could he?—than that a blow to fell him, and a pitch plaster to stop his breath, would be the immediate signal of such doom-suggesting questions. It required many affectionate Christian words to restore the poor fellow's confidence at last.

ANIMALS TRIED AND CONVICTED.

In the course of his researches, Dr. White, the historian of the Huguenots, has come across some odd incidents of the solemn trial, execution, and excommunication of dumb animals. "Marterie

quotes the case of a bull that was condemned in 1499 to be hanged for having 'par furiosité, estant aux champs, occis et mis à mort un joine filz de l'age de quatorze ans.' In the archives of Lille there is the certificate of the execution of a pig for having killed and eaten a child. When examining the city muniments at Dijon, I came upon some letters from Nicolas le Jane, lieutenant-general of the bailiwick of Mâcon (18th September, 1474), commanding the treasurer of the Mâconnaise to pay the provost of Mâcon sixty sols tournois for hanging a pig which had killed a child. In this case a new gibbet had been built, the ladder and pulley alone costing ten s's tournois." No one seems to have disputed the injustice of this material punishment, but a nice question arose as to the point of excommunication. Many jurists maintained that, as animals were never in communion, they could not be excommunicated. Nevertheless, the Bishop's Court was the most common resort in all such cases, and Dr. White gives a full account of a singular trial which was protracted through several years in the little town of St. Julien in Savoy. The green caterpillars had done immense damage to the vineyards in 1545, and an action for damages was formally brought against them. Counsel were appointed for the defendants, speeches were spoken, arguments urged, and the whole proceeding went on with the utmost gravity. It issued in a compromise, by which the good people of St. Julien offered the caterpillars "a place of sufficient pasture without the vineyards of St. Julien, such as they can live upon, so that they may no longer eat and lay waste the vineyards aforesaid." Whether the insects accepted this compromise, and whether, if they did, they kept faithfully to the bargain, is not recorded in the archives.

MANCHESTER DOMESTIC MISSION.

ON Monday evening the thirty-fifth annual meeting was held at the Memorial Hall. After tea, the Rev. JAMES DRUMMOND, B.A., presided. In opening the meeting, he said, the institution on behalf of which we have met together is one which can never lose its interest for any of us, and during the past year its operations have been carried on in such a way as, I hope, to encourage us in further efforts and to make us feel that every effort that we can bestow falls short of results which we wish to bring about. We must all rejoice that we have at last housed the Hulme branch of the mission in its new building. (Hear, hear.) To all those working that branch it must be an unmixed gratification to feel that they have large healthy rooms in which they may carry on their schools and also public worship; but to those who have laboured to gather together the funds there is still great regret that the building is burdened by a heavy debt. Instead of opening it free from incumbrance, we feel that we have before us a time of arduous canvassing and earnest imploring of those who ought to give of their abundance to place that building free from embarrassing liabilities. That will be a duty for the incoming committee; and I hope when we gather together again there will not be a single penny of debt on that branch of our work. We have again adopted the plan of circulating the reports previous to the annual meeting. It has this advantage: that we are not obliged to restrict the length of the report, and although we may miss the pleasure of hearing the tones of Mr. Harrop's voice, still we have had the advantage of reading it at leisure and considering its suggestions with more care than we could do in the hurry of an annual meeting. Those who have read that report have doubtless experienced very mingled feelings. While they have felt that there is no appreciable diminution in the enormous mass of evil about us, they must also have been cheered by the belief that our mission is doing something to save the lost and to preserve men from sinking into the condition of the lost. Our missionary can, of course, only give us samples of what is coming under his experience. Cases are classified, and many of the evils are brought before us in a striking, effective way, and none more so than the evils which arise from the want of thrift and prudence in the management of the homes of the poor. It seems to me that there is much to reflect upon here, for we are deeply impressed with the fact of how much wretchedness, and crime arising out of wretchedness, could be avoided if only home affection could be sweetened and made more faithful, and the ordinary comforts could be made more common than they are at present. It is told in the report how from untidiness and neglect on the part of wives, husbands are driven into courses of crime. Surely here there is an opportunity for great usefulness on the part of ladies. There are, I feel sure, numbers in our well-to-do classes that waste in frivolity time that might be given to raising up their less fortunate sisters; and one of the great advantages of our Mission is this, that it constitutes itself a medium through which the different classes of society may be brought together—by which the

rich may meet the poor, and bring to bear upon them some of the higher influences of their own state. Those who wish so to exercise a Christian influence have in our mission a means to effect this. Our missionary could at once, for any persons who have time, find fields of usefulness; and I cannot think that the Mission performs its full duty so long as our minister is simply engaged to labour on our behalf, and alone. It must be so to some extent, but I believe we might all do more than we have done—we might all imitate the example of him who went about doing good on a larger scale than we have hitherto believed possible. What we want is a deeper love, a more earnest purpose, a profounder conviction of human brotherhood, and more living faith in the immortality and the infinite importance of every human soul, and a deeper and more heartfelt grief at the sin which degrades it. If we felt these things, we should be ready for more earnest effort and greater self-denial, and our Mission, instead of struggling on with feeble life, performing only half the good of which it is capable, conducted as it is by only a few earnest, faithful men, would be well supported by all classes—by all members of our congregations—and assisted by abundant personal help, which would make it indeed a saving influence in society, and enable it to spread largely in this city the pure principles of righteousness and religion which we profess—(hear, hear)—and the gain to ourselves would be a thousandfold. There is no man who hath left father and mother, husband and wife, sister and brother, for the kingdom of God's sake, who does not receive a thousandfold—who does not gain a nobler self-denial, a larger and a grander faith, a purer hope, a wider benevolence, and a loftier communion with the Saviour of men and the Father whom he served. It is well that we should meet together to think over these things, and it is one of the benefits of our annual gathering that it keeps before the prosperous classes the condition of those about them, which, without such meetings, might go on unnoticed. We cannot read such reports as are furnished from year to year without at least having our minds deeply impressed with a more earnest desire to do something to change the present state of our so-called civilisation, and to bring about that state of things which we feel would be the result of the prevalence of Christian principles; and when I do not say there would be no poverty and no distress—but when poverty and distress would have the sting taken out of them—when there would be more love and a truer culture—and when all men would feel that they stood on one common level before God, in mutual honour and peace as His children. (Applause.)

The Rev. J. BLACK, in a thoughtful speech, moved a very cordial vote of sympathy with the missionaries, thanking the Rev. J. Harrop for his valuable report, and also giving to the Rev. B. Walker a hearty welcome as the missionary at Rochdale-road, which was seconded by Mr. R. D. DARBISHIRE.

Addresses in response were then delivered by the Revs. J. HARROP and B. WALKER, after which the Rev. S. A. STEINTHAL (Secretary) read the committee's report:

"The work of the society for the year had been marked by unusual variety. Early in the year Mr. Robinson had resigned the charge of Rochdale-road, to which the Rev. B. Walker had been appointed for six months, and he is now working there, already with excellent effect. A new master had been appointed for the day-school. Very extensive repairs had been required, owing to the violent storm in the early part of the year, and there was still a deficiency upon them of £104. The Hulme Mission had entered on its new premises in Embden-street, which, they regreted to say, had to be opened with a debt of £301 on them. The attendance on the services and the schools had increased since the removal." The report closed by presenting for adoption certain resolutions directing the settlement of the property at both the stations on trust "to be held at the use and disposal of the society for the promotion of its objects, namely, the diffusion of religious and other elevating influences by ministering among the poor in Manchester and the neighbourhood in such wise that no denominational or sectarian name or test shall at any time or in any form be introduced into the management of the trust."

Mr. R. D. DARBISHIRE read the financial statement, which showed in hand £24. 8s. 7d., as against £42. 16s. 4d. last year. The nett amount which the society had had to contribute, had been, at Rochdale-road Mission £214. 10s. 11d., and at Embden-street £250. 10s. 6d. In the special funds there was owing at Rochdale-road, for repairs and rebuilding class rooms, and damage done by storm, £104. 0s. 10d. The total cost of Embden-street schools had been £2,940. 18s. 10d., and £300 worth of invested property had had to be sold to meet part of this; but, as mentioned in the report, a large deficiency still remained. Mr. Darbishire made an earnest appeal for more liberal and efficient support.

The adoption of the reports was carried on the motion of the Rev. WM. GASKELL, seconded by Mr. C. J. HERFORD; and, on the motion of the Rev. BROOKE HERFORD, seconded by Mr. THOS. BRITAIN, the committee and officers for the ensuing year were appointed.

In addition to those taking part in the meeting there were present the Rev. W. H. Herford, B.A., Messrs. Richd. Aspden, J. Armstrong, G. J. Taylor, H. Bowman, and Dr. Marcus.

INTELLIGENCE.

BARNARD CASTLE.—A meeting of the congregation was held on Monday evening last, the Rev. Wm. Elliott in the chair. The treasurer submitted a statement of the finances relating to the building fund, from which it appeared that satisfactory progress was being made with the subscription list. Mr. Joseph Lee was appointed on behalf of the congregation to solicit donations from friends in the provincial districts. A letter was read from the Rev. J. J. Taylor, principal of Manchester New College, heartily wishing the congregation success in the effort which they are now making to erect a place of worship worthy of their past history and their present numbers and zeal. A sketch of the proposed building, kindly prepared by Mr. Harrison, of Manchester, was laid before the meeting, and a committee appointed to consider the same and to manage the matters connected with the new property. The Rev. J. C. Street, of Newcastle-on-Tyne, was received as a deputation from the Northumberland and Durham District Missionary Association, to confer with the congregation on the subject of making Barnard Castle the centre of a district for missionary effort, embracing Crook, Darlington, Bishop Auckland, &c., and proposing that one of the missionaries employed by the association should reside at Barnard Castle. The conditions, pecuniary and otherwise, laid down by Mr. Street were acceded to by the congregation.

CREWE.—The annual Sunday-school sermons were preached on Sunday week by the Rev. W. Gaskell, M.A. In the evening we had the largest congregation there has been in the chapel since it was opened. The annual tea meeting held the following evening was well attended, and much cheered by the unexpected presence of Thomas Avison, Esq., of Liverpool. We had also the pleasure on this occasion to welcome amongst us for the first time the Rev. James McDonald, who has lately settled in Nantwich.

DERBY.—On Wednesday, March 31st, a new organ was opened in the Friargate chapel, the service being conducted by the Rev. William Oates. The musical arrangements were presided over by the organist of St. Alkmund's church, and on the following Tuesday evening there was a public performance on the organ by the organist of the Roman Catholic Church. The instrument is a powerful and brilliant-toned one, with twenty stops, and two octaves and a third of pedals, and it has been pronounced by competent judges to be remarkably fine and complete for its size. It has been built by Mr. Porritt, of Leicester, at a cost of £220. The whole of the funds for the purchase of the organ have been raised by the zealous efforts of members of the congregation, in conjunction with their late minister.

HINCKLEY.—The teachers and children of the Great Meeting Sunday-schools have embraced the opportunity of the recent marriage of their valued superintendent, Mr. A. Atkins, to present him with a small token of their esteem and regard, consisting of an elegant gold pencil-case, with which another small trinket was enclosed in a note by one of the teachers, which was answered by a letter of graceful acknowledgment by Mr. Atkins.

LONDON SUNDAY SCHOOL ASSOCIATION.—We understand that the annual meeting of this association will be held on Whit Thursday, at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields, and not at Radley's Hotel, as heretofore, and that the Rev. H. E. Dowson, B.A. will preside on the occasion.

MANCHESTER: 'ROCHDALE-ROAD MISSION.—The tenth annual soirée was held on Saturday evening, the 24th inst. About sixty-five persons sat down to tea, after which the Rev. B. Walker occupied the chair. Mr. A. Jones read the report for session 1868-9, which showed that the society numbered thirty members. During the session essays and lectures of a very beneficial and instructive character had been given. The society had done much good, and an appeal was made for new members. The report was then adopted. Mr. Harry Rawson then delivered an address on the benefits which arise from societies of this description; and, by way of encouragement, enrolled himself as one of the members, and his example was followed by several other gentlemen, after which the meeting was closed with prayer.

NEWCHURCH.—On Saturday afternoon the annual meeting of the United Mutual Improvement Societies was held at the above place. About fifty members were present. After tea the chair was taken by the Rev. J. Freeston, and reports read of the societies at Todmorden, Rochdale (which indicated much progress), and Newchurch. The meeting was addressed by the chairman and other members. A number of minerals and fossils collected in the neighbourhood by a member of the Newchurch society were described by Mr. Aiken, and it was thought this feature of the meeting might in future be extended with great profit to the members.

PADHAM.—On Tuesday evening week a tea-party took place in the school-room, Mr. J. Anderton presiding. The object was to present a harmonium and baton to Mr. F. Holland, who had laboured nearly forty years as a teacher, and also as leader

and conductor of the singers. Mr. Whittaker made the presentation in a very cordial address on behalf of the teachers, scholars, and friends of the Unitarian Sunday-school. Mr. Holland acknowledged the gift with much feeling. He did not expect being rewarded, and he was not working for any reward, but because he loved the work. He thanked them for the kindness they had shown him.—The instrument is in a mahogany case, and has several stops; it is valued at sixteen guineas. The baton is of ivory, beautifully carved, and valued at two and a-half guineas.

THE COMING WEEK.

Bolton: COMMISSION-STREET.—On Sunday afternoon and evening, school sermons, by the Rev. S. A. Steintal.
London: ROSSLYN HILL, HAMPSHIRE.—On Sunday evening, a sermon by the Rev. Dr. Sadler, on "Faith, Hope, and Charity, these Three."
Manchester: DOMESTIC MISSION.—Sermons, in aid of the funds, at Rochdale-road and Embden-street, on Sunday morning and evening.
Taunton: WESTERN CHRISTIAN UNION.—On Wednesday, the Spring Meeting.

CORRESPONDENCE.

NOTICES TO CORRESPONDENT.

The Rev. P. W. Claydon desires us to announce that his correct address is 13, Tavistock-square, London, W.C. Letters are frequently addressed to him at Camden Town, and so give trouble to postmen and lose time.
C. W.—Declined with thanks.
T. C.—C. N.—We cannot admit your letters, but will inquire into the matter.

MINISTERS.

HEAPE-LEIGHTON.—On the 28th inst., at the Unitarian Chapel, Upper Brook-street, Manchester, by the Rev. Brooks Herford, Edmund Grundy second son of Robert Taylor Heape, Esq., Highfield, Rochdale, to Jane Isabella, youngest daughter of the late Robert Leighton, Esq., Glasgow, and niece of the late Mrs. Wilkinson, Endcliffe Hall, Sheffield.—No cards.
SWINDELL-PARGETER.—On the 21st inst., at Park-lane Chapel, Cradley, by the Rev. Wm. Cochran, Allan John, younger son of James Evers Swindell, Esq., of the Carlisle Oldwinford, Scurbridge, to Ellen Maria, youngest daughter of Thomas Henry Pargeter, Esq., of Wollescott House, Scurbridge.—No cards.
PARKINSON-BERRY.—On the 22nd inst., at Cross-street Chapel, by the Rev. W. G. Cadman, Mr. James Parkinson to Miss Esther Berry.

Deaths.

ASHWORTH.—On the 21st inst., at his residence, Edge Hill, Liverpool, George Ashworth, Esq., aged 73 years.
COLEMAN.—On the 22nd inst., at Manchester, Edmund Coleman aged 26 years, son of Mr. Coleman, of Frowley-dale.
FOX.—On the 22nd inst., at 11, Young-street, Kensington, after a short illness, in her 76th year, Eliza, widow of the late W. J. Fox, formerly M.P. for Oldham.—Friends will please accept this intimation.
HOLE.—On the 21st inst., at Moretonhampstead, Robert Hole, aged 77 years.
HUNTER.—On the 24th inst., at Waterloo-road, Strangeways, in his 37th year, Henry, second son of Mr. Robert Hunter, of Birkdale, Southport.
STEINTHAL.—On the 23rd inst., at Hollywood, Fallowfield, near Manchester, Richard Herbert, infant son of H. M. Steintal.
WHITAKER.—On the 23rd inst., aged 53 years, James Whitaker, merchant, of Huddersfield.
WILLIAMSON.—On the 21st inst., at Balper, Henry William son, aged 58, for nearly a quarter of a century a valued and faithful servant in the establishment of Messrs. Ward and Co., sincerely mourned by a large circle of friends.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to all Martiniana's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

Just Published, by the Sunday-school Association.
LESSONS IN RELIGION.—A book for the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d.; cloth letters, 1s. 6d. Subscribers to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson.

CHURCH COMPREHENSION.—A Letter to the Right Hon. W. E. Gladstone, M.P. (Being suggestions for the reconstruction of the Church of England).—London: Longmans. Leeds: Walker.
Post 8vo., pp. 95, price 2s.

QUIET THOUGHTS FOR THE DAY—OF REST.
Price One Shilling.

Bound in limp cloth, on toned paper, and gilt lettered. This Selection of Religious Poetry has been made for the use of the Home and Fireside as well as for the Sunday-school Teacher and Scholar, and contains specimens of religious poetry from Du Rarlas to Tennyson.
Published by the Manchester District Sunday-school Association agent, Mr. T. P. Jones, Memorial Hall, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 69, Market-street.

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Printed for the Proprietors, by WILLIAM EVANS, of Ansony Villa, 377, Waterloo Road, Cuckham Hill, at his printing-office, 10, B. Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, April 30, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 420.

FRIDAY, MAY 14, 1869.

PRICE 1D.

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MANCHESTER SUNDAY-SCHOOL UNION.—The ANNUAL SERVICE for the United Sunday-schools of our various Manchester congregations will be held on Sunday Afternoon next, at three o'clock, in Cross-street, Chapel. Preacher, Rev. H. E. DOWSON, B.A.

* * * Cross-street Chapel will be closed in the evening, but there will be Evening Service as usual at Upper Brook-street, Whitfield-street, Ardwick, and Strangeways Free Church.

SUNDAY EVENING LECTURES at the UNITARIAN CHURCH, PARADISE FIELDS, HACKNEY:

May 15—Rev. THOS. SADLER, Ph.D., "The Religious Power of the Bible."
May 22—Rev. H. ENFIELD DOWSON, B.A., "The Church and the World." Collection for Day and Sunday Schools.
May 30—Rev. P. W. CLAYDEN, "God His own Interpreter."
June 6—Rev. R. BROOK ASPLAND, M.A., "Moral and Religious Influence of Christianity."
June 13—Rev. JAMES MARTINEAU, "The Shadow of Sin in Christendom."
Service at seven o'clock precisely. Seats will be provided for strangers.

STOKE NEWINGTON GREEN CHAPEL SUNDAY EVENING SERVICES.

The Rev. J. K. APPLEBY will deliver LECTURES on "Notable Men of Hebrew History:"
May 16—"Moses, the Founder of Hebrew Nationality."
May 23—"Moses, the Lawgiver."
May 30—"Life and Character of Samuel."
June 6—"David: The Prince of his Life."
June 13—"David: How that Promise was fulfilled."
June 20—"Life and Character of Solomon."
At these EVENING SERVICES every seat is free. Strangers are requested to enter and take any seat they find vacant. All expenses are borne by the Offertory, which is taken after each lecture.—Service commences at seven o'clock.

THE Rev. JOHN BEVAN will preach on Sunday evening, the 23rd; and the Rev. Dr. SADLER on the evening of the 30th inst.—Service at a quarter to seven.

GENERAL BAPTIST JUVENILE FUND.

The ANNUAL MEETING will be held in Worship-street Chapel, near Finsbury-square, on Whit-Monday evening, 17th May. Tea (6d. each) at six o'clock; and the Chair taken at seven o'clock.

GENERAL BAPTIST ASSEMBLY (Established 1656).

The ASSEMBLY will be held on Wait-Tuesday, 18th May, in Worship-street Chapel, near Finsbury-square. The business will commence at half-past five o'clock, and be resumed at half-past two. Divine service will commence at eleven, when the Rev. JOHN B. LLOYD, of Wareham, will preach. Refreshments will be provided as usual in the Chapel.—Breakfast at half-past eight (6d. each); a Cold Dinner after the service (1s. 6d. each); and tea at half-past five (6d. each). After tea there will be PUBLIC MEETING, when addresses will be delivered by several Ministers and other friends. The Chair will be taken at seven o'clock by the Rev. SAMUEL MAITIN, of Trowbridge.

THE Thirty-fifth ANNUAL MEETING of the SUNDAY-SCHOOL ASSOCIATION will be held at the Freemasons' Tavern, Great Queen-street, Lincoln's Inn Fields, London, on Thursday morning, May 20th. The Rev. H. ENFIELD DOWSON, B.A., in the Chair. Breakfast at half-past eight o'clock.—Tickets, 2s. each.

STEWARDS: Frederick Allen, F. H. Jones, N. M. Taylor, R. Hartman, J. M. Higginson, I. S. Lister, H. Y. Brace, R. Keating, E. Teschemacher.

LONDON DISTRICT UNITARIAN SOCIETY.

The Nineteenth ANNUAL MEETING of the Members and Friends of this Society will be held at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday, the 19th May, 1869. JAMES YATES, Esq., M.A., F.R.S., in the Chair.

STEWARDS: Mr. Allen, Mr. F. Green, Mr. A. Preston, Mr. W. H. Biss, Mr. B. Hawkesley, Mr. N. M. Taylor, Mr. G. Carter, Mr. Keating, Mr. A. Tilford, Dr. Davison, Mr. A. Lawrence, Mr. J. Wells.

Tea at six o'clock, and the Chair will be taken at seven o'clock precisely.

Tickets, one shilling each, may be had of the Stewards; at Mr. Whitfield's, 178, Strand; and at the Hotel. Admission to the business meeting free.

CARTER LANE MISSION EXCURSION, 1869.

Contributions towards the expense of the ANNUAL EXCURSION of the Sunday and Day Schools will be thankfully received by the Superintendent, Mr. HENRY Y. BRACE, 178, Strand, or at the Mission.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

The FORTY-FOURTH ANNIVERSARY will be held on Wednesday, May 19th, 1869, at Unity Church, Upper-street, Islington. Service, to begin at 12 o'clock, will be introduced by the Rev. H. E. DOWSON, B.A., of Gee Cross, and the Anniversary Sermon will be preached by the Rev. JAMES MARTINEAU. After the sermon a Collection will be made in aid of the Funds of the Association.

The MEETING for BUSINESS will then be held; W. J. LAMPOR, Esq., of Liverpool, President.

On Thursday, May 20th, the COLLATION will be held in the Large Dining Room of the Crystal Palace, at four p.m., under the Presidency of W. J. LAMPOR, Esq. Tickets may be obtained at the Office of the Association, and of any of the Stewards.—Tickets taken before Monday, May 17th, price 4s. each, exclusive of wine.

At the request of several friends, it is proposed to keep at this office, during the Anniversary Week, a REGISTER of VISITORS from the country, both Ministers and Laymen. Friends will oblige by sending their address in London to the Secretaries. Attendance will be given at the office on Monday, May 17, and Tuesday, May 18, from eleven to three.

A Meeting of the General Committee will be held at the Association Rooms on Monday, May 17, at three p.m., at which the attendance is requested of the Vice-Presidents, the Home Correspondents, and all Deputies of District Associations.

A Meeting of the Stewards of the Collation will be held at the same place at half-past four o'clock on Monday, May 17, at which the attendance of all the Stewards is particularly requested.

STEWARDS.
Mr. H. S. Bicknell, Cavendish-house, Clapham-common, S.
Mr. F. Browne, 40, Camden-square, N.W.
Mr. A. Collier, Hackney.
Mr. E. Enfield, 19, Chester-terrace, Regent's-park, N.W.
Mr. C. E. Green, 178, Strand.
Mr. J. T. Hart, 9, Belisle-square, N.W.
Mr. C. Hill, 23, Oakley-square, N.W.
Mr. H. Jefferys, 15, Holford-square, W.C.
Mr. A. Lawrence, 32, Gloucester-gardens, Hyde-park, W.
Mr. W. V. Lister, Hauppas, N.W.
Mr. D. Mar ineau, South-road, Clapham-common, S.
Mr. E. J. Nettieford, The Grove, Highgate, N.W.
Mr. J. T. Preston, 37, Highbury New Park, N.
Mr. E. Plimpton, 33, Gmo-church-street, E.C.
Mr. J. Troup, Fess-Loige, Clapton, N.E.
Mr. S. S. Taylor, Peckham, S.E.
Mr. F. Turner, 33, Grosvenor-road, Highbury, N.
Mr. J. Warren, Manor-house, Streatham, S.

ROBERT B. ASPLAND, } Hon. Secs.
ROBERT SPEARS, }

178, Strand, W.C.

MANCHESTER NEW COLLEGE (in connection with the University of London, and University College, London), University Hall, Golden Square.

Candidates for admission into the College at the commencement of the ensuing Session are requested to FORWARD their APPLICATIONS and TESTIMONIALS, without delay, to either of the Secretaries, from whom all useful information may be obtained.

R. D. DARRISHIRE, B.A., }
28, G. Org-at-W., Manchester, } Secs.
CHARLES BEARD, B.A., }
13, South Hill Road, Toxteth Park, Liverpool, S. }

LONDON DOMESTIC MISSION SOCIETY.

At the Annual Meeting, held at University Hall, Gordon-square, on the 10th May, 1869, the Right Hon. the Lord Mayor, M.P., in the chair, the following resolutions were passed:

Moved by the CHAIRMAN, seconded by the Rev. P. W. CLAYDEN—

1. That the Reports of the Treasurer and Committee be received and adopted, and, together with the Reports of the Missionaries, be printed and circulated.

Moved by Mr. A. LAWRENCE, seconded by Mr. E. ENFIELD—

2. That this meeting tenders its best thanks to the Rev. S. A. Steinhilber for his services yesterday in aid of this Society.

Moved by Rev. S. A. STEINHILBER, seconded by Mr. T. C. CLAYDEN—

3. That this meeting desires to express its unabated interest in the work of the Mission, and the warmest appreciation of the faithful efforts of the Missionaries; and trusts that, as new modes of action are suggested by which the influence of the Mission may be extended, means will be found for carrying them into execution.

Moved by the Rev. J. MARTINEAU, seconded by Mr. H. PALMER—

4. That this Meeting gratefully acknowledges the measure of success which has attended the several branches of the Mission during the past year, and thankfully recognises the value of the services rendered by those who have co-operated with the Missionaries in carrying on the work.

Moved by the Rev. Dr. SADLER, seconded by the Rev. J. WORTHINGTON—

5. That this Meeting rejoices to hear the satisfactory reports of the Day Schools, and would express its thanks to the several Teachers for the manner in which they have been conducted, and its belief that by the education of the children they are efficiently aiding in the work of the moral and religious improvement of the poor.

Moved by Mr. F. COLLIER, seconded by Mr. S. S. TAYLER—

That the following gentlemen be the officers for the ensuing year:—Treasurer, Mr. P. M. Martineau. Committee, Rev. P. W. Clayton, Rev. J. C. Means, Messrs. T. C. Clarke, J. T. Hart, J. S. Lister, R. A. Marsden, A. Preston, H. Sharpe, Jun., J. Warren, E. Worsley (with power to add to their number, not to exceed twelve), auditors, Messrs. Archer Simons and Russell Scott, Jun. Hon. Secretary, Mr. E. Enfield.

On the motion of the Rev. R. B. ASPLAND, the thanks of the meeting were given to the Lord Mayor for his kindness in presiding on this occasion.

NEWINGTON GREEN CHAPEL.

A CONCERT will be given on Tuesday, 25th inst. Conductor, Mr. F. W. TURNER.—Tickets, one shilling each, may be obtained from Mr. S. TILFORD, 104, Rotherhithe-street; or at the Chapel or Schoolhouse.

A NEW CHAPEL FOR BARNARD CASTLE (with Open Trust), intended as a memorial of the late George Brown, Esq., well known as the author of "Words from a Layman's Ministry."

THIRD LIST OF SUBSCRIPTIONS.
Amount previously advertised.....£192 18 6

A Friend.....	25 0 0	R. Trimble.....	21 0 0
Mrs. Holt.....	5 0 0	C. T. Bowring.....	1 0 0
B. Rathbone.....	5 0 0	H. J. Cook.....	1 0 0
R. D. Holt.....	2 0 0	J. T. Ellerbeck.....	1 0 0
George Holt.....	5 0 0	Henry Hilda.....	1 0 0
Miss Wood.....	5 0 0	Mrs. Armstrong.....	2 0 0
A. Holt.....	3 0 0	Mrs. Gair.....	3 0 0
P. H. Holt.....	3 0 0	Miss Booth.....	2 0 0
Thos. Avison (per Mrs. Armstrong).....	8 0 0	Mrs. C. Booth.....	0 10 0
Miss Mather.....	5 0 0	Mrs. Morton.....	5 0 0
W. J. Lampor.....	50 0 0	A Friend.....	1 4 0

MANCHESTER.

L. Hunt.....	25 0 0	R. D. Rusden.....	21 0 0
Thomas Ashton.....	3 0 0	Wm. Shawcross.....	1 0 0
Thomas Digges.....	2 0 0	John Peacock.....	1 0 0
E. C. Harding.....	1 0 0	E. Reiss.....	1 0 0
H. Shawcross.....	1 0 0	E. Ekersley.....	1 0 0
Miss Holland (per Rev. W. Gaskell).....	5 0 0	S. B. Worthington.....	0 10 0
J. W. Nicholson.....	1 0 0	Joseph Broome.....	1 0 0
John Dendy.....	1 0 0	A Friend.....	0 10 0
R. P. Greg.....	1 0 0	A. N.....	0 10 0
Henry Turner.....	2 0 0	Harold Lees.....	3 0 0
John Stading.....	2 0 0	Mrs. Edw. Potter.....	2 0 0
Wm. Thornber.....	2 0 0	A Friend—Platt.....	0 10 0
J. Eaton.....	1 0 0	W. J. Carver.....	2 0 0
W. Evans.....	1 0 0	Mrs. Carver.....	2 0 0
G. H. Ord.....	1 0 0	G. S. Darbishire.....	1 0 0
A Friend.....	0 10 0		

C. J. Darbishire, Rivington, OTHER PLACES.

Joseph Redman, Bacup.....	5 0 0
E. J. Nettieford, London (per Rev. R. Sjaas).....	5 0 0
F. Nettieford, ditto.....	5 0 0
Mrs. Alcock, Windermere.....	5 0 0
Mrs. Bill, Farley Hall, Cheadle.....	5 0 0
Mrs. Humphreys, ditto.....	5 0 0
W. Enfield, Nottingham.....	5 0 0
Miss Ralph, Halifax.....	2 0 0
Rev. J. R. Robberds, B.A., Cluetenham.....	2 0 0
James Clapham, Newcastle-on-Tyne.....	2 0 0
Harold Thomas, Bristol.....	1 0 0
Thomas Jolly, Bath.....	1 0 0
John Johnston, St. John's, Ryde, I. of Wight.....	1 0 0
Samuel Courtland, Esq., London.....	10 0 0
Mrs. Ogden, Lakefield, Windermere.....	3 0 0
Miss Henry, Ashcombe Park, Leek.....	3 0 0
Mrs. J. A. Wilkinson, Hull.....	2 0 0
Mr. J. W. Jackson, Stockton-on-Tees.....	1 0 0
Mr. H. Gardner, ditto.....	0 10 0

Erratum.—In our last list, read E. Humble, Esq., and Misses Humble.
Subscriptions may be forwarded to Mr. JOSEPH LEE, Barnard Castle; or to Rev. J. C. STREET, Newcastle-on-Tyne.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation, which is purely of a missionary character, could be relieved of this expense, the cause would be nearly self-supporting. Last year £104 were raised for congregational purposes. About £1,500 will be needed.

Amount advertised.....£783 5 6

BIRMINGHAM.

J. Chamberlain, sen.....	210 0 0	Thomas Copner.....	21 0 0
The Township Fund.....	10 0 0	Robert Martin.....	1 0 0
Church of Messias.....	10 0 0	Thomas Martineau.....	1 0 0
Thomas Gladstone.....	5 0 0	Samuel Whitfield.....	1 0 0
Archibald Kendrick.....	5 0 0	W. S. Scott.....	1 0 0
Francis S. Bolton.....	5 0 0	Thos. Primo & Son.....	1 0 0
J. H. Nettieford.....	5 0 0	Brooke Smith.....	1 0 0
King's Heath.....	5 0 0	E. C. (Edgbaston).....	1 0 0
Henry Payton.....	3 0 0	Wm. Kyland.....	0 10 0
Carson Osler.....	2 0 0	M. S. Topham.....	0 10 0
R. S.....	2 0 0	H.....	0 10 0
Timothy Kendrick.....	2 0 0	Jesse Collings.....	0 10 0
Follett Osler.....	2 0 0	Reuben Taylor.....	0 10 0
Harry Heaton.....	2 0 0	C. W. S. D.....	0 10 0
J. E. Mott, King's Heath.....	2 0 0	Edward Townley.....	0 10 0
Richard Peyton.....	1 0 0	T. Fearn.....	0 10 0
William Earl.....	1 0 0	Rev. B. Wright.....	0 10 0
Miss Earl.....	1 0 0	Samuel Thornton.....	0 10 0
T. Phillips.....	1 0 0	Abel Payton.....	0 10 0
Miss Kendrick.....	1 0 0	John Green.....	0 5 0
Kuebone & Tunnis.....	1 0 0	T. J. H. and E. W.....	0 5 0

SHEFFIELD.

Thomas Jessop.....	25 0 0	R. Marsden.....	1 0 0
John Hobson.....	3 0 0	C. Woolen.....	0 10 0
Mrs. Bramley.....	1 0 0	John Stevenson.....	0 10 0
Herbert Bramley.....	1 0 0	M. T. Dalton.....	0 10 0
Wm. E. Laycock.....	1 0 0	W. Murlin, jun.....	0 10 0
Henry Wilkinson.....	1 0 0	J. Travers.....	0 5 0
Thomas Osley.....	1 0 0		

GLASGOW.

William Teacher.....	225 0 0	R. Rankin.....	1 1 0
Alex. Hutchings.....	20 0 0	A. Knox.....	1 1 0
J. W. Whitehead.....	5 0 0	W. Johnston.....	1 1 0
W. Teacher, jun.....	2 0 0	J. Virtue.....	1 1 0
A. Teacher.....	2 0 0	J. Wulff.....	1 1 0
L. Wollheim.....	2 0 0	S. Schum.....	1 1 0
A. Adams.....	1 0 0	A. G. S. Dau.....	1 1 0
Messrs. Glasford & French.....	2 0 0	J. White.....	0 10 0
J. Beyer.....	1 0 0	McQuaker.....	0 7 6

E. Clapham, Leicester.....£1 1 0
Subscriptions will be thankfully received by Mr. H. C. BRIGGS, Treasurer, Fernbrae, Dundee; and Rev. H. WILLIAMSON, Leobee, Dundee.

WHAT THE CHURCHES ARE DOING.

News has been received of the baptism, in one of the churches of the London Missionary Society, of the Queen of Madagascar, together with some of her officers of State. The Bishop whom it is proposed to send out will arrive, therefore, a little too late.

In the recent debates on religious liberty in the Spanish Cortes, one of the speakers estimated the annual emoluments of the clergy at £10,400,000.

A correspondent of the *Daily Telegraph* gives an account of the Festival of the Holy Blood, which he saw celebrated at Bruges the other day. Girls dressed in white, tricked out with golden garlands and wings to represent angels; an innumerable company of priests, with crucifixes and images; boys in red, carrying banners, with the Pontifical arms, and escutcheons festooned together with golden chains to represent the Immaculate Conception, the Sacramental Jubilee of Pius IX., and the Œcumenic Council; cavalry and military bands; men scattering imitation flowers; blind men led by deaf and dumb men; archbishops and bishops in their golden mitres, bestowing benedictions, made up an immense procession, for the purpose of bearing about the swarming streets the most precious treasure of Bruges—a chasse or reliquary containing a few drops of the blood of our Saviour, squeezed by Joseph of Arimathea and Nicodemus from the sponge, after washing the body which they had taken down from the cross!

We learn from the *Record* that it is right to speak of "such Ultramontanists as Mr. Gladstone, Mr. Bruce, and Sir J. D. Coleridge." The previous week it taught us to call the Marquis of Salisbury, the Earl of Carnarvon, and some other peers, "sacerdotal Ultramontanists!"

From the annual report of the Bible Society it appears that the receipts from ordinary sources for the year ending March 31 reached the sum of £176,489. 5s. 1d. To this must be added £1,500. 10s. 7d. received for the China fund, £3,645. 0s. 4d. for the special fund for Spain, and £6,317. 13s. 9d. further contributions to the building fund, making a total of £187,952. 9s. 9d. The ordinary payments had amounted to £173,542. 13s. 1d., and adding the sum paid on account of the Jubilee, China, and Spain funds, the total had reached £178,139. 10s. 4d. If to this sum were added £9,397. 12s. 1d. paid on account of the society's new premises, the total expenditure of the year had amounted to £187,537. 2s. 5d. The society was under engagements to the extent of £98,651. 18s. 2d. The issues of the society for the year had been as follows:—From the dépôt at home, 1,129,618; from dépôts abroad, 1,011,002 copies. The total issues of the society now amounted to 57,210,485 copies. When the Rev. Thos. Charles, of Bala, conceived the idea of a Bible Society for Wales, then for England, and shortly afterwards for the world, he could scarcely have had any conception to what it would grow.

According to the *Record*, at the recent marriage of the Hon. C. L. Wood, president of the English Church Mission, with Lady Alice Courtenay, at St. Paul's, Knightsbridge, "the Ritualistic foolery" exceeded anything seen at a wedding before. "Not a few of those present were greatly scandalised at the idolatrous prostration before the altar by some of those who officiated. The grovelling attitude of the Hon. and Rev. Canon Courtenay, whom Mr. Disraeli declined to promote to the Deanery of Exeter, was particularly conspicuous; and at one time, as we are informed, scarcely anything but his heels were visible."

The *Rock* states that a fund is being raised for the defence of the Rev. Charles Voysey, whom the Archbishop of York has undertaken to prosecute for heresies, vented in "The Sling and the Stone," and other publications. Among the names on the committee are those of Lord Amberley, Sir Charles Lyell, Professor Jowett, and the Dean of Westminster.

Mrs. H. Law, who has been lecturing in some of the large towns as a freethinker, caused great excitement in Nottingham on Sunday evening. She was addressing a large crowd in the market-place, and denouncing in her usual outrageous manner all forms of religion, when Mr. Dupe, "a converted butcher," appeared upon the scene, and mounting a cab called on his followers, who had

mustered in force, to join in a hymn, and for a few minutes the lady's voice was drowned by this. Three other preachers planted themselves around the stand from which she was speaking, and the din, as may be supposed, was deafening. At length cabbage heads began to fly about, and there was every likelihood of a fight between the two parties, when the mayor came on the ground with a body of police, and compelled the crowd to disperse. Not to be defeated, however, the freethinking lady retreated to another market-place, where she preached on the French Revolution till a shower of rain induced her congregation to take the liberty of dispersing.

A week or two since we read in the *English Independent* that the Rev. J. A. Picton had resigned the charge of the Gallowtree-gate congregation, Leicester, and that a meeting had passed a resolution "heartily and earnestly assuring Mr. Picton of its high appreciation of his ministrations, and of its sympathy with him under present circumstances; and further, that the requirements of the town indicate the necessity of a church being formed on a freer and more liberal basis." Knowing something of Mr. Picton, and respecting him as a sincere and earnest inquirer after Christian truth, we were anxious to learn what the circumstances were which had led him to sever his connection with his congregation. We are now informed that he wished to go a little faster than his church were disposed to go, and considered that, instead of a creed being insisted on as a test for church membership, a certificate or an admission from the minister ought to be sufficient. The majority of the "church," it seems, were against him, and he therefore sent in his resignation at once, and accepted an invitation to succeed the Rev. W. Kirkus in his pastorate at Hackney.

The theological statute has again been introduced in the Oxford Congregation, according to the provisions of which, a student may, after passing Moderations in his fifth term, a period a little over a year from his matriculation, be relieved from all secular studies, and obtain the degree of B.A. for attainments purely theological. A fourth class, which will qualify for the same degree, may be obtained simply by a knowledge of St. Paul's Epistles in the original Greek, and of some one subject, such as dogmatic theology or ecclesiastical history, in addition to the trifling theological knowledge now required of all candidates for a degree. The work thus demanded is so small that young men preparing for orders will be strongly tempted to take this road to their degree. From what was said by two or three of the promoters of the statute, it seems likewise that there is a probability that not merely knowledge will be expected but "sound" opinions at the examinations, and the theological animosity already existing at Oxford be intensified, and the value of a degree be very much lowered.

On Tuesday, the annual session of the Congregational Union was held in London. The Rev. R. W. Dale, of Birmingham, the chairman for the year, delivered an address, lasting for nearly two hours, upon the leading questions of the day, and pointed out that the living personal Christ, and not dogmatic teachings and theories, was the answer to every one of them. From the report it appeared that the income of the Union for the year had been £5,570. 3s. 7d., and that a large number of publications had been circulated.

WHAT IS SAYING ON CHURCH MATTERS.

The Madrid correspondent of the *Star* writes:

"The avidity with which religious information is sought is something astounding. The propagandism commenced years ago; but the Rev. Dr. Rule, a Wesleyan, who was at Gibraltar in 1836, appears to be most prominently connected with the first organised effort for disseminating the principles of religious freedom. He found an energetic coadjutor in Donna Marguerite de Barrea, originally a nun. This woman married, became a widow, fell into poverty, became a domestic servant, and ultimately took service in Dr. Rule's family at Cadiz. In later times the persecution suffered by Vatanoros and his companions stimulated the spirit of inquiry, and people turned against the power which sentenced men to death for simply reading the Scriptures. In November, last year, the London Religious Tract Society commenced its labours. A small number of tracts found immediate circulation. A stall was then established at the entrance of a passage in the Carrera di San Geronimo, which was speedily furnished with copies of the Gospels and with Bibles. At first these were given away, but

the demand exceeded the supply, and the concourse was so great it was found necessary to sell the books. As many as 3,000 copies of the Gospels were sold in one day. Upwards of 5,000,000 of tracts have been given away, and on Good Friday the Puerta del Sol resembled a vast reading-room, for almost every promenade had a tract. It is estimated that 200,000 Gospels have been disposed of, and an edition of 1,000,000 is now being printed. Then, apart from the regular Sunday Protestant services, others are held in the week, which are attended by women in considerable numbers. One lady here is very energetic and bold. She was in Valladolid a year or two ago, her purpose being to distribute Bibles. She attended Catholic service at the cathedral there, and when it was over she walked quietly up to the altar and laid a copy of the Scriptures upon it. She was arrested and imprisoned, but shortly afterwards liberated, powerful influence having been exercised in her favour. There is now an opening for the circulation of any number of tracts, and many Roman Catholic priests are prepared to profess Protestantism."

The *Church News*, in an article on the Spanish Protestants, thus speaks out its mind:

"We have no sympathy whatever with continental Protestantism: we believe it to be both heretical and schismatical, to be without the Faith, without sacraments, and without orders, and to be but an advanced guard of infidelity. But we do not regret the establishment of these schismatical congregations in Spain; we rejoice to hear of the zeal of the ministers, and their labours among the people, not that we think they will do good to the people themselves, but that we think they will rouse the Spanish Church out of lethargy. Cholera was a scourge, but a necessary one. It taught us to carry off our sewage, and to whitewash dirty walls; and we are in hopes that the pest of Protestantism now invading Spain may teach the Church of that land to purify and reform what is bad, superstitious, and profane in its rites, its administration, and the mode of life of its clergy."

The *Economist* says it is clear that the Cortes is not a "Catholic" assembly, and in Catholic countries the alternatives are usually Catholicism and disbelief. The ancient syllogism—Christianity is Catholicism; Catholicism is false, therefore Christianity is false—still impresses the minds of Spaniards, most of whom have scarcely heard of any other form of Christian doctrine. How deep down this infidelity has spread is a question upon which no certainty is possible. It must not be forgotten that in all Catholic countries Liberals, even when themselves very moderate, are under a strong temptation to elect men of extreme anti-religious opinions, for the same reason which induces so many towns in Austria to elect Jews. Such men can be trusted not to yield to the Church, and to the Continental Liberal "the Church" is still a potent influence with which it is his permanent duty to contend. The members, therefore, of the Spanish Cortes are likely to be many degrees more hostile to religion than their constituents are.

Bishops just now seem rather at a discount. The *Church Times* says:

"Taught by the experience of the past, we are by no means enthusiastic in favour of augmenting the number of our ecclesiastical rulers at the present time. As to the debate on Lord Lytton's Bill, we are glad to find ourselves at one with the *Guardian* in the belief that the bishops, by the tone of their speeches, make more converts to the policy of disestablishment in one evening than the Liberation Society could do in twenty years. They have virtually asserted that spiritual peerages and Episcopal duties are incompatible."

The *Christian World* remarks,

"That restless individual, the Rev. Brewin Grant, who never seems to be happy out of hot water, threatens to disturb the meetings of the Congregational Union. His name has been omitted from the list of ministers published in the *Congregational Year-book*, and he has the vanity to suppose that his having taken sides with the Tories against Mr. Gladstone's measure for doing an act of justice to Ireland is the cause of the omission. Of course there is no truth whatever in the assertion, which is simply and pitifully absurd. In answer to his petition for restoration, the Assembly need only refer him to the standing rule of admission to the roll, and instruct him to act upon it if he really wishes his name to appear therein again. It is very possible, indeed, that some more perfect method than the one now acted upon in respect of the insertion and omission of names may be devised; but at all events it is quite certain that Mr. Grant has no special cause of complaint, and ought to be told so in a way not to be mistaken either by himself or by those State-Churchmen and Unitarians, who, in the *Record* and the *Inquirer*, are gleefully patting him on the back."

In addressing a meeting of electors at Liskeard the other night, Mr. Horsman said:

"No doubt the disestablishment of the Irish Church would affect the English Church. Whether

it did so for good or evil would depend upon the course taken by the dignitaries of the English Church when the question came before the House of Lords. If the Bishops maintained that the two Churches were inseparably connected, and that if one went the other must, he should say, 'The Lord have mercy on the establishment that is tied to the Irish Church!'

In commencing his annual visitation at Chorley on Sunday, the archdeacon of Manchester seems to have spoken on one or two points sensibly and liberally. He doubted the policy which had led the House of Lords to alter the Church Rates Bill so as to retain the old machinery, though the power to work it was gone. He said:

"He feared the forms thus jealously reserved might check that spirit of liberality, without which, in these times, a church could not live, and which the levying of church rates had already too much weakened. He feared that what was the duty of all might be thrown upon a few, and that they would be all the slower in learning the lesson which Roman Catholics and Dissenters alike taught them—that the fabrics and the service of their churches ought to be supported by the free, unanimous, and generous contributions of all who benefited by them." "Real friends of the church must feel that the old lines were no longer tenable, that all recent legislation led rather towards the recognition of all forms of religion than to the protection or exaltation of one above the rest, and that under those circumstances it might be wise to educate the Church to rely on its own inherent resources, and on its faithful and unquestioned members." "Last year he recommended the offertory as the easiest and most scriptural way of collecting the contributions of all who, according to their means, should be ready to give. He did not in the least degree withdraw that recommendation. He believed it to be sound and good, and that it needed only to be approved. He knew no other way by which the whole body of the faithful could bear their share of the common burden. It had been largely and generally blessed."

The *Guardian*, after remarking that the Irish clergy appear to be awakening to the fact that the Anglo-Catholic Church must cease to exist, as an Establishment, in their country, adds:

"If the Church is to win its way into the hearts of the people of Ireland—if she is to be a living, useful Church, in the future—the clergy and laity must put their shoulders to the wheel, and show the people that her life, and her power for usefulness, do not lie in State patronage and State support, but in her Divine origin, and in her inherent strength and vitality."

In a recent lecture the Rev. J. C. Ryle justly described the Act of Uniformity as a wretched Act, by means of which 2,000 of the best clergy of the age were turned out of the Church of England and lost to her ranks for ever. One of the Church papers having called his statement in question, he confirms it by references to various works of authority, and shows that not 2,000 but 2,257 were ejected, and contends that it is one of the causes of the sad heresies and divisions of the present day. It laid the foundation of an immense mass of Nonconformity, and inflicted wounds on the Church of England which will never be healed.

As we mentioned a fortnight ago, the *English Independent*, in arguing against "the dissolution of the church into the congregation," declared that this was the "simple and solitary cause" of the "uniform declension of the Presbyterian churches of the eighteenth century into Unitarianism," and likewise attributed "solely to this one cause" the rise of Unitarianism in Independent Churches of America. On this the *Leicester Chronicle and Mercury* of Saturday has the following pithy commentary:

"It appears, then, from this allegation of the *English Independent*, that Evangelical Dissent is only saved from heterodoxy by the mode of organisation which religious communities adopt; the truth in itself having no potency apart from ecclesiastical organisation. But for the barrier interposed between the 'church' and the congregation, therefore, Unitarianism would be invincible. Christian churches are not safe from the inroads of that system in consequence of any inherent vitality or power in the orthodox doctrines themselves, we understand the writer to say, but only by virtue of the ecclesiastical machinery with which they are associated. Abolish the machinery, and Unitarianism is supreme. Surrender the shell, and the kernel ceases to exist. Such is the teaching of the *English Independent*. We confess we were hardly prepared for such a large admission on the part of the professed organ of English Independency. It must be highly gratifying to the *Inquirer*, and the Unitarian body, to find that so small a matter as external form and social discipline is avowed to be all that hinders Independent churches from becoming Unitarians by wholesale. The inference

must be that the tenets of those churches are quite secondary concerns—that their truth has but feeble influence—if the organisation be all-in-all. We fancy that this kind of doctrine has long existed on a very large scale. The Church of Rome in effect holds it entirely—the Church of England, as a State Church, partially—and it underlies the conceptions of all those who believe that religion is not a personal affair, but a something derivable from and associated with an external authority. If it be so, our ideas of infallible Churches and State Churches require considerable modification, in accordance with the principles laid down by the *English Independent*."

Reviewing a work entitled "England versus Rome," in noticing its argument for the sufficiency of Scripture, the *Guardian* considers the quotations to the point from the Bible itself to be simply irrelevant, and says:

"The 'Scriptures' of the 2nd of Timothy are the Old Testament without the New. And even had both been included, Scripture may be 'profitable' without being complete. The denunciations at the end of Deuteronomy and the Apocrypha belong respectively to the books to which they are appended. And Pharisaic tradition contradicted the Law as well as added to it. Mr. Swete writes, indeed, as if he held still the old conventional fiction, that the Scriptures were written with the formal purpose of revealing the faith *ab initio*. Surely there is but one real argument in the case, although that is a conclusive one. The New Testament has come to be to us, by the force of circumstances, what it was not to the first Christians—viz., the sole sufficient evidence of fundamental doctrine, simply because there actually is no other. Give us fair proof—such as a good and reasonable Christian man ought to accept—that the Apostles taught any essential doctrine to which the New Testament does not even allude, and of course we must admit that doctrine. But there is no such doctrine, and there is no such proof."

A correspondent of the same paper writes:

"You will perhaps receive expostulations from other quarters against your remarks on disestablishment; and therefore I may be allowed to assure you, on the other side, that the feeling among those whom I meet is taking very much the form of an earnest wish that all Bishops, save those near London, should cease to be Peers. I have known the whole scheme for Confirmations in this diocese (Exeter) thrown over for three months, when we had all our candidates ready, by Bishop Phillpotts flying up to London for a debate. I have been forty years a Priest, and never (except once in 1833 with Bishop J. B. Sumner) had anything like a confidential conversation with a Bishop."

At the annual meeting of the British and Foreign School Society, Earl Russell, who presided, spoke in favour of carrying out, under certain circumstances, the rating principle, and expressed the opinion that any system of training should be accompanied by a course of religious teaching. At the same time he said:

"We stand here for the support of that Christianity which should animate us all, leaving to the churches and chapels of the land to disseminate those views of Christian doctrine which they believe to be conformable to truth. For my own part, it has happened to me lately to consult the various formularies of our various Churches—those of our own Church of England, of the Presbyterian Church, and of the Roman Catholic Church—but I find in none of them so good a sermon as the Sermon on the Mount. I find in none of them so plain, and so wholesome, and so holy a creed as that which was given by Jesus Christ to his disciples and to the world. It is that doctrine that we have given in our British schools. . . . It is, I consider, a great misfortune that at the beginning of its school career, now more than sixty years ago, the Established Church did not consent to proceed on the same principle—viz., to give that religious instruction which they thought right according to the doctrines of the Church of England, but omitting all distinctive religious teaching in the schools, and combining all in their schools through the teaching of the Bible."

As a set-off against the proposal of Mr. Davidson that Unitarians should be "summarily suppressed" in Perth, we may give a passage or two from a powerful sermon preached on Sunday last, by the Rev. Mr. Wallace, the Independent minister in that town, as reported by the *Dundee Advertiser*. Enlarging on the influence of Christ's humanity, he said:

"You believe in Christ as God, but depend upon it if you do not know Christ the man your other belief goes for naught." No man was ever saved solely by a belief in Christ's divinity. There are thousands of men who live in that belief, but who lead most God-forgotten lives. You speak against Unitarianism; let it alone. You frown upon the Unitarian; let him alone, he may be a better man than you. I am no Unitarian, but I believe that thousands of them are going into the Kingdom of God, because they lead nobler lives than some of us do.

We speak of Christ's Divinity, but let me tell you, Christ himself dwelt very little upon that in his teaching, for he knew as a man alone he could lead men, and he delighted to speak of himself as man, as the Son of man." "You speak of the power of a book. I tell you the power of a book is nothing to the power of a life. There is no influence more God-like, no influence deeper, greater, and mightier, than the influence of the true man—of a true man's life. My hearers, Jesus Christ is not as a book, not as a philosophy, not as a theology, not as a man of science in his system of truth; but as a great, true, living, loving, human soul, with whom we may meet every day, and every hour of every day. 'Whom having not seen we love,' Christ draws us to himself as a man."

REVIEWS.

The Edinburgh Review. April, 1869.

THE leading article treats of *Confucius* in a learned and appreciative manner, according to him a higher rank as a moral and even religious teacher than Dr. Legge, with all his interest in the Chinese philosopher, has been willing to concede. Of the value of his moral teaching there is no question. But his religious doctrine is very scanty; a blank, which the reviewer is perhaps inclined to fill up as readily with affirmations as other critics have interpreted it in a negative sense. Thus: when Confucius speaks of *Heaven* rather than of God, the reviewer thinks the vagueness implies less a vagueness in the sage's conception of an eternal and omnipotent power, than a desire to avoid expressions with regard to the Deity which would lead the people to low and degrading belief in gods many and lords many. His great regard for the filial relation, with its duties and its amenities, leads him to make the Emperor the Father of his people, and to find in him, as an earthly ruler, the personal authority which the idea of Heaven failed to provide in a personal Deity. His regard for funeral ceremonies may be the substitute for that doctrine of a future life which his honest sense of ignorance forbade him to entertain or teach. And, in general, he is silent as to the supernatural. Had he foreseen the door he would thus leave open for the introduction of the degrading superstitions of modern China, he might have felt it his duty to provide against such a result. Instead of leaving the field of the unknown altogether undescribed, he might have expressed his modest ignorance in some definite form, which should have prevented others from supplying the void with gross and degrading superstitions. His private and public life were blameless and conscientious, and his philosophy, though wanting in imagination and in "faith," has repeatedly "caught glimpses of a heaven far beyond the range of its ordinary ken and vision," and benefited his nation through a long succession of ages.

An article on the *Settlement of Ulster* gives a valuable contribution to an understanding of the Irish land question. It enters, in the latter part, into ecclesiastical matters, and praises Mr. Gladstone's measure for its justice and ability in accomplishing a work which the public feeling of the whole country has selected him to undertake, "not so much from regard to his genius, conscientiousness, and zeal, as because he fitly represents the feelings and tendencies of the country and the age."

Church Comprehension. A Letter to the Right Hon. W. E. Gladstone, M.P. Longmans.

THE letter before us is a calm and dispassionate view of the existing state of religious parties in England, and a calm, comprehensive, and truly large and liberal consideration of the mode in which our present miserable sectarian divisions and isolations may be healed, and something in the shape of a national, orderly, equitable, and dignified ecclesiastical administration take their place. It is obvious that we must refer our readers to the letter itself for the details of the mode in which it is proposed to carry out this bold, free, and yet comprehensive scheme. But we may, at least, say that we fully endorse the opinion of the Rev. C. Voysey, first communicated to the author's publisher, and then, by Mr. Voysey's permission, made known to the public, that "The pamphlet surprises me by its mastery of practical details, and delights me by its wise and liberal spirit."

The first principle which the author of the letter advocates as essential to the re-adjustment of our

National Church is the admission of variety of opinion. He reasons, we think conclusively, in saying—

"We appeal to thoughtful Christian minds of every sect, and would ask them this question—Do you not think if the Saviour whom we acknowledge had intended his church to be founded on a dogmatic formula, do you not think that he would have left us that formula, or caused it to be given us by the hands of his Apostles? If any one should reply that the Gospel, the words of Christ, or the letters of the Apostles are dogmatic, in some respects—for that, indeed, religion cannot be conceived of except as involving, or existing under, some dogmatic form—we are not unwilling to accept the statement. But we would add to it the remark that we ought then to keep to the Gospel itself, the words of Christ, or of his Apostles, that we ought to keep to them, and only ask for assent to dogmatic forms in so far as they place such forms before us."—pp. 41, 42.

It being conceded, therefore, that the proposed and inevitable freedom of interpretation and of speech would lead to "the members of the Church grouping themselves round certain centres, according as they found the tone of thought and sentiment there prevailing, adapted to edify, to comfort, to guide, and to strengthen their different minds," our author proceeds to describe this acknowledged and admitted state of things as far better than the present, and says

"So rich and varied a store of thought and sentiment, of moral and spiritual instruction and impulse, would, by God's grace, be the heritage of the future Church. But even in the presence of such diversities, if their experience be an evil, we should not be in any worse position than we are at this moment. Exactly such and so great are the diversities now before our eyes in English Christianity; and along with them, too, an amount of controversial asperity and unbrotherly alienation far more injurious than the differences themselves—in fact, leading to the latter their main importance."—p. 47.

He would contemplate, then, without dismay nay with satisfaction, Mr. Voysey, Dr. Cumming, Mr. Spurgeon, Dr. Pusey, Mr. Maurice, Professor Mansell, Dr. R. Williams, and other varieties of Churchmen, with the Congregationalist, Methodist, and Unitarian, advocating freely their respective convictions, in their several places of worship, as now—only, with mutual allowance, instead of mutual rancour and condemnation, and he ventures to think that the latter unchristian feelings would be checked not strengthened.

"If all these different preachers and teachers were brought to think of each other as equal members of the one visible Church of Christ, and of the one great Church of a Christian nation—each possessing the same rights and privileges as every one else; each accountable only to the great Judge of all for what he might say to his hearers, and for the practical influence of his words upon their lives, we venture to affirm that it would not tend to lessen this feeling of responsibility, but only to increase it, if every man engaged in the work of the ministry felt that he was speaking as a member, not of some little sectarian Church, but of the one great Church of England in the widest extent in which it could exist as a Christian Church."—p. 47.

This, strange and horrible as it may appear to many of the infallibles of the Christian Church, is the only form in which a National Church can now exist; and if it is not to be allowed to exist in this, it can no longer be allowed to exist in any other—it must be destroyed. At least we trust the huge injustice and folly are not to be perpetrated in England, which, on a small scale, under peculiar circumstances, we are permitting to be perpetrated in Ireland—the divestment of the nation, by itself of its own property and all its control over it, and the selection, and investment with it, of one sect, already inequitably intolerated exclusive though temporary possession of it. Our author does not blink the difficulty arising from the existence of a non-Christian and a Roman Catholic population, and does not dream of their possible comprehension in the Christian Church of England. The first he would simply leave free and untaxed for any ecclesiastical purpose. This is all he thinks such a minority could justly claim. To the Roman Catholics he would restore an equitable portion of the ecclesiastical property of the country. In re-distributing the revenues he would take all existing churches and chapels, and where not already possessed of endowments adequate to their congregations and requirements, he would endow them to the required extent. Supposing there may be 33,000 of such places he would distribute the revenues in the following proportions:

Class I.	8,000 at £250 equal to	£2,000,000
" II.	8,000 at £180	" £1,440,000
" III.	12,000 at £150	" £1,800,000
" IV.	10,000 at £120	" £1,200,000

Total £6,440,000

There would still be "a surplus of £560,000 out of which to meet expenses of management, and to form the nucleus of a surplus fund available for other purposes."

In all churches and chapels aided by the national funds a proportion of the building should be

reserved for the free use of the people. Those congregations which declined to do this, would not receive from the national funds, but would still belong to the National Church under the legal conditions. Each Church should have its district assigned to it, not necessarily, but generally, so as to preserve as far as possible the parochial system of local responsibility and local superintendence and work.

In Church government our author would leave the existing communities as far as they desired it in general possession of their present officers and government. He thinks that time would obliterate many of these divisions, and lead to the adoption of some prevailing forms. The Episcopal branch would retain its Bishops and its ordination, but they would interchange services with all other, even not Episcopally ordained, ministers, and congregations would have an equal latitude of choice in the appointment of their ministers. The number of bishops and dioceses would probably be augmented, but the whole united church would be sufficiently represented by the archbishops in the House of Lords. The liturgy should be revised so as to approximate more to the words of Scripture. There would be courts for deciding differences—with power of suspension or deprivation in cases of immorality. A minimum of education would be required in every minister of the national Church, but this would not preclude lay aid. In describing such contemplated arrangements we do not, of course, commit ourselves in any way to an assent to them. We especially think that no revision of the liturgy can be successful, which forcibly alters anything in it. The principle adopted must be at present—as in the American Book of Common Prayer—that of alternative, and permitted change—not exacted change. To persons unaccustomed to speculations of the kind, proposals such as are made in this letter may appear at first very wild and impossible, but they are nevertheless many of them very well worthy of adoption, and all worthy of consideration.

CH. W.

PROGRESS.

THE Ven. John Sinclair, Archdeacon of Middlesex, delivered a charge the other day which the *Fall Mall* regards as "a curious illustration of the style of reasoning prevalent amongst that fortunate class which is allowed to talk indefinitely without any danger of being answered." The text on which he dilated was "Progress." Our contemporary, while demurring to some of his conclusions, does not desire to argue the general question with him, but, taking up the application of his theory to Church Establishments, it says:—"The presumption which he apparently intends to combat is the very common one, sound or unsound, that the progress of society in various ways tends to make Church Establishments impossible, that there is a kind of repulsive force which is more and more distinctly separating Church from State, and bursting the bonds which have hitherto held them together. To rebut this presumption he should have shown that there is nothing in progress, as the word is understood by intelligent people, which tends to weaken the connection, and that an establishment is as compatible with modern as with ancient forms of society. What he actually states is as follows:—From the earliest times, he says, the Church was ready to accept endowments: to which we may add that it is likely enough to show the same graceful readiness to all future times. Again, nobody imagined that Constantine did anything retrogressive when he disestablished heathendom and placed the Church in union with the State. Further, the voluntary principle was not thought of when the barbarians were converted to Christianity, nor is it sanctioned by the English Episcopalians or Dissenters, or by Scotch Presbyterians, or by Lutherans, Calvinists, or Zwinglians on the Continent. 'The decision of the Church thus repeatedly pronounced might,' he says, 'have been expected to preclude all further controversy, and to place beyond dispute the fact that endowment and establishment were in accordance with and not opposed to the spirit of Christianity, and were in their tendency progressive and not unprogressive measures.' Leaving for a moment the first point, the second is truly remarkable. If there is no such thing as progress, the decision of people who lived many centuries ago may be conclusive; if there is such a thing, their decisions are of course liable to be entirely upset. When we are arguing as to whether we are wiser than our ancestors, it is a truly remarkable argument to say we must be wrong because we differ from them. If there is one point in which progress is more palpable than another it is precisely this, that the division of Church and State is one of the distinctive differences between ancient and modern times, and that the whole tendency of affairs for centuries has been to make that distinction broader and deeper.

We refuse to accept the decision of the reformers in this matter for the same reason that we refuse to accept their political or economical doctrines; simply, that is, because the accumulated experience of successive generations has taught us to look at matters from an entirely different point of view. And to allege that because they decided otherwise the measure could not be progressive, is as much as to say that because they thought that people ought to be burnt for heresy, therefore we are wrong in refusing to burn Dr. Colenso. Precisely as good a case might be made out on the very same grounds for proving that persecution is 'progressive and not retrogressive,' and that toleration is contrary to the spirit of Christianity. It is quite open to a clergyman to maintain that doctrine if he pleases; but a man must put on a black gown and a pair of bands and ascend a pulpit before he can expect to assert it without contradiction and ridicule. Even then he must take care that his words are not taken down and printed in the public papers.

There is, of course, the further question—and it is the really important one—as to whether the proposed change is contrary to the spirit of Christianity. If everything which Christian ministers have ever denounced on that ground is to be taken as contrary to progress, we certainly believe that progress would be considerably impeded. It is true, as Archdeacon Sinclair says, that if Christian doctrines be true they cannot be changed; and it is equally true that if mathematics be true we shall never discover that two and two don't make four. But Christians have brought much discredit on truth by undertaking the defence of indefensible doctrines; just as men of science have discredited their authority by declaring that we should never be able to do things which we are now doing every day. When they leave the safe ground of the Thirty-nine Articles to indulge in political and social questions, they are apt to get into very unfortunate blunders, and it is specially to be lamented that they should give any ground for the totally unfounded assertion that Christianity is in any way antagonistic to progress. The Archdeacon is, we fear, taking the right way to instil that notion into ill-regulated minds when he dilates upon progress, in an argument which, if it proves anything, proves that all the most characteristic results of progress are opposed to all ecclesiastical—not to all Christian—authority.

The Unitarian Herald.

FRIDAY, MAY 14, 1869.

RELIGION AND HOLIDAYS.

ONE of the charges which the latest form of unbelief has brought against Christianity is that it is not *secular* enough, does not sufficiently extol and insist upon the common work and business of the world. Supposing that there were some foundation for this charge, it might at any rate be fairly replied: "The work of the world can very well take care of itself, Christianity has taken care of our holidays."

Take the world through there is no lack of incitement to labour. Even if the Bible had no admonition to be diligent in business, as well as fervent in spirit; even if St. PAUL had never penned that noble word, "Whatsoever ye do, do it heartily as unto the Lord," we do not suppose there would have been much less work done throughout Christendom. Cold, hunger, thirst have their own way of stating their claims and enforcing toil and industry for their satisfaction. Civilization brings new wants if it supplies increased means, and the hardiest sceptic would scarcely venture to say that the world's business does not receive sufficient attention and energy. So the best work of religion in this matter has rather been the rescuing some portions of life from work. Our common speech bears witness to its having done this. What is our word *holiday* but the old holy-day, the day on which religion stepped in and said to men, this day thou shalt do no work, it shall be kept as a festival before God? So it was in the old Hebrew times with that blessed Sabbath which one day in each week brought peace and rest to all toilers, in the name of God—even to the ox and the ass, the servant and the maid,

and "the stranger that is within thy gates." So it was also with those great yearly festivals, when the people went up joyfully to their holy city and blessed the God of ISRAEL for His mercies of long past times, not with sad faces and mournful worship, but with songs and sacrifices and the festive meetings of friends. It was only the Pharisees of a later day who perverted the old way, and though they could not spoil the great festivals, turned the weekly day of rest into a burden to the heart and conscience.

And this merciful work of the old religion was continued by the Christian Church. It also made its holy-days into holidays. It handed on those old Hebrew festivals; sometimes grafted them with new names and holier meaning on the sacred times of Paganism. Its calendar of saints' days was a mighty act for the limitation of the hours of labour. With a wise humanity it made its holy-days men's happiest seasons, linking its processions, its commemorative worship, with all the mirth and pleasure of great popular festivals. Every time men speak of a holiday they are bearing witness to the fact that religion has been the one authoritative influence which has been really able to grapple with worldliness and stop the machinery in this great workshop of a world. Therefore we would have men cling to the old religious associations of such seasons. Let the religion be a healthy and a happy one and it need not hinder their pleasure while it will mingle with it a higher element of thankfulness and reverence, and so make it more useful and refreshing. So we would still have the old commandment remembered, to keep holy the Sabbath-day,—holy not in the Pharisees' sense, but in the old Hebrew sense to which CHRIST appealed,—sacred from any labour that man's true need can spare. Thus also, as Christmas, Good Friday, Easter-day come round, it seems to us heathenish for Christian people to set apart no hour and keep no quiet corner of their hearts for thoughts of those ancient and most enduring mercies in memory of which these seasons are set apart.

And thus also, now that another of the great holidays is at hand, thoughts of the ancient consecration should be interwoven with the present happiness. Even as a mere holiday, there is something to be thoughtful about, to bless God for, in this Whitsuntide, at any rate as it is familiar to our readers in the North of England, and especially in the busy manufacturing districts. Not only does it occur when the country is in the very fullest and sweetest beauty of the spring, but it is especially the holiday of the poor, and of children, the time of all others when the dwellers in our crowded cities breathe the fresh air and see the pleasant sights of the country. It is a time when rich and poor enjoy themselves much together, and a spirit of sympathy pervades their enjoyment, which even though religion be never mentioned, has in it something eminently Christian. But this need not be all, and should not be all. The story which the time recalls should not be forgotten. We are not blind to its critical difficulties and perplexities, but there is much more in it than these. Behind the imperfect record lies the great fact of a tremendous spiritual experience in which was born the consciousness of God's spirit as an influence not confined to prophets and apostles, but "poured

out on all flesh," and close to God's humblest child as to CHRIST himself; and out of which the fishermen of Galilee, before ambitious and timid, came forth with the new purpose and the new spirit which made them the fearless missionaries of that Christian faith which is God's greatest blessing to mankind.

Mr. Robert Leighton.

Nor a few of our readers, we know, have, like ourselves, highly appreciated the poems which have, from time to time, appeared in our columns with the initials of the above name affixed to them, and will share in our regret that the mind which framed them will afford us like pleasure no more. By those, however, who loved him best his departure, though at the comparatively early age of forty-seven, and in the very prime of his faculties, can only be regarded as a desirable release from long-continued, weary suffering. In noticing his death, the *Liverpool Mercury* says:—"For the past six months he was wholly confined to his bedroom, and for the last two to an armchair, it having become impossible for him to bear lifting into bed, or to obtain rest in any other position than that afforded by the chair. To say that in this condition he bore his sufferings with a fortitude nothing less than heroic is to give but weak expression to the truth. Throughout the whole of this protracted trial, with the prospect of death as its only termination, the paroxysms of physical pain over, his habitual serenity never deserted him. Friends who visited him lost their equanimity, but never left his presence without its restoration. One who knew and loved him well writes—"A deeply religious spirit, far above the jangle of the creeds; a faith in God unquenchable by any event, a perception of Him in all his works and ways, and hence a love of nature amounting to a passion; a sweet humanity which found a soul of good in everything, a child-like delight in all forms of beauty, and an ability to see it where to others it had no existence; a vivid interest in all the moving questions of the day, with clear views of their relation to the progress of the human race; and, combined with all, a perennial cheerfulness, and even humour, pathetic in its more recent manifestations—these are the features of character which have endeared him to the friends who have during the latter weary months hung round him with anxious interest." While some sorrowful thought cannot but be awakened by his removal, we may humbly trust that his spirit has only passed from the pains of earth to receive the fulfilment of its purest aspirations and holiest desires, and has already proved, to use his own words,

"The truth that *Death* is but a form of speech,
And is no more the loss of life to the Dead
Than *sunset* loss of light to the sunken sun,
Who marched as freely down this cloudless eve
As when he clomb the morn all pearled with dew."

AMERICAN NOTES.

It is stated that Mr. Robert Collyer's new church at Chicago, which is to be completed next month, will cost about 160,000 dollars.

A newspaper published in the region of Lakes Memphremagog and Winnepesaukee remarks that "the fish in Lake Holleyhunkemunk, Maine, are superior to those of either Lake Weeleyobacock or Moosetockmeganuc. Those of Chauhungogungamaung were very fine, but they all got choked to death in trying to tell where they lived."

All things in America—rivers, prairies, lakes—are on the very largest scale: so we need not be surprised at learning that on the banks of the Cruguay there has lately been erected the largest kitchen in the world. It covers 20,000 square feet; each of its boilers will contain 12,000lb. of flesh, and eighty head of cattle must be slaughtered every hour in order to keep them all at work. The kitchen is erected as a speculation in order to supply the "five quarters" of the world with Liebig's extract of meat.

A Free-trade meeting has been held in Brooklyn, with the Rev. Henry Ward Beecher in the chair, confessing himself a convert from Protectionist theories.

According to the *Philadelphia Ledger*, the coloured man has made another step towards social equality.

He is now considered fit to contend in prize-fights with whites. In this respect England, we believe, has had the start of America; for, if we mistake not, the great Molyneux was, at least, a mulatto.

The *Liberal Christian* informs us that a wealthy lady of New York has purchased and furnished a handsome brown-stone house on Twenty-third street, and opened it as a Club-House for women. Miss Anthony will carry on the *Revolution* in the basement; the Sorosis and Working-woman's Association have rooms in the third storey; the parlours will be kept for receptions and evening parties; a number of female artists have taken a room for a studio, and the remaining rooms will be reserved for the use of women visiting the city who do not care to go to an hotel.

Josh Billings says faith is a better article than pashunce. Faith sumtimes is an evidence of brains, and pashunce quite often is only numbness.

We observe that the Rev. Thos. Timmins, lately of Bridgewater, has arrived in America, and took part in a Conference held at Norton, Massachusetts.

Mr. Motley will be the sixth citizen of Massachusetts representing the United States at the English Court. His predecessors from that State have been John Quincy Adams, Abbott Lawrence, George Bancroft, Edward Everett, and Charles Francis Adams.

It has been stated on more occasions than one by Mr. W. E. Forster, and likewise by others, that the compulsory system of education does not exist in any part of the United States; but the abstract of the "Statutes relating to Public Schools" in Massachusetts shows that this is a mistake. The law of the State compels every person having a child between the ages of eight and fourteen under his control to send that child to school at least twelve weeks in every year. Neglect of this renders the parent or guardian liable to a fine of twenty dollars, from which, however, he may gain exemption on the plea of poverty, or if he can prove that the child has already received instruction, or that his mental or bodily condition unfits him for it. Every town is compelled to keep a school or schools open at least six months in the year. If there are 500 families or householders it must also maintain a high school. The town refusing to raise the requisite funds shall forfeit not less than 500 nor more than 1,000 dollars, to be paid into the treasury of the country. A school committee is to be chosen at a town meeting annually by written ballots, and teachers in the schools must have a certificate from this committee, who have also the power to require the daily reading of some portion of the Bible. If any scholar is not furnished by his parents with the requisite books, they may be supplied at the expense of the town, but the cost is added to the next annual tax on the parents, unless they can claim exemption on the ground of poverty. The treasurer of every town or city is bound to prosecute "truants" under a penalty of twenty dollars. Every city or town is compelled to make proper provision for the education of children "wandering about in the streets" between the ages of seven and sixteen. Children who will not go to school may be committed to a reformatory or other suitable institution for any period not exceeding two years. Warrants issued are returnable "before any trial justice or judge of a police-court." The children of drunken parents may be taken away and sent to school. These laws are put into force every day.

RUSSIAN DISSENTERS.

ATTENTION having been recently drawn to the various sects of dissenters from the Russian Church, the *Pall Mall* has been at the pains of collecting information relative to the more eccentric of them from Haxthausen and other sources, and the following particulars, abridged from its account, will be interesting to some of our readers.

The wildest among the Russian fanatics are the Morelschiki, or Immolators. Their leading idea is to mortify the flesh for the sake of saving the soul, and in order to do this efficiently they have recourse to various means of mutilation and death. Sects inculcating the virtues of suicide and murder naturally do all they can to keep their existence a secret, but every now and then a horrible story comes from the interior of some gloomy forest or dreary waste, which tells how some of these wretched people have died. Sometimes a deep pit is dug in the earth and half filled with wood and straw. This is set alight, and when the whole mass is in a blaze they leap into the pit and are

consumed, wildly singing hymns as they burn. At other times they meet in a wooden house, round which they have piled heaps of straw; and in it they deliberately burn themselves to death, their neighbours looking quietly on; for the act is a sacred one; the victims are undergoing "baptism by fire." Some years ago, a congregation of immortals assembled at a spot on the left bank of the Volga, and agreed to put each other to death. But after six and thirty of them had fallen the desire of life awoke in a young woman, and she fled to a neighbouring village. The people repaired to the scene of action, and found two of the murderers still alive, and forty-seven persons dead. The two who were taken were knouted—exulting at every stroke at the martyrdom they were undergoing. It is to this sect that the Scopisi belong, of whom we gave some account a month ago.

Next in singularity come the Khisti, or Scourgers—the Flagellants of the Middle Ages—whose notion of a religious service is a wild dance accompanied by severe castigation. In the middle of the room where they meet stands a vessel containing water, and to this they go from time to time, in order to wet their heads or to drink out of their hands. Then they resume their stamping and flogging, till they fall down utterly exhausted, or convulsions seize them, during which they utter ravings which they call prophecies. Every Easter night, one of his secretaries told Haxthausen, the fanatics "all assemble for a great solemnity, the worship of the Mother of God. A virgin, fifteen years of age, whom they have induced to act the part by tempting promises, is bound, and placed in a tub of warm water; some old women come and first make a large incision in the left breast, then cut it off, and stanch the blood in a wonderfully short time. Other barbarities follow, too shocking to be told. During these operations a mystical picture of the Holy Spirit is put into the victim's hand, in order that she may be absorbed in regarding it." Afterwards a wild dance takes place round the tub, kept up by the whole congregation till their strength is exhausted. The girls who have been thus mutilated are ever afterwards considered sacred. At the age of nineteen or twenty they are said to look like women of fifty or sixty, and they generally die before reaching their thirtieth year.

Another singular sect, which existed formerly, was the Esloviesniki, or the Dumb, but they seem to have died out. Scarcely anything is known about them, for as soon as anyone joined the community he became mute, and from that time forward no articulate sound ever escaped his lips. Various attempts were made at different times to torture them into speaking, but always in vain. A governor-general of Siberia, in the time of Catherine II., ordered them to be tortured in the most horrible manner. The soles of their feet were tickled, and melted sealing-wax was dropped upon their bodies; but they did not utter a sound.

Other erratic sects are the Molokani and the Dukhoborts. The former are so styled by the people, on account of the quantity of milk (Moloko) they consume, but they call themselves "true Christians." The sect has existed about a century, during which time its members have generally led peaceful and steady lives, in many respects resembling those of the Moravians. Now and then, however, they are carried away by outbursts of fanaticism, as on one occasion when a Molokan rushed into the midst of a Church procession, seized a picture of a saint, threw it on the ground, and trampled upon it. At first the bystanders stood silently aghast, but soon recovering from the shock they put the offender to death. In 1833 a fanatic named Terenty began to preach repentance to the Molokani. He gave himself out as the prophet Elias, ordered them to desist from all work and give themselves up exclusively to praying and singing hymns, announced that the millennium was close at hand, and ultimately fixed a day on which he promised to ascend to heaven before their eyes. When the day came he appeared in a carriage, and ordered the crowd which had assembled to meet him, composed of many thousands of the sect from all parts of Russia, to kneel down and pray with him. He then flapped his arms and tried to fly; but he only fell heavily to the ground, injuring a woman in his fall. A great uproar followed, and his disappointed disciples handed him over to the police, who sent him to prison. After his release he recovered some of his influence over the Molokani, to whom he preached the coming end of the world till the day of his death.

When Napoleon was in Russia they imagined that he was the "Lion of the Valley of Jehoshaphat," who was destined to overthrow the false Emperor, and restore the throne of the white Czar. So the Tambof Molokani appointed a deputation from their body to go clothed in white and present an address to him in the year 1812. The deputies made their way through little Russia and Poland, as far as the Vistula, but there they were made prisoners. One of them escaped and got safely home; the rest were never heard of again. Liprandi, in the report he drew up for the government in 1853, says that "the Napoleonovshchina, or sect of worshippers of Napoleon, reappeared in 1820 at Byelostok, and at Pskoff, and again in 1844 at Moscow." Those at Moscow meet with the utmost secrecy in a private stone house in the

middle of the town. There, after performing other rites, they prostrate themselves before a bust of Napoleon as before a divinity. For them Napoleon is still living, and they believe that some day he will return from Siberia, together with the Emperor Peter III. Then Peter will mount the throne of the world, and Napoleon will command the legions of the faithful under him. The police contrived, in 1846, to get hold of certain secret pictures belonging to the sect. These were printed on very thin paper, in order that, being slipped between the leaves of books and atlases, they might get passed on unseen from hand to hand; and represented Napoleon ascending into heaven.

From among the Molokani have arisen the Dukhoborts or soul-wrestlers, who hold that the Dukhoborets is God, and cannot sin, but the non-Dukhoborets is radically wicked—all that he does, even what appears to be good is sin. One of their characteristics is the remarkably handsome forms both of the men and the women, and the health and strength they display. This is partly to be accounted for by the fact that they put to death every child that is delicate or deformed. The soul, they say, being the likeness of God, must dwell in a worthy, noble, and vigorous body. If we find it in a weak and poor one, we are bound to free it from its ignoble prison; it then chooses for itself, according to the law of the transmigration of souls, another and a better body. Such child murder gives little pain to the parents, for their theory is that the soul, the image of God, recognises no earthly father or mother, and that there is only one father, the totality of God, who lives in every individual; and one mother, universal matter or nature, the earth. Consequently, the Dukhoborts never call their parents "father" or "mother," but only "old man" and "old woman;" and a parent does not speak of "my" children, but of "ours," meaning the community's. The career of their great chief, Kapustin by name, had something in common with that of John of Leyden. He must have been no common man who, though merely an uncultivated Russian peasant, was able to create, and maintain for several years, a complete theocratic State, comprising 4,000 persons—a platonic Utopia founded upon religious, Christian, and Gnostic principles. It was near the Sea of Azof that the Dukhoborts settled, and there Kapustin, who had persuaded them that the soul of Christ dwelt in his body, ruled them despotically. In 1814 he was imprisoned, but was soon liberated on bail. After a time he disappeared, and it was not till long after he was dead that the cave in which he had spent the last years of his life became known to the public. After his death the colony fell into disorder. The Council of Elders which ruled it became a terrible inquisitorial tribunal. Torture and death followed close upon the slightest sign of an intention to go over to the Russian Church. Within a few years about two hundred people disappeared, leaving scarcely a trace behind; an investigation by the authorities, too late to prevent the mischief, revealed a dreadful state of things: bodies were found buried alive, and many mutilated. In 1842 and the following year most of the Dukhoborts were transplanted to the Caucasus.

Such are a few of the strangest offshoots from the main body of Russian dissent.

FIRESIDE READINGS.

HOPE'S ARGUMENT.

We give ourselves much trouble lest to die
Should be to lose this conscious life, and pass
Impersonally into earth and sky,
Lost in the general mass.

And yet it is our deepest ecstasy
To pass through love into another's life—
To yield this rooted self all up, and be
All husband or all wife.

And deeper still the joy of a rapt soul,
Whose self is sunk in earth, dead as the sod;
Whose will has passed into divine control,
And being into God.

If thus to lose self be ecstatic gain,
Wherefore this trouble for the loss of breath?
Ay, ay, but will the ecstasy remain
An ecstasy in death?

So leans the argument: the more we die
To the restraining earth, the more we rise
Into the rapt beatitudes that lie
Hidden to mortal eyes.

At last death is the severing of all
Entanglement or tie that binds to earth;
The cutting of the cord umbilical
That frees the higher birth.

R. LEIGHTON.

A JAPANESE HOUSE.

THE American writer, Carleton, thus describes a Japanese dwelling: A shopkeeper who has curious things for sale, invites us to enter his house. The room on the street is his shop. The whole front part is open, door and window all one, without sash or panes of glass; wide open by day closed with wooden shutters at night. We step in

and look at his work-boxes of fancy wood, his tea trays and lacquered ware, glove-boxes, fans, and great variety of nick-nacks, and then pass from the shop into the house. The parlour is a platform raised about two feet from the ground, covered with matting. There are a few low stools, pictures by Japanese artists on the wall; pots and pans, in one corner; tea-cups, saucers, bowls and plates of nice porcelain ware on a shelf, a roll of mats in another corner, which will be spread upon the floor at night for bedding. We are in the presence of the shopkeeper's wife and daughter—the daughter a young lady perhaps twenty years old. Both of the ladies are dressed in the extreme lowliness of fashion—no waist, no underclothing, nothing but a skirt! The shopkeeper's wife bustles about, sets the stools aside, disappears behind a screen, and reappears with a mahogany stuffed chair, and with many a smile and nod and wink, motions us to the seat, then herself crouches upon the floor at our feet, shows us photographs of Nagasaki and other works of art. We have an opportunity to study her features. She is small of stature, has long black hair nicely combed, smooth, braided, done up neatly, and tastefully adorned with artificial flowers. She has a pug nose, high and prominent cheek bones, a broad forehead and small black eyes, a tawny complexion with a tinge of peach bloom on her cheeks, a homely mouth, and a red lip. Not many artists would give such features to their idea of perfect beauty, but for all that there is a pleasing expression of the countenance when animated, or when she smiles; but when the smile becomes a laugh, and the lips part, we see two rows of showy teeth, black as jet. We think of a coal hod, or of looking into a knot-hole opened into a dark room! More than this, the lady has pulled out every hair of her eyebrows. Thereby hangs a story. The legend is that years ago a beautiful princess of Japan, in order to show her devotion to her husband, blackened her teeth and pulled out her eyebrows—making herself hideous in the sight of all gallants, and so all loving wives follow her example. There is but little to see in a Japanese house. The partitions between rooms are movable paper screens, and in most houses of the lower and middling classes there is but one room, and the entire furniture might be packed on a hand-cart.

A 'BUS TO JERUSALEM.

WE remember, some years ago, being startled to read an advertisement of an omnibus plying several times a day between the Pæreus and Athens; but there is something still more startling in the following passage from a recent letter to the *Times*: "The ease with which Jerusalem can now be reached will attract more visitors every year. It must be admitted that there are still disagreements to be faced. But the Government of the Sultan is doing a good deal to ease the path of the Christian pilgrim. There is, for instance, a road—an actual *chaussée*—in the course of construction from Jaffa to Jerusalem—a distance of thirty-six miles. The engineering is rude, and the road itself offers much opposition to the passage of vehicles, but still some time or other it will be finished, and there is already—yes, there is indeed—an omnibus to Jerusalem, driven by one of the last surviving or staying Americans of the 'Jaffa Colony;' the 'bus can only go part of the way, and how it is drawn over the rocks and stones in the way must be a wonder to those who have to ride between the Holy City and the ancient port. Whether anything will ever be done to make Joppa accessible in any weather but a dead calm it is hard to say; but it is the natural port of Jerusalem—a ride of eleven hours brings one from the beach to the City of David."

CHRISTIAN HEATHENISM.

IN the "Life of Rev. Thomas Collins," of whom we had an anecdote a week or two since, we find the following among his experiences. Writing of a day in October, 1852, he says:—"On Monday I went a pilgrimage to Elstow, to see the birthplace of Bunyan. The house has been rebuilt. We entered the cottage that occupies the site; it is small, having but one lower and one upper room, with a pantry under the stairs. A strong, old beam is the only remnant of the original cot. In consideration of a gratuity, we were permitted to take some small splinters for my relic-loving friends. While my companion got them, I said to the woman, 'That timber is from an ancient tree; but I know of an older, it is called the tree of life.' 'Indeed,' she replied, 'I never heard of such a tree.' 'Never heard of it?' I said. 'A well-known book tells of it; the first part of which was written by a man whose name was Moses; one David also added

another part. Do you know that book?" "Well, I'm no scholar, Sir. I can't read, so I don't know anything about books." This ignorance of the Bible, and, of all places on the earth, in John Bunyan's cottage, astonished me. On leaving, in the street we met a grey-haired man; wishing, if I might, to gather up any floating local traditions, I accosted him. "Old friend," said I, "we have come a long way this morning to look at the birthplace of one John Bunyan, who was born in these parts. Do you know anything about him?" "What was he, Sir?" "Well, they tell me that he was a great preacher." "A great preacher! I know nothing about such as them. I goes to Church." Thinking I might speak with the man of Jesus, though I had failed concerning John, I asked, "Do you know the Head of the Church?" "The Head of the Church," he repeated inquiringly, "The Head of the Church? It must be old Whitbread, sure enough." "What? a brewer the head of the Church?" "Must be him, Sir; he owns all the parish!" Passing on, I tried another venerable-looking villager, "Do you know anything of John Bunyan?" "I've heard of him." "What have you heard?" "Well, they tell me that he was oft in jail?" "Oft in jail? Why, how was that? Did he poach the quality's game? or did he knock people in the highway? or what?" "Well, Sir, I can't say; but they do say he was oft in jail."

WESTERN UNITARIAN CHRISTIAN UNION.

A MEETING of this society was held on Wednesday week at Taunton, when the devotional services were conducted by the Rev. J. Edwin Odgers, M.A., of Bridgewater, and a sermon was preached by the Rev. J. Estlin Carpenter, M.A., of Clifton, from Mat. x. 27, "What ye hear in the ear, that preach ye upon the house tops," the subject being the Unitarian position, and the duties arising out of it.

There was a collation in the schoolroom in the afternoon, to which visitors, of whom there was a goodly number, were invited. After dinner the chair was taken by the minister of the chapel, the Rev. Philip Henry Wicksteed, M.A. After "The Queen," which was received with the usual honours, the Rev. Wm. James, of Bristol, gave the time-honoured toast, "Civil and religious liberty all the world over." A vote of thanks to Mr. Carpenter and Mr. Odgers, for their services in the morning, was carried with great earnestness, moved by Rev. Wm. Arthur Jones, and seconded by Mr. James. The hospitalities of the congregation having been acknowledged by the visitors, the meeting broke up.

In the evening a tea meeting was held in the two schoolrooms, at which there was a large attendance, and it was found necessary to adjourn to the chapel. The Rev. Wm. James, of Bristol, took the chair. In his opening address he referred in feeling terms to his early recollection of the congregation assembling in that chapel, and to his friendship with the ministers who had preceded Mr. Wicksteed in the occupation of that pulpit. He then enlarged upon the present aspect of the religious world, and urged the importance of holding forth to the world those great principles of religious liberty and religious truth for the support and advocacy of which this association was established.

At the request of the president, the Rev. W. A. Jones gave a brief account of the state and constitution of the French Protestant Churches. He said that it had been his privilege for nearly two years to attend the services of that church in different places in the South of France, and he treasured amongst his happiest memories the friendly intercourse he enjoyed with members of that communion both lay and clerical. In many respects their mode of worship closely resembled that to which they were accustomed in Mary-street Chapel. There was a liturgical service of very much the same character, which the minister supplemented by free prayers, partaking of his individual religious experience and adapted to the special circumstances of the people or of individuals. In one respect the liturgy differed from theirs, namely, in that it contained the Apostles' Creed. "I thought he himself, as they all knew, was unwilling formally to acknowledge any creed other than that which might be expressed in the words of Christ or his Apostles, the Apostles' Creed most Unitarian Christians might with very slight modifications repeat and adopt. This being really the only doctrinal test to which the ministers of the French Protestant Church were subject, it had come about that a large number of laymen and clergymen entertained and professed religious views which are substantially the same as those which the Unitarians of England had held. The Protestant Church in France was a State Church. In common with the Roman Catholic Church, it was under the direction of the Minister of Religion. Yet from its constitution the people were not without due power and influence. A register was kept in each church—revised every year—of every member. The public profession and participation in the Communion was the only test. The members of the churches elected laymen to serve on the consistory or managing body of the district. The selection and appointment of ministers vested in this body of representatives. In this way the prevailing religious sentiment of the majority found expression, but as a consequence the minority, often very considerable, was unprovided for. In

the church with which he had been most intimately connected there were three *pastors* or ministers; one being what would be termed orthodox, another evangelical in the tone of his religious services, but holding a very modified form of the doctrines of orthodoxy, and the third was an avowed Unitarian, whose ordinary discourses could not have been distinguished from those which are usually heard in our pulpits in England. In one particular he thought the French Protestant service was defective. They did not attend sufficiently to the devotional element. Music and psalmody, which added so much to the power and influence of public worship, were neglected, and one important element of our religious nature was left to a great extent untouched.

The Rev. J. E. CARPENTER spoke on "Unity of Spirit amidst diversity of Religious Sentiments." Having enlarged upon the impossibility of bringing all people to see alike on all subjects, especially religious doctrines, he went on to show how that all religious bodies hold in common great principles of religious truth and duty, which might be and should be the basis of action and generous co-operation in all benevolent and philanthropic works. The great work for which Christ came into the world remained still undone, and would remain unaccomplished as long as sin and ignorance, wrong and injustice existed among the children of men. The churches had still much to do before the Will of God would be done on earth as it was done in Heaven. And that object would not be attained until they each recognised that amidst the diversity of religious opinions it was possible to act together in obedience to the spirit of love to God and man.

The Rev. J. E. ODGERS was heartily welcomed by the Chairman as a fellow-labourer in this district, and spoke on the relation of the pulpit to the present times.

Mr. JOHN WORSLEY, of Bristol, as Treasurer of the Union, explained its operations, and urged its claim upon more general support.

The Rev. P. H. WICKSTEED addressed the meeting on the education of the people and its importance to the national progress and safety, and

The Rev. W. MATTHEWS, of Yeovil, spoke of the difficulties of missionary work, and on the state of feeling among the working-classes in relation to public worship, and the duty of Unitarians to make greater and special efforts to interest them on the subject of religion.

The Chairman then closed the proceedings with prayer and the benediction.

LEEDS: THE RETIREMENT OF REV. THOMAS HINCKS.

OUR readers will have shared the feeling of deep regret with which we announced, about two months ago, that Mr. Hincks, on endeavouring to resume his pulpit after the year's rest and absence kindly afforded him by the Mill Hill congregation, found himself unequal to the effort, and had felt obliged to give up all idea of continuing in active ministerial service for the present. His people felt that they had no alternative but to accept his resignation, which was read on Sunday, March 14, and a meeting of the congregation was held the day following, when it was accepted. At this meeting very deep appreciation of Mr. Hincks's services was expressed, and the sympathy manifested was very strong. It was resolved to raise a sum of money which might be a substantial help to Mr. Hincks, and a large amount was contributed in the room. This, however, has been very greatly increased, and a few days ago was presented to Mr. Hincks with the following letter, signed by the members of the deputation:

Leeds, 5th May, 1869.

Dear Mr. Hincks,—We have been requested by the Mill Hill congregation to present to you, on their behalf, the amount herewith in cash, £1,777. 18s., as a token of their regard and affection towards you, on your resigning your charge as their pastor. Nearly every member of your late congregation has subscribed spontaneously to that object; and whilst they sincerely deplore the circumstances, arising from the state of your health, which have compelled you to send in that resignation, they cannot allow so long, so interesting, and so valued a connection to close without again expressing to you their high appreciation of you as a friend, a scholar, a gentleman, and a Christian; the gratitude they feel for your beautiful and impressive devotional services as their minister; and for the high spiritual and Christian character which it has been your constant endeavour to impress upon the minds, hearts, and consciences of your hearers, as the one object in life above all others to be steadfastly aimed at and sought after.

We hope and pray that, under God's blessing, a year or two of relaxation from your high duties will fully restore you to health and strength, and to the ministry of the Unitarian body, of which you have been one of the brightest ornaments; and we shall ever be delighted to hear of your happiness, as well as that of Mrs. Hincks and your daughters.

We feel it our duty to say that the contributors to the sum of money which we have the pleasure to present, urged the desirability of your investing the same in some permanent and safe security, as a provision not only for your life, but for the benefit of Mr. Hincks and your daughters. We second that advice, and shall be at any time most willing to afford you any information which may assist you to carry out that view.—Believe us, dear Sir, yours most sincerely and faithfully,

ARTHUR LUPTON.

J. D. LUCCOCK.

WILLIAM BROWN.

To the Rev. Thomas Hincks, B.A.

Thus have our Mill Hill friends been deprived of beloved pastors twice within fifteen years through broken health, and each time have they shown the same large-hearted liberality. We are glad that they are not now, as on the previous occasion, to have the pain of a long *interregnum*, having secured the services of the Rev. J. Estlin Carpenter as their future minister.

INTELLIGENCE.

MINISTERIAL APPOINTMENTS.—We learn that the Rev. J. Estlin Carpenter, M.A., of Oakfield Road Church, Clifton, has accepted an invitation to become the minister of the Mill-hill Chapel, Leeds, in succession to the Rev. Thomas Hincks, B.A., and will enter upon his ministry there in three months' time; the Rev. R. A. Armstrong, B.A., late of Banbridge, has been appointed minister of the High Pavement Chapel, Nottingham, in succession to the Rev. P. W. Clayden, now of Kentish Town.

BURNLEY.—On Sunday last two sermons were preached in the Mechanics' Institution by the Rev. Wm. Gaskell, M.A., on behalf of the Sunday-school. The congregations were good, and the collections amounted to £13.

DOB-LANE, FAIRFORTH.—The annual sermons in aid of the chapel fund were preached on the last Sunday in April, by the Revs. Brooke Herford and Jas. Drummond, B.A. The offertories amounted to about £8. On the Sunday following, the annual meeting of the trustees and congregation was held. After tea, Harry Rawson, Esq., of Manchester (one of the trustees), took the chair. The report, read by the secretary, Mr. Thomas Wyld, stated that while the attendance at the services had been about the same as last year the receipts from the offertory were somewhat less, owing, no doubt, at least in part, to the bad state of trade in the neighbourhood. The school and its connected institutions were in a healthy state. Two new classes had been held during a part of the year: the one a sewing class, under the direction of Mrs. Cadman and Miss Ruth Allen. This class had just presented the chapel committee with a beautiful baptismal bowl, as a mark of interest and goodwill. The other class referred to was a religious improvement class, conducted by the minister, to aid the teachers in their work, and numbering more than thirty members. The usual election of officers for the year having taken place, the subject of chanting came before the meeting, and it was resolved to adopt, if obtainable, the chant book used at Cross-street Chapel, Manchester. The chairman next called the attention of the meeting to the death of Mr. Barratt, of Southport, which had reduced the trustees to half the number originally appointed. It was necessary to fill up the vacancies by electing six more. The meeting then decided on three members of the congregation and three gentlemen outside, who, if they consented, should be elected at a special meeting to be held as soon as possible. The meeting was briefly addressed by the Rev. W. G. Cadman, Mr. Luke Pollitt, and others.

HEYWOOD.—The annual sermons on behalf of the Unitarian Sunday-school of this place were preached on the 9th instant, by the Rev. John Wright, B.A., of Bury, when collections were made amounting to £26. 1s. 10d.

IDLE.—On Sunday, the 9th inst., the school sermons were preached by the Rev. John Evvan, of Pudsey. There was a numerous attendance at both services, the chapel in the evening being full. The collections, which were greater than on any previous occasion, amounted to £8. 10s. 9d.

LEEDS: THE UNITED SUNDAY SCHOOLS.—The annual sermon to the children in the three Unitarian schools in Leeds was preached in Mill-street Chapel, on Sunday afternoon, the 2nd inst., by the Rev. Benjamin Walker, of Manchester. There was a very large attendance of scholars and friends, and the service was evidently entered into with great interest and spirit.

CORRESPONDENCE.

NOTICES TO CORRESPONDENT.

R. J. P.—1. Messrs. Williams and Norgate, publishers, Henrietta-street, London, will supply the works you want, and also Rev. J. J. Tayler's "Christianity—What is it?" at 1s.—2. Yes. Apply to Williams and Norgate.

J. V.—Our account is correct.

PRIZES IN SUNDAY SCHOOLS.

To the Editors.—As the letter of Mr. Richard Bartram, in your impression of the 7th inst., will necessarily call the attention of many to the question of Sunday-school prizes who have not hitherto given the subject much thought, and as he has so cogently stated the reasons for withholding the said prizes, will you kindly find room for a few lines on the opposite side of the question?—Mr. Bartram thinks that "prizes in Sunday-schools are more like stimulants given to the sick to keep them alive than the strong meat and wholesome nourishment for the well and healthy." To this let me answer the Sunday-school Prizes are the milk upon which we nourish our babes until their mental digestions are strong enough to take the sometimes harder

food of moral example. The unequal terms upon which the various scholars contend is fairly and truthfully stated; but shall we turn away from the task because of its difficulty, and say to the little ones "since it is possible we may treat some of you unfairly we will stop the prizes altogether?" Again, the disadvantages under which some of the children labour are principally in connection with the matter of regular or irregular attendance. With regard to the marks for conduct and lessons is it not the teachers' duty to see that the inequalities are smoothed away? If a teacher has the moral courage to act fairly, and give marks not for the quantity committed to memory but for the diligence evinced by his pupils, he will, by his firmness and honesty, cause them to emulate each other in deserving his reward, and thus improve their moral tone at the same time that they are adding to their knowledge. If it should be objected to this that some of the children would feel they were unfairly dealt with, I must contend that the moral influence of the teacher under whom they would feel this, is worth very little—he has mistaken his vocation, and had better make way for some one more fitted for the office. Let us for the present waive the point as to whether prizes do good or not (although I believe they do), and ask this question—is it fair that the scholar who strives to do, and does better than his companions, should be sent away at the end of the year as empty (except of moral satisfaction) as the lukewarm but regular attendant? I think decidedly not! I would respectfully put it to my fellow-teachers thus: the Sunday-school prize is not the mere object worked for, but the certificate to show that he who gains it has worked; and it depends more upon the moral honesty of the teacher than many of them are aware to see that the labourer (in his class) gets his hire and no more.

E. T. KENNEDY.

Islington, London, May 10th, 1869.

THE COMING WEEK.

Cheltenham.—On Sunday evening, a discourse by the Rev. David Griffith. Subject: "The True Church of Christ—its Outer Diversities of Form, its Inner Unity of Spirit."

Horsham.—Anniversary sermon, on Sunday morning, by the Rev. J. C. Street. Communion service in the afternoon.

London: BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—On Wednesday, the 4th anniversary. Preacher at Unity Church, Rev. James Martineau. Meeting for business after service. On Thursday, collation at the Crystal Palace.

London: GENERAL BAPTISTS JUVENILE FUND.—Annual meeting at Worship-street Chapel, on Monday morning. GENERAL ASSEMBLY, at Worship-street Chapel, on Tuesday morning; preacher, Rev. J. B. Lloyd.

London: SUNDAY-SCHOOL ASSOCIATION.—Thirty-fifth annual meeting, on Thursday morning, Rev. H. E. Dowson, B.A., in the chair.

London: HACKNEY.—On Sunday evening, a lecture by the Rev. Dr. Sadler, on "The Religious Power of the Bible."

London: STOKE NEWINGTON.—On Sunday evening, a lecture by the Rev. J. K. Applebee. Subject: "Moses, the Founder of Hebrew Nationality."

London: DISTRICT UNITARIAN SOCIETY.—On Wednesday next the 19th annual meeting at Radley's Hotel.

Births.

HALL.—On the 6th inst., at Sunnyside, Prince's Park, Liverpool, the wife of Robert C. Hall, Esq., of a daughter.

NETTLEFOLD.—On the 5th inst., at King's Heath, the wife of Mr. J. H. Nettlefold, of a daughter.

STEPHENS.—On the 10th inst., at No. 58, Crown-street, Liverpool, Mrs. T. E. Stephens, late of 2, Elizabeth-street, of a daughter.

Deaths.

ARMITAGE.—On the 1st inst., suddenly, aged 50, Mr. John Armitage, glass bottle manufacturer, of Hunslet, an attached member of the new Unitarian congregation there, having served as teacher, superintendent, and member of the Church Committee.

LEIGHTON.—On the 10th inst., at his residence, 63, Spokenfield Cottages, Edge Hill, aged 47, Robert Leighton, poet.

THOMAS.—On the 5th inst., after a lingering and painful illness, borne with Christian fortitude, Ann, the beloved wife of the Rev. Thomas Felix Thomas, of Macclesfield, in her 64th year.

WILLMER.—On the 6th inst., in his 76th year, Edward Willmer, Esq., of Huyton, near Liverpool.

JONES'S FUND.—The Board of Managers meets every year in University Hall, Gordon-square, London, at the close of the Manchester New College Examinations in the last complete week in June, for the purpose of GRANTING EXHIBITIONS, on a lot no other time. Applications should be addressed, post paid, to the Secretary, and must be made in a specified form, to be obtained on application to the undersigned, and must be returned on or before the second week in June.

RICHARD ASPDEN, Secretary,
7, South Parade, St. Mary's, Manchester.

May, 1869.

LINDOW GROVE SCHOOL.
ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmsholme.
Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

MOUNT VERNON HIGH SCHOOL,
NOTTINGHAM.—Established, 1864.
The new House and Schoolroom, designed expressly for educational purposes, are now ready for the reception of an additional number of BOARDERS. Cricket-field, gymnasium, and workshop attached. The course of instruction in Languages, History, Mathematics, and Natural Science is unusually thorough and complete. A detailed prospectus may be had on application.

NOTE.—Four of Mr. Smith's occasional pupils have already been prepared by him specially for the London B.A. degree, and in each instance with success.

BROOK HOUSE, KNUTSFORD.—Miss CARBUTT will Re-open her School on Saturday, August 7th. Three vacancies.

SOUTHPORT UNITARIAN CHURCH

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £650. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised	£349 18 0
Mrs. Thomas Gair, Liverpool	5 0 0
Henry Morton, Esq., Leeds	1 0 0
Miss Dawson, Windermere	0 10 0

£356 8 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., Belmont-street, or the Treasurer, Mr. E. C. HINDLEY, 52, Hoghton-street, Southport. February 15th, 1869.

BURNLEY UNITARIAN CHURCH.

For several years efforts have been made to raise a Congregation in Burnley. Since the cause was started, the Congregation has increased from about half-a-dozen to an average attendance of 40. The cause has suffered for want of a suitable room. The present meeting-place has many inconveniences, and is a serious obstacle to success. As a better cannot be secured, it has been determined to ERECT A CHAPEL. The aid of friends is earnestly solicited for this object. The proposed Chapel is to accommodate from 330 to 400 at a cost of £1,000 to £1,100 including land.

The Burnley Congregation	£150 0 0
J. Grundy, Esq., Summerseat	10 0 0
Thomas Wright, Esq., Timberhurst	10 0 0
R. N. Phillips, M.P., The Park	50 0 0
W. Grundy, Esq., Bury	25 0 0
E. G. Wright, Esq.	15 0 0
O. O. Wright, Esq.	10 0 0
F. Wright, Esq.	10 0 0
Mrs. Haslam, Bolton	5 0 0
Joseph Crook, Esq., Bolton	3 3 0
Mrs. Haywood, Bolton	5 0 0
R. Voss, Esq., Bolton	2 0 0
S. Hollins, Esq., Bolton	5 0 0

Subscriptions will be received by the Rev. J. WRIGHT, B.A., Bury; J. WORTHINGTON, Bolton; J. W. RODGERS, Burnley; or Mr. A. MACKIE, Treasurer, Burnley.

TESTIMONIAL TO MR. JOHN ARMSTRONG, of Manchester.

Amount already advertised £155 14 6

R. M. Shipman	£2 0 0	David Gordon	£1 0 0
Mrs. Nicholls	2 2 0	J. H. Reynolds	1 0 0
John Filles	2 0 0	T. A. Paton	0 10 0
Thomas Rawson	1 1 0	W. J. Knapton	0 10 0
Thomas Cook	1 0 0		

OTHER PLACES.

Silas Leigh, Montrose	£5 0 0
Samuel Whitfield, Birmingham	2 2 0
John Grundy, Summerseat	2 0 0
W. F. C. Stepany, London	1 1 0
Samuel Benjamin Whitfield, Birmingham	1 1 0
Henry Leigh, Swinton	1 0 0
John Colver, Birmingham	1 0 0
Rev. William Oates, Birkbeck	0 10 0
Rev. John Fox, Heywood	0 10 0

Total £281 2 6

Further names and subscriptions may be sent to the Treasurer, Mr. RICHARD ASPDEN, 7, South-parade, Manchester.

UNITARIAN WORSHIP AT BLACKPOOL AND SCARBOROUGH.

At the recent Annual Meeting of the Missionary Conference, an association of Unitarian ministers for missionary purposes, it was agreed that an effort should be made to establish religious services, under Unitarian auspices, at Blackpool and Scarborough, as early as feasible in the present year. Blackpool and Scarborough are much frequented by Unitarians during the summer months. For them, as for the extension of the cause of liberal Christianity, it is very desirable that a free Gospel should be preached in those towns. The Committee of the Conference has earnestly to appeal to their Unitarian brethren to aid in carrying out the above object. They need funds to enable them to take the initiatory steps.

SUBSCRIPTIONS ALREADY RECEIVED.	
Samuel Sharpe, Esq.	£10 0 0
James Harwood, Esq. (for Blackpool)	5 0 0

ANNUAL SUBSCRIPTIONS TO THE MISSIONARY FUND.

Rev. W. Oates	1 0	Rev. C. L. Witham	0 5
Rev. H. M'Kean	0 5	Rev. H. W. Ellis	0 5
Rev. G. Fox	0 5	Rev. E. W. Hopkinson	0 5

Subscriptions will be thankfully received by the Treasurer, the Rev. HENRY M'KEAN, Quaker, near Birmingham; or by the Secretary, the Rev. GEORGE FOX, Park-lane, near Wigan, from whom any further particulars may be obtained. April 23, 1869. GEORGE FOX, Secretary.

LANCASHIRE & YORKSHIRE RAILWAY.—TOURISTS' TICKETS BY ORDINARY

On and after May 14th, 1869, RETURN TICKETS, by Ordinary trains, First and Second Class, available for One Calendar Month, will be issued from all the principal stations upon this company's Railway, to FLEETWOOD, LYTHAM, BLACKPOOL, SOUTHPORT. These Class Return Tickets, available by Third Class Trains for fourteen days, are also issued to Southport, Blackpool, Lytham, and Fleetwood.

THE ISLE OF MAN.
SCARBOROUGH, HARRINGTON, LKLEY, for BEN RHYDDING, WHITBY, BRIDLINGTON, FLEET, REDCAR, HORNSEY, WITHEINSEA, SALTBURN, SEATON, and TYNEMOUTH.

CUMBERLAND.
Windermere, Furness Abbey, Grange, Ambleside, Conistone Lake, Keswick, Penrith, or Troutbeck for Ullswater, Lancaster or Morecambe, via Fleet Bank.

Edinburgh, Glasgow, Greenock, Dumfries, Beattock, Ayr, Melrose, Stirling, Perth, Dundee, Dunkeld, Arbroath, Aberdeen, Keith, Elgin, Inverness.

DUBLIN.
Including Rhyll, Aberystwyth, Bangor, Carnarvon, Vale of Clwyd, Ruthin, Llangwyllog, Llandudno, Holyhead, Brecon, Bala, Aberystwyth, Llangollen, Tenbury, Barmouth, &c.

SOUTH WALES.
Newport, Cardiff, Neath, Swansea, Llanelly, Valley of the Wye, Tenby, &c.

THE CHANNEL ISLANDS, BRIDPORT, WEYMOUTH, and POHCESTHER.

SOMERSETSHIRE, WEST OF ENGLAND, DEVONSHIRE, and CORNWALL.
Cleveland, Weston-Super-Mare, Exeter, Dawlish, Torquay, Totnes, Teignmouth, Plymouth, Truro, Liskeard, Penryn, Falmouth, Penzance, &c.

MALVERN.
NORTH OF IRELAND.
Portrush (for Giant's Causeway), Lake Erne, Londonderry, Belfast, and the North of Ireland (via Fleetwood), the only direct route.

Pleasure and Parties at one Single fare for the Double Journey.

For further information respecting places of attraction, the fares, and times of trains starting, see this Company's tourists' programme. Time books and bills at all the Booking Offices on the line.

Superintendent's Offices, Victoria Station, Manchester, April 30th, 1869.

WORDS FROM A LAYMAN'S

MINISTRY.—Only a very few copies now remain unsold. A copy may be had from Mr. JOSEPH LEE, of Barnard Castle, by at once enclosing 2s. 6d. in stamps. The profit goes to the building fund for the New Unitarian Chapel.

Sixpence per dozen; 3s. per hundred; post free.

WHAT IS AN UNITARIAN? By

GOODWYN BARMBY, of Wakefield.

THE LEEDS TUNE BOOK, 4s. 6d.—

Tunes to ALL Martin's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

Just Published, by the Sunday-school Association.

LESSONS IN RELIGION.—A book for

the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d.; cloth lettered, 1s. 8d. Subscribers to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson.

APARTMENTS TO LET.—A neatly

furnished Sitting-room and Bedroom, near the Dalston Station, North London Railway.—Address, Rev. J. HEZWOOD, 109, Colford-road, De Beauvoir Town, N.

AS HOUSEKEEPER.—A Widow of

respectability, cheerful and domesticated, desires the above Situation to a widow, or in a house of business where a mistress is required; London or suburbs preferred; salary not a primary object; most satisfactory references.—L. M., Post-office, Queen's-terrace, Camden-road, London, N.

THE Advertiser would be glad of a Situation

as Clerk, Porter, or Warehouseman in a Unitarian firm.—Address F. Herald Office, 74, Market-st., Manchester.

WANTED.—A CERTIFICATED MAS-

TER, to commence a mixed School at Commission-street, Bolton. Unitarian preferred.—Address, with full particulars, to Mr. J. J. BRADSHAW, Architect, silverwell-street, Bolton.

A Young Gentleman desires a Situation in

a MERCHANT or AUCTIONEER'S OFFICE: age 17; of Unitarian family; salary required: references, Rev. W. Freckleton, Plymouth, and J. T. Cooper, Buxton.—Address, Bond, Hampton House, Plymouth.

MISS ARMSTRONG, Shirtmaker, Glover,

&c., has a Large Assortment of Well-shaped and Well-made Cotton and Merino Stockings, Socks, &c. St. Ann's Place, St. Ann's Square, Manchester.

BRISTOL.—H. E. BUNCE, Fashionable

Boot Maker, respectfully informs his friends he has removed from 10, Bridewell-street, to the new and more commodious premises, 1, BOND STREET, ST. JAMES, BARTON.

COMFORT IN WALKING.

J. H. REYNOLDS, Boot Maker, of 14, Princess street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 18, Pall Mall, Market-street.

CHARLES P. ROBERTS, PLUMBER,

GASFITTER, PAINTER, AND HOUSE DECORATOR, 138, ST. PAUL'S ROAD, CANONBURY, near Harecourt Chapel. Estimates given for General Repairs.

MR. HENRY PLANCK, DENTIST, 8,

Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 17, Lower Grosvenor-street, London, W.—References kindly permitted to the Rev. Dr. Beard.

R. WRIGHT, Estate Agent, Auctioneer,

and Valuer.—Offices, 47, Ann-street, Birmingham. Land and Houses for Sale by Private Treaty.

WILLIAM A. & SYLVANUS SMEE,

Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

KNIBBONE and TIMMS are selling

CUTLERY of the best quality, Electro-plated Spoons, Forks, Choice Tea Trays, Good Middle-class House FURNISHING IRONMONGERY, &c., at their Establishment, 23, SNOW HILL, BIRMINGHAM.

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ASSOCIATION.—Annual Income, £235,000.

Chief features of the Office:

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2nd. A detailed financial statement given every year.
3rd. Prompt settlement of claims.

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HOTEL, 87, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

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HOUSE, 57, Doughty-street, Mecklenburgh Square, W.C. (From Ely Place). Near the Metropolitan Great Northern, Midland, and London and North Western Stations. Bed, Breakfast, and Tea, 4s. 6d. per day. Private Sitting and Show Rooms.

CLARET, 11s. PER DOZEN,

BOTTLES INCLUDED.
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36s. PER CASE OF 50 LITRE BOTTLES.

THE MINERAL WATER COMPANY OF VICHY.

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Villa, 87, Waterloo Road, Greenwich Hill, at its printing

offices: No. 2, Cross-street, Parish of Manchester; and

Published by JOHN PHILLIPS, at 74, Market-street, in said

Parish of Manchester.—London Agent C. Fox, Paternoster

Row.—Friday, May 14, 1869.

The Unitarian Herald

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 421. FRIDAY, MAY 21, 1869. PRICE 1d.

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STANNINGTON.—Sunday, May 23rd.

SERMONS, on behalf of the Sunday-school, by the Rev. C. C. COE, of Leicester. Service at three o'clock, and at half-past six. Collections at close of each service.

SUNDAY EVENING LECTURES at the UNITARIAN CHURCH, PARADISE FIELDS, HACKNEY.

May 23.—Rev. H. ENFIELD DOWSON, B.A., "The Church and the World." Collections for Day and Sunday Schools.
May 30.—Rev. F. W. CLAYDEN, "God His own Interpreter."
June 6.—Rev. R. BROOK ASPLAND, M.A., "Moral and Religious Influence of Church Establishments."
June 13.—Rev. JAMES MARTINEAU, "The Shadow of Sin in Christendom."
Service at seven o'clock precisely. Seats will be provided for strangers.

STOKE NEWINGTON GREEN CHAPEL SUNDAY EVENING SERVICES.

The Rev. J. K. APPLEBY will deliver LECTURES on "Notable Men of Hebrew History."
May 23.—"Moses, the Lawgiver."
May 30.—"Life and Character of Samuel."
June 6.—"David: The Promise of his Life."
June 13.—"David: How that Promise was fulfilled."
June 20.—"Life and Character of Solomon."
At these EVENING SERVICES every seat is free. Strangers are requested to enter and take any seat they find vacant. All expenses are borne by the Offertory, which is taken after each lecture.—Service commences at seven o'clock.

MOSSLEY.—Sunday, May 30th, 1869.

The Rev. JOSEPH FREESTON will preach morning and evening. The Offertory at the close of each service will be devoted to the "East Cheshire Christian Union for Missionary Purposes."

UNITARIAN SUNDAY SCHOOL, LORD-STREET, OLDHAM.

Annual SERMONS, on Sunday, May 30th, 1869, by the Rev. BROOKE HERFORD.

RIVINGTON CHAPEL.

ANNUAL SERMONS, on June 6th.

HINDLEY.—The SUNDAY SCHOOL SERMONS will be preached by the Rev. ADAM RUSHTON, on Sunday, June 6th. Service, afternoon and evening.

BOLTON.—BANK-STREET CHAPEL.

Dr. SADLER, of London, will preach the ANNUAL SCHOOL SERMONS on Sunday, July 11th.

UNITARIAN CHRISTIAN CHURCH SUNDAY SCHOOLS, CLERKENWELL.

Subscriptions towards defraying the expenses of the ANNUAL EXCURSION of the above Schools will be thankfully received by the Superintendent, Mr. T. G. THOMSON, 21, King's-square, Goswell-road, E.C.

TESTIMONIAL TO MR. JOHN ARM-STRONG, of Manchester.

Amount already advertised.....	£184 2 6
ADDITIONAL SUBSCRIPTIONS.	
Rev. Edward Whitfield, Ilminster.....	5 0 0
John Browne, Bridgewater.....	5 0 0
Edmund Potter, M.P., F.R.S., Manchester..	5 0 0
Edward Taylor, Salford.....	2 2 0
Mrs. Oman, Manchester.....	1 1 0
Mrs. Harding, Manchester.....	1 1 0
Rev. John Colston, Evesham.....	1 1 0
Archibald Briggs, Wakefield.....	1 1 0
Rev. Adam Rushton, Hindley.....	0 10 0
Smaller sums.....	0 5 6
Total.....	£306 4 0

Further names and subscriptions may be sent to the Treasurer, Mr. RICHARD ASPDEN, 7, South-parade, Manchester.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £850. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....	£356 9 0
Wm. Haslam, Esq., Bolton.....	1 0 0
Mrs. John Haslam.....	1 0 0
Misses Hardman and Winstanley.....	1 0 0
Total.....	£359 9 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.

CARTER LANE MISSION EXCURSION, 1869.

Contributions towards the expenses of the ANNUAL EXCURSION of the Sunday and Day Schools will be thankfully received by the Superintendent, Mr. HENRY Y. BRACE, 178, Strand, or at the Mission.

DUNDEE UNITARIAN CHURCH.

Subscriptions from the friends of the cause of Unitarian Christianity are solicited on behalf of the Building Fund. The present meeting place (a public hall) costs about £40 annually, available only on Sundays. If the congregation, which is purely of a missionary character, could be relieved of this expense, the cause would be nearly self-supporting. Last year £104 were raised for congregational purposes. About £1,500 will be needed.

Amount advertised.....£945 17 6

Subscriptions will be thankfully received by Mr. H. C. BRIGGS, Treasurer, Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee.

NEW UNITARIAN CHRISTIAN CHAPEL, STRATFORD, LONDON.

The Unitarians at Stratford, having sold the short lease of their former Chapel (which was some distance from the populous part of the town), have purchased a freshhold site in one of the best situations, and are erecting an elegant and comfortable Chapel from a design kindly furnished by Thomas Chastell Clarke, Esq., of London, and will be completed in July, the cost of which, including land, will amount to £1,000. Four members of the Committee of the British and Foreign Unitarian Association—Messrs. Lawrence, Preston, Taylor, and Spears—have been elected, with others at Stratford, as Trustees. The town of Stratford contains a population of 60,000, and is rapidly increasing. The members of the Congregation at present are chiefly persons of humble means, but have generously subscribed nearly £100. Subscriptions are therefore respectfully solicited on behalf of the Building Fund.

SUBSCRIPTION LIST.

£	s.	£	s.
Sale of Lease of the Old Chapel.....	250 0	The Misses Cogan.....	1 0
British and Foreign Unitarian Association.....	20 0	A. Hannah.....	1 0
Samuel Sharpe.....	25 0	J. Johnstone.....	1 0
The Lord Mayor.....	20 0	John Courtland.....	10 0
Rev. T. Rix.....	20 0	J. H. Challis.....	25 0
S. S. Taylor.....	15 0	Samuel Courtland.....	10 0
Alfred Lawrence.....	10 10	Mrs. S. Martineau.....	5 0
B. Maguire.....	10 0	Mrs. R. Martineau.....	5 0
E. J. Nettelfield.....	10 0	Dr. Dixon.....	3 0
F. Nettelfield.....	10 0	Michael Harris.....	2 2
Miss Burford.....	5 0	J. L. Taylor.....	3 0
Mrs. Cherry.....	5 0	James Heather.....	2 0
H. Squires.....	5 0	Henry Macnamara.....	1 1
D. Parker.....	5 0	James Wanstone.....	1 0
N. M. Taylor.....	5 0	Mrs. E. Middlebourn.....	1 0
R. Sale.....	5 0	Adelphi Bourne.....	2 2
Philos.....	5 0	Robert Dunn.....	1 1
J. Wainwright.....	3 0	J. T. Hart.....	5 0
Charles Ashdowne.....	2 2	Jaas Yates, M.A., F.R.S.....	5 0
An Essex M.P.....	2 0	M. E. T.....	5 0
J. Warne, jun.....	2 0	Josh. Marchant.....	1 0
Richard Holbrook.....	2 0	J. D. H.....	1 1
Thomas Webb.....	2 0	Mrs. J. E. Gray.....	1 1
J. T. Priton.....	2 0	A. Priestall Havre.....	1 0
Friends, by J. Maguire.....	110	Mrs. Hall.....	2 0
L. Breeze.....	10	Hodgson Pratt.....	1 0
A. Friend.....	1 1	Horatio Bolingbroke.....	5 0
Thomas Shipston.....	1 1	Miss Preston.....	5 0
F. Martin.....	1 1	Mrs. Philliter, sen., Leeds.....	2 10
A. Fisher.....	1 0	Mrs. Chastell.....	1 0
Rev. T. Hunter.....	1 0	Miss Taylor and Dias.....	3 0
Rev. R. Spears.....	1 0	Mrs. Watson.....	3 0
Samuel Taylor.....	1 0	Mr. W. Scrivener.....	1 1
Mrs. Bradley.....	1 0	Rev. R. B. Aspland.....	2 2
David Martineau.....	3 3	The Misses Humble.....	5 0
Miss Henry.....	5 0	E. Field.....	1 1
John Warren.....	5 0	S. Wilkinson.....	1 0
Miss Barnard.....	2 10	Edwin Clephan.....	1 1
Rev. J. S. Taylor.....	1 1	Herbert Thomas.....	1 1
Miss Cooper.....	1 0	H. C. Beeton.....	1 0
Mrs. Haslam.....	1 0	James Bull.....	1 0
Mr. Haslam.....	1 0	Smaller sums.....	1 5

Donations will be thankfully received by the Rev. T. Rix, Treasurer, 1, Manby-street, Stratford, E.; Mr. B. Maguire, 575, High-street, Stratford, E.; Mr. J. Warne, 73, Bridge-place, Stratford, E.; the Rev. R. Spears, 56, Grosvenor-park, London; Mr. S. S. Taylor, Peckham-rye-common, London; and Mr. Henry Y. Brace, 178, Strand, London. Cheques crossed Glyn, Mills, and Co., London. All donations will be advertised in the *Inquirer and Unitarian Herald*.

WANTED, A CERTIFICATED MIS-TRRESS, for the Oak (British) Infant School. Salary, the school fees and capitation grant, together about £35 at present.—Apply to the Managers, Styth, Handforth, Manchester.

WANTED, for a Lady, aged 23, a Situation as Governess in a school or family; teaches English, music, and drawing. Reference, Rev. E. Myers, F.G.S., Birmingham.—Apply R. C. Standidge and Co., 36, Old Jewry, London.

LINDORF GROVE SCHOOL, LINDORF EDGE.—Postal address, Mr. WOOD, "The College," Witlew.

Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

BROOK HOUSE, KNUTSFORD.—Miss CARBUTT will Re-open her School on Saturday, August 7th. Three vacancies.

Just Published, by the Sunday-school Association.

LESSONS IN RELIGION.—A book for the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d.; cloth lettered, 1s. 5d. Subscriptions to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand, Manchester: Johnson and Rawson.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

At the Forty-fourth Anniversary, held at Unity Church, Upper-street, Islington, May 19th, 1869, W. J. LAMPART, Esq., President, the following resolutions were, in addition to others of a formal character, passed:

Moved by the Rev. CHARLES BEARD, B.A., and seconded by J. MUNN, Esq.—

That the Reports of the Treasurer and of the General Committee be accepted and approved, and that they be printed and circulated under the direction of the Committee.

Moved by HERBERT NEW, Esq., and seconded by the Rev. H. IERSON, M.A.—

That the hearty thanks of the Association be given to the Rev. James Martineau for his services this day.

Moved by SIR JOHN BOWRING, and seconded by the Rev. R. B. ASPLAND, M.A.—

That the members of the British and Foreign Unitarian Association rejoice to have the opportunity of giving a personal and a profoundly respectful welcome to M. Athanase Couquerel; that they cordially thank him for the noble stand he has made in his own great country for true Protestantism and liberal Christianity; and that they desire to record their admiration of his manly and dignified endurance of persecution inflicted upon him by some of his brother Protestants.

Moved by JAMES HEYWOOD, Esq., and seconded by the Rev. D. MAGINNIS—

That this Meeting expresses its sincere gratitude to the Rev. J. J. Taylor, who, since the last annual gathering, has most generously and ably represented the British and Foreign Unitarian Association at the Unitarian Tercentenary Festival held at Torda, in Hungary, and begs to assure Mr. Taylor of its deep sympathy with him in his present illness, and hopes that it may please God that he may soon regain his usual health.

Moved by JOSEPH LUPTON, Esq., and seconded by the Rev. R. SHELLEY—

That the respect and sympathy of this Meeting be given to the various Missionaries who are labouring to promote our views.

Moved by the Rev. F. BISHOP, and seconded by the Rev. E. KELL, M.A.—

That the thanks of the Association be given to the President, Vice-Presidents and Correspondents, to the Treasurer, the Secretaries, the members of the Committee, the Solicitor, and the Auditors, for the efficient and satisfactory manner in which they have, during the past year, discharged their several duties.

Moved by GEORGE BUCKTON, Esq.—

That the President for the ensuing year be Samuel Sharpe, Esq., of London. That to the list of Vice-Presidents be added Messrs. T. Alauworth, T. F. Gibson, T. Hollings, J. B. Smith, Joseph Clephan, T. T. Paget. That in the place of the two retiring members of the Committee, Messrs. J. Troup and T. G. Foster be elected; and that Mr. D. A. Gibbs be chosen as an Auditor; and that the other Officers of the Association be re-appointed for the ensuing year.

At the close of the proceedings, on the motion of the Rev. R. SPEAKS, the following resolution was unanimously adopted—

That this Meeting offers to the Chairman, W. J. Lampart, Esq., its hearty thanks for presiding over the deliberations of this day, and for his Presidency during the past year.

R. BROOK ASPLAND, } Secretaries.
ROBERT SPEARS, }

BURNLEY UNITARIAN CHURCH.

For several years efforts have been made to raise a Congregation in Burnley. Since the cause was started, the Congregation has increased from about half-a-dozen to an average attendance of 40. The cause has suffered for want of a suitable room. The present meeting-place has many inconveniences, and is a serious obstacle to success. As a better cannot be secured, it has been determined to ERECT A CHAPEL. The aid of friends is earnestly solicited for this object. The proposed Chapel is to accommodate from 300 to 400 at a cost of £1,000 to £1,100 including land.

The Burnley Congregation.....	£150 0 0
J. Grundy, Esq., Summerseat.....	100 0 0
Thomas Wrigley, Esq., Timbarhurst.....	100 0 0
R. N. Phillips, M.P., The Park.....	50 0 0
W. Grundy, Esq., Bury.....	25 0 0
W. Wrigley, Esq.,.....	15 0 0
O. O. Wrigley, Esq.,.....	10 0 0
F. Wrigley, Esq.,.....	10 0 0
Mrs. Haslam, Bolton.....	5 0 0
Joseph Crook, Esq., Bolton.....	3 3 0
Mrs. Heywood, Bolton.....	5 0 0
R. Vose, Esq., Bolton.....	2 0 0
S. Hollins, Esq., Bolton.....	5 0 0

Subscriptions will be received by the Revs. J. WRIGHT B.A., Bury; J. WORTHINGTON, Bolton; J. W. RODGERS, Burnley; or Mr. A. MACKIE, Treasurer, Burnley.

A CHARGE to a Congregation, delivered in Christ Church, Nottingham, by the Rev. J. PAGE HOPPS.—Price one penny. All usual booksellers and agents.

Post 8vo, pp. 95, price 2s.

CHURCH COMPREHENSION: A Letter to the Right Hon. W. E. Gladstone, M.P. (Being suggestions for the reconstruction of the Church of England).—London: Longmans. Leeds: Walker.

Sixpence per dozen; 3s. per hundred; post free.

WHAT IS AN UNITARIAN? By GOODWYN BARMBY, of Wakefield.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martinian's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

JUST PUBLISHED, TRAVERS MADGE: A MEMOIR, By BROOKE HERFORD. SECOND EDITION, price 1s. 6d.; SUPERIOR EDITION, price 5s. May be had at these prices, post free, from the Author. Address, 1, KERSAL TERRACE, MANCHESTER, N.W. London: Hamilton and Co. Manchester: Johnson and Rawson

WHAT THE CHURCHES ARE DOING.

A short time since some wealthy natives presented a petition objecting to missionary operations in India. The Rev. S. Knowles now reports from Gondah that he is regularly followed about in his preaching tours by a Mussulman preacher from Fyzabad; an intelligent good-looking man, about 35 years of age, of the Sunni, or orthodox sect. He is described as an eloquent speaker, and as having great influence among his co-religionists. Carrying the Koran and the New Testament together in his wallet, he goes all over Oudh, preaching a regular religious war. His doctrine seems somewhat unworthy of his polemical abilities, for the sum of it is that any missionary or other person who utters a word against the Koran should be knocked down on the spot. Mr. Knowles says that his own journeys have been made much more interesting by this gentleman's opposition.

A protest having been handed to Mr. Macrorie, complaining that he was assuming the position of a Bishop of the Church of England in Natal, he replies, "The assumption is yours, not mine. I am not, and have never claimed to be, a Bishop of the Church of England, inasmuch as no such body can exist out of England; but a Bishop of the Church of Christ, in union and full communion with the branch of that Church established in England." With reference to his supposed assumption of authority, he adds, "I claim no authority over any but those who voluntarily submit themselves to my spiritual office." His position having been spoken of as illegal, he says, "My position is as little illegal as that of a Wesleyan superintendent. I am the elected and consecrated Bishop of a Church which, as it cannot claim the status of a Church established by law, ought not, in the name of that religious liberty which we all prize, to be denied the exercise of the privileges attaching to other religious denominations." If this is a true description of the position which he assumes, we do not see what objection can be made to it. There are two Bishops now before the people, instead of one, and they pay their money and take their choice.

Letters from Jerusalem state that the Marquis of Bute is edifying the dwellers there by his piety and his liberality. He passes hours in tears and prayer at the various spots where the last scenes of the Passion are supposed to have taken place; and his lordship's almoner, Monsignor Capel, preaches in English to large numbers of pilgrims, in the chapel of the Ecce Homo, drawn together by his remarkable eloquence.

The South German Protestants, having received an invitation from Pius IX. to lose no time in returning to the bosom of the Church, have convened a meeting to be held at Worms, on the 31st instant, to return a reply. In the circular which they have issued, after referring to the increasing boldness of the Ultramontanes, they say, "Our dearest treasures, the conquests of more than a century, freedom of thought and liberty of conscience, the independence of the State, and peace between men of different creeds, are attacked by the Encyclical letter and syllabus of 8th December, 1864, and the Œcumenical Council summoned for the 8th December next, is to affix its seal to the principles promulgated more than four years ago by the Pope. Under these circumstances we can be silent no longer." They have therefore called the meeting for the 31st, when a protest will be made against the so-called Apostolical letter, and against the arrogant pretensions of the Ultramontanes. There is to be a procession to Luther's monument, and the proceedings are to be closed by singing his famous hymn.

The *Deutsches Volksblatt* (Roman Catholic) informs us that certain new plans on the subject of education in Germany are meeting with favour at Rome, which look as if the Pope and his counsellors were afraid of the liberalising effect of the Universities in that country. It is proposed to establish Episcopal special schools for the education of priests, and in this way, by putting it out of their power to attend the universities, to destroy the Catholic theological faculties in them. We must say, we can hardly believe even the Pontifical Government to be so short-sighted as to carry out a plan like this.

The Pope has had a rebuff from the Patriarch of Alexandria concerning his pet scheme of the

Council, similar to that which he received a short time since from the Patriarch of Constantinople. The plenipotentiaries of the Holy See having delivered to him an invitation to the Œcumenical, the Patriarch said, while the desire of his Holiness to effect the union of all the Churches of Christ was very commendable, and that for which the whole Oriental Orthodox Church had, through ages past, offered up fervent prayers, there were numerous considerations, and three especially, which rendered the acceptance of the invitation an impossibility:—In the first place, it overthrows and abolishes the equality which exists among the holy Churches of God, and their individual independence, proclaiming that Rome holds uncontrolled sway and sovereign dominion over the other thrones equally self-governing and independent. In the second place, the Pope gives it to be understood that salvation is to be found exclusively in Rome, and there alone Divine grace operates effectually, "whereas the grace of God is not restricted to Rome or to any definite place, but has operated and continues to operate throughout the habitable globe." In the third place, he convokes the Council to assemble on the Festival of the Immaculate Conception of the Mother of the Lord, a dogma wholly unknown to the Church—a recent invention therefore, and by no means a solitary one. If the Pope sincerely desires the pacification and unity of the whole Church of Christ, then let him as a brother, and as an equal among equals, put himself in communication with the other holy Patriarchs, and with them take counsel as to the methods best calculated to secure the end in view; though the best of all methods would be to approximate the modern institutions of Rome to those of more primitive times. Not acting on this principle his Holiness will labour in vain, and only widen further the breach which exists at present. The Patriarch then returned the Papal invitation.

M. Ernest Renan has just announced himself a candidate for Meaux. He professes himself to be opposed to revolutions and to wars, and in favour of the immediate evacuation of Rome. He desires "progress," especially in education, and a lightening of the burdens on land. In religious questions he wishes only for "liberty for the present," and, "for the future, separation of Church and State." His prospects of success are not thought to be great.

Mr. Rodwell and Mr. Le Geyt, both high Ritualists, determined not to be without their lights, have been burning candles on a ledge above the altar. The legality of this, however, is disputed. Singular notions they must have of religion, if they consider candles so essential to it.

The Society for the Revision of the Book of Common Prayer has developed into the Church Reform Association, and held its meeting yesterday week. Its objects are:—1. The amendment of the Book of Common Prayer, under proper authority, by omissions and alterations, especially in the Rubrics and Occasional Services. 2. The reform of the Ecclesiastical Courts, so as to procure a less expensive and more expeditious mode of remedying abuses. 3. The reform of abuses connected with patronage. 4. The modification of the Acts of Uniformity and the complete revision of the Book of Canons, together with the correction of such evils as hinder the extension and mar the usefulness of the Church of England. The Chairman, Lord Ebury, said he believed every member of the Society was of opinion that unless some alteration was made in the Book of Common Prayer, all attempts to purify the Church of abuses would be useless. Certain passages exist in that book which countenance many erroneous doctrines. So long as people are accustomed to look at it, and say it is dangerous to alter it, the Society must be content to work on in a small minority; still, he showed there were many things in their past history to encourage them in their work. The receipts for the past year were stated to be £379. 2s. 6d., and the expenditure £378. 2s. 10d.

At the seventeenth anniversary of the Religious Tract Society, the report stated that the past year had been one of singular activity, both at home and abroad, and above two hundred new tracts and books, and five periodicals, comprising 850,000,000 pages, had been published during the year. The number of publications issued from the depository had exceeded 40,000,000, and the proximate circulation from the formation of the society 1,286,000,000. The total receipts, including the balance left from last year, were £119,170. 0s. 6d., of which £10,488. 10s. 11d. were subscriptions and other free contributions, and £4,818. 9s. 9d. legacies. The total expenditure was £112,611. 3s. 2d.; £3,500 had been

invested, and a balance remained in hand of £3,058. 17s. 4d. The Earl of Shaftesbury, who was in the chair, placed the society second only to the Bible Society, and considered it most necessary to counteract the pestilential cheap literature of the day.

The seventy-fifth annual meeting of the London Missionary Society was held last week, when it appeared that it had 156 English ministers, 81 native ordained pastors, 1,140 native preachers, 35,487 church members, and 191,798 native adherents. From English friends there had been received during the past year £4,200; and from native converts £11,647. The fees from boys were £2,101, and from girls £336. The 156 English missionaries of the society in foreign lands constituted the central force and stimulus of a wider agency, numbering 1,200. The accounts received from Polynesia were very encouraging. There were in that country 2,800 members of the Protestant Church; children in Protestant schools, 1,260; whilst the Roman Catholic congregation, members and scholars (natives), amounted only to 700. One of the most interesting events of the past year in reference to Madagascar was the conversion of the young Queen. The income for the year, including £504 for special objects, amounted to £108,847; and, deducting the disbursements, there was a balance in hand of £1,868.

The subject of promiscuous dancing, which has for some time past been troubling the Free Church ministers of Argyleshire, was discussed in full Synod one day last week, when the testimony given seems to have been of a gloomy and depressing kind. "In all parts of Scotland," according to one witness, "the evil was raising its head: in Campbeltown, Lochgilphead, Inverary, even in Rothesay itself, midnight balls, revelry, and their consequences were greatly on the increase." At Lochgilphead there is a ball every year, though the minister "always preaches on the subject previous to its taking place." A deceitful practice has also sprung up of having soirées followed by dancing, so that the clergy who accept what seems an innocent invitation find themselves betrayed into countenancing sinful pastime. As a mere exercise dancing was denounced as a system of "meaningless antics," "a certain shuffling of the limbs which, rationally regarded, was unintelligible and savagely uncouth." The chief wickedness, however, consists in "a concourse of males and females, gathered for the purpose of merriment and gratification." Unfortunately the Synod, though it sat till four o'clock in the morning, did not see how any repressive measures could be enforced.

Dr. F. G. Lee, vicar of All Saints', Lambeth, seems disposed to show himself contumacious. On Sunday, when he was the celebrant, there was not only an elaborate ceremonial, a procession moving round the church to the altar, the members of the choir carrying crosses and banners, but incense was freely used at various stages of the service, and during the communion candles were lighted on the altar.

It is said that much dissatisfaction exists among Irish Churchmen on account of the secret character of the action of the "standing committee," as it was called, appointed at their recent Dublin conference. Several of the Church papers demand to know what it is doing; hint suspicions of its fidelity to the "No surrender" principle laid down for it by the larger body, and call for a full explanation of its proceedings or its dissolution.

At a meeting of the Primitive Methodists, R. Scott, Esq., Chamberlain of the City of London, in describing the progress which they had made, said, Primitive Methodism is only fifty-nine years old, yet it has nearly 3,500 chapels, a very large number of schoolrooms which are used occasionally as chapels, 1,000 travelling preachers who devote their whole time to the work of the ministry, 1,400 local preachers, and at least 400,000 church members and Sabbath-school teachers. There is no other denomination that in fifty-nine years has made so much progress.

The Archbishops of York and Canterbury, if report may be trusted, fluttered the Deans at Lambeth the other day not a little. Having summoned them to a meeting there, at which thirteen were present, the Primate had the hardihood to suggest that the decanal system was capable of reform, and that it was advisable to concert measures for effecting this. His idea appears to have been, that, out of the chapter funds of the richer

cathedrals means might be extracted sufficient to found new bishoprics which are thought to be needed in some parts of the country. The Deans, however, looked at the matter, very naturally, in quite a different light, three or four of them, it is said, maintaining that the present system is "unimpeachable," and inclining rather to the opinion that if new episcopates were to be founded they might be endowed from some of the highly paid bishoprics more easily than by any alterations affecting the deaneries. The general result, according to the *Times*, was that the very reverend dignitaries declined to acquiesce in the suggestion that any reform whatever was desirable.

It having been reported that a lady connected with the Roman Catholic Orphanage at Market Harborough had burned a considerable number of Bibles, the Protestant Alliance sent a gentleman to inquire into the matter. The lady at once admitted that the report was true, and maintained that she "did quite right" as "the Protestant Bible was translated by heretics." She refused to tell how many copies she had burned; but being informed that the subject was referred to in the newspapers, she expressed herself glad of it, and said, "I hope the report will be circulated everywhere that others may follow my example; I am sure it will do good." We can scarcely think that the lady's religious superiors will be of the same opinion.

The Primate has conferred the Archdeaconry of Canterbury (together with a stall in the cathedral worth £1,000 a year) on the Rev. Edward Parry, son of Sir Edward Parry, the Arctic explorer. Mr. Parry was the archbishop's domestic chaplain, and rector of Acton.

WHAT IS SAYING ON CHURCH MATTERS

The Roman correspondent of the *Post*, announcing the safe arrival of the cannon presented to Pío Nono by the Catholics of Poitiers, says:

"Let us hope they will never be fired off for the Pope, except in festive guise, in accordance with the peaceful presentiments of the Marquis De La-valette. Should Victor Emmanuel finally receive from Pío Nono the kiss of peace, the commander of the Pontifical artillery will not on that account be obliged to exclaim—

'Othello's occupation's gone!'

For salves accompany every principal Church festival in Rome, and it is a complete science to administer them properly. The recent territorial changes in Italy have interfered with some of them, such as the salute of 20 guns on the 24th of June, when the Florentine Minister crossed the bridge of St. Angelo to visit in state the national church of St. John, that day being his festival. There being no longer any Florentine minister, there is, of course, no salute from the castle in his honour. But the venerable mole of Hadrian thunders out a welcome to the solemnity of the Circumcision with 14 guns; the Epiphany with 14; Annunciation, 14; Holy Thursday, during the Papal benediction, 40; Holy Saturday, during the Gloria, 30; Easter Sunday, at dawn, 14; ditto, during the benediction, 50; St. Philip and St. James's Festival, 14; St. Michael, of Mount Gargan, 14; Ascension Day, at dawn, 14; ditto, during the Papal benediction, 40; Pentecost, 14; during the Corpus Domini procession, 80; Procession of the Hospital of Santo Spirito, 8; St. John's Eve, 30; St. Peter's Day, at dawn, 14; ditto, at noon, 15; during St. Ann's procession on the eve, 16; on her festival during the Elevation, 50; Assumption, at dawn, 14; ditto, during the Papal benediction, 40; St. Michael, 14; on the Pope's return from villeggiatura, 30; All Saints', 14; Christmas Eve, 30; ditto, at dawn, 14."

The Rev. P. T. Ouvre, Vicar of Wing, writes to the *Guardian*:

"If the Church of England is to be in the future the representative Church of a great Christian nation, it must appreciate the developments which the increase of knowledge makes necessary. Its instruments for special purposes, such as the Propagation Society, will be deemed the reflection of its own spirit; and so, if they show narrowness and sectarianism, the Church, of which they are the organs, will be stamped as narrow and sectarian too. The Church of England does now in the persons of its sincere members, represent, I thoroughly believe, all honest forms of Christian thought. There are in it men of extreme views, who are on the very verge of allowable comprehension; but for my part I should be very reluctant to draw a line so as to exclude them, so long as they see their way to remain within its pale."

At the meeting of the Church Reform Association mentioned in "What is Doing," Mr. Charles Buxton, M.P., said:

"What was really wanted, and what must some day be obtained, was a radical reform in the constitution of the Established Church, so as to

apply to it more principles of freedom and self-government. While the Established Church was nominally the religion of the whole English people, and practically the religion of the majority, it was absolutely without any power of getting rid of abuses, of adapting itself to the spirit of the age, or of legislating for itself in accordance with the feelings of those who belong to it. It was certainly most extraordinary that an institution so great, so deservedly and deeply beloved, should be fettered in every limb, like a prisoner in a dungeon, instead of being allowed that freedom of movement and that power of constant change which in every other case seemed to be absolutely essential to the maintenance of vigorous and healthy life. No doubt we had a miserable pretence of such machinery in Convocation; but it really performed no function whatever except that of making itself ridiculous and exciting odium against the Church; and as to Parliament, common sense revolted at the idea that it should be invoked to the discussion of purely theological questions, composed as it was of men of all denominations, and many of them conscientiously hostile to the Church. What they wanted was that the Established Church in England should be provided with a parliament of her own. It was true that this might appear to tend in the direction of a separation, but the two things are by no means necessarily connected. There was no real reason why the Church should not have a legislative body of her own that should really represent the mind and feelings of the members of her communion without cutting asunder those bonds by which she was now united to the State. One thing, however, was obviously essential if such a change should ever be carried through, and that was, that the clergy should no longer be considered as the sole representatives and rulers of the Church, but that the laity should be allowed that paramount, that superior influence over her government which was manifestly their right. All would agree that the people were not made for the Church, but the Church was made for the people."

The *Saturday Review*, after noticing the difficulties which lay in the way of the Irish Church Bill, and which have been so triumphantly surmounted says:

"The reception of it in Ireland has not been among the least efficacious of the causes that have pushed it on. By the Irish Protestants it has been received with a fury which was in itself quite pardonable, but which became contemptible when it betrayed laymen into talk about repeal which in the mouths of Protestant landlords is nonsensical, and betrayed bishops into bursts of coarse and intemperate language about 'garotters' and 'Billy Gladstone.' By the mass of the Irish people the bill has been received with gentle patronage and lukewarm approbation, as a mild instalment of what they deserve and hope to get. Far from frightening or irritating England, the attitude of the Irish has only made England more anxious to get the Irish Church Bill passed. We know perfectly well that the Irish ask many things which it is impossible to give them, which justice itself forbids that we should let them have. But we cannot discuss these darker and more doubtful questions with any inward comfort or satisfaction so long as such a manifestly unjust thing as the Irish Established Church is suffered to remain. Very difficult questions will arise as to what is just when we come to discuss Irish land and Irish education, and England naturally wishes to gain freedom of action on these points by having got the Irish Church out of the way."

The same paper, which considers the Bill to be perhaps the best drawn bill of modern times, says:

"Throughout its whole conception appears one leading principle clearly and consistently followed. Every detail has been most carefully considered with reference to this principle, and has been put in a shape admitting of scarcely any mistake. With all the goodwill in the world, a majority, however overwhelming, could not have carried it through before Whitsuntide if conflicting principles had appeared in the composition of the bill, or if the clauses had not been so shaped as to give practical effect to the wishes of the ministry." "From the day when Mr. Gladstone made his speech explaining what the Government measure was to be, it became evident that the parts of the bill would so fit into each other that it would be exceedingly difficult to take some of those parts and to reject the rest. This has gone far to secure the rapid passage of the bill through the Commons, and it can scarcely fail to operate in the Lords. The Lords may reject the bill altogether, which is in the last degree unlikely; but if they once accept it they will find it very difficult to alter it much, unless they attempt to re-cast the whole basis on which it is framed, which would be equivalent to rejecting it, and would entail the same political consequences."

It is said "furor ministrat arma," but among Orangemen it seems to minister little save folly and vulgar abuse. At a meeting near Portadown, for instance, Archdeacon Saurin ("venerable" man!) varied his speech with a parody, beginning, "Friends, Protestants, Countrymen! we are come to bury Gladstone, not to praise him," and so

on, in a style suggestive of a clown at a circus. The Church Bill, he said, would live to bear its evil fruit long after Mr. Gladstone and his deeds were "in the deep bosom of the ocean buried." The spoliation of the Church was but a stepping-stone to "the levelling of Trinity College, the seizure of forfeited estates and the Protestant property of the country, with the hope of rooting out and banishing the whole Protestant population." Then having asked, "How can you put Protestantism and Popery, with its so-called voluntary system, on an equality?" he replied that to do this Mr. Gladstone must give us "the keys of heaven and hell; he must open purgatory to us; and above all, he must allow us the sale of indulgences." They were at the present moment, he continued, "standing on the threshold of the Gladstone abattoir, but were, thank God, not quite disembowelled. The Protestants of Ulster will once more stand shoulder to shoulder; fight hand to hand, and sweep every Fenian rebel and every infringer of their rights out of the country—clear them out—aye, and the Mayor of Cork and his myrmidons into the bargain." And rant like this, we are told, was greatly cheered by the audience.

A Rev. W. Brock, rector of Bishop's Waltham, Hants, has likewise been having his "shy" at the Prime Minister. In a letter addressed to him he says:

"It is an old trick of the Jesuits to choose good names for doing the worst things, and that is just what the Government is now doing. Under the name of 'Liberality' you are abusing your power to put down the Protestant religion and the liberties of England! But if Christian Englishmen can prevent it, God being their helper, you shall not do it. There are thousands and tens of thousands throughout this kingdom whose daily prayer it is that the counsels of Ahithophel may be turned into foolishness, and we have faith in God that, with the House of Lords and our gracious Sovereign the Queen to stop you in your reckless and revolutionary career, your conspiracy against the faith and freedom of the Empire will be exposed and crushed. The time may not be far distant, sir, when 'the vile person' shall no more be called 'liberal'; and I am much mistaken if this last act of our 'Liberal' Home Secretary, undertaken at the bidding of your priestly masters, does not do much to bring matters to a more speedy issue with your measures and your Ministry than you may desire. . . . You are committing sacrilege, you are teaching the people of this country to lie and to steal; you are suborning our gracious Queen to perjury, and these are vile things to do. Retribution must come down upon you for doing them. . . . It will be a consolation to me before I minister at the Lord's table to-day to have lifted up my humble voice thus publicly against your sin."

No occasion to pray that the counsels of Mr. Brock may be turned into foolishness.

On Wednesday, the Dean of Ripon had more than two columns of small print in the *Times* addressed to Mr. Gladstone, the object of which was to show that, in regard to Romanism and Protestantism, "equality of privilege, the beau ideal of Liberalism, is utterly impracticable." There is a sort of pretentiousness about Dr. McNeile, and his manifestoes acquire a degree of notoriety from being published in the *Times*, which the *Pall Mall* considers may perhaps justify it "in paying a little more attention to them than it would be disposed to pay to utterances which did not proceed from so large and loud a speaking trumpet." After giving an abstract of the Dean's argument, if argument it can be called, which is based on certain passages from Thomas Aquinas and the bull "Cena Domini," our contemporary, which doubts "whether it would be possible to put into the same space a greater amount of wild absurdity," says:

"It shows at every step a persistency in wrong-headedness which can only be described as a craze. There is a kind of perversity in coupling together Thomas Aquinas, the bull 'Cena Domini,' the teaching at Maynooth, and the murders in Tipperary, which would be faintly represented by coupling some passage in Paley's 'Moral Philosophy' with some clause in the Queen's proclamation of neutrality, and accounting thereby for the perfidious conduct of this country in the matter of the Alabama. To say that the moral theology of the Roman Catholics or that their canon law justifies agrarian murders is utterly false in fact, and proves gross ignorance of the whole system which is made the object of attack upon the part of the person who attacks it." "Dr. McNeile ought to know that, like all other people of ordinary common sense who have systematically discussed ethical problems, Roman Catholic writers on moral theology recognise the principle of prescription. Probably there is not a

professor or student at Maynooth, or in any other Roman Catholic seminary, who would not say that whatever may have been the original vice of the titles of the ancestors of existing Irish landlords to their land it has long since been cured by prescription. The present owners, at all events, hold in good faith and by a reasonable title, and have held for a length of time far greater than that which any system of positive law or any ethical system would recognise as necessary to put an end to all outstanding claims. Besides this, the moral obligation on the possessor of stolen property to make restitution is one thing, the moral right of the person kept out of possession to take it is quite another, and his right to possess himself of it by private assassination is a step, and a very long step, further still. If Dr. McNeille could produce any evidence to show that at Maynooth or elsewhere any Roman Catholic theologian teaches that an Irish peasant now may lawfully—in *foro conscientie*—shoot an Irish landlord from behind a hedge, because the Irish landlord's ancestor wrongfully acquired lands which were the property of the peasant's ancestor several hundred years ago, he would prove something of importance. As it is, he really proves nothing at all but his own ignorance, and he displays that in a manner which makes it rather a mortifying thing that he should be allowed to put himself forward as a champion of Protestantism."

EDMUND DE PRESSENSE.

OF this eminent French preacher and writer, from whose article in the *British Quarterly* we gave an extract a fortnight ago, an American gentleman in Paris writes thus:—Of Pressensé we know both little and much. That he is the son of a noble French family, is Protestant and evangelical in his convictions, and was a pupil of Neander, is all we know of his origin and early life. But this is much. French, and of a noble family, he could hardly have lacked early social and scholastic advantages; Protestant and evangelical, he escaped alike the superstitions of Romanism and the excesses of Rationalism; a pupil of Neander, he must have early felt the fascinating charm of profound spirituality, combined with vast erudition. Given these conditions of life, with a noble spirit to occupy them, and we may justly look for a valuable result. Such a result is Pressensé in his life and works. Let us glance at him where every preacher should be seen, in his own pulpit. We found his chapel one Sunday morning, last summer, after much inquiry and more patience. We enter a building bearing no outward semblance of a church; a long passage leads us so far back that the noises of the street die away; we ascend flights of stairs, and at last find ourselves in a spacious chapel. This is plainness itself. Chairs supply the place of pews; the walls are void of ornament, and the sole attraction of the place is evidently not yet come. Seats being free we sit down in the rear of the audience, and wait the pastor's coming. Meantime the congregation comes in and fills every seat. There is a large sprinkling of English and Scotch hearers in the throng. The pastor walks in and begins the service at the appointed minute. The singing and prayers are thoroughly devotional, and the Scripture lessons appropriate to the pastor's theme. As he stands there, we note that he is of middle height; stout, but not too much so; of fair complexion and chesnut hair; clean-shaven and bright-eyed. In a clear, ringing voice, and positive manner, he delivers a sermon remarkable alike for its matter and style. This man is notable for his position, as well as his abilities. He is the leader of that wing of the French Protestant Church which believes in and realises the independence of Church and State. About two hundred such churches exist in France; and their influence on the future of that land is one of its stars of hope. There are several of these in Paris, under the care of Pressensé and his co-labourers. They are active and hopeful.

POPERY IN THE CHURCH OF ENGLAND.

THE good people of Laleham ought to have been highly honoured by the exhibition given them on "Holy Thursday" by Father Ignatius, the evangelist of monasticism, and his attendant monks and nuns of the order of St. Benedict. Quiet little Laleham, a village about three miles from Staines, has been chosen by the "Deacon" as a fitting site for a monastery. Here the more advanced Ritualists held what a leading daily paper—deprecating in almost the same breath the use of ridicule by the "very queer evangelists"—calls a field-day. The buildings of the monastery seem to be constructed principally of pasteboard, with paper crosses gummed on in every accessible place, and a barn has been transformed into a chapel. In this barn there was a brilliant display of banners, vestments, candles, flower-pots, and all the other paraphernalia peculiar to Ritualistic adoration. The use of incense was profuse, and we suppose it was for the same purpose as the primitive Christians used it in the catacombs. Certainly there are circumstances which justify the practice, and we will give an instance. A certain Yorkshire schoolmaster (now long dead) was in want of a chapel, and, being of an ingenious

turn of mind, he determined after due deliberation on forming one out of his hayloft, which was useless to him. The hayloft was accordingly cleared, and service was in due course performed. We soon discovered, however, that the vacant stable below had been turned into a pig sty, a fact which the ingenious schoolmaster either ignored or did not perceive. For our own sakes and that of the congregation, we wished he had been a Ritualist. But if the primitive Christians were followed in this respect, surely they ought to be followed in others. Did they, we wonder, ever bring in little boys with shaven crowns and wrapped up in swaddling clothes, to perform various acrobatic feats? Had they altars covered with divers colours? Did their young converts worship in dresses gay with flowers of many hues? And above all did they parade the Host through the streets? And yet we must admire the unsectarian character of the church that embraces the Calvinism of a Herbert, the heresy of a Colenso, and the Romanism of a Lyne.

CECIL.

The Unitarian Herald.

FRIDAY, MAY 21, 1869.

WHAT MAY BE SAID AGAINST MR. GLADSTONE'S BILL.

THE general consent of the Liberal party both in politics and religion to the necessity of some such measure as that for disestablishing and disendowing the Irish Church, and the general agreement as to the extraordinary practical merits of Mr. GLADSTONE'S measure, are so remarkable that it fortunately requires no great stretch of candour to consider with fairness what few objections are urged on our own side. We have therefore gladly given insertion to two articles in our last two numbers—one on the weak side of Mr. GLADSTONE'S bill, and the other in the form of a notice of Dr. VANCE SMITH'S pamphlet,* under the signature of both of which, "CH. W.," our readers would have little difficulty in recognising the initials of one of our most respected ministers. It is impossible to help feeling that our friend has put what is to be said against Mr. GLADSTONE'S bill in a very forcible way. He does not disguise his thorough sympathy with the general Liberal opinion "that the Irish Church, as established in its tyrannical and exclusive ascendancy, was the crime of past generations, and is the misfortune of the present." But he thinks that the question is being settled with a rush, and in a way involving mistakes, which, though they may be of small moment in Ireland, would be extensively mischievous if established as a precedent for the settlement of the similar question sure to be eventually raised with regard to the establishment in England. The gist of his objection is this, that whereas the Episcopal Church in Ireland is now in possession of State property, but restricted by State control, this measure will leave it still in possession of State property, but *without* State control. Thus the measure is to a large extent, as he puts it, not so much one of disendowment as one of re-endowment, and so far as it is re-endowment, re-endowment without conditions. In this our friend sees the gratifying of High Church ambition and the abandonment on the part of the nation of its duty as trustee of this property for the religious use, not of a section of the community but of the whole people. There is a great deal of truth in this view. If the matter could be settled upon abstract principles of right, if we could begin afresh and adjust Irish religious interests apart from the complications of the past, Mr. GLADSTONE would certainly never have proposed to hand over some millions of property to the Episcopal Church, or to any other. But we cannot

begin afresh. We have to deal with a state of things of extraordinary complication which has grown up through many centuries and become a part of the very being of Ireland. It is not possible to escape from such a condition by the settlement which may appear to one of the parties concerned to be the most right and just in the abstract. When a nation has been for centuries working in a mistaken direction, and involving itself in the coils of a great wrong, it will generally be found, when the necessity for a change arises, that it is impossible to stir in any direction without involving inconsistencies and compromises which to some must seem like absolute violations of principle. This simply arises from the fact that we have not as long a time to grow out of false positions as to grow into them. A wrong grows up through centuries; when at last it becomes intolerable, its abolition cannot wait as many years. We had the same difficulty in a still more glaring shape in the case of slavery. Here were men keeping their fellow-creatures in bondage and treating them as chattels. Looking to absolute right, the life of the slave-owner was one gigantic theft. On all abstract principles of justice, whatever compensation there was in the matter, was due to the slaves. Looking with unprejudiced eyes upon so gross a wrong, one feels that to propose compensation to the owners was something like proposing compensation to a burglar who is deprived of stolen property, or to a band of Thugs prevented from carrying out their religious privileges in their own particular way. But the masters were compensated. The fact was they were only the inheritors, along with the rest of the community, of a false and vicious system; and the payment made to them was merely the spreading of the cost of doing right over the whole community. And it is the same with regard to the Irish Church. Here is the great, almost universally admitted wrong of Protestant ascendancy. It is felt that it must be done away with. The question will not wait; it has become a burden upon the conscience of enlightened statesmen, such as can no longer be borne. Well, the price we have to pay is the surrendering to the Church, thus deprived of its ascendant position, a certain proportion of the property which has become associated with its very existence.

But how was it possible that this should be avoided? The Irish Church is not a mere department of the State. If it were, all that would be necessary would be to abolish it. But it is a religious institution, and one with a life and an aggregate of activities which will require support when it is disestablished as much as they do now, but for which its whole position up to this time has prevented it making the provision which in the abstract we feel to be the true one. It might perhaps be answered that the State, if allowing it to retain any property, should have maintained its control; but this is precisely the thing which it is growing more and more clear to thoughtful men it is impossible for the State to maintain. At present we, as a part of the nation, have an infinitesimal fraction of control over the Established Church. So have hundreds and thousands who no more belong to that Church than we do. But this state of things is radically wrong. It seems to bring some little gain to freedom, but in the long run it is fatal to it. Men

* Church Comprehension. A Letter to the Right Hon. W. E. Gladstone, M.P. U. H., No. 420.

must work out their own salvation from creeds as from everything else, and a liberty that is enforced upon a religious institution by the State is no real solution of the difficulty which arises from the differences of religious conviction. It is to our minds one of the best points in Mr. GLADSTONE's bill that it does not attempt anything of the kind. He leaves the Irish Episcopalians to organise themselves, and not even under the specious plea of retaining a hold over property technically national, has he been betrayed into perpetuating that connexion of the State and the Church which in Ireland has been utterly fatal to wholesome religious life. That his measure is perfect we do not aver; but abstract perfection is unattainable. As the Duke of WELLINGTON said, the greatest general is he who makes the fewest blunders.

THE ŒCUMENICAL COUNCIL AND MODERN BELIEVERS.

(From the Nation, N.Y.)

THE growing laxity of the bonds between Church and State in England, Austria, Italy, and Spain, and the fierce discussions which are raging all over the European continent touching the relations in which the Church should stand to the State in an ideal community, together with the near approach of the meeting of the Œcumenical Council at Rome, are all signs that we have almost reached the close of the first stage in the revolt of freedom against authority which began with the Reformation. What that great revolution really secured for the individual in most civilised countries, was simply the privilege of worshipping God in his own way, subject to certain inconveniences and restrictions. Nobody has, in any European country, until very recently, dissented from the established form of faith without a certain amount of suffering in mind, body, or estate. Either he was excluded from certain offices, or was compelled to contribute to funds from which he reaped no benefit, or was shut out from certain educational advantages, or was subjected to a certain amount of social discredit. This was true even of the most advanced countries. In the less advanced ones, like Spain, it was only by great prudence and self-denial that he avoided getting into gaol or losing his goods. All this was the natural and legitimate consequence of the doctrine, which survived the Reformation, that the State, being a moral person, is bound to have a religion of its own. Now the State having no means of expressing its opinions on any subject, except by means of commands sanctioned by penalties, it could only be religious by adopting some one creed, and slightly persecuting such persons as did not embrace it. What is meant by a State-church is, in short, a church to which the State testifies its devotion by inflicting some penalty on all who do not belong to it.

Such is the influence of habit and of the sentiment of antiquity on the mass of mankind, that there is no knowing how long the Church might have maintained its temporal supremacy if it had not allied itself with political tyranny. If it had only used the "arm of flesh" with moderation, and had contented itself with a moderate amount of deference and profits, it might perhaps have avoided being put on an equality with dissenters for one or two centuries more; but its horror of movement and of change has really precipitated its overthrow as far as this world is concerned. Before the French Revolution the mass of the higher clergy belonged to the aristocratic caste, and naturally sided with the privileged orders against the populace. Since the Revolution, its ranks have everywhere been largely recruited from the people; but the new class of priests and bishops have been just as zealous defenders of the absolute authority of pope and king as the old ones were of the feudal constitution of society. So the revolt has gone on, and, the absolute authority of the crown having been overthrown, the principle of a State religion is sharing its fate.

What is alarming churchmen most, however, is not so much the threatened loss of the temporal supremacy as the spirit in which the revolt against its supremacy is conducted. The fierceness and bitterness of the early Reformers are no longer visible amongst its enemies. Priests run no risk of being mobbed or hanged; converts run no risk of being sacked. There is no enthusiasm whatever in the work of demolition. In the new movement there are no Luthers, or Knoxes, or Gustavuses. Nobody wants either to make martyrs or be a martyr himself. The prevailing temper of the anti-state churchmen, indeed, both in England, Austria, and Italy, is one of contemptuous indifference. They treat the connection between Church and State as an old and rather tiresome joke, of which the world has had more than it can bear. A temper of this kind your genuine ecclesiastic finds it much harder to contend against than real persecuting

hatred. Dr. Newman, in one of his farewell sermons before he went over to Rome, spoke of this easy, tolerant spirit of the times as to him the saddest of all modern social phenomena, and declared, with a good deal of insight, that he would prefer superstition, no matter how dark.

A correspondent of the London Times strikingly illustrates this point in describing the complete indifference with which the French public, Catholic though it be, views the approaching meeting of the Œcumenical Council. Nobody seems to care in the least what conclusion that body may reach. If it promulgates any diatribes against modern society, after the manner of the Pope's Syllabus, people will simply pay no attention to them. If it produces any new dogmas for the acceptance of the faithful, the faithful will either try to believe them or not, each individual as he pleases. Let them be easy or hard to swallow, there will be no controversy about them—they will make no recusants or schismatics. All French Catholics are willing to believe anything that the Church may prescribe as worthy of belief, if they can do so without inconvenience; if it be too hard work to believe it, they will simply let it alone. Fuss about it they will not make. In France, too, as in other countries, the meeting of the Council is looked for rather with what may be called antiquarian than with religious interest. People's imagination is impressed most by the fact that it is an ancient assemblage, which has not met for three hundred years, and which, when it last met, was supposed to be capable of revealing literally and exactly the Divine thought on all matters of human concern. It comes before the world now, therefore, rather as a mediæval curiosity than a living force.

An Italian paper, which professes to have seen a list of the subjects to be debated and passed upon by the Council, mentions amongst the number the dogma of the infallibility of the Pope, and of his supremacy over the Council itself, which the Council is to affirm and promulgate; and the doctrine of "the moral necessity of the temporal power," the affirmation of which by the Council will, the Papal authorities flatter themselves, "produce a salutary effect on the ideas of princes and peoples, consolidate the power of the Church," and lead, sooner or later, to the restitution of the provinces usurped by the Revolution. Now, the discussion and promulgation of such doctrines by the Council as the will of the Almighty, so far from affecting "the ideas of princes and peoples," will simply help to heighten the pictorial effect of the show. The Œcumenical Council, talking as moderns talk, and thinking as moderns think, would, as a spectacle, be very imperfect; but, uttering the Divine will with regard to the proper division of the soil of Italy, and authoritatively informing us that any old Italian priest whom the cardinals may select for the office of Pope can never by any possibility be mistaken on any subject on which he deliberately makes up his mind and utters it, the entertainment will be faultless. It will give us a real glimpse, and probably a last one, of the sixteenth century, and will increase the number of the intellectual puzzles which the Church now offers to the inquirer from the outside. He is already a little staggered by the complete repudiation demanded of him by the Church, of the authority of the very reason through which she works his conversion into the true faith; but he will be fairly nonplussed by being called on to accept the dogma of the infallibility of the Pope at the hands of an authority outside the Pope. If the Pope be infallible, there is no need of the Council; and all he has to do to impose on Christians the obligation of accepting him as such, is to promulgate the doctrine himself.

Among the minor incidents which mark the growing wideness of the gulf which separates the Church from the modern world, is the late speech of Senor Castelar in the Spanish Cortes in defence of religious liberty, and in reply to an outspoken assertion of the right of persecution by a priest named Manterola. Few finer bursts of eloquence are to be found in parliamentary annals, and its merit was heightened by the fact that it was uttered in real debate—that is, was spoken *impromptu* in reply to an opponent who had just sat down. It was in many ways a model parliamentary speech, that of a consummate master of language, dealing with a subject he thoroughly understands, and on which he deeply feels; and its effect was heightened by its being spoken in Madrid, by a Spaniard, before an audience unused for centuries to free speech on any subject, and, above all, on the rights of conscience; and it closed with a peroration by which any audience anywhere might well have been moved. And yet, out of Spain, it will be read mainly as a rhetorical feat. The positions it assails have in other civilised countries been carried; the doctrines it preaches are already, in the rest of Christendom, set down amongst the common-place assumptions to which men hardly think it necessary to refer specifically, either in conversation or debate. To know how far the world has travelled since the days of the Calas, one can hardly do better than watch the fight which the Spanish Liberals are carrying on.

MINISTERIAL APPOINTMENT.—The Rev. R. H. Cotton, of Worcester, has accepted the Unitarian pulpit, Padiham, and commenced his labours on Sunday last, May 16th.

AMERICAN NOTES.

An American, who has been recently "among us takin' notes," while, on the whole, his notices are of a favourable kind, justly criticises some of our arrangements, and offers hints from which we might take a lesson. This is the case especially in regard to our travelling arrangements. He considers that our steamers are, in some respects, a disgrace to us as a maritime nation, and, with good reason, contrasts the shouting all orders by the pilot to the boy, and by the boy to the helmsman or the engineer, with the much more agreeable method adopted in his own country of simply pulling a bell once, twice, or thrice, according to the nature of the order to be given.—Our toll system falls under his ridicule. He enters an omnibus; after a drive of about a minute it halts, and a toll collector appears, and there is a squabble respecting the toll. One of his fellow-countrymen, anxious to save time, offered to pay the amount, but the toll collector looked indignant, thinking probably that his right to grumble and stop the way was about to be interfered with. This system, with our fondness for Chancery suits, paying pence to cross a narrow bridge, and more pence to return, are evidences to the American of peculiar national idiosyncrasy.—He enters a railway carriage; but before doing so he compassionates the condition of the engine-driver, who is compelled to face the snow and the hail, and is surprised that Englishmen do not adopt the American plan of providing a glass shelter for engine-drivers. The account which he gives of the sleeping cars in his own country makes us wish we had the sense to adopt so comfortable a system:

"A person who is obliged to travel all night pays a few shillings extra for a berth in a sleeping car, and takes his seat there during the day, having a little extra room and comfort for his money. At night his berth is made up by the waiter, who takes charge of his ticket; he undresses; he puts out his boots; he goes to sleep; he rests undisturbed. In the morning he has arrived at his destination; his clothes are brushed and his boots are blacked; he makes his toilet at a dressing table in a corner of the car; the waiter will shave him—few Americans shave themselves—if he choose; he has only to get his breakfast, and go at once to his business. The traveller in England under the same circumstances pays a few shillings to the guard for the privilege of having two or three seats instead of one."

Our critic acknowledges, however, that in not a few respects English railways have the advantage over American ones. Our stations are superior, and we have fewer accidents. In some localities of his own country, he says, "the railway accidents supply the newspapers with their only local items, and regulate the price of beef." We have also greater ease in travelling; while in America the jolting is so great on some roads that passengers resemble a troupe of acrobats. Our trains are more expeditious; while the slowness of American trains is proverbial. There is a story current that a negro walking along a country road overtook a train, and was invited by the good-natured conductor to "jump aboard, and ride into town." "No, 'tank you, massa," replied Sambo, "I'se in a hurry, I is."—He gives an amusing account of his first experiences among English travellers. For some little time his fellow-passengers were absorbed in their papers, and took no notice of the stranger. In process of time one of them was sufficiently familiar to offer him a fusee. Then, as the ice began to thaw, another gentleman asked him for the loan of one of his newspapers. Ten minutes elapsed. Then a general conversation ensued, and greatly to his delight and astonishment, everybody spoke to him, handed their flasks of spirits, and accepted a transatlantic cigar. At first, he doubted whether his companions were Englishmen, so genial were they—so much like other men. But the following example of British humour convinced him that these men were after all genuine Britons:

"A saturnine gentleman in a corner of the compartment favoured his friend opposite with a brief but harrowing account of his recent release from a ship which had been quarantined for yellow fever. It was to be inferred from his remarks that he had fallen a victim to the pestilence, had but just recovered, and was fearful of communicating the disease to his comrade. This story was very credible, for the relator looked as if jaundice had seized him when the fever left, and deepened his yellow to a dirty brown. His friend responded by narrating his sufferings in a small-pox hospital, from which he had emerged the day before, and describing his compunctions at bringing a disease which might

possibly prove contagious into a car so destitute of fresh air. Observing that these stories were told to each other, but at me, and not at once perceiving that they were a roundabout way of hinting that the window near which I sat ought to be lowered, I incidentally remarked in a deprecatory manner that, although yellow fever and small-pox had been my constant diseases for many years, the Asiatic cholera, which was my favourite complaint at present, might not be agreeable to those of the company who were less habituated to such comparatively trifling maladies. Though I still hold that Americans, like educated Irishmen, speak the English language better than Englishmen themselves, there was something in my accent which betrayed my nationality, and as a stranger they gave me welcome. The chaff was explained, the window lowered, and then the sherry and water followed in due course. Nothing could exceed the kindness with which these Englishmen advised me as to what I should do when I reached London in order to gain my hotel safely. My programme was so clearly marked out for me that I had only to follow it and be happy."

It is stated that the Rev. Henry Ward Beecher's congregation are raising a fund to present to him for a foreign tour.

The Rev. Robert Laird Collier, who has done excellent work in Chicago, making his church one of the great centres of Christian influence there, requires rest, and is coming to Europe for a four months' vacation.

Another of our ministers, likewise, Dr. Osgood, who succeeded Dr. Dewey, in charge of the Church of the Messiah in New York, and has faithfully laboured there for twenty years, is about to spend some time on this side of the Atlantic, and his numerous friends are raising a testimonial to present to him before his departure.

Our friend Dr. Bellows has been selected as the representative of the United States Sanitary Commission in the National Lincoln Monument. It is proposed likewise by the Monument Association to erect a colossal bronze statue of Dr. Bellows as President and representative of this Commission. "Those who are best acquainted with its history," says the *Liberal Christian*, "and the work it actually accomplished, will heartily rejoice at this action of the Monument Association as an eminently fitting and deserved memorial of the efforts of one who did more perhaps to originate that Commission, and get it adopted by the Government, than any other, if not all others, and to whose organising ability and untiring efforts is due the success of the most magnificent charity of modern times."

FIRESIDE READINGS.

RELEASED.

TO R. L.

RELEASED at last! Released from agony!
The Lord hath answered thus our pleading cry;
And thou hast gone—sweet peace upon thy brow,
In heaven now.
Yes, gone! The perfumed flower he loved so well
No longer hath aerial tale to tell;
The glad green earth, the vocal air, is mute
As broken lute.
Gone? Not gone; for, like a nestling bird,
Creeps back into our heart his quiet word,
And, with the music of a hidden rill,
Sings to us still.
No filmy veil shall fall 'twixt us and thee;
But, rather, thou shalt help our eyes to see
That thou art closer, dearer than before
Death oped his door.
MARIE.

EASTER EVE IN ST. PETERSBURG.

THE great church ceremony throughout Russia is the midnight service of Easter Eve, commemorating the all-important event that gives to Sunday itself its Russian name of "Voskresseyn" (Resurrection). Nowhere, according to the St. Petersburg correspondent of the *Post*, is this pageant more imposing than in the great Isaac Cathedral, remarkable even among the stately churches of the metropolis for the splendour of its golden dome and vast granite monoliths. Threading his way through a labyrinth of wooden stalls, twinkling with small tapers, and heaped with medals, crucifixes, leaden saints, &c., for the benefit of the orthodox, the spectator reaches the principal entrance. The huge carved doors swing heavily back and disclose the already thronged interior: above, the shadowy expanse of the dome; beneath, the mighty arches clothed in floating shadow; while here and there a circle of light round the tall candles casts a fitful glare on the faces of the crowd, who appear and vanish like phantoms. From the central platform rolls the deep voice of the officiating priest, reciting the customary prayers, in that quaint, sonorous Slavonic

tongue which has been well-nigh chased from the earth by the spread of modern Russ; while ever and anon the choir breaks in with its measured chant, which dies away among the giant arches in a cadence inexpressibly sweet and plaintive—the characteristic feature of Russian music.

Suddenly, on every side, shoot upward little jets of flame, breaking asunder and circling as they go. Over the tall candles on the altar—round the chandeliers suspended from the lower ceiling—up into the dim vastness of the dome itself, the fire flits like a quickening spirit, leaving in its course endless twinkling points of light, and making the vast pillars stand out like the ribs of some skeleton mammoth under the moonlight of the far north. Then at one stroke the countless faces rise to view: bearded officers, glittering in gold-laced uniform; *blase* students, glancing around with studied indifference; low-browed peasants, their hard faces softened by devotional fervour; beautiful girls, with long dark hair flowing over their white robes; and many, many more, of every rank and age. Slowly boom out the last strokes of midnight, and suddenly the door of the sanctuary falls back, and the attendant priests, in their high helmet-shaped caps and embroidered robes, sweep down the long vista to the central platform, where lies the coffin that typifies the great sacrifice. In another moment the coffin is raised on the shoulders of four tall deacons, and borne towards the western entrance, the priests following with bowed heads and folded arms, marching in time to a funeral chant. As they vanish through the gate whence they must make the circuit of the entire building, a solemn silence falls on the vast assemblage; all stand mutely expectant, as though awaiting some great event.

Suddenly there arises a distant sound of chanting, coming gradually nearer and nearer, and at length, through the same gate by which it departed, re-enters the procession—but this time in triumph. Sacred banners follow the march now, heads are proudly uplifted instead of drooping, and, mounting the platform, they wave their standards rejoicingly, while the chief priest lifts his hands on high, and shouts in a voice of thunder, "Christ is risen!" Then bursts from the choir the grand Resurrection Anthem, while a sea of bright points surges up through the crowd, as at the same moment thousands of tapers are lighted, and on every side is heard the greeting which will ring throughout the length and breadth of the land, "Christ is risen! He is risen indeed!"

DAVID THE PSALMIST, NOT THE PAINTER.

THE *Paris Public* tells the following story of Lamartine, which is said to be authentic. He was a poet before he was a statesman, and it so happened that in 1848, when Minister of Foreign Affairs, he was still open to the divine afflatus, and never neglected the inspiration of the moment. If it caught him in the midst of his official duties, his habit was to note it down in his memorandum book, no matter how it consorted with the business entries which preceded and came after it. One day he had recorded a number of applications for subordinate offices in his department, from persons who had either been recommended to him, or in some way had recommended themselves. Soon after, he was seized with the idea that he would devote his "meditations" to King David, the psalmist, for whom, as an immortal poet, he had already expressed his rapturous admiration. He accordingly jotted down in his book, without minding where, the single word "David," which chanced, however, to fall among the applicants for consulships. In due course the list went to the bureau which made out the appointments, and finally the *Moniteur* announced that "Citizen David" had been made consul at Bremen. Naturally the lucky applicant failed to put in an appearance, or in any way to signify his acceptance of the post or his gratitude for the favour. It then became a question who had recommended him; perhaps the memorandum book would tell. A single glance was enough for the poet-secretary. The next day the *Moniteur* had a fresh announcement: "Citizen Marchand has been named consul at Bremen, *vice* Citizen David, transferred to other duties."

THE SOUL.

"JAMES," said a teacher to one of his boys, "what is this I hold in my hand?"

"A watch, sir."

"A little clock," said another.

"Do you see it?"

"Yes, sir."

"How do you know it is a watch?"

"It ticks, sir."

"Very well. Can any of you hear it tick?" All listen. After a little pause:

"Yes, sir, we hear it."

Then he took off the case, and held that in one hand and the watch in the other.

"Now, children, which is the watch?"

"The little one in your right hand, sir."

"Very well again. Now I will put the case aside, put it away down there, in my hat. Now let us see if you can hear the ticking."

"Yes, sir, we hear it," cried several voices.

"Well, the watch can tick, and go, and keep time, you can see, when the case is off and put in my hat. So it is with you, children. Your body is nothing but the case. The soul is inside. The case may be taken off, and buried in the ground; may be cast into the fire, or thrown into the sea; but the soul will live on just as well without the body, as this watch will keep on ticking when the case is laid aside."

MAN'S POWER OF ACCOMMODATION.

In his recently published work "The Polar World," Dr. Hartzog thus explains how it is that explorations can be carried on in regions where the cold is so intense that mercury is generally frozen into a solid body:

"It may well be asked how man is able to bear the excessively low temperature of an Arctic winter, which must appear truly appalling to an inhabitant of the temperate zone. A thick fur clothing, a hut small and low, where the warmth of a fire, or simply of a train-oil lamp suspended in a narrow space, and above all the wonderful power of the human constitution to accommodate itself to every change of climate go far to counteract the rigour of the cold. After a very few days the body develops an increasing warmth as the thermometer descends; for the air being condensed by the cold the lungs inhale at every breath a greater quantity of oxygen, which of course accelerates the internal process of combustion, while, at the same time an increasing appetite, gratified with a copious supply of animal food, of flesh and fat, enriches the blood and enables it to circulate more vigorously. Thus not only the hardy native of the north, but even the healthy traveller, soon gets accustomed to bear without injury the rigours of an Arctic winter. 'The mysterious compensations,' says Kane, 'by which we adapt ourselves to climates are more striking here than in the tropics. In the Polar zone the assault is immediate and sudden, and, unlike the insidious fatality of hot countries, produces its results rapidly. It requires hardly a single winter to tell who are to be the heat-making and acclimated men. Petersen, for instance, who has resided for two years at Apennarik, seldom enters a room with a fire. Another of our party, George Riley, with a vigorous constitution, established habits of free exposure, and active, cheerful temperament, has so inured himself to the cold, that he sleeps on our sledge journeys without a blanket or any other covering than his walking suit, while the outside temperature is thirty degrees."

SYMPATHY.

WHEN bent and bruised beneath the heavy hours,
Defeated ere full bravery is born,
There cometh with some gracious eve or morn
Redeeming beauty, smiling through the powers
Which league against it. Warm, sweet hands in ours
Make us triumphant over biting scorn;
A love-day with the daisy and the corn,
The dew-lipped flower—fair Christ among the flowers—
Gives faithful patience through a world of woe.
So hath God made the bitter yield the sweet,
By tender Sympathy! Where falls the blow
Shall twenty times be kissed and smoothly pressed,
And weary head shall find a calm complete,
Pillowed and soothed upon an eager breast!
W. J. M.

LONDON DOMESTIC MISSION.

ON Sunday, May 9th, the annual sermons were preached by the Rev. S. A. Steintal, in the morning at Little Portland-street Chapel, and in the evening at the Free Christian Church, Kentish Town. Sermons were also preached on the same day on behalf of the Mission by the Rev. B. B. Aspland, at Hackney; the Rev. Dr. Sadler, at Hampstead; and the Rev. W. H. Channing, at Bayswater. The collections from these several places produced a larger sum, we understand, than has ever before been raised for the Domestic Mission on a similar occasion. Portland-street, £90. 16s. 11d.; Kentish Town, £7. 7s.; Hampstead, £31; Hackney, £13. The amount from Bayswater was not stated.

On Monday evening the annual meeting was held at University Hall, which was well filled. The Right Hon. the LORD MAYOR, M.P. (Alderman J. C.

Lawrence), occupied the chair, and among the audience were P. Meadows Martineau, Esq. (Treasurer), E. Enfield, Esq. (Secretary), Mr. C. Corkran and Rev. Joseph Heywood (Missionaries), Revs. S. A. Steinthal, J. Worthington (Bolton), C. H. Dall (Calcutta), James Martineau, R. B. Aspland, P. W. Clayden, J. C. Means, Dr. Sadler, T. L. Marshall, H. Solly, T. Rix, John Taylor, W. J. Smyth (late of Godalming); and Messrs. S. W. Browne (Clifton), H. A. Palmer, A. Lawrence, J. Warren, LL.B., P. Higginson, B.A., F. H. Jones, B.A., Lindsey Aspland, LL.D., W. D. Jeremy, M.A., E. Lawrence, LL.B., S. S. Tayler, S. W. Preston, J. Richardson, J. T. Hart, T. Gregory Foster, E. B. Squire, W. N. Green, J. Bentley, P. Worsley, jun., E. Wright, J. Troup, V. J. Collier, F. Collier, T. C. Clarke, A. Simons, I. S. Lister, R. Bartram, J. Wilson.

E. ENFIELD, Esq., read the report of the committee:

It stated that the various operations of the Mission have been carried on quietly and efficiently. Suggestions having been made that it might be advantageous to expend legacies or donations, instead of always investing them, a sub-committee had taken into consideration the general condition of the Mission with a view to these suggestions. Among the principal desiderata are, the want of a large room at the Chapel-street station capable of holding more persons than any in the present building; the establishment of a sanatorium in connection with the same station, like that connected with Spicer-street; the engagement of a female missionary to assist the missionaries in visiting, especially the sick poor. The day schools were reported to be in a satisfactory condition, but there was a want of more room and more pupil teachers, especially at Chapel-street. At Spicer-street the infant schoolroom is found too small for the increased numbers, and the room is to be enlarged at an expenditure of £50, so as to furnish space for twenty more children. The reports of the Government Inspector, Mr. Matthew Arnold, were generally satisfactory as to the condition of all the schools, but as the teaching-staff had not reached the requirements of Article 52, owing to the difficulty of obtaining pupil teachers, the grants had been reduced.

The TREASURER read the financial report, which stated that—

"The receipts for the year amounted to £1,360. 14s., including subscriptions, donations, collections after sermons, capitation grants, interest, and a special donation of £300 from Mrs. Mary Tayler, of Hook. The expenditure has been £1,445. 9s. 10d., including, however, the investment of the £300 donation. The real deficit on the year, is but £24. 8s. 1d., as the treasurer began the year with a deficiency of £60. 7s. 9d."

Long and interesting reports were then read by the missionaries, Mr. Corkran and Mr. Heywood, dwelling in their usual interesting way on the condition of the poor, the causes of distress, and their own various modes of working among them.

Among the more notable points, Mr. CORKRAN dwelt on the need of better organising and centralising our charities for voluntary relief, and strongly deprecated the custom of giving alms indiscriminately. He noticed the marked increase of intelligence and the absence of bitter class feeling amongst the newly-enfranchised voters, so different from the political and party hostility displayed in the first years of his connection with the Mission, twenty-one years ago, when Chartist violence was so ripe. The readers at the library had fallen off in numbers, which he attributed mainly to the very low price of the best standard English authors, and the cheap newspaper: the decline was common, he believed, throughout the metropolis.

Mr. HEYWOOD pleaded for a sanatorium to be established for Chapel-street, there being already two for Spicer-street. Both reports spoke hopefully of the state of things among the poor.

The LORD MAYOR, in moving that the reports be adopted, commented at some length on the various reports. The report of the treasurer, although it did not present a flourishing aspect, gave no cause for discouragement, especially when they were reminded that the sum of £300, being a legacy to the society, had been invested during the year. In regard to the committee's report, some of the most encouraging features are the references made to the visits to the schools of the Government inspector, Mr. Matthew Arnold, whose report was singularly candid, truthful, and minute. Mr. Corkran's report showed an earnestness and depth of sincerity which always characterised his reports, and no one could have heard it without feeling his heart warmed when he spoke so truthfully of the kindness of the poor to each other, and the disposition which was noticed often among the lowest to preserve a virtuous course. He was quite sure that it was the tendency of such reports as these to encourage a more kindly feeling towards the poor, and enable us to form a juster estimate of their trials and virtues. One little matter he heard with regret, the falling off in the number of books taken from the library and reading-room compared with the success of the recreation classes. With regard to the missionaries' reports, he thought they were a little too much disposed to generalise, and what was wanting was evidence of the practical fruits of their labours, which, nevertheless, he believed would be manifest as years roll on.

The Rev. P. W. CLAYDEN said he always heard the reports of the missionaries with a deep feeling of personal humiliation; they were a kind of call to go and do some personal work in alleviating the evils of which we heard. But this evening he listened to them with somewhat different feelings from those with which he usually did. He felt that the tone of Mr. Corkran's was especially encouraging,

and showed there was more to hope for in the condition of the East of London than he had ventured to believe. He often felt great fears for the future of our civilisation. The revelations that were being made, the statement of the increase of all kinds of distress, and the requirement of increased efforts to promote the emigration of the unemployed, had produced in his own mind feelings of depression for the prospects of the future. Mr. Corkran's report, however, had raised his spirits in contemplating the future of this great city. The Christian church, we were all agreed, was originated for two purposes, the realisation in ourselves of the Christian life, and the embodiment of that religious life in the wide sphere of the world. He always urged upon his people that their church should be an organisation, not for worship alone, but for Christian labour, to endeavour to combat the evils of society around them. It often occurred to him that the Christian church itself may have to take a different form amid the changing conditions of society, and to concentrate in one all the different forms of Christian work, so that each separate congregation should become a perfect manifestation of the spirit and life of Christ. In an organisation of this kind the several Christian churches may find the real field for the development of the graces and virtues of the Christian character. The most blessed work a man can do, the most encouraging work, is just that which is the most painful—going among the sick, the wretched, and the poor, and applying the Gospel to the alleviation of their wants. And whenever he came to those who were engaged in this work, he felt that he must bow down before them as his superiors. He would urge all to give some personal labour and effort in connection with this sphere of labour.

In response to a cordial vote of thanks, moved by Mr. ALFRED LAWRENCE, and seconded by Mr. EDWARD ENFIELD,

The Rev. S. A. STEINTHAL said that when a preacher had spoken freely what was upon his soul it was a pleasure to find a response from those to whom he had spoken. He had a deep conviction of the great and overwhelming importance of the work in which these Domestic Missions are engaged; for society needs more than ever before these connecting links to bind us one to another, and to bridge over the great chasm that unfortunately divides the rich and the poor. He had to move a resolution of sympathy with Mr. Corkran and Mr. Heywood in their work, and having been a number of years himself engaged in missionary work he knew how grateful it is to have the sympathy of the supporters of the Mission. He had spoken in his sermon the previous day of the joys and privileges of the missionary's life. There is the highest form of ministry at present exercised. They have great difficulties to contend with, and as he walked that day through part of the district in which the missionaries work, although it does not show those signs of abject poverty he expected, and was accustomed to see in Manchester, he saw sights with which many of us are not familiar; he saw great misery, and some courts and alleys not fit for human beings to dwell in. Mr. Steinthal proceeded to give some interesting details of the institutions connected with the Liverpool Mission, spoke highly of sanatoriums, and concluded by uttering an emphatic protest against one of the deepest causes of poverty, distress, and sin—the prevailing intemperance of the community. He entreated them to turn their attention to this subject, and whether or not they agreed with him in the remedies he inculcated and thought the best, he would put it to them that they were bound to find some means which will accomplish the correction of this deplorable and wide-spread evil.

Mr. T. C. CLARKE, in seconding the resolution, said that the Missions were in as healthy a state as they had been for many years. He paid an earnest tribute to the deep, earnest, and successful labours of Mr. Corkran, and the energy, good sense, and judgment of Mr. Heywood, and hoped that Mr. Heywood would be enabled to get sufficient funds for a sanatorium in connection with his Mission. It was necessary now to widen the basis of their operations, and one of the best means of doing this was in more efficient nursing for the sick poor. He thought it very desirable also to have a female missionary to assist the missionaries, especially in visiting and instructing women. This need was felt on account of the absolute want of the presence and sympathy of a very large number of the subscribers in connection with the Mission. He would urge also that the conversion of the sinful and the infusion of the highest religious and spiritual ideas should be kept in view; he wanted to see large congregations connected with the Mission, filled with the spirit of religion.

The Rev. JAMES MARTINEAU moved that this meeting gratefully acknowledge the measure of success that has attended the several branches of the Mission during the past year, and thankfully acknowledges the services of those who have co-operated in carrying on the work. He had only one qualification for moving this resolution, and that was that he had earned no thanks himself, that he stood entirely outside its scope, and was therefore well qualified to be the instrument of expressing the thanks of the meeting. He had much rather deserve thanks than express them, but one of the most difficult lessons to learn is

wisely to restrict one's labours and be content with sympathy and approval of labours in which one cannot always bear a personal part. He most heartily appreciated the work in connection with this Mission of those who have time at their disposal, and felt that the more of this voluntary agency we have, the less institutional became the work of the Mission. Institutional work always becomes more or less languid, and requires the perpetual refreshing of a new spirit. He felt inclined to doubt whether we do not create too many new institutions in trying to cure the evils of society, and whether it might not be better that half our institutions should be withdrawn, and the evils, both physical and moral, be left to make their appeal to the individual heart and conscience. But undoubtedly there are portions of the great evils created by our too complicated civilisation which cannot be met but by organisations—hospitals, schools, and missions. In our domestic missions we have a happy combination of agencies which open not only the possibility of a large amount of voluntary work, but a large call for it to accomplish effectively its various agencies. These vast organisations we see around us; these offices and shops of benevolence should be controlled everywhere by the spirit of Christian knowledge and wisdom. The more voluntary agency is introduced the better. He was not afraid of even a much larger amount of the dependence of the poor upon the rich than now exists, provided it be qualified and accompanied by personal knowledge and sympathy. Sometimes political economists drive their doctrine of the necessity of raising the poor to a condition of absolute independence to an extreme. The poor cannot always be so raised as to render it possible for the dependent class entirely to disappear. The ranks of society will continue to exist as they always have existed; they are a part of the providential arrangement of the world, and to endeavour to destroy them is an impossibility. The true way of meeting the evil is by direct and personal contact between the poor and the rich. The reports read that evening were, on the whole, cheering. He quite concurred with the Lord Mayor in thinking it desirable from time to time that they should have direct and positive results. Still, he must add that so long as we are thoroughly satisfied with the perfect fidelity and practical wisdom of those who conduct the Mission we must not ask too closely what has been done. We struggle against the constant rise of sin and misery in the community, and if we can keep it under, that prevention of evil is the chief thing we can do. Suppose these Missions were destroyed, and all other charitable agencies were taken away from our society, where should we be in ten years' time? Even then, although the account may be a modest one of direct positive benefits, we must make up our mind for a perpetual struggle against the weaknesses to which human nature is liable, and so long as in our several circles and in our societies we endeavour to beat down evil, and throw ourselves with our whole souls in the work of social reform, we have reason to be satisfied with the results. Mr. Steinthal deserved their thanks for directing attention to the great evil of intemperance. He could not agree with Mr. Steinthal in the method by which the evil was to be repressed; but he did think it incumbent upon those who were unable to support almost the only practical and vigorous effort to abate the evil, to address themselves to the consideration of what other methods can be adopted. He believed that the ultimate and final hope is the direct individual appeal to the conscience and the improvement of habits. He did not believe in legislative intervention and the machinery of repression; the moral and spiritual appeal was our last hope. But at the same time, it was stupid fanaticism to shut our eyes to the fact that laws may be better or worse with regard to the regulation of the liquor traffic. They should listen to their missionaries on this subject, and in their several stations as citizens and politicians consider this question. Mr. Martineau concluded by expressing his great regret at the absence of the Rev. J. J. Tayler, who was confined to his house by illness.

Mr. H. A. PALMER, in seconding the resolution, referred to the interesting fact that many years ago he, in connection with his revered friends and pastors, Dr. Carpenter and Dr. Estlin, was concerned in establishing the Lewin's Mead Domestic Mission at Bristol, of which he was the treasurer. He also paid a tribute of respect to his friend and relative, the late William Wansey, Esq., an old and warm supporter of the London Domestic Mission. It was not long after Dr. Tuckerman, of Boston, U.S., appeared in this country that this Mission was established. Such an institution as this was beneficial, not only upon the poor, it exercised an important reflex influence upon ourselves.

The Rev. Dr. SADLER in moving that this meeting rejoice to hear satisfactory reports of the day schools, adverted to the necessity of having efficient teachers, or else the schools became mere machines instead of spheres of high moral influence. He urged the necessity of personal aid and sympathy; and confessed that he could not help sometimes coveting the power of the Roman Catholic Church, with their organised brotherhoods and sisterhoods. He was sure that the young thirst for activity, and he believed no activity was more after their own

heart than that of well-doing. How is it we cannot get their exertions more freely than we do? It seemed to him that if parents would suggest to their daughters that during the interval between finishing their education and settling in life a great part of their time should be devoted to good works, we should never want for such help as has been so earnestly asked to-night. Mr. Wicksteed had once said he felt we should have sisterhoods some time. Can we not have, without any noise or any particular name, a separation from the social and domestic life, simply through the sense of Christian duty and the feeling of Christian love?

The meeting was afterwards addressed by Rev. Jeffery Worthington, Mr. Wightman, Mr. Chadwick, Mr. F. Collier, and Mr. S. S. Tayler, and closed with a hearty acknowledgment (moved by the Rev. R. B. Aspland) of the chairman's readiness to take part in every good cause.

INTELLIGENCE.

Bristol.—On Thursday, the 18th inst., a soirée was held at the Victoria Rooms, of the united congregations of Lewin's-mead Chapel and Oakfield-road Church. The attendance was large, and a great variety of objects of interest were provided for the entertainment of the company, and an excellent selection of music given. The Rev. W. James was in the chair, and expressed the pleasure which he and his friends felt in welcoming the Rev. W. H. Channing once more amongst them. Mr. Channing, in responding, alluded in eloquent terms to the universal spirit of brotherhood which is now abroad. Referring to the good work which Miss Burdett Coutts was doing by bringing the influence of beauty in art into the dark places of our cities, he said it was just this spirit of love that was spreading through all society, bringing in God's springtime to those who had not known it. The question as to the cure of pauperism was the great pressing question of the time, and this evil must be conquered by the influence of that universal charity, spreading everywhere its sunshine. The meeting was also addressed by the Revs. J. Estlin Carpenter, and A. N. Blatchford. On Sunday, two eloquent sermons were preached by Mr. Channing, in Oakfield-road Church.

Coseley.—New trustees have at last been appointed to this old chapel, after a delay of about six years, and every hope of success is entertained under the new trust. All the trustees are working men, and closely connected with the congregation. The original deed of this chapel is dated 1720.

Horsham.—The anniversary services of the General Baptist and Free Christian Church, in this town, took place on Sunday last. In the morning, the Rev. J. C. Street, of Newcastle-on-Tyne, conducted worship, and preached an appropriate and stirring sermon from Job ii., 28, 29, on the universal outpouring of God's Spirit. In the afternoon a Lord's Supper service was held, conducted by the preacher of the day in a most appropriate and feeling manner. There were about thirty communicants, and all seemed deeply impressed. In the evening, the members of the congregation and friends took tea together, and afterwards a meeting was held, presided over by the minister, the Rev. J. W. Braithwaite. Addresses were given by the Chairman, Mr. Knight, the Rev. J. C. Street, and Mr. Dendy Agate, of Manchester New College. As at previous anniversaries, friends were present from Brighton, Billingham, Ditchley, and Guildford, and the services are felt to have been the most successful of the kind held for some years.

Kendal.—On Whit-Tuesday the teachers and scholars of the Sunday-school, accompanied by a few friends, in all upwards of 70, went to Windermere on their first pleasure excursion since the re-establishment of the school, and enjoyed themselves in some fields below Orrest Head, where a fine view of the lake is to be had. At three o'clock the party adjourned to Windermere, where an excellent tea awaited them. After this amusements were recommenced and continued till the time for returning home, all having spent a very pleasant day.—The school was commenced on the 14th Feb. last with 14 scholars, and on the 16th May the numbers had gradually increased to 38 under an efficient staff of 12 teachers, a success which must be gratifying to them and to the wellwishers of the school and chapel.

Manchester Sunday School Union.—On Sunday afternoon last, the scholars in connection with all our Manchester schools went to Cross-street Chapel, which they filled in every part. The Rev. H. E. Dowson, B.A., delivered an address to them from Eccles. xii., 1. There were upwards of two thousand present. As is usual on these occasions the music was remarkably good and the singing most hearty.

Manchester: Upper Brook-street.—On Wednesday evening, May 12th, the annual Conversation of this congregation was held in the Memorial Hall. The chair was taken by the minister, in consequence of the lamented absence of Mr. Eddowes Bowman, the chapel-warden, who has been confined to his bed for several weeks by illness, from which he is now slowly recovering. Though the soirée had not been made publicly known, a few friends connected with other congregations were present, as Revs. J.

Drummond, J. Harrop, Brooke Herford, and Mr. C. J. Herford. The addresses were brief, and expressed the value attached by all to these social gatherings. The treasurer, Mr. Aspland, spoke with some hopefulness of the financial condition of the society. Mr. Drummond, in deeply earnest words, pointed out that while the condition of the Christian world, both as to beliefs and forms of worship, seems on all sides utterly unsettled, so that it passes human foresight to tell how they will be fixed when the transition period shall be past, there is always support and purpose in the endeavour to realise the highest morality, and carry into action the purest principles. He saw, in the aspect of the present day, signs of both hope and fear for this vital question: whether we as a body are keeping truly up to, or falling away from that lofty ideal of morality which once was our pride.—After votes of thanks, heartily given, the meeting separated.

Nottingham.—A social meeting was held in connection with the Unitarian Chapel, on Monday, the 26th ult. Several hundreds partook of tea. In the evening a public meeting was held in the chapel; the Rev. E. W. Lloyd, Cwmbach, in the chair. A pleasant evening was passed in listening to a "selection" of music, and addresses delivered by the chairman and others. The Rev. Titus Lloyd, minister of the place, took an active part in the proceedings.

Portsmouth: St. Thomas's-street.—Our annual Sunday-school services took place on Sunday, the 9th instant. Two excellent sermons were preached by the Rev. E. R. Grant. A gallery was specially erected for the children, in the chancel, and the church was beautifully decorated with flowers for the occasion, many of them brought by the scholars. The offertory for the school fund amounted to £5, which would have been larger but for the very unfavourable weather.

CORRESPONDENCE.

NOTICES TO CORRESPONDENT.

C. W.—Declined.

W. S. P.—Declined with thanks.

PRIZES IN SUNDAY SCHOOLS.

To the Editors, I have been much interested in the remarks of my friend Richard Bartram on this subject, and after an experience of nearly fifty years, I must bear my testimony against prizes. We have indeed tried them, but without the desired success; while the plan upon which we originally started our Sunday-school, has stood the test of experience, and if honestly and impartially carried out is, I think, calculated to produce a lasting moral effect on the scholars, without exposing them to the evils of competition. Each teacher is furnished with a class list, ruled for one quarter of a year, on which he or she notes the attendance, attention, and conduct of each scholar in the forenoon and afternoon of each Sunday by certain denoting marks, which are transferred to the register book of the whole school from week to week. The last Sundays in March, June, September, and December are devoted to a quarterly recapitulatory examination of each class by its own teachers, when the weekly marks are added to those gained at the examination, and the scholars are stationed and promoted accordingly. In addition to this, the teachers are required to give a summary character of each of their scholars, which is openly announced to them, and recorded in the register book. By this means the scholars are practically taught, that "a good character is the fruit of good conduct," and that this character will be of much greater value to them than any prize. Some of our scholars remain with us for many years, and in after-life are much interested in examining the characters which stand in the register books against their respective names for better or worse. At meetings of our teachers, many of whom were formerly scholars, the old register books are frequently called for, and pored over with unmistakable curiosity, and it may be hoped some profitable self-application. We find no other stimulus requisite, and I sometimes fear that even this is too much of a worldly motive, unless the teachers earnestly impress upon their scholars that their only true motive must be to learn of Jesus how best to serve and please his and our Father in heaven. We need especially to inculcate this devotional spirit on the hearts and minds of our children.—I am, dear sirs, yours very respectfully,

J. W. Dowson.

Norwich, May 18, 1869.

THE COMING WEEK.

London: Hackney.—On Sunday evening, a lecture by the Rev. H. E. Dowson, B.A., on "The Church and the World."

London: Mile End-road.—On Sunday evening, the Rev. John Bevan will preach.

London: Newington-green.—On Tuesday evening, a concert.

London: Stoke Newington.—On Sunday evening, a lecture by the Rev. J. K. Applebee. Subject: "Moses, the Lawgiver."

Penmaenmawr: Pendyffryn Schoolroom.—On Sunday, Dr. Marcus, service at eleven a.m.

Stanningdon.—On Sunday afternoon and evening, school sermons by the Rev. C. C. Coe.

Births.

JACKSON.—On the 17th inst., at Langdale-terrace, Stockton-on-Tees, the wife of Mr. J. H. Jackson, of a daughter.

Marriages.

ARDERN-BESWICK.—On the 17th inst., at the Brook-street Chapel, Knutsford, by the Rev. H. Green, M.A., Mr. Thomas Ardern, master joiner, of Knutsford, to Miss Elizabeth Beswick, of Timperley.

CUNNINGHAM-MAIRES.—On the 7th inst., at the First House, Rosemary-street, by the Rev. T. Bowring, Mr. John Cunningham to Miss Agnes Mairs, all of Belfast.

GRAYSON-DODWORTH.—On the 18th inst., at the Upper Chapel, Sheffield, by the Rev. J. Pettis Short, Mr. Frederick Grayson to Mary Ellen, only daughter of Mr. Matthew Dodworth, all of Sheffield.

MASSIE-DAWBER.—On the 9th inst., at the Brook-street Chapel, Knutsford, Mr. John Massie, whitesmith, to Miss Sally Dawber, both of Knutsford.

PEARSON-EVANS.—On the 18th inst., at the Little Portland-street Chapel, London, by the Rev. James Martineau, George G. Pearson, third son of Michael Pearson, of Gordon-square, London, to Edith, fourth daughter of William Evans, of Cornwall-gardens, Queen's-gate, Hyde-park, London.—No cards.

Deaths.

SHELDON.—On the 17th inst., deeply regretted, Mr. Edward Sheldon, of 115, Arnold-street, Cemetery-road, Sheffield, aged 63; for many years a faithful and consistent member of the Upper Chapel congregation.

UNITARIAN WORSHIP AT BLACKPOOL AND SCARBOROUGH.

At the recent Annual Meeting of the Missionary Conference, an association of Unitarian ministers for missionary purposes, it was agreed that an effort should be made to establish religious services, under Unitarian auspices, at Blackpool and Scarborough, as early as possible in the present year.

Blackpool and Scarborough are much frequented by Unitarians during the summer months. For them, as for the tens of thousands of the cause of liberal Christianity, it is very desirable that a free Gospel should be preached in those towns.

The Committee of the Conference beg earnestly to appeal to their Unitarian brethren for aid in carrying out the above object. They need funds to enable them to take the initiatory steps.

SUBSCRIPTIONS ALREADY RECEIVED.

Samuel Sharpe, Esq., (for Blackpool) £10 0 0

James Heywood, Esq., (for Blackpool) 5 0 0

ANNUAL SUBSCRIPTIONS TO THE MISSIONARY FUND.

Rev. W. Oates £ 8. Rev. C. L. Witham £ 5

Rev. H. McKean 0 5 Rev. H. W. Ellis 0 5

Rev. G. Fox 5 Rev. E. W. Hopkinson 0 5

Subscriptions will be thankfully received by the Treasurer, the Rev. HENRY MCKEAN, Oldbury, near Birmingham; or by the Secretary, the Rev. GEORGE FOX, Park-lane, near Wigan, from whom any further particulars may be obtained.

April 29, 1869. GEORGE FOX, Secretary.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 4, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

KNEEBONE AND TIMMIS are selling CUTLERY of the best quality, Electro-plated Spoons, Forks, Choice Tea Trays, Good Middle-class House FURNISHING IRONMONGERY, &c., at their Establishment, 23, SNOW HILL, BIRMINGHAM.

MISS ARNOLD STRONG, Shirtmaker, Glover, &c., has a Large Assortment of Well-shaped and Well-made Cotton and Merino Stockings, Socks, &c. St. Ann's Place, St. Ann's Square, Manchester.

COMFORT IN WALKING. J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 18, Pall Mall, Market-street.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

R. WRIGHT, Estate Agent, Auctioneer, and Valuer.—Offices, 47, Ann-street, Birmingham. Land and Houses for Sale by Private Treaty.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

TEVERSHAM'S Boarding-house, 22, Ironmonger-lane, Cheapside, London. S. J. Gregg, Proprietor.

VISITORS TO LONDON.

MRS. BAINBRIDGE'S BOARDING HOUSE, 57, Doughty-street, Mecklenburgh Square, W.C. (From Ely Place.) Near the Metropolitan Great Northern, Midland, and London and North Western Stations. Bed, Breakfast, and Tea, 4s. 6d. per day. Private Sitting and Show Rooms.

CLARET, 11s. PER DOZEN, BOTTLES INCLUDED. Our trade for this pure light Bordeaux, for DINNER and as a BEVERAGE Wine, increases daily.

VICHY WATER, 36s. PER CASE OF 50 LITRE BOTTLES. THE MINERAL WATER COMPANY OF VICHY, Under the control of the State, have the honour to announce that Genuine Waters can be had from their

REPRESENTATIVES.

JAMES SMITH & COMPANY, WINE MERCHANTS.

MANCHESTER.....26, Market-street.
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LIFE ASSURANCE. BRITON MEDICAL & GENERAL LIFE ASSOCIATION.—Annual Income, £235,000.

Chief features of the Office:
1st. Policies payable during Life at ordinary rates.
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Managers: Messrs. Courtenay of Park-street and Fountain-street, JAMES MAY, District Manager; J. SHEPHERD FLETCHER, Esq., Medical Referee.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Caneetham Hill, at his printing-offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, May 21, 1869.

Unitarian

Gerald

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 422.

FRIDAY, MAY 28, 1869.

PRICE 1d.

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UNITARIAN SUNDAY SCHOOL,
LOTH-STREET, OLDHAM.
Annual SERMONS, on Sunday, May 30th, 1869, by the
Rev. BROOKE HERFORD.

SUNDAY EVENING LECTURES at the
UNITARIAN CHURCH, PARADISE FIELDS,
HACKNEY:
May 30—Rev. P. W. CLAYDEN, "God His own Interpreter."
June 6—Rev. R. BROOK ASPLAND, M.A., "Moral and Religious Influence of Church Establishments."
June 13—Rev. JAMES MARTINEAU, "The Shadow of Sin in Christendom."
Service at seven o'clock precisely. Seats will be provided for strangers.

STOKE NEWINGTON GREEN CHAPEL
SUNDAY EVENING SERVICES.
The Rev. J. K. APPLEEY will deliver LECTURES on "Notable Men of Hebrew History."
May 30—"Life and Character of Samuel."
June 6—"David: The Promise of his Life."
June 13—"David: How that Promise was fulfilled."
June 20—"Life and Character of Solomon."
At these EVENING SERVICES every seat is free. Strangers are requested to enter and take any seat they find vacant. All expenses are borne by the Officiary, which is taken after each lecture.—Service commences at seven o'clock.

FREE CHRISTIAN UNION.

THE FIRST ANNIVERSARY of the Free Christian Union will be held as follows:
A PUBLIC RELIGIOUS SERVICE in the large Hall, Freemasons' Great (Queen-street, Lincoln's Inn Fields, on Tuesday evening, June 1st, at half-past seven, conducted by Ministers of various Churches.
SERMONS by the Rev. ATHANASE COQUEREL (in French) Pasteur of the French Protestant Church, and the Rev. C. KEGAN PAUL, Vicar of Sturminster, Dorset. The Devotional Service by the Rev. WILLIAM MIALI, of Queen's-road Chapel, Dalston, and the Rev. JAMES MARTINEAU, of Little Portland-street Chapel.
The First ANNUAL MEETING, on Wednesday evening, 2nd June, at half-past seven, at Freemasons' Tavern, in which M. COQUEREL and others will take part. All persons interested in promoting Catholic Union are earnestly invited.
Papers explaining the nature and objects of the Union may be had from Messrs. WILLIAMS and NORRIS, 14, Henrietta-street, Covent Garden, London.

OPENING OF THE NEW UNITARIAN CHAPEL, CHAPPEL LANE, BRADFORD.

The above place of worship will be opened on Thursday, 3rd June, when the Rev. CHARLES WICKSTEED, B.A., of Liverpool, will preach in the morning. Service to commence at 12 noon.
On Sunday, 6th June, SERMONS will be preached by the Rev. W. GASKELL, M.A., of Manchester.
On Sunday, 13th June, SERMONS will be preached by the Rev. WILLIAM JAMES, of Bristol.
On Sunday, 20th June, SERMONS will be preached by the Rev. THOMAS W. FRETWELL, of Plymouth.
Morning services at 10.45; Evening service at 8.30. Collections in aid of the Building Fund will be made at the close of each of the services.
On Thursday, 3rd June, there will be a TEA PARTY in the Schoolroom, at half-past five o'clock; Tickets, 1s. each. After tea there will be a Public Meeting, when addresses will be delivered by Ministers and other friends; Chair to be taken at seven o'clock.
The attendance of friends and strangers is respectfully invited.

RIVINGTON CHAPEL.

On Sunday, June 6th, the ANNUAL SERMON will be preached by the Rev. T. H. SMITH, of Halifax; the Service to begin at three in the afternoon. A Collection in aid of the Sunday-school and Library.

HINDLEY.—The SUNDAY-SCHOOL SERMONS will be preached by the Rev. ADAM RUSHTON, on Sunday, June 6th. Service, afternoon and evening.

UNITY CHURCH, UPPER-STREET, ISLINGTON.

AN EVENING CONCERT, in aid of the Choir Fund, will be given in the Schoolroom on Monday, 7th June. Tickets, 1s.; Family tickets, to admit three, 2s. 6d.; Reserved Seats, single tickets, 2s.; double, 3s.—Doors open at seven o'clock; Concert to commence at half-past seven.

WEST RIDING UNITARIAN MISSION.

The Fifty-fourth ANNUAL MEETING will be held at Bradford, on Wednesday, June 24th, 1869. At twelve o'clock there will be Divine Service at the New Unitarian Church, Chapel-lane. The Rev. JOHN WILKINSON, F.R.S., of Bury, will preach. The usual Collection and Meeting of the Society will follow; J. A. BINNS, Esq., of Bradford, in the Chair. GOODWYN BARMY, Secretary.

SWINTON.—Annual SCHOOL SERMONS June 20th, by Rev. A. GORDON, M.A.

LONDON DISTRICT UNITARIAN SOCIETY.

At the Nineteenth ANNUAL GENERAL MEETING of the Members and Friends of this Society, held at Radley's Hotel, New Bridge-street, Blackfriars, on Wednesday, the 19th May, 1869, JAMES YATES, Esq., M.A., F.R.S., in the Chair,
It was moved by the Rev. DAVID MAGINNIS, of Stourbridge, seconded by Mr. HANDS, of York—
"That the Report now read be received and adopted, and printed under the direction of the Committee."
Moved by the Rev. EDMUND KELL, of Southampton, seconded by SAMUEL SHARPE, Esq.—
"That this Meeting rejoice to hear of the Missionary efforts which are in progress in different parts of the country, and pledges its sympathy with all who are labouring to diffuse the doctrine of Unitarian Christianity everywhere."
Moved by the Rev. LEONARD HUNGES, seconded by the Rev. E. B. MACLELLAN, of Maidstone—
"That this Meeting, recognising the value of the voluntary services of the members of the Lay Preaching Union, and the importance of the work in which they are engaged, urges upon the friends of Unitarian Christianity a more liberal pecuniary support for the purpose of carrying out its objects."

Moved by the Rev. R. SHELLEY, of Yarmouth, seconded by the Rev. E. B. MACLELLAN, of Maidstone—
"That James Yates, Esq., be elected President, and the following gentlemen Vice-Presidents, of the Society for the ensuing year: Rev. R. Brook Aspland, M.A.; H. S. Bicknell, Esq.; Joseph Chamberlain, Esq.; Rev. J. Pantmon Ham; J. T. Hart, Esq.; J. Heywood, Esq., M.A., F.R.S.; Rev. Henry Jernon, Esq.; Alderman Lawrence, M.P.; Rev. Thomas Madge, Rev. T. L. Marshall; Rev. J. C. Means; Rev. Thomas Sadler, Ph.D.; Samuel Sharpe, Esq.; W. Shakespeare, Esq.; and Rev. J. J. Taylor, B.A."

Moved by the Rev. A. N. BLATCHFORD, of Bristol, seconded by S. S. TAYLER, Esq.—
"That the Right Hon. the Lord Mayor, M.P., be re-elected Treasurer, and Messrs. James Richardson and Dr. S. Davison (one for each year) be the Society for the ensuing year; and that the best thanks of this Society be and are hereby given to the Right Hon. the Lord Mayor, and to Messrs. Richardson and Davison for their past services."

Moved by W. N. GREEN, Esq., seconded by the Rev. M. C. GASCONE, of Deptford—
"That the following gentlemen be re-elected members of the Committee for the ensuing year: Rev. R. Spears, Messrs. W. H. Dias, G. Carter, R. Dunn, J. Hill, A. Lawrence, T. S. Lister, J. T. Preston, H. Stannus, N. M. Taylor, S. S. Taylor, J. Warren, L. B. and J. Wells; and that the vacancies be filled by Messrs. A. Collier, Dr. Davison, C. Harris, R. Keating, T. Thompson, and W. F. Turner. That Messrs. Edward Nettiefold and J. T. Preston be the representatives of the Society at the Committee of the British and Foreign Unitarian Association; and that Messrs. F. Nettiefold and Alfred Keeling be appointed Auditors."

Moved by J. T. PRESTON, Esq., seconded by Dr. S. DAVISON—
"That the best thanks of this meeting be given to James Yates, Esq., and J. T. Hart, Esq., for their kindness in presiding over the meeting."

JAMES RICHARDSON, } Hon. Secs.
SAMUEL C. DAVISON, }

178, Strand, May, 1869.

TESTIMONIAL TO MR. JOHN ARMSTRONG, of Manchester.

Amount already advertised.....£206 4 0
ADDITIONAL SUBSCRIPTIONS.
Alex. Finlather, Dublin.....10 0 0
Mrs. Oman, Manchester (2nd subscription).....1 10 0
Rev. W. H. Herford, B.A., Manchester.....0 10 6
H. J. Morton, West Garforth.....0 10 6
Rev. Jos. Smith, Isle.....0 10 0
Hy. Mumbray, Manchester.....0 10 0

Total.....£219 6 0
Further names and subscriptions may be sent to the Treasurer, Mr. RICHARD ASPDEN, 7, South-parade, Manchester.

OSSETT IRON CHURCH.—An

eligible Site has now been purchased, and the erection will proceed forthwith. Subscribers are respectfully requested to pay in the amount of their subscriptions without personal application.
Mr. William Ward, Horbury.....£2 0 0
Mr. Joseph Burton, Ossett.....1 0 0

Total received or promised.....£250 9 8
Additional sum required.....£150 0 0

Further subscriptions will be thankfully received by the Rev. GOODWYN BARMY, Westgate Parsonage, Wakefield.

NEW UNITARIAN CHURCH FOR DUNDEE.

Amount advertised.....£945 17 6
Mrs. and Misses Todd, Chester.....8 0 0
A. Pearson, Newton-in-Carnegie.....1 0 0
Misses Ha-dun and Winesbury.....1 0 0
J. T. Preston, London.....1 0 0
S. S. T., London (2nd donation).....1 0 0
N. M. Taylor, London.....0 10 6
J. C. Godalming.....0 2 6
E. Holden, Birmingham.....0 2 0
Subscriptions will be thankfully received by Mr. H. C. BRIGGS, Treasurer, Forthbridge, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £950. The following subscriptions for this purpose have been already raised, viz.:
Amount previously advertised.....£250 9 0
Mrs. B. M. Knowles, Bromley Cross, Bolton.....1 0 0

£250 9 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 32, Houghton-street, Southport.

UNITARIAN HOME MISSIONARY BOARD, MEMORIAL HALL, MANCHESTER.

NEW SUBSCRIPTIONS.
Mr. H. Chamberlain, 37, Regent's Park-road, London.....£1 1 0
Mrs. Brown, Kersal Chag, Manchester.....0 10 0
Mr. E. Omsord, Manchester.....0 10 0
Mr. W. Brook, Upper Brook-street, Manchester.....1 1 0
Rev. Henry Austin, Clarendon, M'chester.....0 10 0
Mr. Samuel Whitfield, small Heath, Bingham.....1 1 0
Mr. Arthur Bromley, Tong, near Bolton.....1 1 0
Mrs. Winkworth, Highfield, Bolton.....0 10 0
Mr. H. Trowbridge, Upper Thames-st., London.....0 10 0
Rev. T. Hunter, 8, Queen's-square, London.....0 10 0
Mr. F. Nettlefold, London—Increase from £1. 1s. to.....3 8 0

DONATION.
Miss Carpenter, Regent-street, London.....10 0 0
JAMES DRUMMOND, B.A., } Secs.
E. C. HARDING, }

55, Market-street.

UNITARIAN SERVICES AT BLACKPOOL AND SCARBOROUGH.

The Committee of the Missionary Conference earnestly appeal to their Unitarian brethren for further aid in carrying out the above object.
ADDITIONAL SUBSCRIPTIONS.
Mrs. T. Wilkinson (for Scarborough).....£1 0 0
Miss Yates.....2 0 0
John Grundy, Esq.,.....3 0 0
S. Courtland, Esq.,.....3 0 0
H. Lees, Esq.,.....1 10 0
Miss Hardman and Miss Winstanley.....1 0 0

ADDITIONAL ANNUAL SUBSCRIPTIONS TO THE MISSIONARY FUND.
Rev. H. Austen.....£20 3 0
Rev. J. Miskimmin.....0 5 0

Subscriptions may be sent to the Treasurer, the Rev. HENRY M'KEAN, Oldbury, near Birmingham; or to the Rev. GEORGE FOX, Park-lane, near Wigan.
May 20, 1869. GEORGE FOX, Secretary.

BURNLEY UNITARIAN CHURCH.

For several years efforts have been made to raise a Congregation in Burnley. Since the cause was started, the Congregation has increased from about half-a-dozen to an average attendance of 40. The cause has suffered for want of a suitable hall. The present meeting-place has many inconveniences, and is a serious obstacle to success. As a better cannot be secured, it has been determined to erect a CHAPEL. The aid of friends is earnestly solicited for this object. The proposed Chapel is to accommodate from 300 to 400 at a cost of £1,000 to £1,100 including land.

The Burnley Congregation.....£150 0 0
J. Grundy, Esq., Burnley.....100 0 0
Thomas Wright, Esq., Timburbury.....100 0 0
R. N. Phillips, M.P., The Park.....50 0 0
W. G. W. Esq., Bury.....25 0 0
E. G. W. Esq., Esq.,.....15 0 0
O. G. W. Esq., Esq.,.....10 0 0
F. W. Esq., Esq.,.....6 0 0
Mrs. Haslam, Bolton.....2 0 0
Joseph Crook, Esq., Bolton.....2 0 0
Mrs. Heywood, Bolton.....5 0 0
R. Voss, Esq., Bolton.....2 0 0
S. Hollins, Esq., Bolton.....5 0 0
Sir John Bowring, Exeter.....2 0 0
J. E. Nettiefold, Esq., London.....5 0 0
F. Nettiefold, Esq., London.....5 0 0
Samuel Sharpe, Esq., London.....10 0 0
Rev. Wm. Gaskell, M.A.,.....1 0 0

Subscriptions will be received by the Revs. J. WRIGHT, B.A., Bury; J. WOODCHURCH, Bolton; J. W. RODGERS, Burnley; or Mr. A. MACKIE, Treasurer, Burnley.

A Unitarian Minister, accustomed to travel,

who proposes to go abroad for a few weeks during the early autumn, will be glad to be accompanied by two or three young men desirous of visiting the Continent.—For particulars as to the proposed route, and as to terms, address W. Herald Office, 74, Market-street, Manchester.

WANTED, by a Lady (Unitarian), an

Engagement as Companion, Housekeeper, Governess to young children, or in any capacity not menial. Good references can be given.—Address E. H. M., Herald Office.

WANTED, A CERTIFICATED MIS-

TRISS, for the Oak (British) Infant School. Salary, the school-pence and capitation grant, together about £35 at present.—Apply to the Managers, Styal, Handforth, Manchester.

HOUSEKEEPER.—A Widow Lady, aged

23 years, who is thoroughly experienced and of active domestic habits is desirous of obtaining a situation as above. Reference kindly permitted to Rev. J. Lampry, Rev. Wm. Smith, Rev. A. Macdonald, and numerous others.—Address M. S. G. C., Lawrence's Post-office, Kentish Town-road, London.

A Young Girl from the Country, with good

references, wishes a place as Under Nurse, or under Housemaid.—Address 43, Dover-street S., Manchester.

EDUCATION.—SWANSEA.

Mr. and Mrs. HIGGINSON reside in their house a few PUPILS, Boys or Girls (from about eight to thirteen years of age) to educate with their own two children. The house is a quiet one, with ten minutes' walk of the sea and bathing-place.

Swansea has a Government School of Art, and is a centre for the Oxford and Middle-class examinations.
Terms (including Latin and French): Fifty guineas for pupils under twelve years; and sixty guineas above that age. Address Rev. E. H. WOOD, Swansea.

LINDOW GROVE SCHOOL,

ALDERLEY EDGE.—Postal address, Mr. WOOD, "The Cottage," Winslow.
Boys are prepared to pass the Matriculation Examination of the University, as well as the Local and other Examinations. Careful scrutiny is invited into every department of the school.

WHAT THE CHURCHES ARE DOING.

The universal jubilee, so long talked of, is fixed to begin on Tuesday next. The *Giornale di Roma* publishes the letters apostolic appointing its celebration and enjoining its observance by the Catholic world.

Most persons who have spent any time in Rome will remember an old woman who sells salad at the corner of the Piazza Scosciavalla, and who always cheers vehemently when the Pope passes her stall. In distributing the superfluous gifts made to his Holiness on his recent jubilee, the old lady's devotion was remembered, and rewarded by the present of an enormous cake; and a cobbler, living by the Church of Santa Maria in Transpontina, for like good conduct received a superb pâté which had been sent by the pious Catholics of Strasburg for the delectation of the Santo Padre himself.

There is reason to believe that the day provisionally fixed for the opening of the General Council, namely December 8th, will be adhered to; and in the consistory next month the Pope will promulgate the final instructions for the bishops attending it.

The *English Independent* informs us that Dr. Ginsberg, who has for some time been engaged in examining the great Continental libraries with a view to the discovery of materials for a recension of the text of the Hebrew Bible, has found and copied several valuable Masoretic MSS., among which is one that he has good reason to believe belonged to Elias Levita, a famous Talmudist of the 9th century. Dr. Ginsberg intends to publish a complete Masora—that is, a kind of concordance of the Hebrew Scriptures, with critical notes upon almost every word and letter—perfected by the collation of every accessible MS., with a list of references to chapter and verse in English, so as to make this hitherto most obscure and difficult work available to all Hebrew scholars.

At the annual festival of the Oxford branch of the English Church Union, Mr. Liddon forcibly urged that the duty of Churchmen, individually and in corporate bodies such as the Church Union, is not in any way to hasten disestablishment, but quietly to prepare for it, so as not to be at a loss how to act when that which is clearly inevitable is actually brought about.

The autumnal meeting of the Congregational Union is to be held at Wolverhampton, and the Rev. J. C. Harrison is appointed chairman.

The *Weekly Register* gives a report, as current in London Catholic circles, that Mr. Ffoulkes has been formally received back into the Established Church, and that he is about to resume his functions as a clergyman of that communion. The *Register* does not vouch for the truth of the report, but at the same time says "there can be no doubt but that, after his recent letter to the Archbishop of Westminster, and the general anti-Catholic tone of everything this gentleman has written for some years past, his right place is where he came from—in the Anglican, not in the Catholic camp."

Speaking of the elections in France, the Paris correspondent of the *Guardian* says that "separation of Church and State," and "suppression of the Budget of Public Worship," is one of the few points on which the Liberal party of all shades seems to be agreed, with the exception, of course, of such men as M. de Montalembert or de Falloux.

The Irish Protestant Defence Association have determined to send a deputation to London "to wait upon such members of the House of Lords as they may think desirable, and urge upon them the necessity of rejecting the Irish Church Bill on the second reading." The deputation is to assemble in London on the 29th inst. It will consist of lay delegates and members of the branch associations throughout Ireland.

The *Rock* has been much tried and alarmed by two things. One is that the Bishop of London's Fund has been used for other churches than those that are "Low." The other is that "the pest of ritualism" is showing itself among the orthodox Dissenters. On Monday evenings the Psalms are chanted and the prayers are intoned at Surrey Chapel—the Rev. Newman Hall's.

The two sons of Bishop Colenso have arrived in England. One is to study at Oxford, the other at Cambridge.

The misunderstanding which led to the conse-

cration of the Rev. H. L. Jenner, one of the very High Church party, as Bishop of Dunedin, New Zealand, has been followed by unpleasant consequences. He writes:

"The truth is I am nearly wearied out with this business. The isolation, the humiliation of my position, which culminated last Sunday in my having to sit under a lay reader, have well nigh broken me down. I feel inclined to let matters take their chance, give myself no further trouble, and ask my friends to leave me to my fate."

We learn from the correspondent of the *Pall Mall* that there are several English clergymen in Rome for the purpose of obtaining a recognition of their Anglican ordination, when they say they will be ready, with a number of their brethren, to unite themselves to the Church of Rome. The Pope, however, absolutely refuses their request, and has ordered some theologians to draw up a paper containing the reasons for this *non possumus*; at the same time, he urges the applicants either to be content with the position of Catholic laymen, or to receive ordination in the Roman Church. The clergymen, however, have expressed their determination to attend the Council.

WHAT IS SAYING ON CHURCH MATTERS.

In "Annals of the Propagation of the Faith," Father Joven, head of the Roman Catholic Mission in Madagascar, gives an account of the conversion of the late Queen, Rasoharina, which leads to the conclusion that one may be turned into a good Catholic, not only without one's consent, but even without knowing it. He says:

"In her extremity, M. Laborde approached the royal patient, who had recovered her full consciousness, and suggested to her some pious considerations, suitable to the great act that was about to be accomplished. She answered by raising her eyes and her arms to heaven. And then as if he were about to magnetise her, he called for a vessel of water, dipped his hands in it, and washed Rasoharina's forehead while pronouncing the sacramental words. None of those present had the least suspicion that this pious stratagem was made use of to regenerate a soul. Thus was baptised the sovereign of Madagascar, on Friday, the 27th March, 1868, at five o'clock in the morning, by virtue of the precious blood the feast of which is celebrated on that day. Three days later, on Monday, the 1st of April, at eleven o'clock at night, she went to heaven, as we confidently trust, to exchange her title as queen for that of patroness of the great African island, a patroness all the more zealous for the conversion of her people, as no one knew better than she did the extent of their miseries and the depth of the darkness in which they are plunged. Glory be to God for all this! and may the noble-hearted man who so faithfully carried out the designs of divine mercy be held in grateful remembrance."

Two or three weeks back we mentioned Senor Castelar's eloquent reply to Canon Monterola in the Spanish Cortes, which even Catholic papers printed and praised. In the concluding stage of the debate on the Constitution, he made another speech, likewise in behalf of religious freedom, not less eloquent than his former one. Castelar is not a Protestant, and even speaks of Protestantism as a faith whose iciness would dry up his soul and conscience; but he is not more tender to Catholicism, which he accuses of having "ruined and impoverished Spain in the name of a religion of peace and goodwill." His chief argument is derived from the nature of religion itself. He says:

"Religion cannot work on our will, if it does not first work on our understanding. What does religion do? It blesses the cradle, guides the first dawn of the intellect to the truth and the first steps of the life to the good; purifies the heart, so that our first loves shall not be as the corrosive poison, but as a liquor full of the sweetest scents; tightens the bonds of the family, not only by the voice of conscience and the sentiment of affection, but by the community of beliefs; places the note of the infinite in art, and the light of the absolute in science; converts the love of country into a worship, and the life of the citizen into a priesthood, and, when the exigencies of society require it, into a martyrdom; and when we approach our last hour, and draw near to the abyss of eternity, sustains and consoles us, promising that our good deeds shall not perish, but remain throughout all time, bound up in the human spirit, and promising us also that the essence of our life shall not evaporate, but shall ascend from region to region until it loses itself in the bosom of its God. But it cannot answer any of these ends if it is not voluntarily accepted; for we cannot teach the lips as truth that which the intellect revolts at and the heart rejects. A religion accepted and not believed degrades rather than elevates, and makes the country which enforces it on its subjects, not the hearth, but the dungeon of the soul."

In a sermon for the Doncaster Infirmary, the Vicar, Dr. Vaughan, spoke thus sensibly on the present transitional state of the Church:

"We are passing more and more—for better or worse—out of a parochial into a congregational life. We are becoming less of a State Church and more of a Free Church—if expressions once used as party watchwords may be employed, for explanation's sake, in a simple and unpolemical manner, in the sanctuary of God's house. It is not for me either to rejoice or lament, out of my own mind, over a transition as momentous as it is inevitable, and I take things as they are, and I would urge you to turn to good account the circumstances in which God's Providence has placed us. Now the lesson which I learn from this change is simple and practical. It is that the Church of each place—that the congregation worshipping in each church—must bestir itself to a livelier and more earnest interest in the management of its own concerns. I have no faith in the multiplication of Church machinery on a large scale—whether it take the form of convocations, conferences, or congresses. These things seem to me to have a tendency to distract the minds of the Church's pastors from their real work and from their alone available influence. What I desire is that the pastor of each church, acting with his own church-officers and church-worshippers, should endeavour soberly and earnestly to arouse, in his own little sphere of action, the zeal and interest of his people in the particular work of the Church, its services, its charities, and its missions, so far as that work depends—and it does mainly, soon perhaps it will entirely, depend—upon voluntary effort. The Church of England is becoming less and less national—less and less territorial—in that sense (I trust in no other) less and less national—more and more independent—more and more congregational. If there is something in this to be deplored, there is at least something to be rejoiced in. The heart of the people must be appealed to for the maintenance of the people's worship."

In the opinion of the *Church News* no churchmanship is worthy of the name which does not result in confession and fasting communion.

Referring to what Mr. Charles Buxton said at the Church Reform Association, that what the Established Church wants is a real Parliament of its own, the *English Independent* says, it ought to be clear to him that as long as the Church is subject to a Parliament outside it cannot be allowed a Parliament inside.

At a meeting of the London City Mission, the Rev. B. Cassin, vicar of St. George, Battersea, gave the following illustration of the ignorance prevailing among the men engaged in the gas-works in his parish:

"On one occasion the missionary said to one of them, 'Now, my good friend, suppose that the great wheels of life were to stand still, and we were to be hurried in a moment into eternity, what would become of you?' 'Well, sir,' he replied, 'I don't hold with my wife.' 'I do not exactly see what that has to do with the question,' said the missionary, 'what do you mean?' 'Why, sir, my wife has given up the right old religion, and I like the old one and not the one she believes in.' 'What does she like?' asked the missionary. 'Oh, she goes over there where the parson wears red stripes down his back, and I like the right old religion.' 'What is the right old religion?' 'Well, sir, I never misses a Sunday without reading my Sunday newspaper.' 'Is that your right old religion?' the missionary inquired. 'Well, no, sir, not exactly,' was the answer. 'Do you not say your prayers?' 'Oh, yes, sir, I always say them every night, except when I'm too drunk.' 'What do you say?' 'Well, I always says the Lord's Prayer, and I always says the Belief, and I never misses to say, 'Matthew, Mark, Luke, and John, bless the bed that I lie on.' It was almost incredible that in this age of advancement such ignorance could be in the metropolis of England."

The *Standard* admits that the cathedral system is the weak point of the Church of England, but thinks the best mode of meeting it would be not to cut down the working power of the cathedral, but to develop it and make it really effective. Cathedrals should be the centre of the Church's life and activity in each diocese. Their services should be models to all surrounding churches, both as to their frequency, their heartiness, and their decent and seemly ordering. It might be a question whether the cathedral should be "parochialised," but if such a system as Mr. Hope's be adopted, all the clerical staff should be resident and available either for parochial work or for preaching wherever their aid might be required. The cathedral, in fact, would be the reserve force of the diocese, with its clerical staff qualified for every department of work. The value of a body of carefully-trained preachers to lighten the labours of over-worked incumbents

would speedily be apparent, and in cases of emergency the reserve might supply clergymen to take the sole charge of a parish.

In a pastoral to his diocese, Archbishop Manning takes a hopeful view of the prospects of his Church here. He says, "the breathing of the Holy Ghost, the Spirit of Life, has sensibly gone forth over England. We feel it like the coming of spring. God has His purposes for us; and there are some even now in the midst of us who will perhaps see what a few years ago the most hopeful hardly dreamed." He also states that "through the zeal of our clergy and the generosity of our flock no fewer than eleven churches will soon have been added to the diocese since Trinity Sunday last year." The Archbishop would have to make a formidable set-off against this, if he looked to Italy, Austria, France, and Spain, where Rome, instead of gaining adherents, is confessedly losing them by thousands.

The *Globe* says:

"It is reported, on what appears to be good authority, that the leading wire-pullers amongst Ultramontane Roman Catholics have determined on putting forward Archbishop Manning to advocate the new dogma of the Pope's personal infallibility at an early session of the forthcoming Latin Council. This proposition will be as stoutly resisted by the French prelates, headed by the Archbishop of Paris and Monsignor Dupanloup, as by several of the English Roman Catholic bishops."

In a speech at the meeting of the Irish Evangelical Society, the Rev. F. Tucker thus referred to the treatment of Hibernia by the Motherland:

"O'Connell spoke of his native land as a break-water placed between England and the Atlantic, to bear the first rush of the great waters flowing towards England. Some orator has described Ireland as a stepping-stone let down into the ocean, from which a man may take a great spring and land upon the great continent which lies beyond. I venture upon a somewhat less ambitious simile, which will be appreciated by every father and mother. I see England and Ireland side by side on the map, and Ireland looks like a crib by the side of the parent bed, and that some of us understand to be the chief ornament of the room. But then the child in the cradle is restless, and, as in all such cases, the mother's rest is very much disturbed. What shall we do? Shall we send the crib into another room? Shall we unmoor the island, and drift it away two thousand miles before the setting sun? There is no mother's heart will hear of such a proposition. We must inquire the cause of the child's restlessness, and apply the remedy. If, in seeking, we discover that some stupid nurse has left a great pin sticking in the child's breast—a regular thorn in the flesh—a constant source of irritation—and if we discover besides that the little bed is very badly made, full of lumps and all kinds of inequalities, why then you know what any true mother would do—she will first kiss the child, take out the pin, and then smooth the bed. And that I understand to be what our legislators are doing at this time, and with all my heart I wish them all prosperity."

The *Echo* imagines a French *curé*, doubtful as to the rights of Rome and inclined to Protestantism, chancing to stroll a few days since into the Auction Mart. He would have heard a very respectable auctioneer encouraging biddings for the advowson and next presentation to the Rectory and Vicarage of Westborough with that of Dry Doddington, in the diocese of Lincoln, the great inducement being that the present rector was seventy-three years of age, and that therefore the fat living would be sure soon to fall to the purchaser; this old clergyman, whose life became the text of the auctioneer's discourse, having been chosen by the patrons on account of his age and infirmities, in order to increase the selling value of the advowson in the market. It would be quite impossible to render the arguments by which such a system is supported intelligible to the bewildered *curé*, who would fancy it was a religion of devils, which was thus connected with the Auction Mart. How could you make him understand that, "Here you are, gentlemen; going—going, a fine fat living, with an infirm old parson put in on purpose to raise the value!" was part of a beneficial system?

The *Pall Mall* thus refers to the same subject:—"There was, the auctioneer stated, good society; he thought he might add good hunting, and, allowing £100 a year to a curate to do the dirty, disagreeable work, such as attending to the sick and dying, there would remain a net profit of about £300 a year for the rector. The outside sum offered for the privilege of attending to the eternal salvation of the inhabitants of the two parishes in question was £4,500. This did not reach the reserve price, and accordingly

the living was withdrawn, doubtless to the great disappointment of young divines with 'a call,' but no ready money. The congregations of the two churches must be rather puzzled and much edified by seeing the care of their souls thus brought to the hammer and with such an unsatisfactory result."

It is said that when they were removing the body of O'Connell the other day, and the priests were saying masses to shorten his time in purgatory, one of the crowd cried out, "An' is that all ye can do for the soul of the great Liberather? Shure, then, I might as well be a Protestant and go to heaven at once!" It certainly does seem a little negligent on the part of Dr. Cullen and his priests, if they have the power which they claim, not to have delivered from purgatorial pains the man whom they profess so much to honour before this.

We mentioned last week that it was proposed to send out an Anglican bishop to Madagascar. The *Advertiser* strongly denounces the scheme. No theory of episcopacy begins with the bishop. A bishop, according to the etymology, is an overseer—one who overlooks, governs, and regulates a Church which is already in existence. But in Madagascar there is no Anglican Church to oversee. As to overseership, or government, it is like providing an accomplished cook, when the question is, "Will there be potatoes enough to keep us alive till the next spring comes round?" The scheme is so absurd that the *Advertiser* can hardly find patience to discuss it. What authority have people in the West of London to send a bishop or overseer to govern the churches of Madagascar? Episcopacy may be a very good thing when a Church exists which wants government, and feels that want. But to offer a bishop to Antananarivo, which knows no such want; or to the Western coast, where no Christian Church has yet been formed, is, taken altogether, one of the strangest and most senseless ideas that has been mooted, even in this, our very excitable and illogical state of society.

Dr. Cumming, who has been lecturing in Manchester, under the auspices of the Protestant Reformation Society, on "the Signs of the Last Times," made a revelation to his hearers on Wednesday, which must have astonished them, and may well lessen the satisfaction which Roman Catholics have felt in the Marquis of Bute's conversion. It appears that the sum which his lordship gave to the Pope as Peter's pence, when turned into English money, was just 1,260 sovereigns; and as the prophetic doctor says, it is "marvellous to find that precise number had been selected, because it represents, in the opinion of students of prophecy, the duration of the Papacy on earth." Marvellous indeed. After this, none but the veriest of sceptics can doubt that the end of Romanism draweth nigh.

REVIEW:

Can it be true? an Inquiry as to the Endlessness of Future Punishment. By William Miall. Second Edition. London: Stock.

The Doctrine of Eternal Punishment shown to be Irrational, Unscriptural, Untrue. By T. R. M. London: James Burns.

Thoughts on Eternal Punishment. By Joseph Terry. London: F. Pitman.

FRIENDS who have opportunities of becoming acquainted with the state of sentiment in so-called orthodox bodies assure us that the old hard, cruel doctrine of eternal punishment is ceasing to be held by many who professedly belong to them; and proofs multiply upon us to the same effect. A short time since, a correspondent of the *Christian World* was anxious to have the doctrine discussed in its columns, but was courteously informed that this was scarcely expedient; and a writer in the *English Independent* started the question, which he said he had sufficient grounds for asking, whether a denial of the doctrine would be sufficient to exclude from membership in Congregational churches, to which no very clear and satisfactory answer was given. In the posthumous volume of Poems by Miss Sarah Williams, some of which have been so greatly admired, and which show such a devout as well as beautiful mind, among her "Questionings" is this:

"Is it so, O Christ in heaven, that the souls we loved so well
Must remain in pain eternal, must abide in endless hell?"

And our love avail them nothing—even Thine avail no more?

there nothing that can reach [them—nothing
Isbridge the chasm o'er?"

And now it is reported, on apparently good authority, that the Council of the Evangelical Alliance is agitated, and the very existence of the Alliance endangered, by a controversy upon the doctrine of "universal restoration," which has arisen from the Rev. T. R. Birks, an important member of the Alliance, having, in one of his latest works, expressed his belief that the language of Scripture warrants a hope that the whole human race may be eventually restored, and having in consequence incurred the resentment of his colleagues.

The publications the titles of which are given above, and several others that we have received, likewise show that the subject to which they refer is, as Mr. Miall says, "happily engaging the attention of many persons." We gave a favourable notice of his essay on its first appearance, and are glad that a second edition has so soon been called for, and that he is able to give so much matter (80 pages), in so neat a form, at so low a price (sixpence). If any of our readers have orthodox friends that are doubting whether a merciful God can inflict unending torment on any of his creatures, they cannot do better than place in their hands this thoughtful and well-written pamphlet.

T. R. M. does not enter so fully into the subject as Mr. Miall, but in the space of 14 pages, which may be had for twopence, he adduces reasons quite sufficient to convince any one who will attentively consider them that "God is so full of love and mercy that He never punishes except for our good; and as never-ending punishment would not be for our good, it cannot be designed for the lot of any."

Mr. Terry, taking for his motto a thought from Mr. Miall, that "there is nothing which God does or suffers to be done, but is either good in itself, or is intended to develop into good," reasons out his "Thoughts" on the subject in easy, pleasant verse; and after several touching pictures of human love which serve to manifest the divine, the conclusion to which he brings us is:

"As in God's works, so also in the teaching of His Word,
The all-absorbing law of boundless love predominates:
And sooner shall His grand creation cease its wondrous work,
And the infinitude of worlds which roll at His command
Thro' the immeasurable realms of ever-widening space,
Cease to maintain their onward course, and dwindle back to chaos,
Than our great Father's love—the very essence of all life,
And joy, and beauty, and the centre of all future hope—
Shall cease to operate on all, and operate for good."

A SWISS FREE CHRISTIAN UNION.

SOME three months since there was formed a Liberal Christian Union at Neuchâtel, mainly through the exertions of M. Buisson (Professor of Philosophy in the Academy of that town), and of which several distinguished men, among them M. Athanase Coquerel, M. Réville, and M. Quinet, have signified their approval. Though we may not be able to go all lengths with the movement, we thoroughly sympathise with the spirit in which it has originated, and shall watch its proceedings with interest, and from time to time make them known to our readers.

In the manifesto issued by the promoters of the Union, they state that what they seek is the establishment of a Church without Priests, Religion without Catechisms, Worship without Mysteries, Morality without Theology, God without systems of Dogmatic Belief. Instead of proclaiming revelation through dogmas and miracles, they hold that the true Church of the times will turn to nature and humanity for records of God, whose ever-open volumes they are. It will oppose science to dogma, conscience to tradition, and carry out the principles of the Reformation to their legitimate issues. This religion of the future will cherish and develop all that Christianity has itself drawn from the depths of the human mind, and will disengage this moral element, so as to perpetuate it, from the factitious additions that have been made to it.

The organ of the Union is a small periodical, called *L'Emancipation*, which appears every Sunday.

The object of this is to unite all those isolated free-thinkers, now scattered through Switzerland, with one another, and likewise with others beyond its borders, so as to form an active organisation, striving to lead them to the pursuit of goodness, the search after truth, and the love of humanity, and at the same time to free them from all restraints on reason and conscience. Its special aim will be to accustom its readers to the discussion of religious questions in a scientific spirit, and to show that all religions are but the natural products of the human mind. Active discussion with the orthodox will also be sought, even with semi-liberal Catholics, while so-called "free-thinkers" will be made to see that the promoters of the Union have a liberty as complete as theirs. They will hold their views as capable of further growth, and not as final truth; and will avoid founding new dogmatic systems on the ruins of the old.

In the second number, it is stated that the Union does not wish to combat any particular doctrines, but the spirit of bigotry and intolerance. Nor does it desire to take up an attitude of mere negative antagonism to established Churches; it seeks rather to wrest from them their present monopoly of religious influence and instruction, by preparing the way for the great humanitarian institution which shall eventually carry on all the work of the Churches as far as it is good or useful, but which shall break entirely with mere traditional systems.

For the present we must conclude our notice of the Union with M. Quinet's interesting letter to M. Buisson:

"Fifteen years ago, struck with the dangers that reason and liberty were running from Catholicism, I exhorted Catholic nations to quit the Roman Church. Every path seemed good for that: either philosophy, or Christianity emancipated at every point. I said to these nations, still lagging in the Middle Ages, 'Every gate is open that leads to liberty—some quickly, some slowly. Choose, but come forth!' Such was my view, fifteen years ago. You, sir, have the advantage over me. You discuss with men who, as Protestants, hold certain things in common with you. Both you and they stand on modern ground. There is liberty amongst you. That unites you in the hour when furthest apart. Upon this common ground discussion can lead to something. It will not guide you into the desert. Farel and his companions in exile were your ancestors.

"There is, sir, one passage in your work which has specially touched me; it ought to touch all candid minds. It is that in which you show so well how the success of a negative controversy will not satisfy you. You aspire to plant something positive in minds and hearts. Yes! this is the fruitful field. Keep to this. Strike this rock; we have all need of living water. May the sincerity of your efforts be understood, even by your adversaries! May such strength of conviction and such courage give fresh vigour to moral life, wherever found! May your example serve to help our unhappy country above all! Alas! in the condition to which she is reduced, often what is as darkness to others would be a light to her. Forgive, sir, my last words being of her.—Your faithful and affectionate
E. QUINET."

A SENSIBLE BISHOP.

THE *Repository* (London, 1788; I. 338) contains the following letter from the Bishop of Clonfert to the Rev. Mr. Moore, of Boughton-Blean, near Canterbury:

"A poor man's creed need not be long; but it should be struck in early, and a true and right one. If he believes, as the common proverb says, that he is to die like a dog, he will undoubtedly live like one. The communication of education is certainly a very great blessing to the poor; and had Mandeville, and they who to serve political purposes are for denying all political instruction to the lower classes, only pushed their argument far enough, they might have proved that they had a right to maim or put out the eyes of the common people, in order to make them more manageable and more in the power of their superiors.

"What I have endeavoured to do in my diocese ever since my appointment is this:—There are twenty Catholics to one Protestant in it. To attempt their conversion, or to think of making them read Protestant books, would be in vain. I have therefore circulated amongst them some of

the best of their own authors, particularly one Gother, whose writings contain much pure Christianity, useful knowledge, and benevolent sentiments. He wrote eighteen volumes of religious extracts, and died about the year 1686. Unable to make the peasants about me good Protestants, I wish to make them good Catholics, good citizens, and good anything. I have established, too, a Sunday school, open to both Protestants and Catholics, at my residence in the country; have recommended the scheme to my clergy, and hope to have several on foot in the summer."

The Unitarian Herald.

FRIDAY, MAY 28, 1869.

THE LONDON MEETINGS.

OUR readers will rejoice with us at the thorough success which attended the anniversary meetings held last week in London. On no previous occasion for many years has the attendance been so large, and so considerable a proportion of the speeches really interesting, and very seldom has their spirit been so hearty and unanimous. In another part of our impression will be found a detailed account of the various meetings, with very full reports of the most interesting and important of the addresses, which we commend to the attention of our readers, assuring them that even those who usually skip long speeches on principle will find them at once soul-stirring and interesting.

Foremost among the various meetings come those of the British and Foreign Unitarian Association, with Mr. MARTINEAU for preacher and Mr. COQUEREL among the guests. These were sure to attract a large assemblage, but the most interesting feature to those who remember the stormy discussions of recent years, is the spirit of unity by which these meetings were characterised. The Association deserves to succeed. We believe that there is no one of our societies that is better officered, and we know that the members of the committee devote themselves with a diligence and fidelity equalled in very few of our societies to making the work and the influence of the Association a real power for good. We especially rejoice to find that the Rev. R. BROOK ASPLAND has consented to remain as secretary at the post which he has so long and ably filled. Few of our readers know how feeble was the Association at the time when Mr. ASPLAND took the secretaryship. He found an empty exchequer, and liabilities to the extent of hundreds of pounds, and an organisation which attracted little interest or support from our churches. It is now, comparatively speaking, well supported with funds, though in no sense adequately to the resources of our body or to the requirements of its ever-extending work. But better than all, its executive has gradually acquired the confidence of many who formerly stood aloof from it. The discussions of late years have disentangled its proper working from the elements of congregational representation which many feared and opposed. The storms have but cleared the atmosphere, and not evil, but good, is the result. Especially do we rejoice in the thorough recognition by speaker after speaker of the utility, nay necessity, of such united action for the distinct proclamation and upholding of Unitarianism as constitutes the object of this Association. If any of our readers are of that class who talk as if there were no longer any need for us to continue in the isolation of our Unitarian position, let them read the manly avowal of Mr. LAMPORT, that our laity

can never enter the pews of the Church of England without meanness until our ministers can with equal freedom enter its pulpits. Or let them read that pithy sentence of the Rev. CHARLES BEARD'S, that just because there never was a time when Unitarianism in disguise more abounded, so there never was a time when it was more necessary that Unitarianism should manifest itself without disguise. We heartily go with all that Mr. MARTINEAU said about the necessity of keeping the constitution of our congregations thoroughly free, but we regard it as the very noblest result of that freedom that we are thus enabled, without binding the doctrine of the future, to declare the honest convictions of the present, and to be thoroughly faithful to the light of to-day without excluding whatever clearer light may dawn on future generations.

The London District Unitarian Association is so purely local that we do not feel called upon to comment at any length upon its proceedings, and indeed the success of our missionary work in other parts of the country is not sufficient to justify any sharp criticisms upon its methods or its failures. Our churches everywhere are, after all, only spelling their way into the great problem of how to touch with the healing power of religious truth the great masses of the people. No where as yet, either in our Domestic Missions or in our District and more distinctively propagandist Missions, have we accomplished any work at all worthy either of our churches or of the opportunity which lies everywhere around them. We believe, indeed, that not in London only, but in all such district efforts to raise up new congregations, there needs something less of mere propagandist zeal, and a great deal more of simple, and in the true sense evangelical piety and fervour. If these little centres of which the Lay Preachers' Union gives such rose-coloured accounts are really, as some of the speakers averred, struggling and almost hopeless causes, with little true religious vitality about them, they are no worse than many in other places. Even the "goodly number of congregations" which Mr. STREET spoke of having founded in connection with the Manchester District Association, resolves itself, on careful investigation, into two, which are hardly more hopeful or prosperous than those about which our London friends are uncomfortably self-conscious. There is, therefore, no need for special discouragement, but there is great need in all our District Associations as well as in that in London, that we fearlessly face the facts of what we are doing or failing to do, and consider whether we are not expecting too much, in thinking that the mere reiterated presentation of truer doctrines will ever gather in or build up living churches. We doubt much whether any appreciable result comes of all this lecturing and discussion into which the Lay Preachers' Union seems to have drifted, and as we read the various meetings which they have held for this purpose we cannot help recalling the advice of an old Methodist to his son, "Tom, if thou'd argue less and pray more, it would be better for thee."

NANTWICH.—On Whit-Monday the congregation, the Sunday scholars, and others held a tea party, which was much enjoyed by all present. After recitations and vocal music, the Rev. J. Macdonald and Messrs. J. Briggs and J. Teasdale, of Crewe, addressed the meeting. The school has only been re-established a few weeks, and the success has much exceeded the expectations of its promoters.

MAXIMS OF S. JOHN OF THE CROSS.

NEVER be scandalised or surprised at what you see and hear, and labour to preserve yourself in complete oblivion of all. If you lived among the angels, and gave heed to what was going on, many things would seem to you not to be good, because you did not understand them. You are to keep your soul in purity before God, and not to suffer the thought of this or that to disturb you.

Jesus Christ is but little known of those who consider themselves his friends; for we see them seeking in him their own comfort, and not his bitter sorrows.

Herein a man may know whether he really loves God: Is he satisfied with anything less than God?

God's intention is, to make us God by participation, He being God by nature: as fire changes everything into fire.

Keep your heart in peace; let nothing in this world disturb it: all things have an end.

Pure spirituality, alone and apart from all created forms, communicates in sweet tranquillity with God; for the knowledge of Him lies in the divine silence.

The Father uttered one Word; that Word is His son, and He utters him for ever in everlasting silence; and the soul to hear It must be silent.

Look upon it as a special mercy of God that people ever speak kindly to you: you do not deserve it.

Be silent about what God may say to you, remembering the words of Scripture (Is. xxiv. 16), "My secret to me."

THE SMITHFIELD OF MADRID.

THE other day some workmen in Madrid had orders to level the ground on a spot formerly called the Quemadero de la Cruz, or "Burning place of the Cross;" that had been the site on which the "Holy Inquisition" celebrated its *autos da fe*, or acts of faith. The workmen, in digging, came upon layers of charred wood, and rusted links of iron, which had evidently undergone the action of fire; and these were mingled with organic remains—bones, hair, and other animal substances. The relics lay in strata of deposits, like a geological formation—each the record of a batch of agonised victims of the "Holy Office." Mixed, we are told, with the cinders of the stakes to which the poor heretics had been bound were rib bones and thigh bones licked by the flames; skulls scorched and split in the winding-sheet of fire; fragments of calcined skin and ligament; pieces of woollen clothing, the tatters of that yellow *San Benito* which the condemned were made to wear; braids of plaited hair, not quite destroyed—a testimony that women as well as men had suffered in that ghastly place, "for the greater glory of God." Then there came a layer of sand and soil, covering the next stratum of the same hideous signs; and so from deposit to deposit.

Such a description would read like a mere exaggeration intended to produce a startling effect, if we did not recal some of the accounts given us by trustworthy authorities of the frightful cruelties once enacted in Spain, in the name of religion. For instance, Mariana, the Spanish historian, tells us, that in one year, 1481, two hundred and ninety-eight "heretics" were burned alive in Seville alone, and two thousand in other parts of Andalusia. Llorente, who had access to the archives of the "Holy Office," enables us to judge still better why that piece of opened soil at the *Quemadero* is so black. He writes that the total number of people burned alive by the Spanish Inquisition, according to its own memorials, was thirty-two thousand; and that number does not include the martyrs who suffered either in the Spanish Colonies or in the islands of Sicily and Sardinia. During the eighteen years of Torquemada's Inquisitorship alone, no fewer than 8,800 poor creatures were given to the flames.

The mementoes of these dreadful times were brought to light at a fortunate moment, and in the debates in the Cortes were used with powerful effect by a young orator, Senor Echegaray, on behalf of religious liberty. "Go," he said, "to the Calle Ancha de Sao Barnardo, turn to the right, and there, near the statue of Daoiz and Velarde, you will see the Quemadero of the Cross. I could have wished that these discussions should have taken place over that horrible spot, so that those who defend religious unity might see it. The Quemadero of the Cross is a grand geological cutting. Nature is a grand book, and it opens its pages to us in the geological strata. The Quemadero is a grand book, and it opens its pages to us in the strata of calcined human bones, earth, coal, then earth, bones, coal again, and so on. Not many days since I saw a boy turning over that rubbish with a stick, and he drew from it three grand discourses in defence of religious liberty, three objects of great eloquence—they were a piece of oxydised iron, a human rib almost all calcined, and a plait of hair, burnt at one of its extremities." Thus the martyrs' rise, as it were, from their ashes, to lift up their solemn testimony against the system which gave such merciless power to priests, and help on the cause of Christian freedom.

THE GENERAL BAPTIST MEETINGS.

THESE gatherings, which begin our Whitsuntide anniversaries, commenced on Monday at Worship-street Chapel by a committee meeting, open to all the members of the assembly.

In the evening, the meeting of the JUVENILE FUND was held. It was attended by about the usual number of persons, and was characterised by its usual cheerful and social character, being a pleasant reunion of the friends and members of the General Baptist Connexion who reach town in time for it. Mr. ALFRED J. MARCHANT was in the chair. The only publication of the Fund this year has been a small card of supplementary hymns. Some grants of money were made to Trowbridge, Portsmouth, and Nottage congregations, chiefly for repairs or improvements; and to Dover and Worship-street Sunday-schools, and grants of tracts to Dover and Nottage. A portion of the fund was reserved for printing any suitable tracts that might be offered to the committee, of whom the junior members were reappointed, with the addition of Mr. D. Batchelor. Mr. T. Dyer was reappointed secretary. The meeting was opened with singing, and closed with singing and prayer.

The GENERAL ASSEMBLY was held the next day, Whit-Tuesday, also at Worship-street. A prayer-meeting was held in the Vestry before breakfast, but the business of the Assembly did not begin till half-past nine, when the Rev. EDWARD R. GRANT, of Portsmouth, was called to the chair, and the Rev. J. F. Kennard, of Billingshurst, and Mr. Albert Badcock, of Cranbrook, were appointed Moderators. The members of the Assembly present during some part or other of the proceedings (besides those already named) were the Revs. Lindsey T. Badcock, of Saffron Walden; J. A. Briggs, of Headcorn; T. B. W. Briggs, of Dover; John B. Lloyd, of Wareham; Titus Lloyd, of Nottage; Samuel Martin, of Trowbridge; Joseph C. Means, of Worship-street; Thos. Rix, of Stratford; and Dr. Sadler, of Hampstead; Messrs. John Bainton, D. Batchelor, F. Dyer, T. N. Dyer, H. Green, Alfred Marchant, Alfred J. Marchant, &c. To these may be added, the Revs. John Lawton, of Berkhamstead, and John G. Pike, of the Commercial-road, ministers of the New Connexion (orthodox) of General Baptists, who, by an ancient rule of the Assembly, revived on this occasion, were admitted to take part in the business.

The public service commenced soon after eleven o'clock. The Rev. ROBERT SPEARS, of London, read the Scriptures, the Rev. L. T. BADCOCK gave out the hymns, the Rev. JOHN LAWTON offered the general prayer, and the Rev. J. B. LLOYD preached from John iv. 54, "Except ye see signs and wonders, ye will not believe," and concluded the service with prayer. Mr. Lloyd's object was to show that the chief evidence of the divine origin and authority of the Gospel was not the miraculous events, which were known to us only in the records of the past (modern miracles being received only by the most ignorant and fanatical), but the visible Christian Church, which had resulted from it, and the earnest piety and moral excellence which, in all ages, it had undeniably produced. Mr. Lloyd's sermon was listened to with great interest; and was acknowledged in the subsequent meeting of the Assembly by a vote of thanks, moved by the Rev. J. G. PIKE, who expressed the great pleasure with which he had listened to it.

After dinner (which was attended by a larger number of friends than in recent years) the business of the Assembly was resumed, and accounts of the several funds, and the reports of the committee and of the messengers were read. The committee's report noticed with satisfaction in the work of the past year the publication of the *General Baptist Messenger*, the revived efficiency of the Education Fund (upon which Mr. D. Batchelor, of Portsmouth, had been admitted as a student), the cordial reception given by the Annual Association of the General Baptists of the New Connexion to the deputation appointed by the last Assembly, and the gratifying progress of political events as showing how rapidly public opinion had ripened on the great principles of religious freedom and equality. Both the committee and the messengers urged the desirableness of cherishing closer relations with the New Connexion; and by subsequent resolutions of the Assembly deputations were appointed to two meetings of that body;—viz., the meeting of the London District Conference at Berkhamstead, and the Annual Association at Sheffield. A petition to the House of Lords, in support of the bill for the Disestablishment and Disendowment of the Irish Church, was also agreed to.

A public tea meeting was held in the evening, the Rev. SAMUEL MARTIN in the chair. The following sentiments were responded to by different speakers, a hymn being sung after each:—"The Christian Church: a tree of many branches but of one root," by the Rev. J. B. Lloyd. "Our Baptist Fathers: may we imitate their faithfulness and zeal," by the Rev. T. B. W. Briggs. "The Saviour ever Present with His People: their guide, their stay, and their trust," by the Rev. F. R. Young, of Swindon. "The Young: the hope of this generation, on the strength of the next," by the Rev. Lindsey T. Badcock. After which the meeting was closed with prayer.

The spirit of the meeting was admirable throughout, the presence and liberal sentiments of the

brethren of the New Connexion giving great interest to it. The following ministers, not members of the Assembly, were present at the service or at the evening meeting:—Revs. F. Bishop, of Chesterfield; J. Cooper, of London; L. Huges, of Carrickfergus; E. Kell, of Southampton; A. Lunn, of Chatham; G. Ride, of Chorley; R. Shelley, of Yarmouth; Joseph Smith, of Ipswich; W. Sutherland, of Malton; and John Taylor, of London.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE forty-fourth annual meeting of this Association was held on Wednesday, May 19th, at Umin Church, Islington.

THE SERVICE.

The day was extremely unfavourable, but nevertheless at twelve o'clock the beautiful church was crowded to the doors, with a congregation comprising a large number of ministers and members of the Association from all parts of the country. The Rev. H. ENFIELD DOWSON, B.A., of Geo Cross, lead the worship, and the Rev. JAMES MARTINEAU preached from the text (Isaiah lxiii. 16), "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." He applied this to our own partially isolated position, showing how in the progress of our race religious ideas inevitably changed, so that in spite of our strong reverence for the past, our faith might so much differ from that of patriarchal times, that Abraham might be ignorant of us and Israel acknowledge us not. Chiefly, however, he dwelt on the relation of the human to the divine. While paying a high tribute to Priestley, he pointed out the defects of his system and that of his followers,—theirs, he said, was the worship of causation, they referred everything, good and evil, to the cause of all, insisting so strongly on the doctrine of necessity, that man, according to their views, could hardly be held responsible for his own sins. Channing wrought a great revolution, restoring to man his responsibility, and introducing the worship or religion of conscience. We were advancing a step higher yet towards the worship of the spirit. Combine the three, and we have all those wants provided for which the Trinitarian system professes to satisfy.

Unity Church, which contains a good deal of stained glass, is not one of the lightest, and, in consequence of the weather, had to be partially lighted with gas. During the sermon the gloom kept increasing, until a tremendous crash of thunder startled the congregation, and for twenty minutes or so a storm raged so violently as occasionally to drown the preacher's voice. It will therefore be a special satisfaction to have the sermon, of the power and beauty of which no brief report could give any adequate idea, printed, as it will speedily be.

After an interval of half an hour for refreshments, the Business Meeting was held in the church, and was attended by an unusually large number of members and spectators. Among whom present either at the Business Meeting or the Collation on the following day, were—

Revs. R. B. Aspland and R. Spears, secretaries; W. C. Venning, Esq., treasurer; and the following vice-presidents:—The Right Hon. the Lord Mayor, M.P.; Sir John Bowring, F.R.S.; James Heywood, Esq., M.A., F.R.S.; J. Courtauld, Esq., Gosfield-hall, Essex; Herbert New, Esq., Evesham; G. Buckton, Esq., Leeds; Michael Andrews, Esq., Belfast; Joseph Lupton, Esq., Leeds; H. Bicknell, Esq., London; J. Munn, Mayor of Tenterden; also M. le Pasteur Athanas Coquerel, of Paris; the Rev. C. H. Dall, of Calcutta; the Revs. James Martineau, T. Madge, Dr. Sadler, H. Ierson, T. L. Marshall, J. C. Means, J. Taylor, J. Heywood, C. Corkran, James Cooper, P. W. Claydon, T. Hunter, M. C. Gascoigne, T. Rix, J. Phillips, J. E. Applebee, H. Solly, J. Hunt, W. H. Channing, M. C. Conway, J. Marten, of London; G. Barmby, Wakefield; J. Bayley, Cranbrook; C. Beard, Liverpool; J. Bevan, Fudey; F. Bishop, Chesterfield; James Black, Stockport; A. N. Blatford, Bristol; J. W. Braithwaite, Horsham; J. A. Briggs, Headcorn; T. B. W. Briggs, Dover; T. W. Chignell, Exeter; T. Cooper, Framlingham; H. E. Dowson, Geo Cross; R. B. Drummond, Edinburgh; A. Gordon, Liverpool; E. R. Grant, Portsmouth; W. Hargrave, Newport, Isle of Wight; L. Huges, Carrickfergus; R. C. Jones, Derby; E. Kell, Southampton; J. F. Kennard, Billingshurst; E. T. Lloyd, Nottage; J. B. Lloyd, Wareham; A. Lunn, Chatham; R. B. Macellan, Maidstone; D. Maginnis, Stourbridge; A. Macdonald, Lincoln; A. Macdougall, High Garratt; S. Martin, Trowbridge; C. C. Nutter, Banbury; J. E. Odgers, Bridgewater; R. Pilcher, Bradford; G. Ride, Chorley; R. Shaen, Royston; R. Shelley, Yarmouth; J. Shannon, Liverpool; J. L. Short, Sheffield; J. Smith, Ipswich; W. J. Smyth, late of Godalming; J. D. H. Smyth, Norwich; J. C. Street, Newcastle-under-Lyme; H. Williamson, Dundee; A. W. Worthington, Mansfield; Jeffery Worthington, Bolton; R. Yelland, Ringwood; F. R. Young, Swindon. There were also present a large number of the members of our congregations in London, and the following gentlemen from the country:—Dr. Watson, Southampton; R. Pincock, Esq., Mayor of Newport; C. J. Darbishire, Esq., J.P., Bolton; Messrs. C. Jecks and J. Freeman, Norwich; C. T. Bowring, T. Avison. — Thorneley, Liverpool; J. Mace, Tenterden; I. R. Mott, Birmingham; J. Armstrong, Manchester; G. Lee, Barnard Castle; A. Dean, Yarmouth, T. Hands, York; J. Glyde, Ipswich; M. Hunter, jun., and Herbert Bramley, Sheffield; T. Anthony, Much Hadham; A. Leighton, Liverpool; Dr. Greenhow, Leeds; T. Dennis, Northampton. The Rev. J. J. Tayler, Principal of Manchester New College, we regret to say was unable to be present on account of continued ill-health.

The PRESIDENT (W. J. Lamport, Esq.), in opening the proceedings, said: I have been congratulated by one who, of all others, knows the history of

this Association best, on having had the honour of being its president during a year of greater prosperity than it has known within the present generation. During the past year, amidst all the differences of opinion which necessarily exist among us, we have had more unity of spirit than has ever been manifested before. (Hear.) There has never been a year in which the committee have been more diligent, or the secretary more zealous. There has never been a year in which the funds to be administered have been larger, or in which those funds have been distributed with more discriminating care—a care all the more necessary because the fact is that this Association cannot make a grant to any object without putting a seal, so to speak, upon that object, and stamping it as one deserving of general support. I am told that the permanent library is increasing so fast on our hands that it will not be long before we shall be compelled to seek for more extensive quarters, and that our book and tract store has been largely increased by contributions from America, arising out of the friendly co-operation of the American Unitarian Association. The reports from local missionary societies are favourable; new chapels are rising in several districts of the country, in which our views of Christian truth are about to be unfolded; and, in point of fact, we have no difficulty staring us in the face but the old difficulty which we seem never to be able to get rid of—the difficulty of finding a sufficient supply of ministers at once able and well-instructed. So far as my own experience goes I have heard no misgivings about the objects and operations of the Association, except such as imply that its work is done. I have been told that the Churches are coming round to us, and that we are wasting our energies, that we are throwing our efforts away in continuing to attempt to build up separatist Churches, when the doors of the great National Church itself are to all appearance soon to be open to us. I do not know how that may be. It may be that the Sibley's last book has not yet been offered to the Church of England, and that there still remains a chance for the establishment of a Church in England really National; but even though that expectation were realised, there are differences of opinion amongst us as to what would be our right position. Some of us think that let come to the Church what may, so long as it remains Established, we, to be consistent, must remain as we are, Dissenters still. Others amongst us, perhaps the larger number, would, on the contrary, hail with gladness a comprehension that would include us all. I am often asked by my Church friends—I daresay others present are often asked the same question—what concessions, what changes would satisfy me and enable me to become a Churchman? Well, my friends, it always appears to me that it would be premature to give a full answer to that question. (Hear, hear.) The time for it is not come. But I have never any difficulty in stating at least one essential pre-requisite, and I always say that to my mind it is impossible—it will be impossible—for us laymen to enter the pews till we know beyond a doubt that our ministers can with clear consciences enter the reading-desks and the pulpits. (Applause.) I know of no compromise more mean than would be an arrangement that should enable the laity to find comfortable places inside the church while the ministers are left out in the cold. (Applause.) For my own part, therefore, I shall wait till my friend Mr. Jerson, and my friend Mr. Aspland, and my friend Mr. Martineau, and other ministerial friends of mine, are able to tell me that if I go to church I shall have a chance of listening to them. (Laughter and applause.) Meanwhile, it seems to me that we have a duty and a work lying plain before us and close to our hands. Do not let us relax in our efforts, do not let us draw our hands in, lest we call down upon us what the Apostle pronounced upon himself—"Woe be unto me if I preach not the gospel." For surely you would have silenced every religious reformer yet if you had bidden him wait to be comprehended in the national church of his country. Neither Peter at Solomon's porch, nor Paul at Mars' Hill, nor Luther, nor Baxter, nor Wesley, could have uttered a word had they waited for comprehension in the national churches of their countries. Let us, then, try to cultivate our little field of duty, and leave the issues to God's providence in God's own time. And certainly, if it has been our privilege, like the Titan, to endeavour to replace in men's minds the dismal foresight of future misery by blessed memories and boundless hopes, it is not for us to complain if, like him, too, upstanding, unsleeping, not bending the knee, we are still compelled to bear our testimony against those false conceptions of the nature and character of the Deity, and of the relations of the Deity towards mankind, which, though at least as old as the grand old Greek tragedy, have still life enough to be the root of half the evils spiritual, moral, and intellectual which afflict our humanity. (Loud applause.)

Mr. E. J. NETTLEFOLD (in the absence of the treasurer) read the following statement of accounts:—

Dr.	£ s. d.
To Balances ...	63 9 6
Subscriptions ...	554 19 6
Ditto, Special ...	19 4 1
Donations ...	503 12 0
Indian Mission ...	213 18 8
Legacies ...	683 9 0

To Dividends on Stock ...	239 18 8
Sale of Books, &c. ...	14 0 10
Annual Collection ...	63 15 11
	£2,346 8 1
By Grants to Congregations ...	178 0 0
Missions ...	305 0 0
Transylvanian Student ...	35 0 0
Traveling Expenses of Deputations ...	21 14 4
Indian Mission ...	73 6 7
Temporary Investment ...	900 0 0
Rent of Offices ...	30 0 0
Printing and distributing Report ...	46 13 11
Expenses of Anniversary ...	52 5 2
Ditto, Soirée to Rev. J. J. Tayler ...	10 18 2
Inquirer and Herald ...	25 0 1
Advertising, Printing, &c. ...	30 13 5
Assistant Secretary ...	31 10 0
Warehousman ...	16 0 0
Book and Tract Department ...	95 2 10
Books for Permanent Library ...	30 0 0
Sundries ...	27 13 4
	£1,910 2 10
Balance ...	436 5 3
	£2,346 8 1

The Rev. R. BROOK ASPLAND stated that he had the day before received from the president, Mr. Lamport, £100, and from Miss Yates, of Liverpool, £50, donations to the funds of the Association; and from Mr. Ainsworth, of The Floss, £10 as an annual subscription. (Applause.)

The SECRETARY (the Rev. Robert Spears) read the report of the committee, of which the following is an abstract:

At the last Annual Meeting, Mr. E. Mappin, of London, suggested that at least £500 more, annually, might be raised, and generously headed the list with a gift of £50, which has since resulted in the sum named by Mr. Mappin. In addition to this, during the year there have been added to the funds the legacies of Miss Steele, of Kendal, amounting to £683. 9s., and of Mr. Roger Barrow, of Newcastle-on-Tyne, £100; and the roll of members (ministers of churches) has been increased from 60 to 102.

In the Home department reference was made to the *Scottish Mission*, to which £200 will be granted annually, as soon as another missionary can be added to the two already engaged—the Rev. J. G. Slater, who continues with increasing usefulness at *Aberdeen*; and the Rev. W. H. Williamson, of *Dundee*, who has conducted Sunday services, and lectured not only regularly at Dundee, morning and evening, but constantly in the week evenings in the towns of *Perth, Forfar, Montrose, Arbroath, St. Andrews*, and *Kirkcaldy*, in halls which have generally been crowded to hear him; and it is proposed to extend missionary labours in the West of Scotland.

Reference was then made to the labours of the Rev. J. C. Street, of Newcastle-on-Tyne, and his zealous band of helpers. An extra grant of £100 has been made, to enable the *Northumberland and Durham Association* to engage another missionary.

Favourable reports of a steady progress are received from both *Sunderland* and *Middlesbrough*, and another missionary has been engaged in the North of England in so wide and promising a field. At *Barnard Castle* the erection of a neat and commodious chapel has been resolved upon.

From these various Associations monthly reports are received from the missionaries, which detail the work done, the progress made in awakening thought upon great theological questions, and the establishment of new centres of public worship and usefulness.

The missionary efforts of the *London District Unitarian Society*, which has at present eight preaching stations, kept open chiefly through lay agency, have also been aided by the Association.

In *Kent* and *Sussex* the committee have engaged for a short period the services of the Rev. James Bayley, to re-open Cranbrook and Northiam, and to help the few zealous friends at Rolvenden. For upwards of ten years the chapel at *Northiam* had been closed, and now, when services are held, between one and two hundred persons gather in for worship. *Rolvenden* is also aided, and a service is held every Sunday morning at Cranbrook, but with small success.

In the Foreign Department reference was made to communications with the *Unitarians of America*, and to the visit of Dr. Bellows last year, and the valuable services he rendered to so many of our churches and associations during his visit. During the past year the sister churches in America have had great prosperity, and liberal views of religion are spreading with amazing rapidity in that great country. Many new centres of Unitarian influence have been established, and old ones rendered more efficient. An intimation has been received from the American Unitarian Association that they would gladly join in establishing a mission Church in Paris, and this matter is now under consideration. A free exchange of books also takes place between the Associations.

The correspondence with the *Unitarians of Hungary* during the year has been of a more than usually useful character. The representative to their Tercentenary (the Rev. J. J. Tayler), on his return to London in October of 1868, was welcomed with the utmost enthusiasm and gratitude, at the Hanover-square Rooms, by one of the largest meetings of Unitarians ever held in London.

During the present year another Hungarian student may be expected at Manchester New College, a part of the expense being defrayed, as in former years, by the Association.

In *Italy* the Italian edition of Dr. Channing's Works is being distributed whenever there is an opportunity; and at the request of a resident in *Spain* a small parcel of tracts has been sent thither.

The committee have not been able as yet to engage a missionary for *India*. This would cost £400 annually, and the special fund for India is yet much below this. £50 has been voted again to the Rev. W. Roberts, of *Madras*. The members of the *Brahmo Samaj* (the religious reformers) are partial to Unitarian literature, and Mr. Roberts is personally known to some of the leaders. He proposes that three native missionaries should be engaged, and believes that they would prepare the way for a European, and that ultimately one-half of the cost might be raised among the different Indian congregations. The committee have authorised Mr. Roberts to engage three devout and intelligent natives for one year. Several valuable parcels of books and tracts have been sent out. During the present year, Mr. Roberts has issued an able defence of Unitarianism in the Tamil language, and he is performing essential service in *Madras*. He also interests himself in the establishment and support of schools. Grants of money have been made this year from the funds of the Association, to twenty-four different places, amounting to £893.

The *Book and Tract Department* of the Association has been of immense service. The total number of volumes of books for chapel libraries and tracts for distribution granted during the year to 58 different applicants is 44,700. The committee have in no case refused to vote a supply of tracts on proper application, and desire to make known their readiness to aid ministers by parcels of well-written tracts expository of Unitarianism. Several writers of useful doctrinal tracts have been helped to large editions through the orders of your committee.

Attention has been given, during the past as well as preceding years, to the formation of the *Permanent Library*. A very considerable number of books and tracts has been purchased, illustrating the progress of religious opinion and the history of Unitarianism, and some valuable gifts of books have been made by their authors and other friends of the Association. It is intended, under certain limitations, to make the library free to all members of the Association.

A renewed effort is being made at the *Potteries*, through the ministry of the Rev. Noah Green, whose expenses, with a little aid from this Association, are defrayed by the people in the district where he labours. At *Cirencester*, the services of the Rev. H. Austin have been engaged in the old chapel, which had been closed for many years, and where scarcely one family could be counted on to aid our church. Mr. Austin has admirably succeeded, and has an average of 100 persons attending worship, and a Sunday-school of fifty children and nine teachers. At *Lynn*, another effort has been resolved upon, and a minister and public hall have been engaged, with the aid of the Association. To several places small grants have been made to meet the expense of printing, or the rent of rooms for lectures.

During the year *Deputations* have attended several meetings in the country, and report that there are hopeful signs and a hearty zeal among the churches. In many places chapels are being repaired or rebuilt, and not less a sum than £40,000 has been raised for this purpose during the year.

The *Petition* agreed to at your last annual meeting for the disestablishment and disendowment of the Irish Church was among the first presented by Mr. Gladstone.

The *Necrology* of members includes the names of the Rev. J. P. Malleon, late of Brighton, and the Rev. Edward Talbot; Alderman Robert Heywood, of Bolton; Mr. W. Akroyd, of Stourbridge; Alderman James Williams, Mr. William Clephan, Mr. Henry Briggs, Mr. Henry Crook, Mr. J. T. Lee, Mr. W. Wansey, Mr. J. Brown, Mr. S. Bartlett, and many others, all well known to the Unitarian denomination.

The report concluded by urging the importance of everywhere encouraging devout, morally fit, and intelligent young men, who may appear to have the aptitudes for the Christian ministry, to enter upon a course of training suitable for this holy work, as there is at present, through several causes and increased missionary zeal, a great difficulty in finding preachers and pastors for many of our churches.

The Rev. CHARLES BEARD, in moving the adoption of the report, after speaking of the confidence which the members of the Association placed in its executive, said, that if he might be allowed to pass from the details of the report he would venture to say that as far as he could tell there never was a time when it was more expedient and more necessary that this Association should exist and flourish than at the present moment. (Applause.) He could not at all agree with those persons who seemed to think that the broad and liberal Christianity in other churches at all took off our shoulders the burden of our personal responsibility. (Applause.) On the contrary, it appeared to him that at a time when Unitarianism in disguise was making the most rapid progress, it was more than ever essentially

necessary that Unitarianism without disguise should be plainly manifested. (Loud applause.) Let them look for a moment at the condition of what was called the Unitarian controversy; he meant by that not the controversy as to the general scheme of doctrine, which might be supposed to be taught in their churches, but with regard to the particular doctrine of the relation of Christ to God on the one hand, and to humanity on the other. He thought they would agree with him that there had been a great and very remarkable lull in that controversy. They had not heard of clergymen attacking Unitarian ministers or of Unitarian ministers having to defend themselves against clergymen. There had been a period of some twenty or thirty years of comparative rest in regard to this matter—a period of rest which had not been misapplied by them; because, though their attention had been to some extent taken from the foundations of their faith which they believed to be sure, they had drawn far more deeply than ever they did before from the true sources of spiritual life and placed their religion, if not their theology, upon a far sounder basis. It occurred to him the other day to renew his acquaintance with the records of the Liverpool controversy, the fight which Mr. Martineau and two others made against thirteen clergymen in the town of Liverpool; and he was much struck with this, that if, by ill-hap, the Liverpool Unitarians should have to fight the same battle over again, though it would never be fought by them with the same gallantry and depth that it was then fought, it would have to be conducted on an entirely different ground. And why was that? Not that they had changed their ground, but that their opponents had changed theirs, and because during the last few years points which formerly had to be debated and cleared up between the opposite sides were now admitted by both sides. The outworks had been given up, but the citadel remained still to be the object of contention. The outwork of the exclusive and infallible inspiration of Holy Scripture had been given up, and clergymen of a Church which contained such men as Mr. Jowett, and Dean Stanley, and Bishop Colenso could no more come to Unitarians in the way they used to do, and declare that Unitarians denied the inspiration of the Bible, when they knew very well that men in their own Church, and, in fact, all scientific and reasonable men took it as Unitarians did. The doctrine of eternal torments had also been given up. He did not believe that anybody knew—except a person who, from a little literary position which he held, was obliged to read an immense deal of rubbish—the extent to which that was being given up. The doctrine of vicarious atonement was already given up. We did not find any thoughtful or moderate theologian now, in any Church, except, perhaps, the Scotch Church, who accepted and preached the doctrine of a vicarious atonement, the theory of substitution. The death of Christ was now regarded, not as a manifestation of Christ's love to appease the Father's anger, but of a Father's love towards an erring and sinful world. The time was coming when all these outworks having been given up, they would have to fight the old battle once more in regard to the relation of Christ to God on the one hand, and to humanity on the other; but they would fight it with infinitely greater advantage than ever they had been able to fight it before. (Applause.) It was a very singular thing that a shot was fired in that controversy not very long ago—fired by no less a person than Mr. Liddon, the typical preacher of the Church of England, or, at all events, of the High Church party in the Church of England, Examining Chaplain to the Bishop of Salisbury, and perhaps a man who had more influence over the youth of Oxford than any other man now living. When he (Mr. Beard) heard the boom of that shot, passing as it were over the battle-plain of theology, he could not but ask himself—"What does this mean, and who hit you? Why is it that you defend the doctrine of the deity of Christ when we, who are supposed to be its impugners, have not specifically attacked it?" It was defended in that book, he believed, simply because Mr. Liddon, who, with all his sacerdotal theories, is a man of religious insight, felt that the time was coming when that doctrine would have to be defended, and when the issue would have to be raised between a Christ who was Almighty God incarnate in Jesus of Nazareth and a Christ in whom was manifested the finest and most consummate union of the human and divine, which might be and was partially manifested in every clear mind and honest heart and conscience. The time was coming when these two theories of Christ would meet face to face for what he believed in England would be their last conflict; when it would be essentially necessary that what truth they had in their power to state should be stated clearly, simply, decisively, and firmly. The time was coming when the Church being liberalised, and orthodoxy losing its old form and shape, and men coming over by myriads without knowing it to the position which Unitarians had long occupied, they would have to uplift the standard of simple honesty and truthfulness about religious conviction. They might be right and they might be wrong, but in regard to one thing they must be right—that men had no right to aggregate themselves into churches which were based upon the

denial of religious freedom; they must be right in believing that free men could only rightly aggregate themselves in free churches, and that all theologic speech ought to be clear, honest, open as the noon-day. (Loud applause.)

Mr. JOSEPH MUNN, Mayor of Tenterden, in seconding the resolution, remarked on the fact which came out in the treasurer's report that the annual subscriptions were under £600. This seemed to him to be much too small a sum.

On the motion of HERBERT NEW, Esq., seconded by the Rev. H. IERSON, the hearty thanks of the Association were given, amid very warm acclamation, to the Rev. James Martineau "for his most able, eloquent, and appropriate sermon," and were briefly acknowledged by Mr. MARTINEAU, who concluded by saying he trusted "that this Association will long be foremost in the theology of England, and that it will continue worthily to present the brightest and fullest fruit of Christianity in this country."

Sir JOHN BOWRING, in moving a resolution of welcome to Monsieur Coquerel, said: In my recollections that name is associated with some of the brightest impressions of my earlier life. It is more than half a century since I was in the house of that distinguished woman, Helen Maria Williams—who has written some of the hymns whose melody vibrates in every religious heart. I found her surrounded by the descendants of many of those who had perished in the French Revolution, and by others who were still living. Of those individuals I believe there is scarcely one who has not passed away. There were then two young men, the nephews of Helen Maria Williams—Athanase and Charles Coquerel—who had already obtained some distinction from the intellectual power and desire to advance the cause of civil and religious liberty. Athanase Coquerel's history may be known to some of you. I recollect him when he was first settled in the south of France, where he had gained general applause for eloquence—an applause so widely extended that he was summoned to Amsterdam, where I heard him addressing attentive, I may say enraptured, audiences, and still carrying on the work that was committed to his hands. His brother Charles, probably scarcely less distinguished than himself, did also his great work in the literary and political world. Of later years you know more of Athanase Coquerel. He was one of those who, in 1848, was elected a national representative. In the presence of his son I shall say little of him personally, except this, that he holds a great inheritance, and that if he walk as worthily as his father did, his children and his nation and the Christian world will reverence his name. (Applause.) Sir, some reference has been made to the expectation that a Unitarian Church might be established in Paris. I should be very glad to hear from my rev. friend whether he indulges any reasonable hope that the authority of the Government will be obtained for the establishment of a Church on those broad and general principles which we advocate. I believe, like many other places in Europe, it will be very easy to gather round the Unitarian standard great numbers of influential men and women. I observe the press, half emancipated as it is not only in France, but in Germany and Switzerland, and Spain, is already moving with us, and we find an extent of sympathy, and, I believe, some kind of co-operation of which we have hitherto formed little idea.

The Rev. R. B. ASPLAND, in seconding the motion, said: You have heard some facts from our old friend, Sir John Bowring, whose knowledge of the distinguished family of the Coquerels goes perhaps farther back than the knowledge of any one in this church; but I may claim a knowledge extending back many years, for some of the members of that gifted family were correspondents of my late father, and amongst his papers I found many most interesting letters, especially from Charles Coquerel. Our friend has been called upon to perform a most important duty in his country, to suffer for his adherence to truth, and he has gone through that trial in a way to redound to the honour of the cause with which he is identified. (Applause.) It is indeed a sorrowful thought that Protestants could be found who would offer any indignity to a man like him, but knowing, as some of us have the pleasure of doing, what the powers and eloquence of Mons. Athanase Coquerel are, I can scarcely blame M. Guizot and those who acted with him in that crusade for wishing to silence such a voice. But the folly of persecution was manifested in those proceedings. Although Mons. Coquerel had been silenced in Paris he had not been silenced, and could not be silenced, elsewhere, and he was summoned, north, south, east, and west, to perform important ecclesiastical duties in connection with the Liberal Protestant Churches in France. I feel that it is indeed a great privilege to-day that we can welcome such a friend. (Applause.)

Mr. SHARPE mentioned that Monsieur Coquerel was of the family of the founder of Dr. Williams's Library. M. Coquerel's mother was a Miss Williams.

The resolution having been cordially agreed to, Monsieur COQUEREL addressed the meeting as follows:—Mr. Chairman, even if I had at my disposal your language in a more sufficient degree, I should be overwhelmed at this moment by the feeling

of your extreme kindness to me and by the still stronger feeling of gratitude for what my highly-valued and deeply-respected old friend Sir John Bowring, and such a distinguished preacher of the Gospel as Mr. Aspland, and such a scholar as Mr. Sharpe, have just said about my family, about my father, my uncle, and that aunt, whom I remember, when I was a very small child, teaching me the English spelling-book. I am sorry to say I have not profited by her lessons—at least, not so much as I should have liked; but one thing I have profited by, and that is the lessons which my father and uncle gave me, and the deep feeling of Liberal Christianity which I saw pervading their hearts and their lives. I cannot accept the too-flattering words of the resolution that has been voted of hearty welcome by you; but though there is a great deal more than I deserve, I can accept it just as showing the sympathy that exists, and that must exist more and more, between liberal Christians in this country and on the Continent, and especially in France. I accept it as an auspicious announcement of more intercourse between you and us—between those who fight the same combat in France as is fought in other parts of Europe, and which you have been fighting nobly here for a long time, and with increasing success.

Perhaps you will excuse me if, to show the state of opinion in France on the subject of Unitarianism, I relate to you a few circumstances of quite recent occurrence—not very important in themselves, but perhaps suggestive of what the real state of things is. Three weeks ago I preached in Paris—not in such a handsome church as this, not in an edifice with glorious stained glass, as I see here in those beautiful windows, but in a room with a very ugly low ceiling, up three pair of stairs, and where the atmosphere was quite stifling, because the place was crowded. There I preached on the last words of the Lord's Prayer—in fact, it was the end of a series of sermons on that subject; and when I came to these words, "Thine are the kingdom, the power, and the glory, for ever and ever," I said, what I suppose any preacher from this pulpit would say, that it means that the kingdom and the power and the glory belong to God only—to God Almighty, to God the Father only, and not to any other; and I said that this prayer was used in the Church when the mother of Christ, and Christ himself, had been made partners of that absolute deity that can belong only to one. A week afterwards I preached the same sermon at Havre, where I was delegated as a member of the committee and one of the vice-presidents of our old Bible Society—which has existed more than half a century—to preach the annual sermon in behalf of that society, and, without changing the sermon or the text, I said the same things. When I had said those things the week before in Paris it was in a place where there were certainly no two persons, and perhaps not one, to think otherwise than I did; but at Havre there was one who did not approve it, and who wrote a pamphlet against me the next week. I do not mention this as of any importance; I think a grey-haired man as I am, and who has been in the foremost ranks because he was born there, and it was his duty to remain there—I think a grey-headed man like me can use the comparison which an old statesman in France used lately—"Oh, I am an old umbrella, and I have received so many showers on my head that a drop more or less is nothing at all." In the pamphlet this was said against me:—"Since he is no more a Unitarian, he ought not to preach in a Unitarian church." But the party who wrote that is completely mistaken. Not only am I "no more a Unitarian," but I never was. I never was brought up in that way; and my father, to whose long labours Sir John Bowring paid tribute a moment ago, never was a Unitarian, and Helen Williams, though I cannot answer for her first years, certainly was not in her last. There was a mistake about this. And another mistake was that of calling the Reformed Church in Havre the "Unitarian Church." The Reformed Church of France has no creed; all questions are open questions; and it may happen, and it does happen, that in some places where there are one, or two, or three ministers Unitarians, and succeeding one another, the Church is by accident a Unitarian Church, and it may happen, also, that the reverse takes place. The two facts are not rare, either the one or the other, and no one has a right to say of the pulpit of one of the Reformed Churches of France that it is Unitarian. We have the right to preach in it one opinion or another. Now, when I was excluded from the pulpit of a Church in Paris it was not on that question that the debate was brought. That was not specially the point. From what I heard from Mr. Beard just now it appears that here the question is not limited to that point only. I think the great question is this, and on this we all agree—whether our conscience, our religious feeling, our religious wants, have a right to be what they are out of the pale of some dogmatic system, of whatever description it may be—I think the question is this, that we who believe there is only one God, and not two or three, or more than three, have a right to believe it, and I said in our pulpit the other day that I think I believe on that subject exactly what Christ himself taught and believed. I would rather be in harmony of opinion with him than be in harmony with all the Unitarian theologians of the Roman Catholic Church,

or the Protestant Church, or any Church whatever. That question is not at all doubtful to me; but only a part of a wide system of religious liberty. And here I come to answer what Sir John Bowring did me the honour to ask a moment ago, as to whether I thought the Government in France would allow a Unitarian Church to be built and a Unitarian worship to be celebrated in Paris. I have not the slightest doubt on that point, and I more than hope, for I can give the proof. More than a year ago two young ministers of the Gospel and myself asked from the Government leave to preach. We are obliged to ask leave in France for many things which we ought to be able to do without any leave whatever. The persons who had power to give or to withhold leave, in this instance, were the Minister of the Interior and the Minister of Public Worship. They both gave it. We said in our letter asking for the permission that we were members of the Reformed Church of France; we did not give a creed of any sort. If we had given an answer to any question asked about our opinions they would have been heretical answers; they would not have been Orthodox answers or Trinitarian answers, because those we cannot afford to give, and we thank God for it. There was nothing of that at all. The names were recognised as not being subversive names—the two ministers found that we were not going to speak on the subversion of the State or against the peace of the nation, and they gave us leave to preach. It is true that we are poor, that we have an ugly room to preach in, and that it is in a part of the town where there are no Protestants, or almost none. Thus, things are going on upon a very small scale, but I have no doubt that if a Unitarian Church were built in Paris, and Unitarian worship to be commenced in the English language, there would be no objection. I will answer this further by saying that I perfectly agree with Sir John when he says that in all religious forms there are men in France at this moment who are quite awake to these two important truths—first, that it is impossible to live and more impossible to bring up children without religion; and secondly, that it is impossible for thinking people to live, and more so to bring up their children in an orthodox form of church. They want, and they feel every day more and more that they want, free worship, free teaching, free religious life. I should most likely astonish many of you if I mentioned the names of celebrated writers who really have given proof of those dispositions and those feelings. In Paris, at this moment, and generally over the whole of the Continent, there are a great number of foremost men, people who are in the vanguard of thought, who, if the gospel were preached to them with liberty, would come in and uphold religion in such a way with all their might; but they cannot do it in the way in which it is presented to them either by the Roman Catholic Church, or by Protestants, who I cannot help thinking are rather more than half Roman Catholics in reality. I end as I began, by thanking you heartily for your extremely kind welcome, and by saying that I accept it not only for myself, but also for that numerous set of men who work, who fight, and who suffer when necessary for our great common cause. (Loud applause.) It is in the name of many unknown friends that I accept your greatly too-flattering welcome.

After a vote acknowledging the services of the Rev. J. J. Tayler in representing the British and Foreign Unitarian Association at the Unitarian Tercentenary festival, in Hungary, which was moved by Mr. JAMES HEYWOOD, and seconded by the Rev. DAVID MAGINNIS, both of whom referred very warmly to Mr. Tayler's service to our churches, and expressed the very deep regret felt by all at Mr. Tayler's absence through illness, the rest of the business was of the usual official character, election of officers, &c., and has been already sufficiently chronicled in our advertising columns.

MEETING AT THE CRYSTAL PALACE.

The proceedings of the anniversary were brought to a close by a collation at the Crystal Palace on the afternoon of the next day in the grand dining-room overlooking the gardens. The weather, which in the early morning had displayed some of the tempestuous character of the previous day, fortunately cleared up about noon, and assumed all the warmth and brightness of a true May day, which added very much to the enjoyment of the visit. The collation was attended by nearly five hundred guests—by far the largest number that has ever assembled on any of these interesting occasions.

W. J. LAMPORT, Esq., of Liverpool, presided, supported on the right by M. Athanase Coquerel and the Rev. James Martineau, and on the left by the Lord Mayor and the Lady Mayoress. An extremely agreeable feature of the present collation was the introduction of some admirable part-singing by a well-trained body of ladies and gentlemen under the lead of Mr. Charles Hill. After the President, in a few well-chosen phrases, had proposed "Her Majesty the Queen," and the time-honoured sentiment, "Civil and Religious Liberty all the World over," had been responded to by Sir John Bowring,

The Rev. R. SPEARS, secretary, responded to the

sentiment, "The British and Foreign Unitarian Association."

The PRESIDENT proposed "Health, Happiness, and Long Life to the Preacher of the Anniversary Sermon." (Loud applause.) At the meeting the day before, Mr. Beard reminded Mr. Martineau of the part he took in the Liverpool controversy. For his part he had the advantage of hearing every lecture which Mr. Martineau preached on that occasion, and he also had the advantage of hearing the first sermon which Mr. Martineau preached before the Unitarian Association. He possessed a copy of that sermon, and he looked upon it as one of the most valuable of his literary possessions.

The Rev. JAMES MARTINEAU, after acknowledging in suitable terms the extreme warmth of his reception, said he would not endeavour to express the grateful sense he entertained of the kindness with which they had received his poor efforts in the pulpit the day before, and the deep interest with which he had attended to perform the part that had been assigned to him on the present occasion. It would seem as though the skies smiled upon their social meetings, but endeavoured, as it were, to drown their religious efforts. (Laughter.) He did not know whether that was a kind of reflection of the repute in which they were held by the world at large, which generally gave them credit for social worth and social excellence, but at the same time endeavoured to pelt at their religion and to say they had none of it all. (Laughter.) He trusted that time and experience would correct that impression. For his part he looked with no despondency upon the present state of the world, and the present state of their own country, in relation not only to the propagation of their special opinions, but to the progress of liberal Christianity in whatever form and under whatever guise it might prefer to present itself. What seemed to him a most remarkable feature of the present day was the parallelism or simultaneousness of the same movements of mind in Europe and America. There was not a sect in this country that was undergoing a history and a struggle which had not its counterpart in a corresponding sect in America. The same with regard to the Continent of Europe. This appeared to him to be an indication that, in spite of the different external circumstances which surrounded us, and of the different history from which our churches were derived, there was a common movement of humanity towards that which would at last prove to be a unity of religion, a catholicity greater and nobler and more enduring than anything which had dared to assume that noble name in the past ages of Christendom. He would now quit this topic, and propose this sentiment:—"The Free Churches of every land. May they have leaders as wise and fearless as the French Protestant Church has in M. Athanase Coquerel." (Applause.) Whether the French Protestant Church any longer deserved that honourable name of a free Church might be doubtful. The very course of events which had brought M. Coquerel into such close communion and sympathy with themselves itself confirmed that doubt. Still, at the present instant, in its constitution, in its written basis, the French Protestant Church was a free church, if by a free church was meant a church that had committed itself to no stereotyped creed, but which had left itself open to the natural development of time and experience. Long might M. Coquerel, whether he favoured or whether the unpopular, continue the representative of such a church. For his part he was strongly in favour of the adherence of all liberal and noble-minded men who could do so with a clear conscience, to the church in which they had a right to be placed. He was decidedly against a hasty departure from that church as long as they had the least opportunity of fighting the battle of freedom within its range. But we could not doubt that there was considerable probability that M. Coquerel and noble and high-minded coadjutors in that struggle, might be unable to continue it indefinitely within the limits of the Protestant Church; that they might be driven out and compelled to seek another home, to assume the attitude of Nonconformists in relation to the French Church, and to create a new church upon the soil of their country. In connection with this probability he remembered that a proposal had proceeded from our American brethren to join with the English Association in creating a Unitarian Church in Paris. He could not help doubting whether the proposal was really a wise one; whether it would be desirable that the Liberal Christianity which existed in Paris should be gathered round a centre which was a peculiarly English and American centre—round the centre of Unitarianism; and whether it was not an interference on their part with the natural development of the course of events which would take place if they abstained from stepping upon French ground, and left them to erect their own institutions in their own way. Now, he would ask plainly this question. Here was a great probability that, under the auspices of their distinguished friend—who had shown himself, as a statesman, practically capable of constructing institutions, as well as of thinking out their bases and principles as a theologian—here was a great probability that he might have the power to create a church, upon whatever basis might approve itself to his conscience and the conscience of his friends. The ground was clear; he could lay down any basis

that might be proper—there was nothing to pre-judge it; it was completely open to him to lay down the foundations of this new church. Then, what would they have him to do? Would they have him lay down that church on a dogmatic and doctrinal ground? Would they have him write down in a document the very theology which occupied his own mind, and embody that in a creed, and put it into trust deeds, and make it the basis upon which a new church should develop itself in France? (No, no.) He ventured to say that M. Coquerel himself would not accept that principle, but would at once repudiate it and scorn it. It would be, in fact, a complete self-condemnation. For what had been the noble plea which he had urged within the Consistory of the French Protestant Church in Paris? It had been this: "Your constitution is perfectly open; you are orthodox—you are Trinitarian; we are not Trinitarian, and we have as much right to sit in this Consistory, to preach in these churches, and to conduct these institutions as you have: let us in to sit side by side with you—we claim our place." And when they were not permitted to have that place, it was complained of as an injustice. Would they have M. Coquerel himself create a new church upon the very same principle of exclusion and narrowness,—upon an exclusion that should be Unitarian instead of Trinitarian? Surely not. If, therefore, the opportunity were given actually to embody and perpetuate in a new Church in France the very type of theological opinion which seems to be the truest, and which occupies the foremost minds of that country, I say that opportunity would be declined. Would you have him select some one favoured doctrine or principle which is more important than others, and say to those who enter this future church, "You are perfectly free on all other subjects, but on this subject you shall make a declaration?" Would you say, "You shall have private judgment upon nine-tenths of the articles, but upon the remaining one-tenth you shall have a public declaration?" He maintained that that would be contrary to the principles of a free church, contrary to the arguments by which a free church had hitherto been effectually maintained. He trusted the time was coming when the old idea that had prevailed in our ancient churches, of certain essentials as the basis of an ecclesiastical community which should be fixed and unchangeable, would rapidly pass away. He held that, although to each individual there were, and always must be, essentials of theology, those essentials were in their own nature variable, and relative both to the minds of the individual persons and to the mind of successive generations of Christendom. And this, he thought, was distinctly shown by the history of sects. What was laid down as an essential in one age was for the most part some principle which had been ignored and lost sight of, and the opposite of which had been tyrannically enforced and insisted upon, so that the conscience rebelled against the oppression and incubus that had been put upon it, and quitted the community to which it had hitherto been attached, and set up for itself some fresh principle. Thus, at a time when there was a cruel and monstrous preaching of the doctrine of eternal torment, those who were unable to bear a suffering of that kind supported a Church upon the ground of Universalism, and the Universalists based themselves upon that one doctrine in order to utter a protest against the most crying and miserable evil of theology in their time. So at a time of mere formalism, when sacerdotal principles and High Churchism were very prevalent, we had the doctrine of the spiritual vindication by the Quakers. So, in the same manner, their own body set up the doctrine of the unity of God as their protest against the mischiefs of the doctrine of the Trinity. Time after time some one doctrine had been brought into prominence as a protest against the evils of the age. But when a few generations had passed away this prominence had ceased to exist; the evil to which it was opposed had passed away, and other evils had arisen, so that fresh protests were wanted. The old names and the interests which had rallied round them had passed away and become comparatively flat, and the result was that it was impossible to maintain the sects upon their old basis. How was it in America at the present time? We found there was an inherent sympathy between several of the different bodies of liberal Christians that exist there. The Universalists did not like to retain their Universalism apart; the Unitarians did not like to retain their Unitarianism apart; and the Christians did not like to retain their form of Christianity apart; and they were gradually tending towards one another. But the great difficulty was they did not know what to do with their old names. If the names were put aside they would gladly join in one body, and instead of three weak churches they would be one united expression of an approach to Christian unity. If, unhappily, the liberal Protestants of the French Protestant Church should quit the ecclesiastical connection in which they had been born, and should be obliged to set up a church for themselves, he trusted it would be really a free church—a church left to its natural sympathies, and to the gradual and insensible development of its own opinions, according as fresh light might come in from age to age. He believed the time was coming

when the liberal Christians of Europe would have to fight a battle more serious and more difficult than any to which they had yet applied themselves. (Hear, hear.) Everywhere we saw that their position was threatened by opposite forces. On one hand, we saw a rapid and large development of pure materialism and secularism, which attempted to deal with human life with a total omission of religion. On the other hand, as if to oppose this, we saw the claims of priesthood and sacerdotalism, in the Catholic Church the ultramontane tendency, and a poor and wretched mockery of the same in the Anglican Church. These forces would close their ranks, and would endeavour to destroy whatever lay between them. The time was come when liberal Christians should forget their divisions and separations, and unite in every civilised country of the world, without stipulating for the particular terms to which each special ecclesiastical connection was historically attached; that they should join together and use their best possible light in order to drive back the opposite hosts of darkness that environed them. (Applause.)

M. COQUEREL, who was received with a great deal of cheering, said he must disclaim the title of leader which was attributed to him in the resolution. He was but one among others who, in their hearts and consciences, held the same views on religion that he did; but he had the advantage of being the person upon whom the first blow had fallen, though there were others who equally deserved it. He quite agreed with what Mr. Martineau had said about churches having their development like plants, or like organic bodies. The church to which he belonged, the Reformed Church of France, had its history. It was at the beginning essentially Calvinistic; but Calvinism was never the name the church assumed—it called itself the Reformed Church. He liked that name, because he thought reform was a thing that could not be done all at once. (Hear.) He thought a Reformed Church was a church that was to be reformed more and more. (Applause.) He and his friends were working for the reform of the church in which they were born; they were doing their duty to her, and were the real and legitimate sons and successors of those who founded that church. The Christian religion itself was but the reform of another religion that went before it, the Jewish religion. In the destinies of humanity, all forms of religion had some portion of truth in them. There never was a perfect religion in the world, and never would be, because religion was the adoration of man, who was imperfect. But, at the same time, all forms of religion were capable of higher development, and it was the duty of good men to try and perfect the church they were born in. After the Reformed Church of France had undergone long persecutions, and had begun to put on new life at the end of the last century, she found that she had lost her creed; and when, in 1787, Louis XVI. gave Protestants the civil rights they had lost, they began immediately to take religious rights. But they did not at the same time revive their old creed—it was forgotten, and remained forgotten; and from that time to the present they had had nothing of the kind in their church. They were a free church in that sense. Afterwards this happened, and here he was going to make an accusation against England. When peace was established in 1815 a number of well-meaning, pious Englishmen came over to visit the Continent. It was quite a treat to them, for they had not been over for a long time—(laughter); they came over with a feeling of pity for the poor Frenchmen, who had been a revolutionary people, and had committed the great sin of beheading a king, though they were not the first in history who had committed that sin. (Laughter.) It was then generally admitted that they were all unbelievers, and the well-meaning, pious people he spoke of took a great deal of trouble to revive religion in France. They, however, thought the darkest and driest Calvinism the only legal form of Protestantism, and they got up a revival. But a revival was a good thing with a mixture of bad elements in it; and that was the case in France. The English who got up that revival did some good, but they also did a great deal of harm. They divided the people; they made many well-meaning, pious, but uninstructed people believe that there had been a great falling-off from religious truth. It was not so, but the consequence was that the church was divided into two parts, and it remained so to the present day. He considered that he was a successor of the old Protestantism of France. Not that it was the same that it was at first, because there was the same difference between them that there is between the acorn and the oak. The acorn had become an oak; the legitimate natural change had come; and the Reformed Church of France was more a Reformed Church than she was at the beginning of her career, and she more deserved the name. That was the natural course of events; but by an artificial movement backwards the English brought many of his countrymen to think that they were infidels and unbelievers, unfaithful to the faith of their fathers. So there came a violent reaction, and that reaction had been acquiring strength; and he thought now it had done its worst and was beginning to outlive itself. But he must say that the English of different denomi-

nations had had a great part in what had happened among Protestants in France during the last thirty or forty years. The Calvinists, the orthodox party, had felt themselves supported by their English friends, and they claimed to be the only Protestants in France. But there were some in the Church who said all the English were not with them, and they pointed to the Unitarians as a proof that there was a feeling of Liberal Christianity prevailing in England which the Calvinistic party did not represent. Now, between the Unitarians and himself what was there? A name. He would not say there was nothing in a name. The name of Unitarian he liked and respected. As he said the day before, the Unitarians of England were the vanguard fighting in the battle of religious liberty, and their name deserved to be held in honour and esteem. (Applause.) But as Mr. Martineau had said, the reformed members of the Church of France must not take even such a respectable historical name as theirs; they must preserve the name of Reformed Church, which to them was as comprehensive as the other. They were, in truth, Unitarians. When he heard Mr. Martineau preach, when he heard the prayers and songs, when he heard what had been said in that room, he felt quite at home with them—(applause); he might say he and his friends were flesh of their flesh and bone of their bone. (Applause.) What they had to do, then, in the present phase of the struggle was to try to reform their own Church more completely, to make that Church, which was free, which had no creed, acknowledge the fact, and oblige her, not only to receive them as members and pastors, but to renounce the pretended right of excluding them. (Applause.) When the Consistory of Paris, by the mouth of its most illustrious member, M. Guizot, officially asked him to found a Church out of the pale of theirs, he said he should not. Why? Because he never took the advice of a foe. (Applause.) His meaning was this—that he intended to remain in the Church of his fathers in which he was born; it was his house as much as it was M. Guizot's; and more, because he considered he was more faithful to the principles of the Reformed Church. (Applause.) If he were to think of founding a Dissenting Church, he should be a deserter from a position he had no right to desert. But if he were obliged to choose between having a separate church and renouncing the rights of conscience and the liberty of conscience, then he and his friends would certainly prefer to found a separate Church. In a large town like Paris that was not difficult to do; but there were a great number of Protestant Churches in all sorts of places, where the dividing of a small community into two churches would be an act of imprudence, which they must not commit if they could help it. Besides, there would be other difficulties in the situation which French Protestants occupied in their own country which they must avoid. But if he were going to found a new Church, he would not ask anybody to accept a creed of his. To impose a creed upon another was not right, it was a tyranny. There was an old saying, that if three orthodox Protestants met on a desert island, the first thing they would do would be this: one of them would find in his pocket a creed, and he would try to persuade the second to oblige the third to accept it. (Loud laughter.) He would not do anything of that kind. (Applause.) He loved religious liberty so much that he not only loved the liberty which he wanted himself, but he loved the liberty which his neighbour wanted. (Applause.) Such being the state of things, he thought they were perfectly agreed as to what was their duty in the present circumstances of the Church of France. They must keep where they were as long as they could; and, if they were obliged one day to leave the pale of the Church and found another, then they must not give anybody the right to accuse them of being tyrants, just as they were now complaining of others being tyrants towards them. He knew of only one test which could distinguish one Christian from another, and that was his own declaration. He would leave everybody to believe what they could, not what they would. When a man came and said he was a brother, and he was a Christian, he had not a second question to ask him. (Applause.) He would say to him, "You will live in liberty with free Christians, I accept you; perhaps you may be mistaken on such points, and perhaps I may be." He was no Pope, and he should not like to be one. (Applause.) He had to accuse himself of not having accepted sooner the kind invitations he had received from their body. He had duties which did not permit him to do so. But now, it was a great joy to him to have met them and to have taken part in their services. He should return to France with the very strong wish to promote between liberal Christians in this country and liberal Christians in France more intercourse than had hitherto existed. Their opponents in both countries knew very well how to help one another against them. They had done so for half a century, and would continue to do so. Therefore they, the friends of religious liberty, must cling together; they must love one another, they must help one another, they must live in real Christian community together. That was to him a token and augury of success for the future. He was not afraid of the future. He thought Mr. Martineau was

right when he said they had before them a very great struggle. But what struggle was it? The question was whether a man could live without God and without religion, or whether he was obliged to believe anything that had been decreed by the Roman Catholic Church in other times. He could not believe, he would not believe, that the human mind would return so far backward, fall so low, as to accept all the absurd and contradictory things that had been decreed at one time or another by some authority who had no right to do anything of the kind. As to living without God, living without religion, he defied the human mind to do that. It was impossible, it was against our own nature; for as soon as people had decreed that there was no God, there were many who, with their hands on their hearts, exclaimed, "I feel him there!" It was impossible for man to destroy the religious feeling which the Almighty had given him. We could deny it, we could forget it, we could make our way of living so false that we should not recognise the feeling in ourselves; but if we had it not, it would reappear in our children. It was impossible for any length of time to make human society live on the principle of no religion whatever. Then, what was in the way? Why did not all men come to those who professed Christianity? It was because creeds, orthodoxy, dogmas, doctrines, were in the way? Many people said they would not believe in God because they were afraid of the creeds, dogmas, orthodoxy, and doctrines, which their consciences could not accept; and they thought they cut the tree by the root by denying religion and God. They were mistaken, and they would one day find, though they denounced everything appertaining to religion, that religion was living in their souls and in the souls of their children. The works of God we could not destroy; we could spoil them, but we could not destroy them. He was not afraid of what dogmatism, creeds, and intolerance could do, because he thought those things had had their time. They did not answer to the state of public opinion in this country, and in coming times. Very often he thought of that saying, they knew by whom, "Let the dead bury their dead." He was quite certain that intolerance, dogmatism, and creeds were dead; they seemed to be living, but they were not. They were things of another age; they belonged to the past; they had nothing to do with the future, and in the present they dwindled to nothing. Thus we should not be afraid of them. And if liberal Christians were not the most numerous they were the men of the future. They had before them what they had not behind, the enlargement of the public mind, with the religious feeling becoming everywhere more alive and more free. They had before them what was necessary to the human mind, what mankind could not live without—God and liberty. God, because they were His children, and they could not live without their Father; they came from Him and would return to Him; and liberty, because it was not possible to go to Him by any other way. They wanted liberty because they wanted to go to God, because they wanted to go to everything that was good and true. The cause of true religion and true liberty were one; and if they were but faithful to their cause, under whatever name they might fight, under whatever flag they might unfurl, they were quite certain that the world would hereafter belong to their cause. (Loud applause.)

The Rev. CHARLES BEARD proposed "The House of Commons," coupling with the toast the name of the Lord Mayor, M.P. for Lambeth. In the course of a most eloquent speech, he paid a warm tribute to the personal characters of Mr. Bright and Mr. Gladstone, and rejoiced in their advent to power as marking a new era in the history of the government of this country. Referring to the Lord Mayor, he said that "he was entitled to their gratitude for the way in which, on the bench at Guildhall, he had thrown the weight of his magisterial authority on the side of commercial honesty." (Applause.)

The LORD MAYOR was received with great applause, and it is gratifying to find that although almost overwhelmed with the duties of his office, and those of a member of Parliament, he at least of our twenty Unitarian M.P.'s is willing to testify his interest in the Association by coming to its meetings.

In response to the toast of "A Free Press."

The Rev. P. W. CLAYDEN called attention to our denominational press, paying a very warm tribute to its value, specifying the *Inquirer*, *Herald*, and *Theological Review*, which he earnestly commended to the increased support they merited.

With the exception of Mr. Martineau and M. Coquerel, whom everyone would gladly have heard at even greater length, the speakers generally made their addresses as brief as they were spirited and interesting, so that when the meeting closed, which it did about seven o'clock, the tables did not present the empty appearance that has hitherto characterised these gatherings at the later part of the proceedings.

STANNINGTON.—On Sunday last the school sermons were preached by the Rev. C. C. Coe, of Leicester. There were good congregations both afternoon and evening. Two very appropriate discourses were followed by collections, which realised the sum of £13. 13s. 1d.

THE LONDON DISTRICT UNITARIAN SOCIETY.

THE annual meeting of the society was held at its accustomed resort, Radley's Hotel, on Wednesday, under the presidency of JAMES YATES, Esq., M.A., F.R.S. The meeting was fairly but not numerously attended. In the absence of the Treasurer (the Lord Mayor), his brother, Mr. ALFRED LAWRENCE, read his report, from which it appeared that the balance due to the treasurer on the society's account at the end of last year, of about £70, had been reduced to between £20 and £30, but that the Lay Preachers' Union, which began the year with a balance on the wrong side of about £50, and with an annual income of £12. 7s., had increased their indebtedness to more than £200.

Dr. DAVIDSON read the committee's report, which narrated the various attempts to found congregations at Stratford, Woolwich, Walworth-road, Mile End, Clerkenwell, Forest Hill, Hoxton, and Roman-road, Islington, and the varying success which attended those efforts.

At Stratford, the new chapel would probably be opened in the summer, and it was hoped, free of debt. At Woolwich, a station had been lately opened, the expense of which was estimated at about £46 a year, half of which amount it was expected would be defrayed by its congregation.

The lease of the Chapel in the Walworth-road had been renewed for another three years. The doctrines preached there had, it appeared, already exercised some influence over the neighbourhood.

At the East End, one portion of the congregation remained in the society's mission-rooms at 245, Mile-end-road; another section met at present at Cottage-grove, Bow-road, but talk of building a chapel on Stepney-green. A series of Sunday evening discourses in connection with the Mile-end congregation had been delivered by the Rev. J. K. Applebee, in a large hall engaged for the purpose, at which as many as 200 persons had been present.

In Clerkenwell, where the society had for a long time supported a mission station at Plummer's-place, the use of an excellent meeting-house, belonging to the Free-thinking Christians, had been obtained on Tuesday evenings at the mission station. Its school work, week evening lectures, &c., were still carried on; while the Sunday evening services were held in the chapel.

From Forest-hill it is reported that the congregation is growing but slowly. Special reference was made to the services of Mr. S. S. Taylor in connection with this church; and it was noticed that all the current expenses of the worship are defrayed by the members of the congregation themselves.

At Hoxton a small cottage service was held. Here the members who meet had organised themselves into a church, and had appointed officers. A course of lectures had also been delivered at Roman-road, Islington, and interesting discussions had been held at the close of these lectures.

During the past winter upwards of two hundred lectures had been delivered at the various stations on about seventy subjects, embracing all the more important points of Unitarian belief.

During the year, also, the work of the Ladies' Visiting Society had been carried on according to the scheme finally adopted. It was requested that country ministers would keep the secretary informed of any changes of residence which might bring families to London, and would press upon members of their congregations who might come to London, especially the young, the importance and desirability of attaching themselves to some one of our metropolitan churches.

References were also made to the printing and circulation of upwards of one hundred thousand leaflets, setting forth the main doctrines of Unitarianism, which had been found to be very useful.

The Rev. R. SPEARS read the report of the Lay Preachers' Union, going somewhat more into detail as to the actual working of the various stations, from which it appeared that at Walworth there was an attendance which varied between 20 and 40, at Hoxton about 17, at Forest Hill from 7 to 30, and at Woolwich about 12. As to the other mission stations no numbers were given, and, says our correspondent, it would have been instructive to have heard how many of those who contributed to the average attendance consisted of members of our other London congregations, and how many might be considered the actual local congregation.

The adoption of the report was moved by the Rev. D. MAGINNIS, and seconded by Mr. HANDS, of York. Just as the chairman was about to put the motion to the meeting, Mr. R. BARTHEM wished to ask what chance of ultimate success there was with respect to these stations. They had begun the year with a debt of £50, which they had since increased to over £200, and this was by no means a satisfactory state of things. He must say that the statements made in the report differed materially from those made to him by private individuals, who were acquainted with the working of the Union more than he was. He thought it absurd to go on opening a number of little places here and there, some in close proximity to handsome orthodox churches and chapels, with which they could not hope to compete. He hoped they should have a guarantee that there would be no continuance of this apparently reckless and extravagant expenditure. A warm discussion followed. The Rev. T. L. MARSHALL and Mr. F. NETTLEFOLD protested against the policy of starting a number of little missions, and the Rev. J. C. STREET, who said he had established a goodly number of congregations in connection with the Manchester District Unitarian Association, urged that, according to the rule of that society, after six months each congregation should be imperatively required to pay its own expenses. Mr. WALLER and Mr. JAMES PHILLIPS introduced complaints of the treatment the Stepney congregations had received from the society, the latter going into personal matters which the Chairman at once stopped.

The course pursued by the society was defended by the Rev. R. SPEARS. He reminded the meeting that the Union had only been established three years. Many churches throughout the country had not succeeded better than the lay preaching stations, even after 15 or 20 years of toil. They did not aim to build up large congregations, but to bind together in different parts of London men and women holding Unitarian views. The station at Stamford-street had been eminently successful, although it was in close proximity to many handsome churches and chapels. That at Forest Hill had during the past year paid its own expenses. Their efforts at Walworth had been successful. Clerkenwell had had a mission established for some time, and good was expected to be done in that neighbourhood, as a new room had just been opened. At Hoxton there was merely a place where 17 or 20 people met for worship, who would not attend any church. Surely it could not be desired that such a place should be closed.

The chair having been taken by J. HART, Esq., J. YATES, Esq., having to leave the meeting, the resolution for the adoption of the report was at last unanimously agreed to.

The Rev. E. KELL, proposed, "That this meeting rejoices to hear of the missionary efforts which are in progress in different parts of the country, and pledges its sympathy with all who are labouring to diffuse the doctrines of Unitarian Christianity everywhere." In doing so, he said he had been more or less a missionary ever since he entered the ministry. As a proof of how an apparent failure might ultimately result in success he instanced the case of Southampton. After the congregation had been established there for two or three years, the few members felt quite disheartened, and wrote the secretary of the Southern Unitarian Society to say that they wished to put an end to the mission. When he (Mr. Kell) received the letter, instead of submitting it to the committee, he put it in the fire. (Laughter.) Notwithstanding such an unpromising beginning, the congregation there had turned out to be one of the most successful in the South of England, and was at present in a more flourishing state than ever before. He would recommend young ministers above all things to be their own missionaries to the poor, and not to trust that part of their work to anybody else.

Mr. SHARPE seconded the resolution. He said that to measure the success of a mission by its ability to support itself and pay its own expenses was equivalent to saying that the richer members of the Unitarian body were not to establish places of worship for their poorer brethren. He, however, thought it was one of the misfortunes of society in the present day that the rich herded together and built handsome chapels and engaged able ministers, while the poor were unable to enjoy these benefits.

The Rev. H. WILLIAMSON said he had found in his district that the intelligent working men, who had no social advantages to sacrifice by accepting what was called heresy, were ready and willing to adopt Unitarian principles. The work in Dundee was commenced only three years ago, but already the congregation numbered over one hundred; which, besides paying their own local expenses, had contributed fifty pounds towards the Scottish Unitarian Association. (Applause.) Undoubtedly much of the success was owing to the fact that the people of Scotland had got tired of the popular theology. The penny paper had ousted the old standards of divinity, and now instead of sitting round their fires discussing the relative merits of John Calvin and Arminius, the people talked about the character and dispositions of such men as John Bright and Mr. Disraeli. The Unitarian cause stood in relation to theology precisely where the Liberal cause stood in relation to politics, and those who adopted Liberal views were very likely to be open to the influences of Unitarianism. Perhaps one error which ministers made was to deal too much with the abstract. Of course it was desirable to have men who could map out the great lines of thought, but it was necessary that there should be men willing to do the sledge-hammer work—to go among the poor, and uneducated, and degraded, and show them that there was a better thought about God, a better hope about heaven, a better sense of relationship to one another, than that which orthodox theology had crammed into their minds. (Applause.)

The Rev. J. C. STREET said, five years ago there were, between the banks of the Tees and the banks of the Wansbeck—a distance of some hundred and twenty miles from north to south, and between the coast on the west and the coast on the east, a distance of some sixty or seventy miles—only two Unitarian ministers at work. At present, partly through the efforts which he and his fellow-labourers had made, but largely through the generous and munificent aid of the British and Foreign Association, there were six ministers employed in the district, four of whom have settled congregations. The work in Choppington had attracted a wonderful amount of attention, and become a sort of beacon throughout the whole district. Men came trooping in from all parts, some of them walking as much as twenty miles in the day in order to attend the services, and then going back to their own districts, eager and most anxious to have similar

services there. One result had been that in at least one half of the pulpits from Newcastle to Morpeth, a distance of twenty miles in one direction, and thirty or forty in another, within the last few months a crusade has been preached against Unitarianism. It could not be said that the people there were indifferent to Unitarian views. They either loved them with an intense and burning love, or they hated them with a deep and bitter hate. Ultimately amid the contention of opinions, truth must gain the victory, and the cause of Unitarian Christianity win its way. (Applause.) Some four months ago the Rev. Thomas Leyland went there as a missionary. He at once set himself earnestly to work and sought out the most likely places in which to begin to preach. Among other places he visited Blyth, with a population of about ten thousand people. He had great difficulty in obtaining a room there in which to hold meetings, for the main room of the place, which had ample provision for public speaking, was closed against him by the trust itself, which forbade the preaching of any opinions there other than those which were preached in the neighbourhood when the room was first built. However, he at last obtained a room and arranged for a course of six lectures. Discussion was permitted after each lecture, and Methodist ministers, doctors, lawyers, and lay preachers in abundance attended to break a lance with the representative of Unitarian Christianity. Mr. Leyland, however, not only held his own, but created such a good impression that a great excitement was caused in the neighbourhood. Last week, when he (Mr. Street) was setting out for London, a letter reached him from a Methodist New Connexion minister, stating that it was his intention on Friday last to deliver a lecture in the Central Hall, Blyth, to prove that Unitarianism was not Christianity, and inviting him to be present to take part in the discussion. He (Mr. Street) sent the letter to Mr. Leyland, hoping he would attend the meeting. He did so: six hundred or seven hundred persons were present. The Lecturer spoke for upwards of an hour, after which Mr. Leyland had ten minutes to reply, and then the lecturer ten minutes more, and so on. At the close of the meeting numbers of people who before had been utterly hostile to Unitarian Christianity expressed their deep and earnest interest in it, and at the service in Blyth on Sunday afternoon, the Methodist minister was present, and expressed very considerable agreement with the major part of the address which Mr. Leyland had delivered.

The Rev. G. RIDE (of Chorley) said not one of the congregations in East Lancashire had been formed without some crisis happening as disheartening as anything connected with the efforts of the London District Association.

The Rev. C. H. A. DALL gave an encouraging account of the prospects of his mission in Calcutta. He now found himself with double the means he had before, so far as money and men were concerned.

The resolution was agreed to.

The Rev. LEONARD HUNGES (formerly a Roman Catholic priest) proposed the next resolution, recognising the voluntary services of the members of the Lay Preaching Union, and the importance of the work in which they are engaged. He said, nowhere on the Continent was there any such thing as a lay preaching union. In Germany it would be looked upon as the greatest presumption for any man not an ordained minister to stand up and preach before the people; and, in fact, the law would not permit any one to do so. It was almost more necessary for an Unitarian minister to be an educated man than for a minister of an orthodox creed; because in the latter case doctrine is more sharply defined, whereas in the former the indefiniteness of the doctrine rendered personal study and personal conviction absolutely essential. He had, however, frequently been astonished to find laymen so well informed both in England and the United States. On the Continent it was a very rare thing to find a theologian who was not a minister. Ultimately the motion for the adoption of the report was agreed to.

The other resolutions were of the usual formal and grateful character, the speakers being the Revs. R. B. Maclellan, R. Shelley, F. R. Young, A. N. Blatchford, and M. C. Gascoigne, and Messrs. S. S. Taylor and W. N. Green.

SUNDAY-SCHOOL ASSOCIATION.

THE annual breakfast of this Association was held on Thursday morning, the 20th instant, at the Freemasons' Tavern, Great Queen-street. We must congratulate the committee on their having obtained so suitable a place of meeting. The attendance was very good.

In opening the proceedings, the CHAIRMAN (Rev. H. E. Dowson) said he understood the secretary was about to read a report which would take rather a gloomy view of the present condition of Sunday schools. He was himself inclined not to be so very gloomy. Sunday-schools might not seem to look very bright at this moment, but his belief was that a very much better future was in store for them than anything they had seen in the past. Passing on to one or two conditions which rendered Sunday-schools inefficient, the first was to be found

in the fact that not only were they voluntary institutions, but that the volunteers entered upon them very often with a very vague idea of their purpose. They saw persons coming into the school on Sunday morning, sitting down in the middle of their class, not to conduct that class through any specific course of instruction, but very often not knowing when they entered the room what would be the character of the instruction given. The result was what was very prevalent; the teacher in weariness sitting on his chair, the scholars in weariness reading around. That kind of teaching was absolutely useless; it created no interest, and the necessary result was that the attendance at the schools was exceedingly irregular on the part both of scholar and teacher. The consequence of course was just this—that every Sunday, except in some rare cases where such things did not occur, classes were without teachers, disturbing the rest of the school, or else the elder scholars had to be abstracted from the senior class, thus being prematurely moved from the scholar's bench to the teacher's chair. That, he feared, was very true with regard to the majority of Sunday-schools; but, notwithstanding all that, they observed in them that which was beyond all praise—the union of class with class in beneficent activity; they observed there the chief means of laying hold upon the poor and entering their homes with religious influence; and, above all, here was the nursery of their churches, without which the churches would expire and disappear. His aim was not to discourage, but to point to some sources of encouragement. He had referred to the teachers coming to the school Sunday after Sunday with but a vague idea of what they came for. Now, if they could alter that condition, could gain a distinct notion of what Sunday-school work was, and could organise Sunday-schools up to that distinct notion, they would have removed this chief cause of inefficiency. He might be asked had they the slightest reason to expect a change. He thought there was. Sunday-schools are passing through a state of transition. They did not seem to have made up their minds whether their Sunday-schools were supplementary to their day-schools in the sense of teaching lessons which they had failed to give or of reaching children whom they had failed to reach, and until they made up their minds which of these two functions was theirs they were acting at cross purposes and would do nothing well. Was there any reason to hope they would be able to make up their minds on this very serious and difficult question? The facts surrounding them would speedily assist them, and to a certain extent were already assisting them to make up their minds. Although education in this country was at present far from satisfactory, although it was very deficient it was much less deficient than heretofore, and therefore he believed their function increasingly was a religious function. (Applause.) He might be too sanguine in looking forward to a time when none of the children would come into Sunday-schools in need of secular instruction, but the movement in favour of national education had taken a vast stride, and the people began to see that education was not only a moral but a political necessity, and were determined now that the power was in their own hands to sweep away that wretched religious difficulty which stood in the path, and obstructed the education of their children. (Applause.) He thanked God that that religious difficulty was a pure myth, and the people knew it. It was a difficulty, not of the parents or the children, but of the parsons—(hear, hear)—who regarded education as a matter in which they were patrons, and gave as charity what was the people's right, and the people now were determined to ask for their rights, and to get them for themselves; and it was inevitable from the means which would be employed to obtain the end that the education would be a secular one. The consequence would be that whilst Sunday-schools would no longer be required to give the secular instruction, they would be required as never before, to give the religious instruction which had escaped from those schools. It was consequently not with discouragement that he looked forward to the future of Sunday-schools.

Mr. F. NETTLEFOLD read the treasurer's report, which showed a balance in hand of about £90.

Mr. WADE, who said he did not confess to the impeachment of the chairman that he was going to read a gloomy report, read the committee's report.

The report stated that for some years the committee have endeavoured to bring forward prominently the fact that, whilst the number of schools and the number of scholars on the books continue to increase, the average morning and afternoon attendances do not show a corresponding improvement. Last year's returns showed that there was a great step in advance of the four preceding years, though the ground lost since 1863 was not recovered. In that year there were 151 schools, with a total of 19,791 scholars; average attendance in the morning 67 per cent., in the afternoon 78 per cent. Last year there were 181 schools, with 22,142 scholars; but their average attendance reached only 61 per cent. in the morning, and 73 in the evening, indicating a falling off in five years of 6 per cent. in the morning, and 5 per cent. in the afternoon. This

year the summary presents the largest number of schools and the largest number of scholars ever reported; but the average attendance in the morning is 59 per cent., and in the afternoon 71 per cent.; a falling off as compared with last year of 2 per cent. on both parts of the day. These averages contrast rather favourably than otherwise with those of other Associations, both among Churchmen and Dissenters, which report this year that "the average morning attendance in the London schools is still going down." Of our London schools Portland-street has gradually worked its way to the first place, and the school of the Free Christian Church, Kentish-town, has been added to the list. Waiworth school has again been discontinued. In the country schools the percentage is but 60 in the morning, and 72 in the afternoon, against 62 and 74 per cent. attendance of last year. Both the Manchester District and the North Midland Associations show a slight diminution in the average attendance, and the same may be said of several of the schools belonging to the West Riding and also of this Association.

The totals for the present year, as shown by returns from 185 schools, are 22,381 on the books, with an attendance of 12,571 in the morning, and 15,455 in the afternoon, with 3,511 teachers. As compared with last year this shows an increase of five schools, 239 scholars, and 31 teachers, but a decrease in morning attendance of 330, and afternoon 368. Most of the schools have libraries, savings' banks, sick and clothing funds attached to them, some having bands of hope, and a few bands of faith. The finances of the Association are in a healthy condition; the sales of books continue to be the same. Another volume has been added to the list of publications, "Lessons in Religion," by Miss Gillies. The committee have also accepted the copyright of "Outline Lessons on the Life of Christ," by the Rev. Brooke Herford. Reference was made to the attendance of Messrs. Bartram and Wade as a deputation to the Manchester District and North Midland Associations at their annual meetings this year. The "Sunday-school Penny Magazine" has attained a much larger circulation. In conclusion, the report expressed no alarm at the present state of the Sunday-schools, nor do they despair of their future.

The Rev. JAMES MARTINEAU moved the first resolution:—"That the report of the treasurer and committee just read be received and adopted." After referring to the statistics, which he always regarded as the least reliable figures in the annual report, he dwelt upon the general conduct of Sunday-schools, entirely agreeing with the admirable remark of the chairman, that the essence of the whole thing lay in the zeal, the determination, and conscientiousness of their teachers. He thought much less of the number of the teachers than of their character, devotedness, and resolution to carry on their work. (Applause.) He noticed continually that the young persons, and others not altogether young, who joined in this good work, did so very much from a kind of desire to escape the compunctions of an uneasy conscience that they were doing nothing at all in the world, and that they must really pluck up a little Christian zeal and put their shoulder to the work, and address themselves to some sort of duty. If they went into the Sunday-school from no other motive but that of quieting conscience, in all probability they would do it without any clear perception of the nature of the work; their whole personality would not be engaged in it, and they would get over it as fast as possible. It would not be their work of the day, but a bribe to conscience not to prick them with its uneasy compunctions and remorse at their Christian idleness. So long as they went on in that way the work could never be done effectually, and it never could produce the very effect contemplated in addressing oneself to it. Unless they threw themselves more positively into the work, considered what that work was, grappled with its difficulties instead of slurring them over in a slovenly way and getting to the other side of them, and addressed themselves to the preparation for the work distinctly and clearly, so that when they went to their class they knew what they were about, they would take no interest in the work, and the children would take no interest in the work. Throw their hearts into it, and it would become delightful—a personal tie between themselves and the children; they would get to know each child, to understand the character and turn of thought of each child, and the whole work would assume an entirely different character. If teachers could be persuaded to devote a portion of every Saturday and of every Sunday morning before going out to their work to this preparation of their own minds, he was quite persuaded the whole aspect of their Sunday-schools would assume an entirely different character. Sometimes he saw a teacher come in (merely sent at the last moment at the request of the proper teacher, who absented him or herself), who came without the slightest idea of what was to be done, goes to the superintendent, and says, "Pray, what is this class to do?"—not knowing the children, not knowing the work, not knowing the books, spending an hour or an hour and a-half in this way. What possible benefit could arise to either teacher or taught? For his part, he should be ashamed ever to go into a class of any kind which he undertook to teach if he did not feel master of the work which had to be done. If the quality of their work was elevated

and changed by preparation of that kind, he was persuaded the quantity of work done, and the number of children coming to their schools, would rapidly satisfy their most ambitious desires. There was another advantage which would arise; the moment a person cleared up the bewilderment of his or her mind as to how to teach the principles of religion to a little child, the whole subject would spread itself out with a clearness and distinctness before them, the ultimate result of which would be that they would have written lessons founded upon the practical experience of teachers, and a store of books which they could put into the hands of inexperienced teachers, and which would tend to the improvement of the Sunday-school teaching throughout the country. They were rather apt sometimes, with the true English habit of criticising themselves, to lay the defects of their Sunday-schools too much upon the persons who conduct and manage them, but there were other parties concerned in this—he meant the parents of the children. They were left too much without the co-operation and the accompanying intelligence of the parents of the children. They were too apt to throw off the duty of the home and throw it upon the Sunday teacher. So long as this was the case the work must be most imperfectly done, and it would be one of the best effects of our extended system of personal visits to the parents of the children and visiting mainly by the teachers themselves, that they would get into communication with the parents, that they would adopt them, as it were, into their partnership. There was one expression that dropped from the chairman which always created a strong feeling of dissent in his mind. He spoke of the progress of English education, and said the poor people would see that they had their rights in this matter. For his (Mr. Martineau's) part he protested against the people having any rights in this matter, excepting that the children had a right to demand from their parents education. He denied the right of what were called the people, if by the people they meant the labouring classes and those who came into their elementary schools, to demand their education of any class that was above them, whether any particular class or any class collectively; and it was rather a mischievous thing to put this idea into their heads, instead of making it a claim upon their consciences, that they ought to do to their children what all parents were bound to do in respect to their children. He did not object to the idea of a national education, but if national education was administered, it should be supplied in such a manner as most carefully to guard the sacredness of the parental obligation, and to put upon the parents of the children the duty of paying their fair share of the expense at the same time that they had their proper share in the controlling and administering of those schools. (Hear, hear.) With regard to the Sunday-schools in particular, this was most important, and unless they were able somehow or other to bring action to bear upon the consciences of the parents, their Sunday-schools would always have to struggle against a certain degree of unconquerable difficulty, and they would languish in the work before them.

Mr. JOSEPH LUPTON seconded the resolution. He did not consider that the report was an unsatisfactory one. With reference to Leeds the figures given did not give the fair result of the work. They had considerably improved upon the previous years, and the education given was of a higher character and doing more good, because there was more preparation, such as Mr. Martineau had referred to. He recommended the examination of the children every quarter or half-year by the minister, and urged the necessity for perfect sympathy between the teachers. Their teachers at Leeds attended every alternate Sunday, and he had known cases where the teachers who alternately took the class did not even know each other. He suggested the adoption of some plan by which their Sunday-schools could have the benefit of printed Scripture questions or suggestions in their Magazine, so that every teacher and scholar might know beforehand the lesson to be given and prepare for it. Such a plan had been found exceedingly valuable in the Leeds Sunday-schools, and might be valuable elsewhere.

Mr. PINNOCK (Mayor of Newport) said the great cause of the falling off in their Sunday-schools was the difficulty of getting teachers—the difficulty of getting a sufficient number, and the still greater difficulty of getting teachers who were earnest in their work. Sunday-schools would never flourish until that was remedied.

Mr. WADE read a paper written by a lady, containing some excellent thoughts on the conduct of Sunday-schools.

The Rev. RICHARD PILCHER did not think the falling off was as great as their figures presented. The more he saw the figures the less respect he had for them. The looseness with which Sunday-school teachers kept their books and Sunday-school superintendents kept the registers was something startling to a practical man, and if there was any apparent damage, any falling off in figures, it was simply that they were beginning to keep their books in more regular fashion than formerly. The great bulk of their Sunday-schools were purely secular schools, and the great bulk of the children came for purely secular instruction. He was afraid they did not realise that fact, but it was so, at all events, in the North; and in proportion as the

need for secular instruction became less felt and less secular instruction was given in their Sunday-schools, in that exact proportion must they expect a falling off in the number of scholars. He rejoiced to think the time was coming when Sunday-schools could become really religious institutions, but was also sure that when that time came they must be prepared to find a great diminution as to numbers.

The Rev. H. WILLIAMSON said his opinion was the time had not nearly come when secular instruction could be abolished. He wished it could, and should be very glad to find that writing, arithmetic, and mere mechanical reading could be done away with. There should, however, be a decided distinction between the two classes of instruction; he would limit secular instruction to one part of the day, and in the other part let the teacher's attention be confined to purely religious instruction.

Mr. HENRY RILEY said he had a theory of his own with regard to the falling off in the schools in the Midland district. For some time past they had been losing their elder scholars, and that to him was the only discouraging circumstance in connection with the schools, because upon their retention of the elder scholars depended mainly the good and permanent influences which might be expected to arise from their efforts in the Sunday-school. Why did they not retain their elder scholars? It arose simply from the fact that they had no teachers who had the power of interesting those scholars sufficiently to keep up their attendance beyond a certain period. The remedy was a very simple one. They must have a more prepared class of teachers. The work was generally left to the young and inexperienced members of the congregation. This ought not to be. They had in their congregations men of standing, education, and influence, who could not be making themselves more useful than by devoting some portion of their leisure time to assisting, counselling, directing, co-operating, and working with the young members of the congregation in carrying on the Sunday-school. (Applause.)

The Rev. HENRY SOLLY was sorry to hear the last speaker say they were losing hold of the elder scholars in the Midland district. He thought more might be done with a view of promoting and preparing the elder scholars for joining the congregation. It was a very difficult question to know how it was to be done, but it had been done with considerable success in several congregations at different times by some sort of introductory services, introducing them, as it were, to the Christian Church. The elder scholars might be helped towards this by being formed as much as possible into secular societies, which should have the effect of uniting them together in a brotherly spirit. He could not believe that the proper object of Sunday-schools could be to give secular instruction, except under the lamentable deficiency of secular teaching in the week days; but he was quite sure that secular and religious truths ought not to be divided in the way too often it was.

The CHAIRMAN explained that what he meant by saying that education was the right of the people, and that right they intended to demand, was that they were demanding that they should be allowed, not to receive education paid by rates coming out of other people's pockets, but that they might be allowed to pay rates themselves for the education of their own children.—Resolutions welcoming the representatives of other Sunday-school Associations and appointing the officers were afterwards passed, calling up the Rev. C. Beard, Mr. Munn, Mr. J. Reynolds, Mr. Herbert New, Mr. Harrison, and others.

STALYBRIDGE: LAYING THE FOUNDATION STONE OF A NEW CHAPEL.

DURING the last half century, there has been a numerous body of Unitarians in Stalybridge, but it was not until about seven years ago that they seriously entertained the question of commencing a Sunday-school, owing to there being a very good one in connection with the Old Chapel, Dukinfield. A few assiduous young men and women, however, determined to form a school, and their combined efforts were rewarded with success. There are 360 scholars taught by 51 teachers, who have already a library of 580 volumes. This, however, by no means represents the number of those who would have joined if there had been room. During the last autumn a wing was erected to the school in order to meet the demands for admission, but even this has proved insufficient. A school progressing at such a rate was sure to need a place of worship, and in the beginning of the year 1866, some 30 Unitarians formed themselves into a church, services were conducted in the Foresters' Hall for a short time, and afterwards the congregation were compelled to meet in the upper room of the People's Hall, which, in many respects, is unsuitable for public worship. The congregation continued to increase until now there are 120 members of the church, whose zeal and earnestness have prompted them to make an effort to raise funds for the erection of a building to be devoted entirely to public worship.

The site of the new church is the corner of Canal-street and Brierley-street, and the foundation-stone was laid on Whitsun-Friday, in the presence of a large concourse of spectators. The scholars and teachers attending the Dukinfield Old Sunday-school, and those of the Stalybridge Unitarian

School, numbering together nearly 1,000, headed by two bands of music, went through the principal streets of the town, before visiting the site of the proposed building. Among those present were—Revs. Francis Revitt, and C. L. Whitam, Nottingham; Mrs. Leech and Mr. W. Leech, of Gorse Hall; Messrs. David Harrison, H. T. Darnton, Mayor of Ashton, W. Burnley, William Marshall, Cartwright, Burton, Charles Dawson, H. C. Hill, Joseph Oliver, Joseph Wood, James Heaton, Joseph Roberts, David Illingworth, John Howard, Stalybridge, William Whitworth, Newton Moor, Robert B. Orme, Ashton, Alfred Harrop, Charles Harrop, Edward Kerfoot, James K. Forster, William Bradley, and Abraham Smith, Dukinfield.

The proceedings commenced with hymn and prayer, offered by Rev. Francis Revitt. Mr. John Howard then read a list of articles in the bottle to be placed in the cavity of the stone.

Mr. JOSEPH OLIVER, chairman of the Building Committee, then presented a splendid silver trowel and a beautiful ivory mallet to Mrs. Leech. On behalf of the congregation, Building Committee, and the members of the church he tendered their sincere thanks to Mrs. Leech for the graceful manner in which she acceded to their request, that she would lay the foundation stone.

Mr. WILLIAM LEECH returned thanks on behalf of his mother in a few appropriate remarks. He thanked those who were connected with the undertaking, and all who had taken an interest in it, and he assured them that it had afforded the whole of the family great pleasure in doing what they had done for the promotion of the school and church. The stone was then "well and truly laid" by Mrs. Leech; after which the assemblage was addressed by Mr. John Jackson, Mr. H. T. Darnton, and Mr. Burnley. The proceedings then terminated with the singing of the National Anthem.

INTELLIGENCE.

* * * The pressure upon our space renders it impossible to give even the brief notices of Sunday-school Whitsuntide excursions for which in previous years we have made room.

BELFAST: YORK-STREET.—On Sunday, the 16th instant, the Rev. J. Page Hopps, of Dukinfield, preached two excellent sermons in Belfast on behalf of the above congregation, one in the Rev. John Porter's Chapel, Rosemary-street, which was kindly lent for the purpose, and the other in York-street Chapel. There was a large attendance on each occasion. The collections amounted to upwards of £158.

DUNDEE.—During several months a regular weekly lecture has been given in a populous district of the town. Every lecture has been well attended, and considerable discussion has frequently taken place. On Monday evening a social meeting was held to mark the conclusion of the course; the chair was taken by the Rev. H. Williamson. Addresses were given by Mr. H. C. Briggs and others, all agreeing that the lectures had been a success and had strengthened the Sunday meetings in the Thistle Hall.

CORRESPONDENCE.

No anonymous letters inserted: the writer of every letter must append his name for publication. All letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 74, Market-street, and not to the private addresses of the Editors.

ACKNOWLEDGMENT.

To the Editors.—Will you give me space to convey to friends who have anonymously sent me parcels of books and pamphlets an acknowledgment of the receipt of their useful donations? I have no doubt there are many others, who, having Unitarian literature for which they have no further use, would be willing to send such to me if they knew, as is the case, that I would make good use of it.—Yours faithfully,

HENRY WILLIAMSON,
Missionary Scottish Unitarian Association.
Lochee, Dundee, May 26, 1869.

THE COMING WEEK.

Bradford.—On Thursday, opening of New Unitarian Chapel. Preacher: Rev. Charles Wicksteed, B.A. In the evening, a tea meeting.

London: FREE CHRISTIAN UNION.—First anniversary, on Tuesday, June 1st. Service in the large hall, Freemasons, Lincoln's Inn Fields. Annual meeting on Wednesday.

London: HACKNEY.—On Sunday evening, a lecture by the Rev. P. W. Claydon, on "God His own Interpreter."

London: MILE END-ROAD.—On Sunday evening, the Rev. Dr. Sadler will preach.

London: STOKES NEWINGTON.—On Sunday evening, a lecture by the Rev. J. K. Applebee. Subject: "Life and Character of Samuel."

Mossley.—On Sunday, sermons by the Rev. J. Freeston.

Oldham.—On Sunday, annual sermons by the Rev. Brooke Herford.

Rivington.—On Sunday afternoon, the annual sermon, by the Rev. J. H. Smith.

BIRTH.

ELLIS.—On the 22nd inst., at 88, Clothmarket, Newcastle-on-Tyne, the wife of Mr. J. Barker Ellis, of a daughter.

MARRIAGE.

ROBINS—DOWDESWELL.—On the 23rd instant, at the Unitarian Chapel, Cirencester, by the Rev. Henry Austin, James Robins to Caroline Dowdeswell. This being the first marriage celebrated in the Chapel, the parties were presented with a Bible and a hymn-book.

DEATHS.

BAGSHAW.—On the 20th inst., at Brooklyn Cottage, Great Moor, Stockport, aged 57 years, Mrs. Mary Bagshaw, of West High-street, Salford.

GILL.—At 11, Victoria-road, Tranmere-park, Birkenhead, Charlotte, wife of Mr. George Gill, master of the Hope-street Schools, Liverpool.

TAYLOR.—On the 19th inst., Harriet, only daughter of James and Mary Taylor, Park Hill-place, Bolton.—No cards.

BROOK HOUSE, KNUTSFORD.—Miss CARBUTT will Re-open her School on Saturday, August 7th.

Graciously accepted by Her Majesty the Queen.
A. B. Allen's "God Speed the Galatæa."
18 stamps. London: J. Williams, 24, Berners-st.

Sixpence per dozen; 3s. per hundred; post free.
WHAT IS AN UNITARIAN? By GOODWYN BARMBY, of Wakefield.

A CHARGE to a Congregation, delivered in Christ Church, Nottingham, by the Rev. J. PAGE HOPPS.—Price one penny. All usual booksellers and agents.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martin's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

Post 8vo., pp. 95, price 2s.
CHURCH COMPREHENSION: A Letter to the Right Hon. W. E. Gladstone, M.P. (Being suggestions for the reconstruction of the Church of England.)—London: Longmans. Leeds: Walker.

Just Published, by the Sunday-school Association.
LESSONS IN RELIGION.—A book for the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d.; cloth lettered, 1s. 8d. Subscribers to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson.

Just published; 8vo.; price 3s.
THE ASSAULT at LAMBETH WORKHOUSE: A Letter to the President of the Poor-law Board on the Evidence taken before the Inspector, in October last, in the case of Mary Ann Garnham, by SAMUEL SHAEN. With an Appendix containing depositions by inmates as to recent assaults by the Workhouse officers.—[N.B. Notice of a motion has been given in Parliament for production of copies of documents in the above case.] WILLIAMS & NORGATE, 1, Henrietta-street, Covent-garden, London; and South Frederick-street, Edinburgh.

ON SALE.—14 Large and 87 Small London SERVICE BOOKS, Cheap.—Apply to JOHN PHIL LIPS, Herald Office.

LAWN MACHINES, of the Best Makers, sent to your address, carriage paid, and discount for cash.

KNEEBONE & TIMMIS, Cutlers and Ironmongers, Birmingham.

R. WRIGHT, Estate Agent, Auctioneer, and Valuer.—Offices, 47, Ann-street, Birmingham. Land and Houses for Sale by Private Treaty.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

TEVERSHAM'S Boarding-house, 22, Ironmonger-lane, Cheapside, London. S.J. Gregg, Proprietor.

VISITORS TO LONDON.
MRS. BAINBRIDGE'S BOARDING HOUSE, 57, Doughty-street, Mecklenburgh Square, W.C. (From Ely Place.) Near the Metropolitan Great Northern, Midland, and London and North Western Stations. Bed, Breakfast, and Tea, 4s. 6d. per day. Private Sitting and Show Rooms.

CLARET, 11s. PER DOZEN, BOTTLES INCLUDED. Our trade for this pure light Bordeaux, for DINNER and as a BEVERAGE Wine, increases daily.

VICHY WATER, 36s. PER CASE OF 50 LITRE BOTTLES. THE MINERAL WATER COMPANY OF VICHY. Under the control of the State, have the honour to announce that Genuine Waters can be had from their REPRESENTATIVES.

JAMES SMITH & COMPANY, WINE MERCHANTS. MANCHESTER.....26, Market-street. Liverpool.....11, Lord-street. Birmingham.....25, High-street.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehouse-men, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

KNEEBONE AND TIMMIS are selling CUTLERY of the best quality, Electro-plated Spoons, Forks, Choice Tea Trays, Good Middle-class House FURNISHING IRONMONGERY, &c., at their Establishment, 23, SNOW HILL, BIRMINGHAM.

COMFORT IN WALKING. J. H. REYNOLDS, Boot Maker, of 14, Princess-street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 13, Pall Mall, Market-street.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

Printed for the Proprietors, by WILLIAM EVANS, of Apley Villa, 377, Waterloo Road, Cusneham Hill, at his printing offices, 6, S. Cross-street, Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, May 28, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 423.

FRIDAY, JUNE 4, 1869.

PRICE 1d.

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UPPER BROOK-STREET CHAPEL,
CHORLTON-ON-MEDLOCK.
The Rev. W. H. HERFORD, B.A., will preach a SERMON on Sunday morning next, in memory of the late Rev. JOHN JAMES TAYLER, B.A., Principal of Manchester New College, London, and for many years previously the Minister of the Upper Brook-street Congregation.—Service to commence at a quarter to eleven.

RIVINGTON CHAPEL.
On Sunday, June 6th, the ANNUAL SERMON will be preached by the Rev. T. H. SMITH, of Halifax; the Service to begin at three in the afternoon. A Collection in aid of the Sunday-school and Library.

ALTRINCHAM—SHAW'S LANE CHAPEL.
The ANNUAL SERMON will be preached on Sunday morning, June 6th, by the Rev. EDWARD S. HOWSE, B.A., Minister of the Chapel, and a Collection made in aid of the Sunday-school Fund.

UNITARIAN CHURCH, HACKNEY.
On Sunday evening, June 6th, a LECTURE will be delivered by the Rev. DR. OSGOOD, of New York.—Service begins at seven o'clock precisely.

UNITY CHURCH, UPPER-STREET, ISLINGTON.
An EVENING CONCERT, in aid of the Choir Fund, will be given in the Schoolroom on Monday, 7th June. Tickets, 1s.; Family tickets, to admit three, 2s. 6d.; Reserved seats, single tickets, 2s.; double, 3s.—Doors open at seven o'clock; Concert to commence at half-past seven.

WEST RIDING UNITARIAN MISSION.
The Fifty-fourth ANNUAL MEETING will be held at Bradford, on Wednesday, June 9th, 1869. At twelve o'clock there will be Divine Service at the New Unitarian Church, Chapel-lane. The Rev. JOHN WRIGHT, B.A., of Bury, will preach. The usual Collation and Meeting of the Society will follow; J. A. BINNS, Esq., of Bradford, in the Chair. GOODWYN BARMBY, Secretary.

FREE CHRISTIAN CHURCH, WHITEFIELD-STREET, ARDWICK.
ANNUAL SERMONS, June 13th. Preachers: Afternoon, at 2 o'clock, the Rev. P. HOPPS; Evening, at 6 o'clock, the Rev. T. E. POYNTING.—The Offertory at each Service.

GORTON CHAPEL SUNDAY SCHOOLS.
ANNUAL SERMONS, on Sunday, June 13th, 1869, by the Rev. H. E. DOWSON, B.A., of Geo Cross.—Service at 10 45 and 6 30.

MEADOW CONGREGATION, GODALMING.
The ANNIVERSARY SERVICES and MEETING will be held on Sunday, the 13th June, when the Rev. Dr. SADLER is expected to preach and preside.—Services commence at 11 a.m. and 8 p.m. Tea at 5.

UNITARIAN CHAPEL, ASTLEY.
SUNDAY-SCHOOL SERMONS, June 13th, by the Rev. J. WORTHINGTON.—Service at three and half-past six o'clock.

THE OLD CHAPEL, DUKINFIELD.
The ANNUAL SERMONS on behalf of the School will be preached on Sunday, June 13th, by the Rev. W. GASKELL, M.A.—Services, 10 30 and 6 30.

STAND.—The Sunday-school SERMONS
will be preached on June 13th: Morning, by the Rev. JAMES BLACK, M.A.; Evening, by Rev. J. PAGE HOPPS. Service to begin at 10 30 a.m., and 6 p.m.

PROVINCIAL ASSEMBLY.
The ANNUAL MEETING of Presbyterian and Unitarian Ministers and Congregations will be held at Manchester, on June 17th, 1869.

The RELIGIOUS SERVICE will be conducted in Cross-street Chapel, by the Rev. ALEXANDER GORDON, M.A., commencing at eleven o'clock. The sermon will be preached by the Rev. C. W. ROBERTS.

The MEETING FOR BUSINESS will be held in the same chapel, at one; the Rev. WM. GASKELL, M.A., in the chair. At four there will be a PUBLIC DINNER, in the Memorial Hall. Tickets, 8s. 6d. each, can be obtained by ladies and gentlemen on the morning of the meeting, before and after service. JOHN WRIGHT, Secretary.

SWINTON.—Annual SCHOOL SERMONS
June 20th, by Rev. A. GORDON, M.A.

ABBEY CHAPEL, TAVISTOCK.—The
PULPIT of the above Chapel will be vacant at Midsummer.—Applications to be addressed to the Secretary, ROBERT WEBB, 36, Brook-street, Tavistock.

UNIVERSITY OF LONDON.—Notice is hereby given, that the next Half-yearly Examination for MATRICULATION in this University will commence on Monday, the 23rd of June, 1869. In addition to the Metropolitan Examination, Provincial Examinations will be held at Owens College, Manchester; Queen's College, Liverpool; Stonyhurst College; St. Cuthbert's College, Ushaw; Queen's College, Birmingham; and St. Patrick's College, Carlisle.

Every Candidate is required to transmit his Certificate of Age to the Registrar (17, Saville Row, London, W.) at least fourteen days before the commencement of the Examination. Candidates who pass the Matriculation Examination are entitled to proceed to the Degrees conferred by the University in Arts, Laws, Science, and Medicine. This Examination is accepted (1) by the Council of Military Education in lieu of the Entrance Examination otherwise imposed on Candidates for admission to the Royal Military College at Sandhurst; and (2) by the College of Surgeons in lieu of the Preliminary Examination otherwise imposed on Candidates for its Fellowship. It is also among those Examinations of which some one must be passed (1) by every Medical Student on commencing his professional studies; and (2) by every person entering upon Articles of Clerkship to an Attorney,—any such person matriculating in the First Division being entitled to exemption from one year's service.

WILLIAM B. CARPENTER, M.D., Registrar.
May 23th, 1869.

NEW UNITARIAN CHURCH FOR DUNDEE.

Amount advertised.....	£945 17 6
Mrs. and Misses Todd, Chester.....	8 0 0
A. Pearson, Newt n-Cartmel.....	1 0 0
Misses Hardman and Winstanley.....	1 0 0
J. T. Preston, London.....	1 0 0
S. S. T., London (2nd donation).....	1 0 0
N. M. Taylor, London.....	0 10 6
J. C. Goddard.....	0 2 6
E. Holden, Birmingham.....	0 2 0

Subscriptions will be thankfully received by Mr. H. C. BRIGGS, Treasurer, Fernbrae, Dundee; and Rev. H. WILLIAMSON, Loches, Dundee.

NEW UNITARIAN CHRISTIAN CHAPEL, STRATFORD, LONDON.

The Unitarians at Stratford, having sold the short lease of their former Chapel (which was some distance from the populous part of the town), have purchased a freehold site in one of the best situations, and are erecting an elegant and comfortable Chapel from a design kindly furnished by Thomas Chaddick Clarke, Esq., of London, and will be completed in July, the cost of which, including land, will amount to £1,000. Four members of the committee of the British and Foreign Unitarian Association—Messrs. Lawrence, Preston, Taylor, and Spears—have been elected, with others at Stratford, as Trustees. The town of Stratford contains a population of 60,000, and is rapidly increasing. The members of the Congregation at present are chiefly persons of humble means, but have generously subscribed nearly £100. Subscriptions are therefore respectfully solicited on behalf of the Building Fund.

SUBSCRIPTION LIST.	
Sale of Lease of the Old Chapel.....	£ s.
Chas. and Wm. Cogan.....	1 0
A. Hannah.....	1 0
J. Johnston.....	1 0
John Courtauld.....	10 0
J. H. Challis.....	25 0
The Lord Mayor.....	20 0
Rev. T. Elk.....	20 0
S. S. Taylor.....	15 0
Alfred Lawrence.....	10 0
B. Maguire.....	10 0
E. J. Nettelford.....	10 0
F. Nettelford.....	10 0
M. Burford.....	5 0
Mrs. Cherry.....	5 0
S. Squires.....	5 0
D. Parker.....	5 0
N. M. Taylor.....	5 0
R. Sale.....	5 0
Philos.....	5 0
J. Varne.....	3 0
Charles Ashdown.....	2 0
An Essex M.P.....	2 0
J. Varne, jun.....	2 0
Richard Holbrook.....	2 0
Thomas Webb.....	2 0
J. T. Preston.....	2 0
Friends, by J. Maguire.....	10 0
L. Brezzo.....	10 0
A Friend.....	1 0
Thomas Shipston.....	1 0
F. Martin.....	1 0
A. Fisher.....	1 0
Rev. T. Hunter.....	1 0
Rev. E. Spears.....	1 0
Samuel Taylor.....	1 0
Mrs. Bradley.....	1 0
David Martin au.....	3 0
Mrs. Henry.....	2 0
J. H. Warren.....	5 0
Miss Barnard.....	5 0
Rev. J. J. Taylor.....	1 0
Miss Cooper.....	1 0
Mrs. Haslam.....	1 0
Mr. Haslam.....	1 0
Mrs. Colfox, sen.....	2 0
Thomas Colfox.....	2 0
William Colfox.....	2 0
A. Martin, Evesham.....	1 0
Sir John Bowring, F.R.S.....	1 0
Miss Carpenter.....	5 0
Rev. R. Shaen.....	1 0
K. Kershaw Lumb.....	5 0
Smaller sums.....	1 17 6

Donations will be thankfully received by the Rev. T. Rix, Treasurer, 1, Manby-street, Stratford, E.; Mr. B. Maguire, 278, High-street, Stratford, E.; Mr. J. Varne, 25, Bridge-place, Stratford, E.; the Rev. E. Spears, 65, Grosvenor-park, London; Mr. S. S. Taylor, Peckham-rye common, London; and Mr. Henry Y. Brace, 178, Strand, London. Cheques crossed Glen, Mills, and Co. London. All donations will be advertised in the *Inquirer* and *Unitarian Herald*.

TO Ministers and Congregations.—A Gentleman educated for the Ministry, with considerable experience in Pulpit work, wishes to supply. Terms moderate—X, *Herald* Office.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £550. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....	£259 9 0
Mrs. R. M. Knowles, Bromley Cross, Bolton.....	1 0 0

£260 9 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.

TESTIMONIAL TO MR. JOHN ARMSTRONG, of Manchester.

Amount already advertised.....	£219 6 0
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ADDITIONAL SUBSCRIPTIONS.	
William Holmes, Manchester.....	£2 0 0
W. F. Cuff, Taunton.....	2 0 0
Mrs. Ann Forrest, Leicester.....	1 0 0

Total.....£221 6 0

Further names and subscriptions may be sent to the Treasurer, Mr. RICHARD ASPDEN, T. South-parade, Manchester.

A NEW CHAPEL FOR BARNARD CASTLE (with Open Trust), intended as a memorial of the late George Brown, Esq., well known as the author of "Words from a Layman's Ministry."

FOURTH LIST OF SUBSCRIPTIONS.
Amount previously advertised.....£721 15 6

LIVERPOOL.	
Mrs. Boulton.....	£5 0 0
H. A. Bright.....	3 0 0
C. Holland.....	1 0 0
Rev. A. Gordon, M.A.....	1 0 0
J. G. James Thornely.....	£0 10 0
Thomas Gair.....	1 0 0
Joseph F. Robinson.....	1 0 0
J. G. James.....	1 0 0

LONDON.

The Lord Mayor of London.....	£5 0 0
A. Lawrence, Leeds.....	5 0 0
Charles Hill.....	1 0 0
J. F. Williams.....	1 0 0
J. M. W.....	0 5 0
Mr. Hart.....	£1 10 0
Mr. S. S. Taylor.....	1 0 0
James Yates.....	1 0 0
E. H. James.....	1 0 0
A. Preston.....	0 10 0

OTHER PLACES.

S. D. Darbishire, Penderfryn.....	£5 0 0
George Luckton, Leeds.....	5 0 0
Joseph Linton, Leeds.....	5 0 0
Mrs. and Misses Todd, Chester.....	8 0 0
Miss Barnard, Harlow Mill, Essex (per Rev. R. B. Aspland).....	2 10 0
Mr. Pincock, Mayor of Newport.....	1 0 0
Mr. Munn, Mayor of Tenterden.....	1 0 0
Mr. Porter, Horsham.....	1 0 0
Mr. Slater, Brighton.....	0 10 0
J. W. Monkhouse, Manchester.....	1 0 0
An Irish Friend.....	2 0 0

FIFTH LIST OF SUBSCRIPTIONS.

Thomas Davis, Manchester.....	£5 0 0
Eugene Clephan, Stockton-on-Tees.....	2 2 0
Mrs. Clephan, Stockton-on-Tees.....	1 1 0
Mrs. W. Pearson, Bordesley, Newton-in-Cartmel.....	2 0 0
Mrs. Colfox, sen, Bridport.....	5 0 0
Thomas Colfox, Bridport.....	2 0 0
William Colfox, Bridport.....	2 0 0
M. W. Leicester.....	1 0 0
Miss Hardman and Miss Winstanley, Chaddickwell.....	1 0 0
Henry Long, Knutsford.....	2 0 0
Miss White, Loughborough.....	1 0 0
H. J. Morton, Leeds.....	0 10 6
Messrs. Emmett, Watson, and Emmett, London.....	5 5 0

Subscriptions may be forwarded to Mr. JOSEPH LEE, Barnard Castle; or to Rev. J. C. STREET, Newcastle-on-Tyne.

WANTED, on or about 1st July, a Certificated TEACHER to take charge of the Boys' Free Day and Evening School connected with the North-end Mission, in Bond-street. His services will be required five days and evenings per week. Salary (including a portion of the Government grant) guaranteed at £100 or upwards.—Apply by letter to the Secretary, Thomas Chapman, 8, Parkfield-road, Liverpool.

GOVERNESS.—A Lady, experienced in tuition, desires a Re-engagement after Midsummer. Acquirements: English, French (acquired in Paris), music, &c. References kindly permitted to the Rev. Brooke Herford, Manchester; the Rev. J. Lettis Short, Sheffield; and others if required.—Address E. D., care of Pary and Son, Chester.

NOTTINGHAM.—Wanted, to commence duty at Midsummer, a CERTIFICATED MISTRESS for a mixed school, to be placed under Government Inspection. Salary, £50 a year. Apply to Mr. JESSE HIND, Athol Villas, Peas Hill Rise, Nottingham.

WANTED, by an educated young Lady, a Situation as Companion or Nursery Governess. References: Rev. T. E. Poynting, of Monton, and others.—Address A. S., Mr. Young, South Castle-street, Liverpool.

Shortly will be published.
SUNDAY MORNING THOUGHTS. By J. M. DIXON.

THE SUNDAY-SCHOOL PENNY MAGAZINE for JUNE, 1869, contains—Cast him into Outer Darkness, Chapter I.—Ezra's Cry; A Tale of Hyge Days, Part VI.—The Orphan Girl; or, the Testimony of a Good Conscience, Part III.—What may Happen to a Thimble. Published by the Manchester District Sunday-School Association, agent, Mr. T. P. Jones, Memorial Hall, London; E. T. Whitfield, 178, Strand, Manchester; Johnson and Lawson, 89, Market-street.

WHAT THE CHURCHES ARE DOING.

There seems plenty for missionaries to do in our own possessions without, as yet, stirring up disturbances in China. The Ceylon papers report a case of Devil-worship which serves to show this. In the house of a Cingalese dubash, a figure of the particular devil to be propitiated, attended by a host of his fiends, was set up, and in front of this a poor little girl was compelled to pass the night, holding in her hand a string, which was attached to the image of the devil. Some fifty dancers and musicians made the scene more appalling by their noise, contortions, and invocations. The ceremony lasted from nine at night until ten, the next morning.

The Mormons, who seem rather active just now, lately held a General Conference at Salt Lake City, at which 8,000 persons are said to have been present. Forty-six missionaries were appointed, mostly to England, a few to Denmark and other European countries, and one or more to South America, to preach the Mormon gospel to the benighted heathen of those distant lands. Some have already started on their journey, and most of the others expect to start within a month or two. Orson Pratt, who has been spending much time in transcribing the "Book of Mormon" into the characters of the Deseret Alphabet, is now in New York for the purpose of having that curious work published in type of the characters named. The substitution of the Deseret for the Roman character appears to be a pet project with some of the leaders, but is not very popular with the masses of the community, who seem to be more interested in procuring a sufficiency of bread and fuel and clothing, than in philological or phonetic reform.

The Saints have likewise been holding a Conference at Sheffield, and from the reports given in by the elders, things are prospering with them in this country, though the accessions to their numbers do not seem to be great.

Excavations have for some time been going on, under the superintendence of Mr. Wood, in the Great Theatre and near the Magnesian Gate, at Ephesus, and the result has been a large collection of inscriptions and other antiquities, which are now in the British Museum. Among these is a record of various gifts of treasure made to the famous temple of Diana. In the list of statues, in the precious metals, dedicated by Salutaris, probably about A.D. 104, are several figures of Diana with two stags. These were, no doubt, such representations of the Ephesian goddess as, at the time of St. Paul's preaching, were manufactured in such abundance at Ephesus by Demetrius, the silversmith, and his brother craftsmen, and which so frequently occur on the coins of Ephesus struck under the Roman empire.

One of the Munich journals states that the *cure* of St. Anne in that city has permitted the posting up in his church of placards announcing a spiritual lotto for the benefit of fervent Catholics. Each of the 90 numbers bears the name of a particular sin. No. 20 is destined to help in withdrawing from purgatory the male or female souls who have been too much addicted to sleep in this world. No. 47 is to render the same service to those who have indulged in too much hilarity during their subterranean existence. At this new game people may play either alone or in company. A single individual takes every day one number; repeating also five paters, five aves, and a credo. In this way a person gains, for the sin indicated in the number, an indulgence not only for himself, but for any soul in purgatory which he may fix upon, so that the numbers have a twofold effect.

It is stated that Dr. Robinson is organising an American church in Paris, to include all denominations who accept the Apostles' Creed.

The *Church Chronicle* says that Dr. Lee, of All Saints', Lambeth, informed his congregation, in a recent sermon, that he had received a letter from the Patriarch of the Orthodox Eastern Church, in answer to a memorial from the A.P.U.C., stating that the authorities of that Church had determined in sacred Synod to admit to Communion members of the Anglican Church travelling in those countries. They must have letters commendatory from their parish priest, and these again countersigned by the bishop of the diocese.

Mr. E. S. Foulkes authorises the *Western Daily Press* to state that there is no truth whatever in

the report, published in the *Weekly Register*, that he has been formally received into the English Church, and that he is about to resume his functions as a clergyman of that communion.

In two papers read at the Sheffield Church Conference, among the reasons given why the ablest University men shun the Church as a profession were these: 1. The rewards and prizes of the Church had been levelled, and thus it presented less temptation to men of high and fashionable connections. 2. A raised standard of clerical life and duty had made it unpopular with some young men. 3. There was also a growing development of the sacerdotal feeling separating the clergy from the laity, and making them more and more a caste, and therefore candidates from certain social classes would not become clergymen. 4. The objection to tests and subscriptions; and 5. A well-founded fear of the permanence of the Church as an Establishment. The great thing to be done, according to one of the writers, was to make the pecuniary inducement to enter the Church more considerable. "Either by Easter offerings, by pew-rents, or by some other regular means, he cared not what, the incomes of the clergy must be increased. With the example afforded them in this respect by the Dissenting bodies, surely the Church need not despair." Well, hardly we should think, considering that the Established Church is so amply endowed.

The Irish Church Bill, as our readers are doubtless aware, was read a third time in the House of Commons on Monday night, and passed by a majority of 114. The second reading of the Bill in the House of Lords is fixed for the 14th. It is understood that at a meeting to be held to-morrow the Conservative Peers will decide what course is to be pursued respecting it.

A separation of Church and State has taken place in the Bahamas, where the Episcopalians numbers but a tenth of the population. A bill for this purpose had already passed the House of Assembly in two successive years, but was stopped on each occasion by the Legislative Council. This year, however, the Council has given way, and the State Church stands abolished.

The "Confraternity of the Blessed Sacrament" have been holding their seventh anniversary in London. In reading the proceedings we verily thought they were those of some Roman Catholic society, until we came upon such well-known High Church names as those of Dr. F. G. Lee, Dr. Little-dale, Rev. C. H. Lowder, and Rev. J. T. Carter, the "Superior General." In a report of the work of the past year, it was stated that four priests had withdrawn their names, and the Bishop of Honolulu and seventy priests had been admitted as associates. There were now two bishops and 236 priests clerical associates, and 2,400 medals had been issued to lay members. Ten new wards had been admitted during the year, and the total number was now twenty-seven. Grants of altar linen had been made to nine churches, and the Lady Secretary and those who worked with her deserved thanks for the beautiful manner in which they had executed their work. The American confraternity had been formed into a distinct organisation, and advice, rules of management, and patterns of altar linen had been forwarded to it. It was mentioned that "the needlework department," which seems to be looked upon as of great importance had been very successful. The Chairman said the whole of the controversies of the day were centring in the altar, and that it was for the society to sustain Eucharistic truth in its fulness, and to look to the outward forms in which the great mystery of the Sacrament was enshrined and set forth before the senses of men. Dr. Little-dale regretted that the school to which he belonged had not acted with more courage in resisting the judgment in the Mackonochie case. It did not so much affect him, because he never had lights upon his altar, and never should have; but he would take care to have them about the altar, and if he were proceeded against for such a step, he would have distinct judgments in both the Diocesan Court and the Arches Court, the court above. He would depend on no society for help, but fight the case himself to the very last, for he was a poor man, and the other side would get nothing out of him, and if he was defeated he would lay down his arms. The "other side," it is understood, are ready to accept this challenge, at which, no doubt, the lawyers will rejoice.

The case of Mr. Bennett, vicar of Frome, proceeded against by the Church Association for heresy, is to come before the Judicial Committee of the Privy Council on the 14th of this month.

WHAT IS SAYING ON CHURCH MATTERS.

In noticing the second volume of James Grant's "Religious Tendencies of the Times," the *Record* confirms what we said last week as to the growing heresy respecting the doctrine of eternal punishment. It says:

"There is a fearful amount of Pantheism, Atheism, and Materialism poisoning the public mind by means of the daily, weekly, fortnightly, and monthly serials. But the spread of the errors of Universalism and Rationalism, both within the pale of the Church, and especially in the Nonconformist pulpits and publications, is still more fearful." "Mr. Grant states that the doctrines of Universalism are spreading in various forms. Some teach the doctrine of Annihilation; others explain the truth by teaching that everlasting separation from God is not inconsistent with an enjoyable existence, a blending of a large amount of bliss with misery—a notion which robs the idea of a judgment to come of half the terrors before which Felix trembled. The Congregationalists, it is said, are, as a body, about to declare the eternity of future punishments to be an open question; whilst Mr. Joshua Wilson, who is one of their greatest authorities and most respected leaders, declares that 'a Latitudinarian spirit is rapidly spreading amongst Nonconformists!'"

From the same notice we learn that one of the practical errors to which Mr. Grant calls attention is "the use of Socinian hymns which have found their way into the hymn-books of Evangelical denominations." Our contemporary says:

"Out of many, he instances two. The first is one which has been much admired, but is after all only an ebullition of Deistical sentimentality. It is found, e.g., in 'Mercer's Collection,' and may possibly be sung with edification by a Christian believing not in an absolute, but covenant God. It begins—

'Nearer, my God, to thee,
Nearer to thee; &c.

Another hymn is one written by the ultra-Unitarian Sir John Bowring—

'In the cross of Christ I glory,
Towering o'er the wrecks of time.'

Yet no one more entirely rejects both the Divinity and Atonement of Christ. He here writes in the same unreal sense as we have seen that Bunsen wrote, although Bunsen writhed under the degradation of resorting to the hypocrisy of using Evangelical words in a philosophical sense."

In some remarks on Dr. McNeile's "windy letter" to Mr. Gladstone, the *English Independent* thus speaks of the pugnacious Dean:

"He has been foremost in every ecclesiastical fray between Protestants and Romanists for nearly half a century. His life in Liverpool was one of chronic conflict, if not of squabble. He was the rallying point of Orangeism, which in that town attains a fury of malignity to be found in no other part of England, and to his bitter and unscrupulous assaults upon the Romanists we may in great measure attribute the fact that the Popery of Liverpool is the most impenetrable in Her Majesty's dominions. His promotion to the Deanery of Ripon and his consequent removal from Liverpool, while sincerely regretted by the Orangemen, was as sincerely hailed by tens of thousands as a termination of a state of warfare by which no gain had accrued either to truth or charity, and as the commencement of a new period in which Protestantism might contend with her foe in a nobler spirit and with fairer weapons. But "*Cælum non animam mutant qui trans mare currunt*;" that is, being freely interpreted, an incumbent may become a dean and still remain the same. Ripon has gained what Liverpool lost, a fervid, passionate zealot, who is little careful about the soundness of his arguments if he can only excite the alarms of the people at the aggressions of Popery. The purpose of his recent letter to Mr. Gladstone is clearly to create a panic fear which may delay if it cannot avert the triumph of that noble measure which is to terminate centuries of wrong. That it will fail of its object not even Dr. McNeile can entertain a serious doubt."

In a notice of a work on Turkey, by the Rev. H. F. Tozer, the *Pall Mall* says:

"The most amusing specimen of Mr. Tozer's resolution to find fault with everything Turkish is his indignation at the treatment of the pigs, which, he says, are unmercifully taxed because they are Christian animals. If this were so, it would be no worse than the old German practice, not very long since abolished, of weighing all Jews who desired to pass the frontier, and levying an *advorsum* duty on them. It has been a great oversight hitherto on the part of those good and zealous men who have laboured so earnestly in behalf of the Turkish Christians that they have neglected the condition of these orthodox and persecuted creatures. Could

not a subscription be raised, or a society be formed, for the relief of our grunting co-religionists? The question should really be taken up. Will no independent member ask a question about it in the House of Commons? Why, here is a grievance which might last a man for years, while the choicest hams of Thessaly would doubtless find their way to his table in return for his services to the animal whose person they adorned in life."

In a paper read at the Sheffield Conference, Dr. Drew said, "The time was evidently drawing near when the Church must rely more on her own power and less on the extraneous aid of the State; and, therefore, the sooner a good arrangement was made for the self-government of the Church the safer and better it would be." And he proceeded to suggest the necessity for a new translation of the Scriptures, a new arrangement of the Book of Common Prayer, and a voice for the laity, if not in the appointment, at least as to the continuance in office, of their clergyman. Strange to say, these revolutionary notions passed without a rebuke from the Archbishop who presided, and even seemed to find favour with the assembly.

In a visitation charge, the Archdeacon of Leicester, Mr. Fearon, has had the boldness to declare that the Irish Church question must not be looked at only from the Churchman's point of view. It has, he says, a political as well as a religious and ecclesiastical aspect, and "if well informed persons believe that no step can be taken towards conciliation while the Church question remains as it is," the Archdeacon "cannot conceive it unwise or un-Christian-like to submit, however reluctantly, to a change for the sake of that religious peace which the experience of 69 years appears to show cannot otherwise be obtained." Of course, he protests against the argument that the Churches of England and Ireland must stand or fall together, and we prophesy that before many months are over a good many ecclesiastics, who have been making free use of that argument, will be found hard at work in defence of the proposition that the English Establishment rests upon quite a distinct basis of its own, and need not in any way be affected by the downfall of the Irish Church.

A writer in the *Guardian* having spoken of the proposal to remove the damnable clauses from the Athanasian Creed, or to cease from enforcing the use of it as a "most harmful" scheme, and as "moving away from the old landmarks," another correspondent replies:

"The 'landmark' is certainly not a valuable one. It 'marks' a strange and sad period when a canticle was drawn up by an unknown author, to bear the name of one who did not write it. It 'marks' a tone, and spirit, and temper far more in accordance with the spirit displayed by our Lord's disciples when they would have called down fire from heaven, than with the spirit of Him whose book forbids us to judge or to avenge. It 'marks' a period when to denounce others was regarded as the essence of piety, instead of trying to draw them with the cords of love."

In a sermon at Preston on Sunday, Bishop Goss, of Liverpool, said, if the agitation for the disestablishment of the Irish Church had been delayed a little longer, the whole thing would have been done away with; whereas Mr. Gladstone had, in his bill, left sufficient for the Irish parsons to make mischief with. One great effect of the disestablishment bill would be to send over to this country the parsons of Ireland; and they had sufficient of them already. He would have been better pleased to have had the Irish Church question settled at once, for if the Irish parsons had to come over here there would be more ill-feeling than there was at present. The ill-feeling which raged in the country was owing to them, and he wished that Mr. Gladstone had put a rider to his bill to prohibit the Irish parsons from coming to this country. He was satisfied that the ministers of the Church of England would in the end, by the course they were pursuing, work mischief to England itself, and before fifty years was passed, the Established Church of this country would be dealt with in the same manner as Mr. Gladstone was dealing with Ireland. They were forcing it upon themselves through the clamour which they had raised against the Prime Minister.

The *Pall Mall*, after mentioning what the probable results would be if the Lords were to throw out the Irish Bill, asks:

"In what position would such a policy put the Irish Church itself? Is it possible to imagine a more undignified and wretched condition for any public body to be placed in than that of just

retaining a sort of existence by the pleasure of a majority of the House of Lords? Can any one seriously contend that such a body could even plausibly profess to exercise any real moral or spiritual influence? The only intelligible conception of a national Church which can be formed is that the nation, as a whole, thinks it desirable to form an establishment for the purpose of teaching to the individual members of the nation the religious creed which, upon the whole, and exceptions excepted, they believe, and of celebrating the form of worship which they, subject to similar exceptions, prefer. The force of establishments is, no doubt, very great—so great that so long as they really represent in any moderate degree what they profess to represent, they may survive much which at first sight might appear altogether inconsistent with their existence." "The Established Church of Ireland never was in this position, or in any position even faintly resembling it. It was always the Church of a small minority which was once dominant and persecuting. It never had the least real pretension to a national character or any real hold upon the affections of the nation at large. This fact was always notorious. It has now been proved, and its truth has been solemnly recognised by the deliberate decision of a House which represents as fairly as a wide suffrage and perfectly free system of election can enable it to represent the nation at large. Is it possible to suppose that the smallest rag of credit can attach to such an institution, or that any one can derive any real advantage from its ministrations, when the prolongation of its existence is due solely to the vote of a majority, perhaps not a large majority, of peers in its favour?"

"Anglicanus," in the *Pall Mall*, after pointing out that the Irish Church Bill does not propose "disestablishment" in the sense of "abolition," and that a total separation from the State is not effected by it, shows that it is a mistake to suppose that it will leave the Irish Church entirely "free" to choose its own ritual, government, and doctrine without the intervention of other authority. He says:

"In at least two important respects, it leaves the Irish Church no liberty—on the contrary, it creates a new connection with the State, directly emanating from this measure. It creates, against the will of the Irish Church, a new representative body. This Church body, supposing it to 'disestablish' itself, and declare itself separate from the Church of England, would doubtless be 'free' to become Unitarian, Lutheran, or Roman Catholic. But it would not be 'free' to become Presbyterian. Many as are the reasons which might lead the Irish Church in the present crisis to discard episcopacy, the Bill will not permit this. Episcopacy is forced upon it by the iron hand of the State. Again, it is not 'free' to adopt such a synod as most modern Roman Catholics and most modern High Churchmen alone recognise as valid. It is not allowed to possess an exclusively clerical synod. It is forced to admit the laity. A body like the English Convocation or the Ecumenical Council of the Vatican is forbidden by Act of Parliament. The Bill prohibits the formation of any 'Church body' which does not admit the bishops (or their representatives) and the laity."

AMERICAN NOTES.

President Grant's Cabinet presents remarkable religious diversities. Attorney-General Hoar, and Secretary of the Treasury Boutwell are Unitarians; Secretary of State Fish is an Episcopalian (his immediate predecessor, Mr. Washburne, is a Universalist); Secretary of the Interior Cox is a Swedenborgian; Secretary of the Navy Borie is a Roman Catholic; Secretary of War Rawlins is associated with no particular faith, and Postmaster-General Creswell the same. General Grant's family are Methodists, and, though not himself a member of that denomination, he usually attends its ministrations.

A correspondent of the *English Independent*, who dates from New Hampshire, in describing New England customs at marriages and funerals, informs us that marriages may be solemnised in any place and at any hour. Many persons go to the house of the minister. Some prefer to be married at home, usually at the house of the bride, and occasionally a couple choose to be married in a church. But in a ministry of nineteen years he has had only one case of the last kind. Of the other marriages which he has solemnised rather more than half have been at his own house. When persons are married at their own homes, unless they are about to start on a wedding tour, it is usually in the evening.—Funerals, which are conducted with much form and ceremony, commonly take place on the second day after death, though sometimes delayed till the third day. Neighbours are on hand day and night to take care of the body, and to keep the face wet with spirits that it may be

preserved from any tendency to decomposition, and may look well on the day of the funeral. At the church or chapel, the coffin is placed in front of the pulpit, and at the close of the services is opened, and those present are invited to take a last look at the corpse. This they do, passing up one aisle and down another. Then the mourners are called forward three or four at a time, beginning with those most distantly related, and ending with the nearest relatives of the deceased. The coffin is then closed, and borne to the grave. No services of any kind are conducted there, except in the case of Freemasons, Odd Fellows, and Good Templars. In a majority of cases the whole of the services are held at the house of the deceased. In connection with these, in country districts, a funeral sermon is expected, whether the deceased be a child or an adult, a Christian or otherwise. While such a practice may give some an opportunity of hearing the Gospel that are not in the habit of attending public worship, the sermon is too apt to take pretty much the character of a eulogy of the dead; and it is sometimes said that "all ministers are Universalists when they attend funerals." This reminds us of a story which we have met with somewhere of Dr. Bentley, of Salem. He was famous at funerals for his habit of preaching or praying everybody into heaven, whether they had led good or bad lives; and when an old sinner of ninety years was removed, and the Doctor was called on to attend him to the grave, people wondered what could possibly be said in his favour. The Doctor was equal to the emergency, however; in his discourse he remarked that, according to Scripture, the wicked did not live out half their days, and as Scripture could not lie, and as old Mr. So-and-So had lived out considerably more than half his days, ergo, he could not have been a wicked man.

A correspondent of the *Tribune*, a short time since, expressed his dislike for one of the Baptist usages in these terms:

"Here, on bitter cold days, with the thermometer at zero, the rough rivers hid in thick ice are bared with axe and spade, and the converts—often sweet young girls of tender age—are plunged in. As we see them struggling in evident fear and agony, shrinking from their water-soaked garments which freeze about them, we can but ask if this be imitating the blessed Master. Instinctively we ask, Had Christ preached and baptised in this climate, would he who healed the sick have risked the life of the body to purge out the innocent stains of girlhood?"

In reply, the *Examiner* and *Chronicle* says:

"We have reason to suppose that the blessed Master knew all about the temperature of the Adirondack region when he gave the commission commanding his followers to give baptism 'in all the world' to them that believe." And furthermore, "the history of such baptisms proves that the blessed Master knew as much about the laws of health as he did about the temperatures of the world." And to finish off the critic it is suggested that very likely he doesn't wash himself so much as he should; for "Nobody in ordinary health is injured by a cold water bath; and if our critic were to try one himself we have no doubt that it would do him good both in his temper and his health. We advise him to ask these sweet young girls to whom he so commiseratingly refers, what they think of a cold water baptism. It might teach him some lessons as to the effects of very cold water that would be of service to him."

The Rev. Henry Ward Beecher returns his income for the present year at 21,175 dollars.

According to the *New York Tribune*, witchcraft persecutions are being revived in Mexico. Women are hanged, shot, and burned to death on suspicion, or flogged until they confess, their own children taking part in the infliction of the torture.

Doctor Horace Bushnell is engaged in the preparation of a work which will assuredly attract attention just now, and procure for its author a great deal of sympathy—for he is certain to be well abused. "Woman Suffrage, or the Reform against Nature," is the defiant title he gives it.

MINISTERS' SALARIES.

At the recent meeting of the Congregational Union there was an animated discussion on the proposal to form a Sustentation Fund, in the course of which the Rev. Fnoch Mellor made some remarks which are applicable beyond the borders of his own denomination. "What," he asked, "are the facts of the case? I know it is said that this is a very delicate question. Well, if it be a delicate question, it is only so because it is a delicate thing for us to live. What is the use of talking about it being a delicate question? It means whether a man who is a minister shall live or not. It means that, and it means nothing less; and when it comes to mean that, we must bear in mind that in regard to our ministry as in regard to the point to which the apostle refers, that is not first which is spiritual, but that which is natural. It is well that we should bear in mind that disembodied spirits—I mean the dis-

embodied spirits of men—have no vocation in this world; that we only work here in virtue of a physical footing, and the moment we get lodged from that footing we shall be independent in the double sense. I rise simply for the purpose of saying, therefore, that as long as our people have ministers whom they love and honour they ought to support them as ministers whom they love and honour. It should not be forgotten that there are many of our ministers at the present time who are running a very swift race indeed with the fear of debt and all that comes out of debt. They have never the fear of debt away from their eyes or from their hearts; and it is perfectly impossible for a soul that is impressed and oppressed as with a nightmare to do the work of God as the work of God should be done. There are many of our ministers who are receiving the salaries which they received thirty years ago—receiving the same salaries they received at the time when the expense of living was certainly twenty per cent. cheaper than it is at the present time; they are receiving the same salaries from people who in the meantime have grown from cottages to large houses, or who have grown from large houses to mansions, and have set up their carriages and barouches and all the rest of it—people who had been in an exceedingly humble condition of life, and who are now verging upon being millionaires. And they look upon the same men who have ministered to them and to their children for thirty years, and do not give them a farthing more. Now, we must not speak of this in a mealy-mouthed manner. I say it is a simple injustice and wrong. Meanwhile you will hear them say when you visit them, ‘Our minister has a first-rate managing wife. How she manages I cannot understand.’ I say no fellow can understand it. ‘They were there thirty years ago without a child, and there they are now perhaps with six children at least, all of them requiring the very ordinary and vulgar things in the shape of clothing, and support for the inner man, and education; but he has got a very managing wife, and I do not know how she manages.’ I say whenever there is a mystery like that that occurs to any of our wealthy people they had better not try to solve it, but send the minister something extra; leave the metaphysics and how she manages it, and attend to the physics. Well, then there is another thing. We must not forget sometimes complaints are made with regard to some of our brethren that they do not keep pace with the age. Many of our young people of good families and of good education of course are *au courant* with all that is going on at the present time in the way of literature and science, while perhaps they do not quite discover that their minister is *au courant* with these things. And they will say to each other, ‘Oh, he does not keep pace with the age.’ How can he keep pace with the age if he cannot get books? and how can he get them unless he either begs, borrows, steals, or buys them? Beg them he cannot in many cases, borrow them he cannot in many cases, we will not suppose that an honourable man will steal, and he has not the means to buy. Now, it would be a first-rate thing if our people would not only attend to the business that I have referred to, but if they would attend also to this one point—the supplying of their minister with a true literature, and they may depend upon it that they will receive ample for all they do. I will only refer to one other point. Complaints are very often made on account of the exceedingly migratory character of our ministers. They are first in one place and then in another, and then in another. Heavy condemnations are sometimes rained upon their poor heads, but the fact of the case is that very often this is traceable simply to the people. It is not that the ministers wish to leave their people. They would wish to live and die with them; but they cannot live with them, that is all; and they do not want to die with them quite so soon. And hence they go and live elsewhere, and die in a good old age. But frequently the remark is made, ‘Why, here he was amongst the most loving people; they nearly worshipped him.’ Well, I wish they had treated him a little more as worshippers in that case. And frequently when a man has borne the iron in his soul as long as he can, when he has borne it patiently for months and years, and sometimes, as I know, the poor man has not known what the term ‘butcher’s meat’ has been from month to month, nor his children either, and when the man has found that he was in danger of getting into debt, and compromising his character, and has at length been invited to another people, then the people have at once said, ‘Ay, we should have liked to have retained you; we are very sorry. Why didn’t you mention it to us?’ ‘Mention it! Why didn’t you see it?’ The fact is, that if there were as little thought in the business which some men conduct as they give to this question, as to the support of their ministers, there is not a business in the country that would be able to keep itself going for six months. And then sometimes the tardy and too-late offer will come, ‘If you will remain amongst us we will increase your salary £50 a year.’ But he says—‘No, I cannot do it now. If you had said that two months ago it would have been done; but I have borne it and can bear it no longer. And besides, I have entered into negotiations with another people and

am going.’ Can anyone say that he is doing wrong? Is the man doing wrong to escape debt? Is he doing wrong to escape a place in which he cannot afford to live without debt? He is doing right; he would be doing wrong if he were to remain; and the charge of mercenariness, which is sometimes thoughtlessly brought against such a man, is a charge utterly false and mean. I suppose there is hardly a man in any other trade or profession—I do not call this either a trade or a profession—who, if he found he could receive £100 a year more for the support of himself, his wife, and family, who were inadequately supported, would not leave Leeds for London, or London for Leeds, or London for Edinburgh, or one town for any other town. And why should a minister be brought under suspicion of mercenariness because he does the same thing, not for the purpose merely of an increase of salary, but that he may live and die as an honest man. I submit that this is a question that we ought not to speak about in a mealy-mouthed manner. Honest speech is the only true speech upon it.”

The Unitarian Herald.

FRIDAY, JUNE 4, 1869.

THE PROGRESS OF RELIGIOUS EQUALITY ABROAD.

THE struggle on the question of the disestablishment of the Irish Church has so absorbed the attention of writers and readers in England, that movements abroad which, under any other circumstances, would have been watched with eager curiosity have been hardly noticed. Spain, which, until this year has been the closest preserve of Romish priestcraft, the one country in Europe in which men could be haled to prison for meeting together in a private house to read the Bible, has pronounced for the toleration of all sects by an immense majority of the Cortes. That there is, on this account, any special hope for Protestantism, as we understand it, we hardly dare affirm. Such a sway as Catholicism has had there too often breeds a bitter, though silent, hatred of all religion, and there were not wanting signs in the recent debates of the Cortes that the strongest feeling on the liberal side is of this nature. Still, anything is better than the state of things which previously prevailed, and if only a really earnest party for reformed religion springs up among the Spaniards themselves, so that they are not left to the tender mercies of foreign Evangelical emissaries, there will be great ground for hopefulness.

Nor is Spain the only illustration of the progress of religious liberty on the Continent. At the last Reichsrath the Emperor of Austria was able to congratulate his subjects upon the full accomplishment of religious toleration. Says the *Liberator*, in its admirable summary of these signs of the times—

“The battle in Austria has been fierce and prolonged, and has extended to education, as well as to the purely religious question. Everywhere, however, the opponents of freedom have been obliged to give way, and an Austrian Protestant may even bury his dead in any churchyard with any religious rites—which is more than a Protestant Dissenter can do in England. In France, in view of the General Election, several candidates, the most conspicuous being M. Laboulaye, have raised the standard of separation of Church and State, and, in the towns at least, the enunciation of this principle is heard, not merely without surprise, but with intense satisfaction. The King of Sweden has also, within the last month, proclaimed his intention of extending the bounds of religious liberty; while—jumping across the Continent—the Sultan of Turkey is reported to have disendowed the Mahomedan church of the whole of its landed property.”

Perhaps the most interesting to us, however, as allied to the very measure which at home is exciting such vehement denunciation, are the steps by which, one by one, our colonies are adopting the

principle of religious equality, and reducing, or rather raising, the Episcopal Church to its true position as a free, self-dependent, self-governing religious community. How far this has been carried in Canada, Australia, and New Zealand is matter of history, and some interesting testimonies in favour of voluntarism have come from Churchmen, who know from personal observation how much the religious life and activity of their church has been strengthened where it has been thus thrown upon its own resources and intrinsic power. It has not, however, been so widely known that the late Ministry adopted last year the measure, brought forward in 1867 by an independent member, for discontinuing, as the present incumbents die off, the grants which have heretofore been made out of the Consolidated Fund to the bishops and clergy of the Church of England in Jamaica and the other West India Islands. This is, it is true, only a partial disendowment, to the extent of about £20,000 a year, a still larger sum being levied upon the inhabitants of the colonies themselves. Thus, in Jamaica about £28,000 is annually charged on the general revenue of the island, exacted from all parties alike, for the salaries of the Episcopalian clergy and the repair of their churches and parsonages, though it is notorious that the episcopalians are not a twentieth of the coloured Christians, and if a larger proportion are also by far the wealthiest of the English residents. But the example of disendowment is catching. The Governor has already thrown on the congregations charges to the extent of about £10,000, which used to be met by an annual grant of the Assembly; and as the Jamaica Clergy Act, in virtue of which the permanent appropriations take place, expires this year, it is hardly likely that it will be renewed.

In the Bahamas, too, the persistent efforts of the friends of voluntarism have at last come to a successful result. For two years a Disendowment Bill had been passed by large majorities in the House of Assembly, but afterwards thrown out in the upper House,—“the Legislative Council.” This year, however, the Council, with a wise discretion, have passed the bill with a few unimportant modifications, and the dominancy of the Anglican establishment there, after enduring for more than a century, has come to a close.

And now, who will be the greatest gainers by these changes? We verily believe, the Anglican Church itself. There is abundance of vitality and power in that Church both at home and abroad, if once it be emancipated from the enfeebling position of a favoured and yet dependent sect. It is a bad thing for a man to be born with a silver spoon in his mouth—a still worse thing for a church. Let the Anglican Church, whether at home or abroad, be placed on the same level as all other religious communities, and we believe it will develop a vigour such as it has never known since it lost in the fatal year 1662 the impetus which it had gained from the Reformation.

MINISTERIAL CHANGES.—The Rev. John Page Hopps, of Dukinfield, has accepted a very cordial invitation from the St. Vincent-street Unitarian Church, Glasgow, to succeed the Rev. Henry W. Crosskey as its pastor, and is expected to commence his duties upon the first Sunday in October. The Rev. H. W. Crosskey will commence his ministry in the Church of the Messiah, Birmingham, on Sunday, August 8th.

Rev. John James Tayler, B. A.

OUR Obituary this week contains the name of one whose departure we record with no ordinary feelings of sorrow, and whose loss will not only sadden many hearts besides our own, but be deeply felt through all our churches. We need hardly say that we refer to the Rev. John James Tayler. We are not in a position to furnish such a memoir of this excellent man as would do aught like justice to him, and must content ourselves with simply giving a few particulars of his life, and briefly noticing the leading features of his character.

Born at Nottingham in the year 1798, he received a careful training from his father, who was the respected minister of the High Pavement congregation in that town, and likewise conducted a school with great ability and success. In 1814 he went well prepared to the college at York, where he spent two Sessions, and then proceeded to the University of Glasgow, and in 1818 took the degree there of Bachelor of Arts. Soon after this, during Mr. Kenrick's absence in Germany, he was engaged to supply his place for a Session as Assistant Classical Tutor, at York, which he did to the entire satisfaction of the college authorities. This was an evidence that his scholarship must have been considerable even then, and that the foundation was laid for those acquirements which were subsequently turned to such valuable use. In after-life, amidst all his various avocations, his classical reading was still kept up, and, as he said to us not very long ago, he was "old-fashioned enough to think that there were few better exercises for the training of the mind than was afforded by the study of the best Greek and Roman authors."

In 1820, young as he still was, Mr. Tayler was called to undertake the responsible, and in some respects difficult, charge of the Mosley-street congregation in Manchester, which afterwards removed to the beautiful chapel in Upper Brook-street; and rarely has a minister made for himself so sure a place as he did in the hearts of his people. Although he was not what is usually termed a popular preacher, there was such a tone of earnest sincerity, such a devout and tender spirit in his pulpit services as could not fail to render them impressive. While the refined taste, pure thought, and accurate knowledge by which his discourses were characterised rendered them acceptable to men of high cultivation, such as the late Dr. Henry and Mr. George William Wood, there was at the same time a simplicity of expression combined with fervour of feeling which made them attractive also to the less instructed among his hearers; and in his pastoral intercourse with them, his sweet affectionateness of nature and ever-ready sympathy secured their confidence and love, and not seldom from some of them have we listened to warm and grateful recollections of his kindness in times of suffering and sorrow.

In the great subject of education our friend at all times took a deep and lively interest, and so long as he remained in Manchester the Lower Mosley-street Schools, which hold so high a rank among schools of their class, were largely indebted to his judicious counsel and active assistance. Soon after his settlement he became a member of the Manchester Literary and Philosophical Society, and in a little time, his acquirements becoming known, he was elected to the office of one of its Secretaries, and then in a few years to that of a Vice-President, with Dr. Dalton as the President.

Although Mr. Tayler came forward but seldom in public, he was always warmly interested, as a true Englishman, in whatever measures, social or political, had a bearing on the general weal, and his opinion and advice were often of essential service to those who were engaged in the promotion of them. That it was not through any timid regard to consequences or fear of reproach that he did not take a more prominent part was strikingly shown in the year 1834, when, against the decided feeling of some of his most intimate friends, he felt it his duty to attend a public meeting of Dissenters called to consider what steps should be taken for the removal of their grievances, and in a bold and eloquent speech seconded the first resolution which declared, "That in the deliberate opinion of the meeting all civil establishments of religion were an infringement of the rights of conscience, at variance with the spirit and opposed to the progress of Christianity."

With scarcely any interruption, except during the year 1835, which he spent in Germany, Mr. Tayler's connection with Manchester New College extended over fifty years. From 1822 to 1840, with the exception just mentioned, he filled the office of Secretary, and for the last four years of this period that likewise of Public Examiner. When the institution was brought back from York to Manchester, in 1840, he was chosen Professor of Ecclesiastical History, with which was afterwards combined Doctrinal and Practical Theology, and the Truths and Evidences of Christianity; and in 1853, when the College was transferred to London, he was appointed to the Principalship as well. How faithfully he discharged the duties of this important office, combining with it for a time the charge of the Little Portland-street congregation in a joint-ministry with his friend Mr. Martineau, is so well known throughout our body as to make it unnecessary for us to dwell upon it. His high character and varied learning, united with his fine taste and kindly disposition, admirably fitted him to exert a favourable influence over his students, and we feel sure there is not one who came under his care that can help looking back with feelings of gratitude for the benefits derived from the almost parental interest which he took in their improvement, and that does not deeply grieve with us for his loss.

That loss is too recent, and our sorrow at the removal of one of our oldest and dearest friends too deep, for us to attempt anything like a minute and laboured analysis of his character. We can unhesitatingly say, he was one of the best and purest-minded men that it has ever been our privilege to be intimate with. To know him was to love him. Possessed of an almost feminine tenderness of nature, his sympathy was ever ready both for joy and for sorrow. With perfect truth it might have been affirmed of him that he had attained what the Apostle declares to be the end of the commandment, "Charity out of a pure heart, and of a good conscience, and of faith unfeigned." With something of the guileless simplicity of a child, he united a manly strength of purpose in maintaining what he believed to be true, and in carrying out what he held to be right; and though usually most gentle both in word and deed, he easily warmed up into a fine glow of indignant feeling against injustice, and an eloquent denunciation of wrong. Both in spirit and in conduct he seemed to us a true follower of him whom he looked up to as his Master; and for ourselves we may say that we never came away from intercourse with him without feeling that we had gained some good. He showed in a remarkable manner how the utmost freedom of thought on theological matters may be combined with the deepest reverence, and the devoutest sentiment, and the holiest trust. His religion was indeed "that of the heart, in the spirit and not in the letter," running through and colouring every part of his life; and its strength and depth were thoroughly proved by the way in which it sustained and upheld him when he was called to part with his only son, just as he was entering on the exercise of an honourable profession, full of promise, and well nigh assured of high success.

Mr. Tayler's large knowledge gave him a breadth of view and a catholicity of spirit which are sadly too often wanting in professed theologians, and his candour at times was so great, and his anxiety to present fairly the opinions of those who differed with him so sincere, as almost to prevent him from doing full justice to his own. His conclusions, however, were formed in a thoroughly independent and conscientious manner, and he rested with the firmest reliance on the conviction that truth, under the government of the God of truth, must always tend to good, and in this persuasion he ever freely and fearlessly declared what seemed to him the truth.

Besides contributing many valuable articles to our periodical literature, Mr. Tayler was the author of a considerable number of single sermons, preached on various public occasions, and a volume of discourses, entitled "Christian Aspects of Faith and Duty," which, as they well deserved, came to a second edition; a critical Essay on the "Authenticity of the Gospel of St. John," the spirit of which every one must admire, whatever judgment may be formed regarding its conclusions; and "A Retrospect of the Religious Life of England." The last of these, the longest and most important of Mr.

Tayler's publications, which has likewise reached a second edition, made his name widely known beyond the limits of his own denomination, and the late Lord Melbourne read it with such interest and pleasure that, in conversation with a friend, he expressed his regret that it was out of his power to make the author a Bishop.

One of the latest services which he rendered to our Churches was in representing the British and Foreign Unitarian Association at the Unitarian Tercentenary Festival in Hungary, last autumn, which he did in so able and satisfactory a manner, and of which he afterwards gave such a graphic and interesting account.

From the period when he resigned the charge of it, in 1853, Mr. Tayler was in the habit of paying his old congregation in Manchester a visit at the opening of each year, and the services which he then conducted were always looked forward to as truly seasons of spiritual refreshing. At the beginning of the present year, though some signs were noticed that time was telling upon him, it was pleasant to see what a lively interest he displayed in everything that was doing in the social and religious world, and how hopefully he looked forward to the future. His was not the "sad philosophy of age," but the calm, confiding, cheerful outlook that befits the Christian, which made this, as he once said to us, the happiest period, perhaps, of his life. Sorrowful though we must needs be that we shall see his face here no more, we cannot but feel thankful that he was taken from us with so little suffering, and that the last remembrance which he has left with us should be so bright and encouraging to dwell upon.

W. G.

Mr. S. C. Kell, of Bradford.

MR. SAMUEL COPELAND KELL, the senior partner in the firm of Messrs. Kell and Co., stuff merchants, of Bradford, died on Friday morning last at his residence, North Park Lodge, Manningham, near Bradford, at the age of 57 years, from bronchitis. He was the son of the Rev. Robert Kell, Unitarian minister, of Birmingham, where he was born in 1812, and also was the brother of the Rev. E. Kell, M.A., of Southampton. First entering mercantile life in Birmingham, he subsequently joined his brother-in-law, Mr. F. Schwan, at Huddersfield. In 1849, the firm, under the designation of Schwan, Kell, and Co., removed to Bradford, and since Mr. Schwan retired, some years ago, the business has been carried on under the firm of Kell and Co. Mr. Kell did not take any active personal part in either municipal affairs or national politics, though, as an ardent Liberal of the advanced school, he took a deep interest in all the important political questions of his time, and exerted his influence, both by his pen and his purse, to forward the great cause which was so dear to him. His views on political and social topics were enunciated, whenever the occasion required, in letters in local newspapers and in pamphlets, with a clearness and vigour which could not fail to advance the principles which he espoused. He was of a benevolent and generous disposition, and gave liberally to every effort for promoting the welfare of his less fortunate fellow-townsmen. He was a warm and enlightened friend of education. One of the chief founders of the Bradford Female Education Institute, he devoted both much time and money in efforts to extend its usefulness among that section of the population for whom it was designed. He also took an active share in establishing the Bradford Working Men's Club. In fact, he has on all occasions shown his deep sympathy with the industrial orders, by his personal sacrifices in aid of exertions to effect their moral and social elevation. As a member of our denomination, he contributed liberally towards the erection of the new chapel which was opened at Bradford yesterday, and his removal has cast a gloom over what would otherwise have been an occasion only for congratulation and joy. Mr. Kell married, in December, 1852, Catherine Elizabeth, daughter of the Rev. William Cross, of Wakefield, and leaves a widow and family of eight young children. He was interred at Undercliffe Cemetery on Tuesday last.

STOKE NEWINGTON: THE LATE REV. J. J. TAYLER.—Next Sunday morning a sermon, in memory of the Rev. J. J. Tayler, will be preached by the Rev. J. K. Applebee, at Stoke Newington Green.

TRINITY SUNDAY AT RYDAL CHURCH.

Our happy lot being cast for a few Whitsun holidays amongst the lakes and mountains, we resolved to attend morning service at the church where Wordsworth worshipped for so long a series of years, and where Dr. Arnold, when enjoying at his beloved Fox How a few weeks of rest from school-keeping cares, was wont to be found, either as a humble hearer, or a devout and earnest expounder of the truth. Many of our readers will doubtless know the edifice—poor and quaint in style, like most of the churches in this charming district, but lacking the interest which great antiquity imparts to many. It lies under the stately ancestral hall and leafy woods of Rydal, the residence of the Flemings, and almost at the foot of the house which Wordsworth's long residence has made one of the chief lions of the lake country. There was everything to prepossess and to charm in the contemplation of a religious service, under conditions so unique and interesting. True, it was one of the days when the creed of St. Athanasius is ordered and appointed to be read in all churches as by law established in England; but, under the circumstances, this was a difficulty easy to mitigate, if not to surmount. Arriving some minutes before the usual time for service, we were surprised to see no signs of a gathering congregation. On a tombstone some lads were disporting themselves in a manner, to say the least, unrestrained. Presently we were taken to a pew—on our progress down the aisle casting side glances, as we wondered which had been the seat of the great poet? Certainly, for some following ten minutes, not so many worshippers entered; but in the course of a quarter of an hour or so after the appointed time, the clergyman bustled in,—a short, stout, sturdy man, who made more than one perceptible failure before, by an extra gymnastic effort, he obtained an entrance through the narrow doorway of the pulpit. Then, giving out a hymn, the service at length was begun. A harmonium, bad in tone, out of tune, and played most wretchedly, gave some faint outline of the air intended to be sung, and the voices of two girls and a man led the music,—part-singing being obviously ignored. But, unsteady from the first, the unhappy performer seemed to become more and more nervous,—in the second verse floundered in desperation among the keys—and, in the third, the instrument was abandoned to its solitary moanings even by the singers—accustomed, as it must be presumed they were, to its hapless vagaries. Such was the execution of the opening hymn; and we wondered how we should fare when the chanting came—a groundless apprehension, as nothing of the kind was even attempted! The service was not so much read, as shot out, in sharp, rattling, rifle-like style, from the capacious chest of the minister,—with what it would be hardly uncharitable to designate, as a merely perfunctory regard to the requirements of the occasion. But the sermon was his crowning effort. Having just read the creed of St. Athanasius, he proceeded to expound and defend its cardinal doctrine of the Trinity. He traced it even in the early records of the Hebrew faith; and told us that it was quite a mistake to suppose that the ancient Jews were in any respect in sympathy with the modern Unitarians. In the Old Testament lesson of the day, did we not find the plural form?—"let us make man," &c., And were we to suppose that the frequent recurrence of *thrice*-repeated words was a mere accident, and not intended to reveal the mystery of the Trinity? No, all such verses as "Holy, holy, holy Lord God of Sabaoth," were an undoubted evidence that the idea of the triple unity of the Divine Being had presented itself to prophets and psalmists of old! And so on throughout a sermon which had no redeeming feature but its brevity, and soon ended the service which is provided by the Established Church, as a means of maintaining an impressive ritual—of dissipating erroneous doctrine—promoting intelligent faith—and spreading piety and morality amongst the people.

For ourselves, regarding the slovenliness and inertness of the reading and sermon alike, we couldn't but feel that, of two extremes, we should infinitely prefer the ornate decoration and

elaborate appointments of Ritualism, to such a sample of Low Churchism as it had been our misfortune to witness. With one good property alone could we credit it,—that it seemed to quicken our appreciation and love for the simple arrangements and rational doctrines of Unitarian worship—to kindle a thankfulness of heart that it was our happy lot to participate, with each recurring day of rest, in something far more satisfactory alike to mind and soul—and to send us back with a strengthened resolve, to work for and abide to the end by the faith we have adopted—unpopular and unestablished though it be.

THE FREE CHRISTIAN UNION.

On Tuesday evening (a correspondent of the *Pall Mall Gazette* writes), a very remarkable gathering, remarkable partly on account of the objects sought to be obtained, and partly in consequence of the persons who took part in it, was held in Freemasons' Hall, London, which was densely crowded by what was evidently a highly intellectual assembly, most of the persons present belonging to the upper middle classes. It was a public devotional service in connection with a newly-formed "Free Christian Union," the design of which is "to illustrate the spirit of unsectarian Christianity, to furnish the means of undogmatic religious instruction, and to incorporate the discoveries of learning and science in the religious view of the world." At half-past seven o'clock, the time appointed for the commencement of the proceedings, four gentlemen, all habited in black robes, mounted the platform. They were the Rev. Athanasius Coquerel, pastor of the French Protestant Church; the Rev. James Martineau, Unitarian minister of Little Portland-street Chapel; the Rev. Wm. Miall, Baptist minister, Dalston; and the Rev. C. Kegan Paul, M.A., of Exeter College, Oxford, vicar of Sturminster Marshall, Dorset. Mr. Martineau conducted the preliminary service, commencing with some sentences, the first of which was "God is love." Then followed some prayers, taken from the Liturgy of the Church of England, but "adapted" to the purposes of the meeting. Next was sung Charles Wesley's hymn, "The saints on earth and those above." Mr. Martineau read as a first lesson some passages from the 11th and 12th chapters of Isaiah, and as a second lesson from the 13th chapter of St. Paul's First Epistle to the Corinthians. A chant and one or two prayers followed. Mr. Coquerel then delivered a sermon in French. He selected for his text the 10th chapter of St. Luke's Gospel, verse 47: "But one thing is needful." He pointed out that the great beauty of Christianity consisted in its universality, and contended that as soon as that great principle was lost sight of its distinctiveness was gone. Without it all must be misery and sadness, leading to endless divisions and irritations. An extempore prayer was offered up by Mr. Miall, the Baptist minister, after which Mr. Paul, the Church of England clergyman, delivered a sermon founded on the twenty-fourth chapter of St. Luke's Gospel, part of verse 6—"He is not dead, but is risen." He said that after the early teaching of the Gospel, and after Christ was missed from the tomb where his followers expected to find him, sacramental rites grew up, and in these some men thought they found Christ. At the Reformation the stone was rolled away from another sepulchre, and men began to ask how they could get at the Lord who had been hidden under such multitudinous forms; indeed, it was doubted whether God could be found in a written word. As it was an error of the Catholics of old to put Christ in visible signs and ceremonies, so it was an error of later Protestants to limit the knowledge and action of him to a book. They could never confine Christ or God between two covers of a book, holy and precious as that book might be. God had written His word in science and in humanity, for science was a canon which could never be closed. It was no longer possible to imprison truth in an article or to bury it in a text. The dicta, "Extra ecclesiam nulla salus," and "the Bible, and the Bible alone is the religion of Protestants," were now no longer applicable to the advancing state of knowledge. Those who had joined the new Society read the Scriptures under an entirely different light from that which the Church supplied, and it was sometimes asked how it was that they could consistently hold their positions in the Church, instead of going out boldly into the pure Theism which Christ taught. It was because they believed that Christ was a symbolical name for collective humanity, which they understood to be God. He did not think that at any time men would be able to dispense altogether with all rites, or with spoken words which had been allowed by the use of ages, still he saw no need why the religion of the future should unduly clash with the religion of the past. A change was passing over the character of religion, and men had now to decide whether they would accept a faith in opposition to or in harmony with nature, science, prog-

ress, light. Some of them were thankful to remain in a church which had given them spiritual life, but others would be inclined to go out in order that they might be free to worship God on the open hill-side of thought. Whither God might lead them in the future none of them could at present see. They would form themselves into a body of Christian men striving to do God's will, following out His plans as the women followed Jesus—God as they thought him—to Galilee.—Mr. Paul then pronounced the benediction. During the prayers no one knelt, but all stood up during the hymns and chants. All reference to the Trinity was struck out of the prayers.

FIRESIDE READINGS.

FALLEN LEAVES AND NEW BUDS.

THE morning came with mist of grey,
That gathered on each leafless spray,
And hung in pearl-drops from each point,
Projecting knob, and bend, and joint,—
Then fell, one here, one there, not slow,
Down on the fallen leaves below,
As if the parent-tree kept on
Weeping its children, dead and gone.

I marked them forming pure and bright,
I heard them dash away from sight,
O'er all the tree, on every spray
They hung like gems of purest ray,
Then fell, one here, one there, not slow,
Down on the fallen leaves below,
As if the parent-tree kept on
Weeping its children, dead and gone.

Another morning came, and there
The tree stood lone and still and bare;
A bitter, biting morn and keen,
So bleak and cold seemed all the scene;
The sky was dark, the wind was dumb,
The ground was hard, the tree looked numb;
It wept not now the fallen leaf,
It seemed as if beyond all grief.

Stiff, stript its limbs were, as in death;
I could not hear the faintest breath;
I looked—no movement met the eye,
I looked and listened—not a sigh:
The sky looked cold and hard and dark
Down on the tree, still, stript, and stark;
It wept not now the fallen leaf,
It seemed as if beyond all grief.

Soon from that darkened sky the snow
Began in flakes to fall below,
As soft as down, o'er all the tree,
O'er all the lawn, o'er all the lea;
The intervening flakes of white
Quick-falling, hid the tree from sight;
But when they ceased there stood, not sad,
The tree, with snowy mantle clad.

'Twas beautiful! the foliage white!
The pure white snow, so soft and light!
Sent down from heaven in time of dearth
To clothe the naked of the earth!
And graceful drooped the tree, o'erpowered
With so much good in season showered:
Lowly it stood and calm, not sad,
The tree, with snowy mantle clad.

Another morning came, and then
I looked upon the tree again;
The snow was gone, the mantle doffed,
A breeze was blowing mild and soft.
The tree had passed a stormy night,
And at the dawning of the light
I saw beneath its shadows strawn
Some rotten branches on the lawn.

It was a night of wind and rain,
A tempest from the western main;
I fancied, as I heard it blow,
I saw the boughs sway to and fro,
Tossed up and down, dashed, drenched, and rent,
Yet there it stood, nor reft, nor bent,
Only beneath its shade lay strawn
Some rotten branches on the lawn.

Ere long the birds commenced their hymn,
The sap its way felt thro' each limb,
A purple bloom came on each spray,
A haze of green another day;
And as the brighter days came on
The fresh and tender leaflet shone,
Till once again, o'er sunny leas,
The full leaf fluttered in the breeze.

Our joys fall off like yellow leaves,
The fond heart misses them and grieves.
We have our days of mist and tears,
Our days of dull and numbing fears,
Our times of cold and silent woe,
Our times of soothing, heavenly snow,
Our mornings when the storm gone by,
The bud peeps forth into the sky.

Thus round and round the seasons run,
Thro' mist and snow, thro' shower and sun;
From leaflessness to the full leaf,
Not always joy, not always grief:
One thing is needful, man or tree
All sound at heart each needs must be.
Then come the fall, then come the cold,
New buds will blow where bloomed the old.

Stand.

JOHN DAVIES.

CHURCH CURIOSITIES.—XX.

AN UNGALLANT SAINT.

In his "History of European Morals," after mentioning that with many of the hermits never to look upon the face of a woman was esteemed a great merit, and that St. John of Lycopolis had not seen one for forty-eight years, Mr. Lecky relates the following: "A young Roman girl made a pilgrimage from Italy to Alexandria, to look upon the face and obtain the prayers of St. Arsenius, into whose presence she forced herself. Quailing beneath his rebuffs, she flung herself at his feet, imploring him with tears to grant her only request—to remember her, and to pray for her. 'Remember you!' cried the indignant saint; 'it shall be the prayer of my life that I may forget you.' The poor girl sought consolation from the Archbishop of Alexandria, who comforted her by assuring her that though she belonged to the sex by which demons commonly tempt saints, he doubted not the hermit would pray for her soul, though he would try to forget her face."

PATRISTIC VIEWS OF HAIR-DRESSING.

Speaking of the disposition on the part of moralists to single out some new form of luxury, or some trivial custom which they regarded as indecorous, for the most extravagant denunciation, the same writer says: "If we were to measure the degree of criminality of the different customs of the time by the vehemence of the patristic denunciations, we might almost conclude that the most atrocious of their day was the custom of wearing false hair, or dyeing natural hair. Clement of Alexandria questioned whether the validity of certain ecclesiastical ceremonies might not be affected by wigs; for, he asked, when the priest is placing his hand on the head of the person who kneels before him, if that hand is resting upon false hair, who is it he is really blessing? Tertullian shuddered at the thought that Christians might have the hair of those who were in hell upon their heads, and he found in the tiers of false hair that were in use a distinct rebellion against the assertion that no one can add to his stature, and in the custom of dyeing the hair a contravention of the declaration that a man cannot make one hair white or black. Centuries rolled away. The Roman empire tottered to its fall, and floods of vice and sorrow overspread the world; but still the denunciations of the Fathers were unabated. St. Ambrose, St. Jerome, and St. Gregory Nazianzen continued with uncompromising vehemence the war against false hair, which Tertullian and Clement of Alexandria had begun."

SAINTLY BEASTS.

Among legends describing the moral qualities existing in animals, Mr. Lecky gives these, which are not without a certain whimsical beauty: "A hermit was accustomed to share his supper with a wolf, which, one evening entering the cell before the return of the master, stole a loaf of bread. Struck with remorse, it was a week before it ventured again to visit the cell; and when it did so, its head hung down, and its whole demeanour manifested the most profound contrition. The hermit 'stroked with a gentle hand its bowed down head,' and gave it a double portion as a token of forgiveness. A lioness knelt down with lamentations before another saint, and then led him to its cub, which was blind, but which received its sight at the prayer of the saint. Next day the lioness returned, bearing the skin of a wild beast as a token of its gratitude. Nearly the same thing happened to St. Macarius of Alexandria; a hyena knocked at his door, brought its young, which was blind, and which the saint restored to sight, and repaid the obligation soon afterwards by bringing a fleece of wool. 'O hyena!' said the saint, 'how did you obtain this fleece? you must have stolen and eaten a sheep.' Full of shame, the hyena hung its head down, but persisted in offering its gift, which, however, the holy man refused to receive till the hyena 'had sworn' to cease for the future to rob. The hyena bowed its head in token of its acceptance of the oath, and St. Macarius afterwards gave the fleece to St. Melania."

HELPS TO A SAINT.

The three companions of St. Colman were a cock, a mouse, and a fly. The cock announced the hour of devotion, the mouse bit the ear of the drowsy saint till he got up, and if in the course of his studies he was afflicted by any wandering thoughts, or called away by other business, the fly alighted on the line where he had left off and kept the place.

AN EPISCOPAL DIFFICULTY.

From a statement which appears in the *New York Herald*, we learn that the feeling of the Fathers on the subject of hair, as shown in the second of the foregoing extracts, exists to some extent, in certain quarters, even at present. Some person, described as a "Washington beau," was to receive confirmation at the hands of the Bishop of New Jersey. But, in some way or other, the bishop discovered that the brilliant youth was not altogether a work of nature, and particularly the abundant hair on his head, for which he was indebted to the wig-maker. Now, according to the rites of the Episcopal Church, says the statement, a bishop cannot lay hands on an artificial head-piece. It must be all natural, or he cannot rightfully perform the confirmation. The young man, in consequence,

not only lost the privilege of Episcopal confirmation, but likewise a wife; for a young and beautiful lady, who had promised to marry him when he should have duly avowed himself of the orthodox aristocratic faith, now refuses! It is a hard case, and apparently without remedy, for the "canons of the Church" and the predilections of the lady are equally rigorous, as they are about equally respectable.

A WORD ON WHEELS.

THE Proverb declares that "a word fitly spoken," or, as the Hebrew has it, "a word spoken on wheels, is like apples of gold in pictures of silver"—denoting thereby how precious it is. This the following little story well illustrates:

One day a boy was tormenting a kitten, when his little sister said to him, with tearful eyes: "O! Philip, don't do it; it is God's kitten."

The word of the little one was not lost; it was set upon wheels. Philip left off tormenting the kitten, but many thoughts were awakened in his mind regarding the creature he had before considered his own property.

"God's kitten, God's creature; for He made it." It was a new idea.

The next day, on his way to school, he met one of his companions, who was beating unmercifully a poor, starved-looking dog. Philip ran up to him, and almost unconsciously used his sister's words. He said: "Don't, don't; it is God's creature."

The boy looked abashed, and explained that the dog had stolen his breakfast.

"Never mind," said Philip, "I will give you mine, which I have in my basket;" and, sitting down together, the little boy's anger was soon forgotten.

Again had a word been unconsciously set upon wheels. Two passers-by heard Philip's words; one a young man in prosperous business in a neighbouring town, and the other a dirty and ragged being, who, in consequence of his intemperate habits, had that morning been dismissed by his employer, and was now going home sullen and despairing.

"God's creature!" said the poor, forlorn one, and it was a new idea to him also. "If I, too, belong to God, He will take care of me, though no one else will."

Just then he came to a public-house, where he had been in the habit of drowning his miseries, and then staggering home to inflict new ones on his wife and children. He stopped—the temptation was strong; but the new idea was stronger. "I am God's creature!" and he passed on. His wife was astonished to see him sober, and still more when he burst into tears, declaring that he was a ruined man, but that he was determined to give up drinking, and to trust in God.

At that moment a knock was heard at the door, and the gentleman came in to whom we have before alluded. He, too, had been rebuked by the boy's words for the scorn and loathing which he had felt at the miserable object before him. "God's creature, therefore entitled to help and pity."

We need not detail the words of hope and comfort, the promise and performance of active assistance, which in a short time lifted up the poor man's head, and made him one of God's thankful, joyful "creatures."

It would be well for us all, old and young, to remember that our words and actions, yea, our thoughts also, are set upon never-stopping wheels, rolling on and on into the pathway of eternity.

LIVERPOOL DISTRICT MISSIONARY ASSOCIATION.

THE annual meeting was held in the Mount Pleasant Schoolrooms, on Friday evening, the 14th ult. The chair was occupied by the President, W. J. Lamport, Esq.; and among the not very large number of those present were the Revs. James Alsop, Chas. Beard, B.A., John Cuckson, Alexander Gordon, B.A., Thomas Holland, B.A. (Southport), William Oates (Birkenhead), J. W. Rogers (Burnley), John Shannon, John Hamilton Thom, Charles B. Upton, B.A., B.Sc., and Messrs. Capleton, Dean (Crewe), J. H. Greene, W. Howell, Hunt, C. W. Jones, Jos. Lee (Harnard Castle), T. E. Paget, Teasdale (Crewe), &c.

Instead of giving a full report of this meeting, which was crowded out last week, and ought to have been sent to us the week before, we present in full the deeply-interesting address of the Rev. J. H. Thom.

After the opening speech of the chairman, and the committee's report read by Mr. AVISON, the Rev. BENJAMIN GLOVER read the report from Crewe, and the Rev. JOHN CUCKSON that from Roscommon-street.

The Rev. J. H. THOM then moved the first resolution, pledging the meeting to a hearty and effective sympathy with the missionaries engaged in their cause. He said:—I trust we are here this evening as persons who feel that they have a religious duty to society to discharge, and with whom the performance of that duty does not depend upon the immediate measure of success that may attend their efforts. The less obvious, the less conspicuous is our success, the more imperative is our duty to sustain by our personal testimony the moral force of those endeavours. Unfortunately it is the outward

symptoms of prosperity that determine the character of public meetings. When a good cause by the magnitude of its visible success becomes independent of individual support, then the people will flock to it in crowds; but so long as it has not attained to sensational dimensions of achievement, its friends will look coldly upon its struggles. They will be warm just when their warmth is not wanted, and they will be cold just when a steady and regulated warmth would contribute to success. (Hear.) If, for example, we could report thronged chapels we should doubtless see a crowded meeting to-night. It is just because we have not yet attained the stage of an outwardly brilliant success that I and others feel grateful to you, sir, for the constancy and faithfulness of the support which you give to right attempts and endeavours that are not yet conspicuous in the abundance of their fruits. This society originated in a conscientious desire, as far as might lie in the deposit of light and truth committed to us as a trust for others as well as for ourselves, to contribute our part to the removal of one of the worst evils of our time—the large separation of skilled labour from religious instruction and life. The subjects contemplated by this mission were not the very poor, depressed by poverty, ignorance, and hardship—to meet their case other agencies were already at work among us—nor yet the comparatively wealthy able to provide for their own religious wants when they appeared, but that great working class, so largely alienated from the religion of the day, but whom in spirit we believed capable of being won, and if won of being incalculably benefitted by more living forms of faith. We did not believe in any radical distinctions between the different classes of men; and if any appeared to be cut off from religious life, it was not because they had no souls, or had souls differently constituted from our own, but because they found no life in the forms of religion with which they were surrounded. In fact, we believed there was a vast field for a spiritual Christianity to occupy and to cultivate, if only it could introduce into it the seeds of light and life. Further, we believed that the class which of all classes comes in its daily toil most into collision with direct realities must also in its spiritual life come into collision with the power of great spiritual realities; and that it never will be won (unless, like the Calvinistic peasantry of Scotland, it be indoctrinated into it by the force of early and persistent drill) by the power of mere formulas. We still believe that class must be reached by the direct teachings of a spiritual Christianity—a Christianity which brings men into direct personal relations with God and Christ; and that it is not a scheme of salvation, but personal Saviours, a Father of their souls, a grand conception of humanity in a Brother man, that alone for them can illustrate providence, and open the possibilities of a divine life. Of course I speak generally, for I well know that a large portion of that class can be and has been dogmatically trained. But it may be said we have failed to touch this class; that a spiritual Christianity, the personal presentation of God and Christ, has proved just as ineffectual as the various orthodoxies; and that there never has been any real great religious movement of this class, except in connection with Methodism. But, let it be remembered, it was not a doctrinal Methodism, but the unqualified preaching of the unbounded love of God, by which John Wesley wrought his wonders. It was by the presentation of the free grace of the Gospel that he so moved men; and this method is quite as open to us as it was to him. (Applause.) And I deny that we have failed with the working class in the sense that the dogmatic Churches have failed. That class knows the dogmatic Churches, and is alienated from them because it knows them. That class does not know us, and we have failed not in having our light known and being found wanting, but in not getting admission for it at all, in not being able to get our faith clearly lodged within the spiritual apprehension and consciousness of the people. The Gospel is not preached to the poor merely because there is a place and a man provided, unless the poor are there to hear it; and accordingly we have failed, just as Christianity has failed, in not becoming known to the hearts and imaginations of men. A book is not published merely because it has issued from the press, and may be had at the bookseller's. The best book in the world is still unpublished in quarters where it remains unknown. There has been no effectual publication to the great class of skilled industry of our personal faith, our spiritual and direct form of religion; and therefore I maintain, sir, no failure of it as yet. How this has come to be, and how it is to cease to be; how that publication and communication is to get itself livingly and effectually made, are great problems which I do not now offer to solve. But, so long as the other churches do not make this class of people religious, and do not by their own success solve the problem, we are bound to offer our way, our truth, our light; and to go on offering it until we have gained that class, or are satisfied that our faith is actually known to that class, and rejected because it is known. Our difficulties are only incitements to exertion; not failures in the light and faith we

have, but in the attempt to get for it any real access to the minds of the working people. With regard to the question of a new chapel, though I have no great faith in the power of a building to create a church, and, warned by Mr. Glover, would rather wait till numbers demand more space, than merely advocate the erection of a new chapel in the faith that it might call in absent men and women, yet, looking to the various circumstances of the case, I confess I should like to see a more suitable place of worship bought, built, or rented for the north end of Liverpool. (Applause.) It is a seeming paradox that zeal for church building is more active with those churches which have nothing new to offer, and is almost dead with that class of Christians who think they have something new and fresh to offer. How is it that wealthy religious laymen of the most traditional and conservative type will, at a great cost, make an offering of a church to the people, when there is nothing new about the church except the mere building; while the men who think they have new lights, and that the new lights have in them intrinsic virtue and healing power, are so careless to provide for them centres of emanation? Of course when I speak of new lights I do not mean any definite results of opinion; I refer to great principles, great methods, in religion—just as Christ introduced a new method into theology when he said, "the pure in heart see God." And I should like to see the outward structure which is required for the working of these methods not squeezed out of reluctant effort, but amply planned and maintained, so long as was necessary for a full experiment. (Applause.) Your open and yet most unostentatious course, sir, in connection with the religion you profess, not only here, but everywhere throughout the country, where your name or your presence can do good, is simply a part of the general consistency of your character—(hear)—and thereby you do more to rebuke all social insincerities and dishonesties than any protests that come from chambers of commerce or from politicians; for from my heart I believe that religious dishonesty is at the root of all other dishonesty—(hear)—and that those who were guilty before God and man, in the deepest things of life, of simulations and dissimulations, of concealed convictions, and misleading outward signs of religious sympathy, and come to think nothing of it, are really breaking down the foundations of simplicity in all things else. (Bear.) In reference to the resolution which has been placed in my hands, let me conclude by saying that while we permit ourselves to desire a greater and more extended success, our grateful acknowledgments are especially due to those ministers who, without external stimulants and excitements, yet maintain with the utmost energy and vigour this upward struggle on which they have entered. (Applause.)

The other speakers were Rev. T. Holland; Mr. Teasdale, of Crewe; Rev. Benjamin Glover (who deprecated the idea of Crewe having failed to show a fair result for the work done there, the number of members having doubled during the eighteen months he had been there, a Sunday-school having been raised, and the state of the congregation being good); Rev. John Cuckson; Rev. James Alsop; Rev. William Oates; Mr. Green, Roscommon-street; Mr. Dean, the secretary of the Crewe congregation; Rev. A. Gordon; Mr. T. E. Paget, and Rev. C. Beard. Several of the speakers alluded to the discouragingly small attendance, but the meeting was animated by a very earnest spirit, and the addresses were interesting and expressed thorough confidence in the work that is being done. Mr. Teasdale, from Crewe, created some amusement by mentioning, in reference to Mr. Thom's appeal to let our views be better known, that Renshaw-street Chapel itself was an illustration, for, as he passed it, "had it not been for a notice of a lecture at the door there was nothing to tell him he was in the neighbourhood of a Unitarian chapel." It was mentioned by the Chairman that a chapel at Roscommon-street will be the next care of the committee.

INTELLIGENCE.

CHOPPINGTON.—On Sunday last the Rev. T. Leyland delivered a very able discourse on the "Unitarian View of Christ, Biblical and reasonable." In the course of his discourse he defended the Unitarian view of Christ against a very violent attack made upon it on the previous Sunday by the Rev. J. T. Oliver, a Methodist minister. The reply Mr. Leyland gave was in a truly Christian spirit and produced a very favourable impression, even on Mr. Oliver's followers.

MELBOURNE.—We learn from the sixteenth annual report of the Unitarian Church at this place that, notwithstanding the impoverishment of the resources by the loss of some of its most influential and wealthy members, the average attendance at the weekly services shows no diminution. In addition to the ordinary services, a series of monthly lectures has been delivered. During the year the Rev. H. Higginson has been unwell, and Rev. Mr. Bowen had supplied for him a few months, and Mr. Higginson has resumed his duties. The committee close their report by a full financial state-

ment, from which it appears that the whole church expenses for the year amounted to rather more than £428; while the chief items on the credit side are:—Seat Rents, £108. 15s.; Subscriptions and Donations, £132. 18s.; Monthly Collections, £54. 15s., and "Government aid to Stipend" (!) £75. 7s.

CORRESPONDENCE.

NOTICE TO CORRESPONDENT.

R. J. P.—Messrs. Williams and Norgate, will be able to furnish all you want.

THE LAY-PREACHERS' UNION.

To the Editors.—In your leader last week you very truly remark "there needs a very great deal more of simple, and in the true sense Evangelical piety and fervour." As far as London goes, you need not to have qualified with the need of "less propagandist zeal," for that might be all put in a nutshell. Very few theological lectures or discussions take place at the London chapels; and as regards The Lay-preaching Union, it carries on thirteen devotional services every week in the year in eight stations; but the lectures or discussions are quite exceptional. It will be a pity if the stirring discourse of the Rev. A. Coquerel, given last night, does not appear in English on the "one thing needful." He showed this to be a *life* like Christ's, neither a creed nor a ritual, but the spirit of devoted self-sacrifice. The glad tidings of Christianity will never be brought to the common people by our Unitarian body till this spirit is more thoroughly understood. Some of our London lay-preachers are men from the ranks who, with a burning sense of the disgrace that it is to every Christian, that tens of thousands of our people in this great city are in a condition of Pagan darkness and religious apathy, make sacrifices of their hard-earned leisure to try and redeem this condition of things. They are sorely puzzled to interpret the spirits that can only worship in a crowd, and with beautiful accompaniments which wealth alone can procure, and they sympathise with their friends who stand charged with want of morality, because they have used funds, left by a departed layman, to rent their humble houses of prayer; and who have not felt that pecuniary profit should be the only element of consideration in endeavouring to spread the Gospel and obey the injunction of Jesus, "feed my sheep."—Yours faithfully,
STEPHEN S. TAYLER.
Peckham Road, June 2nd, 1869.

THE COMING WEEK.

Altrincham.—On Sunday morning, the annual sermon by the Rev. Edward S. Howse, B.A.
Bradford.—Opening services continued. On Sunday, the Rev. William Gaskell, M.A., will preach. On Wednesday, the annual meeting of the West Riding Unitarian Mission.
Hindley.—On Sunday afternoon and evening, school sermons by the Rev. A. Rushton.
London: HACKNEY.—On Sunday evening, a lecture by the Rev. Dr. Osgood, of New York.
London: STOKES NEWINGTON.—On Sunday evening, a funeral discourse, on the Rev. J. J. Tayler, by the Rev. J. K. Applebee.
London: UNITY CHURCH.—On Monday, a concert in aid of the choir fund.
Manchester; UPPER BROOK-STREET.—On Sunday morning next, a sermon on the occasion of the death of the Rev. J. J. Tayler, by the Rev. W. H. Herford, B.A.
Rivington.—On Sunday afternoon, the annual sermon by the Rev. T. H. Smith.
Pennendenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. J. Gow, service at eleven a.m.

Marriages.

KAY—HEAPE.—On the 2nd inst., at Stand Chapel, by the Rev. William Gaskell, M.A., William Henry, third son of the late Richard Kay, Esq., of Harefield, Heywood, to Mary, eldest daughter of Benjamin Heape, Esq., of Northwood, Frestwich. No cards.
MURCH—MAY.—On the 23rd ult., at Christ Church, Devonport, by the Rev. William Binns, Mr. John Vyvyan Murch to Mary Ann May, both of Devonport.

Deaths.

KELL.—On the 28th ult., aged 57 years, at his residence, North Park Lodge, Bradford, Samuel Copeland Kell, Esq., butcher, of Town-lane, Dukinfield.
SMITH.—On the 24th ult., aged 28 years, Mr. John Smith, butcher, of Town-lane, Dukinfield.
STEPHENS.—On the 27th ult., at No. 88, Crown-street, Liverpool, aged 17 days, Mary, only daughter of T. E. Stephens.
TAYLER.—On the 28th ult., in his 72nd year, at his residence, Hampstead, the Rev. John James Tayler, B.A., Principal of Manchester New College, London.
WADE.—On the 31st ult., Mr. William Wade, of Norwich, aged 79 years.
WHITWORTH.—On the 26th ult., aged 59 years, Mrs. Mary Ann Whitworth, of Horsedegate-street, Oldham.

Just Published, by the Sunday-school Association.
LESSONS IN RELIGION.—A book for the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d.; cloth lettered, 1s. 8d. Subscribers to the Association have a deduction of 25 per cent. from the above price. London: E. T. Whitfield, 173, Strand, Manchester: Johnson and Rawson.

Sixpence per dozen; 3s. per hundred; post free.
WHAT IS AN UNITARIAN? By GOODWYN BARMBY, of Wakefield.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martin's Hymns.—London: E. T. Whitfield, 173, Strand. Manchester: Johnson and Rawson, Market-street.

Shortly will be published,
THE BLESSING OF THE PURE IN HEART; A Pupil's Offering of Respect and Love to the Memory of the Rev. JOHN JAMES TAYLER, B.A., in a Sermon preached at Hope-street Church, Liverpool, on Sunday, May 30th, 1869, by ALEXANDER GORDON, M.A. E. T. Whitfield, 173, Strand. Price Sixpence.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD, The College, Wilmslow. Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

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VISITORS TO LONDON. MRS. BAINBRIDGE'S BOARDING HOUSE, 57, Doughty-street, Mecklenburgh-square, W.C. (From Ely Place.) Near the Metropolitan Great Northern, Midland, and London and North Western Stations. Bed, Breakfast, and Tea, 4s. 6d. per day. Private sitting and Show Rooms.

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COMFORT IN WALKING. J. H. REYNOLDS, Boot Maker, of 14, Princess street, respectfully requests the favour of a visit to inspect his improved method of making boots at his new premises, No. 18, Pall Mall, Market-street.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsterers, Felling Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carver, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beari.

MIDLAND RAILWAY.—Alteration of Trains, June, 1869.

The Midland Company's own trains will run between Kentish Town and Herne Hill in connection with the main line trains of the London, Chatham, and Dover Railway, affording direct communication between Dover, Ramsgate, Margate, &c., and all parts of the Midland system. Through tickets will be issued between the principal stations on both railways.

A New Train will leave Buxton for Manchester at 7-30 a.m. The Train leaving Manchester for Buxton and Derby at 4-50 p.m. will run to Buxton only, and be discontinued between Buxton and Derby.
A New Evening Express for Derby, Nottingham, Leicester, and London will leave Manchester at 5-30 p.m., arriving at London (St. Pancras) at 10-45 p.m.
The Fast Train leaving London (St. Pancras) for Manchester at 11-30 a.m. will be altered to leave at 11-45 a.m.
The running of trains to and from Buxton, in connection with the Morning and Evening Trains between Manchester and Derby, on Sundays, will be resumed for the summer. For further particulars see time tables issued by the Company.
Derby, May, 1869. JAMES ALLPORT, General Manager.

MIDLAND RAILWAY.—Improved Service of Express and Fast Trains to and from London.

The Service of Trains between Manchester and London by Midland route will, from the 1st of June, and until further notice, be as follows:

UP TRAINS.
Week-days. Sundays.
Govt. Govt. Govt. Govt. Govt. Govt.
a.m. a.m. a.m. p.m. p.m. p.m.
Manchester, dep.....6-15, 8-45, 10-0, 11-45, 3-0, 4-0, 4-45
London (St. Pancras) arr.....12-5, 2-45, 6-40, 8-35, 10-45, 10-0

DOWN TRAINS.
Week-days. d.y.r.
a.m. a.m. a.m. p.m. p.m. p.m.
London (St. Pancras) dep.....6-15, 8-45, 10-0, 11-45, 3-0, 4-0, 4-45
Manchester arr.....12-15, 2-40, 3-0, 5-5, 8-5, 9-40, 9-5

Through carriages run between Manchester and London by all trains.
The Midland Company's trains are in connection at Kentish Town with trains to and from Moorgate-street, and the whole of the Metropolitan system.
For further particulars see time tables issued by the Company.
Derby, May, 1869. JAMES ALLPORT, General Manager.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 877, Waterloo Road, Chesham Hill, at his printing offices, No. 8, Cross-street, Parish of Manchester, and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, June 4, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 424.

FRIDAY, JUNE 11, 1869.

PRICE 1d.

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STRANGEWAYS UNITARIAN FREE CHURCH.

On Sunday next, June 13th, the SUNDAY-SCHOOL FESTIVAL will be held.

A SERMON will be preached in the morning by the Rev. BROOKE HERFORD, and one in the evening by the Rev. S. A. STEINTHAL.

The Church will be decorated with flowers, and special hymns will be sung by the children. Service at 10.30 and 6.30. All seats free. The Offertory at each service.

FREE CHRISTIAN CHURCH, WHITEFIELD-STREET, ARDWICK.

ANNUAL SERMONS, June 13th. Preachers: Afternoon, at 2.30, the Rev. JOHN P. HOPES; Evening, at 6.30, the Rev. T. E. POYNTING.—The Offertory at each Service.

THE OLD CHAPEL, DUKINFIELD.

The ANNUAL SERMONS on behalf of the School will be preached on Sunday, June 13th, by the Rev. W. GASKELL, M.A.—Serv. ces, 10.30 and 6.30.

STAND.—The Sunday-school SERMONS

will be preached on June 13th: Morning, by the Rev. JAMES BLACK, M.A.; Evening, by Rev. J. PAGE HOPES. Service to begin at 10.30 a.m., and 6 p.m.

HYDE CHAPEL, GEE CROSS.

On Sunday morning next, June 13th, a SERMON will be preached, on behalf of the East Cheshire Christian Union, by the Rev. G. H. WELLS, M.A., of Gorton.—Service at eleven o'clock.

UNITY CHURCH, UPPER-STREET, ISLINGTON.

SERMONS will be preached in this Church on Sunday next, the 13th inst., in the morning by the Rev. H. JERSON, M.A., and in the evening by the Rev. Dr. OSGOOD, of New York. Collections on behalf of the Schools at the close of each service.

SUNDAY EVENING LECTURES at the UNITARIAN CHURCH, PARADISE FIELDS, HACKNEY.

June 18.—Rev. JAMES MARTINEAU, "The Shadow of Sin in Christendom."
Service at seven o'clock precisely. Seats will be provided for strangers.

PROVINCIAL ASSEMBLY.

The ANNUAL MEETING of Presbyterian and Unitarian Ministers and Congregations will be held at Manchester, on June 17th, 1869.

The RELIGIOUS SERVICE will be conducted in Cross-street Chapel, by the Rev. ALEXANDER GORDON, M.A., commencing at eleven o'clock. The Sermon will be preached by the Rev. C. W. ROBBERS.

The MEETING FOR BUSINESS will be held in the same Chapel, at one o'clock, by the Rev. WM. GASKELL, M.A., in the chair. Tickets, 3s. 6d. each, can be obtained by ladies and gentlemen on the morning of the meeting, before and after service. JOHN WRIGHT, Secretary.

UNITARIAN CHAPEL, SWINTON.

The ANNUAL SERMONS will be preached on Sunday, June 20th, by the Rev. ALEXANDER GORDON, M.A., of Liverpool.—Service in the afternoon at three o'clock, and in the evening at half-past six. Collections will be made at the close of each service. Tea will be provided for friends from a distance.

MANCHESTER NEW COLLEGE, UNIVERSITY HALL, GORDON-SQUARE, LONDON.

The ANNUAL EXAMINATION will be held in the Hall on Monday, 21st, Tuesday, 22nd, and Wednesday, 23rd of June, 1869. The Rev. WM. GASKELL, M.A., will deliver the Address on Wednesday, 23rd June, at half-past four p.m.

The ANNUAL MEETING OF TRUSTEES will be held in the Library on Thursday, 24th June, at eleven o'clock a.m. E. D. DARBISHIRE, J. Secretaries. CHARLES BEARD, J. Secretaries.

PROVINCIAL ASSEMBLY OF PRESBYTERIAN AND UNITARIAN MINISTERS AND CONGREGATIONS.

The ANNUAL MEETING will be held at Manchester, on June 17th, 1869.

RELIGIOUS SERVICE in Cross-street Chapel, commencing at eleven o'clock.

Ministers: The Rev. ALEXANDER GORDON, M.A., and the Rev. C. W. ROBBERS.

The MEETING FOR BUSINESS in the same Chapel, at one o'clock; the Rev. WM. GASKELL, M.A., in the chair.

A PUBLIC DINNER in the Memorial Hall, at four o'clock in the afternoon. E. D. DARBISHIRE, Esq., B.A., in the chair.

Tickets, 3s. 6d. each, for ladies and gentlemen, can be obtained from Messrs. Johnson and Rawson, Market street; at the Memorial Hall; and at the several Chapels in the district on Sunday morning next.

E. C. HARDING,

Secretary of Cross-street Chapel Committee.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised..... £260 9 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Hoghton-street, Southport.

PRESCOT.—The Presbyterian Congregation assembling in Atherton-street Chapel, Prescott,

acknowledge having received a donation of £5 from Miss Yates, The Dingle, Liverpool, towards the repairs and painting of the said Chapel, and the congregation will be thankful for further contributions, which may be forwarded to Mr. HENRY WINSTANLEY, the Warden of the Chapel, Prescott.

Signed on behalf of the Minister, the Rev. ALFRED HARDY (who is not able to write) and the Congregation, H. M. MOORE, B.A., Chaplain, Prescott.

TO Ministers and Congregations.—A Gentleman educated for the Ministry, with considerable experience in Pulpit work, wishes to supply. Terms moderate.—X, Herald Office.

ABBEE CHAPEL, TAVISTOCK.—The PULPIT of the above Chapel will be Vacant at Midsummer.—Applications to be addressed to the Secretary, ROBERT WEBB, 36, Brook-street, Tavistock.

SCOTTISH UNITARIAN ASSOCIATION.

A MISSIONARY is required for the West of Scotland.—Address Rev. H. W. CROSSKEY, Tigh-na-Craich, by Greenock.

A Unitarian Minister, accustomed to travel, who proposes to go abroad for a few weeks during the early autumn, will be glad to be accompanied by two or three Young Men desirous of visiting the Continent.—For particulars as to the proposed route, and as to terms, address W., Herald Office, 74, Market-street, Manchester.

HOPE-STREET British Schools, Liverpool.

pool.—Wanted, on the 1st of August, a Certificated MISTRESS for the Girls' School. Salary £50, exclusive of the Government grant. The total receipts of the Mistress have ranged from £25 to £105 per annum.—Candidates are requested to forward applications and testimonials to the Secretary, A. S. THW'W, 85, Lord-street, Liverpool.

GOVERNESS.—A Lady, experienced in

Tuition, desires a Re-engagement at Midsummer. Acquirements: English, French, and Music. Highest testimonials given.—Address E. C., Post-office, Norwich.

GOVERNESS.—A Lady, experienced in

Tuition, desires a Re-engagement after Midsummer. Acquirements: English, French (acquired in Paris), music, &c. References kindly permitted to the Rev. Brooke Herford, Manchester; the Rev. J. Lettis Short, Sheffield; and others if required.—Address E. D., care of Parry and Son, Chester.

WANTED, in a small family, a Thorough

HOUSEMAID, who can wait at table, and also wash and iron. Wages, £12.—Address Mrs. Haugh, 109, Upper Brook-street, Manchester.

Post 8vo., pp. 95, price 2s.

CHURCH COMPREHENSION:

A Letter to the Right Hon. W. E. Gladstone, M.P. (Being suggestions for the reconstruction of the Church of England).—London: Longmans. Leeds: Walker.

Just published.

THE BLESSING OF THE PURE IN

HEART: A Pulpit Offering of Respect and Love to the Memory of the Rev. JOHN JAMES TAYLER, B.A., late Principal of Manchester New College, in a Sermon preached at Hope-street Church, Liverpool, on Sunday, May 30th, 1869, by ALEXANDER GORDON, M.A.

London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson. Liverpool: Adam Holden, 48, Church-street. Price Sixpence.

LESSONS IN RELIGION.—A book for

the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d.; cloth bound, 1s. 8d. Subscribers to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson.

Shortly will be published, in 1 vol.
SUNDAY MORNING THOUGHTS. By the Rev. J. M. DIXON.

Sixpence per dozen; 3s. per hundred; post free.
WHAT IS AN UNITARIAN? By GOODWYN BARMBY, of Wakefield.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martin's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

THE SUNDAY-SCHOOL PENNY MAGAZINE for JUNE, 1869, contains:—Cast him into Outer Darkness, Chapter I.—Eagles' Crag: A Tale of Bygone Days, Part VI.—The Orphan Girl; or, the Testimony of a Good Conscience, Part III.—What may Happen to a Thimble.
Published by the Manchester District Sunday-School Association, agent, Mr. P. P. Jones, Memorial Hall, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 89, Market-street.

HOME PAGE TRACTS.—A SPECIMEN PACKET of the whole series, post free, for 7s. 6d.

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HENRY BLACKMORE, Superintendent. Victoria Station, Manchester, June 7, 1869.

LANCASHIRE & YORKSHIRE RAILWAY.—TOURISTS' TICKETS BY ORDINARY TRAINS.

On and after May 14th, 1869, RETURN TICKETS, by Ordinary Trains, First and Second Class, available for One Calendar Month, will be issued from all the principal stations upon this Company's Railway, to

FLEETWOOD, LYTAM, BLACKPOOL, SOUTHPORT. Third Class Return Tickets, available by Third Class Trains for fourteen days, are also issued to Southport, Blackpool, Lytham, and Fleetwood.

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For further information respecting places of attraction, the fares, and times of trains starting, see this Company's Tourists' programme. Time books and bills at all the Booking Offices on the line.

Superintendent's Offices, Victoria Station, Manchester, April 30th, 1869.

WHAT THE CHURCHES ARE DOING.

According to the Roman correspondent of the *Pall Mall*, the Vatican, though affecting indifference, is seriously concerned at the obstacles raised by the Catholic Governments to the meeting of the Ecumenical Council. It now seems certain that the council will not attract the same number of bishops as attended the centenary of St. Peter. Still there will be a great influx of strangers, and an English speculator, anxious that there shall be no lack of accommodation, is said to have offered Prince Doria a rent of 75,000 francs for the Doria Palace, with the view of converting it into an hotel. The riding-house is to be transformed into a *salle à manger*.

Several bishops and missionaries, and the Patriarch of Jerusalem have already arrived, to prepare for the great event, which is to work such religious wonders; and the Archbishop of Algeria is expected shortly.

The celebrated French preacher, Father Hyacinthe, is in Rome. According to one account he has come to submit his discourses, before publication, to the censors of the Holy See; according to another account he has been summoned to give explanations respecting a letter of his which appeared in the *Revue Universelle* of Geneva.

The Austrian Government seems wisely determined to make the clergy amenable to law, whatever their rank. The Bishop of Linz, acting under the direct advice of the Pope, to him of course infallible, refused twice to appear before a secular court, on the ground that the Concordat exempted him from its jurisdiction. The other day, however, while driving out in his carriage, he was arrested by the police, and has been or soon will be brought to trial for certain expressions made use of by him in a pastoral letter, denouncing some of the liberal changes recently effected in Austria.

A serious conflict has broken out between the Catholic laity in Hungary and their bishops on the subject of the administration of the church property. Hitherto this property, which is of very great value, has been administered exclusively by the bishops. Some time ago, however, the representatives of the Catholic laity in the Diet claimed the right, on behalf of their constituents, of exercising a certain degree of influence in the administration of the Catholic communes in which the property is situated, and the question was referred by the Government to a conference of bishops, who were directed to prepare a scheme with this object in view. After much delay the conference produced a regulation for the election of an assembly, composed of laymen and clergymen, in whose hands the whole management of the church property was to be placed. This regulation has now been approved by the Emperor-King, but it secures so great a preponderance of influence to the ecclesiastical element that the Catholic deputies resolved, at a meeting held the other day, to insist on its being rejected by the Chamber.

Italy too has decided, as the logical carrying out of the principle of the equality of all citizens before the law, that the clergy can no longer be exempted from conscription. In the Senate sixty-seven voted in favour of *non-exemption*, and only thirty-seven for exemption.

The Protestant Conference, which we have before spoken of, met at Worms on May 31st, when 300 delegates and about 20,000 spectators were present. The following declaration was adopted: The Conference repels the supposition expressed in the Papal letter of the 13th September, 1868, that Protestants would return to unity with the Catholic Church. It protests especially against the principles enunciated in the Encyclical letter, and the Syllabus, which are opposed to civilisation, and pernicious in their bearing upon political institutions. The Conference expects that all opponents of the common enemy of religious peace, national unity, and the free development of civilisation will closely unite at the present juncture. It declares hierarchical errors, and particularly the action of the Jesuits, to be the chief cause of the present deplorable religious differences. Only by the determined rejection of the hierarchical pretensions which have been renewed, and have been constantly on the increase since 1815; only by a return to pure Scripture, and by the recognition of the conquests of civilisation, can divided Christianity regain the peace which it

has lost. Finally, the Conference declares that all efforts made within the Protestant Church to found a hierarchical power or the supremacy of dogma are a flat denial of the principles of Protestantism, and are simply so many bridges to Rome. All co-religionists are therefore exhorted to oppose with energy every tendency that may be dangerous to freedom of the mind or conscience. With regard to the constitution of the Church, the Protestant Conference takes its stand upon the principle of the independence of each community. It desires that the direction of the Church should be constitutionally regulated, and that the Church administration should be responsible to the provincial Synods.

The Rev. Septimus Andrews, vicar of Market Harborough, has gone over to the Romish Church, and a Franciscan monk of the name of Jäger, formerly secretary to the Archbishop of Prague, and for a time confessor to the King of Saxony, has become a Protestant. Whether Protestantism or Romanism has been the gainer by the exchange we are unable to say.

The *John Bull* learns with regret that the Bishop of Oxford will not vote at all on the second reading of the Irish Church Bill. His lordship will, however, explain his reasons for this course, his belief being (1), that the Peers have virtually rejected the bill once; (2) that they cannot resist the opinion of the country, the House of Commons, and the Crown as expressed by calling Mr. Gladstone to office; and (3) that better terms can be obtained for the Irish Church by substantially amending the bill in committee. It is thought probable that Dr. Thirlwall, the bishop of St. David's, and Dr. Jacobson, the bishop of Chester, will vote for the bill.

Cardinal Cullen has addressed a letter to his clergy in the Dublin diocese on the subject of the General Council to assemble in Rome on the Feast of the Immaculate Conception, in December. The Catholic bishops of the world are, he says, then to meet "to condemn the errors now undermining the foundations of society and religion, and to stem the torrent of infidelity and immorality that menaces the world with destruction;" and he exhorts to special prayer for the Council.

An influential deputation, headed by Lord Lyttelton, having waited on Mr. Gladstone to ask the Government to put in operation the Suffragans Act of Henry VIII., with or without amendment, he said, there must be a more general agreement as to what was required before Government could be expected to deal with such a matter. The chief objection which he had heard to the creation of suffragans was the fear that it might lead to a multiplication of unemployed bishops. A suffragan was a person who received a commission which was revocable; it might terminate within the incumbency of the bishop of the diocese; it naturally would terminate at the close of the bishop's life. Then the considerable number of bishops who had returned to this country from the colonies, who were here and were not episcopally employed, gave a great deal more force and edge to that apprehension than it would otherwise have. On the whole, he thought they had better wait till they saw what direction the Archbishop of Canterbury's bill would take, and then he would take care that the whole matter should receive the careful attention of the Government.

A correspondent of the *Guardian* is anxious that an effort should be made to persuade Mr. Liddon, who is reported to have declined the Headship of Keble College, to reconsider his decision. "There can be no man in Oxford," he says, "better fitted for the post—no man who enjoys the love and confidence of a larger number of Churchmen. When the time comes that those who object to any dogmatic teaching, or those who hold a contrary system to that of Keble, found a college of their own, it will be only just that they should elect a Principal of their own colour—or want of colour; but now I think it would be a grievous mistake to elect a man of indefinite theological views, from a desire to please all parties."

The Spanish Evangelisation Society has published a table, translated from a French abridgment of Llorente's History of the Spanish Inquisition, which exhibits a recapitulation of the victims of this horrible institution from the year 1481 to 1820. From this table it appears that the number of victims in Spain alone, from 1481 to 1820, amounts to 335,467, not including those who had suffered imprisonment or confinement to the galleys, or

exile, during the reign of Ferdinand VII., the number of which is very considerable. Llorente's tables are the more valuable because he was himself an official of the Inquisition, and had access to its registers for the materials of his statistics.

On account of the bodily infirmity of the Bishop of Winchester, Sir R. Phillimore has accepted letters of request from him against the Rev. Richard Hooker Edward Wix, vicar of Swanmore, in the Isle of Wight, who is charged with having offended against the laws ecclesiastical by using lighted candles on the communion table, or on a table called a *re-table* and elsewhere, during the celebration of the Holy Communion and at other times when such candles were not required for the purpose of giving light, or for any other useful purpose; and further, for using incense in the church during the performance of divine service therein, as subsidiary thereto.

A new hymn-book was published a short time since for the use of the Baptist denomination. The success of this undertaking has been such that the sum of £250 was distributed among the widows of Baptist ministers from the proceeds of last year's sales.

There was a long discussion in the Assembly of the Scotch Church on patronage, and by 193 to 98 it voted in favour of modifying the law so as to place the nomination of the minister substantially in the hands of the people—the elders of the Church, the male communicants, and the heritors who are members of the Church. A petition to Parliament, though denounced by Earl Stirling as little short of insanity, was also voted by an overwhelming majority. The move is really one, as no doubt Earl Selkirk well understood, adapted to make the Scotch Kirk successor to the Irish Establishment, since not a reason exists with the politician class for upholding the Scotch Establishment but the patronage connected with it.

The evening services at Westminster Abbey seem scarcely to be answering the purpose for which they were instituted. The present Archbishop of Dublin, then the Dean, in preaching the first sermon said they were designed simply for the working classes and those who were not in the habit generally of attending other churches. On Sunday night, when the Bishop of Peterborough was the preacher, there was not one among the thousands assembled, ready to rush in as soon as the gates were opened, who belonged to the class thus specified. Carriages rolled down with elegantly dressed ladies, who were content to take their chance in the general scramble. Others more fortunate had obtained tickets, and were admitted to "reserved seats" through the private entrance in the cloisters. In less than ten minutes after they were opened the gates were once more closed against two or three thousand persons, and as many more arrived a little later, who had the poor satisfaction of seeing a huge printed paper hoisted up with the announcement, "The Abbey is full."

The University sermon at St. Mary's, Oxford, on Sunday morning attracted a large congregation, the preacher being the Rev. Mark Pattison, rector of Lincoln College, one of the writers in *Essays and Reviews*. He gave an able and interesting discourse, the object of which was to show how Religion and Science should go hand in hand, elevating, refining, and blessing men.

The Committee of the Palestine Exploration Fund are about to open a unique exhibition, at the Dudley Gallery, London, of pottery, glass, and other specimens of ancient Jewish art, found by Lieutenant Warren in the course of his excavations.

In a sermon at the Brompton Oratory the other day, Archbishop Manning made a statement which may well startle Mr. Newdegate and Mr. Whalley. It was that there are more Roman Catholics in London than there are inhabitants in Rome.

WHAT IS SAYING ON CHURCH MATTERS.

A correspondent of the *Guardian* writes: "It has been the fashion lately to say that Dr. Arnold and his disciples have exaggerated the importance of physical geography in the study of history. Certainly the striking contrast of national characteristics on the northern and southern slopes of the Alps shows how great is the influence which place as well as race exercises over a nation. To pass from the richer and riper vegetation of Italy to the comparatively backward foliage of Switzerland is curious enough; but it is far more curious to observe the difference in cleanliness, intelligence, and industry, between people living within a few miles of one another. The canton of the Grisons is

also a remarkable evidence of the truth of another common saying. It is a canton presenting to the traveller creeds and languages in a singular juxtaposition; and as he passes from village to village he can pronounce almost with certainty, on entering the village street, whether the inhabitants are Protestant or Catholic. In the latter, the wayside crucifix or lonely chapel perched on some jutting crag for pilgrims to climb to are very picturesque; while the bare undecorated churches of the former are painfully cold and undevotional, but it is a great thing to have unquestionable indications of a diligent and thriving population. What, again, can be uglier than the churches of Zurich, or what more like prosperity and contentment than the aspect of the place and its people?"

In the debate in the Italian Senate on the bill abolishing the exemption from military conscription hitherto enjoyed by theological students, General Cialdini thus expressed himself:

"We liberals do not oppose religion, but we combat privileges. The liberal party respects the human conscience and abhors the faith which imposes itself by the stake and by intolerance. No statesman will ever seek to destroy the religious sentiment in a people. I am devoted to the liberty of the Church; do not persecute it, but neither let it enjoy privileges. The priest should be a citizen, and may also be a soldier. The present bill has no religious or retaliatory character. We will vote it as political men, and also in order that cowards may not find a loophole for escape from military service. As to those who say that we are ungrateful to Catholicism, which contributed to make Italy, I will not answer them; history will do that."

In noticing the death of Dr. Ernest William Hengstenberg, which took place at Berlin on the 28th ult., the *Pall Mall*, on the principle we suppose of "*de mortuis nil nisi verum*," says:

"He was a very important person, though we cannot, even in speaking of his death, say that his influence was useful, wholesome, or charitable. Appointed in 1826 Professor of Divinity at Berlin, a post which he held till his death, he founded in 1827 the *Evangelische Kirchenzeitung*, a publication which has probably more envy, malice, and uncharitableness to account for than all our own religious press together, good as its will in the matter is. By the powerful unscrupulous incitements of this journal a sort of religious war was stirred up in Germany; old dogmatic tests were revived, sharpened, and enforced on the holders of professorships and preferments in Prussia and other States, and what is called a reaction was successfully produced. Dr. Hengstenberg supported this movement by numerous controversial publications, and some very learned apologetic and exegetic works on various books of the Bible (Christology of the Old Testament, 3 vols.; Introduction, &c., to the Old Testament, 3 vols.; Commentaries on the Psalms, the Song of Songs, and the Apocalypse). He acquired great influence with the Government, which, however, he lost under the late King, when he refused to sanction the "union" between the Lutheran and Reformed Communions. Though born in the latter, Hengstenberg gradually grew into a complete sympathy with the most advanced claims of the former Church. His views on the Sacraments were of the highest Lutheran type, and he was frequently suspected, in conjunction with his friend the late jurist Dr. Stahl, of wishing to renew from Canterbury at least, if not from Rome, the grace of Apostolic succession which Luther so unaccountably let slip. In the nomenclature of German theological history he is called the leader of the right fraction of Pietistic Supranaturalists. His defensive position in reference to the criticism of the Old Testament is the most thoroughly orthodox that has been taken up by any sufficiently informed person in our day. A strong political sense led him to reject all compromises in this matter, where it is, indeed, only the first step which costs an effort, or is worth a struggle."

The *Freeman* thinks that

"The encroachments of Rome in the last few years have done nothing to popularise her with this nation. By her charities and her professions of solicitude for the common weal she has only acted the part of the juggler when he draws attention to one hand for the purpose of distracting the eye from the other. The fact remains uncontradicted that the Rome of the sixteenth century is the Rome of the nineteenth. Popish bulls and encyclicals, the revelations of convents, and the story of Bible burnings, are matters of to-day, and have been duly journalised for convenient reference. Nor does the fact that within the pale of the English Church a Popish ritual is now in full bloom and a Popish literature rapidly spreading at all diminish our horror of Popery. The Established Church of England was a make-shift, cunningly contrived to appease both parties, and the folly and peril of that past dishonesty are now becoming manifest."

The blunt Archdeacon of Taunton writes a characteristic letter to the *John Bull* concerning the recent meeting of Deans, in which he says:

"The Government, it appears, are not prepared

with any measure for the increase of the Episcopate; not so much as with a measure allowing of such increase. But they will be glad to hear 'what the bishops have to say.' The bishops, having nothing to say, fall back upon the deans. The deans have nothing to say, except that they are excellent Church officers, and fully employed already. The episcopal and decanal 'hide-and-seek' may be very good sport to those who play at it; and it makes the world laugh. I can't help laughing myself, but I ought to be crying."

At the annual festival of the Oxford branch of "The English Church Union," Dr. Pusey, speaking on the position of the Church with regard to the civil power, said:

"The question put to them was, in fact, 'Watchman, what of the night?' Now, though watchmen, they were not seers, and a seer would be required to predict the outcome of circumstances so confused as those of the present time. His answer to the question, 'What ought we to expect?' would be 'Anything.' 'What to fear?' 'Nothing.' 'What to hope?' 'Everything;' and to hope the more from a state of war. In a poem by one who had been mentioned before, there was a quotation which said, 'Give any boon for peace.' He would rather say, 'Give any boon for war.' It was against the rocks that the waves dashed fiercely. Satan did not strive against those who were his own. The very opposition of the world to the English Church was a proof of its vitality. From disestablishment the State had as much to fear as the Establishment; the Church as a spiritual body could, of course, have nothing to fear from such an attack."

The Rev. P. C. Medd, of Oxford, writing to the *Guardian* on the increase of the episcopate, says:

"The Church is fairly tired of the feudalism and baronialism which has gathered round and well-nigh stifled the episcopate. In this growingly democratic age, all that is more than an element of weakness—it is an element of danger. And conversely, think what would be the effect of an episcopate represented in each of our large towns by a devoted bishop living plainly in the midst of his people, seen daily at the altar, heard weekly in the pulpit of his cathedral, and known by face in the dwellings of the humble poor. If this cannot be without the sacrifice of episcopal life-peerages, then, in the name of the Gospel, let them go. The present and, still more, the future position of the House of Lords would make that sacrifice of but small moment to the Church at large; whilst it might possibly be of some benefit, spiritually and otherwise, to the bishops themselves."

The Rev. M. F. Sadler considers that the advice which Dr. Vaughan gave recently at Doncaster is most mischievous, and says:

"Congregationalism is, in its idea, simply isolation, and means the entire subserviency of the minister to those whom he is supposed to lead, and in some sense govern; and the advice is most out of place, for we in this country are confronted on all sides by a system far more prosperous than the congregational, and which seems to have, to a great extent, solved the question how a religious body can rely on voluntary efforts, and yet have its individual ministers independent of the particular congregation in which they minister. I mean, of course, Wesleyan Methodism. If we are so near disendowment as some suppose, I would invite those who would prepare us for it to study the Wesleyan financial system. It is, I can assure them, worth their while to do so. The rough idea of it is to put the weekly subscriptions of the members of large districts into a common fund, out of which to pay the ministers of that district, so that no minister is in the least degree dependent upon any particular congregation or flock for his bread."

The Rev. W. Heffill, vicar of St. Mark's, Dukinfield, and a Protestant of the rabid, Murpheyite class, having written to Dr. Stanley to ask whether it was true, as mentioned in James Grant's "Religious Tendencies of the Times," that he "boldly proclaimed that not one clergyman believes in the Athanasian Creed," the Dean replied that what he had stated was, "That no clergyman of the Church of England believes that all members of the Eastern Church 'shall without doubt perish everlastingly;' and that therefore no clergyman of the Church of England accepts the condemnatory clauses of the Athanasian Creed in their obvious, literal, and original sense." To which Mr. Heffill returns this courteous answer: "I consider your reply as most unsatisfactory; it is simply an evasion. I would hope, when you truly reflect on the statement made, you will feel ashamed of the slander, and be ready to make a suitable apology."

Referring to this subject, the *Echo* says:

"We have already expressed a very decided opinion that if it [the Athanasian Creed] be not expelled from the Prayer Book, its use should at all events be optional. The Creed is not, in the first place, the work of St. Athanasius, having been written long after his death. It is unnecessary, because during four centuries the Christian Church did well with-

out it. The use of it is in defiance of the anathemas of four Ecumenical Councils against the adoption of any other Creed than the Apostles' and the Nicene. But, as we have already pointed out, these considerations are unimportant in comparison with the nature of the composition itself. It is a darkening of wisdom by words without knowledge. It attempts to state with logical particularity mysteries which infinitely transcend all logic, and which the Holy Scriptures seem of purpose to leave undefined, or to have stated only in their practical relation to man's redemption. Dares Mr. Heffill or any other Churchman to assert that he of his heart believes that every one will, 'without doubt, perish everlastingly' who does not accept the literal interpretation of the Athanasian Creed? We should be sorry to think it possible. Archbishop Tillotson wished the Church of England well rid of this Creed. Archbishop Whately used, we believe, to boast that he had never read it in public. The gentle and saintly Bishop Lonsdale used to be silent when the time came to utter the responses to its damnable clauses, and Mr. Arnold's voice, as Rugby men will remember, was then also hushed. We are much obliged to Mr. Heffill for extracting from Dean Stanley such an unequivocal condemnation."

The *Spectator* contrasts the "spiritual soft-sawder" with which it says the Archbishop of York has been regaling his auditors at Sheffield with St. Peter's speeches in the Acts of the Apostles, or St. Paul's on Mars Hill, or before Agrippa, or even his pathetic speech at Miletus, in taking leave of the Ephesian Church on his last journey to Jerusalem. Compare too (it proceeds), Mr. Dale's powerful address to the Congregationalists, or Mr. Martineau's to the Unitarians with most of our Episcopal charges, and we shall see at once how large the element of mere syrup is in the latter. It is a fatal mistake. When we read Bishop Butler, we find the only evidence that he speaks the truth "in love" in the self-evident fact that he loves the truth with his whole heart, and lets us see it. Our modern bishops are too apt to prepare syrup of truth, which is not truth at all, and, what is worse, is not sweet after the first honey flavour, for it is sure to turn sour on the stomach.

Our friend Mr. Clayden, as one of the secretaries of the Free Christian Union, writes the following explanation to the *Pall Mall* relative to its account of the Rev. C. K. Paul's sermon preached at Freemasons' Hall:

"Your report makes Mr. Paul say that 'sacramental rites grew up, and in these some men thought they found Christ.' His words were, 'In the ministries and sacraments and sacramental rites men found, by faith, their Saviour.' You report Mr. Paul as doubting whether God could be found in a written book. In this sentence you summarise two pages of the sermon, the aim of which is to show that He is not to be found *exclusively* in the Bible. Another sentence of the report runs thus:—'It was because they believed that Christ was a symbolical name for collective humanity, which they understood to be God.' Mr. Paul's words were, 'We might say that Christ is a symbolical name for collective humanity, through which alone can God be known by man.' Another runs, 'following out his plans as the women followed Jesus—God as they thought—to Galilee.' This, as Mr. Paul wrote and read it, was 'prepared to follow his spirit, whither he may lead as the women followed Jesus, gone as they deemed, to Galilee.'"

In a sermon, on Marriage, at St. James's Hall, last Sunday evening, the Rev. Newman Hall said:

"Though there are many features in which woman is superior to man, and though there are some women very strong, both in body and spirit (though happily they are few), yet the fact still remains that man is stronger both in physical power and will; and consequently the law which obtains among nations will prevail among families, namely, that where power is authority must be; and the weakest must take the place allotted to it, for any striving on its part to obtain the rule will only lead to continual disturbance, without any good result ensuing. Therefore the woman must be content with the place which God has assigned her, trusting for her real power to her true womanliness, and not aping man's habits, or dress, or labours, but discharging in the highest degree the duties which naturally fall to herself. By this course of action she will shine more brightly and clearly, and will win from the opposite sex that love and respect which is to be her great stay in life."

MINISTERIAL APPOINTMENTS.—The Rev. R. C. Dendy, of Flowery Field, has received and accepted an invitation to become the minister of the congregation at Tenterden, vacant since the death of the late Rev. E. Talbot. He will enter on his duties there in September.—The Rev. B. Walker has also received and accepted a cordial invitation from the Manchester Ministry to the Poor to become their missionary at the Rochdale-road Domestic Mission.

AMERICAN NOTES.

From the *Boston Directory* it appears that there are in that city the following number of churches: 16 Trinitarian Congregational, 14 Episcopalian, 16 Baptist, 16 Methodist, 16 Catholic, and 21 Unitarian.

Ritualism is causing trouble in the States as well as here. While some of the bishops favour it, others are strongly opposed to it. Bishop McIlvaine, of Ohio, ordered one of his clergy, the Rev. Colin Tate, to discontinue his surpliced choir and processional singing in his church. Refusing to obey, the bishop has summoned him to trial for contumacy, and the American Church Union are furnishing him with funds to defend himself.

The *Tablet* publishes a pastoral of the Fathers of the Faith Provincial Council of Baltimore, which the *Pall Mall* thinks young ladies will do well to read attentively. The Fathers deem it particularly their solemn duty to renew their warning against the modern fashionable dances commonly called German or round dances, which are becoming more and more occasions of sin. These practices, the Fathers state, are so much the more dangerous, as several persons seem to look upon them as harmless and indulge in them without any remorse of conscience. But divine revelation, the wisdom of antiquity, the light of reason and experience, all concur in proclaiming that these kind of entertainments, even when restricted within tolerable bounds of propriety, are attended with more or less danger to the Christian soul. They add that they cannot too strongly reprobate the system of round dancing recently introduced into society, which shocks every feeling of delicacy, and is fraught with imminent danger to morals. When the Fathers speak of round dances being condemned by the "wisdom of antiquity," we cannot help feeling that possibly the reverence in which the British chaperon is held may be somewhat misplaced; for whatever may be the case in Baltimore, in England elderly ladies not only countenance these objectionable movements, but themselves suffer much in the body by being hustled and pushed about in crowded rooms while watching the sinful activity of their charges. We cannot say which is right, but it is melancholy to see how great a difference of opinion exists between the Baltimore Fathers and the Belgravian mothers.

General Grant has established two Indian departments, to be superintended respectively by members of the two Societies of Friends—the "Orthodox" and the "Hicksite." As our readers may perhaps remember, some years ago Elizabeth Fry and others of her community, impressed with the conviction that Friends in America were not so sound in the faith as they should be, repaired thither with the hope of reclaiming them to orthodoxy. They were met, however, by Elias Hicks, a man of considerable power, and the result of the expedition, instead of what had been expected, was a sharp division in the body, the larger part of which followed Hicks, and are now generally Unitarians. The President has selected an equal number from the two, and given them separate fields of work.

Some of the Baptists think their denomination ought not to have been overlooked, since their missionaries have been so useful among the Cherokees and Ottawas. Dr. Gillette, of Washington, writing on the matter, says:—"The Ottawas in Kansas, a small tribe of about 300, have about eighty members of a Baptist church, with good schools and every appliance for advancement in science, habits, and wealth. Among the Cherokees of 17,000 are about 1,200 Baptist members and 32 schools; 700 are Methodists, 500 are Moravians, and about 150 are Presbyterians. The Delawares are largely Baptists. As labourers among the Indians we are gratified to name the Rev. Evan Jones, who emigrated with the Cherokees under General Scott from North Carolina and Georgia to the Indian territory in 1836, and has been their wise representative here at the capital from time to time, with Chief John Ross; written most of their important papers, aided in all their councils, and is now the oldest missionary known to me in the world; hale and active, and doing all he can for a people he has seen abused by white men as no people on earth have ever been abused."

It is stated that the Methodist Church in America has substituted the word "fidelity" for "obedience"

in the woman's part of their form of marriage. This may probably prevent a good deal of promise-breaking.

Habitual drunkards in Illinois, by a recent act of the Legislature, are hereafter to be subjected to a very stringent course of treatment. They are classified with indigent, idiotic, and insane persons, and are to be placed under the care of guardians or of the overseers of the poor. A similar provision exists in Pennsylvania, but the regulations are more strict in Illinois, since in the latter State when a person has once been declared an habitual drunkard, the guardianship over him must continue for an entire year. This seems not a bad way of abating an acknowledged nuisance.

The *Nation* considers that people who have been frightened about the Hibernicising and Catholicising of the United States need not yet go into complete despair. It appears that during last year there were received at the port of New York 213,686 alien immigrants. Of this number 45,571 were natives of Ireland, and presumably, the vast majority of them were Catholics; and, if with the Irishmen are put the immigrants from other nominally or really Catholic countries—France, Italy, Belgium, Spain, Poland, Portugal, Mexico, and the South American States—the Roman Catholics last year numbered 52,000. Taking the nominally or really Protestant countries of England, Scotland, the Scandinavian States, Holland, and Wales, from them there were immigrants to the number of 54,000. Thus, balancing Roman Catholics and Protestants from other quarters against each other, just about half of last year's total immigration is disposed of. There remains the immigration from Germany, which amounts to very nearly the other half—namely, 101,989. There are no religious statistics of these, but hitherto it has been well known that the great majority of German immigrants were not Roman Catholics. At all events non-Celtic blood flowed in the veins of more than two out of every three of last year's new-comers; and while the Irish immigration since the war has been steadily decreasing, that from the other sources referred to has been increasing.

GUIZOT AND COUSIN.

THE following interesting letters are translated from the *Revue Chrétienne*. In 1866, Guizot presented to his friend Cousin the second volume of his "Meditations," which called forth this acknowledgment:

"My Dear Friend,—As soon as I received your book I hastened to read it, and I tell you very sincerely that I am very much pleased with it.

"The little differences that you have not concealed are inevitable, because they belong to a general difference in our mode of thought concerning the nature of philosophy and religion. These two great powers can and ought to be in accord, but they are still different.

"To religion belongs influence—lofty, public, universal: to philosophy a more restricted sphere, but still more exalted. The one addresses the whole soul, including the imagination; the other addresses the reason only. The first has mysteries without which there can be no religion; the second has all its ideas clear and distinct, as both Descartes and Bossuet declare. This distinction lies at the foundation of my philosophy and of my religion; and this distinction is also, in my view, the principle of their concord. To confound them is, to my eyes, a certain means of embroiling the one with the other, as Malebranche did. To absorb philosophy in religion was only given to Pascal by a faith full of contradictions and doubts.

"To absorb religion in philosophy is a silly undertaking which a sound philosophy would reject. To admit both, each in its proper place, is truth, greatness, and peace.

"From this you will perceive the reason of our differences, which no longer mar our union in long, tried, and sincere friendship."

Guizot replied on the 13th June:

"I reckon, like you, my dear friend, that our differences do not damage our old and sincere friendship. I am also pleased to know that, apart from our little differences, we each have a profound and distinct scheme of thought. I think, like you, that it does not do to confound and absorb either philosophy in religion or religion in philosophy. I wish both to be free in their manifestation and influence; but do not rest on the same basis either their difference or their agreement.

"To me philosophy is nothing but a science; that is to say, the work of man, limited, as the human mind itself, in its sphere and object. Religion, in its principle and in its history, is of Divine origin and institution. The one comes from man eager for knowledge; the other is light come from God, 'which lights every man that comes into the world,' and which God maintains and spreads

gradually in the world according to His impetuous plan by His general and special providence and His sovereign will. I shall not say more. We know one another—where we agree and where we differ."

Soon after this correspondence Cousin was removed by death, and in sending the letters to the *Revue* Guizot expresses his pleasure at having been the means of directing some of the last thoughts of his illustrious friend to the very essence of the question of life.

The Unitarian Herald.

FRIDAY, JUNE 11, 1869.

THE FREE CHRISTIAN UNION.

IN common with many in our own churches, and we doubt not in other religious bodies, we have strong sympathy with the general spirit of the Free Christian Union and with the aims of a considerable number of its supporters. The association in worship and in free religious conference of men hailing from such different quarters of the religious world as some of those who took part in the service and the meeting, cannot but do good, and the publicity which has been given to the proceedings, must draw the attention of the most religious men in many churches to the subject, and will do something to overcome the hesitation and timidity which still keeps them apart. Whether, however, the meeting will do as much to advance the Union as an organisation we very much doubt. The fact is, that the Union at present labours under a certain ambiguity. In spite of the broad and elaborate statements in its Constitution, there are a great many who do not distinctly understand what it really aims to accomplish, and it is, we believe, to this cause, quite as much as to the timidity to which the promoters ascribe it, that the fact is due that though it receives whole reams of general epistolary sympathy it numbers only about a hundred members and three congregations.

The truth is that among those whose attention is earnestly drawn to the society there are two parties, often intermingling and often confused together—both lovers of free Christian union, but yet really and fundamentally distinct.

On the one hand are those who desire all such Christian union as is consistent with their holding fully and loyally to their various churches. They accept the fact that there are great diversities of opinion among Christians—diversities quite too great to be ignored or disregarded—diversities which so materially affect both the worship and the practical activities of religion, that it is every way best for those so differing to form separate religious associations for the common purposes of the religious life. They, therefore, frankly accept the denominational divisions of Christendom. They regard them, not merely as inevitable but as right and good, so long as they continue to embody—as many of them still do—distinctions of faith, worship, or organisation, which their various supporters believe to be—we do not say *essential*, but—practically important for the free working out of the religious life. At the same time, however, they feel that these differences do not touch the ultimate grounds of religious sympathy; they see that a very exaggerated importance has been attached to them; they wish to see them kept no longer as the standards of hostile camps, though believing them still useful and necessary as openly expressing the truth about the general position of distinct though friendly bands.

They desire, therefore, closer union among these various sectional churches; they long for a freer interchange of religious offices with one another, and are looking with deep interest to the Free Christian Union to see if it can help them by providing a sort of neutral territory for the first advances towards more cordial co-operation and fellowship among the ministers and members of various churches.

To this class we ourselves most heartily belong. We are Unitarians, and we believe that the name Unitarian expresses not perfectly, but better than any other, that great fact of our doctrinal position which, with many minor differences, distinguishes us from the rest of the world. These differences oblige us (unless we shirk them) to worship and work as a distinct group of churches. Even if we do not feel them very important, others do. We therefore accept the name; do not object to it as the ordinary designation of our churches and our institutions, though we utterly refuse so to fasten it on them by trust provisos as to oblige those who come after us to accept it also. But, we have never, and our churches have never, regarded our distinct views as essential. We regard them even as *important*, only in an infinitely smaller sense than the fundamental faiths and virtues of the Gospel are important. We therefore feel grieved and burdened under the isolation which they have involved, and we long for freer union with other churches. We desire the freest union compatible with honesty. We wish for as much union as men will have with us as Unitarians—not as men regarded as disaffected, but as hearty and loyal Unitarians, believing Unitarianism to be the truest reading of the Gospel.

There is, however, another class equally attracted by the idea of free Christian union, but in whose minds that idea exists as the principle of a very different policy. To them the words free Christian union are the symbol not of the deeper ground of Christian sympathy on which they may meet freely outside their special church organisations, and even exchange offices of religious fellowship inside them, but of the principle on which alone Christian churches should be built up and grouped together. They do not frankly accept the fact that human nature tends to group itself by sympathies of faith which, as long as its understanding of doctrine is imperfect and distorted, must have more or less of sectarianism about them. They think this tendency ought not to be allowed. They rejoice when they see it neutralised, even by the external power of Government keeping in forced and uneasy association congregations and individuals, who, if left to the natural affinities of their own faiths, would not remain in association for a week. They would have men set themselves against this tendency, refuse to recognise it, cast it out as sin. If they themselves belong to some sectarian group of churches, they do so with only half-disguised aversion. They think that church life and organisation ought not to be allowed to follow the lines of theological thought, and that sect names and doctrinal distinctions not only should not be fastened permanently and unalterably on churches, but should not be accepted even for present use. Consequently the Free Christian Union, so far as it embodies their idea, is not a common ground on which they may find such association as is compatible with

distinct denominational positions, but a protest against all denominational distinctions as un-Christian and vicious.

Now, we have not a word to say against those who hold this latter view, only—we wish that their position, which is a very distinct one, should be clearly stated and recognised. We do not think, however, it has been altogether understood. And it is from a certain confusion between it and the position we began by stating, that the apparent weakness of the Free Christian Union has arisen. The most active promoters of the new society are deceived by the wide-spread prevalence of the feeling first described, expressions of which reach them from every direction, into believing that their own conviction of the radical and utter wrongfulness of denominationalism is much more widely shared than it really is. A man writes them letters expressive of longing for freer union among members of different churches, and they can only ascribe it to timidity that he does not enrol himself a member. They seem to think that all free Christianity must gravitate towards this union; whereas, if it is to be what we gather a society not for promoting more Catholic unity among different denominations, but for protesting against replacing them, then we maintain it is not entitled to its name. For the freest Christian union is to be attained by, as Mr. Binney once wisely said, not destroying the walls of separation between the churches, but pulling them down low enough for men to shake hands over them.

A CORRECTION.

IN our notice last week of the late Rev. John James Tayler, which had to be drawn up mainly from memory and with no time for inquiry, we fell into a mistake respecting the place and time of his birth. From references which we had heard him make to his early years, we were led to conclude that he was born in Nottingham; but it appears that his life began as well as ended in London, his father at the time, August 15, 1797, being minister of St. Thomas's Chapel, in the Borough, and resident at Newington, and that when he removed to Nottingham his son was five years old.

USE OF SUNDAY.

WRITING on this subject, in the *Liberal Christian*, J. W. Chadwick says:—In its first inception, Sunday had nothing of the sombre, melancholy character which has characterised it for the last two or three hundred years. We find that this sombre and melancholy character is not even the result of a gradual process, but, to a great extent, the result of a violent reaction. The Roman Catholic Church has, so far as Sunday is concerned, the argument from antiquity entirely in its own hands. The fact that Sunday is never a day of fasting in the Catholic and Episcopal Churches, that even the Sundays in Lent are feast-days, with the exception of the Sunday before Easter, is rooted in the earliest observance of this day. As soon as it took any separate and distinct form, it was the form of joy. On other days the Christian must kneel in prayer; on that day, he "stood up on joyful feet." The early Christians had many fasts; but none of them ever came on Sunday. Says St. Ignatius, in the second century, "Every lover of Christ feasts on the Lord's day." "We deem it wicked," says Tertullian, a century later, "to fast on Sunday or to pray on our knees." St. Ambrose says, "The Manichees were damned for fasting on Sunday."

And as joy was not forbidden in the early Church on Sunday, so was not labour. But gradually, as Sunday came to be the one day for religious meetings, less work was done; and when Christianity became allied with the Roman empire, its Sunday became one of the feast-days of that empire. On these feast-days labour was considered not wicked, but in bad taste, as hindering the universal joy. In the year 321, Constantine, by an edict, forbade labour in towns on Sunday, but expressly permitted agricultural labour to go on. Not until five hundred and thirty-eight years after Christ was field labour forbidden. Gradually, as the Roman empire took Christianity in charge, it interdicted, on Sunday, the noisier and more boisterous public games, as interfering with the

conveniences of Christian worship. Put the day continued one of joy and pleasure, and was given up more and more to amusement till after the Reformation. Calvin never thought much of amusement; but we have no reason to suppose that he liked it less on Sunday than on other days. He attached no supernatural importance to the day, but regarded it as purely a matter of convenience. He even went so far at one time as to think of changing it to Thursday, for the sake, he said, "of demonstrating our Christian liberty." Luther was of the same way of thinking. Heza, another of the great Reformers, was in favour of work on Sunday. Chemnitz was in favour of all labour that did not interfere with public worship. Bucer insisted that rest from work was not in itself pleasing to God.

But on the side of amusement the Catholic party went too far. Instead of confining their amusements within the bounds of simplicity and sobriety, suited to the religious character of the day, they gave it up to rude and boisterous sports. Especially was this the case in England. The Puritan movement went as far in the other direction. If the Catholics turned Sunday into a farce, the Puritans turned it into a tragedy. They put down at once every sort of amusement, every sort of work, and hedged the day about with awful penalties, civil and eternal. The Sabbatarianism of the present dates from that time. It is about two hundred years old. Its boasted pedigree is thus put to shame; its claim of Orthodoxy is thus set aside. It is proved to be a very modern heresy.

If, however, we consider this Sunday question in the light of reason and common sense, I am certain we shall not come to the conclusion that it would be better to obliterate at once every distinction between it and other days, in outward form and use and occupation; while I am equally certain that we shall conclude that there is no difference between it and other days in its intrinsic sanctity. All things that are lawful and right on other days are lawful and right on this day also. But all things are not expedient. The need for such a day is rooted deep in our social life. We had better have two Sundays than have none at all. The intense wear and hurry of our business life demand these periods of rest. Never was the demand for them so great as it is now. But that the day may be in the highest degree useful and beneficial, it is necessary that it should be regarded with quite other eyes than those which are so jealous of its present so-called rights and sanctities. Its proper use is indicated in its name, *Sun-day*! It is a reminiscence of the old Roman *dies solis*, day of the sun, for on the first day of the week the Roman people rendered to the god of the sun peculiar homage. A Sun-day forever let it be for us, a day of light and warmth; light of reason and warmth of faith; light of thought and warmth of affection; light of culture and warmth of home; light of beauty and warmth of sympathy and joy and cheer. Let the memory of its sweet and solemn joy drop like a benediction on the week, and make days good enough in themselves the better for the admonishing beauty of this one day's tender and delicious smile!

THE SPANISH REVOLUTION AND RELIGION.

AN Englishman in Spain, who writes to the *Pall Mall Gazette*, says:—The recent ceremonies of Corpus Christi have enabled us to measure, in the same way that those of Holy Week did, the effects of the Revolution on the Church. May is a great month in the religious year. It is the "month of Mary," the "month of flowers." And this May the priests have had in their favour the reaction of disgust produced by the violent and scurrilous language of the Republican deputies in the Cortes when the religious articles of the Constitution were discussed. Sunery Capdevila, a Catalan medical man, attained a bad eminence by brutality of this kind, of which it is sufficient to say that with more than the coarseness which brought upon Tom Paine the lash of Bishop Watson, it was destitute of Tom's vigour and comedy. As I have said before, there is no *via media* in Spain; all is sordid superstition or scurvy jest. The anti-Catholic party borrow every idea they have from Frenchmen, and seem ignorant of all other sources. I watched their speeches carefully, to see if any one of them had even heard of Buckle, who in his second volume has done their own historical argument for them ready to their hand. His name never occurred. The clergy "worked" Suner's folly and vulgarity well. On the assumption that the Virgin was "angry" with the attacks on her "virginal purity," they got up services of expiation, *funciones de desagravio*, at which swarms of the respectable took extra sacraments for days together; just as, in old Rome, there were *lectisternia* at periods when the gods were similarly wrathful. Whether they overdid this debasing kind of thing or not, I cannot say; but the processions of the Octave of Corpus have been failures when measured by the standard of other years. In some large towns, like Zaragoza and Barcelona the town councils refused either to attend to contribute to the expenses. In Barcelona the chief procession, that of Corpus day, avoided the great thoroughfares and confined itself to the streets in the neighbourhood of the cathedral. At

a later procession, in Barcelona, a man standing by when the host passed—the host being “Jesus sacramentado,” bodily present, on this occasion even more emphatically than on others)—the man, I say, stuck his hands in his pockets and refused even to remove his hat. There was a sensation, and even a scuffle, but nobody dared to arrest him; there are too many who feel just as he did; and the “shocked” feeling of the respectable classes is known to be half of it genteel hypocrisy. Of course I don’t approve of want of courtesy of any kind, but want of courtesy may be a necessary step, and anything is better than public ko-tooing to lies. The countrymen of ours who kneel at mass instead of civilly withdrawing at the elevation are really “snobs” of the Thackerayan type; to them the mass is a kind of “peerage” which it is genteel to worship, though you know nothing of the pedigrees or the persons.

THE PASSOVER IN JERUSALEM.

A WRITER in *Sunday at Home*, who gained admission to the houses of several Hebrew families in Jerusalem on the night of the Passover, gives the following account of what he saw:—The same general order of things was observed in them all. A long table was arranged for the sacred meal in the centre of the chief room in the house, and both chamber and table were adorned according to the wealth and taste of the occupier. In the centre of the table was a basket containing unleavened bread. Dishes containing hard-boiled eggs and salads were scattered about, the salads representing the bitter herbs of old; and wine from the vineyards of Bethlehem, sweetened with raisins, was plentifully supplied. At sunset the entire family, old and young, gathered round the frugal board, the men at one end and the women at the other, while the children occupied places between. In front of the male members of the family was set a platter containing a piece of roast lamb, usually a cutlet from the loin. Before the repast commenced the narrative of the exodus was read in Hebrew by one of the younger sons, and the patriarch of the group now and then interrupted the reader by throwing in some explanation of the text, or answering questions which were proposed. The narrative concluded, the head of the family led the devotions of the evening by reading some liturgical prayers. Then the feast commenced, at which only the males partook of the paschal lamb, while the women contented themselves with eggs and salad. At the conclusion of the repast the ancient Psalms of David were sung in their peculiar nasal fashion, which occupation often advances into the night. To us these Jews displayed courteous hospitality, and pressed upon us their unleavened bread and very excellent wine, and when, in parting from the interesting scene, we asked an aged patriarch whether he still anticipated the advent of the Messiah, a ray of gladness lit up his furrowed face as he replied, “I am expecting his appearance every day.” On the following Saturday, the Jewish Sabbath, we repaired at seven o’clock in the morning to the Chief Synagogue of the Jews in Jerusalem. During the previous night heavy showers had fallen, the “latter rain” of Scripture. This had accumulated in the narrow streets for want of drainage, until the huge pools of water and mire rendered locomotion a thing of difficulty. The water had even invaded the floor of the sanctuary, and while we were looking about for a resting-place within we were politely invited to take seats on the raised platform which occupied the centre of the building. From this conspicuous position we commanded the entire assembly. On the area some six or seven hundred persons were squatting on benches, with their legs folded under them, the books of Moses or some Hebrew liturgy on their knees, their heads covered (for the symbol of obeisance in the East is the uncovering of the feet), and a thick veil over their faces, as a memorial of the veil worn by Moses when he descended from the Mount, and which reminded us of the language of the Apostle Paul, “that to this day when Moses is read the veil is upon their hearts.” Behind thick lattice-work, in a high gallery, were to be dimly seen the female portion of the assembly, but to all appearance mere spectators of a formal and feeble service. On the platform near us sat the Chief Rabbi, who presided in the assembly; but what to us was specially interesting was the presence of a youth called up out of the assembly, as Jesus was at Nazareth, to read the Hebrew Scripture. This exercise concluded, the sacred roll was carried through every part of the edifice, that the worshippers might kiss the heaven-sent law before it was deposited in the archives by the ruler of the synagogue. A few liturgical prayers were then read, or rather nasally intoned, by the rabbi, to which responses were made in guttural and boisterous tones. The teaching element was entirely wanting, and the worship appeared to us little more than the formal and punctilious performance of religious duty.

BRIDPORT.—On Sunday last, the Rev. R. L. Carpenter, B.A., preached a sermon from 1 Tim. i. 5, “The end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned,” in which he paid an affectionate and respectful tribute to the memory of the late Rev. John James Tayler.

FIRESIDE READINGS.

THE RAFT FROM LINTZ.

FATHER FABER.

UPON the Danube and the woods
Lay evening’s red and troubled gleam,
And calmly, as a lifeless thing,
The raft from Lintz went down the stream.
And there the convent boat appears
To ask an alms of all who pass,
Oblation made with willing heart
To Mary and St. Nicholas.
And thus to great Vienna bound,
The boatmen watch the stars all night;
And for their hymn and for their alms,
They deem the weather calm and bright.
Yet who would blame the holy faith,
Altho’ to untrue forms it cling,
Which thus unto the unseen world
For blessing every thought would bring?
And those who, safe in modern powers,
Heed not the whirlpool in their way,
And count the men of Lintz untaught,
Are in true care less taught than they.
Alas! how oft hath science made
The heart obtuse, the eye untrue,
Obscuring providential tracks
With veils a woodman’s faith sees through!
We want the earth left to ourselves;
And signs where God doth hide to bless
We class, as though in classing them,
We took away their awfulness.
For this to cold, unhumble men
Is all that vaunted knowledge gives—
The raising Self by hiding God,
The disennobling of our lives.
The men of Lintz see into Heaven,
Where sages but detect its law;
Judge which the better wisdom is,
And who hath holier love and awe.
Yea, rather than this barren dream
Upon the men of Lintz should pass,
’Twere better they should kneel and pray
To Mary and St. Nicholas.

A NOTABLE WORK.

COUNT BISMARCK once presented a faithful but poor secretary with a portfolio bound like a book, in which were deposited 500 thalers. On meeting the secretary the next day, the Count asked him if he had perused the volume. “Yes, your Highness,” said the secretary, “and I was so captivated by its contents that I am waiting the appearance of the second volume with feelings of the greatest interest.” The Count smiled, but said nothing. A few days afterwards the secretary received a second portfolio bound and filled like the first, on the title-page of which was the sentence, “This work is complete in two volumes.”

PERSIAN PROVERBS.

THERE is no equivalent for religion, no compensation for time, and no substitute for one’s own soul. Since night and day are the steeds of man, they hurry him on, not he them. There are four things of which a little goes a long way: pain, poverty, error, and enmity. When faith goes out misfortune comes in; when confidence dies revenge lives; and when treachery appears all blessings fly away. By bearing the loads of men dignity is reached; by virtue rank is honoured; by morality are deeds refined. The man who is cautious in a doubtful matter is like unto him who, having lost a pearl, collects all the dust that is around the place where it hath fallen and sifts it until his lost treasure comes to light. For thus doth the cautious man collect the opinions of all in a doubtful case, and sifts them one by one until that counsel cometh to light which is suited for the emergency.

DIARIES.

BYRON was struck in early days with the interesting and graphic character of Gibbon’s journal, and he began to keep a diary of his studies, thoughts, and all that he did or heard. He is not the first nor the last man of note who has been moved by reading the great historian’s journal to imitate his example in this respect. There is no doubt that the practice of keeping a diary is good, provided it is kept with candour and with care, and the keeper of it puts his brain and life and soul into its pages. Generally, however, a diary is kept for other eyes than the writer’s, and tells what he wants others to think he thought, felt, and did, rather than what he actually thought, felt, and did; and, unless, indeed, it be a mere note of doings which are not worth the noting, and sayings which one ought to hasten to forget. Between the hypocrisy of the one and the utter worthlessness of the other, there is very little to choose. The thing which most people want more than they are aware of, is honesty in dealing with themselves and

their lives. If one will be honest with himself, and faithfully tell the story of each day’s thoughts and deeds, trying constantly to think and to do something worth recording, he will find a diary a valuable aid at the time, and a source of a great deal of pleasure and profit in subsequent years. As for posterity, if a man does anything worth remembering, it is not very likely to be forgotten; but the great thing is to do the deed, not to get it remembered; to live the noble, heroic, self-sacrificing life, not to have a “biography;” to put a great thought and a holy influence into the stream of intellectual and moral forces which make civilization, and not to hold on to immortality by the finger-nails. Do the thing, at any rate, and keep the record if you can.—*Liberal Christian*.

LOVED AND LOST.

BY MRS. C. J. BELL.

AND can ye think, ye careless ones, because I smile
once more,
That I forget the loved, the lost, whose fate I still
deplore?
I bear their mem’ry in my heart, from idle gaze
enshrined,
Those whom I worshipped in my youth, the beautiful,
the kind.
Think ye too much of sunshine rests upon this
weary earth,
That ye should check me when I smile, and murmur
at my mirth?
Oh, who would linger longer here, if private griefs
alone
Should sadden liveliest melodies, with sorrow’s
with’ring tone.
Forget—and can I e’er forget, who watched, from
hour to hour,
The pallid hue steal o’er soft cheeks, from death’s
terrible power?
The coldness of the marble brow, the eyes un-
earthly bright,
Will never from the mind depart, while reason
sheds its light.
And yet I am not always lone; when slumber
comes to bless,
Again I see remembered forms, and feel their kind
caress;
The loved, the lost, they visit me, in dreams they
come to cheer—
With voices of the olden time, in accents soft and
clear.
The loved, the lost, the young, the old, alike are
laid to rest,
Our household band has sever’d been—our hearts
were sore oppress’d.
Father, I humbly trust in Thee, Thy promise has
been given,
That those who wait in patience here, shall meet
the loved in heaven.

RELIGIOUS GRUMBLERS.

THE following is one of the twenty-four papers which Mr. Spurgeon published a short time since, under the title of “John Ploughman’s Talk.”—One tribe of these Ishmaelites is made up of high-flying ignoramuses, who are very mighty about the doctrine of a sermon—here they are as decisive as sledge-hammers and as certain as death. He who knows nothing is confident in everything; hence they are bull-headed beyond measure. Every clock, and even the sundial, must be set according to their watches; and the slightest difference from their opinion proves a man to be rotten at heart. Venture to argue with them, and their little pot boils over in quick style; ask them for reason, and you might as well go to a sand-pit for sugar. They have bottled up the sea of truth, and carry it in their waistcoat pockets; they have measured heaven’s line of grace, and have tied a knot in a string at the exact length of electing love; and as for the things which angels long to know, they have seen them all as boys see sights in a peep-show at a fair. Having sold their modesty and become wiser than their teachers, they ride a very high horse, and jump over all five-barred gates of Bible texts which teach doctrines contrary to their notions. When this mischief happens to good men, it is a great pity for such sweet pots of ointment to be spoiled by flies, yet one learns to bear with them just as I do with old Violet, for he is a rare horse, though he does set his ears back and throw out his leg at times. But there is a black, bragging lot about, who are all sting and no honey; all whip and no hay; all grunt and no bacon. These do nothing but rail from morning to night at all who cannot see through their spectacles. If they would but mix up a handful of good living with all their bushels of bounce, it would be more bearable; but no, they don’t care for such legality; men so sound as they are can’t be expected to be good at anything else; they are the heavenly watch-dogs to guard the house of the Lord from those thieves and robbers who don’t preach sound doctrine, and if they do worry the sheep, or steal a rabbit or two by the sly, who would have the heart to blame them? The Lord’s dear people, as they call themselves,

have enough to do to keep their doctrine sound; and if their manners are cracked who can wonder? no man can see to everything at once. These are the moles that want catching in many of our pastures, not for their own sakes, for there is not a sweet mouthful in them, but for the sake of the meadows which they spoil. I would not find half a fault with their doctrine, if it were not for their spirit, but vinegar is sweet to it, and crabs are figs in comparison.

BRADFORD: OPENING OF THE NEW CHAPEL.

THE handsome Unitarian Chapel, which has now for more than a year been in course of erection in Chapel-lane, Bradford, was on Thursday week formally opened. The new chapel occupies the site of an older one which had been in use since 1719. At first it was only contemplated to spend about £2,500, but on it being found that the line of the proposed extension of Market-street would bring the church into a main thoroughfare it was resolved to venture on a much larger expenditure, in order to render the building worthy of the prominent position it would occupy. The cost of the edifice has thus been increased from £2,500 to £5,500, an increase of £3,000. The object, however, has been attained, and externally the church is a great ornament to the street.

The style of architecture which the architects, Messrs. Andrews, Son, and Pepper, have adopted is the French Gothic of the close of the thirteenth century; the street front, which extends nearly 100 feet along Chapel-lane, is composed of a gable upwards of 75 feet high, flanked by two large entrance porches. The gable is the feature of the external architecture. It is pierced with a richly moulded window, 40 feet high and 24 feet wide, with five lights, divided by clusters of shafts, surmounted by a large circle filled in with tracery of smaller circles. The porches have large and deeply-recessed arched doorways, with elaborately carved shafts and mouldings. Interiorly they are paved with encaustic tiles of a handsome pattern. The appearance of the building may be much improved at some future time, as the design includes the erection of a light and effective spire, which may be added when desired. Internally the chapel is 83 feet long by 55 broad, and consists of a nave, with side aisles and a chancel. On entering, however, it is at once seen that the usual proportions have been widely departed from. With the view of giving the whole of the congregation an unobstructed view of the minister, the aisles have been narrowed until they are merely broad and commodious passages, the congregation being all seated within the nave, up the centre of which runs a wide passage. On each side of the nave are five arches springing from massive stone shafts with tastefully carved capitals—the ornamentation of each capital being different—and supporting the main side walls, and these walls, carried up to a considerable height, are strengthened by flying buttresses extending over the side aisles. Each bay has in the aisles two angle-light windows, and in the upper part of the nave a large two-light window, having a circle above containing geometrical tracery. Between these windows stone shafts are corbelled out from the walls supporting the timbers of the roof. The ceiling, which rises upwards of 50 feet above the level of the floor, is semicircular in form, divided by main and intermediate ribs, and is painted blue. At the south or chancel end of the chapel is a lofty arch opening into an apse, which is paved with encaustic tiles and surrounded by an arcade of richly-decorated arches and tracery, with four lancet windows above. At the sides are chambers for the organ and choir, with private entrance. The pulpit is at the south side of the apse, and is of Caen stone with carved panels, containing, in the centre, discs of polished marbles and a cornice enriched by foliated ornaments. The minister's vestry is placed at the south-east corner, with separate entrance, lavatory, &c. The heating of the building will be effected by Haden's system of hot air, and the artificial lighting by gas standards and brackets of novel design. Accommodation is afforded for five to six hundred persons.

The opening services were commenced about half-past twelve. Among the gentlemen present were: Judge Stansfeld, of Halifax; Mr. F. Jackson, Mr. J. Lupton, Mr. Luccock, Mr. Talbot, Leeds; and Mr. Swaine, of York. The ministers present were: The Revs. J. L. Short, Sheffield; Charles Howe, Dewsbury; E. Kell, M.A., Southampton; T. H. Smith, Halifax; John Ellis, Elland; John Bevan, Pudsey; T. R. Elliot, Leeds; and Thomas Bincks, Leeds. The Rev. Charles Wicksteed, of Liverpool, conducted the services, which were begun by reading and singing, by the minister and the choir of the chapel, of a portion of the liturgical services. The Rev. R. Pilcher offered the dedication prayer; and the Rev. Charles Wicksteed then preached from Hebrews x., 23-25, "Not forsaking the assembling of yourselves together." The service closed with a dedicatory hymn, composed by Sir John Bowring as an apology for his absence.

After the service nearly fifty ladies and gentlemen, principally from a distance, were entertained in the schoolroom, where luncheon had been provided by the congregation; the Rev. R. Pilcher in the chair.

In the evening a public tea, at which about 360 persons sat down, took place in the schoolroom, and there was afterwards a meeting, largely attended, in the chapel.

Mr. JOSEPH LUPTON presided, and in his opening remarks referred to the gratification which he had felt in the removal of the chapel which previously stood on that site, and the erection of one of those beautiful edifices which they were getting accustomed to see rising up in various parts of the country in connection with their religious body. That occasion naturally revived some painful feelings, as well as others of a pleasurable kind. During the week it had been his mournful privilege to attend to his last resting-place a man who had

been one of their kindest and best friends, ever ready to give of his money willingly and heartily to the success of that church, and one who, by his labours in connection with various great charities of the town, had endeared himself to many. (Hear, hear.) He was also reminded of the loss of one of the most munificent givers to that church—the late Mr. Joseph Dawson, who died before the gift which he had promised was made, but whose family at once came forward and guaranteed that his subscription of £1,000 should not be wanting when the time came. There were others, such as the late Alderman Smith, who would have rejoiced to be present that day, which was a proud day, not only for Bradford, but for the Christian world. The chairman then stated that the funeral of the late Rev. John James Tayler on that day had prevented some of the members of the British and Foreign Unitarian Committee from being present, and went on to express his satisfaction that it had been resolved to rebuild the chapel on the old site. There was something sacred about the ground—something which many of them would never lose sight of as long as life lasted. Around the walls and under some parts of the building, lay the remains of their forefathers who had done so much for the support and success of the church in its early history. From a pamphlet which Mr. Pilcher had published, he found that the erection of the old chapel had cost only £340 3s. 5d., but it was largely built with old material from Howley Hall, which was given. The difference between that sum and the cost of the new church, which was between £5,000 and £5,500, was very great; but he was happy to say that a considerable portion of that large amount had been nobly raised by those in this town, with assistance from without; and he trusted all would do their best to second the efforts of the committee to pay off as soon as possible the debt. (Applause.) The chairman then referred to several of the ministers who had officiated in the old chapel, and hoped the trustees would take care the trust was left as open and as free as it had been granted. It was by the trust being open and free that they were now in possession of that beautiful site and building. Their forefathers did not trammel them by any stringent doctrine or special creed; they laid it down that the old building was erected for the worship of God; and there was one special point in the trust which he should like to see acted upon in future, and that was that the trustees were required to be members of and subscribers to the chapel. (Hear, hear.)

A number of interesting addresses were then given. The Rev. J. L. SHORT, of Sheffield, and the Rev. J. THOMAS, of Huddersfield, addressed the meeting on "Civil and Religious Liberty all the world over." The Rev. T. H. SMITH, of Halifax, briefly addressed the meeting on the subject, "The memory of the old place and the cause of Liberal Christianity in Bradford," and expressed his satisfaction that the principle of free and open sittings was to some extent to be carried out in that church. Mr. PRICKLES followed on the same subject, and remarked that without saying that was the only place where Liberal Christianity would be encouraged in Bradford, he did think it might be regarded as its centre. The Rev. R. PILCHER proposed a vote of thanks to the Rev. C. Wicksteed for his services, which was seconded by Mr. HALSTEAD, and the CHAIRMAN, in putting it, expressed the hope that Mr. Wicksteed's sermon would be published. (Applause.) Mr. WICKSTEED responded, and, in the course of his address, expressed a high opinion of both the borough members, Mr. Miall being, as he knew from long experience, an honest man, and Mr. Forster one of the most intellectual, thoughtful and honourable statesmen that England had seen. (Applause.) We understand since that Mr. Wicksteed has declined to publish his sermon.

Mr. J. A. BINNS, in proposing a vote of condolence with Mrs. S. C. Kell and her children, said that they stood in the presence of a great sorrow, and sympathised deeply with those who must henceforward live in the shadows of a darkened life. A great loss had fallen upon Bradford and upon them. Mr. Kell had made his mark upon the town, and the traces of his work would be seen and known for years to come. To him many of our institutions were indebted for kind and generous help, and notable among them was the Female Educational Institute, which owed to him, more than to any other man, its existence and success. To the chapel which they were now opening, and to the free faith which that chapel represented, he was a staunch and faithful friend. A consistent and advanced politician, and an active and able exponent with his pen of the political principles which were dear to him, there had been occasional manifestations of asperity against him during the heat of political fighting, but the great concourse who followed him to the grave, and who were of every shade of opinion, both in religion and politics, were proof of the esteem and love in which he was held. Memories like these were noble and permanent possessions for those who were bereaved, and they would naturally contribute in time to soothe the natural grief which, for the present, refused to be comforted. He concluded by moving a vote of hearty sympathy with the family.

The CHAIRMAN said he must be permitted to second that resolution, and in doing so spoke in

warm terms of Mr. Kell's many excellencies. The congregation expressed their approval of the motion by rising and standing for a moment in solemn silence.

The Rev. EDMUND KELL, of Southampton, in a very appropriate and feeling manner acknowledged the sympathy expressed by the congregation, and would convey to the sorrowing family of his dear brother their kind feeling.

The Rev. R. PILCHER brought the speeches to a conclusion by some remarks expressive of thanks to the visitors, the chapel committee, and others who had helped in the services. The National Anthem was then sung, and the meeting was closed with prayer.

On the following Sunday, the Rev. William Gaskell, M.A., preached. The chapel was full both morning and evening. At the close of the morning sermon, he referred to the great loss which the congregation had sustained by the death of Mr. S. C. Kell, and dwelt on the heavier charge which it devolved on each member of the congregation, and the call which was made upon them to work faithfully and earnestly for the promotion of the great ends which they had in view as a Christian church.

THE FREE CHRISTIAN UNION. ANNIVERSARY MEETING.

On Tuesday and Wednesday, in last week, the first anniversary services in connection with the Free Christian Union were held at Freemasons' Hall. On Tuesday evening a religious service was conducted, of which we gave an account last week. We only allude to it further in order to say that we have reason to believe that the abstract of the Rev. C. Kegan Paul's sermon, which we quoted from the *Fall Mall Gazette*, and which has been widely copied, was very inadequate and incorrect, some of its passages as, e.g., that "Christ was a symbolical name for collective humanity, which they understood to be God," conveying a meaning quite different from that of the preacher.

The first annual meeting of the society and of others interested in its objects was held on Wednesday evening. The small hall was so crowded that an adjournment was necessary to the large hall, which was well filled. HENRY SIDGWICK, Esq., Fellow of Trinity College, Cambridge, presided, and was supported on the platform by the Revs. James Martineau, W. Miall, J. H. Thom, M. Athanase Coquerel, C. H. Dall, P. W. Clayden, Mr. W. Shaen, and Mr. E. Enfield, and in the body of the hall were several well-known laymen connected with Free Christian and other congregations in London, and the following ministers:—The Revs. F. M. Gorman (curate of Kensington), Leigh Mann, M.A. (Independent), Dr. Sadler, R. Spears, H. Ierson, T. L. Marshall, W. J. Smyth, J. D. Smyth (Norwich), J. Drummond (Manchester), R. B. Drummond (Edinburgh), J. Robberds (Cheltenham), Dr. G. Vance Smith (York), J. E. Odgers (Bridgewater), R. Shaen (Royston), J. Worthington (Bolton), R. C. Jones (Derby), &c.

The TREASURER (E. Enfield, Esq.) read his report, which showed a balance in hand of about £100.

The Rev. P. W. CLAYDEN, one of the secretaries, read the

REPORT OF THE COMMITTEE.

During the eleven months of which the Committee had to render an account their duties had necessarily been chiefly tentative, involving much interesting correspondence, and clearing certain lines of future action, but accumulating no considerable materials for a business report. Traditions of theological distrust exercise a posthumous power long after their real decease, and render men slow to seek new associates and commit themselves to an untried principle of organisation. It is, therefore, no matter of surprise to the Committee that, with increasing evidence of extensive concurrence in the principles of the Union, they have yet to wait for a corresponding accession of open adhesion. The struggle between inward sympathy and outward hesitancy generally expresses itself in this form: "Your principles and aims are noble; we shall certainly join you when we see what you can do." Whereas the very condition of doing anything by associated effort is that associates do not hang back, and keep thus upon the watch. The Committee have, however, of late enrolled an increasing number of new individual members as well as an additional congregation; but, with the small resources at their disposal, they have not been able to enter upon any of the larger methods of action indicated in the original scheme. The commencement which has been made of publication by the Union, though involving some special items of cost which will not recur, has paid its own expenses. By a grant of £5 to the Free Christian Church at Lynn, the Committee desired to express their respect for the energetic efforts of the Rev. Mr. Bruce and his congregation to establish a centre of catholic religious activity in a neighbourhood where it is much needed. The success of the attempt at Lynn encourages the Norwich members of the Union to contemplate at no distant date another experiment of the same kind in a neighbourhood pre-eminently, as they believe, to give it welcome. In rendering aid to congregations thus forming themselves, the Committee act in conformity with the fourth clause of the chapter on Methods, section I in the Constitution. But in doing so they think it desirable not to assume a missionary function, but strictly to follow independent local movements, and meet well-established local wants. A sub-committee has had under consideration the expediency of publishing a volume of essays, in which the chief topics of immediate interest, ecclesiastical, theological, and moral, should be treated with scientific freedom and thoroughness by writers especially versed in them. Acting on a report approving the project, the Committee have commenced their arrangements for carrying it into effect, and believe that they can be usefully matured by

their successors. Another design has been also entertained by the Committee, but reserved for the more effective action of their successors. From the very principle of your 'Union' there is no more direct consequence than this—that all formal recital of systematic creeds is out of place in public worship, and should be as completely excluded from our liturgies as it is from the express and authoritative model of Christian devotion, the Lord's Prayer. The Committee believe that the time is come for calling attention to this simple and intelligible step of Liturgical revision, and that a response is ready for a proposal to take this burden off. In conclusion, the Committee quit their year of service without discouragement from the small scope of its work. Their faith in the principles and aims of your Union is confirmed by the simultaneous appearance of precisely similar organisations in France, in Switzerland, in Holland, and in Germany, from all of which letters of cordial sympathy have spontaneously come, and from one of which an illustrious representative "has already joined in our worship, and stirred our hearts with his earnest pleadings, and will yet give us his word of fraternal fellowship and good will."

The report of which the above is a mere summary concluded with an affectionate tribute to the Rev. J. J. Taylor.

The CHAIRMAN moved, "That the reports just read be received and adopted, and printed for circulation."

The Rev. J. W. LAKE said a taint of the original defect seemed to cling to the report. It did not put the objects of the Union definitely and tangibly before them. He wished it were possible then and there to body forth some plan of action which would enable them to go forth to the world with a very practical statement of their objects and aims, so that everybody with whom they came in contact who felt even the slightest modicum of interest in the Union should understand at once whether he was with them or against them. The report had alluded to liturgical revision, but they had no right to attempt the revision of any liturgy except that of the Established Church of England, which was the common heritage of all. He did not approve either of the principles of the Liberation Society or of those of the Established Church, but he wished for a reconstituted Church which should be, not a State Church inflicted upon the people, but a public Church committed to them under the sanction of the Government. He wished to rest his religious liberties upon the sanction of the Government, because he felt that in State protection was the surest foundation for civil liberties. He therefore moved as an amendment,

"That, in presence of the impending legislative changes in the Established Church of Ireland, and in view of the probability of great changes being made in the constitution of the Established Church of England, this meeting expresses its opinion that the efforts of the committee of the Free Christian Union should be directed towards securing a reconstruction of the National Church on the basis laid down in its own preamble, the object being to free the ministers of the Established Church from the forced acceptance of the Thirty-nine Articles and the worship of the Established Church from the compulsory use of the three creeds."

The amendment, however, was not even seconded, and the original resolution was unanimously agreed to.

Mr. CASE moved the thanks of the Union to the ministers who had officiated in the anniversary services, and that the Rev. Athanas Coquerel and the Rev. C. K. Paul be requested to allow their sermons to be printed, and giving a hearty welcome to M. Athanas Coquerel. He said it was a comfort and help to the Union to know that it had the sympathy of the foremost minds in France and Germany and America. M. Coquerel especially knew what the work they had to do was. He had commenced it himself in his own person, and their respectful gratitude was due to him for his earnest labours.

Mr. RUSSELL SCOTT, jun., seconded the resolution, which was enthusiastically received.

The Rev. A. COQUEREL responded in a long and eloquent speech, in which he gave a most interesting account of the history and struggles of the reformed church of France. We hope to give the speech entire, next week.

The Rev. LEIGH MANN proposed,

"That the formation and profession of systematic doctrinal belief in religion being strictly an individual act, while the public worship of the Church is essentially social and collective, the recital of creeds should form no part of a liturgical service; and that for relief of conscience to the Christian laity and increase of pure sincerity in prayer, it is important to remove theological confessions and faith from the ordinary devotion of the Church, and let it speak only the universal language of Christian piety and duty."

He said, while he believed that Almighty God has come so near to our own nature as to wear its form for love's sake, he could yet meet any man who believed no such thing on the grounds of Christian and simple piety and their common belief in the love of the infinite God. He could meet them with the cry that was put into our lips by the Son of God—"Our Father which art in Heaven." He would do away with everything that tended to separate him from his fellow-men in the highest and holiest part of his life—the individual relation of his soul to God. The present times were days of peculiar agitation, but there was a strong citadel to which they could retreat, and which he believed would be best defended by leaving the outworks of our theological creeds, and retiring back to the Divine love of God to man. (Applause.) There was work enough for all in the world, and he would rather stand and work with any man who would labour for God, and for love's,

and for man's sake, than be the originator of the highest creed, as a creed, that the world has ever read. (Loud applause.)

The Rev. P. W. CLAYDEN seconded the resolution.

Mr. H. M. MOULE recommended that the committee of the Union should seek to gain some experience from the Roman Catholic Church, which had been for more than a thousand years most successful while strictly exclusive and dogmatic.

The resolution was carried unanimously.

Mr. OLDING proposed, and Mr. ROBSON seconded, that the following gentlemen be officers for the ensuing year:

President: W. S. COOKSON, Esq. Vice-President: Henry Sidgwick, Esq. Committee: Dr. W. B. Hodgson, the Rev. Leigh Mann, the Rev. J. Martineau, the Rev. W. Miall, Herbert New, Esq., the Rev. C. Kegan Paul, William Shaan, Esq., the Rev. J. H. Thom. Sydney Williams, Esq., Alfred Wills, Esq. Treasurer: E. Enfield, Esq. Secretaries: the Rev. P. W. Clayden, and Edward Enfield, Esq. Auditors: T. C. Clarke and Rogers Field, Esqs.

A vote of thanks to the chairman, proposed by the Rev. J. MARTINEAU, terminated the proceedings.

INTELLIGENCE.

ABERDEEN.—On Sunday last Rev. Alex. Gordon, M.A., of Liverpool, preached in the Unitarian Church to large and attentive congregations. In the evening his subject was "The Church, the Bible, and the Spirit." This was the concluding one of a course of lectures which have been well attended. Several new members have lately been added to the congregation.

BLANRWYCH.—A tea-party was held in the old chapel at the above place, which is situated in the beautiful valley of Glynn Neath, on Monday, the 31st ult. The chapel is surrounded by the most romantic scenery, to enjoy which, as well as to encourage the few friends there labouring in the Unitarian cause, a large number of visitors proceeded from Merthyr, Aberdare, Treycnon, and Cwmbach. The day being fine the party turned out a great success.

DUKINFIELD.—The Sunday-school here still keeps up its reputation. The number on the books now is 483 against 477 in 1868, and the average attendance is 75·5 per cent. The number of teachers is the same as in 1868. Astley-street school has been opened as an infant school, but it is suggested that it should be made into a branch school. The monthly religious services in the chapel have been well attended. All the connected institutions are in a healthy condition. As will be seen from our advertising columns, Mr. Gaskell is to preach the annual sermons on Sunday next.

EDINBURGH.—In noticing the death of the Rev. James Cranbrook, who had been out of health for some time, the *Scotsman* says:—"We need not now recall the circumstances which led to the formation of a new congregation in this city by Mr. Cranbrook. All that we feel disposed to say is, that no one ever questioned his sincerity and conscientiousness, any more than his undoubted talents, and that, in addition to these qualities, there was that about his personal character which gained and secured respect and friendship. We feel assured that the intimation of his death will excite sincere sympathy among all classes for his bereaved family." Our readers will remember that he was formerly a minister among the Independents, but lapsing from orthodoxy left that body, and formed a congregation of his own.

LONDON AUXILIARY SUNDAY-SCHOOL ASSOCIATION.—The annual aggregate meeting of the Sunday schools in connection with this association will be held in Unity Church, Islington, on Sunday next, the 13th inst., at three o'clock, and the devotional part of the service will be conducted by the Rev. Henry Ierson, and the address delivered by the Rev. Dr. Osgood, of New York.

STOCKPORT.—On Sunday last, a special service was held in the schoolroom, to celebrate the re-opening of the school organ, which was originally built for the congregation then worshipping in High-street. When the Unitarian Church erected in St. Peter's-gate was completed, the organ from High-street was placed in the school, and a modern instrument was presented to the church as the gift of the late James Coppock, Esq. The alterations and improvements recently made in the school organ have been effected by Mr. Edward Wadsworth, and it is now almost equal to a new one. Mr. Henry Collier, the organist of the church, presided, and the choir of the church sang suitable music, followed by a very appropriate address by the Rev. James Black. There was a large attendance of both parents and scholars, together with members of the congregation. Now that a suitable instrument is provided, it is proposed that services shall be held at frequent intervals in the schoolroom.

NOTICE TO CORRESPONDENT.

No anonymous letters inserted: the writer of every letter must append his name for publication. All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors.

THE COMING WEEK.

Astley.—On Sunday, afternoon and evening, school sermons by the Rev. Jeffery Worthington.
Bradford.—Opening services continued. On Sunday, the Rev. William James will preach.
Dukinfield.—On Sunday, morning and evening, school sermons by the Rev. Wm. Gaskell, M.A.
Gee Cross: HYDE CHAPEL.—On Sunday morning, a sermon by the Rev. G. H. Wells, M.A., in aid of the East Cheshire Ch.istian Union.
Godalming.—On Sunday, morning and afternoon, anniversary sermons by the Rev. Dr. Sadler.
Gorton.—On Sunday, morning and evening, annual sermons by the Rev. H. E. Dowson, B.A.
London: HACKNEY.—On Sunday evening, a lecture by the Rev. James Martin au, on "The Shadow of Sin in Christendom."
London: STOKES NEWINGTON.—On Sunday evening, a lecture by the Rev. J. K. Applebee. Subject: "David: The Promise of his Life—How it was Fulfilled."
London: AUXILIARY SUNDAY-SCHOOL ASSOCIATION.—On Sunday, sermons, at Unity Church, Islington. Preachers: Morning, Rev. H. Ierson, M.A.; evening, Rev. Dr. Osgood.
Manchester: PROVINCIAL ASSEMBLY.—On Thursday, a Cross-street Chapel. Service at 11 a.m. Preacher, Rev. C. W. Robbards. Business meeting at one o'clock, in the Chapel; and public dinner at four o'clock, in the Memorial Hall.
Manchester: STRANGWAYS FREE CHURCH.—On Sunday, school anniversary sermons: Morning, Rev. Brooke Herford; evening, Rev. S. A. Steinhilber.
Manchester: WHITEFIELD-STREET, ARDWICK.—On Sunday, annual sermons. Preachers: Afternoon, the Rev. John Page Hopps; evening, the Rev. T. E. Poynting.
Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. J. Gow, B.A., service at eleven a.m.
Stand.—On Sunday, school sermons. Preachers: Morning, the Rev. James Black, M.A.; evening, the Rev. J. Page Hopps.

Marriage.

BOWKLEY-RICHARDS.—On the 6th inst., at the Unitarian Chapel, Wolverhampton, by the Rev. C. F. Biss, Mr. Thomas Bowkley, of Monmore-gton, Bilston-road, to Mrs. Harriett Richards, Wolverhampton.

PESEL-CARBUTT.—On the 10th inst., at Mill Hill Chapel, Leeds, by the Rev. Thomas Hincks, B.A., Frederick Robert Pesel, Esq., of Bradford, to Isabella, youngest daughter of Francis Carbutt, Esq., J.P., of Leeds.

Deaths.

LATCHFORD.—On the 4th inst., at Astley, James Latchford, sen., aged 67 years, much respected by all who knew him.

MARWOOD.—On the 5th inst., at Moretonhamstead, Job Marwood, aged 76.

SALE.—On the 9th inst., at Chowbent, aged 82 years, Mr. Thomas Sale clerk of the Unitarian Chapel more than sixty-one years.

SMITH.—On the 6th inst., at Camden-house, Chatham, of paralysis, William Smith, Esq., in the 73rd year of his age.

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WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 71, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beart.

TO BE LET, an OFFICE over 74, Market-street.—Apply to J. Phillips, *Herald* Office.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Uxbridge Hill, at his printing-office, 6, 3, Cross-street, Parish of Manchester; and Published by JOHN PATERSON, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, June 11, 1869.

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

PRICE 1d.

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LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 6th. Vacancies. Letters delivered after June the 21st cannot be answered immediately.

Norton's Genuineness of the Gospels..... 7 6

I street.—Apply to J. Phillips, *Herald Office*.

WHAT THE CHURCHES ARE DOING.

A Russian order of nobility, hereditary like our English Baronetage, has just been conferred by the Czar on Dr. Constantine Tischendorf, the eminent Biblical critic, in recognition of his merits in regard to science, and his successful endeavour to put Russia in possession of the oldest Bible MS.

It appears from statistics that between the 1st of January and the 31st of May last, 71 persons were converted at Vienna to the Jewish Church, 34 to the Protestant Church of Augsburg, 9 to the Swiss Protestant Church, 11 to the Roman Catholic Church, and one to the Greek Catholic Church.

The Armenian Patriarch at Jerusalem has telegraphed to his colleague at Constantinople that the images in the Armenian Church at Bethlehem have been carried off, and requesting him to apply for the assistance of the Government in recovering them.

According to a Paris contemporary, the Pope has, through Monsignor Carletti, president of the Tribunal of the Sagra Consulta, issued a circular to physicians in order that a little wholesome pressure may be brought to bear on the sick and dying for the benefit of their souls. Physicians are accordingly forbidden, under pain of excommunication, to continue visiting such of their patients as may be dangerously ill, unless such patients shall have confessed their sins within three days after the doctors have been called in, and declared their readiness to receive extreme unction!

The exhibition of articles collected during the excavations of the Palestine Exploration Fund, to which we referred last week, has been opened at the Dudley Gallery, Egyptian Hall. The collection contains four cases of ancient pottery, one of jewellery, one of glass, and two or three others which may be described as miscellaneous. Some of the specimens of pottery are in a good state of preservation. They have been dug up in the vicinity of Mount Olivet, Mount Sion, Ophel, Robinson's Arch, under the Tyropean Valley, and in the rock-cut passage of the Virgin's Fountain. Among the articles are some curious tear bottles, said to have been used by "the upper classes of Jerusalem when they thought fit to indulge in weeping." The canoe stores employed by "Rob Roy" during his recent voyage in the East are also exhibited.

The parish church of Lutterworth, Leicestershire, "Wycliffe's church," which has been closed for three and a half years for the purpose of being restored, was re-opened on Wednesday last. Associated as this venerable edifice is with the memory of the great Reformer, more than ordinary interest was attached to its restoration. Among those who took part and spoke was Elihu Burritt.

The Cardinal Prefect of the Propaganda has sent to all the bishops a list of the ecclesiastical millinery which they are to bring to Rome on the occasion of the Ecumenical Council. These are, the prelatial vestments in the form prescribed by the "Roman Ceremonial" (Book I. ch. 1) for the bishops of the secular clergy and for those promoted from the regular clergy; the *cappa*, or cope, mentioned in the same book (ch. 3); the amice, and three chasubles (one white, one red, and one violet, but not interwoven with gold or silver, nor adorned with needlework embroidery); finally, a white cloth mitre.

Lately, a meeting of members of the religious paper paragraph from which we quote) have some body called German Catholics, who (says a news-resemblance to the English Unitarians, was held at Offenbach, near Frankfurt, and about 400 persons were present. It was resolved that a delegate should be sent to the assembly of free inquirers of all nations, which is to meet at Naples on the 8th December next, as a rival Council to the Ecumenical summoned by the Pope, and a subscription was set up on foot to raise funds for defraying the expenses of a representative.

The late Mr. J. G. Bell, of Manchester, bookseller, spent half a lifetime in illustrating a folio edition of the Bible. The work kept growing until at his death the accumulation of engravings, photographs, and original drawings filled sixty-three folio volumes. This Bible is now for sale. The celebrated Bowyer Bible reached only forty-five volumes, but then photography had not come into general use.

Mr. Hadfield has withdrawn, for the present, his Bill for affirming the rights of Nonconformists to have service read at funerals in parish churchyards by their own ministers. At this advanced period of the Session, and in the excited state of the Peers, he found there would be small chance of passing it.

The *English Independent* contains a letter from its correspondent in Madagascar, which completely disposes of the stories of the Roman Catholic priests that the Queen is under their influence. They made great efforts to secure her presence at the inauguration of their new chapel, and by dint of much persuasion obtained it. They made great preparation, and decorated their chapel elaborately, inside and out. The Queen, however, having advanced a few steps into the chapel, halted to receive the usual homage and "Hasina," or tribute money paid to the Sovereign of Madagascar on the erection of new buildings in acknowledgment of her nominal ownership of all lands and buildings in the country. Then she immediately turned to leave, and when the priests attempted, it is said, even by main force to retain her, and to lead her to the throne provided for her reception, threatening her with the anger of France for thus slighting the Papal religion, she continued firm, saying, "There is nothing in the treaty that obliges me to pray with you;" and forthwith she left the building. There seems little doubt that the Queen of Madagascar, with large numbers of her subjects, including some of the highest rank, has deliberately adopted the simple teachings and forms of worship offered to them by the Rev. Wm. Ellis and the other teachers of the London Missionary Society.

The other day, the *Guardian* mentioned the fact of Dr. Johnson, the dean of Wells, having had many bishops and other distinguished persons among his pupils; but perhaps even a greater distinction may be claimed for the Rev. J. M. Chapman, rector of Tendring, Essex, who, as tutor of Balliol, numbered among his pupils the present heads both of the English Church and of the Romish Church in England—Archbishops Tait and Manning.

The following curious advertisement lately appeared in the *Record*:—"The friends of any evangelical clergyman having two thousand guineas at command, can obtain a position of eminence for him. Address ———." We cannot help wondering whether the evangelicism or the money is the more essential.

The Ritual Commissioners, according to the *John Bull*, have agreed to a report on the Lectionary, in the consideration of which they have been engaged for some time. They have prepared an extra table of lessons for use at Evensong on Sundays, have changed many lessons for Holydays, leaving only four first lessons from the Apocrypha, and about forty-seven for daily service. The Books of Chronicles are to be read, the lessons curtailed, and the divisions of chapters not always followed. The Gospels and the Acts are to be read once in the year at Evening Prayer, and the Revelation in Advent.

The Bishop of London has issued a commission to inquire into the charges against the Rev. Charles Voysey. The Commissioners are Sir Travers Twiss, Archdeacons Hale and Sinclair, and the Revs. J. E. Kemp and J. Moorhouse, who, it is understood, will meet at London House on Thursday the 24th.

The Rev. E. Samuel Marsden, grandson of the well-known Australian missionary, has been appointed to the bishopric of Bathurst, Australia. Mr. Marsden graduated B.A. at Trinity College, Cambridge, in 1855, coming out among the Junior Optimes. He was ordained deacon in 1855, and priest in 1856.

The report of the Committee appointed February, 1869, by the Lower House of the Convocation of Canterbury, for the purpose of considering clergy discipline, has been laid before the House. On the whole it is the opinion of this Committee:—1. That canons on clergy discipline fitting for these times should be enacted under licence from the Crown; that measures should be taken for obtaining a repeal of the Clergy Discipline Act, 3 and 4 Vict., cap. 86, and for facilitating, expediting, and cheapening proceedings in enforcing clergy discipline. 2. That bishops and metropolitans should preside personally in their own courts at times when judgment is pronounced; that bishops and metropolitans should preside personally in their own courts during the whole time of trial when causes concerning doctrine or the rites and

ceremonies of the Church are tried; that causes should not be carried from Diocesan Courts by letters of request to the provincial courts, but only in due course of appeal; that proceedings should be cheapened and expedited in ecclesiastical courts by the adoption of methods such as are above recommended; that definite courses of procedure should be adopted for the correction of offending bishops and metropolitans. 3. That as the final resort in ecclesiastical causes in this country is to a lay tribunal, the methods of proceeding there adopted should be regulated by the principles which, under like circumstances, prevail in other civilised countries, and which, as above detailed, govern the jurisprudence of our own with respect to the proceedings of all other secular courts whatsoever, excepting only the Judicial Committee of Privy Council.—The Lower House has resolved that these recommendations be adopted, and that the prolocutor be requested to convey this resolution to the Upper House, respectfully requesting that the President and the bishops will provide for a due consideration by Parliament of the principles and suggestions contained in the report.

WHAT IS SAYING ON CHURCH MATTERS.

The Archdeacon of Rochester, in his visitation charge at Hertford, on Friday, said he looked upon the abolition of compulsory church rates without regret, believing that it would tend to make laymen more sensible of the responsibility which rested upon them, and to unite the clergy and the laity more heartily in doing the Church's work.

The Church of Scotland, while opposing the disestablishment and disendowment of the Irish Church, unconsciously furnishes an instructive argument the other way, by calling on Parliament to abolish "Patronage." The *Fall Mall Gazette* thus ably presents the bearings of what is proposed:

"The spectacle of an Established Church, in which the popular vote is pre-eminently in selection of pastors, is a novelty in this if not in all countries. Are the conditions compatible? Will Dissenters continue to allow a church to receive State support which is in all other respects exactly as they are? There are some, indeed, who hope that with the removal of the grievance all Dissenters would return to the bosom of the Church. But can it be expected that old jealousies will thus easily be allayed, and above all, that the endowments can be amicably partitioned among the late rivals? Or will the aristocracy of Scotland, and the landlords still give even tacit protection to a church in which they will have no longer the semblance of personal interest? These are questions which only time can answer, but they certainly strike us as questions to which in a very short time a tolerably clear answer will be made. At all events, if disestablishment is to come we must congratulate our Northern friends on having arranged how it shall be effected most cheaply, by cutting in good time some of the connecting cords between the Church and private interests, and saving the necessity of giving compensation to owners of advowsons by first making them valueless."

At length the party who think the Church is to be saved by multiplication of bishops, have appealed to Mr. Gladstone. They ask to have an Act of Henry VIII.'s legalising the creation of Suffragans put in force. The *Freeman* says of this

"Mr. Gladstone did not give them much comfort. He insisted as a first and indispensable condition of Government action that those who were in want should agree as to what they wanted. He reminded them of the impression produced by dioceses getting on very well with disabled bishops, and by the number of Colonial bishops at home, who yet drew pensions for their services. Mr. Gladstone told them that personally the number of Episcopal persons unemployed led him to fear the effect of any multiplication of bishops, and that he thought it had an injurious effect on the Episcopal order. Mr. Gladstone might have told them that what really disgraced the order was that being, on its own theory, an institution supernaturally endowed with the highest gifts of the Holy Spirit, the most conspicuous of Episcopal gifts was that bishops who had perhaps even accumulated large fortunes, cling to their large salaries, as if doing so was more important at ninety years of age than their work being done by a physically competent successor."

The *Guardian*, however, reads Mr. Gladstone's reply more hopefully. Though not finding any fault with Mr. Gladstone's request for some agreement as to what is wanted, it thinks he should have given them a little more insight into the probabilities of gaining a favourable hearing from the Cabinet for one or another of the schemes for the extension of the Episcopate:

"Few persons are disposed to make suggestions or requests without some kind of intimation as to the welcome they may be likely to receive; and it is a little hard upon Churchmen to have to decide on the measures for which they will ask without

knowing—approximately at least—the limits and conditions of their choice. However, there seems to be more hope of coming to an understanding on the subject than we have had for many years past. If that hope is frustrated, we sincerely trust that it will not be due to any impracticable conditions interposed by the bishops themselves.”

“Monitor,” in the *Guardian*, hoists Mr. Disraeli very neatly with his own petard! He writes:

“I see with great alarm that the Conservative members of the House of Lords talk of throwing out the Irish Church Bill. The alarm I feel is for the safety of the Irish clergy if the Lords really do throw out the bill; because Mr. Disraeli said, in his speech on the third reading, that it was evident the Irish people did not care much about the Irish Church Establishment, for they had never murdered a clergyman, but only landlords and agents. This seems to be a suggestion that the Irish Fenians may not be slow to act upon; and it is much to be feared that if the Lords throw out the bill, some unfortunate clergyman will be murdered, in order to prove that the people do wish the bill to pass. If this sad result should take place, Mr. Disraeli will have the onus on his conscience, unless he counsels his party in the House of Lords to pass the bill.”

The *Tablet*, in a review of “The Subjection of Women,” says:—“Once reconciled to the Church, and a good Catholic, Mr. Mill would, under her guidance, become a truly great man.” Surely our contemporary had been reading Burns’s “O, wad ye tak’ a turn an’ mend!” The one conversion is about as probable as the other.

The very small increase of “members” during the past year—a little over 3,000—continues to be discussed in Wesleyan circles with deep interest. Many are the causes which are set down as contributing to this result, but the *Wesleyan Times* thinks that none are nearer the truth than those which relate to the terms of membership in the Church. People are getting to dislike this separation of “the Church” from the congregation. It is noticeable that the small increase in the Wesleyan Church is accompanied by a similar state of things in Primitive Methodism. The increase for the present year will in all probability be under 2,000.

On the 31st May, a great meeting of Protestant representatives of Germany, Austria, and France, was held at Worms, to deliberate on a common reply to the Pope’s invitation to return to the bosom of the Catholic Church, in view of the coming Œcumenical Council. After a report from Dr. Schenkel, and a long discussion, the following resolution was adopted:—“The Protestant meeting protests against the pretensions put forth in the Apostolic letter of the 13th of September, 1868, of a return to the communion of the Roman Catholic Church, and adduces as the principal motive of the religious schism hierarchical errors, and especially the spirit and action of the Order of Jesuits. Finally, it protests against all the efforts directed to the predominance of those dogmas which are the denial of the Protestant spirit.” The *Osservatore Romano* of the 1st of June has the following comment on this piece of intelligence:

“The Holy See, inviting dissidents to return to the sheepfold of Christ, has only fulfilled its divine mandate of diffusing light in the midst of darkness, and propagating truth in the midst of error. The Holy See is the infallible teacher of truth, and errors only exist in the brains of those who repudiate the light of faith for which they dream they can substitute the pride of individual reason, which is rationality. The Jesuits have been brilliantly defended, even lately, in the French Senate, and they are not moved by the accusations brought against them in noisy meetings. The Protestant spirit is only an impotent effort of which England offers a splendid example. Seeing her children of the most exalted intelligence converted to Catholicism, she contemplates with astonishment the future Œcumenical Council, and hails it as a prelude to salutary changes and marvellous effects.”

The reference to the Free Church of Scotland as affording a miserable example of the clerical starvation which comes of Voluntarism, disposed of in Parliament, has risen again in the columns of the newspapers, and a letter in the *Daily News* conclusively shows that the very basis of fact on which Sir J. D. Elphinstone has repeated the charge in reality arises from a development of activity, which confirms Mr. Gladstone’s remark that the attitude of the Scotch Church referred to, and its marvellous exertion on being stripped of all those compensations which this Bill preserves for the members of the present Church of Ireland, and when it was threatened with utter extinction, could be described by no lower word than moral

majesty. The writer says that it is true that the Free Church has never succeeded in getting the average from its “sustentation fund” above £150, the “dividend” given this year and last. But it is also true that if the Free Church had been content with the mere burden of a national Church thrown upon her in 1843—with supporting all the ministers and keeping up the congregations then taken charge of—in that case the minimum would have been considerably above this £150. The reason why it has never risen above that amount is this—the Free Church, rightly or wrongly, has become a missionary church at home. Men like Dr. Chalmers and Dr. Guthrie, becoming acquainted with what they called the “moral heathenism” of our great cities, raised a cry of pain, and the result was the establishment of mission churches in great towns. Now here is the fact for Sir James Elphinstone. It has been found impossible to give all these struggling and new churches at first the “equal dividend” of £150, and in many cases the ministers of the new charges, often the flower of the youth of the Free Church, have had to contend with great difficulties. Sir James taunts them with this, and it is all true. The Free Church cannot deny it. It has presumptuously attempted to do more than keep up its own framework, and it has instituted missions at home with the most signal success. That is the present position of the Free Church. Sir James Elphinstone sneers at it, and Mr. Gladstone thinks it majestic. There is no hope of altering the views of either, but all men can judge whether encouragement or alarm is to be derived for the Irish Church when it steps into the open, swathed and surrounded by the endowments of a whole generation.

On an advertisement of a bazaar “on behalf of the Palestine Christian Union Mission to the Arabs,” *Punch* pertinently asks, “Has not a word dropped out here? Ought it not to be ‘to the Street Arabs?’ Too many of them may be found in London, looking as though they sorely needed attention from some Mission or other. Cannot Arabia wait until heathen London shows a little more improvement?”

REVIEW.

The Theological Review for April. London: Williams and Norgate.

Our notice of the last number of this able periodical has been delayed longer than usual, not, however, from any lack of interest in its articles, but from the desire to give to one or two of them something more than the brief characterisation to which we are usually obliged to limit ourselves.

It begins with an article by Miss Cobbe on “Milman’s Annals of St. Paul’s,” which certainly must redeem this number, at least, from the charge of heaviness which we sometimes hear brought against the *Review* by people who are disinclined for more serious thought or study than such as is suggested by a newspaper or a novel. Miss Cobbe is always readable. Her pleasant, gossipy style, lighted up with constant flashes of humour, of the enjoyment of which she even expresses a private hope that “we may none of us be deprived in heaven,”—and brimming over with anecdote and allusion, makes her running comment on the Dean’s historical sketch a treat to read even though it leaves no very definite impression of purpose behind it.

“The Mission of John the Baptist” is an investigation by Mr. Wm. Jevons of the accounts given of the Baptist in the four Gospels, which are very minutely and carefully compared, and from the discrepancies of which Mr. Jevons gathers that their details are to a considerable extent legendary; that John was really an independent religious reformer, though “of the same school” as Jesus; and that the idea of his being the forerunner and witness to Christ rather grew out of the event than was really present to his mind.

We opened the article on “The Life, Labours, and Creed of Ulfla, Bishop of the Goths,” with a pleasurable expectation, which it hardly fulfils. The record of the times when Christianity was silently spreading from its Roman centres through the very hordes that were gradually closing in upon the decadent and enfeebled empire is full of interest. We hoped for a biographical study; an attempt to discern, through the dim records which remain, something of the living presence and work of the Apostle of the Goths. We have instead, from Dr. Samuel Davidson, a learned critical dissertation, partly on the discrepancies in the accounts of his life, but chiefly on the verbal and textual peculiarities of Ulfla’s Gothic version of the Bible. This, however, is, we need hardly say, very ably and fairly done, and will make the work easier for some future sketch of the more biographical kind. We

have not time to follow Dr. Davidson’s criticisms, but it is a relief to find that he thinks there is no good reason for doubting the quaint story of Philostorgius, that Ulfla, in translating the Bible for his people, omitted the warlike books of Kings as likely to supply a stimulus by no means desirable to the savage and sanguinary instincts of the barbarians whom his life was devoted to softening and civilising.

The biographical branch of study is, however, sufficiently represented in the number by the Rev. C. Kegan Paul’s admirable and appreciative article on John Keble, and the editor, Mr. Beard’s, account of “The Curé of Ars,” John Baptiste Marie Vianney, one of the noblest types of the saintly parish priest produced by the modern Romish Church.

Huddled together into one article at the end of the number as “Miscellanea Theologica,” much in the same way as, in subscription lists, after the guineas, we find the widow’s mites lumped into “Sums under five shillings,” are two articles shorter, indeed, but none the less interesting on that account. The first is by Mr. Samuel Sharpe, “On the Enigmatical Passages in the Bible,” and gives some very curious instances of historical allusions disguised under supposititious names, and even under a reversing of the alphabet akin to some kinds of cypher writing. The second is by Mr. Harry Rawson, on “The Expediency of an Extended Lectionary in Public Worship.” Mr. Rawson thinks that our services suffer by the “lessons” being taken only from the Bible. He points out with some force that in Sunday-schools reading was once as rigidly confined to the Bible as it still is in the churches; and that the Sunday home reading for young and old was formerly limited in the same way. The Bible has, however, been found insufficient to supply these wants. Why should we not in like manner look beyond it in our public worship? We fully admit the argument, and that there are vast stores of religious literature outside the covers of the Bible, from which passages full of beauty and instruction might be drawn. And yet we cannot agree with our friend’s practical conclusion. In the first place, we do not admit that the limitation to the Scriptures “is practically to say that the streams of revelation ceased some 2,600 years ago,” or rests upon the belief that the books of the Bible are inspired. The custom, we apprehend, rests not upon a common theory of inspiration, but upon the universal reverence which produced the theory of inspiration, instead of being produced by it. The question is whether any other selection of sacred literature could be formed which would secure the reverence even of any single church, let alone winning the consensus of Christendom, necessary to its being put upon the same footing as the Bible. We do not think it possible, and as for ministers of religion being cast adrift in the ocean of religious—or what they might deem religious—literature without restriction, we own we shudder to think of the congregational sufferings which might be involved.

THE GREAT MEETING AT WORMS.

As none of the English religious papers reach me here, it is of course impossible for me to form an estimate of the opinion in England upon the late Protestant Council at Worms. Such English papers as I have seen, have regarded it only as an Anti-papal meeting of the type common at Exeter Hall. If it be not too late, will you kindly allow me to call the attention of your readers to a fact which has perhaps hitherto escaped them, viz., that the “Council” was summoned by the *Liberal* party of South Germany. It is most significant that one of the principals was the celebrated Dr. Schenkel, the heterodox professor of the heterodox University of Heidelberg. The meeting met with little or no support from the orthodox party. They stood coldly aloof, showing that they felt that in reality the movement was as much directed against them as against Rome.

It is my good fortune to have been present at the Council, and certainly it was the most important and impressive meeting I ever attended. The immense congregation was mainly composed of peasants and farmers, many of whom had come from a great distance. Among those who attended as deputations there was a gentleman who had come from Hungary. The congregation at once

proved how wide spread and deep rooted the liberal feeling is in Germany. While the meeting was called to protest against the invitations of Rome, its objects went much further. For the key note of every speech was, that henceforth the human conscience is to be free from every priestly yoke of every sort. Without any violent demonstration, or invective of any kind, the people, quietly, but decidedly and unanimously declared that they regarded the conscience as free, and that all religion must be in true harmony with Modern Knowledge and Culture.

I have since been informed on good authority that it is intended to print the day's proceedings, and distribute the copies throughout Germany for signature, and then to forward them—not to Rome—but to the Prussian Government, as a hint that the German Protestants are determined to bear no religious yoke of any sort.

Heidelberg.

CHAS. T. POYNTING.

OUR AMERICAN ANNIVERSARIES.

OUR Unitarian friends in the United States had their equivalent to our Whit-week meetings, in Boston, during the week commencing May 23rd.

The Meeting of Ministers was held in the handsome vestry of the new Church of the Disciples, and was well attended, a larger number of ministers from abroad than usual being present.

The Conference meeting, on Tuesday morning, was held at the Hollis-street Church, and was largely attended. The Rev. W. P. Tilden conducted the opening services, and spoke with feeling and pertinency on the Sonship of Humanity. He was followed by the Rev. S. H. Winkley, the Rev. Dr. C. Palfrey, the Rev. Thos. Timmins, of England, the Rev. C. F. Barnard, Mrs. Gibson, and the venerable Father Taylor.

The forty-fourth annual meeting of the Unitarian Association was held in the same place on Tuesday, at 10 a.m., the Hon. Thomas D. Eliot presiding, and the Rev. Joseph Osgood offering prayer. After reading the records of the last year's meeting, C. C. Smith, Esq., treasurer, presented his annual report, from which we learn that the income of the association last year was \$98,345.35, and the expenditures were \$92,543.03. The Receipts embrace: Donations, \$47,337.06; for India Mission, \$2,133.86; merchandise (sale of books, &c.), \$21,107.11; with the following Payments on sundry accounts, viz.: New England States, \$8,845.09; Middle States, \$10,783.40; Southern States, \$2,405.25; Western States, \$12,481.17; India Mission, \$3,175.74; National Conference, \$1,199.21; ladies' commission on Sunday-school books, \$115.87; African Methodist Episcopal Church, \$556.45; Sunday-school Society, \$1,000; theatre preaching, \$810.99; *Monthly Journal*, \$8,671.80; merchandise (books, &c.), \$24,008.81; salary of secretary and assistant secretary, cost of stationery, fuel, postage, advertising, &c., \$7,582.04.

The Rev. Chas. Lowe then read the report of the executive committee, from which it appears that

The association assisted 69 societies last year, and supplied preaching in 124 places where no Unitarian societies exist. It has been unable, for lack of means, to assist societies in building churches, as it would gladly have done. Owing to the increased efficiency of the local conferences, the missionary work of the denomination has been carried on with more success than ever before, and missionaries have been appointed and paid for, to some extent, from the funds of the association to work within the limits and under the direction of the conferences. The Rev. Dr. Stebbins has been appointed general missionary, and will begin work the first of June. He gave an account of the theatre preaching, which has been carried on hitherto as an experiment. The results show that, as a method of missionary activity, this plan of operations deserves careful consideration. An additional missionary has been sent to India, and the appropriation for that mission has been increased. A good deal of un-denominational work has been begun, and more would have been done but for want of means. Libraries for ministers of the African Methodist Episcopal Church, consisting of 40 volumes selected by the bishop, will soon be distributed. About 300 copies of books and tracts have been circulated, and books have been given to 43 different institutions. Ministers have received 3,300 volumes from the association, and \$20,000 worth have been sold. The plan of having collections taken up in the churches on the first Sunday in November is an excellent one, and should be continued. Fifty-eight churches gave \$17,000 last November, and the contributions of the other churches carried the sum up to \$42,000. Mr. Lowe closed his admirable report with a fervent and eloquent appeal in behalf of the objects and works of the association and the cause of liberal Christianity.

The Hon. Thomas Gaffield spoke of the encouraging contrast between the contributions of late years and those of former times, urging more system in taking up collections for denominational purposes. The Rev. E. E. Hale offered the following resolution:

Resolved,—That the Unitarian movement in America ought to be represented by a literary, scientific, and theological review, such as may command the respect and sympathy of the liberal Christian public; that this review should be issued under the auspices and at the charge of the Unitarian Association, and that the executive committee be directed to take measures as soon as possible for the establishment of such a review; that, as a basis for its publication, they be requested to make such arrangements with the proprietors of the *Christian Examiner* as may unite that journal, which has so ably represented us in the past, in the journal now proposed.

The Rev. Mr. Hale supported the resolution.

The Rev. A. D. Mayo thought the Association should be the great book-concern of the denomination and own and issue all the works the denomination needs. The Rev. Dr. Stebbins thought that such a magazine as was proposed would be less successful in the hands of the Association than in those of private individuals. The Rev. Crawford Nightingale thought the new magazine should contain articles of a miscellaneous character and general interest, as well as those of a theological cast. The Rev. Dr. Bulfinch doubted whether such a magazine could be managed by the Association with success, and wanted it referred to the Executive board. The Rev. H. C. Badger wanted a further discussion of the subject, and urged the importance of a "voice" that would make itself heard. The Rev. C. H. Brigham thought the denomination needed an organ that should represent its best thought and culture, as none does at the present time. The Rev. Dr. Bellows thought our need, at the present time, was not a popular magazine, but a learned philosophical and theological review. The *Examiner* has been allowed to die of neglect. It has a great name, has exerted a vast influence, and can be very easily revived and made one of the most influential and valuable journals in the country. Individuals should be relieved of the load with which they have encumbered themselves by the denomination, whose work they are doing at personal loss. The denomination cannot afford to be deprived of the stimulus and character which a dignified and scholarly organ would give it. The Rev. A. D. Mayo did not quite agree with Dr. Bellows' idea of making the review purely philosophical and theological, and thought such miscellaneous writings as those of Mr. Hale, and others, could be printed in it with profit. The Rev. Mr. Hale thought the denomination should own and carry on its own works. It was a shame to ask private individuals to do this for a rich denomination, and the denomination cannot afford to risk its publications to the chances of popular favor in private hands. The subject was further discussed by the Revs. Messrs. Nightingale, Lowe, Tiffany, and Osgood, when it was voted to refer the whole subject to the Executive Committee, with full power. The Unitarian Association has thus practically voted to purchase the *Christian Examiner*, and make it an organ worthy of the intelligence and scholarship of the denomination and suited to the wants of the age. The *Examiner* is an old magazine. It dates back to the early days of Unitarianism. It has been conducted by some of the ablest men and best scholars in the Unitarian body. It has had among its contributors a succession of accomplished students, authors, essayists, and preachers such as few magazines in this country can boast. Its articles compare favorably in talent, style, and intrinsic value with those of any similar magazine in the world.

At 12 o'clock the polls were opened for the election of officers, and continued opened half an hour, when the following who had been proposed by the Nominating Committee were elected: *President*, the Hon. Thomas D. Eliot, of New Bedford; *Vice-Presidents*, Henry P. Kidder, of Boston, and the Hon. Seth Padelford, of Providence; *Secretary*, the Rev. Charles Lowe, of Somerville; *Assistant Secretary*, George W. Fox, of Dorchester; *Assistant Secretary for the West*, the Rev. Charles H. Brigham, of Ann Arbor, Michigan; *Treasurer*, Charles C. Smith, of Boston; *Directors*, the Rev. Robert Collyer, the Rev. Edward H. Hall, the Rev. George H. Hepworth, the Rev. Leonard J. Livermore, the Rev. Grindall Reynolds, the Rev. Richard Metcalf, the Rev. Abram W. Stevens, the Rev. John F. W. Ware; William Chickering, the Hon. Freeman Cobb, William Crosby, Martin P. Kennard, Arthur T. Lyman, and George O. Shattuck. Several matters of minor importance were acted upon, when the Association adjourned.

The Unitarian Association held its great public meeting at Music Hall, on Tuesday evening last, which was very fully attended, and the exercises of which were especially animated and interesting. After prayer by the Rev. Dr. Morison, and the singing of a hymn, the President (Hon. T. D. Eliot), the Revs. Medcalf, Dr. Bellows, E. E. Hale, Adams Ayer, and J. F. W. Ware delivered addresses.

The Unitarian Festival, at Music Hall, a banquet annually given by the laymen to the ministers present at the meetings, is an occasion without which Anniversary week would be sadly incomplete, and, as usual, the laymen of Boston and vicinity sent greeting, at an early day, to their friends of the pulpit, inviting them to meet in Music Hall, on Thursday afternoon, at five o'clock. At that hour the great hall presented a beautiful and animated spectacle. Tables bountifully spread filled the hall, the platform, and the balcony at the end, while about them were seated many of the best and the fairest representatives of the culture and refinement, not of Boston alone, but of all New England. Floral decorations were suspended from the galleries and grouped with lavish profusion on the platform, refreshing the eye with their beauty, and loading the air with the fragrance of spring. Among the distinguished clergymen and laymen on the platform were the Revs. Drs. Bellows, Peabody, Hedge, Stearns, Bartol, Stebbins, Clarke, and Morison; the Revs. Messrs. Hale, Mayo, Brigham,

Hepworth, O. B. Frothingham, of New York, Chadwick, Bailey, of Portland, J. F. W. Ware, of Baltimore, A. P. Putnam, of Brooklyn, C. Briggs, R. M. Hodges, and David Reed, and the Hon. Josiah Quincy, the Hon. Ginery Twichell, the Hon. F. W. Lincoln, jun., the Hon. Otis Norcross, Judge Chapin, of Worcester, and the Hon. George B. Emerson. The chairman opened his address with a cordial welcome—

"To the clergymen who are here from all parts of the country, with their good wives, to the clergymen who are here without their wives, and to the young clergymen who are here alone—poor fellows!—because they have no wives to bring with them, but who, we trust, when the festival of 1870 comes round, will have some one to sit by their side other than a stranger—to each and all of you, the laymen of Boston give a most cordial welcome to the festival of 1869."

Of the other meetings held during the week we have only space for very brief mention.

The Union for Ministerial Work and Help had its first annual meeting on Monday afternoon at the rooms of the Young Men's Christian Union, 300, Washington-street. The Rev. E. E. Hale explained its objects, which were to promote a better acquaintance among the clergy of the Unitarian denomination; the enabling of parishes which are in need of ministers, and ministers who are without parishes, to be brought together, and to make provision for the care of the families of its members should circumstances make it needful.

A great mass meeting of the Sunday-school children was also held and the anniversary of the Young Men's Christian Union.

Our contemporary the *Boston Christian Register* also says:

"The morning Conference meetings during the week were well attended. These must be regarded as among the most valuable gatherings of the week. The communion service on Thursday was impressive, and the hearts of those present were brought into the fellowship of the Spirit. The unceasing interest from year to year for so long a period in these devotional meetings proves that they meet a very general want of the religious life."

The Unitarian Herald.

FRIDAY, JUNE 18, 1869.

THE PROSECUTION OF MR. VOYSEY.

IF "uneasy lies the head that wears a crown," what must be the sensations of the head that wears a mitre in these troubled ecclesiastical days? If things go on much longer as they are doing at present we may find *nolo episcopari* uttered in seriousness and intended to be taken at its word. What with the Ritualists, who are always foremost in clamouring for more Bishops, but equally ardent in denouncing those they have; and what with the *Times*, which clamours for the Bishops to take active measures; and what with the Ecclesiastical Courts, the only certain thing about which is their costliness; and what with the heretics and their aidors and abettors, the Bishops surely have a bad time of it just now.

Hitherto the Archbishop of York has been comparatively exempt from the peculiar plagues which infest ordinary sees, and has won a good reputation for activity without attacking anybody. In an evil hour, however, he was beguiled, or perhaps worried, by some of those clerical busybodies who enjoy the spectacle of episcopal prosecutions none the less for having neither the odium nor the expense to bear, into commencing a suit against the Rev. CHARLES VOYSEY, who from his quiet parsonage at Healaugh has for some years been sending forth "Slings and Stones" sufficiently irritating, it must be allowed, to the orderly Anglican mind. For, let any one read the following queries which are culled out of his own list (in the preface to the third series of these Sermons) of those on which he specifically challenges the common thought of orthodox churches:

"Is it true that the human race was ever under the curse of God?"

"Is it true that God needs the intervention of another to mediate with men, and to bring them into a state in which He will be more favourable towards them than He is already?"

"Is it true that there is any God but He who made us?"

"Is it true that God ever was, or ever is, at a

distance from this world, so that in any sense it can be true that He comes and goes to and from the earth, or sends some one to act as envoy on His behalf?

"Is it true that the doctrine of vicarious punishment is of any moral benefit to mankind, or at all redounding to the honour of God?"

"Is it true that men are to be saved or lost according to their religious belief?"

But, then, see the effect of a threatened prosecution? Mr. VOYSEY becomes a hero. The unhappy episcopal instrument is pilloried in the newspapers and pelted with sarcasms and hard words. There is general hilarity among unclerical people who enjoy a row among the parsons, and chuckle most delightedly over the discomfiture of a Bishop. A defence fund is started, and the prosecutor sees his proceedings condemned by men to whose opinions he cannot be indifferent. We have before us the circular of the Voysey Defence Fund. Among the names down upon it are Lord AMBERLEY, Dr. DAVIDSON, Dr. HINDS (late Bishop of Norwich), Sir CHARLES LYELL, Rev. Prof. JOWETT, JOHN RUSKIN, Miss F. P. COBBE, and the Dean of Westminster, Rev. A. P. STANLEY! Dr. STANLEY indeed has not confined himself to the general support involved in a £10 note, but publishes his reasons in a long and careful letter which is now made public. We cannot follow all his arguments, suffice it that, while "strongly deprecating" Mr. VOYSEY's "mode of treating Biblical and sacred subjects," he regards it "as an exaggeration caused by equally reprehensible exaggerations of another kind," and expresses strongly his "sense of the utter impolicy and practical injustice" of all such prosecutions. But if the Archbishop is unfortunate in his enemies, he is almost more unfortunate in his allies. It is not pleasant to a man who has chosen the part of an active moderate Churchman with Evangelical leanings, to find himself distinctly opposed by Dr. STANLEY, but what must it be to be patted on the back by the ultra-ritualists of the English Church Union? And yet he has had to suffer even this. That august body, which has been a thorn of infinitely larger dimensions than Mr. VOYSEY in the side of all steady going Bishops, is taken with a virtuous *furor* for the doctrine and discipline of the Church of England, and though its leaders have themselves only just escaped deprivation by the skin of the teeth, raises £500 to help Dr. THOMSON in depriving Mr. VOYSEY. That no element of absurdity might be lacking, some evil genius prompted them for once to an ebullition of fraternity towards a body nearer home than Rome or Greece, and they made overtures to the Church Association, which is strongly Evangelical, to raise a like amount and offer it to the Archbishop as a joint encouragement to him. Their overtures however were twice over rejected; the Church Association would have nothing to do with them. Thereupon they addressed themselves direct to Dr. THOMSON, who with equal promptitude and decision declined their offer, plainly telling them that the proceedings of some of them, who appeared to represent the Union, and had not been disowned, had been such towards him for two or three years past in his "difficult office" that he could not accept a gift of this kind "as an appropriate sequel." So here is £500 for the prosecution of heresy going a begging, and the hostility of the different sects which make up the so-called Church of England has now

reached this point that they will not even take each other's money!

What does all this teach? It is the *reductio ad absurdum* of ecclesiastical prosecutions, all dispassionate observers will say at once. We admit this, but we do not think this is its only lesson. To us it speaks far more powerfully against the system, out of which such prosecutions grow, of attempting to maintain a forced union between elements of religious thought which manifest no disposition to unity, and which if left to themselves would live and work apart. Better they should live and work apart. If they do not, however, the onus of the disturbance and disquietude rests with those who, accepting certain conditions of union, deliberately ignore them. It is simple nonsense for men who accept a creed, and avail themselves of the position which the acceptance of that creed gives them, to talk about making a struggle for liberty. Mr. VOYSEY is morally right in the abstract in exercising the freedom of his mind, but the moral edification of his testimony is very largely discounted by the fact that he persists in enjoying the luxury of freedom in a position the price of which is the deliberate promise of conformity. It may be a praiseworthy pursuit to destroy dandelions; but if a man obtain admission to the public garden of a community which cultivates dandelions under the distinct condition of conforming to their principles and practices, it is a questionable kind of heroism to indulge his destructive principles there. Nor is the case mended by the fact that the beadle may not be agile enough to catch him. Let him go outside, and then his protest, if less striking by its audacious inconsistency, will have more of true dignity, and in the end will be more effective.

THE LATE REV. J. J. TAYLER, B.A.

At the first meeting of the Committee of the British and Foreign Unitarian Association, held June 8th, 1869, Samuel Sharpe, Esq., president, in the chair, the following resolution, proposed by the Rev. Henry Ierson, and seconded by Alfred Lawrence, Esq., was unanimously adopted, to be signed by Samuel Sharpe, Esq., president, and the Revs. R. Brook Aspland and Robert Spears, secretaries:

"That the death of their late associate, the Rev. John James Tayler, Principal of Manchester New College, London, calls for the expression of their deep sorrow, and of their profound respect for his memory. That they remember with gratitude a long series of disinterested and valuable services rendered by him to this Association. That, extending their view to the varied labours of his life, they desire to record their admiration of his attainments as a scholar, of his benignant spirit, and of his generosity in promoting every good and Christian work."

"That a copy of this resolution, together with the resolution adopted at the Anniversary Meeting, in relation to Mr. Tayler's visit to the Unitarian Church in Hungary, be forwarded to Miss Tayler, with the assurance of the sympathy of every member of the committee with her in her sorrow, and of their hope that she may be comforted by the recollection of the pure and noble life of her late father, and by the prospect of a re-union with him in the better world above."

FIRESIDE READINGS.

"NOTHING THAT IS FAIR CAN STAY."

"NOTHING that is fair can stay."

Those fond forms we have caressed,
Those young hearts we oft have blessed—
Weary wanderers after rest—

They have found a purer kingdom,
And a lighter, brighter home;
Where no breast is heaved with sighing,
Where no eye is red with crying;
Where no flower is reared to perish

'Neath the chilling blasts of winter,
And no grief can ever come:
Friends that here we may not cherish,
Now have passed the mystic portals
To the land of the immortals,
To the home where peace shall flourish
In eternal bloom;

There they greet us, as they meet us,
With the ever-joyous welcome, "There is room!"

"Nothing that is fair can stay."
Friends below'd, like phantoms flitting,
Earth's cold, chilling scenes are quitting,
To regain a home more fitting

For their souls no longer burdened
With a covering of clay;
And, as each one journeys by us,
Stretching o'er the cords which tie us
To the fleeting things of earth,
Freed, we leave its scenes of mirth,
And we find with ravished feelings

All our sorrows flee away;
And the while our feeble singing
Thro' the pearly gates is ringing,
We can hear their voices near us,
As they pass to cloudless day.

"Nothing that is fair can stay."
Flowers the loveliest and the rarest,
Friends the holiest and the fairest,
Hearts the lightest, hopes the brightest,
All must pass away for ever

From this toilsome earth:
Grief bows down our head with sorrow—
Hope points to a glad to-morrow—
And, amid the desolation
Which is ever breaking forth,
Heaven reveals some blessed token
(Felt and treasured, tho' unspoken)
Of the land where sorrow cometh not for aye.

Sounds a voice for ever o'er us, "All is well,"
Sing the spirits gone before us, "All is well,"
Like the sapling lowly bending,
Like the bird when high ascending,
Soft they whisper words to cheer us

From that paradise unending;
Where the tyrant's pow'r is o'er,
And wearied suffering sighs no more,
Where the tempest-stricken spirit basks in
sunshine and in love;
Home of rapture! home of glory!
Hope of fainting ones, and sadden'd!
How the drooping soul is gladden'd,
As it hears the wondrous story
Of the blessedness and peace in that pure home
above!

DARLEY TERRY.

JUGGERNAUTH.

We take the following account of this terrible idolatry, slightly abridged, from the *Pall Mall Gazette*:—"Juggernaut, the 'lord of the world,' has been worshipped in the sacred town of Pooree, lying about 300 miles from Calcutta, for 700 years past, and the pilgrims, believing that his shrine has the power to obliterate the sins of all who make their offerings in person, constantly increased in numbers till the year of the fatal famine, when the whole country was strewn with the dead. Five years or so ago, attention was called to a celebration in his honour, within a few miles of Calcutta, at which several natives fell or threw themselves beneath the car and were crushed to death. Of old the great festivals were never deemed complete unless the triumphant path of the god had been stained with the blood of his worshippers. But the priests dare not encourage that custom now. If a devotee flings himself down before the idol, the Brahmins cry out that it was an accident. The idolatry, however, still costs hundreds of lives every year. The weak and sickly perish by the wayside, and a cholera epidemic usually breaks out at Pooree when the city is most overcrowded with pilgrims. The poor creatures are huddled together in a way which seems almost incredible to the European. Dr. D. B. Smith, the sanitary commissioner of Bengal, who has recently made a report on Pooree, tells us that in the best room of the best 'hotel' eighty men and women were packed, the dimensions of the room being thirteen feet long by ten broad. When this statement was first made by Dr. Mowatt everybody doubted it, but an experiment was tried in the principal gaol of Bengal, and it was found that ninety full-grown natives could squat in a cell ten feet square, and 120 could stand in the same space. It must be remembered that their clothing took up very little room."

The abode of the "lord of the earth" is a melancholy one at any time. There are, of course, no sanitary arrangements whatever within the town. As the inhabitants or pilgrims die they are taken to the sands which skirt the sea-face of the town, and there partially burned. This spot is called "Surga-Dwar," or the gate of heaven. It seems anything but what it is called to the eye of the stranger from other lands. Skulls, bones, and still more ghastly relics of mortality, strew the beach. On another part of the shore is a small enclosure, without a tree or shrub or any green thing to be seen anywhere near it. It is the English graveyard. On every side of it there is nothing but sand, and the sea-spray from the adjoining surf, in stormy weather, is driven by the wind against the monuments, the inscriptions of which have in many cases thus become faint and almost illegible tracings. Such is the town which some one has called, with no great felicity, the "Jerusalem of India."

The Temple of Juggernaut stands in a large enclosure in the centre of Pooree. There is a Grecian column of black basalt in front of the

principal gate, brought from Kanarock. The god lives in a large tower, and about 640 persons are employed to minister to his supposed necessities. There is an attendant who puts the idol to bed every night, another who wakes him, a third whose office it is to place water and a toothpick comfortably within his reach, a fourth to paint his eyes for him every morning, as if he were a faded London beauty, several others to cook and give him his food, 120 dancing girls to amuse him in his heavy moments, and 3,000 priests to worship him—and plunder the pilgrims. All this goes on year after year—is going on in the midst of this hot month of June, while the pilgrims throng every road which leads to the shrine. For months past the priests have been going about the country inviting the people to save their souls by prostrating themselves before the dread deity. The women everywhere pay more heed to these appeals than the men. "They visit houses," says a native writer, "at an hour when their male inmates have gone out on business, and then they commence to gull the females. Some of these are induced to leave their homes from superstitious motives, others with a view to break the shackles of the zenana;" others, he says, with still lower motives. Then they go away in droves led by the priests. They toil on with scarcely sufficient clothes to cover them, almost worn out with privations and hardships, suffering often from disease, exposed to all the severity of the weather, and robbed at every stage by the Brahmins. Still sadder is their plight on their homeward journey. At Pooree every pice they had has been taken from them. They try to push on for home, sometimes trudging at the rate of forty miles a day, and getting a little rest at night by the roadside. When the weather is wet (and the rainy season begins before the festival is over) the pilgrims suffer the extremity of discomfort. They lie down in the mud, exhausted by hunger and fatigue. It is wonderful from how great a distance the poor creatures will come for the sake of this holy pilgrimage. Dr. Smith says: "While I was passing along the crowd I observed a party of up-country men. I spoke to them and found that they were Punjaubees, who had just come down all the way from Hazara, some 2,000 miles. They told me they had been travelling between four and five months; that they were going to stay a day or two at Juggernaut and then at once return to their homes."

The great day of the festival is that on which the god is dragged along by the people. He is placed upon a car forty-five feet in height, with sixteen wheels, and a large platform running all round it. The god is hoisted into his proper place amid beatings of tom-toms, cries, and great excitement. He is not beautiful in appearance. His face is black, and large eyes painted white give him a fierce appearance. The nose is a pointed snout; the mouth a streak of red paint curved upwards; chin he has none. An arm without a hand projects from each side of the head. The priests collect together on the platform, and two cables of immense length are attached to the car. The people lay hold of the ropes, and pull with all their might. An immense din arises from the crowd, and shouts of "Jye Jaganath! Jye Jaganath!" (Victory to Juggernaut!) rend the air. The low plaintive cry of the women, "Bululu! Bululu!" which no one ever forgets who has heard it once, mingles with the clamour. The car is taken in this manner to another temple, and after that the steady worship of the god begins. Scenes of the wildest licence take place, and many a wretched woman poisons herself, rather than encounter the reproaches of her friends at home.

The priests have invented various ingenious pretences for fleecing the pilgrims. Each worshipper is expected to measure the temple with a long piece of cloth, which costs ten rupees (£1). The poorer sort are let off upon condition that they give up all they happen to possess. The native writer just quoted mentions with horror that Hindoo females, "even in affluent circumstances," are obliged during the pilgrimage to sleep in the same room with men. "A scamp residing at Cuttack used to visit Pooree regularly every year, on the plea of Juggernaut's attractions, while his real object was to flirt with the female pilgrims." The same writer asserts that the priests sometimes sell the women who come to worship the god. "They are told they have been pressed into the Company's service, but when they pass Jubbulpore they become awakened to a sense of their real danger—that they are destined to enter a Mussulman zenana." The inhabitants of Orissa, who contribute a large proportion of the worshippers, are among the least progressive people in all Bengal. Their superstition is so great that they have been known to worship the figure-head of an English ship which was wrecked on the Pooree beach. The head was intended to represent the Queen of the Ocean. A toy-cat out of a box of English playthings was also elevated into a deity. They smoke Indian hemp, and cook their food with castor-oil. They have no objection to eat rats and ants besides rice. During the famine between 1865 and 1867, in the three districts of Orissa, nearly a million persons died of starvation, or disease produced by want. Whatever may be the evils which arise from the annual pilgrimages, the Government cannot interfere, unless it made some sanitary

precautions in Pooree imperative, and assisted the pilgrims on their homeward journey. Some have recommended the prohibition of all pilgrimages, but the religious exercise is recommended by the "Shastras," and its extinction must be left to follow the increasing intelligence of the people.

MERCY AND PARDON.

In the reign of the first Napoleon, there was an insurrection in Paris. One of the ringleaders was brought before the Emperor; and as this was his second offence against the Government, he was sentenced to be transported.

The day after the trial it was told Napoleon that the child of the convicted man was waiting to see him. "Bring her in," said Napoleon; and a fearful, trembling little girl, on being led in, cast herself at his feet, and implored him to have mercy on her father.

"My child," said the Emperor, touched by her distress, "this is the second time your father has been guilty of treason; I cannot save him." "O, sir," said the kneeling child, "it is not justice we want, but mercy and pardon." Napoleon, much moved, raised the girl to her feet, and said, "For your sake I will release your father."

Does not this story apply to us? Are not our wants the same as that little child's? It is not justice we want from the great King, but mercy and pardon.

SCOTCH SINCERITY.

I SAID to one who picked me up
Just slipping from a rock,
"I'm not much good at climbing, eh?"
"No, sir, ye arrn't," said Jock.

I showed him then a sketch I'd made
Of rough hill-side and loch;
"I'm not an artist, mind," I said;
"No, sir, ye arrn't," quoth Jock.

A poem next I read aloud—
One of my num'rous stock;
"I'm no great poet," I remarked;
"No, sir, ye arrn't," said Jock.

Alas! I fear I well deserved
(Although it proved a shock),
In answer to each modest sham,
That plain retort from Jock.

All the Year Round.

WEST RIDING UNITARIAN MISSIONS.

THE annual meeting of these Missions was held in Bradford on Wednesday week. In the morning, a sermon was preached by the Rev. John Wright, B.A., of Bury, in the Unitarian chapel, Chapel-lane, from "The Spirit of the Lord is upon me, for He hath anointed me to preach the gospel to the poor." (St. Luke iv., 18.) Afterwards a numerous company sat down to a collation in the saloon of St. George's Hall, and subsequently the annual meeting was held. Mr. J. A. Binns, of Bradford, occupied the chair, and there were also present the Revs. J. Kenrick, J. Thomas, B.A., Huddersfield; W. Blazebey, B.A., Rotherham; Goodwyn Barmby, Wakefield; Thomas Hincks, B.A., Leeds; R. Pilcher, B.A., Bradford; J. L. Short, Sheffield; F. R. Elliot, Hunslet; T. H. Smith, Halifax; R. Wilkinson, Holbeck; J. Bevan, Pudsey; J. Smith, Idle; Edmund Kell, M.A., Southampton; Messrs. H. R. Halstead, Bradford; J. Lupton, Leeds; Thos. Hollings, York; Mark Glover, Bradford; Geo. Buckton, Leeds; Josh. Cliffe, Leeds; H. J. Morton, Halifax; and W. T. Kirk.

The CHAIRMAN, in opening the proceedings, said he conceived Unitarianism as essentially the free religion of free men. They were not indifferent or careless as to what truth was, but they refused to attach the penalties to failure in finding it out which were fashionable in orthodox churches. He thought sometimes that those threats of penalties ensured failure in the search. It required a strong man to break through the terrorism, and dare to be honest. "Be successful or be damned" was a hard alternative, and the weak would naturally take what seems the safest course. They held the opposite principle—the fundamental Protestant principle, proclaimed elsewhere but not elsewhere acted out—the right of private judgment, and its correlative, the duty of independent thought. What good was the right without the duty? In the exercise of that judgment, they accepted consequences, they followed them even to the discarding of many doctrines which some held sacred, and to the exaltation of the Christian life above the Christian theology. Having reached this conclusion, they tried to teach it. They sought to popularise the principle of religion in its broadest sense, not to proselytise, though they welcomed willingly those who came from other churches, when they found those churches failed to give the spiritual nutriment they needed. But outside all churches lay a vast field for labour, and in that field their missionaries mainly worked. Notably there was a class which demanded something like coherence in the statement of its faith, and revolted at first sight from overstrained metaphysics and Athanasian absurdities. They would accept mystery, but refused to put faith in contradictions. They confessed their incompetence to comprehend

the Supreme, but refused to affirm of His existence that which was plainly inconceivable. They saw the beneficial influence of Christianity, but they did not believe all the legendary details which profess to account for its origin. Their simple faith which permits freedom of opinion commends itself where no creed-bound church could gain a moment's attention. In this sense, perhaps if orthodox friends would think over it, they might find the existence of Unitarianism tolerable, as helping to bridge over the gulf between ultra-scepticism and the serene heights of truth whereon they believe themselves to live. But, after all, did not many concurrent signs point to the spread of their principles, if not to the extension of their Church. It seemed to him (the chairman) that the rising tide of newer, truer, and diviner thoughts was submerging the old theological landmarks. The foremost men in many churches belonged more to the church universal than to those with which their names were connected. Names like those of Maurice, Jowett, Robertson, Stanley, Colenso, Lynch, Kirkus, and many more, were sufficiently significant. It was significant, too, that literature absolutely ignored what he called technical religion. As a matter of conformity, great numbers of people went to church or chapel, upon whose unresponsive souls the talk of the pulpit fell with as little result as raindrops on the sea. Out of all this a great evil grew up—indifference, which hardened men and weakened their sense of duty. True work must spring out of honest conviction, and in these days conviction must be based on something reasonable. These requirements, he thought, their free religion met, and this they tried to teach through the West Riding Mission.

The Rev. GOODWYN BARMBY read the report:

The committee reported that on the whole the prospects of their mission are cheering. Their principal stations are doing well, and their congregations consolidating themselves for efficient work. At Pudsey, since the last meeting, the Rev. John Bevan has succeeded the Rev. W. A. Clarke, and reports an increase of spiritual life and earnest work during his ministry. The average attendance is, in the morning forty-nine, and in the evening ninety-seven. The Sunday-school is in a healthy condition. In the Eland pulpit the Rev. John Ellis has succeeded the Rev. T. R. Dobson, inheriting, in common with his predecessor, the difficulties connected with our cause in that place, and having an up-hill work before him. Christ Chapel at Eland is now free from debt. Pepperhill, like Eland, has to suffer from local circumstances, although of a different character. In the case of Pepperhill there is a new cause to quicken into life, without due warmth around it, and with a chapel distant from the nearest nucleus of population upwards of a mile. Under these discouraging circumstances our adherents at Pepperhill have been true to their cause. They have an attendance at their Sunday services of about 20 in the afternoon and 24 in the evening. Their Sunday-school attendance averages 45 in the morning and 55 in the afternoon, with three teachers. At Lydgate the Rev. E. Allen reports that the average attendance at the religious services in the chapel has been 20 in the morning and 30 in the afternoon. The Lydgate Sunday-school is in a healthy condition. At Dewsbury the continued endeavours of the Rev. Charles Howe have made good the promise of his first efforts. In our last report we acknowledged the receipt by our treasurer of £35 from the Dewsbury congregation, being the amount of its seat-rents since the opening of its new church. This year, inclusive of its annual collection, the Dewsbury congregation has contributed the amount of £52. It had otherwise proved its successful working by the money test. The average attendance at the Sunday services at Dewsbury is 55 in the morning and 85 in the evening. The committee further recorded their regret for departed friends, the late Mr. Henry Briggs, of Outwood Hall, Wakefield, and Mr. S. C. Kell, whose services to philanthropy as well as to our Unitarian cause, deserve very honourable mention. "May we bear in mind that these losses leave us yet more to do, and may we prove equal to doing it. Our veterans fall nobly in the foremost ranks. It is for us to fill up their vacant places. The banner drops from their hands—the banner of Religious Truth, and Honesty, and Freedom. It is for us to take it up and to maintain its cause, in our peaceful warfare against error, and superstition, and mental oppression."

Mr. GEORGE BUCKTON, of Leeds, the treasurer, read the financial statement, from which it appeared that the expenditure had been £415. 4s. 6d., and the balance due to the treasurer was £8. 13s. 6d.

The Rev. JOHN KENRICK moved a resolution adopting the balance-sheet and the report, and appointing the officers for the ensuing year.—The Rev. Goodwyn Barmby was re-elected secretary, and Mr. George Buckton treasurer.—The Rev. EDMUND KELL seconded the resolution of Mr. Kenrick, and it was carried unanimously.

The Rev. R. PILCHER moved a vote of thanks to the Rev. J. Wright, the preacher of the day, which was seconded by Mr. H. J. MORTON, and carried.—The Rev. J. WRIGHT having responded, another resolution was passed, cordially thanking the missionaries for their services at the stations at Dewsbury, Pudsey, Eland, Pepperhill, and Lydgate.—The Rev. C. HOWE, of Dewsbury, the Rev. E. ALLEN, of Lydgate, the Rev. J. ELLIS, of Eland, and the Rev. J. BEVAN, of Pudsey, responded, and concluded by introducing Mr. Joseph Lee, of Barnard Castle, a lay preacher, who was on a tour collecting subscriptions for the erection of a church at that place.

The Rev. W. BLAZEBY, of Rotherham, moved, and Mr. J. LUPTON seconded, a resolution sympathising with the family of the late Rev. J. J. Tayler, on their bereavement.—The resolution was passed in silence, the whole of the audience standing to mark their respect for the deceased.

The Rev. G. VANCE SMITH, of York, proposed a

vote of thanks to the congregation of Chapel-lane Chapel, and also to the Chairman.—The Rev. Wm. BLAZBY seconded the motion, which was carried.

Mr. J. A. BINNS responded; and the proceedings terminated.

ADDRESS OF REV. ATHANASE COQUEREL.

At the meeting of the Free Christian Union, on Wednesday, June 2, reported in our last number, in response to a very cordial acknowledgment of his service in preaching to the Union the previous evening, M. Coquerel gave the following interesting address:

I cannot express as I should like, the deep feeling of gratitude with which I receive at your hands such a hearty and brotherly welcome. I may say, however, that when you call liberty of religious conviction a characteristic belonging to French Protestantism, I feel it is a great honour for me to stand here as a representative of a church to which you show so much esteem. I do not stand here isolated. A few weeks ago, after I had received with a great eagerness and joy the invitation to be present here, we had in Paris the meetings of our religious societies, which take place in April. After those meetings were over we assembled to dine together. There were present fifty pastors, and elders, and presidents and secretaries of religious societies—several of them men whose names are not unknown to you. They were presided over by my excellent and amiable friend, M. Martin Paschoud. M. Fontanès, pastor of the Reformed Church at Havre, was there also. He had presided over our conference in the morning. My friend Dr. Reville had left us a few minutes before. He had occupied my pulpit, and we had been very happy to hear from him a masterly and essentially Christian and pious sermon. I asked those gentlemen to give me a mandate for this society. I told them of the effort that was being attempted here; I told them I should have the honour of addressing you to-day, and they immediately with great applause unanimously charged me to be their messenger to you, and to thank you, the founders of this society, for having, as you have done, upheld the great principle of free Christian union, of love amongst people who belong not to the same Church. (Applause.) Though a foreigner has scarcely any right to speak of one whom you knew a great deal better than he did, I may perhaps say that one of the honours and the joys I hoped for here was to shake hands with and to know personally the man you have lost, that admirable writer and scholar, that kind-hearted minister of Christianity—Mr. Taylor. It has been to me a great grief that I arrived too late. But now, perhaps, I ought to show you how much the Reformed Church of France, in the midst of all her struggles, deserves the honour you pay her in calling her a representative of religious freedom and free religious conviction. I should wish to give you a few details of the past history and present condition of that Church. You are struggling in the same cause in which we have struggled, and for which some have suffered in both countries; and it may be doubly interesting to you not only because you sympathise with us as brothers, but also because, the question being the same under different shapes, there may be some instruction, some useful hints to be gathered from what has occurred amongst us. The Protestant Church of France in its early days was strictly exclusive. It had a confession of faith written by Calvin and Theodore Beza, which, in 1572, sometime before St. Bartholomew's night, was signed by Queen Jeanne d'Albret of Navarre, by the Prince who was to become Henry the Fourth of France, by the Prince de Condé, and by several leading members of the Royal Family. That confession of faith, contained in forty articles, was exceedingly strict and severe. I shall quote only two articles. One says that "the sword hath been put by God's hand into the hand of the reigning powers, magistrates, judges, kings, not only to enforce obedience to the second table of the Ten Commandments, but also to the first;" which means not that, when Protestants were burnt at Paris it was a thing bad in itself, but only that it was a mistake—they ought to have burnt the others. That was the whole meaning of it. It was thought that those who held the truth had not only the right, but it was their duty to persecute by all means those who would not accept their faith. In the same creed there is another article, which says that little children, even unborn children, are condemned to eternal perdition in hell, and if they die without being baptised they cannot be saved by any means whatever. That creed lasted for some time; but a movement against its exclusiveness soon set in. Very remarkable books were written by the Theological School where Du Plessis-Mornay long resided, he being the chief magistrate of the town. At an academy there, professors taught theology, and as they taught they thought Calvin and Theodore Beza had been too hard, and they found means not quite to reject the creed, but to make it rather elastic; they found those means which are ever found when a creed becomes insufferable, and that party, the party with Liberal tendencies, has ever since existed, though under different names at different times. When, in 1685, Louis the Four-

teenth shut all the Protestant academies in France, and when he declared that there were no more Protestants left in that country—that they were all converted to Roman Catholicism—when all pastors were obliged to leave France in a fortnight, one excepted, the most celebrated of all, whose privilege it was to have to leave within twenty-four hours—when the Church was thus cut off at its root, and the King thought he had put an end to it—it did not quite disappear, but struggled, and suffered long. In Smedley's "History of the Reformed Church of France," it is said that no church has suffered so lately, so long, and so much from persecution as the Reformed Church of France, and I think his statement is perfectly true. The last pastor who was hanged because he was a pastor died in Paris in 1762, hardly more than a century ago. Those Protestant Churches during that time called themselves *Les Eglises sous le Croix*—considering themselves under the cross of the Lord—and also *Les Eglises du Desert*, because they assembled in desert places, where sometimes they were found by the soldiers and fired upon. When they were so discovered the men who were not killed were sent to the galleys for life, and the women were shut up in such places as the Tower of Constance. The sister of one of the pastors remained for fifty years confined in a large wide room with a number of other women. There were no windows to the place, but only slits, by which air and wind came in. Still, Liberal principles became more and more powerful. Nothing teaches people so well the value of freedom as the want of it; and when these Protestants found that the Romish Church in France was so severe with them, they learnt that they had no right to be so hard upon those who did not exactly believe as they did. I possess the letters and papers left by Paul Rabaut, who was the head of the Protestant Church in the latter part of the reign of Louis XV. and in the reign of Louis XVI. He was so very useful in keeping the Protestants quiet that, though he was condemned to death as all other pastors were, the Government wished to save him, and the soldiers had very stringent orders never to lay hands on him. He was so amiable a man that his services were appreciated by the Government in keeping the Protestants in peace and order. He was orthodox in his views, but at the same time a friend to liberal feelings, and not exclusive in his opinions. His son studied at Lausanne and Geneva. On his return to France as a minister, the first piece of information he received on putting his foot on his native land was that a dear friend of his father had just been hanged. The young man understood that this would be his own fate also, but though he could easily have recrossed the frontier he did not for one moment think of turning back. He went forward and became a pastor of the church at Nîmes. There his views became a great deal broader than even those of his father. He was once preaching *au desert*, when, after his sermon, a military gentleman of great reputation and high rank threw himself into his arms. It was Lafayette, to whom Washington had given the advice to try and secure liberty for the Protestants in France. He came to Nîmes, attended one of the meetings, was enraptured with what he saw and heard, and invited the minister to come to Paris with him. Before that time Protestants were nonentities in France. The first thing Lafayette and Rabaut did was to obtain from Louis XVI. in 1787 an edict that gave us civil rights. Rabaut St. Etienne assembled the principal Protestants in his room, and conducted the services there. At first their meetings were half in secret, but after a time they prospered, and openly worshipped together. Similar progress took place in other churches all over the country. It must be remembered that the creed had not been re-established. It has never been re-established up to this day. (Applause.) In 1848 there was a synod held—not an official one, because we had no right at that time to have a regular synod—at which about eighty representatives were present from different churches. I was a member of it, and we formally refused not only to re-establish the old creed, but to establish any other. (Applause.) A few of them seceded because they thought a Church was bound to state its faith in detail, and to give a creed to its members. At that time we had, and we have still, a habit of reading the so-called Apostles' Creed, which never any of the Apostles knew a word of, because it was written long after their day—(laughter)—but that habit is losing ground every day. When we were *sous le croix* in the churches *du desert*, we had no books. All Protestant books were seized and burnt. Books containing liturgies and forms of prayer could therefore only be obtained from foreign lands, and we got the habit of reading the Apostles' Creed from Geneva—a very bad habit it appears to me. (Hear, hear.) It has been ascertained that it is dependent on no law of the Church. Several churches have adopted the wise plan of leaving their pastor at full liberty to read the Creed or not. That is the case in Nîmes. The church at Nîmes is one of the most liberal in France. The majority there is decidedly Liberal, but the opposite party has always its place. Two of the pastors belong not to the Liberal party, and they are nominated by their adversaries, who never will leave those who wish for such instruction without it. There are

eight or nine pastors, and two are always given to the minority. (Applause.) Those two read the Apostles' Creed, and the others generally do not, or if they do, it is because they like to do so. A few years ago another Consistory, that of Tournay, decided officially that every pastor should be at liberty to read it or not, as he pleased. I think we must not consider this habit, which is dwindling away, as a proof that our Church has a creed. The state of things in our Church at present is this:—There are two parties, one generally called Liberal, and the other Orthodox; but those denominations are not perfectly true, because among the Liberals there are various shades of opinion. One of the most devoted and pious men I ever knew, a man who has not a thought other than for his Church, my friend M. Montandon, is Orthodox in his theology, but he is with us—struggling with us, fighting with us; and when in the Consistory people ask him, "How is it possible that you, who believe what we believe, are always against us and with those people who hold tenets different from your own?" he answers, "Because you are not just." (Applause.) I will not deny that the greater number of the best known men are not very Orthodox in their views; perhaps the majority of Liberals in small towns, in villages, and out-of-the-way places are more or less Orthodox, only that they hold fast to the principle of liberty. They will not have people thrown out of the Church because they do not believe exactly what the others believe. (Applause.) I should like to add some account of what has happened in the Church in Paris. The Consistory there consisted of a number of gentlemen generally highly esteemed and very wealthy. Most of them were wealthy bankers, knowing one another, and sticking together a great deal. M. Guizot, the celebrated minister, was their intimate friend, and almost always acted with them. These gentlemen were originally nominated in a very strange manner. When the first Emperor was consulted about it in 1802 he said, "Now, the twelve most wealthy persons in the place shall be the Consistory." That was so absurd that it never was properly carried out. But M. Guizot, who never was a wealthy man, was from the first day a member of that Consistory. To be an elder of the Church the question asked was not "Is he a moral man?" "Is he a religious man?" "Does he believe in something or nothing?" but, "How much does he pay in taxes?" (Laughter.) Sometimes things are so exceedingly bad that they cannot work in their own direction, but really act against themselves. So it was in this case. The system never was so bad in practice as might be supposed. In 1848 the Consistory was re-elected by universal suffrage, and this was the cause of great changes. Some of the members had sat there for nearly half a century, others for forty years; for as they possessed the right of electing members they always re-elected themselves. In 1848 we in France were not extremely well-disposed towards Liberal action. We were rather a little shy of anything decidedly Liberal, and many said, "Why displace these gentlemen?" and the genuine ultra-Conservative feeling of that day kept them in their places. There was really no opposition, and they were re-elected. The day they were so they had this feeling, "Now that we have been elected by universal suffrage we are powerful and will make our views prevail." They had for a long time seen that my father was deeply beloved and esteemed in the Church, and that he had great power over the minds of the people under his charge. They considered that a very unhappy circumstance, and they tried to limit his influence, but they could not. They could not prevent his having immense audiences every time he preached. They engaged very celebrated ministers to preach in order to diminish his influence, and among others they had M. Monod, a remarkable preacher and Orthodox, who had his church quite full, but when my father preached at the same hour his church was not a whit the less full for that. There are in Paris a great many more people who love free religious inquiry than is generally supposed, and it could not be denied that my father attracted to his church a great number of people from other churches. I had helped my father without being his regular assistant, and in 1848, a few days before the Revolution, I was nominated chaplain to a college in Paris for three years. When those three years were over it was found that those who were flocking round my father were not exactly turning the cold shoulder on me, and so I was re-elected for two years, not three, and at every re-election for fifteen years I had something very unpleasant to hear about my principles, my views, my way of speaking and acting not being exactly what were wished for. I knew it perfectly well, but I hope I may say that I never altered in any degree the way in which I expressed my faith and my feelings. At last the elections in the church in Paris being more and more disputed, a society was founded to some extent analogous to this one. It was called *L'Union Protestante Libérale*. The members of the Consistory were very powerful, and had all power in their own hands. They were sure of the votes of all the poor who received help from the church, and of all the people connected with the church services in any way; but the new society was created by laymen who thought they had a right

to take a larger part in the direction of the church than was at that time allowed them, and at every election they tried to find the electors and secure their votes. It is a difficult matter in such a town as Paris to find the Protestant electors. However, the society frightened the Consistory; and I was told on more than one occasion that if I would take upon myself to promise that the union should cease to exist I should be re-nominated. It was not said officially, but it was clearly said. My answer was, "First, I can't; and, secondly, I won't." (Applause.) "They have a right to carry on their work, and I shall never give them that cowardly advice to leave it." Then I had written some articles about a book that attracted great attention at that time. I acknowledged that there were some very fine things in the book, but I wrote more against it than in its praise. However, I was supposed to be too favourable to M. Renan's views, and I was excluded from the Church. A short time afterwards M. Martin-Paschoud was also excluded. Now, a Consistory has no right either to nominate or to dismiss a preacher without the Government giving their permission, and Government said, We shall not dismiss him. Thus he remains there; and in the special Consistory of Paris, as he is the oldest member, he is the president, and presides over those who believe he is no Christian, and who tell him so to his face. (Laughter.) This state of things is going on year after year, but we get more and more hopeful, for we see that the congregation at large are with us, and consider that we have been ill-used. When for me and M. Martin-Paschoud there were demonstrations of goodwill, many persons said, "Oh, that is only for a few days; Parisians are fickle; that will not last." Well, I have been dismissed now five years, and it exists more than ever, and it shall continue to do so. (Applause.) I say so because I am here as a representative of the liberty that we will have in the Church. It is impossible that that liberty shall not be given sooner or later. When we saw that public worship was getting more and more in the hands of very illiberal men, we took a new step. We thought when my father died that we must not leave the congregation without preachers after their own mind, and so two young ministers and myself wrote to the Minister of the Interior asking for liberty to preach in rooms. We received permission to do so, and now every Sunday we worship and preach in a room. At the same time, as we have never been legally ejected from the Church, we can baptise, marry, and perform funeral services in the church, but we cannot preach there on a Sunday. Of course such a state of things is quite absurd, and shows that when people want to persecute a man they ought to kill him outright, for if they leave any part of him alive that is enough to resuscitate the whole. (Applause.) In Paris there are many difficulties in the way of getting a suitable place for our services. It is extremely painful for a man to say anything against the organisation of things in his own country when he is in another land. (Hear, hear.) We have difficulties to encounter of which you cannot have the slightest idea. At every step we are hemmed in. Though the Government is not unfavourable to us, the existing state of things is unfavourable to us. In Paris there is no public life as there is here, and it is a very difficult matter to find a convenient room. We have now a low-ceiled, long room, exceedingly close and suffocating. If, as we hope, we can be readmitted completely, with all our rights, into our old historical Church, we shall be able to have a fit place of worship. Perhaps I have not enough referred to one feeling which has been a very painful one to me, caused by the way in which my father had had to suffer in the last years of his life. When he saw that I was dismissed it was to him an immense affliction. He had always hoped to work with me in the same Church, that I might continue to sustain and disseminate his principles and he was deeply hurt at the way in which I was treated. He was old and suffered a great deal from it. He was obliged to ask for another assistant, and according to the law he had a right to have an assistant. Of course he asked for one who held similar views to his own, and when he mentioned one whom he approved of, the Consistory, who had the power of refusing to appoint any particular person, took six months to consider the matter, and then discovered what they knew before, that the proposed assistant held the same opinions as my father, and they would not appoint him. Then he had to propose another, and in four different years he proposed assistants and met with refusals. Immediately after they refused the last my poor father died. All those who have followed what has been going on there must have seen how difficult it is for people, not cruel or unfeeling, but prejudiced, when once they have set out on the wrong road, to retrace their steps. They are almost obliged to go further and further, even if they have to tread upon the body of an old pastor whom they love. (Applause.) One word more. When I understood what you were doing here I was overjoyed, because I thought it was the beginning of a movement which we really want in the Church. I cannot but feel that what you are doing and what we are doing in France is the very thing that is wanted in these days. People want religion. Every day people come to me calling themselves philosophers, and say, "I have no religion, but I wish to have

one; I cannot live without it; I cannot bring up my family without it; but I cannot accept any creed or anything that shall prevent me from thinking and living according to what my conscience tells me is right and necessary." Then they ask for something like that which you purpose. I am quite sure that your object is no visionary and impractical one. I trust you will work actively in all places and by all means to forward your views and to make people understand what they are. Let them know that your object is no more to have unfurled here and there in the air flags representing this creed, or that creed, or any creed, but to have one unfurled representing Christian love, Christian faith, Christian spirit. That is the want of the age. I am sure that when such a principle as that on which this Union is based has been quite openly declared, it is a trust from above, and you have no right to let the flag fall to the ground. You must keep it with a firm hand; if possible, make everybody see it, and cause the words of Peace and Love written upon it to be legible to every eye. That is what I feel bound to say with all the strength I can put into the expression. (Loud applause.)

INTELLIGENCE.

ASTLEY.—On Sunday last, afternoon and evening, the annual sermons were preached by the Rev. Jeffery Worthington. The congregations were large on both occasions, and the collections amounted to £16. 5s. 6d.

BARNARD CASTLE.—On Sunday last, special services were conducted in the Broadgates Chapel by the Rev. John Bevan, of Pudsey, the offertory being in aid of the fund for building the intended new chapel here. The congregations both morning and evening were good.

CHOWBENT: THE LATE MR. THOMAS SALE.—Our paper of last week announced the death of Mr. Thomas Sale, clerk of the chapel at Chowbent, in the 83rd year of his age. Appointed in the year 1807, as successor to his grandfather, who bore the same name and had held the office from 1757, the subject of this notice discharged his duties with unflinching regularity and much acceptance for upwards of 61 years. In Chowbent the clerk has always had the direction of the musical part of the service, for which Mr. Sale's rich and powerful voice, fine ear, and great skill in music eminently qualified him. The selection of the hymns was also a part of his duty. This practice, now little known outside the Established Church, necessitated the closest attention to every part of the service. Strangers have been astonished at the singular propriety with which the selection of hymns was always made; adapted as the service proceeded, often to the Scriptures and prayers, and always in conclusion to the sermon delivered. Brought up to the business of a silk weaver, appointed to the office of Registrar of Births, Marriages, and Deaths on the passing of the Act of 1838, he was compelled some years ago to resign his other engagements, but his attachment to the services of the chapel continued to the last. He was in his desk and officiated as usual on the last Sunday in May, and was present at the administration of the Lord's Supper on the first Sunday in this month, and quietly passed away on the morning of the 9th instant, while taking his natural rest in sleep. A large attendance in the chapel on the Sunday following his death, and a special anthem by the choir, testified the respect in which he was held, and the minister took leave of an old friend and fellow-labourer in a discourse from the text, "One day in thy courts is better than a thousand." It is an interesting fact that the office of clerk at Chowbent has continued in the same family ever since the beginning of last century, having during this long period been held by four persons only, including the deceased. The first of the four was clerk in the original chapel, of which the congregation were deprived in 1720 by one of the Atherton family, who, in resentment at their thwarting him at an election, handed it over to the Church, and had it "consecrated," obliging the congregation to build the present chapel.

LEICESTER: FREE CHRISTIAN CHURCH.—On Sunday, June 13th, two excellent sermons on the subject of Education were preached in the lecture room, Temperance Hall, by the Rev. J. W. Lake, of Warwick, when collections, amounting to £6. 10s. 8d., were made on behalf of the Sunday-school.

LONDON AUXILIARY SUNDAY-SCHOOL ASSOCIATION.—The fourth annual United Service of the schools in connection with this Association was held on Sunday last, the 13th inst., at Unity Church, Islington. There was a very large attendance, the church being completely filled. The schools represented were—Carter Lane, Clerkenwell, Chapel-street, Hackney, Hampstead, Islington, Stamford-street, Newington Green, and Worship-street. On arriving at the place of service, a drink of milk was given to each child, a grateful and welcome refreshment to many after their long walk. The service was commenced by the Rev. Henry Ierson, and the Rev. Dr. Osgood, of New York, delivered a short and simple address from the words, "Feed my lambs, feed my sheep." The singing of the hymn, "For ever with the Lord," and a prayer, brought the service to a close. Although the sing-

ing was very fair, there was room for improvement, and it would be well if a few meetings for practice among the teachers could be arranged previous to the gathering. Among the visitors were the Revs. T. L. Marshall, J. Taylor, J. Heywood, and E. W. Hopkinson (Newcastle), and Messrs. H. J. Preston, P. Martineau, and J. Wade.

LONGTON.—On Sunday, June 6th, two services were conducted in the Unitarian Mission Room, by Mr. Hawley and the minister, the Rev. N. Green, on the occasion of opening a new harmonium. Several anthems were given by the choir.

STAND.—On Sunday last, the 13th inst., sermons on behalf of the Sunday-school were preached in the morning by the Rev. J. Black, M.A., in the evening by the Rev. J. Page Hoppes. The congregations were very good, particularly in the evening, when the chapel was crowded. The collections amounted to nearly £45.

STANNINGTON.—On Tuesday, 8th inst., the sixth meeting of the Sunday-school Union, of the Sheffield district, was held here, 50 teachers present. After tea, the Rev. J. Lettis Short presiding, an essay was read by Mr. George Revitt, one of the superintendents of the Stannington Sunday-school, on the subject, "Why do our elder scholars leave our Sunday-schools?"

THE COMING WEEK.

LONDON: MANCHESTER NEW COLLEGE.—On Monday, Tuesday, and Wednesday, annual examination. On Thursday, meeting of trustees.

LONDON: ROSKIN-HILL CHAPEL.—On Sunday, the Rev. Dr. Osgood will preach.

PENMAENMAWR: PENDRYFFRYN SCHOOLROOM.—On Sunday, Rev. J. W. Lake. Service at 11 a.m.

Rotherham.—On Sunday, school sermons by the Rev. Jeffery Worthington.

Swinton.—On Sunday, annual sermons, afternoon and evening, by the Rev. A. Gordon, M.A.

NOTICE TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors.

Births.

BECKETT.—On the 10th inst., at Blake-street, Uppertorpe, Sheffield, the wife of Mr. J. S. Beckett, of a daughter.

LLOYD.—On the 14th inst., at Wareham, Dorset, the wife of the Rev. J. B. Lloyd, of a son.

OTLEY.—On the 10th inst., at Paragon-place, Oxford-street, Sheffield, the wife of Mr. T. S. Otley, of a son.

Marriages.

FULLERTON-HUNTER.—On the 11th inst., at the Unitarian Meeting-house, Ballymore, County Antrim, by the Rev. David Matts, Edward Fullerton, Esq., to Mary, youngest daughter of the late James Hunter, Esq., of Ballywattick.

TIMMINS-DERRINGTON.—On the 10th inst., at the Unitarian Church, Newhall-hill, Birmingham, by the Rev. John Green, Thomas Timmins, Ladywood, son of the late Stephen Timmins, to Ann Maria, daughter of Thomas Derrington, Aston, Newtown.

Deaths.

ANDERSON.—On the 14th inst., at midnight, John Anderson, B.A., aged 68 years, of 34, Grosvenor-park, Camberwell, formerly of Whitby.

WILSON.—On the 9th inst., at Springfield, Sale, in her 85th year, Nancy, relict of the late Mr. Richard Wilson, Market-place, Manchester.

HOME PAGE TRACTS.—A SPECIMEN
PACKET of the whole series, post free, for 7s. 6d.

Post 8vo., pp. 95, price 2s.
CHURCH COMPREHENSION:
A Letter to the Right Hon. W. E. Gladstone, M.P. (Being suggestions for the reconstruction of the Church of England).—London: Longmans. Leeds: Walker.

THE SUNDAY-SCHOOL PENNY
MAGAZINE for JUNE, 1869, contains—Cast him into Outer Darkness, Chapter I.—Eagles' Crag: A Tale of Bygone Days, Part VI.—The Ordian Girl; or, the Testimony of a Good Conscience, Part III.—What may Happen to a Thimble.

Published by the Manchester District Sunday-School Association, agent, Mr. T. P. Jones, Memorial Hall, London: E. T. Whitheld, 178, Strand. Manchester: Johnson and Rawson, 89, Market-street.

UNIVERSITY OF LONDON.—Notice is

hereby given, that the next Half-yearly Examination for MATRICULATION in this University will commence on Monday, the 28th of June, 1869. In addition to the Metropolitan Examination, Provincial Examinations will be held at Owens College, Manchester; Queen's College, Liverpool; Stonyhurst College; St. Cuthbert's College, Ushaw; Queen's College, Birmingham; and St. Patrick's College, Carlisle.

Every Candidate is required to transmit his Certificate of Age to the Registrar (7, Saville Row, London, W.) at least fourteen days before the commencement of the Examination. Candidates who pass the Matriculation Examination are entitled to proceed to the Degree conferred by the University in Arts, Laws, Science, and Medicine. This Examination is accepted (1) by the Council of Military Education in lieu of the Entrance Examination otherwise imposed on Candidates for admission to the Royal Military College at Sandhurst; and (2) by the College of Surgeons in lieu of the Preliminary Examination otherwise imposed on Candidates for its Fellowship. It is also among those Examinations of which some one must be passed (1) by every Medical Student on commencing his professional studies; and (2) by every person entering upon Articles of Clerkship to an Attorney, any such person Matriculating in the First Division being entitled to exemption from one year's service.

WILLIAM B. CARPENTER, M.D., Registrar.
May 28th, 1869.

Printed for the Proprietors, by WILLIAM EVANS, of Aspley Villa, 277, Waterloo Road, Cheadam Hill, at his printing offices, No. 2, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, June 18, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 426.

FRIDAY, JUNE 25, 1869.

PRICE 1D.

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THE "ENGLISH PRESBYTERIANS"
AND THEIR TRUE DESCENDANTS.—The Lecture on this subject, delivered on Sunday last by Rev. BROOKE HERFORD, will be REPEATED on Sunday Evening next, by particular request, at Strangeways Unitarian Free Church. The seats are all free and unappropriated. The Church is entirely supported by the offertory at every Service.

WALMSLEY CHAPEL.—On Sunday, June 27th, the Anniversary SCHOOL SERMONS will be preached by the Rev. J. WORTHINGTON, of Bolton. Afternoon Service at 2.30; Evening at six o'clock. A Collection after each Service.

UNITARIAN CONGREGATION, HEAP BRIDGE.
ANNUAL SERMONS on Sunday, June 27th, 1869, by the Rev. T. E. POYNTING, of Manton. Collections will be made in aid of the funds. Services at 3 and 5.30 p.m.

MONTON CHAPEL.—On Sunday, June 27th, the Anniversary SCHOOL SERMONS will be preached by the Rev. JOHN WRIGHT, B.A., of Bury. Morning Service at 10.45; Afternoon at three o'clock. A Collection after each Service.

EAST ANGLIAN CHRISTIAN UNION.
The SECOND ANNIVERSARY of this Society will be held at the Oceanograph Chapel, Norwich, on Wednesday, June 30th, and Thursday, July 1st, 1869.
There will be a Religious Service on Wednesday evening, to commence at 7.30, when the Rev. P. W. CLAYDEN, of the Free Christian Church, Camden-town, London, will preach. On Thursday morning, Service at 11.15. Sermon by the Rev. P. W. CLAYDEN.
The Business Meeting will be held immediately after the Morning Service. A Luncheon will be laid in the Boys' School, Calvert-street, at two o'clock, for friends coming from a distance. Tea will be provided in the above Schoolroom, at six o'clock, and a Public Meeting held afterwards.
J. D. HIRST SMYTH, } Secretaries.
S. C. SOTHERN, }

LIVERPOOL—HOPE-STREET
SCHOOL AND LADIES' SEWING SOCIETY.
Quarterly Sale of WORK in the Girls' Schoolroom, on Thursday next, at 2 p.m.

A NEW CHAPEL FOR BARNARD CASTLE (with Open Trust). Intended as a memorial of the late George Brown, Esq., well known as the author of "Words from a Layman's Ministry."
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Subscriptions may be forwarded to Mr. JOSEPH LEE, Barnard Castle; or to Rev. J. C. STREET, Newcastle-on-Tyne.

UNITARIAN SUNDAY SCHOOLS,
PLUMMER'S PLACE, CLERKENWELL, LONDON, E.C.—The Superintendents and Teachers earnestly appeal to all friends for contributions toward helping to defray the Expenses of the ANNUAL EXCURSION of the CHILDREN of the above Schools, which is fixed for the 29th July, providing the necessary funds can be raised. There are 175 children belonging to these Schools, who are mostly of the poorer class. We cannot carry out the above without the assistance of friends; we therefore hope this appeal may not be in vain. Contributions will be thankfully received by Mr. THOMSON, 21, King's-square, Goswell-road, London, E.C., and Mr. WATCHURST, 4, Meredith-street, Clerkenwell, E.C.

SOUTHPORT UNITARIAN CHURCH.
The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £650. The following subscriptions for this purpose have been already raised, viz.:
Amount previously advertised..... £380 9 0
Widow's mite..... 1 0 0
Total..... £381 9 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.

UNITARIAN HOME MISSIONARY BOARD.—Full information as to the Subjects in which Candidates for Admission to the above institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham-hill, Manchester.
Applications from Candidates must be sent in, as above, before 1st September next.

LANCASHIRE AND YORKSHIRE RAILWAY.—NINE HOURS AT THE SEA-SIDE.—SOUTHPORT, WATERLOO, BLACKBOL, LYTHAM, AND FLEETWOOD.—This Company is now prepared to make SPECIAL ARRANGEMENTS for the Conveyance at Low Rates of Mill Hands, Members of Mechanics' Institutions, Provident and other Societies, Sunday and Day Schools, &c., to any of the above delightful watering places. Parties guaranteeing 300 passengers can secure a special Tr in for the day.
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LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 6th. Vacancies. Letters delivered after June 21st cannot be answered immediately.

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(within ten minutes' walk from the Railway Station). Mrs. MARCUS having succeeded Mrs. Hopkinson in this long-established School, will Re-open it on Thursday, the 29th July. The higher branches of study, including Languages, will be conducted by Dr. Marcus, assisted by efficient resident and visiting teachers. The aim of the School will be to combine sound intellectual teaching with high moral and religious training.—Prospectuses from the Principal; and also at Messrs. Palmer and Howe's, Princess-street, Manchester.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

WHAT THE CHURCHES ARE DOING.

According to a table drawn up, of the Bishops and Archbishops who are to have seats at the Ecumenical Council preparing at Rome, the whole number is 922, of whom about 600 belong to the Latin races.

The *Levant Times* says that the Grand Vizier is engaged in preparing a comprehensive and liberal scheme of popular education for the whole empire.

The Turkish Government has granted a sum of 25,000*l.* towards the restoration of the churches in Crete which were injured during the rebellion.

On the 5th instant the people of Cadiz witnessed one of the first effects of the religious liberty recently proclaimed in Spain. This was the funeral of a Protestant resident (a Swedish gentleman) who was interred in the cemetery of the town, the service being read by the chaplain of Her Majesty's ship *Pallas*. This, we believe, is the first instance, of a public Protestant funeral in Cadiz. As the deceased was much respected, a great number of the *Gaditanos* were present.

A well-known Church association in London has addressed a memorial to the Pope setting forth the claims which the archbishops and bishops of the English Church have to a recognition of their episcopal orders by the Western Church, praying that their validity may be acknowledged, and that they may be admitted to the Ecumenical Council.

Three bishops have now commenced prosecutions against benefited clergymen of their dioceses for alleged violations of the Church's rule on ritual, as laid down recently by Lord Cairns, in his judgment in the Judicial Committee of the Privy Council, in the case of *Martin v. Mackonochie*. The Bishop of London prosecutes the Rev. C. F. Lowder, vicar of St. Peter's, in St. George's-in-the-East; the Bishop of Chichester prosecutes the Rev. James Purchas, incumbent of St. James's Chapel, Brighton; and the Bishop of Winchester prosecutes the Rev. R. Hooker Wix, vicar of St. Michael and All Angels, Ryde. If the Judicial Committee of the Privy Council declare that Sir Robert Phillimore, the Dean of Arches, is bound to receive letters of request in the case of *Sheppard v. Bennett*, the Bishop of Bath and Wells will make a fourth, prosecuting the Rev. W. J. E. Bennett, vicar of Frome Selwood, for alleged unsound doctrine. These do not include the prosecution for heresy of a different kind, which has been commenced against the Rev. Charles Voysey.

The Bishop of Honolulu recently arrived at Rio Janeiro from Bahia, on his way to his diocese. His lordship was the first English bishop who has visited Brazil, and advantage was taken of his presence to consecrate the English churches and cemeteries at Pernambuco, Bahia, and Rio.

Mr. Spurgeon is, it is said, about to build another offshoot chapel near the Queen's-road Extension, Battersea Park.

On Friday, a deputation from the Established Church of Scotland General Assembly had an interview with Mr. Gladstone to present a petition from that body praying for an abolition of the law of lay patronage in the Established Church of Scotland, &c.—Dr. Norman Macleod, moderator of the General Assembly, read the petition, which he stated was agreed to in the General Assembly, comprising, at the time it was brought forward, 281 lay as well as clerical members. He said that this measure of lay patronage was introduced by an unscrupulous Minister of the Crown for selfish purposes and against the wishes of the nation.—Mr. Gladstone said he had no objection to this question being brought before Parliament. He had spent a large portion of his time in Scotland, and expressed his sympathy with the Scotch Church. It could not be expected that so late in the Session any measure not of a pressing and vital importance could be brought forward. Having referred to the history of the Church, he inquired if the petition was to be regarded as an expression of national feeling.—The Rev. Dr. Perry replied in the affirmative, and said that the agitation on the subject which took place was expressive of the national sentiment.—Mr. Gladstone suggested that a full statement of the whole case should be drawn up, as he considered the petition was too brief for the information of the Government and the Parliament. He thought they would have to argue over all the facts, and to con-

sider the attitude of other religious bodies in Scotland in reference to this subject.

The Churchmen of Sheffield, being anxious that the late Church Conference in Sheffield should not be allowed to result in mere talk and nothing more, Dr. Sale, the vicar, gave definite effect to it by summoning a meeting for Monday evening last, to consider how practical advantage could best be derived from the Conference. A discussion took place on parochial work and the best way of doing it thoroughly by lay and clerical co-operation. Various schemes were proposed, and it was resolved to appoint a committee to consider the suggestions thrown out and any others that might be made, and to prepare a plan to be submitted to a future meeting.

The Methodist New Connexion Conference has just been held. The decrease in the Connexion of 555 members led to a searching investigation into its causes. The inquiry was private. It appeared that the year was an exceptional one, and that the increase of the membership in Great Britain during the last ten years had been upwards of 30 per cent., being an average annual increase of three per cent.

The annual Conference of the New Connexion General Baptists (the orthodox section of the general Baptist body, which formed a new connexion when the old Baptist Assembly became too predominantly liberal, if not Unitarian), has been held this week in the Cemetery-road Chapel, Sheffield. At seven o'clock on Tuesday morning the Association met for prayer, and conference was held, when an address was delivered by the Rev. J. Sage, his subject being, "Ministerial success: how it is hindered by Christians." At ten o'clock the conference re-assembled, when another address was delivered by the Rev. J. Salisbury, M.A., chairman of the Association, on the subject of "Christian work." The Rev. J. Clifford, the secretary, read the annual report, which stated that all the churches had reported this year except thirteen of the smaller churches, whose past history justified the assertion that their returns would not affect the net results very materially. The returns this year had a measure of correctness which had not been attained for some years; but that correctness had been purchased at some cost. The Association now numbered: Churches, 155; chapels, 227; (one "church" sometimes consists of the members of several chapels); members, 20,896; pastors, 120; preaching stations, 65; local preachers, 265, plus one female—(laughter);—scholars, 27,781; teachers, 4,012. Five pastors had died during the year. Additions: Baptised, 1,249; received, 406; restored, 111; new church, 44; total, 1,910. Reductions: Dismissed, 270; excluded, 142; withdrawn, 197; removed, 721; dead, 348; total, 1,714; thus showing a clear increase of 206. The increase, however, was much greater than it appeared, owing to the increased correctness of the reports. Some of the churches had had great prosperity. Their foreign mission churches returned a clear increase of 86; Longford had baptised 72; Burnley Lane 45, &c. The Rev. G. Hester moved a resolution cordially welcoming to these sittings ministers and members of other denominations.

The annual meeting of the Northern Association of Baptist Churches (the Particular Baptist body) has also been held at Bury. An analysis of the statistical returns shows that last year there was an increase by baptism of 124, by letter 47, by profession 8, by restoration 7, or a total increase of 186; there being a decrease by death of 27, by dismission 30, by withdrawal 6, by erasure 8, and by exclusion 17, making a total of 88, or a net increase of 98, as against 9 in 1868. Mr. John Hurst, of Rochdale, read a paper on "The relation and connection that should exist between the pulpit and the pew in the work of Christ."

WHAT IS SAYING ON CHURCH MATTERS.

The great topic in all the newspapers, secular and, as they are called, "religious," is the majority of 33 in the House of Lords for the second reading of Mr. Gladstone's bill for Disestablishing the Irish Church, and the probable course which will be taken in committee. The largeness of the majority took everyone by surprise, and it is accounted for (the fact being undoubted that the opponents of the bill were really immensely in majority, if they had chosen to use their strength), by some confusion and miscalculation among the "whips," who

had intended to allow a majority of two or three, but had, by mistake, given too many leaves of absence.

A strong attempt will now be made to adopt amendments in the direction of concurrent endowments. The *Times* is evidently throwing out feelers in this direction, advocating that at least the ministers of all denominations shall be furnished with parsonage and glebe.

The Irish papers discuss the division of Saturday morning and the future of the bill with much earnestness. The general idea in both Liberal and Conservative journals is that the amendments will be in the direction of a "concurrent endowment." The *Freeman's Journal* says:

"Lord Grey will raise the question on going into committee, but the fate of such a proposal would not be doubtful in the Lower House. We do not know what truth may be in the statement that at one time the Cabinet resolved to frame the bill on Earl Grey's principle. But if ever they were of that mind, they are not so now. The idea is impracticable. The House of Commons would not entertain it, even if the Government proposed it. The Lords are in a hurry to terminate the Irish Church business as rapidly as possible. They were bored to death by drivellers, and brought into conflict with public opinion by representations that the Lords were the steadfast friends of the Irish Church and of Irish Orangeism. They refuted the calumny in voting the second reading, and will scarcely follow Lord Derby and Lord Cairns in trying to force obnoxious amendments on the House of Commons, and propping up Orange ascendancy in Ireland."

The *Northern Whig* has "never concealed from its readers that in committee the measure will encounter serious obstacles. . . . 'Complete disestablishment, and as much disendowment as to render that disestablishment complete,' was the policy indicated by the Marquis of Salisbury, who may now be called the real leader of the Conservative peers. It is plain from the whole tone of the debate that, in order to save as much to the Church as possible, an attempt will be made to engraft the system of concurrent endowment on the bill. If the Lords suppose that they can gratify their prepossessions in favour of concurrent endowment at the expense of the taxpayers of the United Kingdom they will find themselves very much mistaken." The *Evening Mail* urges the friends of the Irish Church to put themselves in the hands of Lords Salisbury and Westbury in framing amendments.

Not unnaturally, the really uncompromising High Churchmen who have hoped in the Lords are immensely disgusted with the Earl Derby's sham fight of last week. Archdeacon Denison, writing to a contemporary, says:

"Above the bar, on Saturday morning last, June 19, A.D. 1869, Lord Salisbury and the Bishop of St. David's cut the throat of 'Church and State.' Below the bar, the two archbishops, having neither boldness to assist nor courage to forbid, rung its knell. Lord Salisbury, it is said, comes into Lord Derby's place; but there is no place to come into. 'Conservatism' has slain itself with its own sword. It is nothing wonderful that a party whose *differentia* it is to surrender its posts one after the other at the first formal demand of the enemy should have died this death. What is to be the new party name? I suggest 'Hybridism.' I know of no word which comes so near the fact. I have been contending a good many years for 'Church and State.' This part of my vocation is finally gone. 'Church and Queen' may still be the cry at Hybrid dinners; but it is a cry which has no meaning now. Clergy may still say the prayer for the High Court of Parliament, but it cannot be said without mockery. For my own part, being, I am glad to say, something more than Conservative, after the disestablishing vote of last Saturday, I care nothing what becomes of the bill; and, if I were a peer, should not go near the committee. The blow has fallen, doubtless, more from the fault of Churchmen than of anybody else. What I want is, if possible, to open their eyes to the position, so that when the Nemesis which the two archbishops have invited comes upon the Church in England, as it will come, we may be a little more ready to meet it than we are now."

Apropos of the debate, there has been a conversation in the House of Lords on the indecent manifestation of feeling among the strangers in the gallery of the house, which took place on the last evening. It seems that one of the most prominent delinquents was "an eminent dignitary of the Church." Lord Granville privately communicated with him on the subject, and received in reply "a charming letter," with "a present of a book treating of the debate of last year!" There was also a neat passage of arms between Lord Granville and

Lord Cairns. Lord Granville said that "probably the great majority of the persons in the gallery on that particular occasion were from a part of the United Kingdom where the people are supposed to be more impulsive than elsewhere—(a laugh)—and that having heard their own thoughts better expressed by one of their own countrymen than they had ever been able to express them themselves, the temptation to cheer was irresistible." (Laughter.) Lord Cairns retorted by a still keener stroke, the blow aimed at Mr. Bright being none the less effective from its apparent impalpability: "The noble earl seems to have ascertained the nationality of those from whom the manifestations proceeded—(a laugh); but I am rather disposed to regard them as an example of that quality which has been so recently commended in this House—viz.: that feeling of John Bullism which is always sure to make its innate ideas and convictions known, without reference to the suitability of the place or time, or to the manner in which they are expressed."

The *Nonconformist* gives the following *resumé* of the provisions of the Endowed Schools Bill:

"The Endowed Schools Bill is second only in importance and in breadth of purpose to the Irish Church Bill, to which, indeed, although in relation to a different subject, it bears some analogy. It has its commissioners as that has, and, under the responsibility and control of the Council of Education, it vests in them extraordinary powers. With certain specified exceptions and within prescribed limits, it authorises them to deal with all the educational endowments in the kingdom, for the purpose of extracting from them the best educational results. Their functions, it is true, are limited by this bill to a temporary object—that, namely, of reconstructing endowed schools. But their powers, while carefully guarded against caprice and abuse, are ample for the end for which they were given. Their chief business will consist in not merely considering, but also in applying, schemes for the beneficial application of existing endowments to meet the educational wants of those for whom they were founded. Neither governing bodies, nor trustees, nor masters can stand in their way. They will have all the authority of the Court of Chancery to remodel the institutions which the bill puts within their range. In regard to the evil they may do, they are compassed by stringent limitations; in regard to the good they may propose, the discretion given to them is all but unrestricted. In regard to the religious, or rather the ecclesiastical, character of endowed schools, the bill is as satisfactory as it can be made in the present transitional state of public opinion. No religious teaching, no attendance upon worship at a particular church or chapel, is to be insisted upon in reference to scholars whose parents object. In fact, no school is to be treated as a denominational school, unless where it is clearly provided for in the deed of foundation, or under the authority of the founder, or by statutes or regulations made within 50 years of his death, and continued in force down to the present time. And in respect to all endowments not made denominational by these conditions, the governing bodies or trustees will be open to Dissenters as well as Churchmen, who may, if they think fit, and for anything contained in this bill, appoint masters irrespectively of the ecclesiastical communion to which they may be attached. The greater number of what are called Edward the Sixth's Grammar Schools will thus be de-sectarianised, or, in other words, will cease to be exclusively Church of England institutions."

On Sunday, a pastoral letter from Archbishop Manning was read at the Roman Catholic Churches in London, urging the importance of activity in the work of religious education. Dr. Manning, amongst other matters, said the work of providing Catholic education for their poor children, vitally pressing as it must always be, is rendered at this time a still more urgent obligation by the certainty that in the next session of Parliament a scheme of national education will be attempted. Having dwelt upon the necessity that existed for more funds, he observed that by recent changes in the statutes, and by the just administration of the Poor-law Board, 400 Roman Catholic children were removed from Protestant institutions to certified Catholic schools, and said that this number would fill up the existing schools. Fifteen hundred Catholic children were still in Protestant Poor-law schools, and he hoped the clergy and laity would labour together to provide means to rescue them.

On Sunday afternoon last, the anniversary of the Queen's accession, the Dean of Westminster preached a sermon on the royal supremacy. He showed how fully that doctrine was recognised by the Church of England, and enlarged upon the consequences which followed from it, without, however, referring directly to the Irish Church Bill or to any other event of contemporary history. At the epoch

of the Reformation it was supposed that the Emperor of Germany, as the head of the holy Roman empire, and the Pope, were superior to all other European potentates. It was against this intrusion of a foreign power, in the person of an Italian prince, that the Protestant sovereigns, especially the Protestant sovereign of England, declared themselves thenceforth free. He protested "that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within this realm." That was, in other words, to say that no institution or person, however venerable or sacred, could interfere with the allegiance of Christian ministers to their own country and their own laws. Up to the time of the Reformation, too, in every country, there had been a deep gulf which divided class from class, which made an empire within an empire, and which threatened to rend empires asunder—he alluded to the separate privilege of power which had existed on the part of that grand profession which at one time or another had done more good or more evil than any other—the sacred order of the clergy. It was one of the fundamental principles of the Reformation that henceforth this separate, this overwhelming power of the clerical order should cease, and that the clergy, like other classes of the community, should neither themselves be controlled nor be able to control others by rules of their own making, being bound only by those laws which bound the whole community. That was the meaning of that part of the royal supremacy. The Queen was head of the Church because she was the head of the nation; the ministers of the Church were, for the same reason, ministers also of the nation; the law of the nation was, for the same reason, the law of the Church.

AMERICAN NOTES.

Henry Ward Beecher has several times declined the honorary degree of D.D. When asked to give his reasons for doing so, he said: I declined it because I did not want it. I had it already. Every Irishman called me "Doctor." Every man that begged for 50 cents called me "Doctor." Indeed, I was called "your reverence"—a title which belongs to the Cardinal, I believe. What good would a college degree do a man who already had it conferred upon him by the great university of the common people?

The Romanists in the United States have succeeded in making a first inroad upon the uniformity of the Common School system. The corrupt Legislature of New York lately voted 20 per cent. of the Excise Fund at their disposal, amounting to \$60,000, to the support of sectarian schools, the larger part going to Roman Catholic schools. The Protestants of all grades are very indignant, but whether they will be able to obtain an immediate reversal of the vote is doubtful. The Romanists are not holding their ground in the States, in spite of the great influx of Irish, and they know that their only chance is to get hold of the schools; but the people at large are so deeply impressed with the value of secular and undenominational education that they have no chance of doing this excepting where the ruling body has become thoroughly rotten, and no compact is too disgraceful to be entertained.

In reply to a correspondent, who contends that the code of Christian ethics, which prescribes forgiveness of injuries and patience in our relations with wrong-doers, is not applicable to nations; that the first duty of a statesman is to bear the flag with honour, though it might be his duty as an individual to turn his right cheek to the man who had smitten him on the left, the *Nation* very justly and seasonably observes:

"This distinction exists, it is true; but as civilisation advances, every nation's estimate of what is due to its honour is influenced by the consideration of the grave consequences attendant on all attempts to vindicate it. Hot words and unhandsome behaviour between individuals may be avenged simply by coolness, or fisticuffs, or mutual slaughter. In any case, all that happens is that two high-minded and touchy gentlemen have their clothes torn and their lives or limbs imperilled. No great interest is seriously affected by their manner of terminating their differences. But when nations come to blows, the moral and material welfare of millions, both of the present and coming generations, is involved in the contest. The very march of civilisation is retarded by every shot that is fired, and fountains

of misery are unsealed which often flow for centuries. The man who can approach a controversy which may have to be closed by such an arbitrament as this in the same spirit, and with the same loose watch on his tongue, with which he would approach a difference between individuals, not only need not disclaim the character of a Christian, but would find some difficulty in enrolling himself in any recognised school of philosophy or jurisprudence. The bravest soldiers and the finest gentlemen that have ever lived have been the heartiest in their horror of war, the readiest to exhaust all other means of obtaining redress before resorting to it; and men who really dread war, as all good men ought, are just as careful about creating the state of feeling out of which war may flash unexpectedly as about striking the first blow. Taunts, defiance, and passionate charges are things, therefore, which men in positions of responsibility are bound to avoid until the moment of physical action is near at hand. They have no place in civilised diplomacy, and it is not till the resources of diplomacy are exhausted that the war-drum should be beaten."

Dr. Williams, of Pekin, China, has presented to the American Bible Society a very ancient Hebrew manuscript of Genesis, Exodus, and part of Leviticus, obtained from Jews in that country.

The *New York Tribune* says that the Rev. Mrs. Buffum, of Chicago, announces herself as president of the "New American church," which is regularly formed and now contains 300 members. The Deity is addressed as the "Divine Family—Lord the Mother, God the Father, Christ the Son, and Soul the Daughter."

The *Atlantic Monthly* gives the following striking account of a visit to a coal mine paid by a devoted minister, now gone to his rest:—When he found himself in the heart of the mountain, surrounded by this immense body of coal, which he was told extended for miles on every side, he looked about him for some moments in speechless awe and wonder, then reverently took off his hat; theology bowed before geology; and he called to the miners, in a sudden, loud voice, that echoed portentously through the long dim-lighted cavern: "Praise the Lord! get down on your knees every one of you, and praise the Lord for His wonderful providence!" This summons he delivered with such prophetic power of lungs and spirit that all the miners except one threw down their tools and knelt with him on the spot. "I thought first I wouldn't kneel," said the exception; "I never had knelt for any man, and I didn't believe I ever should. But he begun to pray, and I tell you if my knees didn't begin to give way under me; he put in, and my legs crooked and crooked, till I couldn't stand it no longer; by George! he prayed me down." I thought the power of the preacher must have been somewhat to bring such rude men to their knees. Not uninteresting to contemplate is the picture of the little group bowed in worship there in the hollow mine, lighted only by the small lamps hooked on to the miners' caps and by the serene eye of day looking in smilingly at the end of the cavern.

The session of the Connecticut Legislature was was recently opened with prayer by a coloured clergyman.

An Indiana paper has two columns of religious news and comment, the one edited by a Catholic priest, and the other by an Episcopalian clergyman.

The two oldest Jewish rabbis in the United States have issued a call inviting "their theologically educated colleagues who favour decided religious progress to a Rabbinical conference."—The *Jewish Times*, which publishes this call, makes the following comments upon it:—"Such a conference, a desideratum for years, has now become an absolute necessity. In this country, where no necessity exists to temporise and compromise, where those who are in sympathy with the ideas of progress congregate together, and make no concessions to those who yet are tied with iron chains to the habits of the past, the advocates of decided positive reform should come out boldly and proclaim their views and principles, and bring about a harmony of practice with the weight and authority which such a conference would impart. Such questions as divorces by the civil courts, the Levirate marriage, and others of a like pressing nature, want an authoritative solution. A concurrent declaration should establish for ever, if in our Agenda prayers for the restitution of animal sacrifices, for a personal Messiah, for a re-construction of a temporal kingdom in Palestine, and for the Hebrew language, as the principal language of prayer, are to be retained, or whether reformed Judaism is to drop obsolete customs which have no longer any meaning and significance in our days."

THE ORTHODOX HELL.

THE *Chicago Tribune* of May 17 reports *verbatim* a powerful sermon on the above subject, preached the evening before in the Church of the Messiah, by the Rev. R. Laird Collier. We give the following extract:

"I read this very day (probably you did) that the wife of an honourable member of our National Congress, from the State of New York (Lockport, I think), had recently gone mad—suddenly—I think last Monday—through the preaching of the Rev. Dr. Hammond, an Orthodox minister. When I was a pastor of a Methodist Church in this city I attended two or three of his meetings. He had hundreds of little children before him. I never so shuddered; I never so felt that Christianity was misrepresented. I heard that man tell little children that they were condemned; that they were under the wrath of God; that unless they were converted they were hell-bound. I saw little children shudder and weep and cry and tremble. I saw little children almost crazed there by this horrible heathenish preaching. No wonder that an intelligent woman, if she accepted it at all, has been crazed; and I simply say that this doctrine of an endless hell has never yet terrified man's heart; it simply terrifies his nerves. If it has saved them at all, it has been their terror and not their purification. I wish to say, and to say just as boldly as I can, that 'if truth cannot save a man, terror and error never will.'"

The Unitarian Herald.

FRIDAY, JUNE 25, 1869.

SUNDAY-SCHOOL GOVERNMENT.

THERE can hardly be any greater contrasts than those afforded by the different modes in which Sunday-schools and Congregations are generally managed. The former, as a rule, are democracies, pure and simple; the latter take any shape but that, and are never absolutely popular. They may be autocratic, or aristocratic—are generally oligarchic—or there may be no recognised form of government whatever. Often enough they present marked illustrations of the old saying, that what is everybody's business is nobody's, and so nobody does what everybody ought at least to feel an interest in seeing done efficiently and well. In a school, on the other hand, all the teachers share an equal responsibility in whatever concerns its welfare, and the suffrage is universal. Sex is no barrier, and youth no disqualification. The election of a superintendent, or the appointment of a minister to preach the anniversary sermons, rests as much in the hands of the inexperienced as of the mature, and the recruit has the same rights as the veteran.

Now, one consequence of these opposite systems of government is frequently discernible in an extreme and chronic jealousy between the governing bodies of the school and of the congregation. Each watches the other with sleepless vigilance and unfading suspicion. The most active men cultivate an *esprit-de-corps* which imposes on each side the duty of maintaining an attitude of self-defence, even if no aggression be attempted. The Chapel Warden and the School Superintendent are the leaders of contending forces, when they should be the mutual aids and reconcilers of the interests they respectively represent. They regard each other as natural enemies, rather than as faithful and sympathising allies.

How far this mutual dislike would be removed by assimilating the forms of government of the two bodies, it may not be easy to determine. Perhaps the scheme requires an infusion of the aristocratic element, which, in the congregation, would be improved by some admixture with a more popular spirit and tone. Indeed, it seems hardly reasonable, on the face of it, that a youth or a maiden, while still perhaps

unenfranchised from the teens, should be admitted at once to a voice and a vote in the administration of school affairs. The subject of deliberation may be a question of discipline, of finance, of government, or of general policy; it may be a matter involving character, or some equally delicate point—demanding extreme care, sound judgment, and the tact of experience and skill. But, under prevailing conditions, it is submitted unreservedly to a miscellaneous body, possessing no qualifications for its decision save good intentions and undoubted zeal.

Under circumstances such as these, it is not a matter of marvel that Teachers' Meetings for business are generally unsatisfactory. They are but ill-adapted for careful deliberation on many subjects, and for others are almost entirely unsuitable. Discussion is vague, protracted, and consequently tedious, and tends to distraction and weakness. The thoughtful and modest are overpowered by the presence of numbers, whilst the temptation to the talker becomes from the same cause almost irresistible.

It can hardly be doubted that some change in these respects is greatly needed. The members of a congregation depute the administration of their affairs to a small and selected body, held responsible to their constituents. Why should not the teachers of a school elect a committee from among themselves, to whom they should remit the general superintendence of their interests and the oversight of their operations? Ample guarantees can easily be secured for the faithful discharge of this, as of other trusts, as the general body would always possess the power to displace the incompetent and the negligent. The greatest experience, the ripest wisdom, the best culture, in a school, would thus be placed in authority and invested with power. That sense of responsibility would be induced which is the parent of energy, industry, and enterprise. The general body of co-operators would learn, in giving the privilege of government to others, to surrender for the time being, or at least greatly to qualify, their own claims to its exercise, and would emulate each other in respectful deference to the executive department they had jointly created.

At present, our Sunday-schools are examples of that scattered power which is equivalent to weakness. They need a despotism tempered with a studious regard to courtesy and kindness, but resolute to maintain authority and enforce discipline. If it be true that the first qualification for a governor is that he should learn to obey, it must be true that our teachers would largely promote their own efficiency, and augment immeasurably the useful capacities of their schools, by delegating to a small number of colleagues all the duties of government, and by devoting their thoughts and energies with exclusive care to the immediate and most important functions of their high office. H. R.

DEATH OF REV. R. B. ASPLAND, M.A.

"FRIEND after friend departs." While we are still feeling the deep sense of irreparable loss in the death of one of our foremost scholars, we learn that another of the most honoured men among our ministers has passed from among us. The Rev. Robert Brook Aspland, M.A., long minister of Dukinfield, and in later years of our church at Hackney which had been a generation ago associated with the name of his father, died suddenly near mid-

night on June 21st. He had for several months past been out of health, but quite recently had appeared to be in better health and spirits than for some time previously. On the day of his death he had seen several friends and written many letters, and retired about eleven. Within an hour, having risen up owing to a fit of coughing, he fell down and expired.

Mr. Aspland was a man not only of deep religious feeling but of great practical sagacity. During many years he was one of the secretaries of Manchester New College, and soon after his removal to London he took in hand the affairs of the British and Foreign Unitarian Association, which he steered through many difficulties with rare tact and ability, and leaves perhaps the most flourishing and active of our institutions. Nor must the services he rendered to the cause of liberal Christianity, especially in its historical aspects, by his long editorship of the *Christian Reformer*, be forgotten.

On the day of his death he had been very deeply gratified by receiving from his congregation a kind request that he would take three months' holiday and rest. A longer, happier rest is his, and the "well done, good and faithful servant," and the new and nobler tasks of heaven.

A BISHOP'S BELIEF.

DR. CLAYTON, Bishop of Clogher, who died in 1758, makes the following remarks in his "Vindication of the Histories of the Old and New Testament:—"

No one can believe anything unless he hath some reason or other for believing it. . . . As our belief in the sacred writings dependeth upon the nature and reason of things, as well as upon testimony, it is irrational to suppose that we ought to believe anything, let the testimony be ever so strong, which is contradictory to nature and reason.—Part ii., letter iii.

The Athanasian exposition of the Trinity seemeth not only contradictory to common sense, but also to the Scriptures both of the Old and New Testament. For they represent the Messiah as being the Mediator between the Supreme God and man; whereas, the Athanasian doctrine will not allow him to be an intermediate Being, as the term *Mediator* naturally implies, but to be a composition of two parties, perfect God and perfect man. The Scriptures represent the Messiah as being a separate and distinct agent from God the Father, and as acting in obedience to His commands; but the Athanasian doctrine will have him to be the Supreme God himself; and asserts the Father and Son, the Begotten and the Begotten, to be still one and the same undivided Substance or Being; and is not content with declaring the Son to be of the same kind of Essence with the Father, but insists upon his being the same *undivided* or individual Essence or Being with the Father. The Scriptures represent the Messiah as having been *sent* upon earth not to do his own will, but the will of the Father who sent him (John iv., 34; v., 30); but the Athanasian doctrine will have the person sending and the person sent still to be but one and the same Being, and to have but one will, not only in harmony or agreement, but in reality. For, as Lord Bacon expresseth it: "A Christian [that is, a Christian according to the sentiments of Athanasius] is one that believes things his reason cannot comprehend. He believes three to be one, and one to be three; a father not to be older than his son; a son to be equal to his father; and one proceeding from both to be equal with both; he believes three persons in one nature, and two natures in one person." And Dr. South, speaking of the same opinions, says that "If they were not to be adored as a mystery, they would be exploded as a contradiction." And I desire your lordship will tell me whether you think that such doctrines as these are likely to gain over many thinking persons from Deism to Revelation?

But Lord Bacon, who was no great favourite with the clergy, sheltered himself from their resentment for this description which he here giveth of a Christian, under that well-known apology of believing things which our reason cannot comprehend. As if faith and reason were to be kept at perpetual variance; or like the two ends of a balance, were always one of them to be up, when the other was down. Whereas, as I before observed, it is absurd for a rational creature to believe anything unless he has some reason for believing it. And in my humble opinion, a reason which he cannot comprehend, is to him no reason at all. The virtue or merit of believing does not consist barely in believing; for then the most credulous persons would be the most virtuous or meritorious believers,

which is absurd. But the virtue or merit of believing, consists in believing upon reasonable grounds.—Part iii., letter i.

Whatever proposition contains a manifest contradiction in itself, cannot possibly be true; and therefore ought not to be believed, because no such proposition can come from God. As for example: Suppose an angel from heaven should say that the Son of God was begotten before all worlds and yet was self-existent; as the two terms *begotten* and *self-existent* are contradictory terms, I would with St. Paul (Gal. i., 8) say, Let him be accursed; as such an angel could not possibly be an angel sent from God.—Part iii., letter i.

The common expression, *believing a mystery*, seems to be a very improper one. If we insert the word *secret* instead of *mystery*, we shall readily see the impropriety of speech in saying that *we believe a secret*. For while a thing continues to be an absolute secret, it is impossible for anyone to believe anything about it. We may indeed believe that there is a secret; but we cannot properly be said to believe the secret.—Part iii., letter i.

Heretic is a term of reproach which designing men who have no other merit but their reputed orthodoxy, are fond of giving to those whom they would have excluded out of the Church, because thereby there would be more room made for themselves and others as ignorant as they. But to a rational inquirer after truth who is not self-condemned, it is *vox et præterea nihil*.—Part iii., letter ii.

There cannot be a stronger sign of the falsehood of any doctrine than when its advocates are for making a *mystery* of it, exclaim against the use of reason in religious affairs, and are unwilling to have their opinions tried by that touchstone. For set aside reason, and it must be equal, whether you are a Brahmin or a Christian divine. Or rather, the heathen priest must be preferable to the Christian; since if we set aside reason, the more absurd our belief is, the more meritorious it ought to be.—Part iii., letter ii.

Falsehood generally struts about the streets in majestic state, surrounded with guards and attended with hectors to keep people at a distance, and to prevent them taking too near a view. Her outside is fair and specious, and upon her forehead is a name written, *Mystery*. (Rev. xvii., 5.) Whereas Truth, on the other hand, dwells in a homely and retired cottage; the road to which is intricate and narrow, though it widens as you proceed, and over her gates is written, *Prove all things*. Let us then, in God's name, proceed and pursue our inquiry; and let us not be afraid of entering that maze of doubt through which every one must pass who expects to be approved, and find out the road which leads to truth.—Part iii., letter ii.

As he supposeth the second and third persons in the Trinity to be self-existent and co-eternal and co-equal with the first, the supposing one of them to be a son, and to have been begotten—even before all worlds—is undoubtedly a contradiction.—Part iii., letter iv.

Are there any sexes in God? Hath God a son? And doth God beget Gods as men beget children? Forbid the thought! But when we speak of Christ as the Son of God before all ages, this expression must not be understood as being significative of the manner of his production into existence, but only as intended to denote God's affection towards him. . . . The denominations of a son, a first-born son, and an only son, being the nearest and dearest relations which mankind is acquainted with. For this reason it was that God, to show Pharaoh the great regard and love which He had for the children of Israel, ordered Moses (Exod. iv., 22) to express himself after this peculiar manner, *Thou shalt say unto Pharaoh, Israel is my son, even my first-born*.—Part iii., letter v.

There cannot be a stronger proof of the falsehood of that doctrine which asserts the Father and the Son to be one and the same undivided or individual substance, than this uncontroverted declaration of the Scriptures that the Son of God was born of the Virgin Mary, whereas neither the Father nor the Holy Ghost were either begotten or born. Since there cannot be a greater contradiction in nature than to assert that one and the same individual substance was at the same time in the same place and not in the same place, was born and not born.

CYRIL.

FIRESIDE READINGS.

DOUBT AND FAITH.

I LONG the good and true to know,
In certainty of hope to grow;
Oh, satisfy my soul's desire,
And with Thy spirit mine inspire!

The mysteries of time and space,
Exhausting reason's power to trace;
Raise in my mind the solemn thought,
"Man in the universe is nought."

"On the sea shore, of sands a grain;
A single drop in ocean's rain;
In space, a point we cannot see;
A moment in eternity."

"Possessing no immortal soul,
Except as part of nature's whole;
The race perpetual, but man's breath,
Absorbed in nature's life, at death."

Dismayed, I ask, "Can God intend,
With this short life my life to end?
That I should seek, yet ever miss,
The goal of knowledge, virtue, bliss?"

The wise, the good, of every age,
Look for the brighter heritage;
Where life, begun in pain below,
Shall onward to perfection flow.

This instinct deep of human hearts
God's ever-living truth imparts;
This we may trust, and feel secure,
Man, like his Maker, will endure.

Exeter.

HENRY NORRINGTON.

BIRDS OF THE GUANO ISLANDS.

A WRITER in the *New York Times*, in relating the story of his life on a Guano Island, thus speaks of the feathered population:—Among the chief objects of interest on Baker's Island to a visitor are the birds, and they are well worthy of study. During the first night of my stay on this forlorn spot it seemed at times as if the house were besieged by innumerable tom-cats; then the tumult resembled the suppressed bleating of goats, and I heard noises as of bats grinding their teeth in rage; again it was the querulous cooing of doves; and soon the chorus was strengthened by unearthly screams, as of ghouls and demons in mortal agony. But on going forth into the darkness to learn the cause of this infernal serenade, all was apparently calm and serene, and the radiant constellation of the Southern Cross, with the neighbouring clouds of Magellan, looked me peacefully in the face, while from another quarter of the heavens the Pleiads shed their "sweet influence" over the scene. The most quiet time of night with the birds is about daybreak, when they seem to subside into "catnaps," preparatory to the labours of the day. By day many of the birds range on tireless wing, over leagues of ocean, in quest of fish. But still the number of those that remain about the island is so great as to defy computation, and as you pass through their haunts, in some places they rise in such clouds as actually to darken the air above you. The eggs of some of the birds are of fine quality, and are much esteemed by the Americans as well as the Hawaiians on the island. Those of a bird called the *nu-e-ko* are the most valued. This name is an imitative word, derived from the cry of this restless creature, and is applied to it by the Hawaiians, who have quick intuitions in onomatopoeic matters.

In regard to moral character, the birds of Baker's Island may be divided into two classes—those which make an honest living, and those which are robbers. The gannet stands at the head of the respectable birds, and is a thrifty and honest citizen of the air. The representative of the thievish class is the frigate pelican, or man-of-war hawk (*tachypetes aquilus*). This bird has a dense plumage of gloomy black, a light, wiry body, that seems made for fleetness, and wings of even greater spread than the gannet's. Its tail is deeply forked, its bill is long, sharp, and viciously hooked. Audubon regards the frigate-bird as superior, perhaps, in power of flight to any other. It never dives into the ocean after fish, but will sometimes catch them while they are leaping out of the water to escape pursuit. It is often content to glut itself with the dead fish that float on the water, but it depends mostly for a subsistence upon robbing other birds. It is interesting to watch them thus occupied. As evening comes on these pirates may be seen lying in wait about the island for the return of the heavily-laden fishing birds. The smaller ones they easily overtake and compel them to disgorge their spoils; but to waylay and levy black mail upon those powerful galleons, the gannets, is an achievement requiring strategy and address. As the richly-laden gannet approaches the coast of his island home, he lifts himself to a great height, and steadily oars himself along with his mighty pinions, until he sees his native sands extending in dazzling whiteness below. Now sloping downward in his flight, he descends with incredible velocity. In a moment more he will be safe with his affectionate mate who is awaiting his return to the nest. But all this time he is watched by the keen eye of the man-of-war hawk, who has stationed himself so as to intercept the gannet in his swift course. With the quickness of thought the hawk darts upon him, and, not daring to attack boldly in front, he plucks him by the tail and threatens to upset him, or he seizes him at the back of the neck and lashes him with his long wings. When the poor gannet, who cannot manœuvre so quickly as his opponent, finds himself pursued, he tries to buy his ransom by surrendering a portion of his fishy cargo, which the hawk, swooping down, catches before it has had time to reach the earth. If there is but one hawk this may be a sufficient toll, but if the unwieldy gannet is set upon by a number of these pirates he utters a cry of real terror and woe, and, rushing through the air with a sound like a rocket, in his rapid descent, he seeks to alight on the nearest point of land, well knowing that when once he has a footing on *terra firma* not even the man-of-war hawk dare come near him. The man-of-war hawk is provided about its neck and chest with a dilatable sack, of a blood red colour, which it seems to be able to inflate at pleasure. On calm days, about noon, when the trade wind lulls, giving

place to a sea breeze that gently fans the torrid island, these light, feathery birds may sometimes be seen at an immense height balancing themselves for whole hours without apparent motion on their outstretched vans. Whether they are able to increase their specific levity by inflating their pouches with a gas lighter than the atmosphere, or whether they are sustained by the uprising column of heated air that comes in on all sides from the ocean, is a question I am unable to answer. While floating thus, this bird has its pouch puffed out about its neck, giving it the same appearance as though it had its throat muffled in red flannel.

A LARGER HEART.

"I will run the way of Thy commandments when Thou shalt enlarge my heart."—PSALM cxix., 32.

One time my soul, impatient, made request
In words like these: "Dear Lord, Thou knowest well

How poor, how mean my service is at best—
How narrow are the bounds wherein I dwell—
How straitened is my life, how small my sphere;
All this, and more, doth to Thine eyes appear.

"Then wilt Thou, Lord, increase my usefulness?
Sweep down the narrow boundaries of my life?
Or set me in a newer, larger place,

Where I may share the service and the strife,
The weariness as well? I ask not rest,
But only room to do Thy high behest.

"I count with saddened heart my passing days,
So full of petty needs and petty gains—
I long for one great work whereby to praise
Thy name! one noble offering, scoring pains.
Enlarge my life—make all its pathways broad—
That so my eager soul may serve Thee, Lord!"

Then, as I mused upon the sacred Word,
Methought the answer came: "The fault lies not,
Short-sighted worker, in the narrow road—

Nor in the straitened life, nor humble lot—
Not these the hinderances that fetter thee;
Then ask not wider opportunity.

"But ask a larger heart—thy greatest need—
A heart enlarged and filled with faith and love.
Seek but for this and thou shalt learn indeed

How life below may bloom like life above;
And, with thy heart enlarged, no path can be
A narrow or a barren path to thee."

Rebuked and penitent, I pondered long

Upon the words the Psalmist breathed of old.
Viewed by their light, I felt my prayer was wrong;
Since then I only ask, by faith made bold,

"Enlarge my heart, oh, Father! for I see
That thus, and only thus, our steps draw near to
Thee!"

THE PROVINCIAL ASSEMBLY.

THIS annual meeting of the Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire was held June 17th, in Cross-street Chapel, Manchester. Among those present were the Revs. J. Wright, B.A. (Bury), H. Green (Knutsford), A. Gordon, M.A., J. Cuckson, C. Beard (Liverpool), J. Drummond, S. A. Steinthal, W. H. Herford, B.A., Brooke Herford, B. Walker, J. Harrop (Manchester), J. K. Smith (Newchurch), H. Fogg (Ormskirk), W. Oates (Birkenhead), George Fox (Park Lane), J. Fox (Heywood), J. Black (Stockport), W. C. Squier (Stand), A. Payne (Wilmslow), H. E. Dowson, B.A. (Gee Cross), G. Beaumont (Gateacre), R. J. Orr (Preston), R. L. Carpenter (Bridport), J. T. Whitehead (Ainsworth), A. Rushton (Hindley), B. Glover (Crewe), G. Ride (Chorley), J. S. Gilbert (Rivington), M. C. Frankland (Chowbent), J. Freeston and T. Carter (Rochdale), T. Holland (Southport), D. Berry (Mossley), J. Worthington and J. Entwistle (Bolton), F. Revitt (Mottram), J. W. Rodgers (Burnley), W. Probert (Walmesley), J. C. Lunn and D. Davis (Lancaster), R. C. Dendy (Flowery Field), W. G. Cadman (Dob Lane); Dr. W. Fairbairn, Messrs. T. Avison, P. Eckersley, R. D. Darbshire, H. Rawson, C. S. Grundy, John Grundy, Thomas Worthington, Samuel Greg, Robert Nicholson, G. S. Darbshire, R. M. Shipman, F. Craven, E. Shawcross, Richard Aspdin, J. Eooks, — Marshall, G. Taylor, H. Grundy, J. Dendy, B.A., C. J. Herford, — Peacock.

The proceedings of the Assembly began with a service at eleven o'clock, led by the Rev. A. Gordon, the Rev. C. W. Robberds preaching from John xviii., 38, "Pilate saith unto him, what is truth?"

THE BUSINESS MEETING

was held, after an interval, at one o'clock, when the Secretary (Rev. J. Wright) rose and explained that the Rev. Wm. Gaskell was too ill to take his accustomed place as chairman. The meeting thereupon called the Rev. Dr. Beard to the chair.

The roll of ministers and delegates having been read, and the congregation at Kendal and their minister, and also the Rev. Benjamin Walker, now appointed permanent minister at Rochdale-road, having been added to the roll,

The CHAIRMAN opened the further proceedings by expressing his regret for the absence of Mr. Gaskell, with whom for forty years he had worked, and for whom he had the greatest esteem and love.

After the minutes of the last meeting had been read and confirmed, he announced the ministerial

changes of the year: the Rev. W. Oates had removed from Derby to Birkenhead, the Rev. J. Macdonald had settled at Nantwich, R. H. Cotton at Padiham, and B. Walker at the Rochdale-road Mission. He also alluded with very deep feeling to the death of the Rev. J. J. Tayler, late Principal of the Manchester New College, who had been a beloved friend of his, and a co-operator with him in Manchester for many years.

The Rev. C. BEARD proposed a resolution to the effect that the Provincial Assembly had heard with the deepest regret of the death of the Rev. J. J. Tayler, and they desired to express their high admiration of Mr. Tayler's long and varied services in the cause of Christian truth, liberty, and charity—as an author, minister of religion, and theologian—and their deep personal sorrow for the loss of a friend whom they loved not less than they revered. It was with great diffidence that he rose to speak of Mr. Tayler in the presence of fathers in the ministry who had been much longer and more intimately associated with him, and yet he rose because of the gratitude and love which he felt for him and which would not be satisfied without he did so. He scarcely knew which side of Mr. Tayler's character to approach, whether that of his thirty years' ministry in Manchester, or his fifty years' connection with Manchester New College in a spirit ripening and deepening in faithfulness to it to the last, or his history in association with the free Catholic literature of his time. But of one thing he was sure, that on whatever side of his character they looked they could not help feeling how great had been their loss. While his learning was wide and his knowledge exact, his sympathies were with all even the simplest, forms of religious life. His learning never made him dry—never removed him from the springs of emotion. He was a great scholar, and at the same time a true religious prophet—imbued with a faith of the deepest kind; and he, for one, could not believe a church to be alien to Christianity that could produce so fine a life. (Hear, hear.) The sense of loss was brought more painfully to his mind by the approach of the College examinations. For many years he had been accustomed to meet Mr. Tayler there, but this year he looked forward to them with a heavy heart, for he feared he should have to go up without the company of their president, Mr. Gaskell, and he should miss Mr. Tayler's kind welcome. If, however, they felt as he did that it is but a blank look out as they cast about in vain for others to take the places of those who thus one by one dropped from our ranks, yet he felt assured that God would never suffer His truth to fail, and that He would raise up other servants to bear testimony to it, it might be nobler than ourselves. (Hear, hear.)

Mr. EDWARD SHAWCROSS seconded the motion as one who had been associated with Mr. Tayler during his ministry at Upper Brook-street.

The Rev. GEORGE BEAUMONT was then elected "supporter"—to conduct the service next year, when the Rev. A. Gordon will be the preacher—and the next Assembly was appointed to be at Gee Cross. The officers for the next year, on the motion of the Rev. J. DRUMMOND, were also appointed, after which

Mr. R. D. DARBISHIRE read a report from the Sub-Committee, to whom, last year, Mr. Darbshire's propositions had been referred. The resolution appointing them in 1868 was as follows:

"That the following gentlemen, namely, the President, the Secretary, and the Revs. J. R. Beard, D.D., C. Beard, B.A., James Drummond, B.A., B. Herford, J. Page Hoppes, and S. A. Steintal, with Messrs. W. J. Lampert, R. M. Shipman, and R. D. Darbshire (Convenor), with power to add to their number, be requested, as a Committee of the Assembly, to consider the propositions and report, with especial regard to the advantage of a satisfactory declaration of the objects and constitution of the Assembly; and to prepare such resolutions on the matter for the consideration of the Assembly of 1869, as they may think fit; with power to circulate a report and recommendations before that Meeting."

The Committee now reported:

"The Committee feeling that protracted discussions of questions as to the objects and constitution of the Assembly, such as have for several years past occupied successive meetings, tend to the postponement of more interesting matters, and even to promoting a certain disaffection towards the Assembly, reports unanimously in favour of some satisfactory declaration on these subjects."

After careful consideration, the Committee has prepared the following Declaration for the consideration of the Assembly of 1869, and recommends its adoption:—

PROPOSED DECLARATION.

I. The name of the Assembly shall be "The Provincial Assembly: an Annual Meeting of Ministers and Congregations of Lancashire and Cheshire."

II. The objects of the Assembly are—(a) The assembling, under the solemn sanctions of a religious service and a special discourse from a selected preacher, of such ministers and members of congregations from all parts of the province as may choose to attend; for (b) Free conferences on questions of general interest, or the theory of special agencies; and (c) the friendly intercourse which springs out of such assembling, repeated year after year.

III. As the Organisation of the Assembly, there shall be annually appointed a President, a Secretary, and a Treasurer, and also a Committee, consisting of these officers, and Five Ministers and Five Laymen. The Committee shall keep the roll of ministers and congregations; shall fix the time and place of its meetings; and, generally, shall make all needful arrangements for the holding and course of the same. Ministers or congregations shall be added to the roll on application to, and by a vote at any Assembly. Every person present, being a minister or member of a congregation on the roll, shall be at liberty to vote.

IV. For the purpose of maintaining the interest of the congregations, and securing the attendance of members from as many of them as may be possible at successive Assemblies, the Secretary of the Assembly shall regularly issue to the ministers, and to the officers of each congregation and to such laymen as may intimate their desire to receive the circulars, at least three weeks before the day fixed for the Assembly for the year, notice of time and place of meeting and of the order and nature of the matters to be brought forward.

The Committee is of opinion that, for the full development of the various opportunities afforded by the Assembly Gathering, several modifications of the course of the business of its meetings might advantageously be introduced, especially with regard to the form and conduct of the religious service, and the regular provision and discussion of subjects of general interest; but it considers that these points had better be reserved for discussion and suggestion at the hands of a future committee.

Mr. Darbshire said the Committee had carefully gone through those subjects, and had drawn up the declaration with great minuteness and after full consideration. The chief points were, as would be perceived, the change in the name of the Association, omitting the phrase "Presbyterian and Unitarian;" the declaration on the object of the Assembly—for the purpose of meeting for worship, for conference, and for intercourse; and, the substitution of the right of every member of a congregation which was on the roll to vote, instead of the present system of delegate voting.

The CHAIRMAN said, as representing Mr. Gaskell, it was his duty to propose the adoption of the report which had just been read. He was particular in his statement, because although his name was on the list of the committee, and although he had attended, he did not positively approve of this change. In order that the meeting might see its bearings, he might mention that the point of difference between them, as at present constituted, and as they would be constituted if the report should be adopted, was work. Some years ago Mr. Gaskell, himself, and some others, had taken great pains to give to that Assembly benevolent work. Their proposed plans were adopted only in part, but they had called into existence some societies which had been very efficient in the great work of promoting the Gospel as they understood it. The East Lancashire Unitarian Mission, the Manchester District Association, the East Cheshire Association, and the Mission Society in Liverpool, had done and were doing good work. Those four societies were connected with the Assembly, as children with a parent, and made their reports partly through the Assembly. The connection of the Assembly, however, with work, was not immediate. They had again and again tried to institute instrumentalities proceeding from and immediately answerable to the Assembly. Some of them, of whom he confessed himself to be one, would rather develop the element of work in the hands of the Assembly. Others, like his friend Mr. Darbshire, would rather eliminate that element. He might be asked why, being a member of the committee, he appeared as a consenting party to the recommendation. For a series of years they had had meetings on those occasions, the general tenor of which, at any rate very much in their tenor, had given him very great pain. He did not think that a religious influence of a proper character had been exercised at those meetings; and on that ground, and in the hope that the element of dispute and disagreement might be eliminated, he acquiesced in the proposed arrangement. He now proposed the adoption of the report which had been read.

The Rev. S. A. STEINTAL seconded the adoption of the report, and with regard to the change in the name of the Assembly, said he would remind them that was not the first time they had altered their designation. The Assembly was once known as the Provincial Assembly of Presbyterian Divines; and when in the lapse of time certain other congregations were established definitely holding Unitarian opinions, it was considered proper to admit them to all the advantages which the Assembly could offer. But at present they had noticed that a change was coming over the whole constitution of the religious world; and the committee believed that it would be to the advantage of all if the Assembly were to be so far an open one as to admit into its membership not only those holding certain definite views with which the members of the Assembly agreed, but also any churches that desired to co-operate with them. The alteration in the name was, therefore, proposed in order that churches of a similar character to their own might be freely admitted to membership. Then, as to the second point, the change of object of the Assembly, he differed somewhat from the Chairman's remarks. He did not believe that a varying Assembly like the present, one in which they did not from year to year see the same faces, was a fit and proper association to carry out definite works. Yet he believed that they had a high and holy work to do in that Assembly. They could come together year after year to refresh their spirits by communion one with another, by dwelling on those sacred truths that formed the foundation of their spiritual life, and inspiring one another with renewed zeal and earnestness in the advance of truth; that was where the work of the Assembly really lay. He was secretary to the missionary branch of the Provincial Assembly, and if any person could speak as to the inefficiency of that missionary branch, he could do so, for he knew how utterly impossible it was for them to do any work from that Assembly. There were matters

of detail connected with the leading features of the proposed plan which it would be impossible fully to discuss in an assembly of that kind, and, therefore, if it should be adopted, a committee would be appointed for the purpose of carrying out the details.

The Rev. J. S. GILBERT objected to the vagueness of the title proposed. He admired catholicity, but thought the idea of admitting others than Unitarians was Utopian.

The Rev. B. HERFORD moved as an amendment to the first section of the declaration in the report: That the name of the Assembly should be "The Provincial Assembly of Lancashire and Cheshire;" but that this name should be followed in all public and official documents by the words "established by the English Presbyterians under Act of Parliament, A.D. 1646; altered into an assembly of Presbyterians and Unitarians in 183—; and opened to all ministers and congregations in the province in 1869." He felt the desirableness of keeping the short public name, as suggested by the committee, free from any sectarian meaning; but he thought the name should, when they put it forth to the world, be accompanied by a few words which would sufficiently connect the Assembly with the past, explain its historical position, and show that the words which had heretofore been associated with it as a sectarian denomination, had not been left out from any shame of Unitarianism, but simply in a spirit of catholicity.

The Rev. S. A. STEINTAL and Mr. DARBISHIRE said they were willing to accept Mr. Herford's proposal as an integral part of the report.

Mr. JOHN DENDY objected to their cutting off all the historical parts of the name of the Association.

Mr. JOHN GRUNDY said he had not had an opportunity of reading the report before coming to the meeting, but having now heard it read he did not feel satisfied that it should pass. He had heard no reason to recommend the change of name. If he understood it properly it now represented what they were—an Assembly of Unitarian and Presbyterian ministers and congregations, and until they heard that somebody was knocking at the door and desirous of coming in, he should be much inclined to retain the name which correctly described them. He trusted he was second to no man in that meeting in true catholicity of spirit, and he should be delighted to see an assembly of Christian ministers of various denominations, attended by their congregations, in Cross-street Chapel. ("Hear, hear," and great laughter.) But why hanker after a thing you cannot have? (Hear, hear.) We are separated from the rest of the Christian community by broad and known lines, and though you may attempt it, you will never get rid of the name which describes you. You are Unitarians—(hear, hear)—and Unitarians you must be called—(hear, hear)—and Unitarian I delight to be called. If those who brought forward this report could show that by their name they had excluded any one congregation, however humble in rank, he for one should be content to make some alteration by which the sensitive church should be brought in; but to alter their name for the purpose of inviting others who would not come, appeared to him to be idle and foolish. He could appreciate the spirit of the Chairman in moving the report, but he could not disguise the fact that they were asking the Assembly to get rid of work. They had had a missionary branch which had fallen still-born—but if the laymen had co-operated he was sure it would not have done so. Then the report shelved the delegate system. He objected to the proposition giving every member present at the Assembly the right to vote. Under such a rule, a single congregation might outvote an Assembly. He thought they ought to enter into their work with a greater spirit of self-sacrifice, and get rid of the wretched discussion about the name. At the proper time he should be prepared to move that the third proposition be disallowed.

The Rev. A. GORDON, M.A., also objected to the proposals, the wording of which he criticised. He moved "that the report be referred back to the committee, with an instruction to them to issue a statement of the existing constitution of the Assembly, adding such alterations and suggestions as may seem desirable; this statement to be presented at the next meeting of the Assembly."

The motion was seconded by Mr. W. MARSHALL.

The Rev. CHARLES BEARD explained at some length the grounds of the committee's proposition. He was sorry to hear this old worn out cry about being ashamed of the Unitarian name. The real objection was not that anybody thought he was ashamed of it, but that somebody outside might say he and those with whom he was acting were. They ought not to be prevented by such considerations from taking the right course. If it was right to open their doors at all, it was not right to wait till those outside were actually knocking at their doors for admission. As to the delegate system he urged that it was a failure and must be. They had no synodical powers, and there was no real attempt made to send gentlemen there as representatives, but people were appointed because it was likely they would be in the neighbourhood of the meeting. As to practical work, what could the Assembly do? The congregations of the Assembly were units, and jealously guarded their individual rights. Nothing could be done to bind the congregations; how, then, could work be done

by the central association, which had no power over the affiliated congregations? The adoption of the proposed declaration would do away with a sham, would get rid of much unnecessary formal business, and would do something to form the opinion of the body at large.

JOHN HARWOOD, Esq., objected to the remarks of Mr. Beard on the delegate system. He approved of the delegate plan as a means of adding to the number of persons attending the Assembly.

THOMAS AVISON, Esq., having known the meetings before and after the adoption of the delegate system, spoke strongly in favour of it. He believed nine-tenths of the delegates present were in favour of it. Its abolition would be damaging to the Assembly.

R. M. SHIPMAN, Esq., strongly opposed the delegate system.

The Rev. J. WRIGHT read a return showing that during the last five years there had been 60 congregations on the roll of the Assembly. The average number of those which appointed delegates was 36; the average number from which delegates attended was 28; average numbers of delegates present was 51, and the average number of ministers present was 50. It would be seen, therefore, that delegates had been present from less than half the congregations and that the number of ministers had been within one of the number of delegates. At the present meeting there were 45 delegates, who represented 27 congregations, and there were 46 ministers present.

A vote was then taken on Mr. Gordon's amendment referring the report back to the committee, and it was carried by 55 to 36.

After some other desultory discussion, the PRESIDENT ruled that the Assembly had agreed to send back the proposed declaration to the committee—the committee already existing, who had, however, power to add to their number.

The Rev. S. A. STEINTHAL, as secretary to the Missionary Branch, said during the year no applications of any kind had been made to the committee, and, therefore, they had made no report. The balance in hand at the date of the last report was £193, and the amount received since had increased it to £255. There had been no expenditure, and since the balance sheet had been made out he had received £30 more, which brought the amount in hand up to £285.

On the motion of the Rev. BROOKS HERFORD, it was referred to the committee of the missionary branch to consider and report as to what should be done with the money.

The Rev. S. A. STEINTHAL moved the adoption of a petition in favour of the stoppage of the sale of intoxicating drinks on a Sunday, which was carried by a large majority on a show of hands.

THE DINNER

took place a little after four o'clock, when about 250 persons assembled at the Memorial Hall.

R. D. DARBISHIRE, Esq., presided, and after expressing his regret at the absence of Mr. Gaskell, and giving a layman's tribute to the deep worth of the late Rev. J. J. Tayler, spoke of what the Assembly might be if it were faithful to its traditions. He concluded by proposing the health of the Queen.

Mr. JOHN DENDY spoke to the sentiment of Civil and Religious Liberty. The sentiment was no new one to us. It was a necessity of our existence. He believed this was the only meeting where there could be such freedom as we enjoyed. In France such a meeting would be absurd, in Russia impossible. He sympathised with the Chairman's remarks; he expressed his conviction that all civil liberty was founded upon religious liberty. This thought alone reconciled him to the present condition of the religious world. The Catholics were rousing themselves and marvellously extending their influence. On the other hand, there was a widespread latitudinarianism, which swept away all religious faith by a denial of man's capacity of understanding God. Liberty, especially religious, was not licence. To all degrees of credal infallibility liberty must oppose itself; but it must be the first condition of liberty to believe in God. The liberal school of theology said, Be free. The greatest misrepresentation of God was to say He would be angry if truth were thoroughly searched into. What God wanted of His children was that they should be true. We should remember to-day that thirty Puritans drove back Lord Derby and his men at Salford Bridge in the olden time by a psalm. He wished that we had a more psalm-singing spirit now and went forth to fight our Earl of Derby, to gain freedom for the Irish Church, and perchance for that of the English Church as well. (Cheers.)

Mr. EDWARD SHAWCROSS proposed the health of the preacher and supporter of the day.

The Rev. C. W. ROBERTS acknowledged the compliment paid to him, and hoped he might consider their welcome to him as an indication of their sympathy with the principle he laid down, that truth on the highest subjects was to be obtained, and that it was our duty to be loyal to our convictions. It was of importance that men should realise the greatness of a life devoted to truth, to something more than the acquisition of wealth, or the pursuit of pleasure. There were grounds for fearing that with many the feeling that there was an uncertainty in religious knowledge was leading them to a worldly external life. He hoped

we were determined to be true to our freedom, for our position as the advocates of free religious thought was that from which at once the claims of an authoritative church on the one hand, and the assaults of an irreligious materialism on the other, could be most successfully withstood.

The Rev. A. GORDON, M.A., rose to thank the Assembly for their reception of his services. The Chairman had offered him a text, "The Progress of Religious Thought." He often wished they heard more of the progress of religious work. (Hear, hear.) These festive meetings were not the placed to discuss such plans, but he hoped after we had worn out the old debates about names, constitutions, and the like childish matters, we should begin to talk about the progress of work. (Applause.)

The Rev. CHARLES BEARD, B.A., spoke to the toast of the "Provincial Assembly" and observed that as to the matter of these childish disputes about names and so forth, he must recall Mr. Gordon's recollection to the fact that if it had not been for his own amendment they would have worn it out in the morning. (Laughter.) The Assembly represented their Churches. It had two faces, one which turned to the past and one which turned to the future. We were born into a Church as into a family; and a man's ecclesiastical ancestry was therefore of importance. Noble links only should unite our religious past with our future. The Provincial Assembly was such a link. The religious history of the Assembly could not compare with that of Roman Catholicism, nor with that of the Church of England; but we could claim that we were descended honourably from the fathers of the Reformation, who left their position to be true to their principles; and there were many obscure heroes besides these who had been true to their convictions, and whose lives had not been stained by cruelty or tyranny, to whom we were related. What was the position of our ministers to-day? There were three sorts of ministers—first, those who were struggling frantically against the spirit of the age; second, those who tried to put themselves in relation with the spirit of the age, yet who shut their eyes to dangers, and tried to put new wine into old bottles; third, those, not many, who believed that the path of truth was ever upwards, and that safety was in the constant development of religious truth, side by side with scientific research. We belonged to that third position. A friend of his, a member of the Church, had said that Church clergymen were twenty-five years behind the age. They opposed every measure for progress, but they always came round at last. He was proud to remember, however, that Unitarian ministers had not been in that sorry position of having to "come round at last." Every movement of the last forty years had been in the direction of our principle, or our views. We were all free traders, and reformers. We were all in favour of the freedom of the Irish Church. People talked of the Unitarian controversy having died out; but the fact was the time had come when we had to fight our battles over again; only we found our opponents agreeing with us at many points that were once in controversy. It had been said some men are better than their principles; the highest praise we could take was that our principles are better than we are. (Cheers.)

JOHN GRUNDY, Esq., spoke upon missionary associations. The Missionary Branch of the Assembly was dead, it was said, but of no particular disease. But had not the successful meetings of the Assembly been owing to the missionary spirit infused among us many years ago? He hoped there might be some scheme laid down for the Assembly by which there might be times of serene contemplation, without the ignoring of work, and he would plead for a more devoted support to the missionary associations of the province. It was the dream of his youth, and still the hope of his manhood, that in every populous town of the province there should be heard in a Unitarian chapel a Unitarian minister preaching our truths. He did not believe any of them were afraid of the Unitarian name, and he could appreciate the delicacy of those who wished to remove it in the background for the sake of others. But he saw no need of this, and if there were any effort made with us he would like to see it under the name by which we had suffered so much. He would ask for help for the missionary associations. This Memorial Hall would not have been built but for the laymen feeling that there was an opportunity of combining past traditions with a present practical work. He referred to the Home Missionary Board as having sent forth fifty preachers of Christ's Gospel. And if the missionary spirit were not fostered, our church life must become withered. Look at the Presbyterian chapels throughout the land—where the missionary spirit has been active they have prospered, where not, they had declined and become dry heaps of dead bones. That they could not deny. He had great respect for our Presbyterian forefathers; but modern Unitarianism alone had made our churches what they were. Were the results satisfactory? In some degree, yes; but much remained to be done. No new Unitarian congregation had failed where the proper conditions of success had been supplied. Where those conditions had been provided there had Unitarian churches been founded

on a satisfactory basis—real churches, not lecture halls for breaking down old beliefs merely, but places for the development of the religious life. As a Unitarian, he was not content with the extent of our church influence, or the money spent on missionary objects. If they wished to keep their young people amongst them, they should enlarge the boundaries of their churches. Referring to the matter of ministers' salaries, and eulogising Mr. Shipman for his efforts to increase them, he said these must be raised by making ministers a commodity the people required. They should be more liberal, too, in their gifts to the missionary associations, and there would be greater life in the churches, an outpouring of the spirit. He advocated the scheme of a local chapel building society, for the more speedy erection of suitable chapels, for it was painful to see the weeks and months it sometimes took to raise £500. We were not poor. Go into the House of Commons, and there you would find the Unitarians better represented than the Roman Catholics, the Jews, the Baptists, or the Independents. The same thing might be noted if they were to watch the bench of magistrates—the Unitarians there were not of the pauper class. Great results could be realised if the means were provided, if our greatest preachers were sent out to proclaim our truths to men where now they were not heard. So long as we believed in our convictions we should try to extend them as the means of making not merely disbelievers in the Trinity, but the best of men and women. Would to God that we had more such men as was the late Robert Heywood—(hear, hear)—who was never absent when the call of duty summoned him. With the heart of a youth he sympathised with every effort made to plant a Unitarian congregation in any part of the country. His was a liberal hand with a youthful heart, and his example should stimulate all of us. (Loud applause.)

Dr. MARCUS addressed the meeting on unsectarian education.

The Rev. J. WRIGHT, B.A., proposed the health of the Cross-street congregation and their ministers, and the thanks of the meeting for their hospitality.

Dr. FAIRBAIRN acknowledged the toast on behalf of the congregation, and said that he had now been a worshipper at Cross-street Chapel for 55 years.

The Rev. G. H. WELLS, M.A., proposed the thanks of the meeting to the Chairman.

The proposition was carried with acclamation, to which the CHAIRMAN briefly responded.—The Assembly then separated.

MANCHESTER NEW COLLEGE.

THE annual examinations of this institution were held on Monday, Tuesday, and Wednesday last, at University Hall, Gordon Square, London. Among those present at some part or other of the proceedings were Samuel Robinson, Esq., President; Rev. James Martineau and Russel Martineau, Esq., M.A. Professors; Revs. John Kenrick, M.A., and William Gaskell, M.A. Visitors: Thomas Ashton, Esq., Treasurer; R. D. Darbishire, Esq., B.A., and Rev. C. Beard, B.A., Secretaries; the Lord Mayor; the Revs. T. Madge, Dr. Sadler, H. Ierson, Moncreu D. Conway, R. A. Armstrong, B.A., T. L. Marshall, P. H. Wickstead, B.A., H. Solly, S. A. Steintal, A. Lunn, T. Hunter, R. Shaen, M.A., and Joseph Heywood; Messrs. Samuel Sharpe, Mark Philips, Joseph Lupton, W. J. Lamport, Robert Philips, W. A. Case, E. Enfield, W. Shaen, M.A., W. D. Jeremy, Dr. Longstaff, J. T. Preston, and Richard Aspdon, Assistant Secretary.

The following was the course in which the various examinations, &c., were taken:

MONDAY

Hebrew (Junior)
Undergraduate Greek (Senior)
Evidences of Natural Religion
Old Testament
Undergraduate Latin (Senior)
Introduction to the Johanneine Writings
Sermon (Mr. J. C. Odgers)

TUESDAY.

Hebrew (middle)
Senior Latin
Ecclesiastical History (1st, 2d, and 3rd Centuries)
Interpretation of the New Testament
Undergraduate Greek (Junior)
Sermon (Mr. P. M. Higginson)

WEDNESDAY.

Senior Greek
History of Doctrine
Undergraduate Latin (Junior)
Ecclesiastical History (4th and 5th Century)
Hebrew (Senior)
Sermon (Mr. F. H. Jones)
Visitor's Address

The examination on the whole was of a satisfactory character; but a feeling of sadness was thrown over the proceedings by the removal of the honoured and beloved Principal, Rev. J. J. Tayler, and the sudden death of the Rev. R. B. Aspland, who for many years most ably filled the office of secretary to the college, and had been latterly one of its vice-presidents. Mr. W. A. Case kindly took the examination of Mr. Tayler's classes in Latin.

At the close of the proceedings, a number of other gentlemen, and of ladies, were present, when the Rev. Wm. Gaskell, as one of the visitors, delivered the address to the students. After referring in feeling terms to the loss which the college had

sustained by the removal of Mr. Aspland and Mr. Taylor, he drew the attention of the students to various points in the life and character of their late Principal, which had made his course so useful and honoured, and exhorted them from his example to set their aims high, and prepare themselves to make their mark in the world, and aspire to a share in influencing its destinies for good.

INTELLIGENCE.

The address of the Rev. Brooke Herford is changed from Kersal-terrace to 6, Arthur's-terrace, Higher Broughton, Manchester, N.W.

BIRMINGHAM: LAWRENCE-STREET CHAPEL.—The annual congregational excursion took place on Monday. This year Dudley was chosen. The party numbered nearly 300. Tea was well served in Baylies's School, the use of which was given by the trustees. The castle grounds, the ruins, and the caverns were, as on former occasions, the great source of pleasure. The friends returned to Lawrence-street a little before nine.

GLASGOW: PRESENTATION TO THE REV. HENRY W. CROSSKEY.—Last Monday evening the members of the geological class of the Glasgow Mechanics' Institution held a farewell meeting with the Rev. Mr. Crosskey, who has conducted the class with singular success for some time past, and who is leaving Glasgow for Birmingham. Mr. A. M'Master presided. About sixty ladies and gentlemen sat down to tea; after which the Chairman briefly addressed the meeting, and called upon Mr. Nelson, who presented Mr. Crosskey, in the name of the class, with a handsome marble dining-room clock, with a suitable inscription. Mr. Crosskey having replied, the meeting was addressed by Dr. Moffat, Professor John Young, and other members of the Council of the Glasgow Geological Society.

KINGSWOOD.—The meeting of Protestant Dissenting Ministers of Warwickshire and the neighbouring counties was held at Kingswood on Tuesday, the 15th inst. The service in the chapel, at 11 30, was introduced by the Rev. H. M'Kean, of Oldbury, and a sermon was preached by the Rev. B. Wright, of Birmingham, from 2 Cor. ix., 15. Ministers were present from the following places: Birmingham, the Revs. S. Bache, C. Clarke, E. Myers, J. Wilson, and B. Wright; Oldbury, the Rev. H. M'Kean; Tamworth, the Rev. J. Dean; Colesey, the Rev. H. Eachus; Dudley, the Rev. M. Gibson; Evesham, the Rev. J. Gordon; Stourbridge, the Rev. D. Maginnis; Cradley, the Rev. W. Cochrane; Belper, the Rev. Rees L. Lloyd; and Kingswood, the Rev. J. Birks. The ministers and several lay friends were afterwards entertained at dinner by Mr. Councillor Baldwin.

NOTTINGHAM: THE REV. J. J. TAYLER.—At a meeting of the committee of the North Midland Presbyterian and Unitarian Association, held in the High Pavement Vestry, Nottingham, on June 15th, 1869, it was resolved, "That the committee of this association, meeting—for the first time since the death of the Rev. John James Tayler, B.A.—on the spot with which his family has been connected for nearly 70 years, desires to record its deep and sorrowful sense of the great loss which the cause of liberal Christianity has sustained in the removal of one who, for almost half a century, has enriched our churches by the fruits of his scholarly research, elevated thought, and clear spiritual insight; and who, by his wise and faithful elucidation of the Gospel, and by the saintly graces of a beautiful and noble life, has shown forth in many ways the Christian aspects of faith and duty."

PADIHAM.—The school sermons were preached on Sunday, the 20th inst. The collection amounted to the large sum of £63. 6s. 2½d.

STOCKPORT.—The annual sermons, on behalf of the church funds, were preached in the Unitarian Church, St. Peter's-gate, on Sunday last, by the Rev. Joseph Freeston, of Rochdale. The collection amounted to £36. 14s. 6½d.

THE REMONSTRANT SYNOD OF ULSTER.—At a session of this body on Thursday week the following resolution was agreed to, with only three dissentients:—"That, whilst strongly objecting to certain clauses in Mr. Gladstone's Irish Church Bill which affect the interests of our religious body, we hereby record our approbation of the principle of religious equality on which it is founded, and our conviction that it is, on the whole, a statesmanlike measure, that it is the only one practicable in the present state of public opinion, and that it will tend to abate sectarian animosities at present unhappily dividing and distracting this country."

CORRESPONDENCE.

NOTICE TO CORRESPONDENT.

J. G.—The record of votes was not preserved after they had been taken.

THE PROVINCIAL ASSEMBLY.—WHAT IS TO BE DONE?

To the Editors.—Before the interest excited at the last meeting is cooled or lost in the whirl of new subjects of thought and care, may I make one or two practical suggestions?

I. That the Special Committee be summoned immediately, whilst the various matters raised in

discussion are fresh in the memory. In former years (no doubt for reasons perfectly excusable), many months have been allowed to elapse, and the greater has been the difficulty of securing a large attendance and an unabated zeal.

II. That the Committee be greatly enlarged, so as to include representatives of all shades of thought, and especially of the younger members of our congregations, and the active men in the less affluent and outlying churches.

III. That laying aside for the moment the question of the designation of the Assembly, and other vexed points, as to which it is clear that opinion is not yet ripe for settlement, the Committee should direct its attention to matters immediately affecting practical operations, and try to satisfy the demand for work, by suggesting such plans as are at once practicable, and in harmony with the constitution of the meeting.

IV. That the proceedings of the Assembly should be so far re-cast as to include—(a) a religious service, as at present; (b) a luncheon, substantial but inexpensive, and occupying not more than an hour; (c) a general meeting, to read minutes and call the roll, and then to hear the President's annual address; (d) to divide into two, three, or more sections, in which should be read short papers, and discussions held, as to the theory of special agencies, such as missions, church finance, Sunday-schools, &c.; (e) to close the proceedings with a soiree, the main object being social intercourse; tea and other light refreshments would be provided, and the proceedings varied with music and occasional addresses; the terms of admission would exclude none, but admit a much increased number, especially of the younger and less wealthy members of our churches.

This scheme implies, of course, the abandonment of the present dinner arrangements, which are a serious bar to numbers who would otherwise attend, are cumbrous and increasingly costly, are a heavy tax on the hospitality of our wealthy congregations, and oppose insuperable difficulties to the invitations which might otherwise be offered to the Assembly by congregations of more limited means.

I respectfully but confidently suggest that this plan would be found perfectly practicable; would greatly extend the interest of the body in our venerable Assembly, which would thus "renew its youth," put forth new shoots of usefulness and power, and attach to it many who have hitherto been strangers almost to its very name.—I am, yours respectfully,
HARRY RAWSON.
June 21st, 1869.

THE PROVINCIAL ASSEMBLY.

To the Editors.—It may be useful to the members of the Assembly, as they have sent back for further consideration the scheme submitted to them for the future regulation of their proceedings, to have an opportunity for calmly considering the aspect the question bears in the mind of one who has been led by circumstances to give it considerable thought.

An annual gathering of the ministers and members of a group of congregations may be held for either of two purposes: to inaugurate and maintain schemes for doing religious work, or to form a conference for the expression of opinion and the discussion of principles. The special Committee, whose report was presented at the recent meeting, considered that the Assembly should take the latter character, for the following reasons. 1. Because thus a greater benefit may accrue to those who are present; they will go back to their respective work, enlightened, stimulated, spiritually refreshed. 2. Because the attempt to get practical business transacted at such a gathering is attended with difficulties which render it doubtful whether it can be thoroughly successful. 3. Because there are other societies in the Province—District Missions, Sunday-school Association, Unions, &c., which actually do the work, while there is none that aims at a religious conference. 4. Because the history of the Assembly renders it undesirable to fix on it a theological character, such as is inseparable from a practical organisation.

If the Assembly came to a conclusion to devote itself to earnest and thoughtful conference on religious questions, other points, on which there is a difference of opinion among the members, would easily be decided by a consideration of their bearing on the main purpose of the meeting. As it was at first a Unitarian meeting, but was so free that it has allowed its members to become Unitarians, it would be seen to be possible to continue this freedom, and not to call for a denominational name, since men of different theologies may usefully confer together, if they all possess and value individual freedom. As it would be for the expression of thought rather than the organisation of action, it would cease to be a matter of consequence who should have the privilege of voting. The desire which is, I believe, universal among us, to make it more useful would be fully gratified, and we should no more have to look back upon each successive meeting as another wasted opportunity.—Yours faithfully,

JOHN WRIGHT,

Late Secretary of the Provincial Assembly.

THE EXTENSION OF THE LECTIONARY IN PUBLIC WORSHIP.

To the Editors.—In your "Review" in last week's *Herald* is a brief notice of Mr. Harry Rawson's article in the *Theological Review* on this subject. It is a subject of great importance and it is desirable there should be a free expression of opinion upon it. Mr. Rawson has shown most conclusively that it would be well to supplement the Scripture lesson with a selection from our most devotional literature. You admit the force of Mr. Rawson's arguments but would not trust ministers to select from any other book than the Bible. But surely a minister who could not be trusted to select a passage to read to his people ought not to be trusted either to pray for or to preach to them. No doubt care and discretion would be required in making such selections, but there would not be much danger or difficulty if the minister would bear in mind that his great object should be to select those passages most likely to awaken pure thoughts and holy aspirations.

Fortunately our country is rich in devotional literature. God is as good to His children now as ever He was. The people of no past age or nation have ever had greater cause for gratitude and faith than we have, and there is no need that a reverence for the past should prevent a full appreciation and free use of the present. In making the addition suggested by Mr. Rawson no violence would be done to present custom. The Bible would still be the chief book used, only the passages read would be shorter and more select. I may say that I have sometimes, and I think with advantage to my people, read from the pulpit short passages out of such books as "Holy Thoughts," "Suggestive Thoughts," "Life Thoughts," "Beauties of Channing," "Aids to Devotion," and "Silent Pastor."

Ministers willing to give a calm consideration to this subject should correspond with each other and with Mr. Rawson, and perhaps a selection for each other's use could be made of the most inspiring passages from our best authors, and thus something might possibly be done to make the reading portion of public worship more interesting, instructive, and devotional.—I am, &c.,
J. FREESTON.
Rochdale, June 22nd, 1869.

THE COMING WEEK.

Heap Bridge.—On Sunday, afternoon and evening, annual sermon by the Rev. T. E. Poynting.

Liverpool: HOPE-STREET GIRLS' SCHOOL.—On Thursday, quarterly sale of work.

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday evening next, lecture by Rev. Brooke Herford, on "The English Presbyterians and their True Descendants."

Monton.—On Sunday, morning and afternoon, school sermons by the Rev. John Wright.

Norwich: EAST ANGLIAN CHRISTIAN UNION.—On Wednesday and Thursday, annual meeting.

Walsley.—On Sunday, afternoon and evening, school sermons by the Rev. J. Worthington.

Marriages.

BROUGHTON—FLITCROFT.—On the 23rd inst., at Bank-street Chapel, Bolton, by the Rev. Jeffery Worthington, Mr. James Broughton to Esther, daughter of Mr. James Flitcroft, all of Bolton.

JACKSON—SMOUT.—On the 22nd inst., at the Free Christian Meeting-room, Lower Fazley-street, Birmingham (by Mr. G. R. Twinn), Reuben Richard Jackson to Elizabeth J. Smout, both of Birmingham.

MC DONOUGH—HARGREAVE.—On the 24th inst., at St. Patrick's Church, by the Very Rev. Canon Gantwell, John McDonough, Esq., of the Hollies, Eccles Old-road, to Eliza, second daughter of the late George Hargreave, Esq., of Temple Cottage, Chesham. No cards.

PEATFIELD—WALKER.—On the 19th inst., at the Unitarian Chapel, Stand, by the Rev. W. C. Squier, Mr. Thomas Peatfield, of Whitfield, to Miss Sarah Elizabeth Walker, of Radcliffe.

REVITT—PEACE.—On the 16th inst., at the Upper Chapel, Sheffield, by the Rev. H. Hill, of Stannington, Mr. Walter Greaves Revitt to Miss Hannah Peace.

Deaths.

DRESSER.—On the 23rd inst., aged 72, the Rev. J. N. Dresser, minister of the Unitarian Chapel, Newark-on-Trent.

WELLINGS.—On the 18th inst., after a protracted illness, borne with exemplary patience, Eliza, wife of Mr. William Wellings, of Stourbridge, aged 63 years.

LAWN MACHINES, of the Best Makers, sent to your address, carriage paid, and discount for cash.

CLARET, 11s. PER DOZEN, BOTTLES INCLUDED. Our trade for this pure light Bordeaux, for DINNER and as a BEVERAGE Wine, increases daily.

VICHY WATER, 36s. PER CASE OF 50 LITRE BOTTLES. THE MINERAL WATER COMPANY OF VICHY, Under the control of the State, have the honour to announce that Genuine Waters can be had from their REPRESENTATIVES.

JAMES SMITH & COMPANY, WINE MERCHANTS. MANCHESTER.....26, Market-street. Liverpool.....11, Lord-street. Birmingham.....28, High street.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, June 25, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 427.

FRIDAY, JULY 2, 1869.

PRICE 1D.

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CHORLEY.—UNITARIAN FREE CHURCH.

On Sunday, July 4th, 1869, SERMONS for the Sunday-school, by the Rev. T. HIRST SMITH, of Halifax, late of Charleston, U.S.—Afternoon Service at 3; Evening at 6.30.

BANK-STREET CHAPEL, BOLTON.

ANNUAL SERMONS on Sunday, July 11th, by the Rev. Dr. SADLER, of London. Morning Service at 10.30; Evening at 6.30.

In the Afternoon, an ADDRESS by Mr. REYNOLDS, of Bury, at 2.30.—A Collection after each Service.

FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN.

There will be SPECIAL SERVICES on the occasion of the Anniversary of the Opening of the Church, on Sunday, the 11th July instant. The Sermon in the morning by the Rev. H. IERSON, and that in the evening by the Rev. P. W. CLAYDEN, the Minister of the Church. Collections will be made in aid of the Church funds.

Morning Service at 11; Evening at 7.

AT the Second Annual Meeting of the WEST RIDING DISTRICT SUNDAY-SCHOOL ASSOCIATION, held at Leeds, June 26th, it was proposed by JOSEPH LUPTON, Esq., seconded by the Rev. RICHARD PILLER, B.A., and carried unanimously:

"That this Meeting records its sense of the great loss to our Denomination generally in the death of the Rev. John James Taylor, B.A., Principal of Manchester New College, and of the Rev. Robert Brook Aspland, M.A., of Hackney, and hereby expresses its heartfelt sympathy with Miss Taylor and Mrs. Aspland under their sad bereavement."

(Signed) JOSEPH LUPTON, Chairman.

KIDDERMINSTER.—At a GENERAL MEETING of SUBSCRIBERS and MALE COMMITTEES, held in the NEW MEETING-HOUSE, KIDDERMINSTER, on June 23th, 1869—about 50 persons present, and Mr. W. GREEN in the chair—the following resolutions were proposed and carried unanimously:

Proposed by Mr. W. G. HOPKINS, and seconded by Mr. CHRISTY—

That this Chapel be opened for public worship, if possible, on Sunday next; and that the wardens be recommended to ask the Rev. Mr. Gibson to preach on that day.

Proposed by Mr. W. H. GREEN, and seconded by Mr. J. ISAACS—

That a committee of four be appointed to assist the wardens in obtaining supplies, with a view to the permanent settlement of a minister, and also to provide for the preaching of the annual school sermons.

Proposed by Mr. GEORGE HOPKINS, and seconded by Mr. BROOK—

That Messrs. W. Green, W. G. Hopkins, W. H. Talbot, and John Christy form the committee.

A vote of thanks to the chairman was also proposed and carried unanimously.

A NEW CHAPEL FOR BARNARD CASTLE (with Open Trust), intended as a memorial of the late George Brown, Esq., well known as the author of "Words from a Layman's Ministry."

Amount previously advertised.....£297 11 6

Deduct amount entered in error.....7 0 0

£290 11 6

SEVENTH LIST OF SUBSCRIPTIONS. BIRMINGHAM.

£ s. d.	£ s. d.
Henry Payton.....	2 2 0
T. Phillips.....	2 0 0
T. Gladstone.....	2 0 0
T. Prime.....	0 10 0
Clarkson Oiler.....	1 0 0
Robert Martineau.....	1 0 0
John Collier.....	1 0 0
Samuel Smith.....	8 0 0
S. Brown, King's Heath.....	1 10 0
J. H. Nutfield.....	1 0 0
J. Cham. (unpublished).....	2 10 0
Reuben Taylor.....	0 10 0
J. H. Chaslin, London.....	£20 0 0
Rev. R. Pitcher, Bradford.....	0 10 0
Henry Gott, Pudsey.....	0 10 6
In the last list read "Mrs." for Miss Lator; and C. Myers, W. Popplewell, and J. Wilcock, of "Pudsey," instead of "York."	

NEW MEETING-HOUSE, KIDDERMINSTER.—CANDIDATES for the PASTORSHIP of this place of worship are requested to communicate with the Chapel Wardens, Messrs. JOHN STROKE and WILLIAM DEAKIN.

SOUTHPORT.—Mrs. HEISE'S SCHOOL

will Re-open on Tuesday, August 3rd.

4, Hawkhead-street.

OLD HOVE HOUSE SCHOOL, BRIGHTON.

Mr. HUTTON will Re-open his School on Tuesday, August 17th. He has a few Vacancies. He prepares Pupils for the Oxford and Cambridge Local Examinations, which take place twice a year, one at Midsummer and the other at Christmas.

UNITARIAN HOME MISSIONARY BOARD.—Full information as to the Subjects in which Candidates for Admission to the above institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham-hill, Manchester.

Applications from Candidates must be sent in, as above, before 1st September next.

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Mr. and Mrs. HIGGINSON receive into their house a few PUPILS, Boys or Girls (from about eight to thirteen years of age), to educate with their own two children.

The house is out of the town, within ten minutes' walk of the sands and bathing-place.

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Terms (including Latin and French): Fifty guineas for pupils under twelve years; and sixty guineas above that age.

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Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

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LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 6th. Vacancies. Letters delivered after June the 21st cannot be answered immediately.

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SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £650. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....£360 9 0

Widow's mite.....1 0 0

Total.....£361 9 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.

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SUBSCRIPTION LIST.

Mrs. T. Rix (minister's wife).....£5 0 0

E. W. H.....1 0 0

Henry Browne.....1 0 0

Robert J. Orr.....1 0 0

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Donations will be thankfully received by the Rev. T. Rix, Treasurer, 1, Manby-street, Stratford, E.; Mr. B. Maguire, 375, High-street, Stratford, E.; Mr. J. Warne, 75, Bridge-place, Stratford, E.; the Rev. R. Spears, 56, Grosvenor-park, London; Mr. S. S. Taylor, Peckham-rye-common, London; and Mr. Henry Y. Brace, 178, Strand, London. Cheques crossed Glyn, Mills, and Co., London. All donations will be advertised in the *Inquirer* and *Unitarian Herald*.

HOPE-STREET BRITISH SCHOOLS, LIVERPOOL.—Wanted, on 1st August, a CERTIFICATED MISTRESS for the Girls' School. Salary £80, exclusive of Government grant. The total receipts of the Mistress have ranged from £35 to £105 per annum. Candidates are requested to forward applications and testimonials to the Secretary, A. S. THEW, 53, Lord-street, Liverpool.

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London: E. T. Whitfield, 178, Strand.

Sixpence per dozen; 3s. per hundred; post free.

WHAT IS AN UNITARIAN? By GOODWYN BARMBY, of Wakefield.

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London: Trubner & Co., 60, Paternoster-row.

THE NAME OF CHRIST. 1sa. ix., 6. Sermon on Trinity Sunday, 1869. London: F. B. KITO, 5, Bishopsgate-street Without. One Penny. Fifteen, post free, 1s.; fifty, post free, 2s. 6d.

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RECOLLECTIONS of the Late Rev. JOHN JAMES TAYLER, B.A. By W. H. HERFORD, B.A. Manchester: Johnson and Rawson.

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Published by the Manchester District Sunday-School Association, agent, Mr. T. P. Jones, Memorial Hall, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 89, Market-street.

Post 8vo., pp. 95, price 2s.

CHURCH COMPREHENSION: A Letter to the Right Hon. W. E. Gladstone, M.P. (Being suggestions for the reconstruction of the Church of England.)—London: Longmans. Leeds: Walker.

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HENRY BLACKMORE, Superintendent.

Victoria Station, Manchester, June 7, 1869.

WHAT THE CHURCHES ARE DOING.

The Pope has given another "allocation." In a Secret Consistory held for the purpose of creating fourteen archbishops and bishops, his Holiness deplored a good many things in the state of the Roman Catholic world, among which the most noticeable seems to have been the new law adopted in Italy, for subjecting clerical pupils to military conscription, as being an infringement of the immunities, the rights, and the liberty of the Church.

The present state of the Roman Catholic Church in Poland is clearly shown by the fact that, since the recent exile of the Awgustowo Bishop, Count Lubensky, in the whole of Poland there remain only two representatives of the Roman Catholic hierarchy: the Bishops of Sedlo and Sandimir. All the others are either exiled or have absconded in consequence of the persecutions of the Russian Government.

The Roman Catholics of London are about to erect a college for the training of their foreign missionaries; and Mill-hill, Hendon, where there has for some time past been a temporary college, will be the site of it.

The first stage in the prosecution of the Rev. Charles Voysey for heresy has been got through. The prosecution was instituted by the Archbishop of York, Mr. Voysey's diocesan, but as the books containing the alleged heresy were printed in London, Dr. Jackson had to appoint commissioners to inquire whether they were *prima facie* grounds for proceedings, who have reported that *there are* such grounds. The commissioners were:—Sir Travers Twiss, the Chancellor of the diocese; Archdeacons Hale and Sinclair; the Rev. John Edward Kempe, rector of St. James's, Piccadilly; and the Rev. James Moorhouse, vicar of Paddington.

In the neighbourhood of the Tower there is a dense and very poverty-stricken colony of Roman Catholic labourers; and a meeting was held recently, to provide poor schools and industrial schools for them, which is interesting from the "free Christian union" it evinces. Protestant pastors, Dissenting ministers, and Jews met together, with a number of earnest Roman Catholic ecclesiastics, noblemen and gentlemen. Lord Denbigh took the chair, the Duke of Norfolk supported him, as also did half a dozen members of Parliament, and a large array of benevolent ladies. The work before them was to build schools for the children for 7,000 Catholics living within a radius of 300 yards. At present not one-fifth of the number of their children have school accommodation.

The amendments proposed in the House of Lords, to the Irish Church Bill, are very numerous. The Archbishop of Canterbury desires to postpone the process of disestablishment from 1871 to the beginning of 1872. Lord Salisbury, Lord Lilford, and the Duke of Cleveland are at one in proposing to relieve the Church Body from any payment for ecclesiastical residences; and Lord Cairns would give the land on which schools are built to the Church. As to private endowments, the Archbishop of Canterbury would date them, not from 1660, as in the bill, but from the second year of Queen Elizabeth's reign, historical and other evidence not strictly legal being admissible to show that an endowment was private. The principle of concurrent endowments is adopted by Lord Lilford and the Duke of Cleveland, who would allow grants of land or money to Catholics and Protestant Non-conformists, as well as by Lord Russell, who would apply the surplus to the building of churches, chapels, residences, and graveyards for Catholics and Presbyterians. Lord Russell further proposes that landowners should have the option of purchasing title rent charges or having them continued in perpetuity and paid to Episcopalians, Catholics, or Presbyterians as they choose. Lord Cairns has two amendments of a somewhat vague kind, the object of which seems to be to protect the episcopal authority in the new Church; and Lord Clancarty would permit existing archbishops and bishops to retain their seats in the House of Lords for life. There are also several amendments by the Archbishop of Dublin and Bishop of Peterborough intended to secure larger compensation to the clergy. If all these should pass, the bill would be like a certain pair of spectacles that had been mended with new frame and new glasses. The Lords, however, are in good spirits, and carried the change of date from 1871 to 1872, with a run. Evidently they think that by passing the second reading they have laid in a stock of merit, purchased a sort of political "indulgence."

A new alliance, both Protestant and Evangelical, under the title of the Evangelical Church Union, has been formed "to prevent the increase of

Romanism in England." It seeks to accomplish its great object by obtaining a revision of the Prayer-book.

On Sunday morning, June 20, the Rev. W. Brock, D.D., preached his annual sermon to young men and maidens at Bloomsbury Chapel. The attendance was very large. Shortly after half-past five in the morning many persons took their place by the door to secure an early entrance, and by half-past six, when the doors were opened, there was a large crowd waiting to get in. By a quarter to seven not only was every seat occupied, but every inch of standing room as well, and the congregation must have exceeded 2,000. Mr. Brock preached from the text, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—*Eccles. ix. 10.*

The case of Mr. Bennett, the vicar of Frome, who is accused of holding heretical views as to the nature of the Eucharist, is to be tried in the Court of Arches. The Dean of the Court, Sir Robert Phillimore, some time ago declined to accept the "letters of request" which were presented to him. The matter was thereupon carried before the Judicial Committee of the Privy Council, and that tribunal decided, yesterday, that Sir Robert should hear the case.

The Irish Presbyterians are assuming a very decided attitude on the subject of the distribution of the surplus property of the Church. We have the assurance of the Moderator of their General Assembly that "they expect to be placed in every particular in a position of equality with the Episcopal Church." Whether as regards outlay on Churches or the granting of glebes, they "emphatically protest against being left in a position of inequality with the Episcopal Church." Whether as regards outlay on Churches or the granting of glebes, they "emphatically protest against being left in a position of material disadvantage in a settlement which to be satisfactory and final, must be equitable in every part."

As our readers are aware, the Jamaica Clergy Act will expire with the present year. Lord Granville received a deputation on the subject the other day, and the tone of his reply to the statements submitted to him is certainly not calculated to weaken the report that Mr. Gladstone and his colleagues contemplate the complete disestablishment of the Jamaica Church.

The Rev. Dr. Cumming has been corresponding with Dr. Manning in order to ascertain whether if he attended the Ecumenical Council free speech would be granted him. Dr. Manning having referred Dr. Cumming to the Pope himself, the Protestant divine informed a meeting at Leeds last week that he is now writing a letter to the Pontiff.

We have ourselves always felt the objectionableness of ministers advertising for pulpits at all, and have done our best to discourage the practice; but what will our readers say to the following advertisement which we cull from the ordinary advertising columns of the *Christian World*?

TO BAPTIST CHURCHES.—Have you heard him? If not, he is now at liberty to supply with a view to the pastorate.—Please address to Adin Williams, Esq., High-street, Oxford.

The Rev. Newman Hall has been preaching for some time on Sunday evenings at St. James's Hall, but he is going to resume the Surrey Chapel pulpit. He said that he had been requested to continue his Sunday evening services at St. James's Hall, but he did not feel justified in doing so, as he understood a large portion of his congregation had absented themselves from their sittings on Sunday evenings, which he looked upon as a kind of silent protest.

Mr. Edmond Beales has come out as a preacher. He preached last Sunday night at the Burdett Hall, Limehouse, to a crowded audience, from the text, "Blessed are the pure in heart, for they shall see God."

At the Baptist Chapel, Rochdale-road, Manchester, of which the Rev. Mr. Taylor is pastor, the collections on Sunday week, to defray the expenses of painting and repairing the church, amounted in the morning to £229. 16s. 8d., and the minister announced that there would be no collection in the evening, as the sum received was more than enough for the purpose.

The Rev. Dr. Parker, of Cavendish-street Chapel, Manchester, is about to remove to London. It is said that the congregation inviting him have offered him £2,000 a year, with £700 for removal expenses.

WHAT IS SAYING ON CHURCH MATTERS.

Very little is saying except about the Irish Church Bill, which is the one topic in almost every editorial mouth.

The *Post* says it is not a little curious to observe that the only amendments which are really incompatible with the principles of the bill as it at present stands are, with the exception of the Duke of Cleveland's, those proposed by Earl Grey and Earl Russell.

The *Spectator* cordially approves both Earl Grey's and Earl Russell's amendments. Ireland is Catholic, and a Catholic country has a right to endow Catholicism if it likes; but the noble ears are crying for the moon. The House of Commons will not vote for any such project, and we shall be lucky if we can get decent houses for the clergy of all denominations.

The *Economist* says that to endow or re-endow any of the Irish Churches directly—and not indirectly as the only way of compensating life interests—would be strictly a breach of faith with the constituencies. Yet if this be so, almost the only feasible amendment which has been talked of appears to be condemned. It seems to be thought that the hardships of making the disestablished Church pay for its parsonages and glebes may be averted by using the surplus to endow the other churches with the same possessions—if they will have them. Perhaps out of very weariness the House of Commons' majority may assent to this deviation from the principle of the measure, and there are good practical reasons for it; but it is nevertheless a plain deviation, and one which might have damaged the Government had they played with it at an earlier stage.

The *Saturday Review* believes that if such a proposal as Lord Russell's could be submitted to the decision of the Protestant laymen of England who have really taken the trouble of thinking over the difficult question of the Irish Church, nineteen out of every twenty would enthusiastically accept it, and the judicious friends of the Irish Church would gladly catch at it. But however much we may wish to see a desirable object attained, we must take into account the difficulties that lie in the way of attaining it; and the difficulties that lie in the way of embodying Lord Russell's amendments in the bill seem very great. One does not see where the motive-power to carry the bill through the Commons would come from, except by a coalition between the Government and the Opposition. But the Government came into office avowedly to resist levelling up. To adopt these amendments then would not only lower their prestige, but in all probability break up their party.

The *Examiner* hopes that one consideration will be uppermost in the minds of all who take part in the coming debates in the Upper House, and that is the paramount importance of closing the controversy and getting rid of the Irish Church question this session. Any bill would be better than none. The country is weary and sick of the subject. A final measure of universal and satisfactory settlement is obviously not to be hoped for; but we should not be an inch nearer that if we wasted three years more in discussing details. What has really been decided clearly and finally is disestablishment. Let us book that fact in a statute this year, and be thankful.

More wisely, to our thinking, writes the *Pall Mall Gazette*:

"The purpose of these amendments is to retain in the hands of the future Church, in its disestablished condition, as large a portion of its present emoluments as can be preserved in the coming revolution. With this view the Bishop of Dublin and Bishop of Peterborough seek to improve the position of benefited clergymen and curates to such an extent that they will in fact be better off in the Church of the future than they are in that of the present. With the same general intent, the Archbishop of Canterbury proposes to substitute the year 1560 for 1660 in defining the endowments which are to be considered 'private,' and to be preserved as such. And various suggestions for improving and increasing the provision left in the hands of the Church in the form of glebes and for exempting it from payment for ecclesiastical residences, are in the same general direction. Of course these amendments, taken separately, are liable to no objection of principle. They are scarcely worth dwelling on in detail. But of one thing we are sure, those who insist on them are no true and sagacious friends, we will not say of the Church of Ireland—that phrase has come to cover a multitude of merely secular meanings—but of the cause

of Protestantism in Ireland. The principle of the present bill is that this cause—the cause of all us Protestants, not of the Anglican body only—shall no longer lean on establishment for support. The ci-devant Church must rely on its own intrinsic merits and on the zeal of its adherents, as other voluntary bodies do. To this—however the crisis be delayed by ingenious expedients—it must come at last. The worst of all possible policies would be that of postponing it. The longer the Church is allowed to rely on remnants of adventitious support, the less able it will be to walk alone when the inevitable time arrives."

The *Daily News* says the concurrent endowment amendments are the most dangerous of those proposed.

"The enemies of the Government, knowing that Mr. Gladstone's majority in the House of Commons was returned last autumn on the clearest understanding that there was to be no 'levelling up,' are actively propagating the rumour that a measure of that character is to be carried by a coalition of the Liberal party and a portion of the Conservative party, headed by some of the Bishops. This is simply untrue; it is plainly impossible that the Liberal majority in the House of Commons can be used for such a purpose. But it is well known that a number of Liberal and Conservative Peers, and some of the Bishops, are prepared to act together for the end described. We do not believe that such a project can ever succeed, to the extent of leaving Mr. Gladstone in the position to choose between accepting it from the House of Lords and giving up the Bill. But it will be well that the Protestantism of the country should stand upon its guard."

Has the Kirk, says the *English Independent*, well considered what it is doing in raising the patronage question now? Does it not know that its own time is coming as soon as the Irish Church is disposed of? What does it read in the motion by Mr. Maclaren for a return of the mode in which the £20,000 annually paid to the Church of Scotland out of the Consolidated Fund is disposed of? Let us hope that its leaders are wise men who, foreseeing the changes with which the future is big, are making haste to provide their Church with new standing-ground and are trying to settle it upon a popular basis before they are deprived, as they know they soon will be, of the treacherous aid of the State. An Established Church which admits ministers of other denominations to its pulpits and is ready to lend its churches for a funeral service in memory of a respected minister of another community will not find itself desolate or without sympathy in the hour of its trial. If there is no strong feeling in Scotland against the Establishment it is because it has not imitated the impertinences of the English Church.

Both Houses of the Convocation of Canterbury met at Westminster last week, but their proceedings did not attract much attention. On the first day the Lower House had a long and important talk about intemperance, which showed that the clergy were deeply concerned at the demoralisation wrought among the rural population by the beer-houses. The subject of the liquor traffic was broadly and wisely discussed. A resolution, asking the co-operation of the Bishops in measures of restriction, was unanimously passed. There was a good deal of temper shown when the Irish Church Bill was under consideration. The Rev. Dr. Jebb went the length of saying that to support that measure was sufficient to cut one off from all private friendship, and, after speaking strongly against Mr. Gladstone, he emphatically declared that he would never speak to any gentleman, whether bishop, priest, deacon, or layman, who voted for the disestablishment of the Irish Church. The Prolocutor had, of course, to call him to order; but this little incident will show how little reason was brought to the discussion of the question. Chancellor Massingberd moved the adoption of a report in favour of union with the Greek Church, and the Primate was requested to negotiate with the Eastern patriarchs and metropolitans in order to bring about a good understanding. The principal reasons alleged for taking this step were that English children born in the East could not get Christian baptism, and English persons dying could not get the Holy Communion or be buried in consecrated ground.

The Rev. Dr. Vaughan, of Doncaster, having been remonstrated with on his patronage of a circus for the entertainment of the children of his parish schools, writes to the remonstrant:

"I have the strongest testimony from all quarters, not only to the innocent nature of the exhibition itself, but to the highly respectable character of the

managers and the performers. Their presence in the town has been beneficial, not detrimental, to the cause of morality, and even religion. They have been regular attendants at church, and have opened the circus itself for a special religious service. It appears to me that, in proportion as a clergyman is bound to protest against such public amusements as are demoralising in their character, he is bound, on the other hand, to show, by word and act, that he rejoices in those popular recreations which are innocent and of good report. I cannot fear that in this instance I shall 'be found, like Samson'—to use your own words—"giving my strength and the glory of the Lord to the uncircumcised Philistines."

AMERICAN NOTES.

THE CHURCHES IN NEW YORK.

There are 460 places of worship in New York, exclusive of those of the Roman Catholics. A correspondent of the *Scotsman* writes:

"Of these 460 churches, 410 belong to 19 different sects of Protestants, 29 are Jewish synagogues, and the remaining 21 make up a curious miscellaneous list, bearing such names as Christian Israelites, Disciples, Evangelical, Catholic Apostolic, Swedenborgian, Second Adventists, True Believers, Congregational Methodists, True Reformed Dutch (in contradistinction, I suppose, to the Reformed Dutch, who are not truly reformed), and 'Come to the Church of Humanity.' Of the 19 different Protestant sects, the Episcopalian have the greatest number of churches—95 in all; one of them, Trinity, being a grand building, and many of the others being very handsome and costly edifices. The Presbyterians come next, having 88 churches among the five different sects, or sub-sects, into which the Presbyterians here have divided themselves. Next in strength are the Methodists, who likewise have four different sects; the Methodist Episcopalians, having 58 churches, five of which are negro churches; and the Wesleyan Methodists, the Protestant Methodists, and the Free Methodists, one each—in all 61. The Baptists have 43 churches, the Friends 29, the German Reformed 25, the Lutherans 14, the Congregationalists eight, the Universalists five, the Unitarians three, and the Moravians two. There are nine churches for seamen, and 28 'mission churches,' all of which belong either to the Episcopalian, the Baptist, the Presbyterian, or the Methodist. On Park Avenue—which, to my notion, is the prettiest street in the city—are two notable churches. Park Avenue is the only spot in New York which reminds me of Edinburgh. It is on the summit of a hill, and beneath runs the tunnel of the Harlem Railway. The tunnel is arched over, and through the centre of the Avenue are neatly-railed enclosures, carpeted with verdure, and gay with flowers, shrubs, and trees. As small things remind one of great, so do these little plots recall to my memory your charming Princes-street Gardens. On the corner of Park Avenue and Thirty-fourth-street is the Unitarian 'Church of the Messiah,' and adjoining it is the Presbyterian 'Church of the Covenant.' The former is built of brown-and-gray sandstone, and is in the Rhenish-Gothic style. The south front is elaborately carved, and is an almost perfect gem of this kind of architecture. The building cost a quarter of a million of dollars, and is worth the money. Dr. Osgood, a theologian of some note, preaches here. The Unitarians are not very numerous in New York, but they are very bold, and extremely far 'advanced.' One of their preachers is the famous Dr. Bellows. His church is a bizarre edifice, on Fourth Avenue, built of alternate layers of red and white stone, and surmounted by a dome, like that of the Radcliffe Library, Oxford. The name of the church is 'All Souls'; but the scoffers call it the 'Church of the Holy Zebra.' Another Unitarian preacher is the Rev. Mr. Frothingham—he who presided over the 'Free Religious Convention,' in Boston, the other day. He is a man of much ability, but of extremely 'liberal' views. The Presbyterian 'Church of the Covenant,' on Park Avenue, is a grand building of beautiful gray stone, in the Lombardo-Gothic style, faultless in its proportions, and elaborately ornamented wherever the requirements of that style permit ornamentation to be used. But there are many still more imposing and handsome churches than these, and a few which, without being imposing, are very pretty and charming. On Fifth Avenue alone there are 15 very admirable church edifices—the Jewish synagogue and the Roman Catholic Cathedral being the finest, but the others having charms of their own. Riding through the cross streets, you are often surprised and delighted by coming upon a church which looks as if it might have been picked up from some secluded English village, where it had stood for a hundred years, and transported hither by magic. It is built of very dark stone; there is the square tower at the corner terminating in a spire, the low walls and the sharply-pointed roof, ivy growing thickly up the sides, and almost hiding the little windows with their diamond-shaped panes of stained glass. I stumbled the other day upon a charming spot, where, behind a group of ancient trees, stood a rectory and a chapel, so much like one that is attached to the cathedral

at Peterborough that I was startled at the resemblance. The Methodist churches, with one or two exceptions, are exquisitely ugly. In three-fourths of the 410 Protestant churches in the city, the 'pew system' prevails—the seats being either held in fee-simple or rented by the year, the price paid depending upon the popularity of the preacher, the locality of the church, and the degree of emulation existing among the congregation. This does very well for the minister, whose salary often comes out of the pew rents, and for the rich and well-to-do; but it works badly for the poorer classes. If a well-dressed stranger visits any of the churches—except, perhaps, one peculiarly fashionable and exclusive Episcopalian church on Broadway—he will be courteously received and shown to a seat. But there are few of the Protestant churches, except those built as 'Mission' churches, in which people of the lower classes would be made welcome, and to which they could go regularly, and as a matter of right and not of favour. The two extremes of society—the rich and the very poor—are well provided for as regards religious instruction; the former get it in their elegant churches, the latter receive it, together with earthly goods, at the hands of the almost innumerable charitable institutions and societies with which the city is crowded. But the respectable poor—the men and women whose daily toil yields them their daily support and little more—are for the most part left out in the cold. Among the clergymen of New York, there are very few who are known beyond the limits of their own circle, and I scarcely think any of them can be called great men. The one who by common consent is said to be the finest preacher of the lot is Dr. John Hall, the pastor of an Old School Presbyterian Church on Fifth Avenue. When one says to a New Yorker, 'How strange it is that all your preachers are so dull!' the reply is pretty sure to be, 'Have you heard Dr. Hall? Ah! go and hear him, and you will be delighted.' He is very good; but then he is an Englishman, who has been in New York for many years; and it is a poor answer to one who complains of the dullness of American preachers to bid him go to hear an eloquent Englishman. The most earnest workers among the preachers seem to be the High Church Episcopalians, and it is probably owing to this that the Episcopalian churches out-number all the others. They have done much good in the ordinary way of religious charity, and of late they have taken to the extraordinary method of establishing sisterhoods and guilds, which, without meaning to scoff, I can best describe by saying that they are a parody on Roman Catholic nunneries and religious houses. The 'Sisters of the Holy Communion' and the 'Sisters of St. Mary,' for instance, wear a dress like that of a 'Sister of Charity'; they live together in communities, under the rule of one of their number, who is called the 'Mother Superior'; they take vows of obedience, poverty, and celibacy, with the condition, however, that they may absolve themselves therefrom whenever they like; and they devote themselves to works of mercy and charity among the poor and fallen. The 'Sisters of St. Mary' have three houses, one of which is a refuge for fallen women. Their principal house is in Forty-sixth-street, where they have a charming little chapel, with a beautiful altar; they rigorously observe the feasts and fasts of the Church, and have a daily celebration of the Holy Communion by a chaplain of their own. These good women do nothing but good; but their work is often ridiculed and denounced by their Low Church brethren, between whom and the Ritualists there is just now a very unhappy state of warfare. The male associations of this kind have not yet got to living in community, but one of them, the 'Sodality of St. Alban,' expects to do so soon. The Church to which the Sodality belongs is St. Alban's, and like its London namesake, goes the whole figure in Ritualism."

THE REV. G. W. CONDER ON PREACHING.

At the annual meeting of the Lancashire Independent College, held on Wednesday last, the Rev. G. W. Conder delivered the address to the students. By the way, some little amusement was created relative to this address by Dr. Parker (between whom and the more cultivated ministers of the Independent body it is understood there is not much love lost) in seconding the vote of thanks to Mr. Conder for it, drily mentioning the benefit which he had himself received from the same address which he said he had heard Mr. Conder deliver sixteen years ago!

Mr. CONDER, in responding, said it was true that the address was the same as he had delivered to the students sixteen years ago. When he was asked to address them on this occasion, he sat down to compose a speech, but he found the former manuscript, and, having read it, he did not think he could write anything better. (Laughter, and "Hear, hear.") He had intended to make that fact known; and Dr. Parker had only anticipated him (as he had supposed some kind friend would

do) by a few minutes. ("Hear, hear," and laughter.)

However, the address is a very admirable one, with words in it which may do many a student and young minister good, and we are therefore glad to be able to give the following extract:

"He urged them to remember the real significance of the term 'student,' which was applied to them as soon as they entered the walls of that college. To the apprehension of some the term meant nothing but a young man dressed in glossy black of an ecclesiastical cut, with a little white neckcloth, and possibly a strong dash of conceit, whose mission was to be the patronised of gentlemen, the petted of ladies, and the criticised (because the critic) of all. (Laughter.) To the shades at once with that idea. Speaking of the composition of sermons, he said the recipe which many persons followed was the weekly reiteration of commonplace twaddle about a few great central truths, with much affectionate devotional earnestness. The latter half of the recipe might be good enough, the twaddle being the only needless and injurious element. True preaching could only be the result of real living thoughtfulness, and painstaking examination and reflection. What was the reason that so many miserable failures were seen in the pulpit, and that ministers were the bore or the butt of platforms and the opiate of congregations. It was not lack of piety; nor was it want of industry, because no artisan toiled more painfully than a minister of the class he was describing. His sermon was conceived in anguish and brought forth in agony." (Laughter.) The secret of such a person's failure was that he had no living thoughtful mind, to create, to vitalise, and to vivify. He toiled with his subject in mechanical fashion; his sentences followed one another round and round like the governor balls of a steam engine. (Laughter.) They did not well up and out like water from a bubbling spring. They (the students) should believe in the wonderful vitality and power of the mind within them. If they could but get a thoroughly thoughtful mind, speeches, sermons, lectures, conversation would flow out of them, grow out of them, sometimes would flash and explode out of them, when occasion should unseal the fountain, touch the spring, or waft the spark. They would not have to manufacture sermons—(laughter)—every week; to hunt through the leaves of the sacred oracles to find a text that fit—(laughter)—and then, having found it, to look imploringly into infinite space for some kind angel to tell them what to do with it; and failing that, to sit down desperately and do with the text as hundreds of others had dealt with it, namely, to cut it up into three pieces, to subdivide each of those pieces into three more, and then say a little about each. (Laughter and applause.) If they trained themselves as he recommended, they would not be mere intellectual sponges, absorbing so much matter for the occasion, and squeezing it out precisely in the same state as it was absorbed. In their work as ministers many fell into the mistake of thinking they had nothing else to do but to reiterate the central doctrine of Christianity, namely, mercy through the sacrificial death of Christ. They would have, on the contrary, to present the whole body of Christian truth which had gathered round that nucleus. They would have to do both with what preceded and what followed the Gospel. When a man had for years been a hearty believer in Jesus Christ, and was well grounded and settled in the faith, he would want his minister to do something more than keep on telling him to believe. The Gospel, intelligently apprehended, offered as much scope for the exercise of a living mind as did any other realm of truth. The religion of Christ was manifested to sanctify the politics and the commerce of humanity, and how could it do that except through its teachers? Those teachers ought, therefore, to possess a matured, thoughtful, Christian judgment, which would find its scope, and ought to be able to make itself felt. There were many things that wanted calling by their right names and branding with deserved infamy by Christian men. Ministers of religion ought to be the first to do those things; to point to hypocrisy and boldly to say, 'There stalks a lie;' to take up the current principles of the world's coin, to clip them in two, hold up the base metal and show the devil's alloy in it. How were ministers to do those things if they were not men of power? They would have to speak by the side of a cataract, and they must not have a puny voice. They would have to speak to men deeply interested in not believing them; and it would not do to talk mincingly. Their speech must not be a professional utterance, with a pulpit twang, but the real, manly, religious utterance of their human heart and thought. They must not be mere pulpit drums, or echoes, or barrel organs able to play variations on one tune, or pulpit mountebanks; but devout, earnest, intelligent teachers, able to turn and guide the current of the world's thought and action into proper channels. In conclusion, he spoke of the paramount necessity of deep, fervent, personal piety, without which, however they might convince the understanding, they could never hope to reach and turn the hearts of their hearers."

A STRANGE ASSEMBLY.

THERE are some singular sights to be seen at Nismes, but never a stranger one than appeared there three years ago—a meeting of theologians for theological discussion, in which nobody called anyone else either a traitor or an Atheist—an assembly of clergymen who hated nobody and cursed nothing. The subject was a most delicate one—the resurrection of the Saviour—but every opinion was listened to with respect and attention; and these unique divines had so much attachment to Christianity that they not only praised its precepts but even practised them, a faith in Christ so great that they were not afraid of its being destroyed by either logic or history. It is far from Exeter Hall to Nismes, but I never realised till now how very far.

Sixty-five persons were present, partly pastors, partly laymen. After an old minister had been called to the chair and prayer had been offered, Mons. Grotz read a paper on the subject of the day. He dwelt at length on the differences and discrepancies in the concluding parts of the four Gospels; and then passed on to consider the importance of the belief to our religious life, adopting the remark of Schleiermacher that as the apostles believed Jesus to be the Son of God before his resurrection, the resurrection was not necessary to true faith in him, nor therefore to salvation. The true doctrine of the resurrection is that all that is holy and true is immortal and must triumph. In this we all agree; we all feel that a work such as his, that so much loftiness, love, and devotion, so perfect a union with the Father, cannot have ended in destruction and nothingness. The conscience of the Christian world, the conscience of every man who reflects and works, who suffers and loves, refuses to think of death in presence of the Christ. The Greek will speak of immortality; the Jew of resurrection; we shall speak of life, of life eternal. To the unbelieving, to those who find in the world's history and in their own hearts no traces of a living Christ, let us leave the barren task of proving, book in hand, that the dead Jesus left the tomb two thousand years ago. What matters it to our religious life whether or not his flesh and bones escaped the operation of the laws of biology? The doctrine we need is, that the soul and its heroisms are immortal; and its best proof is that the martyr who fell by the hands of the wicked became thenceforth the centre of human faith and love. Jesus of Nazareth! Master! I bow before thee, love and worship thee. I have followed thee through thy toilsome path and see thee now in thy glory. Thou callest me, and amidst my sins and sorrows I hear. Thou ledest me to thyself, and by thyself to thy Father. Thou livest by the power of God, and by that power shall we live with thee!

When the reader had thus concluded, discussion began. Pastor Gachou thought the question too wide for profitable discussion. Pastor Puaux declared there was nothing in the paper which had been read that had not been long ago refuted. He had once been an Atheist; he was now a Christian. He had put his belief to a judicial inquiry. He sat as judge and called before him the witnesses, and summoned skilled advocates, Abaddie and Tillotson, Toland and Voltaire. The decision to which he came was that Jesus had as certainly risen as if he himself had seen him. To this he owed his Christianity: for in truth the battle between Christianity and infidelity must be fought in the garden of Joseph of Arimathea. If he did not so believe, he would renounce his pulpit. He was glad to have thus delivered a testimony for his Saviour.

Then Pastor Dizier declared that M. Puaux had indeed "delivered a testimony," but had certainly not delivered an argument. Unless he saw signs and wonders, would he not believe? Christianity needed no such support but stood by its own sanctifying power—*stat mole sud*: so akin was it to the soul, that in finding Christ the conscience only found its own highest self.

Pastor Babut admired the lofty and Christian spirit of the paper that had been read, but could not accept its conclusion. His inquiries into the authorship of the Fourth Gospel had convinced him that it was the work of John. Here was an eye-witness of the resurrection; and his testimony was supported by Paul's, which, though not direct, was of early date and of undoubted authenticity. The discrepancies between the different accounts were easily explained by the confusion of mind which so startling an event would be sure to produce. He did not think belief in the resurrection was essential to Christianity; but still he looked with suspicion on the tendency to cast off old beliefs on the mere ground of their being non-essential. A man so doing was like a bird placed in an exhausted air-pump. It flaps its wings and sings, as if still breathing its native air. But its activity is the symptom not of life, but of death.

Pastor Campredon said he believed in a free and personal God, and dared not limit His power by denying the possibility of the resurrection; but though he had long believed the doctrine (mainly because he could not otherwise explain the growth of Christianity) he had now ceased to believe in it. M. Puaux had compared the question to a trial. Adopting that metaphor, he would ask what judge would pronounce a decision on the testimony of but two eye-witnesses, both of disputed authority,

and both contradicted at many points by current rumour.

Here M. Puaux rose again. He said: "The last speaker regards Jesus as dead; I regard him as living. And my view is supported by ten times as much evidence as would suffice to condemn a criminal. By the means by which you disprove the Gospel narratives, I would undertake to disprove that Napoleon was ever at St. Helena, or that he ever lived, or ever died. You disbelieve, because you begin by assuming miracle to be incredible. If Christ did not rise from the dead, then he was a man like you and me."

Another pastor: "Not quite like you and me; you flatter us too much, and you flatter yourself a little."

M. Puaux: "Don't disturb yourself; I shall never compare you to Jesus. I repeat with Paul, 'If Christ be not risen, our faith is vain.'"

This little passage of arms was the only one which marred the day's proceedings; and its agitator, M. Puaux, was, by the way, only a visitor from a distant town. The discussion was continued by Pastor Privat. He admitted that the Evangelists had materialised the facts of the narrative; but was convinced that beneath all that was exaggerated and legendary there was a basis of truth. He believed the apostles experienced appearances of Jesus, of a nature which could not be exactly defined, but which had an objective reality. It were hard to say what was that Body which appeared, but facts must not be denied only because they were unexplained. History spoke of similar appearances; and kindred phenomena as to sounds had been known, as in the case of the voices which Joan of Arc, and the songs which the Cevenols, heard. He had heard illusive voices at times when he was perfectly master of his senses. His conclusion was that we must not undervalue the Gospel narratives, but yet must strive to elevate and spiritualise our belief. A religion of conscience must be based upon the facts of conscience.

M. Auguste Dide, a clever Paris journalist, concluded the discussion. He should begin by defining his terms. The resurrection was—the passing of Christ's body from death to life. Then, if that were so, it was a fact utterly unattested. The only possible witnesses were the guards whom Matthew says were posted at the sepulchre, but whom he describes as being so afraid that they became like dead men, so that they could not have seen Jesus. So far was this doctrine from being essential to Christianity, that Thomas, who declared his disbelief, continued to be not only a Christian but an apostle. And rightly so, for though the resurrection were abandoned, the soul and its faith, the conscience and its powers, would still remain. Heaven would be still over us, and in it all our hopes. Still would remain Christianity—human life viewed from the standpoint of holiness, with Jesus as founder and leader.

Then, with the President's prayer, the discussion ended. Each man had spoken as he thought, and had thought before he spoke. They hold that the flower of piety blossoms fairest where the light is strongest.

Is it wicked of them?

CYRIL.

The Unitarian Herald.

FRIDAY, JULY 2, 1869.

THE PROVINCIAL ASSEMBLY.

WE are glad that an amount of attention is now being given to the subject of the Provincial Meeting, which gives good ground for hope of some speedy and real solution of its difficulties. It is far too important a gathering for its precious hours to be wasted in annually recurring discussions which remind us of nothing so much as of the debate whether a certain society should be furnished with a round table or a square one. For we cannot help feeling that the points at issue are very much exaggerated by a few extreme partisans on either side, and that on the part of the great bulk of those composing, or qualified to compose, the Assembly, there is no serious difference of opinion. We all alike feel it to be the annual gathering of our ministers and congregations throughout the province; and we all desire that it shall be such an occasion as to bring together a large number of ministers and people of all classes, to kindle in them a deeper religious feeling, to draw them together in a feeling of strong and hearty brotherhood, and to send them away to their respective churches refreshed and inspired, and informed with new ideas of Christian

activity. Now, evidently the central point of all this is not what the Assembly shall be called, nor who shall be entitled to vote in any technical matters that may arise, but *how shall the occasion itself be spent*. And we feel hopeful, because we see that there is practically not much difference of opinion on this central point. Those who differ most widely from Mr. DARBISHIRE as to whether it is right or wrong in theory for the Assembly to attempt any special work, at any rate agree with him in desiring that in addition to the sermon there shall be a large and full opportunity for earnest conference on subjects of religious interest. Mr. RAWSON, in his letter of last week, attributes to this such paramount importance as to suggest that after the President's address the Assembly should divide into "sections, in which should be read short papers, and discussions held as to the theory of special agencies, such as missions, church finance, Sunday-schools, &c.;" and Mr. FREESTON, who endorses Mr. RAWSON's suggestions as "of a practical nature and just the kind required," says the Assembly "should exert all its power to stimulate free religious thought and encourage and support benevolent and religious activity." Well, is not here a large ground of agreement? It is true that Mr. DARBISHIRE would go further and absolutely exclude any positive work, while Mr. RAWSON and Mr. FREESTON, and we believe the great bulk of the Assembly, have no such conviction of the absolute incompatibility of united action and religious conference. Still, all agree that a good time of free and full religious conference is the first thing needful. Let us, then, secure this, and let the question of whether such conference shall result in some collective action, or only in increased local activities, take care of itself. We think it may be safely left to do. Two things are certain—first, that the Assembly will not adopt a formal constitution definitely excluding collective action; and secondly, that there are so few matters in which action can be taken by it in its corporate capacity, with as much advantage as by separate district agencies, that the Assembly is not likely to attempt much in that way. The fate of the Missionary Branch sufficiently illustrates this. The Assembly was probably as unanimous in its feeling that missionary work should spring from its meeting together as it is likely ever to be on any subject, and there was not the least intention, in forming the affiliated Associations, to shelve any activity on the part of the Assembly itself. But the simple fact turned out to be that the district agencies worked better by themselves, and the missionary branch, as an agency of the Assembly, has fallen to the ground, not as Mr. JOHN GRUNDY said, because the laymen have not co-operated, but because what co-operation they had to give was more useful given through the district Associations. True, they do not help to anything like the extent they ought. But the same principle still applies. What is needed is not another central agency, but the existing ones better supporting. And as for the Assembly, would it not do much more to help on the missionary work of the province if, instead of taking up time with reading a so-called Missionary Branch Report about what these district agencies are doing, there were a free conference on the subject of missionary work and the causes of our indifferent success?

We know that some of our laymen hold very strong opinions on this matter. We should like to hear the subject of home missions introduced to the Assembly by short papers from Mr. THOMAS WRIGLEY and Mr. JOHN GRUNDY, and then freely talked out for a couple of hours, as were the different subjects at the great Educational Conference last year. We do not think that any one would be inclined to twit such a meeting with being resultless, or to say that an Assembly, which annually occupied its time in some such way, was frittering away its opportunities in "the mere talk of a Debating Society."

Can we not agree, then, to come to this as the first stage in reform? Let us put the other question on one side for a time. Manifestly many of the subjects which would furnish the most interesting deliberations are subjects upon which no one would wish to found any definite collective action. Mr. FREESTON's axiom that there can only be *deliberation* if the result is to be either law or work, is to a certain extent true, but surely it is not true when used (as he uses it) to imply that the action must be collective. Men may deliberate about the methods of a work which has to be actually carried out individually. It is not a question of work *v.* talk; as a fact, there are no harder workers in the province than Mr. DARBISHIRE and some of those who have argued with him in favour of eliminating all organised action from the programme of the Assembly. Let the question of result, however, be left open. When occasionally questions arise in which it seems possible for the Assembly to take definite action, whether by way of petition, committees of inquiry, or even executive sub-committees, these must be considered upon their own merits. The Assembly has always been free to take any action that has seemed desirable arising out of its conferences, and will not consent to abdicate that freedom, though anxious to make the conferences themselves the central interest of its meetings.

FUNERAL OF REV. R. B. ASPLAND.

THE funeral of this greatly esteemed minister took place at Hackney on Saturday last, when his remains were laid in the grave which contains those of his father, so well known for the services which he rendered, in various ways, to our denomination. Before one o'clock, the time fixed for the mournful ceremony, the chapel, in which our lamented friend had for the last years of his life ministered with so much acceptance, was filled by members of his congregation and others, and as his coffin was borne along the aisle and placed under the pulpit from which he has so often spoken the word of life, many weeping eyes and sobbing breasts showed how deep was the regard which he had inspired, and how sincere was the sorrow that was felt for his loss. The esteem too in which he was held throughout our body was proved by the large number of ministers and friends from different parts of the country, who joined with his immediate relations in paying the last tribute of respect. Among those present were the Rev. Thos. Madge, Rev. Dr. Sadler, Rev. P. W. Clayden, Rev. H. Ierson, Rev. W. H. Channing, Rev. J. P. Ham, Rev. J. C. Means, Rev. T. L. Marshall, Rev. S. C. Davison, Rev. Robert Spears, Rev. J. Phillips, Rev. T. Hunter, Rev. John Taylor, Rev. Joseph Heywood, Mr. C. Venning, Mr. Hart, Mr. Preston, Mr. Philp, of London; Rev. C. H. Ball; Rev. John Kenrick, of York; Rev. Wm. Gaskell, and Mr. R. D. Darbishire, of Manchester; Rev. John Gordon, and Mr. Herbert New, of Evesham; Sir John Bowring, of Exeter; Mr. Hibbert, and Mr. Thornely, of Hyde. The funeral service was read in a most solemn and impressive manner by the Rev. James Martineau. After dwelling on the sublime assurance that "this mortal must put on immortality," and showing how the departure of friend after friend made this life more sacred, and took away from the strangeness of the next, Mr. Martineau said:—"Far be it from us lightly or arrogantly to claim the verdict of God's approval for any responsible soul, even when very near to our knowledge and affection. The heart's own secret account with the Infinite Holiness

must ever have its mystery of reserve, which it would be an irreverence to break. Yet surely the human attachments of Christian men, the affinities that draw their mutual respect, are no faint pledges of the real thought of God. And when we remember how truly our departed friend loved the churches which he served, how he gave them the unstinted offering of his cultivated mind, his rare and happy social tact, his genuine loyalty to conviction, and his balanced reverence for liberty and truth; how he blessed warmth of zeal with minute exactitude and comprehensiveness of service; how his charity, always large, widened as his experience deepened; how his earliest friendships never waned, and his newest sufficed to make a sorrow at his death; we cannot mistake the type of the righteous, whose life is blessing, and whose end is peace. Conscious no doubt he was of such short-comings as it is human to feel, and Christian to deplore; but the Divine mercy is gentler than our best tenderness. And if even for us death glorifies the departed, we may trust an affection higher than our own, and believe that the lesser frailties drop with the coil of mortality, and vanish in the mid-passage, from earth which waves the adieu, to heaven which greets the arrival."

SELAH.

THE following remarks on this word, in the last number of the *Bibliotheca Sacra* show how learned men may differ:—

"The translators of the Bible have left the word *Selah*, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister or some learned friend what it means. And the minister or learned friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of eternally, forever. Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhythmical note. Herder regards it as indicating a change of tone. Matheson, as a musical tone, equivalent, perhaps, to the word repeat. According to Luther and others, it means silence! Gesenius explains it to mean, 'Let the instruments play, and the singers stop.' Woehler regards it as equivalent to *sursum corda*—up my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognises in every case 'an actual appeal or summons to Jehovah.' They are calls for aid and prayers to be heard, expressed either with entire distinctness, or if not in the imperative 'Hear, Jehovah!' or 'Awake, Jehovah!' and the like, still earnest addresses to God that He would remember and hear, etc."

FIRESIDE READINGS.

DO GOOD.

BY WILLIAM BARNES.

AH! child; the stream that brings
To thirsty lips their drink
Is seldom drain'd; for springs
Pour water to its brink.
The well-springs that supply
The streams are seldom spent,
For clouds of rain come by
To pay them what they lent.
The clouds that cast their rain
On lands that yield our food,
Have water from the main
To make their losses good.
The sea is paid by lands
With streams from every shore;
So give with kindly hands,
For God can give you more.
He would that in a ring
His blessings should be sent,
From living thing to thing,
But nowhere staid or spent.
And every soul that takes,
But yields not on again,
Is as a link that breaks
In Heaven's love-made chain.

SUNSHINE STORIES.

BY HANS CHRISTIAN ANDERSEN.

"Now I am going to tell a story," said the Wind.
"Excuse me," said the Rain, "but now it is my turn; you have been howling round the corner as hard as ever you could, this long time past."
"Is that your gratitude towards me?" said the Wind.
"I, who, in honour of you, turn inside out—yes, even break all the umbrellas, when people won't have anything to do with you."
"I am going to speak!" said the Sunshine.
"Silence!" and the Sunshine said it with such glory and majesty, that the long, weary Wind fell prostrate, and the Rain beat against him, and shook him, and said: "We won't stand it! She always

breaks through, that Madam Sunshine; we won't listen to her. What she says is not worth hearing."

But the Sunshine said, "A beautiful swan flew over the rolling, tumbling waves of the ocean. Every one of its feathers shone like gold; one feather drifted down on the great merchant vessel, that, with all sail set, was sailing away. The feather dropped on the curly light hair of a young man, whose business it was to have a care for the goods, supercargo they called him. The bird of fortune's feather touched his forehead, became a pen in his hand, and brought him such luck, that very soon he became a wealthy merchant, rich enough to have bought for himself spurs of gold; rich enough to change a golden dish into a nobleman's shield; and I shone on it," said the Sunshine.

"The swan flew further, away over the bright green meadow, where the little shepherd-boy, only seven years old, had lain down in the shadow of the old and only tree there was. The swan, in its flight, kissed one of the leaves of the tree. The leaf fell into the boy's hand, and it was changed to three leaves, to ten, yes, to a whole book, and in it he read about all the wonders of nature, about his native language, about faith and knowledge. At night he laid the book under his head, that he might not forget what he had been reading. The wonderful book led him to the school-bench, and thence in search of knowledge. I have read his name among the names of learned men," said the Sunshine.

"The swan flew into the quiet, lonely forest, rested awhile on the dark, deep lake, where the water-lilies grow; where the wild apples are to be found on the shore; where the cuckoo and wild pigeon have their homes. A poor woman was in the wood, gathering firewood—branches that had fallen down, and dry sticks; she carried them in a bundle on her back, and in her arms she held a little child. She saw the golden swan, the bird of Fortune, rise from among the reeds on the shore. What was that that glittered? A golden egg, quite warm yet. She laid it in her bosom, and the warmth remained in it. Surely there was life in the egg! She heard a gentle pecking inside of the shell, but mistook the sound, and thought it was her own heart that she heard beating. At home, in the poor cottage, she took out the egg; 'tick, tick,' it said, as if it had been a valuable gold watch; but that it was not, only an egg—a real, living egg. The egg cracked and opened, and a dear little baby-swan, all feathered as with purest gold, put out its little head; round its neck it had four rings, and as the poor woman had four boys, three at home, and the little one that she had had with her in the lonely wood, she understood at once that here was a ring for each boy; and just as she thought of that, the little gold bird took flight. She kissed each ring, made each of the children kiss one of the rings, laid it next to the child's heart, then put it on his finger. I saw it all," said the Sunshine, "and I saw what followed. One of the boys was playing in a ditch, and took a lump of clay in his hand, turned and twisted and pressed it between his fingers, till it took shape, and was like Jason, who went in search of, and found the golden fleece. The second boy ran out on the meadow, where the flowers stood—flowers of all imaginable colours; he gathered a handful, and squeezed them so tight that all the juice spirted into his eyes, and some of it wetted the ring. It cribbled and crawled in his thoughts, and in his hands, and after many a day, and many a year, people in the great city talked of the great painter. The third child held the ring so tight in his teeth, that it gave forth sound, an echo of the song in the depth of his heart. Thought and feelings rose in beautiful sounds; rose like singing swans; plunged, like swans, into the deep, deep sea. He became a great master, a great composer, of whom every country has the right to say, 'He was mine!' And the fourth little one was—yes, he was—the 'ugly duck' of the family; they said he had the pip, and must have pepper, and butter, like the little sick chickens, and that he got; but of me he got a warm sunny kiss," said the Sunshine. "He got ten kisses for one; he was a poet, and was buffeted and kissed, alternately, all his life. But he held what no one could take from him, the Ring of Fortune, from Dame Fortune's golden swan. His thoughts took wings, and flew up and away, like singing butterflies, the emblem of immortality!"

"That was a dreadfully long story," said the Wind.

"And O, how stupid and tiresome!" said the Rain. "Blow on me, please, that I may revive a little."

And the Wind blew, and the Sunshine said, "The swan of Fortune flew over the beautiful bay, where the fishermen had set their nets; the poorest of them wanted to get married, and marry he did. To him the swan brought a piece of amber; amber draws things toward it, and it drew hearts to the house. Amber is the most wonderful incense, and there came a soft perfume as from a church; there came a sweet breath from out of beautiful nature, that God has made. They were so happy and grateful for their peaceful home, and content even in their poverty. Their life became a real Sunshine story!"

"I think we had better stop now," said the Wind.

"The Sunshine has talked long enough, and I am dreadfully bored."

"And I also," said the Rain.

And what do we others, who have heard the story, say?

We say, "Now my story's done."

CHARITABLE MONEY-GETTING.

THE *Echo* in a clever article on this subject exposes the hollowness of a great deal of the so-called charity of the time, and thus speaks of some of "the more popular and indirect means of raising money for charity." "This secondary alms-getting may be divided into male and female branches. The male alms-getter will, if modest, invite you to hear him read Shakespeare. A more ambitious man will plunge you into the incongruity of an amateur concert for the deaf and dumb, an amateur theatrical performance for the benefit of the hopelessly blind, or a ball on behalf of an orthopaedic hospital. All these will be more or less successful in drawing money from people who prefer to indulge a diluted benevolence. The charitable bazaar, however, which is essentially feminine, is the most delusive to the English mind. The woman knows the right way to an Englishman's heart. He is not by nature a pleasure-taker, but he is commercial. So beauty puts on the appearance of a trader, and stands behind the counter, and be the imposition never so barefaced, he will come and buy. The idea of a commercial transaction fascinates him. He has no notion of giving without a 'valuable consideration.' So ingrained is this trait of his character that the laws of his country will not allow a man to give an estate unless the recipient makes some show of paying for it. A thousand acres may pass 'in consideration of the sum of five shillings lawful money of Great Britain,' but the semblance of a bargain must be preserved. Much in the same way he will spend a hatful of money on doll pen-wipers, though not one man in fifty ever wipes his pen, except on the sleeve or the lining of his coat. The coin is to all intents and purposes given away, but the British mind is satisfied by the 'valuable consideration' which answers to the legal peppercorn.

"This, however, is by no means all. Let us follow the fortunes of a man with money who has walked into a bazaar. He has had his warning, for they made him pay for his entrance. His blood, therefore, is on his own head. He walks about calmly at first, determined not to give way to temptation. To those who urge him to buy he says he has only just come in, and is taking a look round before choosing anything. This plea avails for a time, but as the rivalry between the fair merchants waxes more warm, the commercial travellers sent out by each become more importunate. He is invited to take 'the last ticket' in a lottery for a pair of braces, so gorgeously worked that it would be absolute waste to wear them out of sight, and to win them will entail cricket playing, or rowing, or amateur gardening, to show them off to advantage. He puts in and loses, but his gambling spirit is roused, and he becomes a candidate for fire-screens, slippers, arm-chairs, card-cases, and clocks, ending by winning a huge soft sofa cushion, the colour of which will not match his furniture, and to win which he has contributed twice its value in subscriptions to lotteries. His tormentors will now insist that, having been so fortunate as to get this valuable article for 'next to nothing,' he ought really to buy something at a fair price. He is compelled, by supplication to which he is wholly unaccustomed, and which he has no means of combating, to purchase from one stall. A rival young lady at once in a complaining tone, hopes that he will be impartial and buy something from her, 'she has sold so little as yet.' Beauty in distress overcomes him; he hastens to the rescue, and exchanges gold for smiles which he enjoys, and other articles about which he is profoundly indifferent. He is next entreated to try his hand in the 'bag of Fortune.' He pays his fee and takes his chance. Chance favours him with a pair of woollen baby shoes. He knows nothing of babies, and is much dismayed. The eyes just now so supplicatory are sparkling with fun, and he is gravely recommended to purchase a very charming embroidered little frock to match the former prize. Let us drop the curtain upon this affecting picture."

"THAT'S VERY ODD."

A GENTLEMAN was recounting his travels one evening after dinner to a friend, and commenced in this way:—"When I was travelling in Russia I was attacked in crossing a forest by a pack of twelve wolves, and from my postchaise window I fired my revolver and killed the first wolf, and, strange to say, his companions stopped and devoured him, and then came on again to the fight. I shot another, and my postilion killed a third, both of which were devoured, and so we went on until only one wolf remained, and I killed him as we were entering the town, and I observed that he was immensely fat. He, of course, had devoured all his companions." "Dear me," said the friend, "that's very odd." "Very odd," said the traveller; "but not nearly so odd as that which happened on

the following day. I was out shooting antelopes, and fired at one as he stood on the top of a crag, and, odd to say, the ball passed through his neck, and killed another which was standing on a crag a quarter of a mile off." "That's very odd," said the friend. "Yes, but the odd part of the story is to come. The report of my rifle so alarmed an old he-bear which happened to be up in a tree, that he fell to the ground, broke his neck, and died on the spot." "Well," said the friend, "upon my soul, that's very odd." "Yes, odd," said the traveller, "but not so odd as the sequel to my story. A thunderstorm came on, and I sought refuge in a hollow tree, and, to my horror, I descended into a nest of young bears, where I had not been very long when I heard a strange tapping, the unmistakable signs of the return of the she-bear. She ascended the tree and was descending the hollow. With the rapidity of lightning I seized her by the tail and plunged my hunting knife into her haunches, upon which she started upwards, dragging me with her, and as she went down on one side of the tree I escaped by the other." "Now, really, that's very odd," said the friend, "for it's the first time in my life I ever heard of a bear with a tail." "Yes," replied the traveller, "and it was the only time I ever met with one, and that's very odd."

MANCHESTER NEW COLLEGE.

MEETING OF TRUSTEES.

ON Thursday, June 24th, the day after the conclusion of the examinations, the annual meeting of trustees was held at the College; S. ROBINSON, Esq., president, in the chair. Twenty-two trustees were present.

R. D. DABSHIRE, Esq., one of the secretaries, read the minutes of the annual meeting in January, and the heads of subsequent committee meetings.

The Rev. JAMES MARTINEAU read the report of the tutors, and a vote of thanks was passed, on the motion of W. SHAEN, Esq., M.A., who said that it was a report of an eminently satisfactory session, and that they must all feel doubly grateful to Mr. Martineau for the way in which he had fulfilled the unusually onerous duties that devolved on him on account of the death of his colleague, Mr. Taylor.

Mr. JOSEPH LUPTON, of Leeds, moved that the thanks of the trustees be given to the visitors of the College, the Rev. J. Kenrick, M.A., and the Rev. W. Gaskell, M.A., especially to Mr. Gaskell for his address of the previous day, and that he be requested to allow it to be published for circulation among the trustees and the students. A more beautiful, appropriate, and touching address he had never listened to, and he was sure that it would linger long in the memories of those who heard it, and exercise lasting influence upon the students. The Rev. C. BRADB, in seconding the resolution, said it would be unbecomingly to praise Mr. Gaskell in his presence, but he had never heard anything that more deeply touched him, or was more appropriate to the occasion.

The two senior students who have finished their course, Mr. F. H. Jones, B.A., and Mr. P. H. Higginson, B.A., then received their customary certificates. Both gentlemen, we understand, intend to go to one of the German universities on the Hibbert Trust.

Mr. Philip Vance Smith, son of the Rev. G. V. Smith, of York, was admitted as a divinity student for the next session conditionally on passing the usual entrance examination. Another application from a graduate of one of the Scotch universities, recently a student at Berlin and Heidelberg, was referred to the committee.

The Rev. JOHN KENRICK, M.A., then moved, and J. MURCH, Esq., of Bath, seconded:

"That the trustees of Manchester New College, assembled in annual meeting, desire to put on record their very deep sense of the most efficient and faithful service rendered to the College by the Rev. J. J. Taylor, B.A., for one year as assistant tutor, for seventeen years as secretary, for six years as public examiner, for twenty-nine years as professor, and for sixteen years as principal; their high admiration of his public and private character, and the great loss which they feel that they themselves, no less than the College and the Christian Church at large, have suffered by his death; and that they hereby offer to Miss Taylor the assurance of their very warm and respectful sympathy, in the hope that she may find some alleviation of her sorrow in the thought of the universal love and reverence in which her father's memory is held."

MARK PHILIPS, Esq., said that he rose with a feeling in which they would participate in thinking of the loss of two of their best friends. He trusted that there were men to be found amongst us with education carried to the extent which our different institutions now give, who in time would be as well qualified to represent us before the public as those that have gone before them. Yet it was always a matter of deep personal regret when we lose those who have entwined themselves round our hearts and affections, whose places can never be wholly supplied. Mr. Aspland had been for many years one of the most active supporters of the College. And although there arrived a period when his views did not altogether accord in its management with those of many others of its friends, they knew that his heart was always right, and that he had as good a right to hold his opinions as others had to hold those which guided them. He had rendered a great service in giving us the admirable memoir of his father, who in his day had fought a good

fight for our principles; and those principles, descending to his son, were defended by him with a warmth and courage which deserved our best thanks. He moved that, "The trustees sadly record the death of the Rev. Robert Brook Aspland, M.A., a vice-president, and for eleven years a most efficient secretary of the College; and, referring with grateful regard to his long and faithful labours, both within the College and beyond it, for the promotion of religious freedom and Presbyterian Nonconformity, the cause that was ever nearest to his heart, they offer to Mrs. Aspland and the surviving members of his family respectful condolence under their bereavement, and the comforting assurance that the character and work of him whom they have lost will long preserve his influence and memory."

The motion was seconded by T. ASHTON, Esq., treasurer of the College; and, like the last, was carried in solemn silence.

REMONSTRANT SYNOD OF ULSTER.

ON Tuesday, Wednesday, and Thursday, June 22nd, 23rd, and 24th, the fortieth annual meeting was held in the First Presbyterian Church (Rev. J. Scott Porter's), Belfast. The MODERATOR (Rev. J. A. Crozier) was the preacher, and afterwards, the Synod having been duly constituted by prayer, and the roll of ministers and elders called, the Rev. R. Cleland, of Crumlin, was appointed Moderator, the Rev. John Porter, clerk of the Synod, and the Rev. James Callwell, assistant clerk. The reports of Presbyteries were then taken. The *Presbytery of Bangor* reported that the Rev. J. Orr was their Moderator for the ensuing year; that they have under their care, as students for the ministry, Mr. Robert Miller, a student of the fourth year, and Mr. R. E. Berryhill, a student of the third year. The *Presbytery of Armagh* reported that the Rev. John Jennings is their Moderator; on the 9th March, 1869, they installed the Rev. John Jennings to the pastoral charge of the congregation of Narrowwater; on the 30th March they licensed Mr. James Kennedy and Mr. James Mulligan, students of the fifth year, to preach the Gospel; ordaining the former as assistant and successor to the Rev. William Crozier, of Kilmore. The *Presbytery of Templepatrick* reported that the Rev. John Dickson was their Moderator, and that they held three meetings during the past year.

The second and third days were occupied by discussion on a resolution moved by the Rev. FRAS. McCAMMON, which had been agreed to by a committee appointed on the previous evening:

"That, whilst strongly objecting to certain clauses in Mr. Gladstone's Irish Church Bill, which affect the interests of our religious body, we hereby record our approbation of the principle of religious equality on which it is founded, and our conviction that it is, on the whole, a statesmanlike measure; that it is the only one practicable in the present state of public opinion, and that it will tend to abate sectarian animosities at present unhappily dividing and distracting this country."

The previous question was moved by the Rev. R. CAMPBELL, who said that he considered that no statesman, especially in regard to so excitable a population as that of Ireland, was justified in introducing a revolutionary measure—for a revolutionary measure this was—unless he had grounds for believing that, after the evils of revolution had passed away, they would enjoy the benefits of a salutary revolution. If this bill passed, the present state of things would be disturbed, and many evils caused. Many of their weak congregations would experience great difficulties. Some, perhaps, would become entirely extinct, and many heart-burnings would be created, and all for what? Would they then have religious equality? He fearlessly asserted that they would almost be as far, and in some respects farther, from it than before.

Ultimately, however, the resolution was carried, with three dissentients—Revs. William Crozier, R. Campbell, and J. A. Crozier.

WEST RIDING SUNDAY-SCHOOL ASSOCIATION.

THE second annual meeting of the above association, attended by about 100 delegates and teachers in the Riding, was held on Saturday afternoon last in the Congregational Hall, Leeds, under the presidency of Joseph Lupton, Esq. The report, containing much statistical information, was read by the Rev. R. Pilcher, B.A. (of Bradford), the secretary, from which we learn that since the last annual meeting the Huddersfield school had joined the union, and the Wakefield school consented to be inspected by the visitors. In the various schools in the union there are 189 classes, containing, altogether, 1,891 scholars and 452 teachers, with an average attendance of 1,134 scholars, and 159 teachers. The committee note with especial regret the irregular attendance of teachers. During the year visits have been made to twelve schools by Messrs. Brewer and Sutcliffe, of Bradford, W. A. Morton, of Leeds, Slater, Whitehead, and Stott, of Halifax, whose encouraging reports, in a condensed form, were read at the meeting.

Notwithstanding the work done, the committee felt their powers were greatly lessened by the want of pecuniary aid, and assistance in visiting.

No reply had been received from any school suggesting suitable lectures, and in consequence no steps had been taken in that direction. The Association had to record the loss of both its vice-presidents—Henry Briggs, Esq., of Outwood Hall, by death, and the Rev. Thomas Hincks, B.A., by removal; to the services of whom the report alluded in grateful terms. The committee were able to report that the institutions in connection with most of the schools were in a flourishing condition, and their means of usefulness fully employed in the means of promotion of the mental and spiritual interest of all who came within their influence.

The report having been adopted, the officers for the ensuing year appointed, and the thanks of the meeting awarded to the retiring officers,

The CHAIRMAN in feeling terms referred to the loss which the Unitarian cause had just sustained by the deaths of the Revs. John James Tayler, B.A., and R. B. Aspland, M.A., and proposed a vote on the subject, which was seconded by the Rev. R. PILCHER, B.A.

The remainder of the meeting was occupied in the consideration of the means to be employed to make these annual gatherings more particularly useful, and the Association conducive to the progress of Sunday-school education. It was understood that the next meeting was to be held in Bradford, on the invitation of the Rev. R. Pilcher, B.A., about the latter part of July; and the Rev. T. R. Elliott, of Hunslet, was requested to prepare a paper bearing on some subject connected with Sunday-school work; and it was recommended that the committee prepare a plan of Sunday lessons for every Sunday in the year, in imitation of the plan which generally prevails among our orthodox brethren. The meeting was brought to a close about eight o'clock by singing a hymn.

IRISH NON-SUBSCRIBING PRESBYTERIANS.

THE twenty-first meeting of the Association of Irish Non-Subscribing Presbyterians was held on Wednesday week in the church of the First Presbyterian Congregation, Belfast. The Association comprises the Synod of Munster, the Remonstrant Synod of Ulster, the Presbytery of Antrim, and the Northern Presbytery of Antrim.

The Rev. WILLIAM WHITELEGGE (Cork), President, having preached, the Association was constituted in the usual manner, with the Rev. William Hall, Greyabbey, as president, and the Rev. H. Moore, secretary.

The Rev. JOHN SCOTT PORTER read the statement of accounts of Michael Andrews, Esq., treasurer, which were adopted, with the warm thanks of the Association to Michael Andrews, Esq., for his services.

The Rev. HUGH MOORE moved—"That the committee of the Association be requested to use their utmost diligence to increase the ministerial education fund and the incidental fund from time to time, so that the treasurer may be always enabled to meet demands for unusual expenditure, as well as to defray charges incurred by ordinary business."

The subject of the Irish Church Bill, however, gave the special interest to the meeting. The Committee for General Purposes handed in a long report, which showed what the committee had done in the matter. The Rev. J. Orr and the Rev. C. J. McAlester had been appointed to wait upon Mr. Gladstone, at an early day, to represent to him the views of this Association on the subject, and endeavour to prevail upon him to introduce such amendments as would place the members of this Association on a level with other Dissenting bodies, and it was further arranged that the Rev. J. S. Porter and John Miller, Esq., of Comber, should afterwards proceed to London, and watch the progress of the Bill. Messrs. Orr and McAlester addressed a letter to Mr. Gladstone, informing him of their appointment as a deputation from the Association of Irish Non-Subscribing Presbyterians with reference to the Irish Church Bill, and asking for an interview. Mr. Gladstone was too busy to grant one, but requested them to place themselves in communication with the Chief Secretary for Ireland, to whom they accordingly submitted a statement of the alterations sought. These had reference, among other matters, to the case of ministers now in receipt of *Regium Donum*, who may become, by age or infirmity, unable to discharge the duties of their office; to that of the Association's theological professors; to the rights of "inchoate" congregations, at present complying with the conditions necessary for endowment, but not actually in receipt of *Regium Donum*; and to the claims of Licentiate of the Presbyterian Church to compensation. The desired changes have been made with regard to provisions for aged ministers; for the salaries of our theological professors and for the rights of "inchoate" congregations; but the claims of licentiates have not been recognised. They had also applied that each minister should receive an annuity equivalent, not, as the Bill had provided, to "the amount actually received by such minister during the financial year ending the thirty-first of March, one thousand eight hundred and sixty-nine," but to the amount he would have received had the Irish Church Bill not been introduced; and inasmuch as the Bill provided that a sum not exceeding £15,000 be paid in respect of the building of the Presbyterian College, Belfast, they

urged that a proportionate sum, say £1,500, should be paid to the Non-Subscribing Association, in order to enable their providing suitable accommodation for their professors and students; and, as the General Assembly has sought a certain sum for the extinction of debts on their churches and manse, they applied that a proportionate sum should be granted to the Association for the same purposes.

The SECRETARY read a detailed report from the Rev. J. Porter and Mr. Miller on the interviews they had in London with members of the Ministry, and others.

A long discussion then took place on the subject of a sustentation fund. It was introduced by Mr. JOHN MILLER, J.P., who urged that it would be better for the whole body to have a general fund, corresponding, if possible, to the difference between the *Regium Donum* and the amount to be given as compensation. He believed that the laity would respond very heartily to such an appeal. Immediately after the Bill was introduced, Mr. James Andrews and himself visited all the parties able to give in the congregation of Comber, and he was happy to say that with one exception there was not a single man but was willing to double the amount of his subscription. That was sufficient to keep their congregation perfectly straight with regard to Mr. Orr. It was for the sake, then, of other congregations that he wished a general fund established, but the ministers could not be asked to put into it the money given to them by Government, unless there was a guarantee that they should not be worse off in remuneration than they are now. The difficulty which started itself to him was how were they to get persons to guarantee to the ministers the difference between the profits of the money to be given by Government and the *Regium Donum*—where were they to find persons to take that risk upon themselves unless there was devised some mode of securing them against loss. The plan he would suggest would be that the money to be received from the Government for the loss of the *Regium Donum* should be put into a general fund, and with it what the laity are disposed to give, to be placed in the hands of trustees for management. Let them pay out of that money the present amount of *Regium Donum*; and if a sufficient sum were not raised at once to pay the balance between the two, he suggested that the trustees should be allowed to trench upon the capital.

Mr. L'ESTRANGE proposed that Mr. Miller's suggestion be referred to the General Committee. At present they got about £3,600 a-year of *Regium Donum*, and the amount they would probably receive, at 4½ per cent. would yield £2,133 a-year—that left them £1,500 a-year to make up, and he was afraid it would be difficult to raise a fund the interest of which would be equal to that amount. To get £1,500 a-year about £35,000 of a fund would be required, and he did not believe they could raise that amount, and it would not be fair to ask any minister to commute unless there was a guarantee that at least his present income should be maintained.

Mr. MILLER did not think they were in such a plight as Mr. L'Estrange seemed to imagine. He had no doubt that the laity would subscribe largely.

Mr. S. MURLAND, J.P., said he agreed in all Mr. Miller had said on the absolute necessity of raising the funds, but he thought it was premature.

The proposal for a general sustentation fund was strongly opposed by Revs. C. J. McAlester and John Scott Porter, the latter of whom introduced the old grievances of some years ago, and expressed his fear that if the Presbytery of Antrim was permitted to take part in the government of the fund, it would be used as means of tyranny, for the purpose of keeping down, if in their power, the Northern Presbytery of Antrim (the Secession Presbytery formed by Dr. Montgomery and a few others, some years ago, on their failure to carry the Presbytery of Antrim with them in their requirements of a doctrinal declaration from ministerial candidates), and the congregations of the Remonstrant Synod.

Ultimately, however, after warm protest from the other ministers present against the introduction of such disputes, the Moderator put the proposal of Mr. Miller—to take steps for the formation of a sustentation fund—and it was carried by a large majority, Mr. Scott Porter and Mr. McAlester dissenting.

An influential committee to report to a future meeting of the Association was then appointed.

INTELLIGENCE.

LEGACY.—The treasurer of the Minister's Benevolent Society has received notice of a legacy of £100, free of duty, left to that society by the late Miss Downing, of Cheltenham.

ABERDEEN.—On Sunday week, a special service was held for the purpose of giving a formal welcome to the elder scholars who had joined the church during the past year. The new members were four in number; and a Bible was presented to each by the teachers, and a Martineau's hymn book by the chapel committee. The chapel was tastefully decorated with flowers, and the scholars were present and sang an appropriate piece of music.

CHOPINGTON.—On Saturday, June 26th, the first anniversary of this Sunday-school was celebrated by a public tea and meeting. The meeting, which

was numerously attended, was addressed by the Revs. J. C. Street and T. Leyland, and Mr. R. Sharpe. The report showed that during the seven months the school had been in existence 146 scholars had entered, and 36 withdrawn, leaving a total of 110 scholars on the books. On the following day, three short sermons were preached by the Rev. J. C. Street; and selections of Scripture, poetry, &c., were very well recited at each service by the children. At the evening service the chapel was completely crowded.

DUKINFIELD.—At a meeting of the committee of the Dukinfield Old Chapel, held in the Sunday-school on Tuesday evening, June 22nd, 1869—James Ogden, Esq., in the chair—the following resolution was passed unanimously:

"That the Committee of the Dukinfield Old Chapel have heard with deep regret of the sudden death of the Rev. Robert Brook Aspland, M.A., who for more than 20 years (from 1838 to 1858) was the highly esteemed minister, pastor, and friend of the Old Chapel congregation, and who for a much longer period was a most able, eloquent, assiduous, and successful Christian minister, having always in his own mind a clear conception of the mission of Christ, and of the duties and responsibilities of the Christian professor, with a power of illustration and exposition seldom equalled and more rarely if ever excelled; and they would respectfully tender to Mrs. Aspland in her great affliction their sincere and heartfelt sympathy."

DUNDEE.—The Sunday-school of the Unitarian Church, with friends numbering nearly 150, made an excursion to Blebo, the estate of A. Bethune, Esq., on Tuesday last. The day was remarkably fine, and a thoroughly happy time was spent. There is a fair prospect of a site being obtained, and the building operations of the new chapel begun before long.

LONDON.—On Sunday last, the Rev. Benjamin Glover preached the anniversary sermons, in the Court-house, on behalf of the Unitarian society at this place.

STRATFORD.—This neat and beautiful little chapel was opened on Thursday, the 24th June. The Rev. Dr. Sadler took the introductory service, which was to have been taken by the late Rev. R. B. Aspland. The sermon was preached by the Rev. P. W. Clayden. On Sunday morning, the 27th, the Rev. H. Ierson, M.A., preached, and in the evening the Rev. W. H. Channing. All the sermons were highly appreciated. The son of the builder kindly lent a fine harmonium for the occasion, himself presiding at it. Such an instrument is greatly needed for the new chapel, but there is a debt of £400 to clear off yet.

WALSLEY.—On Sunday last, the annual services were preached by the Rev. J. Worthington. The collections amounted to £38. 15s. 5d., and would have been considerably more but for a storm of rain coming in in the afternoon, which prevented many friends from attending.

CORRESPONDENCE.

THE PROVINCIAL ASSEMBLY.

To the Editors.—In last week's *Herald* is a letter of the Rev. John Wright, in which he says an Assembly "of congregations may be held for either of two purposes—to inaugurate and maintain schemes for doing religious work, or to form a conference for the expression of opinion and the discussion of principles."

But these objects are not antagonistic, and the Assembly will never accomplish what it ought until it includes both. The mistake which has been made, and which has chiefly caused the unpleasantness of the last few years, has been the attempt to exclude one of these objects. The Assembly, as the most important annual gathering of the congregations in the province, should represent the opinions and activities of the denomination. Each smaller society does the work of its own particular locality, but at the great annual gathering we want to learn what is being thought and done in all the localities. The Assembly, as by far our most influential meeting, should exert all its power to stimulate free religious thought, and encourage and support benevolent and religious activity. The separation of these two elements of thought and activity would be unfair either to one portion of the Assembly or the other; and it would not be wise to separate them, for one counteracts the extremes and supplements the deficiencies of the other. And, even if desirable, what hope is there of separating these two objects, with an increasing consciousness on the part of many of our laymen that we are not *doing* what the age demands of us. It is said that the Assembly should become deliberative. But there is a difference between a deliberative and a debating assembly. Real deliberation implies an executive, and the results of deliberation are embodied either in law or work. Whatever stops short of this is the mere talk of a debating society.

May I be allowed to say that I think the suggestions of Mr. Harry Rawson are of a practical nature and just the kind required, and would, if adopted, introduce new and improved features into the working of the Assembly, that would secure the approval of a large majority of the members.—I am, &c.,

J. FREESTON.

Rochdale, June 28th.

MISTAKES IN HIGH PLACES.

To the Editors.—It is not well that palpable errors in matters of fact, however highly endorsed, should go about unchallenged and uncorrected. The facts of living history are the hand-writing of God, and should be guardedly, sacredly kept from perversion. Their correction will not involve a Lord Bishop or a Lord Marshal in having gone wilfully wrong. To err is human. Whether or no the Church of Christ can sustain itself now, as in its first days, by the voluntary co-operation of its friends, unaided by Government gold and by the secular arm, is the great question of this country and of this generation. Much as English dissent has done in the past to demonstrate the ability and wealth of the voluntary principle, to vitalise and sustain Christian worship, multitudes dare not trust it. Thousands still sincerely think that public worship must burden the public purse, and would perish without State provision. They are still unconvinced, either by the green growth of Nonconformity in Great Britain, or by the flourishing condition of unaided Episcopacy in the United States for a century past, or by the indisputable fact that among a people as essentially English as the Americans, and quite as numerous, the refusal of Government to make for religion any public provision whatsoever, has resulted in an excess of accommodation for Church-goers, which, on an average, is nearly double the actual seating required. The error, in fact, which we would correct, arose in the recent debate in the Lords, concerning the Irish Church. In that discussion (on the 18th inst.) the Bishop of Lichfield sought to strengthen his plea for a State Church by quoting the Iron Duke. In addressing, unfortunately, if correctly, the testimony of Wellington, to prove the existence of what never existed, the Lord Bishop said: "In my memory his words live and burn. In addressing this house that great man said: 'It has been my fortune to live among people of many different religions. I have lived among Hindoos and Mahomedans, but whatever the religion might be, I never found a country that did not make public provision for religious worship.'" (Cheers.) The bishop went on to say—"My Lords, I believe this bill to be the beginning of a war against the establishments of both England and Ireland." (Renewed cheers.) "I believe it tends entirely to the destruction of God's truth, and therefore a painful necessity is laid on me of voting against its second reading." The argument presented is, that as even Hindoos and Mahomedans make a State provision for religious worship, Christians should do it *a fortiori*. Not surely by offering to all nations the alternative of "the sword or the Koran" "death or the Bible." This is not making public provision for religious worship. Neither can we so regard the building of a Mosque or an Embarbarah here or there by some man of wealth or ruler, or emperor, and endowing it with the erection, round about, of a range of shops or dokauns as the principal mosque of the old Mogul capital, the Jumma Musjeed of Dehlie, is supported. No. There are numbers of both Hindoos and Mahomedans now in England. They know, and it is easy to consult them. In fact, we have just verified our impressions on this point by the word of some of these eminent men from Dehlie and Benares. And we add their voices to the records of the past, in clear and unanswerable confirmation of the facts that neither Hindoos nor Mahomedans can be fairly or truly quoted against the voluntary principle. They and we can only smile at the idea that the withdrawal of State provision from the Church "tends to the destruction of God's truth."—Yours, &c.,

C. H. A. DALL.

SUNDAY-SCHOOL GOVERNMENT.

To the Editors.—All that H. R. has stated is undoubtedly correct, and the thanks of all connected with our Sunday-schools are due to him. The more a subject of this importance is discussed the better for all Sunday-schools, as it can scarcely fail of drawing attention to the weak parts in our systems, thus rendering our schools much more efficient.

All that feel interested should surely be prepared to second any attempt for bettering the government of these schools, and should any valuable hints that may be given be carried out in only one or two schools, the gain will be well worth any little trouble that may be incurred in their promotion.

Perhaps the idea of a governing committee is the best that could be submitted for general consideration. Its members would, I suppose, be elected by ballot at a special teachers' meeting, and should be in office for a stipulated time; at the expiration of which they might be re-elected, or new members found in the place of those who no longer belong to it. It would perhaps be considered advisable to include among its members, the superintendent, treasurer, and secretary of the school; and also, that this committee meet, say every week, or month (as may be determined), for deliberation on school affairs.

There is, as far as I can see, no ground for objection to such a scheme that would long hold water. But should there be any, let it

be brought forward at once, while general attention is still occupied with this subject. And should there be none, let steps be at once taken to introduce this to the consideration of all schools that are not already so governed. But, till quite exhausted, do not let it drop, but continue to think (and act) on it till some practical result is produced.

London, June 28th.

HENRY A. HALL.

THE COMING WEEK.

Chorley.—On Sunday, afternoon and evening, school sermons by the Rev. T. H. Smith.

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday morning, Communion service.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. E. Smith, M.A. Service at 11 a.m.

Birth.

CLENNELL.—On the 21st ult., at 41, Shore-road, Hackney, the wife of W. C. Clennell, Esq., solicitor, of a son.

Marriages.

BRUGGEN—MAURICE.—On the 8th ult., at Brussels, Mons. Ch. Joseph Van den Bruggen to Emily, eldest daughter of the late Mortimer Maurice, Esq., of Wrexham, and formerly Unitarian minister at Chester.

HIBBERT—WADSWORTH.—On the 29th ult., at the Parish Church, Darfield, Yorkshire, by the Rev. H. B. Cooke, rector, Thomas, youngest son of the late Henry Hibbert, of Hyde, to Elizabeth, eldest daughter of Mr. James Wadsworth, of Great Houghton, Yorkshire.

IBBOTSON—ENGLAND.—On the 24th ult., at St. John's Church, Huddersfield, by the Rev. G. E. Wilson, M.A., P. F. Ibbotson, Esq., of Broom Field, Sheffield, to Frances Mary, second daughter of W. F. England, Hay Hall, Huddersfield.

JACKSON—EVANS.—On the 22nd ult., at Christ Church, Kensington, by the Rev. James Leacroft, of Brakenfield Vicarage, Derbyshire, John P., young son of William Jackson, Esq., late M.P. for North Derbyshire, to Florence, daughter of William Evans, Esq., of Cornwall-gardens, Queen's-gate, Hyde-park, London, late of Manchester.

Deaths.

FOX.—On the 25th ult., Mr. Charles James Fox, of 67, Paternoster-row, London, in his 74th year.

GODFREY.—On the 25th ult., Eliza M. S. Godfrey, at 23, Hatfield-street, Southwark, aged 79 years.

GRUNDY.—On the 24th ult., in London, suddenly, Edmund Grundy, Esq., late of Greenhill, Chestham-hill, Manchester, aged 57 years.

LONG.—On the 28th ult., at the house of her son-in-law, the Rev. T. E. Poynting, Monton, Elizabeth, relict of the late Joshua Long, aged 89.

Just Published, by the Sunday-school Association.

LESSONS IN RELIGION.—A book for the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d., cloth lettered, 1s. 6d. Subscribers to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand, Manchester: Johnson and Rawson.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to all Martin's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

MR. HENRY PLANCK, DENTIST, &c.—Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

TEVERSHAM'S Boarding-house, 22, Ironmonger-lane, Cheapside, London. S. J. Gregg, Proprietor.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

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TO OUR AGENTS.

We regret to have to announce the death of our London Agent, which will involve new arrangements for the publication of the *Herald*. Next week the *Herald* will be published at Mr. Fox's office, 67, Paternoster-row, and in that number we shall announce our new arrangements.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing-offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, July 2, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 428.

FRIDAY, JULY 9, 1869.

PRICE 1D.

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TO OUR AGENTS.

After this week, our London Agents will be Messrs.
**SMART & ALLEN, 2, London-house-yard, Paternoster-
row, who will give prompt attention to all orders for
the Herald.**

BANK-STREET CHAPEL, BOLTON.
ANNUAL SERMONS on Sunday, July 11th, by the
Rev. Dr. SAIDLER, of London. Morning Service at 10.30;
Evening at 6.30.
In the Afternoon, an ADDRESS by Mr. REYNOLDS, of
Bury, at 2.30.—A Collection after each Service.
Tea will be provided for strangers at 4.30. Fourpence each.

FREE CHRISTIAN CHURCH,
CLARENCE ROAD, KENTISH TOWN.
There will be SPECIAL SERVICES on the occasion of the
Anniversary of the Opening of the Church, on Sunday next,
the 11th July inst. The Sermon in the morning by the Rev.
H. IERSON, and that in the evening by the Rev. P. W.
CLAYDEN, the Minister of the Church. Collections will be
made in all of the Church funds.
Morning Service at 11; Evening at 7.

THE REV. R. E. DUNNE, during his
Visit to BIRMINGHAM, will supply any Pulpit in
that town or neighbourhood on the 18th inst. and the two
following Sabbaths. Address Highfold House, Nechells-
park-road, Birmingham.

HACKNEY UNITARIAN CHURCH.
In consequence of the death of the Rev. R. Brook
Aspland, the Committee invite Applications from Ministers
willing to conduct the Pulpit Services occasionally during
the next three months.—All communications to be addressed
to the Treasurer, Mr. JOHN TROUP, Essex Lodge, Upper
Clapton, N.E.

**THE HOUSE OF LORDS AND THE
IRISH CHURCH BILL.**
At an influential MEETING of PROTESTANT NONCON-
FORMISTS of various denominations held at the Cannon-
street Hotel, London, July 2nd, CHARLES REED, Esq., M.P.,
in the chair, it was

Moved by the Rev. HENRY ALLON (Independent), seconded
by the Rev. WILLIAM BROCK, D.D. (Baptist),
and resolved—

1. "That believing that the bill for the disestablishment
and disendowment of the Irish Church, now before Parliament,
is substantially in harmony with the resolutions of the House
of Commons last session, and with the wishes of the country,
as emphatically expressed at the general election, and that it
has resolved the sanction of the great majority of the nation;
this meeting regards with great concern the attempts now
being made in the Upper House of Parliament to make such
changes in the measure as will frustrate, in the most important
respects, the purpose of its framers, and will subvert the
principles which have been deliberately adopted by the com-
mittees as the only basis on which a settlement of the
question can be satisfactorily effected."

Moved by W. W. POCOCK, Esq. (Wesleyan), seconded by
the Rev. JOHN EDMOND, D.D. (United Presbyterian),
supported by the Rev. P. W. CLAYDEN (Unitarian), and
resolved—

2. "That the meeting strongly deprecates all proposals
which have in view, not the equitable satisfaction of existing
personal interests, but the re-endowment of the disestablished
Church. That it objects to them the more strongly because
they necessitate corresponding concessions to the Roman
Catholic and Presbyterian bodies—concessions which aim at
establishing equality by means, not of impartial disendow-
ment, but of the pernicious policy of indiscriminate endow-
ment. That the adoption of such suggestions by the Legis-
lature would, in the judgment of this meeting, have the effect
of prolonging the controversy which the bill was intended to
close, and would inevitably lead to results fraught with evil,
not to Ireland alone, but to the interests of the entire king-
dom."

Moved by JOSEPH COOPER, Esq. (member of the Society
of Friends), seconded by the Rev. JOHN HOPKINS,
LL.D., F.R.S. (Independent), supported by the Rev. T.
W. PENROSE (Primitive Methodist), and resolved—

3. "That having regard, not merely to the proposed amend-
ments, but to the opinions expressed by influential Peers in
favour of the principle of concurrent endowment, this meeting
deems it to be of the utmost importance that Her Majesty's
Ministers and the Liberal party in the House of Commons
should be assured of the earnest desire of those who have
hitherto supported the bill, that it should not pass in a form
which would disappoint their just expectations, and that
Nonconformists should adopt immediate measures for giving
expression to their sentiments, and of bringing them to bear
with effect upon the Legislature."

CHARLES REED, Chairman.

NEW UNITARIAN CHRISTIAN CHAPEL, STRATFORD, LONDON.

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Donations will be thankfully received by the Rev. T. Rix,
Treasurer, 1, Manly-street, Stratford, E. Cheques crossed
Glyn, Mills, and Co., London. All donations will be adver-
tised in the *Inquirer* and *Unitarian Herald*.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to
their friends at a distance to assist them in paying off the
debt that still hangs over them, amounting to £550. The
following subscriptions for this purpose have been already
raised, viz.:

Amount previously advertised.....	£360 9 0
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Total.....£361 9 0

Subscriptions will be thankfully received by the Minister,
Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treas-
urer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.

UNITARIAN HOME MISSIONARY

BOARD.—Full information as to the Subjects in
which Candidates for Admission to the above institution will
be examined may be obtained on application to the Rev.
JAMES DRUMMOND, B.A., George-street, Cheetham-hill,
Manchester.

Applications from Candidates must be sent in, as above,
before 1st September next.

NEW MEETING-HOUSE, KIDDER-

MINSTER.—CANDIDATES for the PASTORSHIP
of this place of worship are requested to communicate with
the Chapel Wardens, Messrs. JOHN STROKE and WILLIAM
DEAKIN.

SOUTHPORT.—Mrs. HEISE'S SCHOOL

will Re-open on Tuesday, August 3rd,
4, Hawkshead-street.

LANCASTER.—The Rev. D. DAVIS,
B.A., will RE-OPEN SCHOOL on Friday, August
6th. Vacancies. Letters delivered after June the 21st cannot
be answered immediately.

OLLERENSHAW HALL, WHALEY

BRIDGE.—LADIES' BOARDING SCHOOL, Con-
ducted by Mrs. ASTWOOD.—Superior Educational advan-
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July. The higher branches of study, including Languages,
will be conducted by Dr. Marcus, assisted by efficient resident
and visiting teachers.—Prospectuses from the Principal;
and also at Messrs. Palmer and Howe's, Princess-street,
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will be able to receive additional Pupils at the close
of the present vacation, when she intends removing to a larger
house. References: Rev. W. J. Odgers, Bath; Rev. W. Cochrane,
Netherend; Rev. T. Poynting, Monton; J. Murch, Esq.,
Kings; W. A. Cass, Esq., M.A., Hampstead; Edward Cobb,
Esq., Bath; J. Shute, Esq., Clifton Down, Bristol. Terms on
application to Mrs. Jeffery, 14, Great Stanhope-street, Bath.

OLD HOVE HOUSE SCHOOL,

BRIGHTON.
Mr. HUTTON will Re-open his School on Tuesday, August
17th. He has a few Vacancies. He prepares Pupils for the
Oxford and Cambridge Local Examinations, which take place
twice a year—one at Midsummer and the other at Christmas.

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HENRY BLACKMORE, Superintendent.
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MRS. WARREN, Teacher of SINGING,

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WHAT THE RISING OF THE DEAD SHOULD MEAN.

By the Rev. C. KEAGAN PAUL, M.A. Preached at the First
Anniversary of the Free Christian Union, June 1, 1869.

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THE THREE STAGES OF UNITARIAN

THEOLOGY: a Sermon preached at the Annual Meet-
ing of the British and Foreign Unitarian Association in Unity
Church, Islington, May 19th, 1869, by JAMES MARTINEAU.

Published at the Request of the Committee.
London: E. T. Whitfield, 178, Strand.

Sixpence per dozen; 3s. per hundred; post free.

WHAT IS AN UNITARIAN? By

GOODWYN BARMBY, of Wakefield.

THE NAME OF CHRIST.

1st. 1x. 6. Sermon on Trinity Sunday, 1869.

London: F. B. Kito, 5, Bishopsgate-street Without.

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HANDY NOTES FOR PROTESTANTS,

on the Rise, Progress, and Principles of the Church
of Rome. By H. J. PRESTON.

London: Trubner & Co., 60, Paternoster-row.

WHAT THE CHURCHES ARE DOING.

A Synod has been sitting in Leipsic, consisting of about eighty rabbis, professors, and other lay representatives of various Jewish communities, the chief purpose of which is to induce the authorities to found either special departments or "faculties" for Jewish theology at the German universities, or to endow special chairs for that purpose. The Synod was opened by Professor Lazarus, of Berlin, on the 30th of June, the anniversary, as he pointed out, of Reuchlin's death, who first proposed to the Emperor Maximilian, instead of burning the Talmud, to found Talmudical chairs at different universities. The first resolution pronounced "Judaism to be in fullest accordance with the principles of modern state and society, the absolute equality of all men, the equality of all before the law, their equality of duties and rights in relation to the State, and the fullest liberty of the individual in his religious convictions, being the fundamental principles of Judaism." It is presumed that the Berlin University will open the first "Faculty for Jewish theology." It is needless to add that the new foundation is not intended by the promoters for Jews, but for students of Jewish science, theologians, and philologists of all shades.

It is reported in Paris that the French Ambassador at Rome has been asking questions concerning the manner in which his Government is to be represented at the approaching Council. Other Governments also, it is said, are beginning to express dissatisfaction at being kept entirely in the dark respecting matters which concern the religious interests of themselves and their subjects. Even Bishops appear to be no better informed than the secular authorities as to the future proceedings and intentions of the approaching assembly, which are kept a close secret by the Roman Commissions intrusted with their direction. There is a report also of a joint interpellation about to be addressed to the Papal authorities on the above subject by the Catholic Powers.

Repairs are being made in the church of St. Lambert, at Munster, which necessitate the demolition of the old tower at the top of which John of Leyden, the Anabaptist fanatic of the 16th century, immortalised by Meyerbeer in his opera of "The Prophet," was exposed in an iron cage till he died, and which is preserved to the present day.

A letter in the *Bourse Gazette* of St. Petersburg states a project is entertained of establishing an orthodox Russian Episcopal see at Pekin, the capital of the Chinese Empire. Thus would be realised the idea formerly conceived by Peter the Great, but which it has been found impossible hitherto to execute.

On Sunday last, the Rev. Thomas Binney, the well-known Independent minister, the author of "How to make the best of both worlds," and other works, formally retired from the charge of the King's Weigh House congregation, to which he has so ably ministered for forty years. He still, however, retains a nominal and honorary connection with it, and will preach occasionally.

The University Tests' Bill has passed the Commons, and now awaits the mercies of the Lords. We fear there is too much reason to suppose that it will be sacrificed to the dislike which they entertain to all liberal measures, especially now when they have just been compelled to submit to a constitutional defeat.

Dr. Manning has just opened a new Roman Catholic Chapel in Kensington, which "is to be the temporary cathedral church of the diocese."

It is understood that the Irish Church Bill will be sent down to the Commons on the 16th or 17th inst.

It is not often that we have had occasion to commend the doings of Convocation—indeed, we are not aware that we ever did it before—but we can freely give a word of praise to the Report just issued by the "Committee on Intemperance of the Lower House of Convocation of the Province of Canterbury." It is, perhaps, the most valuable contribution which has been made to the solution of what Archdeacon Sandford, the chairman of the committee, justly terms "the great and momentous question before the country, and which, more than any other, affects the welfare of our people." In pursuing their inquiry, the committee communicated, not merely with the Parochial Clergy of the

Province of Canterbury, and through them with medical and other authorities of their parishes, but with the governors and chaplains of prisons, and heads of the constabulary throughout Great Britain, with the superintendents of lunatic asylums in England and Wales, with the judges, recorders, coroners, and masters of workhouses throughout England; and they have thus obtained a most important mass of information, bearing on the extent of the evil which is working such fearful ruin in the midst of us, on the direct and indirect causes of it, and on the remedies for it. It is impossible for us here to do more than just mention the nature of the volume, but all who are interested in the welfare of their fellow-countrymen, more especially those in the humbler ranks, will do well to study it, and will find in it much that is deserving of their most serious consideration.

The Rev. Dr. Vaughan, vicar of Doncaster, has been appointed to the Mastership of the Temple.

WHAT IS SAYING ON CHURCH MATTERS.

In noticing a letter of Dr. Davidson, the well-known Biblical critical, objecting to the prosecution of Mr. Voysey, the *Pall Mall* observes:

"We do not know specifically what Mr. Voysey may have said, but if he has in substance denied or thrown doubt upon any doctrine stated in the three creeds or Thirty-nine Articles, he has done an illegal act, and if he has, he must take the consequences. It does, no doubt, so happen that the Church of England has no doctrine to speak of about the inspiration of the Bible, but it is of the most rigid and unbending orthodoxy upon such points, for instance, as the Trinity and the Incarnation, and the man who denied anything affirmed, say, in the Athanasian creed would most assuredly suffer for it. Upon the whole, there is not much room for doubt that the ordinary action of the courts of law would be quite sufficient to maintain a degree of uniformity of doctrine which would satisfy the great body of the quiet lay people of England, but the quiet lay mass, powerful as it is, is by no means the only body to be consulted. We have in the clergy at least three parties pulling in opposite directions, and utterly, and not altogether unnaturally, opposed to the sort of compromises and the sort of uniformity which lay courts would enforce. This is the true danger of the Church of England. It has a creed—not, to be sure, very complete or definite, but satisfactory enough to steady-going lay people—but this creed, such as it is, satisfies few of the more eager members of the clergy. It is at once too tight and too loose. It allows a man to criticise the Bible with the utmost freedom, but it forbids him to throw the slightest doubt upon propositions which have no authority at all except as inferences from the Bible, and this is only one illustration of the general character of the system. Such a state of things, may, no doubt, last a long time by the mere *vis inertia* of an established institution which every one likes, but sooner or later it will be found wanting, later, we hope, rather than sooner."

The same paper says:

"It may be as well to call attention to one rather important consideration which has been too much forgotten in our discussions of 'concurrent endowment.' Briefly it is this: We are Protestants for political reasons as well as for reasons of religion. The authority of the Church of Rome is rejected by us because we believe it not only to teach spiritual error, but to be an engine of political mischief—pernicious in its influence over the family, baneful to science and letters, crippling alike to individual freedom and the general liberties of a well-ordered State. In fact, there can be no doubt of this—that as a nation we are Protestants far more for political than for religious reasons; and that thousands of Englishmen are at this hour Protestants in a political sense only. From which it follows that when peers and bishops advocated the Duke of Cleveland's scheme of concurrent endowment lately, they spoke as very liberal religionists, but also as men forgetful of the most positive, deeply-rooted, and unquestionable meanings of their own creed. Thus the Bishop of Gloucester said the other night, 'What we have to decide is which we shall adopt of two very anxious courses, to use no harder expression—we shall have to decide whether it is best to allocate a portion of what must be a residuum fund for religious purposes, as indicated in the amendment, or for purposes of an alien kind.' And then he went on to say: 'Let us deal fairly with the religion whose claims it is proposed to consider. Is there any one in this House who can come forward and say that the Church of Rome does not acknowledge the three creeds which we believe to be necessary to our salvation? Does she not believe that which is the dearest doctrine with some of us, and that in defence of which we would shed our best life's blood—the divinity of our Lord and Master? It may be that she has added to her system much that we consider deplorable, much even that we consider dangerous, but the belief in

our Lord, in the four great Councils, and the three great creeds she shares in common with ourselves.' And that is the one-sided way in which the endowment of the Roman Catholic Church has been generally discussed. Now, no doubt the Duke of Cleveland's proposal was not very considerable in its scope, and it was in accordance with what we have been doing for Roman Catholics in Ireland for a long time. But the views of the advocates of 'concurrent endowment' take a much wider range; and if they were carried out fairly, not one million, but several millions, would have to be given for the succour and maintenance of the Roman Catholic Church in this empire. And what we say is that more goes to that matter than 'acknowledgment of the three creeds.' To succour and maintain the Roman Church is to fortify a system which for political reasons alone is rejected as intolerable. Of course we know that we do not now state the whole case, any more than the Bishop of Gloucester did; but since many very bold and generous advocates of concurrent endowment are abroad, it may be as well to remind them that the question does not altogether turn on differences or agreements of Christian teaching."

The preacher at the Chapel Royal, Savoy, on Sunday week alluded to the dissensions of the present day, and told a story on the authority of John Henry Newman. A naval chaplain, he said, who had long been out of the reach of English theological discussion, was eagerly asked on his return home by a partisan, whether his floating chapel was High Church or Low Church. "That," said the chaplain, "entirely depends on the tide."

In Committee on the Irish Church Bill, there was a curious collision between the Bishop of Lichfield and Samuel of Oxford. The former, led away by Mr. Disraeli's ingenious paradox that the Roman Catholic religion is already "established" in Ireland, because it leans upon a foreign potentate, argued for the omission of Clause 2, which disestablishes the Church in Ireland, on the ground that when disestablished it cannot be on an equality with the Roman Catholic Church, which will still be established in the sense of leaning on Rome. As the *Spectator* says, "for some reason or other, this paradox,—no doubt in itself flimsy enough,—excited great wrath in the breast of the Bishop of Oxford. He came down upon his right reverend brother with astonishing warmth. If Dr. Selwyn had meant it for a protest, he might have chosen, said Dr. Wilberforce, a better form of protesting; if intended for an argument, it was an entirely fallacious one. He was 'lost in astonishment' at hearing that the Roman Catholic Church is at present the Established Church of England, Ireland, and Scotland alike. To say that the disestablishment of the Protestant Church would leave the Roman Catholic Church the only established church in Ireland, was 'nothing more than a play upon words, and trifling with their lordships.' No doubt; but why this specially holy zeal against it? It was Mr. Disraeli's pet argument, and only modestly endorsed by Dr. Selwyn. If Mr. Disraeli had remained Prime Minister, would it have seemed quite so contemptible to Dr. Wilberforce? Might it not have then seemed to Dr. Wilberforce 'trifling with their lordships' to assert anything else?"

The Rev. J. Baldwin Brown, having, in the *Daily News*, expressed his suspicions that the outbreak of almost fierce antagonism to the Voluntary Principle exhibited by the Lords may be due to something of the same feeling which made St. Paul "exceedingly mad" against the Christians just before his conversion,—i. e., to that last rebellion of the whole nature against a disagreeable conviction which is slowly mastering you in spite of yourself,—the *Spectator*, animadverting on his letter, concedes thus much to him:

"There has been undoubtedly gained, and quite recently, a wonderful success for the Voluntary principle, just at the very moment when the English world in general thought that the voluntary principle itself, like the society which most adequately represented the voluntary principle, was, if not dead, at least reduced to suspended animation. And certainly it is quite open to Voluntarists to argue that you cannot have better evidence of the vitality of any principle than that when the animation of its supporters seems to have died away, and its cause seems, as it were, to have been lost, it suddenly forces itself into the councils of statesmen as their only door of escape from difficulties otherwise insuperable, their only chance of solving a problem on which the peace and good-will of nations depend. It is quite one sort of victory for a principle to be carried by the vehemence and earnestness of its adherents,—quite another, and a much greater testimony to its intrinsic reasonableness, that it should force itself

on the attention of statesmen, even when that vehemence and that earnestness seem to have subsided into comparative indifference."

At the same time, our contemporary, of course, cannot admit that this gain is really due to the positive merits of the voluntary system, but labours to show that it is almost wholly due to its negative merits—that it cuts a knot which it would be difficult and perplexing to untie.

In the same paper we have the following comparative estimate, in some respects by no means a fair one, of the working of Established and Voluntary churches:

"We do not deny some merits to the voluntary principle, especially as contrasted with the principle of episcopally governed Churches with which it is usual, but by no means most instructive, to contrast it. There is, we think, greater danger that the leaven of worldliness, as worldliness is usually understood, will creep into an Episcopal church with great nominal dignities and considerable wealth, than into Voluntary churches. The Bishop of Oxford is not a phenomenon of the precise kind that we should expect from the Independent Church, for instance—but then, neither is the Bishop of St. David's. Against the evil, which is very real and very imminent, of a worldly Church, a Church which thinks more of principalities and powers than of Truth, and which contracts the insincerity natural to that tone of mind,—we must set the evil, which seems to us very much more common in the Voluntary Churches than in the Established Churches, of the intellectual dependence of the religious teacher on the sympathy of a number of people who cannot but be less really alive than he is to the difficulty of the intellectual problems to be solved,—and of the insincerities which spring inevitably out of that tone of mind. Let any honest-minded, wise man read, as we had lately occasion to do, the discussions of the two popular religious assemblies in Scotland,—that of the Established Church and that of the Free Church,—and he will be wonderfully struck by the vast difference of tone in favour of the former. He will see in the discussion of the latter a constant preference for the more exciting, the ruder, the more savage doctrines, as compared with the milder, the more enlightened, the more truly charitable. He will see the influence of the galleries,—of the external congregations appealed to, and on the appeal to whom depends the prosperity of the minister,—very strongly in the one, very slightly in the other. Nay, compare the Roman Catholicism of Ireland itself, with the Roman Catholicism of the country with which, as containing a Celtic people, it is most fair to compare it,—that of France,—and again unquestionably the advantage is greatly in favour of the latter in doctrinal tone and spiritual elevation. Compare, again, the teaching of our Established Church—which is, for the present day, quite needlessly fettered in its doctrine, as the universal movement against the Athanasian Creed shows—with the teaching, excellent as it often is, of the Wesleyan Methodists, and is not the same contrast observable? Is not the former infinitely more independent of ignorant clamour, infinitely more free to speak its calm and deliberate convictions on the highest of all questions, than the eager but dependent priesthood of the latter? We do not deny—we admit—the tendency of this dispassionateness to indifference, of this intellectual independence to apathy, and we see the danger of this tendency. But is it not the less danger of the two, after all? Should we hesitate to prefer the moral influence of the ministry of the Established Church of Scotland to the ministry of the Free Church, taken as a whole. Even admitting, what is very possible, and we think true, that the Dissenting Free Churches of England and Scotland leaven the Established Churches, and save them from decay, is it not also most true that the independence of thought and liberality of mind of the Established Churches of England and Scotland leaven the various Free Churches, and keep them from narrow intolerance, and a servile dogmatism still more dangerous to the national life?"

The *English Independent* considers the attitude of the Bishops in regard to the Irish Bill to be most humiliating. With a marvellous ingenuity of greediness they have framed every possible amendment by which a large amount of money may be retained for the Church, and they will not object to any gift or concession to the Roman Catholic priests which may cover this purpose.

The *Morning Post* says:

"The act of spoliation with which the Anglican Church in Ireland was threatened has, by the careful manipulation of the Peers, become one which certainly no longer merits so strong a designation. The axe which the House of Commons proposed to strike at the roots of the tree has been exchanged for the pruning hook, which is applied with the utmost tenderness to the most slender branches. Disendowment has been exchanged for partial endowment—the partiality of which, in the fullest sense of the term, none will feel inclined to question. Not only will the new Church not be thrust

forth on the world absolutely naked, but it will be clothed with a solicitude that ought to banish all fears respecting the success with which it will sustain every chilling blast to which it may be exposed."

The *Record*, with reference to the Bishop of Oxford's conduct on the Irish Church Bill, says:

"His lordship's subtle ingenuity blinds him to the damage done to his Christian profession and Episcopal influence, as well as to his weight in the House, by the lubricity with which he so easily shifts his ground. He denounced Mr. Gladstone's Resolutions when Mr. Disraeli was Premier, and at that time strove to uphold Mr. Disraeli's mistaken policy in resisting a worthless and unworking Suspensory Bill. Now that Mr. Gladstone is Premier, he adopts, with marvellous alacrity, the present Premier's bill disestablishing and disendowing the Irish Church."

In a letter to the same paper, the Rev. J. C. Ryle, a leader among the Evangelical party, writes that if the new policy of "levelling up," or "concurrent endowment" is carried out, he can only say, "Quos Deus vult perdere prius dementat;" and adds:

"If English statesmen are going deliberately to endow Roman Catholic priests; if the Church which burned our Reformers, kept back the Bible from our forefathers, and held this country for centuries in superstition and irreligion, is to be paid, encouraged, and supported by Act of Parliament, there is an end of our Protestant Constitution. If this does not offend God, and provoke His judgments, I know not what will."

Some Presbyterian convicts in the prison of Spike Island objected, so their chaplain reports, to the use of hymns in the lieu of David's Psalms, because these were "inspired," and the hymns not, On which the *Telegraph* observes:

"In these days of Colenso and other critics, it is gratifying to find such superior testimony upon a disputed point; and if the incarcerated gentlemen would go further, and give us their unbiassed opinion on other parts of the Old Testament, we should all profit. For instance, in the twentieth chapter of Exodus there is a text still occasionally quoted, 'Thou shalt not steal.' Might we ask our Christian brethren whether that passage ever came under their notice, and whether the fact was never borne in upon them, that it also was 'inspired?' We are, perhaps, ungrateful, when we wish that they had noticed it; for, if they had, we might have been deprived of the inestimable value of their convictions—in every sense of the word. Some people, no doubt, will be gratified to find that even convicts have scruples; others will see in the incident a curious proof that men may cling to dogma long after they have lost the spirit of all creeds."

The *Pall Mall* is of opinion that the Lords have handsomely repaid themselves for their self-denial in reading the Irish Church Bill a second time. They have so changed the measure that when it gets back to the Commons its own parents will hardly know it. From first to last the alterations have been strictly homogeneous. Their single object has been to secure as much public money as possible for the Irish Church. It is quite impossible that the Government should accept amendments avowedly framed on this principle. To make the Church Body a present of the glebe houses and to allow it to retain the royal grants in Ulster, as well as the special income-tax hitherto paid by Irish incumbents to the Ecclesiastical Commissioners, is to re-endow it to the extent out of the public purse. Those persons who do not admit that the property of an Established Church belongs to the nation, or who see no injustice in appropriating this property to the use of a religious society comprising a small minority of the people, will see nothing to find fault with in this result. But they may, perhaps, see that to those who take the opposite view of these matters acquiescence in such amendments is a thing not to be thought of. It would be better to withdraw the bill altogether than to build what is designed to be the final settlement of this great question on a foundation of sand. If the bill retains its present shape, the Anglican Church will still, though to a less extent than formerly, be subsidised from State funds, and in so far as this is the case the substance of an Establishment will remain.

SOUTHAMPTON.—On Sunday morning, a funeral sermon was preached at the Church of the Saviour, for the Rev. R. B. Aspland, by his attached friend and fellow-student, the Rev. Edmund Kell.

CRENCHESTER.—The annual Sunday-school sermons were preached on the 27th ult. by the Rev. H. Austin, when satisfactory collections were made; and on Thursday, the 1st inst., the scholars had their annual treat at Chesterton, and had ample amusements.

AMERICAN NOTES.

Mr. Theodore Tilton has been making some remarks on the decline of culture among our American brethren which, while overstated, the *Liberal Christian* thinks have some truth in them, which should stimulate every Unitarian minister to such intellectual exertions as shall rob all such statements of even the shadow of a foundation. Speaking of Boston he says:

"It will scarcely be claimed by any one that the Unitarian clergy have kept up their traditions of culture. They no longer lead the literature of the country, nor even of New England, as they once claimed to do. They have become more evangelical, more hard-working, more practically efficient, but far less cultured. They have become assimilated to the Methodists or to the Universalists, whom they were formerly wont to satirise. The most prominent among their younger men, Mr. Hepworth, is called the Spurgeon of his denomination; but Spurgeonism does not commonly stand for culture. Even their more scholarly men, as Clarke and Hale, are not now students so much as workers—all which, of course, is to their praise. Their leading periodical is confessedly breaking down—killed in the house of its friends at the last convention. The Unitarian body, as such, is ceasing to have any very prominent influence on the thought or literature of the country; while its practical activity was perhaps never greater."

During a discussion upon extempore preaching, a minister, whose salary was small and usually in arrears, remarked that he had often preached without notes, but had never spoken with so much ease and satisfaction to himself as when he had a few greenback notes in his pocket.

Mentioning that the Rev. Dr. Ryder has returned from Europe in improved health, but with all the lower part of his face hid beneath a thick, heavy beard, the *Liberal Christian* observes, "bare-faced ministers are fast going out of fashion."

The Rev. Olympia Brown has been preaching in various Unitarian churches in the State of New York, and is said to have been cordially received and favourably listened to everywhere.

In a notice, too, of the services of the "Rev. Mrs. Hanaford," who has been the settled minister of the Universalist church in Hingham, Massachusetts, for nearly three years, it is stated that "the people are united under her ministry, and active in every good work, as they never have been under any man minister." A lady who went to hear her says, "The house was crowded, there being a plentiful sprinkling of snowy-haired men and women in the congregation, and the people hung on the utterances of the pulpit with deep interest. I really was unable to see where this clergywoman failed to come up to the full measure of a clergyman." "She has deliberately chosen the ministry for her profession, is regularly ordained and settled, baptises, attends funerals, assists at ordinations, solemnises marriages, and in fact performs any and every duty that devolves on a man minister."

Dr. Bushnell's "Woman's Suffrage: The Reform against Nature," has made its appearance, and is an interesting, as well as curious, contribution to the literature of the Women's Rights question. He admits that the weaker sex have wrongs, the result in a large degree of that tendency to oppression which marks all power. Among these wrongs he places the inequality of legislation as regards woman's property; her exclusion from modes of employment that are as appropriate, or even more so, to women as to men; and the separation of the sexes in education. If the sexes were educated together, he thinks that women would gradually escape the disabilities under which they at present labour; and he would have all legal restrictions to their entrance on trades and professions removed. They would then naturally assume a large proportion of the work of educating the young; they would practise medicine in all branches except surgery; they would probably practise that portion of the law which consists "in silent, indoor office-work—the investigation of authorities and citation of precedents," and the drawing of "deeds, contracts, and pleadings," and the exercise of the functions of notaries and clerks of courts of record. In the church, they would properly become deaconesses, as they did in the primitive days; and Paul's objection to their speaking in assemblies for worship—"the shame" of it—being no longer operative, they would also act as ministers or exhorters. In literature, of course, they would shine as they do

now. They would, too—their business faculties being sharpened—become clerks, book-keepers, and the like; and, ere long, managers of hotels, bank-tellers, brokers, actuaries of insurance companies, private bankers, type-setters, and overseers of printing. In such positions Dr. Bucknell expects and desires to see them. Then proceeding to show that all claims to the suffrage based on the assumption of the existence of "natural rights" are simply a delusion, he gives his reasons, not always very logically, why women should not possess political power. The chief of these, in which he somewhat begs the question, is, that they were not "created or called to govern." This he proves, first, by their physical conformation; secondly, by the assumptions that "masculinity carries in the distribution of sex the governmental function;" that women were born with a sense of man's superiority, and enjoy it; that there is nothing degrading in woman's subordination; that "force, by its own nature, always and of course subordinates beauty;" that women agitating for the right of suffrage are "in fact voting to be weighed in the gross weight-scales of force, making nothing of that higher, finer nature by which God expects it of them to flavour the world;" and that "the male and female natures together constitute the proper man, and are therefore both represented in the vote of the man." Among the probable consequences of female suffrage the Doctor thinks will be, first, that woman will grow, perhaps, "taller, brawnier," and more certainly "thinner, sharp-featured, lank, and dry;" secondly, she will grow coarse and violent and excitable; thirdly, she will take part in political corruptions "with prone-minded human frailty;" fourth, her presence will increase the disorder and indecency attendant on the working of the electoral machinery; fifth, her presence in political assemblies, and especially legislative assemblies, will introduce into them a moral disorder, the nature of which he indicates by citing "the Bourbon courts" in illustration; and, lastly, that her participation in politics will increase the tendency to treat marriage as a temporary partnership, dissoluble at the pleasure or convenience of the parties. These certainly are formidable objections. As a remedy for the difficulty which women find in getting married, the Doctor proposes that they should make advances with this view towards men, or, as he expresses it, "so far mitigate the present ironclad modesty as to let feeling feel its way and carry on its own courtship;" and he even suggests the formation of an organisation of some kind, apparently in connection with churches, in the nature of a matrimonial brokerage, to make matches, "working only for names that are given, or by friends suggested, and presuming only under strictest bonds of secrecy to suggest, commend, and prepare acquaintance in the ways of proper delicacy." On this the *Nation*, as it seems to us truly, remarks, "it is curious that a writer who thinks woman's exclusion from a large number of the most important fields of labour is purely conventional, and that her exclusion from the franchise is natural, should nevertheless doubt whether the basis of the custom which dooms marriageable women to wait for men to woo them is not largely artificial. There is probably no incident of woman's condition which is more clearly natural than her passivity in all that relates to marriage. In waiting to be wooed, she not only complies with one of the conventional proprieties, but obeys what appears to be a law of sex not amongst human beings only, but among all animals. There is no peculiarity in her circumstances with regard to which sentiment and physiology are in such complete concord. So that there is, in our opinion, not the least hope that her facilities for getting married can be increased by any special exertions on her part towards that end. She must look in other directions for improvement in her lot; and if there be growing reluctance on the part of men to marry, there must be growing exertions on the part of women to become independent of marriage. Nay, we think it not at all unlikely that nothing will do so much towards solving the marriage problem as the increasing ability of women to dispense with it as a means of support. For the same reason that women with fortunes now find it easier to get husbands than women without them, women with trades and professions will find it easier to marry than women who can only fold their hands and wait, and will raise the position of the whole sex in men's eyes

by diminishing the pressure at the matrimonial gate."

At a recent meeting, speaking of Christianity as natural and universal, Mr. Emerson said:

"It is the praise of our New Testament that its teachings go to the honour and benefit of humanity—that no better lesson has been taught or incarnated. Let it stand, beautiful and wholesome, with whatever is most like it in the teaching and practice of men; but do not attempt to elevate it out of humanity by saying 'this was not a man;' for then you confound it with the fables of every popular religion; and my distrust of the story makes me distrust the doctrine as soon as it differs from my own belief. Whoever thinks a story gains by the prodigious—doing something out of nature—robs it more than he adds. It is no longer an example—a kindly, heart-stirring hero; it is removed out of the range of influence with thoughtful men. I submit that in sound frame of mind we read or remember the religious sayings and oracles of other men, whether Jew or Indian, or Greek or Persian—that we read and remember them only for friendship, only for joy in the social identity which they open to us, and that these words would have no weight with us if we had not the same conviction already. I find something stingy in the unwilling and disparaging admission of these foreign opinions—opinions from all parts of the world, by our churchmen, as if only to enhance by their dimness the superior light of Christianity. You cannot bring me too good a word, too dazzling a hope, too penetrating an insight from the Jews. I hail every one with delight as showing me the riches of my brother, my fellow soul, who would thus think and thus greatly feel. Zealots eagerly fasten their eyes on the differences between their creed and yours, but the charm of the study is in finding the agreements, the idealities in all the religions of men. I am glad to hear each sect complain that they do not now hold the opinions they are charged with. The earth moves and the mind opens. I am glad to believe society contains a class of humble souls who enjoy the luxury of a religion that does not degrade; who think it the highest worship to expect of heaven the most and the best; who do not wonder that there was a Christ, but that there were not a thousand; who have conceived an infinite hope for mankind, and believe that the history of Jesus is the history of every man, written great and large."

DR. THIRLWALL ON SACRILEGE.

In a letter to the *Spectator*, the Bishop of St. David's, who was twitted by his brother of Oxford for not believing in such a sin as "sacrilege," thus explains more fully the remarks which he made in the House of Lords on the subject, as applied to the diversion of Church property:

"I believe that if I say sacrilege is the diverting of things set apart for pious uses to purposes of an essentially different kind, I shall be giving a definition which perfectly coincides with the popular notion, while it includes every kind of sin which really falls under the same head. But I mean the word *things* to be taken in the largest sense, so as to comprehend all that belongs to persons not only outwardly, as their property, but inwardly, as the faculties of their nature. I assume that the elevation of the human spirit to a conformity of mind and will with the Father of Spirits is the highest purpose to which any instrument or agency can be devoted. Whatever is designed to minister, directly or indirectly, to this end is set apart for a pious or sacred use; and the diverting of it to one entirely different, as the satisfaction of a brutal appetite, is sacrilege. In this sense the phrase 'robbery of God,' does not grate upon my ear or shock my understanding. I also assume that public worship is one and a peculiarly efficacious means of promoting that elevation. And then all its accessories and material appliances, however in themselves utterly insignificant and incapable of producing such an effect, may yet in their measure contribute to the general result, and by association acquire a kind of reflected and relative sanctity which may be the subject of a sacrilegious desecration. In the eyes of the idolater, the iconoclast who demolishes his idols is guilty of most atrocious sacrilege; but he may be animated by the most fervent piety and the purest charity. The ritualist believes that the splendour of a gorgeous ceremonial is highly conducive to the end of public worship. To the puritan it appears to have a directly opposite tendency. According to my definition, the guilt of sacrilege is incurred by all the acts to which the name is popularly attached. But it is contracted in a far higher degree by others to which the name is never applied. The offence of the robber who plunders a church is light and venial in comparison with that of the clergyman or the schoolmaster who makes a sinecure of his office, that he may enjoy its emoluments without fulfilling any of its duties. But there are cases much more difficult and complicated, in which a question may arise as to the application of the word 'sacrilege.' We know that uses which

were once pious, as those of the monastic endowments, may, partly through an error in the original design, partly through change of circumstances, lose their character, and become injurious to the interests which they were intended to promote. Is it, then, sacrilege to divert the funds set apart for those uses to others, by which the object is attained in a different way, as was done, though unhappily only in a very few instances, at the Reformation with the property of the monasteries? According to my definition, the real sacrilege would have consisted in retaining the old abuses, which robbed God of all the benefit that a better employment of the funds would have yielded to man. But a case still more difficult and complicated arises when a disposition of Church property not liable to this objection, but productive of much good, is nevertheless found to be at variance with the welfare of the community, and to endanger its safety. Whenever such circumstances arise, it seems clear that, on the principle of my definition, all private and particular interests, though in their several spheres each of the highest order, must give way to that which is the common ground in which they all take root and find their sustenance. Whether such circumstances have actually arisen in the case of the Established Church in Ireland is a totally distinct question; and even if the fact be admitted, the right or best mode of dealing with them becomes a most perplexing problem, on which wise and good men may take different views; but which cannot be brought nearer to a solution by denunciations of sacrilege, or by a repetition of texts which—to say nothing of a leap in the dark out of the old dispensation into the new—are utterly irrelevant, unless they are supposed to contradict some of the clearest passages in the Bible."

CHANGE OF AGENCY.

Our country readers and agents will please to note that after this week, our London Agents will be Messrs. SMART & ALLEN, 2, London-house-yard, Paternoster-row, who will give prompt attention to all orders for the Herald.

The Unitarian Herald.

FRIDAY, JULY 9, 1869.

THE LORDS' AMENDMENTS.

A NEW and keen interest has been aroused about the Irish Church Bill since its transmission to the House of Lords. Majorities of a hundred or so are apt to become monotonous when they recur night after night with unerring certainty, but no one can complain of monotony in the more recent aspects of the struggle. Nor will it do to take the tone of indifference to the proceedings of the Lords, which some of our contemporaries have affected. It is not a merely nominal power which is wielded by the Upper House, and it will not do to reckon it as *nil*, however inevitably it must succumb to the will of the people if things came to an absolute and final conflict. It is seldom in political history that such absolute and final conflicts occur, and at any less critical stage the Lords possess a substantial and effective power. Their power, however, is a power of modification rather than of veto, and, therefore, though we rejoiced that the second reading was passed by so large a majority as 33, we have felt that that vote was but the very beginning of the real difficulties through which the measure had to pass. There is a well-known character in one of DICKENS'S stories, who, whenever he has been dissuaded from some piece of egregious extravagance, reckons the amount which he thus fails to spend as so much gained—an imaginary balance in hand upon which he may draw freely. We were afraid that the Peers might thus account the discretion with which they abstained from coming to absolute rupture by throwing out the bill, as a stock of accumulated merits, on the strength of which they might do anything else they liked. Certainly this appears to have been very much their feeling, and by the time the bill has passed through a few more stages of emendation, it seems

likely to be pretty much in the condition of the Irishman who complained that he had been a very handsome child once, but had been changed at nurse.

As we have always confined our comments to the religious aspects of the question, we shall not discuss the amendments in detail. When a body of men have begun by taking the high ground that to give up the Irish Establishment on any terms whatever would be to act the part of JUDAS, it is not a very edifying spectacle to find them by and by discussing whether the terms shall be thirty pieces of silver, or thirty-one. It raises uncomfortable doubts as to the sincerity of their previous protestations, and the whole question passes out of the realm of religious interest. We must profess our own indifference as to the precise period when the bill shall take effect, or the exact compensation which this or that class of persons affected by it shall receive.

One amendment, indeed, appeared fraught with serious religious mischief, we mean that for concurrent endowment. The Duke of CLEVELAND, wishing to secure to the disestablished clergy their parsonages and glebes, had proposed, as a counterpoise, to give parsonages and glebes to the Roman Catholics and Presbyterians, and if the Lords had agreed to this, it would have greatly complicated the prospects of the measure. For, alike in Parliament and in the country, there are a considerable number of those who have accepted Mr. GLADSTONE'S measure, whose original preference was for levelling up, and who still have some lingering fondness for such a scheme. The Peers however have, as it seems to us, overreached themselves. The Duke of CLEVELAND was persuaded to divide his proposition into two parts, and then, when he had himself voted with the rest for the first part, to leave the parsonages to the clergy, the majority threw him overboard on his second part, and refused to allow the equivalent concession to the other churches. In so doing, however, they have been too clever—exactly by half—and have themselves deprived their amendment of any danger by cutting away the proviso which alone could have given it a moment's chance of acceptance. Concurrent endowment has been used to carry a little advantage to the clergy, and then has been summarily despatched by its temporary allies. We are perfectly content. The advantage to the clergy will certainly not be allowed, and concurrent endowment will be heard of no more. We are sure that those who sincerely looked to such a scheme as a solution of the difficulties of Episcopalian ascendancy must have had their eyes a little opened to the value of the alliance which Irish Churchmen have of late been cultivating with the Ulster Presbyterians.

We deeply rejoice that this insidious danger has been thus averted. We have all along sincerely believed that Protestantism will never put forth its real strength—will never do justice to its own latent religious vitality—until it is loosed from all these enfeebling trammels of State endowment and cast upon its own resources. Our own congregations in Ireland are fair examples both of the advantages and disadvantages of being bolstered up by the State. To some few of them the deprivation of *Regium Donum* may be well-nigh extinction; but to all of them it has been like a

millstone round their necks, and we are convinced that the very effort which its loss must necessitate (and for which we rejoice to see they are already manfully preparing) will stimulate their whole life into new activity and larger beneficence. They may make rather less show as an Ecclesiastical corporation (though we do not believe they will), but they will be stronger and freer than ever before for the great religious work which lies around them.

THREATENED EJECTMENT OF A MINISTER.

A CASE has just occurred which illustrates the danger of churches, built by the munificence of individuals, being left in private hands and not put in trust. Some forty years ago Mr. William Grant (the original of one of Charles Dickens's Brothers Cheeryble) built a chapel for the Scotch Presbyterians at Ramsbottom, near Bury, in memory, we believe, of his mother. Since that time the Rev. D. McLean has been the minister. At the meeting of the Lancashire Presbytery on Tuesday last, the Rev. J. C. Paterson brought forward the fact that a notice had been sent to the Rev. D. McLean in the following terms:

"To the Rev. Andrew McLean, Bolton-street, Ramsbottom.

"I, the undersigned, John Domett, as agent for and acting on behalf of William Grant, Esq., the owner of St. Andrew's Church, Ramsbottom, hereby give you notice that it is the intention of the said William Grant to terminate your employment by him as pastor of the said church at the expiration of three calendar months from the service on you of this notice; and that from and after the expiration of the said period of three calendar months the stipend of £200 per annum, heretofore paid you by the said William Grant, will cease to become payable or to be paid.—Dated this 29th day of June, 1869.

"JOHN DOMETT."

Mr. Paterson said that so far from Dr. McLean having been employed by Mr. Grant as pastor of the congregation, the Doctor received a call from the congregation on the 23rd March, 1830; that call was signed by 143 members of the congregation, the descendants of whom were still under Dr. McLean's charge. Further, they knew that the church was built by the late Mr. W. Grant, as a token of gratitude to Almighty God for the great measure of prosperity which he had had vouchsafed to him in England, and that it had been used without let or hindrance ever since the congregation removed out of the old chapel. It was a very strange thing, after 40 years of possession such as he had described, that an individual should claim the chapel as his property. The ownership of the church would, of course, be determined by a court of law, but to his mind it was most unwarrantable to state that it was the intention of Mr. William Grant to terminate Dr. McLean's employment by him as pastor of the church. It was decided the other day that Congregational ministers held their livings at the will of the congregation; that a majority of the congregation, with reason or without reason, from any cause or no cause, could dismiss a minister from his pastorate. He had no doubt that the Presbytery would resist such conduct, and that they would support Dr. McLean in any controversy that might hereafter arise.

After a brief discussion, a committee was appointed to advise with the minister and session of congregation in reference to the steps that it might be necessary to take to sustain the rights of Dr. McLean and his congregation, and to vindicate the spiritual independence of the Presbyterian Church.

THE CHURCH OF A MINORITY.

(From the *Pall Mall Gazette*.)

By rather a singular coincidence, just at the time when the disestablishment of the Irish branch of the Anglican Church is under consideration the very same question is raised in a distant quarter of the British Empire. It appears that in Jamaica the "Clergy Act" on which the Church Establishment rests, will expire at the end of the current year; and as the island is now under Crown government, it falls in the last resort on the Colonial Office to determine whether that Establishment shall have a new lease of existence or not. Such, at least, we understand to be the view of those gentlemen who waited on the Colonial Secretary the other day, to advocate the cause of "voluntaryism."

The history of the Church of England in Jamaica (and other parts of the West Indies also) is curious and instructive, because it really illustrates the principles which lie at the root of this great matter elsewhere. If in any case the policy of establishment was justifiable, and might have been expected to be beneficial, it was in that of the West Indies. They were inhabited by a small number of whites for the most part attached to that Church, and a multitude of slaves scarcely rescued from paganism. Among these the ministrations of appointed and authorised teachers might be expected to counteract, as far as any religious ministrations could counteract, the evils of barbarism and of slavery. With this view parishes were constituted, a regular clergy created, episcopal supervision provided, partly at the expense of the colonial community, but not without assistance from the mother country. The experiment commenced under circumstances widely different from that which has just come to an end in Ireland. In this last country a large majority of the people, claiming equality of treatment, were postponed in religious matters to a mere minority. In the West Indies the mass of the people belonged to an inferior race, whether made so by nature or through slavery. They were new and very imperfect converts from paganism, and the system of tutelage under an established faith was that which seemed *a priori* best adapted for their condition. Everything, in short, promised as well for the attempt there as it promised ill in Ireland. But the result, after two centuries' experience, has been almost identical in the two cases. Here are the religious statistics of Jamaica, as propounded in the memorial presented to the Colonial Office by the gentlemen in question:

"The population of Jamaica, according to the census of 1861, was 441,264. In 1865, when the Jamaica Establishment was in what may be considered as its normal state, the number of Episcopalian places of worship was, according to the Jamaica Blue-book, 87, the number of sittings 46,434, and the reported attendance, 39,710. . . . At the same period there were reported to be 261 Nonconformist places of worship, capable of containing 127,660 persons, with an average attendance of 87,115 persons. Thus the provision for religious worship made by Nonconformists was three times as large as that made by Establishment; and for every Episcopalian there were more than two Nonconformist worshippers. The Baptists alone had as many places of worship as the Episcopalians, and the Wesleyans nearly the same number. The Nonconformist places of worship have all been built by means of voluntary contributions—partly raised in this country, but for the most part the gift of the native population. The ministers of the Baptist body are wholly maintained by their congregations, and other Nonconformist ministers are partly supported by the missionary societies of this country, but probably to the extent of one-half by those to whom they minister. In the matter of education also the Nonconformists of Jamaica have equally outstripped the Episcopalians; the number of day schools provided by the province being 288, as against 104 provided by the latter; notwithstanding that all but eight of the Episcopalian schools receive State aid, while nearly half the Nonconformist schools have hitherto been unaided by the Government. It is important to add that the Nonconformists of Jamaica who maintain these religious and educational agencies belong, for the most part, to a race which has but lately been freed from the degrading influences of slavery, and that they still occupy a humble social position. On the other hand, the members of the Church of England comprise most of the owners of property, the employers, and the official class in the island. Yet, while the comparatively poor majority of the population of Jamaica cheerfully provide for the maintenance of religious institutions at their own cost, the Church of the wealthy majority is supported partly from Imperial funds, but chiefly out of the island revenues, and is placed in a position of legal superiority. Altogether the stipends and allowances of the Jamaica Establishment amounted to £37,378 a year, of which £30,278 was furnished from the taxation of the island, and £7,100 was paid from the English Consolidated Fund. The total ecclesiastical expenditure was still larger, inasmuch as the church repairs and other church expenses were also paid out of the island revenues; these additional charges amounting to from £8,000 to £9,000 a year."

The Bishop of Kingston has written to a newspaper, in which this memorial appeared, to correct some of these numerical details. But his corrections, if well founded, are so slight as to leave the substantial case unimpaired. All the rhetoric expended at meetings of the Propagation of the Gospel Society cannot alter it. We have it on no less an authority than that of the Archbishop of Canterbury that "the true criterion of a Church is whether it fulfils its functions." Here is a Church which obviously does not fulfil them. It is the chosen Church of a class, not of the people. Its ministers belong to a class, and minister to a class. They had not one word of commiseration, that we remember to have seen recorded, for the sufferings of the four hundred Jamaicans who were put to death lately in vindication of colonial justice. In all this they sided with their class, and in accord-

ance with strong class opinion; but that class comprised only a section of the population.

Of course it may be alleged, as it often has been alleged, that it is the fault of the coloured people themselves if they will not avail themselves of the sober ministrations of the clergy who are set over them by authority and paid for by themselves; that it is their fault, and still more the fault of zealous missionary bodies in England, if the rant of ignorant enthusiasts commands their approval and interests their imagination more than the Liturgy and sermons of orthodox pastors; just as we are told it is the fault of the Irish that they will be Romanists. And there may be some truth, for aught we know, in Anthony Trollope's jest, that "the negroes love best that class of religion which allows them to hear the most of their own voices; they are, therefore, fond of Baptists, and fonder of the Wesleys than of the Church of England." And, for our own parts, we have on various occasions fully admitted the truth that a Church may do much good by its example, and by the influence of its ministers, among those who persist in refusing their adherence to it. But no considerations of this kind can long justify, in the eyes of modern statesmanship or in those of abstract justice, the maintenance of the religion of a clear minority at the expense of the rest. In Protestant countries, some establishments have their roots in the choice of the people, as in Scotland, Holland, Switzerland. Others were imposed on the people by the State in a compulsory fashion, but have gradually earned not only the acquiescence but the adherence of the people, or a large majority of them, as in England and in the kingdoms of northern Europe. But a Protestant Church, endowed and planted amidst a people who do not embrace it, cannot subsist as a reality. What particular measures Government may be able or willing to take in the particular case of Jamaica we are unable to say. We cite it only as an instance illustrating a general truth, and it is a very pregnant one.

UNITY CHURCH, CHICAGO.

THE *Chicago Republican*, of June 21st, reports in full the proceedings at the dedication of Unity Church, of which the Rev. Robert Collyer is the esteemed and honoured pastor. Speaking of him it says, "he began his labours among our poor, as City Missionary of the First Unitarian Church, then worshipping in Washington-street. This was fifteen years ago, and we love to recall it in the light of the event of yesterday, and note how the earnest, active, strong, but unformed man and indefatigable missionary among the Lord's poor has ripened into a power in the American pulpit, commanding by his utterances the admiration of all his audiences, and constantly widening his hold upon his field by a growth that is strong and healthy, because from within, from the wealth and strong native soil of heart and brain." Referring then to the costliness of the edifice which he and his people had raised, the *Republican* proceeds: "All recollect the story of the two lads boasting of the splendour of their paternal mansions, when one of them triumphantly closed the controversy by exclaiming, 'My father's house has got a bigger mortgage than yours.' So, yesterday morning, among other things, in the superlative to be said of Mr. Collyer's church, that was true which is not true to-day. It had a larger debt than ever rested upon any Chicago church building enterprise. One hundred and thirteen odd thousand dollars of debt is not a pleasant object of contemplation for a church building committee. With the completed church and the monumental debt, they sat down to the work of the dedication yesterday. There was this difficulty about the situation; the debt threatened to hamper the entire policy and aim of the church enterprise. It seemed impossible to adopt any other way out of the difficulty than the stereotype sale of pews, which would be to repeat the stereotype evil of proprietary rights and boundaries in the church accommodations that is fatal to the free church plan. Every man's pew is his castle. The Church must own the pews. They say that Robert Collyer's cheerful view of things well nigh forsook him in the penumbra of this cloud of debt. His building committee could not see the light he saw above and beyond. It was decided that on the issue of the appeals of yesterday must depend whether there should be a sale of pews this week. The morning weather-aspect added to the gloom. The rain fell throughout the forenoon, and threatened to diminish the attendance, but the great audience room was full, and the audience looked delightedly upon the completed labours of the past few days. Everything was in place. On all sides, embowering the pulpit and communion

table, dependent from the gas-burners, decking the organ front, the zealous offices of the ladies had given a lavish wealth of flowers, whose beauty and perfume charmed the senses. The house was full to overflowing, and on this occasion tested its great and admirable seating capacity, for never before were an equal number of persons gathered in a church audience-room west of the lakes. There are but two larger church audience-rooms in the country." The various parts of the service were taken by the Rev. C. A. Staples, Rev. Mr. Sampson, Dr. Hosmer, and the Rev. Robert Collyer, and the sermon, an admirable one we need hardly say, was preached by Dr. Bellows. What followed let the *Republican* tell:

"At the close of the sermon Rev. Dr. Collyer took his place at the desk for what was to be the most characteristic feature of the day. It is said to be a trait of the American mind to measure all values by 'what did it cost?' 'How much will you give?' So now the question to be put to the congregation of Unity and those worshipping with them, in view of the great church, its superb appointments, and its overshadowing debt, was 'How much will you give?' to secure to the church the coveted feature of a free sanctuary. Following the magnificent and eloquent appeal of Dr. Bellows, the first words of the pastor dropped full of feeling. It was now past noon, and the congregation began to be swelled by those dropping in from sister churches just out. A few words stated the case. 'Brethren and sisters, we must have this money.' And then began the rainfall of Christian liberality. First came the solid patter of five thousand dollar subscriptions—five or six of these; then three thousand, twenty-five hundred, one thousand—several of these; and next began a sharp shower among the hundreds, and a rejoicing deluge of fifties, twenty-fives, and tens. It was in this latter portion of these bountiful droppings of this new sanctuary, that the eyes of on-lookers began to glisten at the genuine touches of nature. Some were literal widow's mites; many were scholar's offerings—fathers for their children, donations that may prove their best legacies; husbands for wives, wives for themselves, were among the offerings announced from the desk. And amid the dispensation stood Robert Collyer, as we have seen an orchard tree rejoicing to drink in summer rain. At times this comparison was made all the better; for it was with tears as well as smiles that he held his place for over one hour, the centre of a most extraordinary display of Christian liberality and thank-offerings. Good Dr. Bellows, and his clerical brethren on the platform, from abroad, sat evincing all shades of feeling and delight, and when the boxes were sent round, and the last small donation in currency collected, the whole grand donation reached the sum of nearly SEVENTY THOUSAND DOLLARS, the largest church collection of the kind ever made in the United States."

THE OLYMPIAN RELIGION.

IN his new work, "Juventus Mundi," which may be regarded as supplementary to his "Studies on Homer," Mr. Gladstone thus summarises the Olympian system in its results:—"The history of the race of Adam before the Advent is the history of a long and varied, but incessant, preparation for the Advent. It is commonly perceived that Greece contributed a language and an intellectual discipline, Rome a political organisation to the apparatus which was put in readiness to assist the propagation of the Gospel; and that each of these in its kind was the most perfect that the world had produced. I have endeavoured elsewhere to show with some fulness what was the place of Greece in the providential order of the world; and likewise what was the relation of Homer to the Greeks, and to their part of the divine plan as compared with the relation of the sacred Scriptures to the chosen people of God. I cannot now enter on that field at large; yet neither can I part without a word for the subject of the Olympian religion. In the works of Homer this design is projected with such extraordinary grandeur that the representation of it, altogether apart from the general merits of the poems, deserves to be considered as one of the topmost achievements of the human mind. Yet its character, as it was the first and best set forth in its entirety from the brain of the finisher and maker, is not more wonderful than its subsequent influence and duration in actual life. For during twelve or fourteen hundred years it was the religion of the most thoughtful, the most fruitful, the most energetic portions of the human family. It yielded to Christianity alone, and to the Church it yielded with reluctance, summoning up strength in its extreme old age, and only giving way after an intellectual as well as a civil battle, obstinately fought and lasting for generations. For the greater part of a century after the fall of Constantinople, in the chief centres of a Christian civilisation in many respects degenerated, and an ecclesiastical power too little faithful to its trust, Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy in a manner which testified to the force and to the magic charm with which they

were imperishably endowed. Even within what may be called our own time the Olympian religion has exercised a fascination altogether extraordinary over the mind of Goethe, who must be regarded as standing in the very first rank of the great minds of the last centuries. The Olympian religion, however, owes perhaps as large a share of its triumphs to its depraved accommodations as to its excellencies. Yet an instrument so durable, potent, and elastic must certainly have had a purpose to serve. Let us consider for a moment what it may have been. We have seen how closely and in how many ways it bound humanity and deity together. As regarded matters of duty and virtue, not to speak of that highest form of virtue which is called holiness, this union was effected mainly by lowering the divine element. But as regarded all other functions of our nature outside the domain of the life to God-ward, all those functions which are summed up in what St. Paul calls the flesh and the mind, the psychic and the bodily life, the tendency of the system was to exalt the human element by proposing a model of beauty, strength, and wisdom in all their combinations so elevated that the effort to attain them required a continual outward strain. It made divinity attainable; and thus it effectually directed the thought and aim of man "along the line of limitless desires." Such a scheme of religion, though failing grossly in the government of the passions and in upholding the standard of moral duties, tended powerfully to produce a lofty self-respect, and a large, free, and varied conception of humanity. It incorporated itself in schemes of notable discipline for mind and body, indeed, of a life-long education; and these habits of mind and action had their marked results (to omit many other greatnesses) in a philosophy, literature, and art which remain to this day unrivalled and unsurpassed. The sacred fire, indeed, that was to touch the mind and heart of man from above was in preparation elsewhere. Within the shelter of the hills that stand about Jerusalem the great Archetype of the spiritual excellence and purification of man was to be produced and matured. But a body, as it were, was to be made ready for this angelic soul. And as, when some splendid edifice is to be reared, its diversified materials are brought from this quarter and from that, according as nature and man favour their production, so did the wisdom of God, with slow but ever sure device, cause to ripen amidst the several races best adapted to the work the several component parts of the noble fabric of a Christian manhood and a Christian constitution. 'The kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts.' Every worker was with or without his knowledge and his will to contribute to the work. And among them an appropriate part was thus assigned both to the Greek people and to what I have termed the Olympian religion."

FIRESIDE READINGS.

THE CHESTNUTS IN THE RAIN.

BENEATH my chestnut boughs I walk
Amid the plashing rain;
And to myself of those I talk
Who ne'er shall come again.
Who ne'er shall come again on earth,
Howe'er his bowers be green;
Their voice, in sorrow or in mirth,
Unheard, their form unseen.
My sloping roof the rain receives
With branches feathering low;
I hear the murmur of the leaves,
And that is all I know.
The chestnuts are a pleasant place,
In sunshine and in shower;
And O! my God, Thy spreading grace
Is like this chestnut bower.
Let sorrow's rain be fast and fierce,
Yet will I feel no dread;
The sheltering roof it cannot pierce
Which arches overhead.
My leafy covert fails at last,
I feel the dropping rain;
And, thankful for its shelter past,
I seek my house again.
And Thou, O Lord! perchance doth let
Some sorrows pierce, to show
Thy promised joys more perfect yet
Than all Thy grace below.
Thy sheltered walks are safe and sure,
But room is kindly given
For drops that bid us rest secure
Beneath no roof but heaven.
Guardian.

JEWS IN JERUSALEM.

THE Jews at Jerusalem number about 8,000, and are divided into (1) the Sephardim or Spanish Jews, who are said to be descendants of exiles from Spain who arrived in the days of Ferdinand and Isabella; (2) the Askenazim, or Jews of Polish and German origin, subdivided into various sects, such as Perushim or Pharisees, Rhasidim or Pious, who are very enthusiastic and fanatical. They are almost all

settlers from Europe. They live on the alms of European Societies, who sometimes in mistaken zeal send poor Jews to their ancient land and support them by subscriptions. Some came of their own accord from a desire to be buried in the Valley of Jehoshaphat, now almost paved over with Hebrew tombstones, where Jewish tradition says the Resurrection and Judgment will take place. The consequence of this artificial colonisation is that the Jewish inhabitants of the Holy City are a degraded set of idle paupers. The funds sent from Europe are much abused by the rabbis, who keep the lion's share for themselves, and the poorer people are content to live on a miserable dole rather than labour for their bread. Schemes have been tried to encourage them to cultivate the soil by obtaining grants of land for them, but the idleness of the Jews themselves has hitherto frustrated this praiseworthy attempt. Sir Moses Montefiore was instrumental in building for them schools, and houses, and a mill outside the City near Birket-es-Sultan, or Lower Pool of Shion, but his charitable efforts have been apparently wasted on so ungrateful and lazy a people. Their outward appearance is not prepossessing; they are generally pale, haggard, and thin. Most of them have fair hair, which they wear in two long twisted curls hanging down over their ears. The poorer people are dressed in long garments of striped stuff with black felt hats on their heads. The rabbis wear loose black robes and a large cap of fur. A very striking sight is the wailing of the Jews at the Temple wall, which any traveller may witness on a Friday afternoon about four or five o'clock. There is a narrow passage along the west side of the Temple area between what are known as Robinson's and Wilson's arches. The wall rises to a considerable height, and the lower part is formed of very large stones, which are supposed to be remains of the Temple. They are much ruined, and the grass and herbage grow in the shattered crevices of the once neatly joined masonry. In these crevices the Jews place little scrolls of parchment on which are written prayers to the Messiah to come and deliver them. Before this wall are gathered a throng of Jews; most of them are women, who wear long mourning veils of linen over their heads. Some are close to the wall kissing the sacred stones and watering them with their tears. Others are seated on the ground reading passages of Scripture to one another, from the Lamentations of Jeremiah and penitential Psalms. All seem to be absorbed in deep and genuine grief. At one end may be seen a party of rabbis rocking themselves backwards and forwards in almost frantic grief, reciting in a wild chant Psalms and passages of Holy Scripture, which are responded to by several boys in a sort of chorus.

VARIETIES OF THE TOURISTS.

As the season has set in when the great London tree drops its abundant crop of tourists over the earth, the *Echo* describes a few of its more marked varieties:

First, there is the tourist with the Inquiring Mind, who buys all the guide-books in every town he stops at, and astonishes stolid old peasants by asking if the ruins he beholds belong to the 14th or 15th century, and insists on knowing what land lets for an acre, and what is the price of labour, and who lives in that white house on the hill, and how many children he has, and what may be the name of that nobleman who possesses the park over the way? When he visits a ducal mansion, one of these has been known to ask the house-keeper "whether the Duke and Duchess generally sit on sofas or on chairs?" Should he go to the seaside, he will sharply cross-question the old shrimp-woman as to how many shrimps she catches, on an average every hour? While he stops in England this tourist will collect a vast hoard of heterogeneous, wholly useless, but yet sufficiently veracious information. But let him prolong his excursion to Ireland, and betray—as he infallibly will—his thirst for useless knowledge to the first car-man he employs, and by whom he will be handed on to all other car-men in the island, and we shall then have in him another of those well-instructed visitors, crammed to the very eyes with fables, all authoritatively "learned on the spot," and over whose ready concoction and instant reception by the victim, Paddy is at this moment laughing and entertaining his "stand."

Next to the Tourist with the Inquiring Mind, comes the Supercilious Tourist, who views all things as it were from the dome of St. Paul's. Standing on the commanding eminence of metropolitan civilisation, he views "provincial" glories with a benign complacency—not deigning to ask questions, but now and then enlightening the natives by a few words, showing how much better such things are done in London. Entertained by honest, simple people wholly without pretensions, he talks big of his town acquaintances; or, admitted by some chance to a gentleman's house of a class above his own, he shows his appreciation of the labour by asking whether he "can be spared" from a dinner-party?

Next comes the Rash Tourist, who insists on bathing in dangerous rivers, and going out in a boat by himself to sea, and riding horses he cannot manage, and finding his own way across mountains

without a guide, and blustering about his prowess on every occasion. And to correspond with him comes the Timid Tourist, a lady, we will assume—though we have known many of the sterner sex—who is for ever haunted by fears of brigands and railway accidents, and hotels on fire, and storms and wrecks, and disasters of every kind. This Tourist is commonly supposed to be identical with the "Unprotected Female," but, in truth, poor old maids have mostly had occasion, ere they came to be old, to learn pretty well how to take care of themselves, or, at least, to be aware that their cries will not always bring the world to their feet. It is the widows, who go about for the first time after their bereavement, generally running, we must say, much as clocks do when the weights are taken off, who are the true Timid Tourists. "Oh, porter, do pray help me. I've got my ticket for Blunderdown, and is this the right platform?—and am I to change at Confaundham? I am sure I shall miss the train, and my canary is so frightened in its cage,—and Fido will be smothered in that horrid dog box,—and my trunks, I'm sure, are in the wrong van, and they have no name on them, and I left my dressing-case, with all my trinkets, in a carriage. I think it was the train which has just gone off; and, oh! hadn't you a dreadful accident on this line a few weeks ago?"

Besides these well-marked types there are many more worthy of study. There is the German traveller, with his spectacles and his anxiety to get at the philosophy of all he sees. There is the Italian, who is made ill by our peppery soups and heavy dishes, and who pleadingly asks for "lesso" and "insalata." There is the English lady abroad, who constantly, in defiance of all experience, persists in asking at every hotel for tea and "any cold meat you have in the house," no foreign *cuisine* of course ever containing any cold meat at all. Lastly, there is the American Tourist, who looks on England as a very remarkable little island, chiefly to be noticed in history as the place whence his ancestors sailed in the *Mayflower* for New England—and worthy, therefore, of receiving from him some archaeological inspection. This tourist, when he sees the Thames, tells you exactly how much narrower it is than the Mississippi, and observes that Snowdon would cut a bad figure among the Rocky Mountains. One of these gentlemen being shown a very celebrated English hunting establishment coolly said to his cicerone, "Ah, this is all very well, but in my country we do these things much better." "How?—what can be better in its way?" interrogated the astonished guide. "Why, sir, in my country, when we want to hunt, every man brings his own dog!" Of all sorts, the noble army of Tourists is now setting forth, and we take the opportunity of presenting our best wishes.

EAST ANGLIAN CHRISTIAN UNION.

The second anniversary of this Union was held at Norwich, on Wednesday and Thursday, June 30th and July 1st. Friends from Ipswich, Yarmouth, Lynn, Diss, Royston, and Framlingham were present. The devotional service on Wednesday evening was conducted by the Rev. J. D. Hirst Smyth, and the sermon preached by the Rev. P. W. Clayden, of London, from Rev. ii., 29, "He that hath an ear, let him hear what the Spirit saith unto the churches." On Thursday morning Mr. Clayden again officiated, and gave an excellent discourse.

The business meeting was held in the chapel, C. G. ELLOART, Esq., of Ipswich, presiding. The officers and general committee for the ensuing year were then appointed, and reports from the committee and the congregations of Norwich, Yarmouth, Lynn, and Diss were read by the secretaries. The following expressions of sympathy with the families of the late Revs. John James Tayler and Robert Brook Aspland, moved and seconded respectively by Mr. James Freeman, Revs. J. D. Hirst Smyth, R. Shelly, and J. E. Dunne, were then agreed to:

"That the character of the lately deceased Rev. John James Tayler, comprehending as it did all the attributes of exact scholarship, progressive and reverent thought; with holy living and an ever-widening Christian love, exerts such an unconscious and almost divine power upon all who came within the range of his influence, as to make it most fitting that the members of the East Anglian Christian Union, assembled at their annual meeting, should place upon record their affectionate regard for his memory."

"That this meeting has heard with profound regret of the sudden death of the Rev. Robert Brook Aspland, who through many years was the earnest and fearless advocate of truth and liberty; the genial and kindly friend of every movement calculated to advance the welfare of mankind; and respectfully offers to his afflicted family its tribute of sympathy."

After the business proceedings the members, chiefly consisting of those who came from a distance, to the number of 50, adjourned to the boys' school-room, Calvert, where a substantial luncheon was prepared for them. Three sentiments—"The Queen," "Civil and Religious Liberty," and "The Free Institutions of America"—were spoken to by the Revs. J. D. H. Smyth, R. Shelly, and J. E. Bruce, of Lynn. In the evening, tea was provided in the schoolroom, at which 250 persons were present. The bands of the Brothly Society kindly performed select airs during tea and the evening.

After tea, the Rev. J. H. Smyth presided, and addresses were given by the chairman, the Revs. P. W. Clayden, Shelly, Bruce, Dunne, and R. Shaen; and Messrs. C. J. Eiloart, J. W. Dowson, Alfred Kent, and Hunter. Many friends having to depart by the evening trains, the proceedings were closed at an early hour by the band playing the vesper hymn, followed by a dismissal prayer from the Rev. J. Cooper, of Framlingham.

INTELLIGENCE.

CARMARTHEN: PRESBYTERIAN COLLEGE.—The annual examination of the students of this institution was conducted on the 29th and 30th of June, and the 1st inst., by a deputation from the Presbyterian Board, consisting of the Rev. Thomas L. Marshall, the secretary, and Walter D. Jeremy, Esq., barrister-at-law, assisted by the Revs. B. Higginson and Thomas Thomas. The curriculum embraces all the usual branches of a collegiate education, in the Hebrew, Greek, Latin, and German languages, mathematics, mental and moral philosophy, ecclesiastical history, with the evidences of Christianity, and the history and interpretation of the Christian Scriptures. All these studies are pursued, in the several classes, by students of widely differing theological opinions in the most complete harmony, all holding and expressing their several views of theological, as of all other truth, without reserve, and without giving or taking offence, the general result being unity, not of opinion but of sympathy and aspiration, and in the midst of differences of opinion, great and enduring, an ever-growing feeling of mutual respect. Of all free Christian unions, the Presbyterian College, Carmarthen, makes the best claim to this honourable appellation, being at once distinctively Christian, while all its members possess and exercise the most complete liberty—while the Christian Scriptures, including four gospels, are regarded as the ultimate authority in respect of all things essentially Christian, they are read and interpreted with the most complete freedom. At the late examination, the prizes, which are not given for excellence in any particular subject, but for diligence and proficiency in the general business of each class, were awarded as follows:—In the senior class, the first to Rees Levi, and the second to John Davies Roberts; in the second class, the only prize to Thos. G. Jones; in the third class, the first to David Evans, the second to John Davies, and the third divided equally between Samuel Griffiths, Walter Jenkins, Evan Thomas, Lewis Williams, and Wm. James; and in the fourth class, the first to Edwd. Hughes, and the second divided equally between Thomas Edwards and David M. Jones.

DUDLEY.—The annual examinations of Parsons' boys' and girls' day schools, connected with the Unitarian Chapel, were held on Wednesday and Thursday last week, and were conducted by the Rev. M. Gibson. The result was exceedingly satisfactory; 43 prizes were distributed to both schools at the close of the girls' examination on Thursday, when about 70 visitors were present, and 155 boys and girls. These schools are very popular in the town, and at the present time 308 children are on the list of applicants for admission. The congregation meet now for the Sunday services in the girls' schoolroom, while the chapel is being altered and improved; and it is fortunate they have a room so well suited in every respect for the purpose. From £700 to £800 will be spent before they re-assemble within the old chapel walls, the whole of the interior being completely altered. It is expected that about four months will be required before the chapel will be ready for the congregation.

LIVERPOOL.—On Wednesday, the 23rd ult., the pupils of the Beaufort-street day schools, numbering about 230, had, on the kind invitation of C. P. Melly, Esq., a treat in his grounds at Riversley, Mosley Hill. They were provided with an abundant tea, and the afternoon, being delightfully fine, was spent in out-door games and sports. On Sunday evening, the 27th ult., a service was conducted in the chapel, by the Rev. J. Shannon, in which the first and second classes of the Sunday-school took part. They joined the congregation in singing the hymns in which they had been previously practised. The Scripture lesson was not read from the pulpit, but by the children. They repeated distinctly and impressively Dr. Channing's catechism, and afterwards several pieces of moral and religious poetry. The sermon was addressed especially to parents (many of whom were present), teachers, and children. This is the first service of the kind that has been attempted in Beaufort-street; and, being successful, it will most likely be repeated either yearly or half-yearly.

OLDHAM.—Last week a farewell tea party was given to Mr. C. W. Robberds, on the occasion of his removing from this neighbourhood. About 160 persons were present. After tea, Mr. John Taylor occupied the chair, and expressed the deep regret with which they parted with Mr. Robberds. As a token of their respect, they had deputed him to present the rev. gentleman with a handsome drawing-room clock, on which was the following inscription: "Presented to the Rev. C. W. Robberds, by the congregation of the Unitarian Chapel, Lord-street, as a token of gratitude for his services as a

minister during a period of 16 years. June 30th, 1869." Mr. Taylor also said that, though he had not mentioned it to Mrs. Robberds, the young women of her Sunday-school class wished to present her with an album containing their portraits. - Mr. Robberds said it cost him great pain to leave them; but, believing it to be the will of Providence, he was compelled to submit. Had the climate of the town been as warm and genial as the hearts of the people within it, they would have been content to pass the remainder of their lives among them, but as the life of one, whose life was as dear to him as his own, would be endangered by a protraction of his stay among them, he could see no other path open but to leave. He believed that since he had been in the town he had done some small amount of good. He thanked them kindly for their present. He did not think that they (his wife and himself) would ever root themselves again so firmly in the hearts of so great a number as they had done in this town. He concluded by wishing them God speed and a continuance of the steady progression he had witnessed while he had been among them. Messrs. Brierley Wild, Wrigley, Ashton, James Taylor, J. McFarlan, and Samuel Ogden also added their testimony to the good services of Mr. Robberds. - On Sunday evening, June 27th, the Rev. C. W. Robberds said a few farewell words to his congregation, and took as his text, "That you may all be one in spirit." He exhorted them to continue by their unity and zeal to carry out the true principles of Unitarianism, which it had been the joy and pleasure of his ministry to try and expound to them. The chapel was filled, nearly all present being regular attendants at the chapel. The unanimous call of the congregation for a successor to Mr. Robberds has fallen upon Mr. Arthur Peaton, of the Home Missionary Board, who has accepted the call, and will commence his ministry at the close of the present academical year.

SOUTH WALES.—The annual meetings of the Unitarian ministers of South Wales were held on Wednesday and Thursday, the 23rd and 24th ult., at Capel-y-Groes, near Lampeter. The religious services began on Wednesday evening, the devotional part being taken by the Rev. R. J. Jones, M.A., Aberdare. Sermons were preached by the Rev. E. W. Lloyd, Cwmbach, and Professor Evans, Carmarthen. On Thursday the meetings were held in a field near to the chapel, a platform being erected for the ministers. Long before the time for commencing the service the people began to arrive from all parts of the county, within a radius of ten miles, and many were present from greater distances. The devotional service was conducted by the Rev. W. Thomas, M.A., Llandysul, in the morning; the sermon was preached by the Rev. J. T. Williams, (Cyfnewydd-cymmer, from 1 Cor. ii. 2. At the conclusion of the service a discussion was held on "Providence," in which several ministers and laymen took part. Dinner was provided for the ministers in a barn, there being no inn near large enough to entertain them and the friends that joined them. In the afternoon, sermons were preached by the Revs. J. Evans, Gellynion, and R. J. Jones, M.A., Aberdare. At this service about 1,000 persons were present; there was also a large attendance of ministers. It is worthy of remark that the hay-harvesting throughout the district was largely suspended on account of these services, a considerable number of those present being farmers, who showed their earnestness and sincerity of faith by leaving their pressing work, and many in allowing their servants to leave, in order to attend the annual services.

SYDNEY UNITARIAN CHURCH.—On Thursday, April 8th, the annual business meeting of this congregation was held in the church in Macquarie-street, Mr. A. M. A'Becket, president of the congregation, occupying the chair. Before calling on the secretary and treasurer for their respective statements as to the general and financial condition of the church, the chairman congratulated his hearers on the fact that they had maintained their ground as a congregation for a period of 15 years; for although it could not be denied that the more prominent characteristics of their faith were spreading far and wide, their numbers had always been comparatively few, and their resources comparatively scanty. He urged them to keep in view the high end of their work; to support their minister; to show their approval of his zeal and earnestness by being in their pews as often as possible; to have faith in the truth as well as the ultimate spread of their principles. The report of the treasurer, Mr. Henry Turner, showed an income for the year of £472, and a balance in hand of £5. The report of the secretary, Mr. D. Gilchrist, was unanimously adopted. It expressed the satisfaction of the committee at the condition and prospects of the church, and expressed their conviction that in no previous year of the church's existence had its work been more effectually done. Allusion was made to the new edifice, which the committee thought they would soon be in a position to dedicate to the cause of free religious inquiry in Sydney; to the continued success of the Sunday-school, and other organisations carried on in connection with the church. Their minister was devoting himself to his work with unflinching zeal and self-denying conscientiousness, and it was their duty to give him all the encouragement it was in their power to

bestow. The Rev. James Illars returned thanks for the confidence the members of the church were disposed to place in him, and would do his utmost for the cause they all had at heart, and for which he believed there was a bright future in store. The election of officers was then proceeded with.

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS.

A TRUTHSEEKER.—No letter can be admitted without the writer's name appearing.

"SUNDAY-SCHOOL GOVERNMENT."

To the Editors,—In your issue of 25th June, an article concerning the misgovernment of Unitarian Sunday-schools appeared. Its tone was one of general condemnation of the present state of our Sunday-school management, as known to the writer; and in your last impression a letter appears endorsing the statements in that article as "undoubtedly correct." Assuming such to be the case, the writer very practically suggests that the question of Sunday-school management should be discussed in your columns. So far as the discussion has gone, certain forms of government have been suggested as being theoretically fitted to meet the difficulties your correspondents have experienced and desire to see removed. A fitting way to give the discussion a useful direction might be, now, to furnish some information respecting the working of a system in many respects similar to the theories advanced by your correspondents.

In the Glasgow Unitarian Church Sunday-school the business of the school is conducted by the office-bearers and a committee of the teachers. The former consists of the superintendent (to which office the minister is appointed), assistant-superintendent, treasurer, and secretary. The office-bearers and committee are elected annually by the teachers at their annual business meeting. The committee consists of twelve members, including the office-bearers, five ladies, the school librarian, and organist. The superintendent is chairman of the committee. By such a combination the various departments of the school are represented on the committee, and their interests taken care of. Business meetings of the teachers are held at the close of each quarter, to which the committee submit a report on the affairs of the school, which embodies reports from the treasurer, librarian, &c. The reports are considered by these meetings, as also the business for the ensuing quarter, when the general character of arrangements are agreed to by the teachers, and the committee are instructed to carry the same into effect. As "H. R.'s" article is pretty exhaustive, so far as difficulties are concerned, I will endeavour to show that what he deprecates is avoided, and what he desires are fairly attained by the system of which the foregoing is an outline. The evil results which follow "the deliberation of questions demanding extreme care, sound judgment, and the tact of experience and skill," "being admitted unreservedly to a miscellaneous body," are avoided by the operations of the school committee, as it is its duty first to consider all important matters, and to be prepared at the teachers' meetings with some practical suggestions. Should any very important business be unexpectedly submitted to one of the teachers' meetings, it would in all likelihood be remitted to the committee to consider, and afterwards report to a meeting of the teachers—all the advantages which "H. R." asserts as resulting from the existence and labours of such a committee as he suggests we have had practical experience of—even the minor evil of unbusiness-like business meetings is got rid of, as those present at meetings such as I have referred to have and always will generally require to choose one of two subjects as a text for their speeches—either the recommendation of the committee, or an amendment or improvement of the same. The latter, when clearly apparent, will be heartily welcomed, and a chairman who knows the duties of his position can always prevent time being spent in "vague, protracted, and tedious discussion" by "talkers." One way of disposing of "talkers" is to assume that their power of speech is the measure of their zeal, and give them a proportionate amount of quiet unostentatious work to do, the rule for them being—as they have laboured so have they a right to talk. From the foregoing it will be seen that from the constitution of our committee the business of all departments has a fair opportunity of being attended to, and from the nature of the reports submitted their condition is regularly made known to the teachers. For the information of the congregation the annual report of the school committee is embodied in the church report, read at the annual business meeting of the church, and printed along with the church report. When any special work presents itself which would require the efforts of more than the members of the committee to thoroughly overtake, the teachers resolve themselves into a committee for that purpose. The "extreme and chronic jealousy" existing between "the governing bodies of the school and of the congregation," referred to by "H. R.," is unknown here. Perhaps this may be due to the superintendent and assistant-superintendent being members of the church committee also; so when any matter affecting the school comes before that body, the course best calculated to promote the

interests of both institutions is by this means arrived at. As far as what are termed "results" are concerned, each succeeding school report seems to be more satisfactory than its predecessor; no evil, at any rate, is known to have resulted from our system of management, but possibly much good may be justly attributable to it. As it would be impossible to exhaust this subject in the space at disposal, I have only given a general sketch of our management, which we find very workable, and well fitted to meet our necessities. For the credit of Unitarianism, I would respectfully express the hope that both of your correspondents have unintentionally overdrawn their pictures.—Yours, &c.,
Glasgow, 7th July, 1869. GEO. JACKSON.

THE COMING WEEK.

Bolton.—On Sunday, morning and evening, annual sermons by Dr. Sadler. In the afternoon, an address by Mr. Reynolds.

London: FREE CHRISTIAN CHURCH, KENTISH TOWN. On Sunday, special services. Preachers: morning, Rev. H. Ierson, M.A.; evening, Rev. P. W. Clayden.

Penmaenmawr: PENIDYFFRYN SCHOOLROOM. — On Sunday, Rev. E. Smith, M.A. Service at 11 a.m.

Birth.

HAZELTON.—On the 2nd inst., at 8, Richmond-hill, Old Trafford, the wife of Mr. W. J. Hazelton of a son.

Marriage.

PAYNE—MESSENGER.—On the 4th inst., at the Free Christian Unitarian Church, Chancery, by the Rev. Henry Austin, Richard Henry Payne to Mary Ann Messenger.

Deaths.

BANKS.—On the 5th inst., whilst bathing, Alphonse Orlando Vincent, eldest son of the Rev. W. Banks, Swindon, aged 17 years.

DORE.—On the 3rd inst., George, aged 12 years, and William James, aged five years, the sons of James and Martha Dore, of Slater-street, Oldham-road.

HARDY.—On the 30th ult., at his residence, Liverpool-road, Prescott, the Rev. Alfred Hardy, aged 75.

HUGH.—On the 1st inst., at Frogmore-street, Bristol, after five months of severe suffering, Ann, the beloved wife of William Hugh, sen., in her 58th year.

MOSS.—On the 3rd inst., at Yarmouth, aged 72 years, Mr. William Moss, for more than half a century a faithful member of the Unitarian congregation.

POTTER.—On the 3rd inst., at Menai Bridge, North Wales, Frances, fourth daughter of the late Thomas Potter, Esq., of Manchester.

WALKER.—On the 3rd inst., Ada, daughter of the Rev. B. Walker, of the Rochdale-road Mission, aged one year and nine months.

HOME PAGE TRACTS.—A CATALOGUE of all the Tracts, with particulars as to price, &c., may be had on application as above, enclosing stamp.

Just Published, by the Sunday-school Association.

LESSONS IN RELIGION.—A book for the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 40 pages, 12mo, canvas boards, 1s. 4d.; cloth lettered, 1s. 5d. Subscribers to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martin's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

TEVERSHAM'S Boarding-house, 22, Ironmonger-lane, Cheapside, London. S. J. Gregg, Proprietor.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

VISITORS TO LONDON.

MRS. BAINBRIDGE'S BOARDING HOUSE, 37, Doughty-street, Mecklenburgh Square, W.C. (From Finsbury). Near the Metropolitan Railway Station, Northern, Midland, and London and North Western Stations. Bed, Breakfast, and Tea, 4s. 6d. per day. Private Sitting and Show Rooms.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

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Printed for the Proprietors, by WILLIAM EVANS, of Apley Villa, 877, Waterloo Road, Cheadam Hill, at his printing-offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agent: C. Fox, Paternoster Row.—Friday, July 9, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 429.

FRIDAY, JULY 16, 1869.

PRICE 1D.

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TO OUR AGENTS.

Our London Agents now are Messrs. SMART & ALLEN, 2, London-house-yard, Paternoster-row, who will give prompt attention to all orders for the Herald.

BIRMINGHAM.—CHURCH OF THE MESSIAH DOMESTIC MISSION CHAPEL, LAWRENCE-STREET.—The Organ recently introduced will be opened on Sunday, July 18th, 1869. Service in the morning at 11, and in the evening at 6.30, also Wednesday at 8 p.m.—Collections will be made at the close of each Service.

KENT GENERAL BAPTIST ASSOCIATION.—The ANNUAL MEETING of this Association will be held at Rolvenden, on Tuesday, July 27th, 1869. Preacher: Rev. J. F. KENNARD, of Billingshurst. JOHN A. BRIGGS, Secretary.

CHOWBENT.—Sunday-school SERMONS August 1st, 1869, at 10.30 a.m. and 2 p.m. Preacher, Rev. M. C. FRANKLAND.

UNITARIAN HOME MISSIONARY BOARD.—Full information as to the Subjects in which Candidates for Admission to the above institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham-hill, Manchester. Applications from Candidates must be sent in, as above, before 1st September next.

NEW UNITARIAN CHRISTIAN CHAPEL, STRATFORD, LONDON.

The amount still required is.....£400 0 0

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Mrs. T. Rix (minister's wife).....	£5 0 0
E. W. H.....	1 0 0
Henry Browne.....	1 0 0
Miss Anthony.....	1 0 0
Mrs. Wilson.....	1 10 0
Miss Ridge (Lewis).....	1 0 0
Mr. H. Walbey (near Royston).....	1 1 0

Donations will be thankfully received by the Rev. T. Rix, Treasurer, 1, Manbey-street, Stratford, E.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £650. The following subscriptions for this purpose have been already raised:

Amount previously advertised.....	£380 9 0
Widow's mite.....	1 0 0
Total.....	£381 9 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, M.A., 31, Belmont-street, or the Treasurer, Mr. E. C. HINDLEY, 62, Houghton-street, Southport.

WANTED, by a Young Lady, a Situation as Weekly or Resident GOVERNESS. Acquirements: English, French, and music.—Address E., Herald Office.

WANTED, a Re-engagement as Governess to Young Children. Acquirements: English, French, drawing, and music to beginners. References: Rev. B. Herford, Manchester, and Rev. J. L. Short, Sheffield.—Address M. H. B., 1, Wilkinson-street, Sheffield.

KNUTSFORD.—Mrs. LAWFORD'S SCHOOL for LITTLE BOYS will be RE-OPENED on Saturday, August 7th.

HIGH SCHOOL, COVENTRY. Principal, Rev. G. HEAVISIDE, B.A. Boarders, 30 to 40 guineas. New Quarter, July 22, 1869.

MISS PILCHER'S SCHOOL, 3, Cavendish-place, near All Saints' Church. The NEW QUARTER WILL BEGIN on Tuesday, July 27.

OLLERENSHAW HALL, WHALEY BRIDGE.—LADIES' BOARDING SCHOOL, Conducted by Mrs. EASTWOOD.—Superior Educational advantages, beautiful and healthy situation, and every home comfort. Prospectuses and references forwarded on application.

EDUCATION, BATH.—Mrs. JEFFERY will be able to receive additional Pupils at the close of the present vacation, when she intends removing to a larger house. Referees: Rev. W. J. Odgers, Bath; Rev. W. Cochrane, Netherend; Rev. T. Poynting, Monton; J. Murch, Esq., Bath; W. A. Case, Esq., M.A., Hampstead; Edward Cobb, Esq., Bath; J. Shute, Esq., Clifton Down, Bristol. Terms on application to Mrs. Jeffery, 14, Great Stanhope-street, Bath.

OLD HOVE HOUSE SCHOOL, BRIGHTON. Mr. HUTTON will Re-open his School on Tuesday, August 17th. He has a few Vacancies. He prepares Pupils for the Oxford and Cambridge Local Examinations, which take place twice a year, one at Midsummer and the other at Christmas.

SOUTHPORT.—Mrs. HEISE'S SCHOOL will Re-open on Tuesday, August 3rd. 4, Hawkshead-street.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 6th. Vacancies. Letters delivered after June the 21st cannot be answered immediately.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM. The new House and Schoolroom afford accommodation for an additional number of Boarders. Cricket-field, Gymnasium, and Workshop attached. On the basis of a sound English education, the Pupils receive a thorough course of instruction in Classics, Modern Languages, Mathematics, Science, History, and Art. Terms inclusive.—For prospectus, apply to the Rev. EDWIN SMITH, M.A., Sandy Knoll, Mount Vernon, Nottingham.

THE CONIGRE, TROWBRIDGE, Wilts. BOARDING AND DAY SCHOOL FOR YOUNG LADIES, Conducted by the Misses MARTIN. The Pupils will re-assemble on Thursday, July 29th.

OLD HALL, STAND, near Manchester. MRS. DAVIES'S PREPARATORY SCHOOL FOR LITTLE BOYS. Terms, £35 a year. Two Vacancies. Next quarter commences July 28th.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmslow. Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

MRS. WARREN, Teacher of SINGING, 137, Radnor-street, Hulme.—Reference, C. Hallé, Esq., Greenheys.

TO BE LET, an OFFICE over 74, Market-street.—Apply to J. Phillips, Herald Office.

LANCASHIRE AND YORKSHIRE RAILWAY.

VISIT OF THE PRINCE AND PRINCESS OF WALES, and ROYAL AGRICULTURAL SHOW At Manchester.

Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday, July 19, 20, 21, 22, 23, and 24, 1869. The Public are respectfully informed that ORDINARY RETURN TICKETS to MANCHESTER, from all Stations at which they are usually issued, will be available from Saturday the 17th to Monday the 26th July, both days inclusive.

On Thursday, Friday, and Saturday, Cheap EXCURSION TRAINS will run from all Stations on this Company's line where the distance exceeds twelve miles from Manchester; particulars of the same to be had at all stations.—By order, Superintendent's Office, Victoria Station, Manchester, July 8, 1869.

LANCASHIRE AND YORKSHIRE RAILWAY.

EXCURSION SEASON, 1869.

The following CHEAP TRIPS will be run Every SATURDAY and MONDAY until further notice: From New Bailey-street, Oldfield-road, and Pendleton Stations To SOUTHPORT, LYTAM, BLACKPOOL, BELFAST, WINDERMERE, GRANGE, FURNESS ABBEY, CONISTON, PENRITH, and KESWICK. Returning within eight days; Belfast 15 days.

EVERY SATURDAY, until further notice, From New Bailey-street, Oldfield-road, and Pendleton Stations To LIVERPOOL, ISLE OF MAN, and DUBLIN; Returning from Liverpool same day, Isle of Man within one calendar month, and Dublin 15 days.

EVERY SATURDAY and WEDNESDAY until September 29, From Victoria and Miles Platting Stations, To HARBOROUGH and SCARBOROUGH.

On SATURDAYS ONLY To WHITBY, FLEET, and BRIDLINGTON; Returning within nine days.

EVERY DAY (Sundays excepted), until further notice, From Victoria, Miles Platting, and Newton Heath Stations To LITTLEBOROUGH, For HOLLINGWORTH LAKE; Returning same evening.

EVERY SATURDAY, until further notice, From Victoria Station, To WHALLEY, CLITHEROE, and CHATBURN; Returning same evening.

For times of departure, fares, and full particulars, see bills. By order.

Superintendent's Office, Victoria Station, Manchester, July 10th, 1869.

SPECIAL NOTICE.—From and after July 14th, THE TRUTHSEER will be published in London by Messrs. TRUBNER & CO., 60, Paternoster-row. Booksellers should notify this, in sending orders to London houses.

Just published, in 8vo., price 12s., cloth. A SKETCH OF THE CHARACTER OF JESUS. A Biblical Essay. By Dr. D. SCHENKEL, Professor of Theology in the University of Heidelberg, and Kirchenrath in the Grand Duchy of Baden. Translated from the Third German Edition. London: Longmans, Green, and Co., Paternoster-row.

Price Sixpence. LIGHTS IN DARK PLACES: A Sermon delivered at the Unitarian Church, Hackney, on Sunday, the 27th day of June, 1869, on occasion of the Death of the Rev. ROBERT BROOK ASPLAND, M.A. By THOMAS SADLER. With the address at the interment, by JAMES MARTINEAU. London: E. T. Whitfield, 178, Strand.

Sixpence per dozen; 3s. per hundred; post free. WHAT IS AN UNITARIAN? By GOODWYN BARMBY, of Wakefield.

THE NAME OF CHRIST. Isa. ix., 6. Sermon on Trinity Sunday, 1869. London: F. B. Kitts, 5, Bishopsgate-street Without. One Penny. Fifteen, post free, 1s.; fifty, post free, 2s. 6d.

Now ready, 8vo., pp. 40, sewed, 1s. 6d. HANDY NOTES FOR PROTESTANTS, on the Rise, Progress, and Principles of the Church of Rome. By H. J. PRESTON. London: Trubner & Co., 60, Paternoster-row.

Now ready, 2nd ed. enlarged. 1 vol. fcap. 8vo. Price 3s. 6d. SCENES FROM THE LIFE OF JESUS. By SAMUEL GREG. Edmonston and Douglas, Edinburgh, and all booksellers.

Now ready, price Threepence (an Octavo Edition is preparing, price Sixpence).

THE THREE STAGES OF UNITARIAN THEOLOGY: a Sermon preached at the Annual Meeting of the British and Foreign Unitarian Association in Unity Church, Islington, May 19th, 1869, by JAMES MARTINEAU. Published at the Request of the Committee. London: E. T. Whitfield, 178, Strand.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martineau's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

Just Published, by the Sunday-school Association. LESSONS IN RELIGION.—A book for the intermediate classes. The contents embrace "God in the Universe," and "God in Humanity." 160 pages, 12mo, canvas boards, 1s. 4d.; cloth lettered, 1s. 8d. Subscribers to the Association have a deduction of 25 per cent. from the above prices. London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson.

TRAVERS MADGE: A MEMOIR, By BROOKE HERFORD.

SECOND EDITION, price 1s. 6d.; SUPERIOR EDITION, price 5s. May be had at these prices, post free, from the Author. Address, 1, KENSAL TERRACE, MANCHESTER, N.W.

London: Hamilton and Co. Manchester: Johnson and Rawson

IN REFERENCE

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WHAT THE CHURCHES ARE DOING.

Father Gavazzi, the well-known anti-Papal lecturer, in a letter to a friend in the North, says "that a crisis in Italy is approaching," and "that he is preparing for the great crusade."

The Pope has again been venting his holy wrath against the "King of Piedmont." The occasion was his having omitted to present the gold chalice always offered annually to St. Peter by his ancestors; and while he was about it, Il Santo Padre thought he might as well tell him his mind once more about that little usurpation of the Marches, the Romagna, and Umbria.

Some of the Catholic powers are beginning to look with evident suspicion on the forthcoming Ecumenical Council. In a circular despatch issued to all the Bavarian diplomatic agents, Prince Hohenloe, the Minister President, after intimating that there is no question of pure theology requiring the settlement of a Council, says:

"The only dogmatical matter which, as I learn from a certain source, the powers in Rome would like to see decided, and for which the Jesuits in Italy, as well as in Germany and elsewhere, are now agitating, is the question of the infallibility of the Pope. This question, however, far outstrips the boundaries of abstract religion, and belongs to the domain of high politics—inasmuch as coincidentally the power of the Popes over all princes and nations (even heretical) in secular matters would be affirmed and raised to an article of faith."

He then mentions that among the Committees formed is one whose function is to devote itself to State-ecclesiastical subjects, and that the *Civiltà Cattolica* (the Pope's organ) lately pointed out that one of the duties of the forthcoming Council would be to convert the damnable clauses of the Papal Syllabus of the 8th December into positive canons or conciliar decretals, and proceeds to say:

"Now as these articles of the Syllabus are directed against several fundamental axioms of civil government, as it is defined by modern civilised nations, the serious question arises for the various Governments whether, and in what form, they might find it advisable to warn the bishops on the one hand in their own dominions, and on the other, later, perhaps, the Council itself of the solemn consequences that might follow so calculated and radical a rupture in the relations which have hitherto been established between Church and State. The question further arises whether it would not be wise that the Governments should make a joint protestation through their accredited agents in Rome against such conclusions."

The diplomatic agents are then desired to inquire of the various Governments whether, if an identical note cannot be addressed to the Roman Court, in order not to leave it in uncertainty, a conference of their representatives might not be arranged to undertake the common delivery of a combined counsel. Mr. Stapleton, on Monday, is to ask the Under Secretary for Foreign Affairs whether any information can be given on the course which the German governments will take in this matter.

The case of Dr. Colenso and the Bishop of Capetown has been argued before the Judicial Committee of the Privy Council, but their lordships have reserved their judgment. It will be remembered that Dr. Colenso was obstructed in officiating in St. Peter's Cathedral at Natal. Dr. Gray, as Bishop of Capetown, claimed the land as trustee of the grant; and Bishop Colenso alleged that it vested in him as successor to the see of Natal. The Supreme Court decided in favour of Dr. Colenso, and hence this appeal to Her Majesty in Council.

The carrying of the second reading of Mr. McLaren's Bill, even by the narrow majority of nine, has rendered the friends of the Established Church in Edinburgh at once angry and alarmed. The more extreme members of the party, both in the northern metropolis and throughout Scotland, have been fond of declaiming against the Bill as the thin end of the wedge for disestablishing the Scotch Establishment, in the hope that that would help to defeat it; and they are now chagrined to find that they have been taken at their word in many quarters, and that the general public are beginning to speculate when the turn of the Scotch Church will come next. They are also disappointed at seeing that the Lord Advocate, the principal author of the compromise in 1860 by which the tax was reduced from 10d. per pound to 3d. on the inhabitants in certain parts of the city, voted for the second reading. His statement in the House of

Commons that there would be no end of the agitation till something more was done has also galled them.

A case has just occurred which illustrates the deserted state of the Established Church in some parts of the Highlands. At Watnish, in Skye, the parish minister died in May. At the disruption in 1843 the people left the parish church *en masse*, and at present the congregation consists of an old man, upwards of seventy years of age, and another about sixty years old. The one is nominally clerk of the session, and the other is the church officer. The late incumbent having no congregation, frequently conducted Divine worship on Sabbaths in his manse parlour. Acting on the strength of some expressions of good will towards the Nonconformist Presbyterians by Dr. Macleod and others in the late General Assembly, and of the anti-patronage movement, the parishioners and the two landowners in the district have memorialised the Crown, the patron in this case, to hand over the church to them and their minister, who belongs to the Free Church of Scotland, at a suitable rent, or to sell it to them at a reasonable price. This case, with several of a similar kind, will do much to strengthen the anti-patronage movement.

The *Wiltshire County Mirror* informs us that the Rev. Mr. Brooke, curate of St. James's, Taunton, before commencing his sermon on Sunday evening, observed that two individuals of the congregation had waited upon him, one counselling him that his sermons were too long, and the other complaining of his rapid utterances. He begged publicly to thank them for the courage they had displayed in boldly coming forward to tell him of his faults, and he would endeavour to profit by their instructions. The rev. gentleman afterwards showed that he had so profited by making his sermon twenty minutes longer than usual.

Last Sunday but one Dr. Ewald baptised at his Hebrew service a young Jewish convert, making, it is said, the thirteenth member of the house of Israel who has been received by him into Christian communion since the commencement of the present year in connection with the Wanderers' Home.

It is announced that a volume of Essays is shortly to be published, written by several eminent Congregational ministers, and designed to represent the theological and ecclesiastical position of the Free Churches. The volume will be edited by the Rev. Dr. Reynolds, President of Cheshunt College. He is to be assisted by Rev. Dr. Stoughton, Rev. R. W. Dale, M.A., Rev. Henry Allon, Rev. J. Baldwin Brown, B.A., Rev. Dr. Mullens, Rev. Dr. Simon, Rev. E. R. Conder, M.A., Rev. J. G. Rogers, B.A., and Rev. R. Thomson.

A bill, introduced by the Primate, has been read a second time in the House of Lords, which provides for the appointment of coadjutor bishops, with a right of succession, to incapacitated prelates. They are to be paid out of the revenues of the Sees which they administer.

Our readers will have learnt from the daily papers the nature of the amendments (?) which the Lords have thought good to introduce into the Irish Church Bill before sending it back to the Commons. It now appears not so much a bill for the disendowment as for the reendowment of that Church. Throughout the debates nothing has been more marked than the eagerness displayed by the Primate and the bishops generally to retain as much of the "filthy lucre" as they possibly could, and they have brought down upon themselves even the *Record's* rebuke for their readiness to turn round and support the endowment of Popery, of the power of which they have all along professed to be so much afraid, when it came to be a question between this and general disendowment. As regards Lord Stanhope's amendment, conferring glebes upon the Anglican, Roman Catholic, and Presbyterian clergy, which, through a union of Tories and Whigs out of place, was carried by a majority of seven, Mr. Gladstone's answer to the memorial of the Independent Orange Association of Ulster would seem to show clearly what line the Government are prepared to take respecting it. "They will give no countenance to a direct proposal of concurrent endowment," and as a necessary consequence of this resolution they will resist that postponement of the appropriation of the surplus which is "the almost acknowledged road to concurrent endowment at some future time."

WHAT IS SAYING ON CHURCH MATTERS.

In a recent discussion with Mr. Linscott, Mr. Antill, an impugner of Christianity, having asserted that Mr. Spurgeon had declared that "there are infants in hell a span long," Mr. Linscott wrote to him on the subject, and received the following reply:

"I have never at any time in my life said, believed, or imagined that any infant, under any circumstances, would be cast into hell. I have always believed in the salvation of all infants, and I intensely detest the opinions which your opponent dared to attribute to me. I do not believe that on this earth there is a single professing Christian holding the damnation of infants, or if there be he must be insane, or utterly ignorant of Christianity. I am obliged by this opportunity of denying the calumny, although the author of it will probably find no difficulty in inventing some other fiction to be affirmed as unblushingly as the present one. He who doubts God's Word is naturally much at home in slandering the Lord's servants."

In noticing Mr. Edmond Beales' preaching to the East London artisans, the *Christian World* remarks:

"The religion of the artisan is often of a far more stern and uncompromising type than that which finds favour with many congregations. Our working men are frequently found inquiring of themselves whether the numerous social and political anomalies existing amongst us are in strict accordance with the doctrines preached by the Saviour to his followers; whether the prevailing fierce antagonism of capital and labour, of rich and poor, of rival creeds, of conflicting parties, is not largely due to the absence of that pure and unselfish spirit which animated the Sermon on the Mount. There is a strange warfare going on in their minds. They cannot understand why things that should be are not. Inculcated with a fuller knowledge of the Gospel truth in its simplest and best understood form, they cannot comprehend why so many professing Christians are to be found regarding coldly the various movements having for their object the promotion of temperance, peace, and similar vital principles. A few years since the contrast between the preaching and practice of many claiming to be the recognised servants of Christ gave temporary force to the mischievous and fatal doctrines of scepticism and infidelity. Men could not reconcile the idea of fox-hunting parsons or wine-bibbing bishops with their notions of what the successors of the Apostles should be. But they have grown wiser. The continual and self-denying labours of multitudes of earnest Christian-minded men and women have taught a considerable proportion of the masses to judge the principles of Christianity, not as they are practised by selfish and worldly men, but as they are set forth in the Divine volume, in whose teachings is to be found the true basis of all political, social, and economical legislation. The accession of Edmond Beales to the ranks of our popular preachers is but one of the numerous indications of this new feeling, this ceaseless craving after the real spirit of religion. He has become another of the many interpreters of popular sentiment, not railing at the Bible because its teachings are so often disregarded, but rather seeking to explain how its doctrines and precepts, if properly acted upon, would mitigate, if not wholly remove, much of the terrible physical distress and misery which is at present mercilessly sapping the very foundations of our national prosperity."

A discussion has recently taken place in the Session of the Free Church of Scotland, whether the death of Christ was in some mysterious but *unavailable* manner an atonement for the sins of the whole world, or whether its reference "potentially" and "actually" must be limited to the elect. Both parties agree that the *available* reference is to this fraction only of our race, but Dr. Candlish and those who stand up for his view contend that there is a potential reference to humanity at large, though there is not the faintest hope—nay, not the faintest possibility—that those beyond the pale can avail themselves of the offer and reap the fruit of the Redeemer's work. Referring to the dispute, the *English Independent* says:

"For ourselves we say frankly that we prefer the single reference. It seems to mock God somewhat less, and to do less deep dishonour to His love. This fiction of a potential reference which carries no actual boon is to us a disastrous extrication of the Divine name from the dishonour with which the Calvinistic formularies cover it; and we had rather deal with the narrow school, who frankly deny that Christ's work has any blessing for humanity at large, than with those who utter a 'word of promise to the ear and break it to the heart.' The wonder to us is what these theologians find to cling to, what there is in this miserable fiction either to divide or unite men. It needs perhaps a Scotch capacity at any rate in these days fully to grasp it. The Scotch Church, Established or Free, has advanced but little since the days when they cast out

McLeod Campbell and refused A. J. Scott ordination for believing in the real and living universality of the Atonement. They are still stumbling at the same stumbling-block, and are bound with the same bands. Like some of old, they are so narrowing the gate of the kingdom of heaven that few can pass through. The business of the Churches now is not to make light of theology or orthodox beliefs, but to enlarge the creeds intelligently in the light of the new facts about man and the new truth about God and God's Word, which the growing knowledge of our times delivers to us. The Churches which prefer hair-splitting, and make points so fine that it needs an instructed eye to discover in them the grounds of spiritual fellowship or separation, but put themselves in the rear instead of in the van of progress, and will be left stranded on the mud banks, while the Gospel passes on to win new triumphs by new ministries of grace and love."

In his sermon, on Sunday afternoon, bringing to a close the "special services for the people" in St. James's Hall, the Rev. Newman Hall said, with great justice, "there was much Popery in the country, and they should avoid it as much as they could, but the worst Popery of all was to be found in the supposition that the clergy were to do all the work of the Church, and of charitable and benevolent institutions."

Punch gives this as "a Protestant poke:"

"Mohammedans leave their shoes at the doors of their places of worship: Papists their understandings."

Our witty contemporary, under the heading "In their right places," has also the following:

"Ministers at the Mansion House? This does not, but might refer to Dissenting Ministers, of whom some eminent ones have lately been guests at the Mansion House banquets—a very desirable addition to the Lord Mayor's table."

The *Saturday Review*, in some remarks on Dr. Davidson and Mr. Voysey, admits that old dogmatic prejudices may be dying out, that the world may possibly be growing wiser and more liberal in its belief, and advancing daily, to use Dr. Davidson's language, in the path of "true religion and the promotion of rational liberty." But long before Dr. Davidson's catholic ideal of a creedless or almost creedless faith has been reached, the day of Established Churches will have passed away. It seems doubtful in any case whether it will last much longer. Disestablishment in Ireland has given a blow to the principle, and in a somewhat different way it is weakened by the recurrence of such cases as the St. Albans or Voysey prosecution. The *Review* quite agrees with Dr. Davidson that there is a great deal to be said for established as opposed to voluntary Churches, and that, up to a certain point, they afford a valuable guarantee for religious freedom. But there is a point beyond which freedom cannot be pushed without merging into anarchy, and disintegrating the whole system. How nearly that point has already been reached in the Church of England the *Review* will not undertake to say, but that her fabric will not bear many more such rough experiments as we have witnessed of late seems clear enough.

In his speech on the Irish Church, the Lord Chancellor spoke thus well on "finality:"

"The words 'for ever' are very vain and presumptuous words to apply to any construction of man, be it material, moral, or otherwise. They are not words for man's use. They are worse than presumptuous—they are foolish, because they mislead those who can be misled, they entangle those who can be entangled by such cobwebs, and they prevent those reforms by which alone there is the slightest chance of anything in this world approximating to duration. The moment you cease to advance and say, 'Here we stand for ever,' from that moment you begin to decay, and to advance fast toward your ruin. Those who trust in the words 'for ever,' and who forbear, from timid superstition, to march on in the path of improvement which indicates the life of a nation, will find that there are two other words, even more sad—'Too late!'"

A well-informed American, writing on the subject of the Ecumenical Council, for which such preparations are being made in Rome, says:

"The Pope is the person most interested in it, and most confident in its efficacy. He is a man of very moderate ability and no culture, who passed his life till the age of fifty-three in an Italian convent, and possesses absolutely no knowledge of the world or its ways. His opinion of its condition may be learnt from the famous 'Syllabus.' He thinks men are all on the road to damnation; that religion is falling into contempt; that the zeal of the clergy is waxing cold, and their discipline relaxing; and he thinks the only remedy lies in a General Council, and has accordingly summoned it.

His difficulties, however, are great, and his own simplicity and ignorance render his position very perplexing. A French writer, supposed to be officially inspired, has published a pamphlet, showing that the first eight General Councils of the Church were summoned by the Emperor, either on the Pope's request, or in defiance of him, and he denies the competency of the Pope to summon one on his own motion. To which Monsignor Nardi has been ordered to reply, and he accordingly knocks down his enemy at the first charge, and proceeds to strip his body, alleging that the pamphlet was written by an Italian, and printed at Florence in the royal printing-office for General Menabrea, and then shows that the writer is an ignoramus; that the Popes summoned all the Councils that ever met, and that, if they did not, it was their right to do so, and that the only business a layman of any rank has with the Church is to obey its teachings. The Pope's expectations are said not to be shared by anybody of those about him except his chaplain, and the French bishops will, it is feared, give trouble. Their own Government and they are at loggerheads on a variety of questions. The Emperor is opposed to the Council, and unwilling that they should attend it. Should they do so, and make their position in France the subject of complaint, it will lead, it has been more than hinted, to the withdrawal of the garrison, and the abandonment of the assembled ecclesiastics to the tender mercies of the Roman population. Threats of this kind are, however, said not to trouble the Pope seriously. He believes that the temporal power has been ordained by Providence for the preservation and the independence of the Holy See, and that in some way or other care will always be taken that his Holiness does not become the subject of a temporal ruler, and to the Papal territory outside Rome he attaches no special importance."

A working man, in the East-end of London, who has emerged from the "fog of orthodoxy," writes to us expressing his strong conviction that if Christianity is ever to become predominant among his class, it must be by making known to them the truth in the form in which Unitarians hold it. There are hundreds around him, he believes, who would give up the repugnance which they at present have for religion if they could only be made to feel that it was not against, but in harmony with sound reason. In Mile-end-road large groups of men may be seen earnestly discussing religious and political subjects, or listening to orthodox preachers, and he has been greatly struck by the acute and forcible objections which are often made to the teachings of the popular theology. He is anxious, therefore, that something more should be done than is at present to make our views known among the class to which he belongs. From there being no settled minister, and from the uninviting nature of the entrance to the room where a few earnest people now meet, Unitarian Christianity seems to be really unrepresented in the large central working district where all other Churches are labouring to elevate the masses; and he earnestly asks whether a more suitable building could not be procured, and a minister provided to do the work which requires to be done.

CAMBRIDGE CANDOUR.

BISHOP MARSH (Margaret Professor of Divinity) says, in his *Letter to the Critical Review*, p. 20, "I venerate the learning and admire the honesty displayed by Lardner throughout all his works." And (p. 26) "The Trinity and Atonement are doctrines which unassisted reason never would, and never could, have discovered. They are doctrines which must rest on the sole authority of Scripture."

Professor Hey (*Divinity Lectures*, ed. 1796) says (I. 4), "No doubt the Scripture is true, but it may be falsely interpreted; and all that any man should really be understood to mean when he speaks of the Word of God, is, human interpretation of it."

On prayer to Christ, he remarks (II. 361), that though Pliny says the Christians sang hymns to Christ as a God—"Pliny says 'I tanquam Deum,'—yet Pliny's idea of a God was not confined to the One Supreme. . . . St. Stephen's address is the ejaculation of a man dying in the Christian cause."

II. 243, "The word person is not to be understood in its usual sense, but as a term borrowed from common language, to express a distinction, of which we have no clear comprehension."

II. 249, "When it is proposed to me to affirm that 'In the unity of this Godhead there be three persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost,' [Art. I.] I have difficulty enough! My understanding is involved in perplexity, my conceptions bewildered in the thickest darkness. I pause. I hesitate. I ask what necessity there is for making such a declaration. And my difficulty is increased when I find that making this declaration separates me

from Christians whom I must acknowledge to be rational and well-informed; from those who have studied some parts of Scripture with singular success."

II. 251, "Does not this confound all our conceptions and make us use words without meaning? I think it does. I profess and proclaim my confusion in the most unequivocal manner. Did I pretend to understand what I say, I could not both worship the one true God, and acknowledge Jesus Christ to be Lord of all."

II. 253, "It might tend to promote moderation, and in the end agreement, if we were industrious on all occasions to represent our own doctrines as unintelligible."

II. 259, "The term Trinity not being Scriptural, we cannot adhere to Scripture and use that."

II. 363, He admits, when speaking of Dissenters, "The nearness of our doctrines in all points nearly affecting piety and virtue; our not having in many of the disputed points what can properly be called an opinion."

Dr. Ralph Cudworth (*Intellectual System*, p. 604): "A Trinity of persons, having all one and the same singular existent essence, is a doctrine which seemeth not to have been owned by any public authority in the Christian Church, save that of the Lateran Council only. No such thing was ever entertained by the Nicene fathers."

P. 611, "The ancient orthodox fathers who used the word Homo-ousios against Arius, intended not thereby to assert the Son to have one and the same singular or individual essence with the Father."

CRITIC.

FREE CHRISTIAN UNION.

In a long letter to the *Christian World* on this subject, the Rev. William Miall says:

"Whilst the 'Free Christian Union' disclaims the intention of creating a new sect, and invites the adhesion of persons or congregations whose ecclesiastical relations shall yet remain inviolate, there can be no doubt that its effect would be to break down the hedges which divide the sects, and to render churches impatient of existing conditions of membership. That such results would be in accordance with truth and righteousness, and so with the Great Master's will and the requirements of men, may I think be thus argued:—

"Liberty is every man's natural right, and very high privilege, to be yielded only in consideration of some yet greater good, and to be curtailed by others only when its assertion would impinge on their equal freedom.

"Confederation is an expedient involving the partial sacrifice of liberty.

"That confederation is as to its constitution the worthiest which most respects the individual liberty of its members.

"The Church of Christ, as originally constituted upon the simple basis of desire to become his disciples, is a confederation involving the smallest possible sacrifice of liberty, and so is worthy of highest admiration.

"Individual churches are but portions of the universal church, and their constitution is to be regarded with complacency only when conformed to the pattern which it supplies.

"In the meantime, and whilst looking forward to the Church of the future for an exemplification of unity in liberty, the Free Christian Union invites all who rejoice in hope of its advent to combine for such purposes as may expedite its arrival, and for the fraternal fellowship and common worship for which themselves are already prepared. Two mistakes prevail on the subject. One respects the value which the Union attaches to correct thought—to sound theology. Its members are supposed to affirm that, providing belief be sincere, it is of little consequence whether the thing believed be true or otherwise. So far from this being the case, it assumes diversity of conviction, and therefore that independence of research which is the offspring of love and truth. The other relates to the method by which it seeks the attainment of its end. That method is supposed to be a general compromise.

"The Unitarian and the Unitarian, the Episcopalian and the Congregationalist are regarded as willing to merge their differences for the sake of fellowship. From such a compact I, for one, could augur nothing but self-contempt and failure. Fealty to truth—that is, of course, to our convictions of truth—is among the chief of the qualities which constitute greatness, whether in the individual or the State. But, then, a cardinal truth is that of the responsibility of every man to God only for his religious sentiments. To subject others to any kind of deprivation because of their opinion is of the nature of persecution, and is not more a violation of charity than it is treason against truth.

"The chief objection which others urge against the Union is its inclusion of Unitarians. Believing, as I do, that habitual faith in a living Saviour is the highest development of personal religion and the strongest incentive to all virtue, it were impossible for me to regard without interest any position, even though I should think it a mistaken one, which originated in jealousy for his honour. Can it, however, be intelligently maintained that such association with Unitarians as this Union allows can be dishonouring to Christ? A company of persons,

able, educated, and exemplary beyond most others, and of whose conscientiousness the cost they have incurred by fidelity to their convictions supplies abundant evidence, are willing, desirous to fraternise with us in work and worship. Must not such fraternisation tend to secure a calm and candid consideration of the points in dispute between us? And surely it should be those who have the strongest conviction that the truth is with them who should be the least disturbed as to the issue. Suppose the contemplated united worship be conducted by a Unitarian. There may be about it more of the formal, of the æsthetical, than about our services; we may miss some qualities and the recognition of some doctrines to which we are accustomed, and justly, to attach importance. Of direct homage to Christ there may not be any, but there will be an approach to our common Father in the name of our common Saviour and Lord. Must not refusal to join occasionally in such service savour rather of self-ignorance, prejudice, and petty party spirit than of such zeal for Christ and his truth as he would himself approve?

"But suppose Unitarians willing to unite occasionally in our services. As we do not expect that they shall conform to our preferences when we unite with them, neither should we conform to theirs when they unite with us. From such services what could arise but good to the cause alike of charity and of truth.

"There is one object contemplated by the Union which appears to be scarcely sufficiently recognised. Intelligent observers concerned for the interests of Christian truth cannot fail to perceive the ever-widening breach between its advocates and that large and most influential portion of the community who occupy the field of scientific research and discovery. To ignore the fact is impossible, to make light of it were consummate folly or sheer fanaticism. Obviously it is to a great extent the result of what is felt to be the irreconcilableness of the facts of the one party with the doctrines of the other. Now, a society which proclaims that those doctrines are not essential to the integrity of Christian principle removes the ground of disagreement, and, it may be hoped, will arrest the progress of a disaffection which, rightly regarded, is as unnatural as it is painful and ominous of sorest evil. Here, as elsewhere, the judicious Reformer is the true Conservative."

AMERICAN NOTES.

Mr. Huntington on his conversion to orthodoxy was re-ordained at Boston. The Rev. Thomas K. Beecher, inquiring perhaps somewhat too curiously, wishes to know whether, when the assembled bishops laid hands on Mr. Huntington and said "Receive the Holy Ghost," he did receive the Holy Ghost?

From a statement in the *National Baptist*, the relative positions of the two great parties in the Episcopal Church of America would seem to be pretty much the same as in this country. It says:

"The High Church party is strong, proud, and unyielding—confident that they can have their own way. The Low Church party is evangelically earnest and ecclesiastically timid—satisfied that they are being crowded to the wall, and not yet decided as to what they must do. We know too many good men among them, and have too much at heart the extension of the Gospel, not to watch their course with interest. In our judgment there is no hope for the 'Church.' The Evangelical party will either give up their convictions or abandon their ecclesiastical connections."

The Boston *Advertiser*, a very reliable authority, tells of a resident of one of the suburban towns who found the services at his church very quieting, and fell asleep. He was finally disturbed by the touch of a contribution box in the hands of one of the deacons, who was taking up a collection; but without opening his eyes, the sleeper ejaculated "Season," and sank back to resume his nap. It is unnecessary to say that he was a season-ticket passenger on a railroad.

A little Boston girl has secured the commencement of a charity, which, if seconded as it should be, may be a means of giving pleasure and happiness to many sad and weary sufferers. In accordance with her suggestion, a chapel belonging to one of the churches will be opened two mornings every week for the reception of gifts of flowers, to be distributed to the sick poor of the city. This distribution is to be made through the regular district visitors of the various benevolent societies, who will carry them, not only to the beds of pain in hospitals, but also to the homes of sorrow and wretchedness about the city, where their delicate fragrance and beauty will prove a rare and joy-giving presence indeed. Such a charity, so beautiful in conception, and so wide in its beneficence, is worthy of all praise, as it is of extensive imitation.

Henry Ward Beecher is said frequently to exhibit a more wonderful power in the prayer meeting than in the pulpit. His perceptions of the necessities of the hour, his knowledge of the human heart and its needs, his skill in guiding the current of prayer and remark, his ready questions to arrest a strain of useless talk, his prompt answers to all queries, his humorous methods of silencing formalists and bores, make him a prince of leaders in devotional meetings. The following story is told in *Harper's Editor's Drawer*: "I had one man that used to trouble me a great deal. He used"—and here Mr. Beecher impersonated him to the life—"he used to drag his words in the most tediously slow process that you can imagine. One evening he commenced as usual, 'I—hope—that—my—young—friends—will—not—like—me—put—off—their—consideration—of the interests of eternity,' and just then I interrupted him by saying, 'Mr. —, if you go on that way much longer, eternity will be here and half through before you finish.'"

Our American friends like to do things on a large scale. For instance, the Methodist Bishop Kingsley has begun an Episcopal tour round the world. Starting from New York to San Francisco, he holds conferences at Colorado, Denver, Oregon, and California; leaves San Francisco September 6th for China; attends conference at Shanghai, goes up to Peking, and visits missionary stations till December; sails for Calcutta, attends conference at Lucknow, and spends two months in India; goes to Egypt, spends Easter at Jerusalem; visits Bulgaria, Germany, and Scandinavia, attending conferences in these regions; officially visits the Wesleyan conferences of France, England, and Ireland, and returns a year from next August.

The following Hymn of Dedication, written for the occasion by the Rev. Robert Collyer, was sung at the opening of his new church, of which we gave an account last week:

"With thankful hearts, O God, we come,
To a new temple built for Thee!
And pray that this may be our home,
Until we touch eternity.
"The common home of rich and poor,
Of bond and free, and great and small;
Large as Thy love for evermore!
And warm and bright and good to all.
"And dwell Thou with us in this place;
Thou and Thy Christ, to guide and bless.
Here make the wellsprings of Thy grace,
Like fountains in the wilderness.
"May Thy whole truth be welcome here,
Thy gospel light for ever shine!
Thy perfect love cast out our fear;
And human life become divine."

In the Methodist Episcopal Church, one of the most numerous religious bodies in the United States, the subject of "lay representation," which was warmly agitated a few years since, has come up again. At that time a majority, both of the clergy and laity, was decidedly against it; but at present, as far as the voting has gone, the feeling runs the other way, and the principle will most likely be carried that the laity shall send representatives to the "Conferences," which have hitherto been composed exclusively of the clergy.

Of an oration delivered over the graves of the Union soldiers at Chicago, by the Rev. Robert Collyer, the *Times* of that city says:

"He paid a just and eloquent tribute to their patriotism, and in glowing words described the grandeur of the cause for which they risked and gave their lives. His prose is poetry, and his imaginative and emotional nature, together with his happy facility for illustration, and rare culture, peculiarly qualify him as an orator for such an occasion. The style of the oration was admirable for its chasteness, clearness of expression, depth of feeling, and the charity it expressed for our foes, in the rebellion. No one can read it without feeling that the head and heart of the orator wrought together in its production, and that it is the expression of a Christian and chivalrous gentleman."

HENRY CRABB ROBINSON'S "DIARY." I.

THIS Diary, which has been edited with great care and judgment by our friend Dr. Sadler, from the intimate relations into which Mr. Robinson was brought with an extraordinary number of the most eminent literary characters of his time—such as Schiller, Goethe, Herder, Madame de Stael, Wordsworth, Coleridge, Lamb, Rogers, Mrs. Barbauld, Hazlitt—is full of particulars that are both interesting and valuable to the students of literature.

It abounds also in passages bearing upon religious and denominational matters, some of which, as the work may not be accessible to many of our readers, we propose to transfer to our columns.

In the year 1798, when Mr. Robinson was twenty-three, and an admirer of Godwin's "Political Justice," he wrote to Robert Hall, the famous Baptist preacher, to remonstrate with him for having told a mutual friend that it was disgraceful to him, as a Christian, to admit him (H. C. R.) into his house. This brought back a long and well-written letter from Mr. Hall, in which the following passage occurs:

"How far a regard to speculative opinion ought to regulate the choice of our friendships, is a delicate question never likely to be adjusted harmoniously by two persons who think so differently of the importance of truth and the mischief of error. Principles of irreligion, recommended by brilliant and seductive talents, appear to me more dangerous in the intercourse of private life than licentious manners. Vice is a downcast, self-accusing culprit; error often assumes an appearance which captivates and dazzles. The errors—or rather the atrocious speculations—of Godwin's system are big with incalculable mischief. They confound all the duties and perplex all the relations of human life; they innovate in the very substance of virtue, about which philosophers of all sects have been nearly agreed. They render vice systematic and concerted; and by freeing the conscience from every restraint, and teaching men to mock at futurity, they cut off from the criminal and misguided the very possibility of retreat. Atheism in every form I abhor, but even Atheism has received from Godwin new degrees of deformity, and wears a more wild and savage aspect. I am firmly of opinion the avowal of such a system, accompanied with an attempt to proselyte, ought not to be tolerated in the State, much less be permitted to enter the recesses of private life, to pollute the springs of domestic happiness or taint the purity of confidential intercourse. For the first of these sentiments Mr. Godwin's disciples will doubtless regard me with ineffable contempt; a contempt which I am prepared to encounter, shielded by the authority of all pagan antiquity, as well as by the decided support of Mr. Locke, the first of Christian philosophers and political reasoners."

The following entries relating to Gilbert Wakefield are interesting:

"I find in my journal, Feb. 21st, 1799, 'An interesting and memorable day.' It was the day on which Gilbert Wakefield was convicted of a seditious libel and sentenced to two years' imprisonment. This he suffered in Dorchester gaol, which he left only to die. Originally of the Established Church, he became a Unitarian, and Professor at the Hackney College. By profession he was a scholar. His best known work was an edition of 'Lucretius.' . . . Wakefield was a political fanatic. He had the pale complexion and mild features of a saint, was a most gentle creature in domestic life, and a very amiable man; but when he took part in political or religious controversy his pen was dipped in gall."

"Johnson, the Unitarian publisher in St. Paul's Churchyard, was convicted of a libel for selling Wakefield's pamphlet; he was imprisoned in the King's Bench for a few months."

In a letter to his brother, referring to the same subject, Mr. Robinson writes:

"One of the most interesting circumstances here has been Wakefield's trial. How I wished that you had been here then! My acquaintance with him perhaps heightened the effect; but I think to a mere stranger his delivery of his own defence must have been one of the most gratifying treats which a person of taste or sensibility could enjoy. His simplicity quite apostolic, his courage purely heroic. The energy and dignity with which he conducted himself have certainly no parallel of late years. You saw a report of his speech in the *Courier*. It certainly was not a good defence, but as Anthony Robinson observed, something better than any defence—a noble testimony. I dined with him on Monday and yesterday. His spirits are not in the least depressed."

It may be mentioned, in passing, that it was during this imprisonment that Mr. Wakefield's interesting correspondence with Charles James Fox, on classical subjects, was carried on.

Of George Dyer, two of whose hymns are in Martineau's collection (Nos. 117 and 142), Mr. Robinson writes under the year 1799:

"I became acquainted about this time with George Dyer. He was one of the best creatures morally that ever breathed. He was the son of a watchman in Wapping, and was put to a charity school by some pious Dissenting ladies. He afterwards went to Christ's Hospital, and from there was sent to Cambridge. He was a scholar, but to the end of his days (and he lived to be 85) was a bookseller's drudge. He led a life of literary labour in poverty. He made indexes, corrected the press,

and occasionally gave lessons in Latin and Greek. When an undergraduate at Cambridge, he became a hearer of Robert Robinson, and consequently a Unitarian. This closed the Church against him, and he never had a Fellowship. . . . He wrote one good book—"The Life of Robert Robinson," which I have heard Wordsworth mention as one of the best works of biography in the language, [which was Dr. Parr's opinion too.] Dyer also put his name to several volumes of poetry; but on his poems my friend Reid made an epigram that I fear was thought just:

'The world all say, my gentle Dyer,
Thy odes do very much want fire.
Repair the fault, my gentle Dyer,
And throw thy odes into the fire.'

"Dyer had the kindest heart and simplest manners imaginable. It was literally the case with him that he would give away his last guinea. He was not sensible of impropriety in wearing a dirty shirt or a ragged coat; and numerous are the tales told in illustration of his neglect of little every-day matters of comfort. He has asked a friend to breakfast with him, and given him coarse black tea, stale bread, salt butter, sour milk, and has had to run out and buy sugar. Yet every one loved Dyer. . . . He was blind for a few years before his death. I used occasionally to go on a Sunday morning to read to him. At other times a poor man used to render him that service for sixpence an hour."

A friend of his once gave us an illustration of the mistakes which he made, partly owing to his dimness of sight and partly to his absence of mind. Walking somewhere in the neighbourhood of the Regent's Park, where the road was very muddy, and seeing, as he thought, a clean path on the other side of some palings, he clambered over them, and, leaping down, discovered too late that what he had taken for a path was the Regent's Canal. Fortunately, a carman chanced to be at hand, who managed to help him out, and then, lecturing him on the sin of suicide, was with difficulty prevented from giving him into the hands of the police.

CHANGE OF AGENCY.

Our country readers and agents will please to note that our London Agents now are Messrs. SMART & ALLEN, 2, London-house-yard, Paternoster-row, who will give prompt attention to all orders for the Herald.

The Unitarian Herald.

FRIDAY, JULY 16, 1869.

SEVENTY THOUSAND DOLLARS.

WE wonder how many of our readers noticed the account of the opening of ROBERT COLLYER'S church, [Chicago, in our last impression. It is an interesting and suggestive story. Our American friends do everything on a large scale—their wars, their debts, their waterfalls, and their chapel collections. But even America never before saw such an exhibition of enthusiastic liberality as that which took place on this occasion, and which resulted in a collection of seventy thousand dollars—nearly fifteen thousand pounds. For it must be remembered that this was a genuine collection. It was not that the people put off subscribing till the opening; in order then to make a sensation. They had started by subscribing handsomely before the new church was begun. Something like a hundred thousand dollars had been already raised; indeed, so large a sum that the eager congregation resolved to build an edifice worthy of their pastor's growing fame, and adequate to the prospective wants of the constantly increasing city, and found themselves involved as the work approached completion in a debt of \$113,000. We can well believe the account of "Mr. COLLYER'S usual cheerful view of things" having "well-nigh forsaken him" in presence of such a state of affairs, for the great desire of his heart had been to rescue this new church from being a mere proprietary worshipping place, as so many of the American churches are, and—if we understand

aright—to have it under some modification—an open church. But he did not know how warmly his spirit has come to be appreciated by the whole community amidst which he lives. When the opening day came, such a congregation as the Western States have hardly seen before united in the services of dedication, and crowned them by an offertory which, if it speaks great things for those who contributed it, speaks even greater things for him in love for whose work among them they gave so liberally and so willingly. From his old country we, too, would send our word of congratulation and of hope, to mingle with the greetings which hail the noble completion of a noble work.

And is there not in this a lesson of encouragement both for ministers and congregations?

Who is this man who has thus gradually come to be a religious power in that country where the race of life is more eager, and the roar of worldly voices louder, than even here where the preacher often feels as if he spoke in vain? Who is this man for whom has been done such a thing as has not been done before, even in that land of great things?

Twenty-five years ago ROBERT COLLYER was just a studious youth, working as a journeyman in the little blacksmith's shop at Ilkley, fond of reading, eager for self-improvement, busy in trying to form a little newsroom and library there, in which connection, our good friend, Mr. HENRY J. MORTON, of Garforth, knew and helped him. He was a Methodist at that time, occasionally a local preacher. In the year 1850, he went to America, and there was brought more strongly under the influence of liberal religious ideas, and became a Unitarian, and not having lost the warmth of his old faith, longed by and by to devote himself altogether to the ministry, and began his new career as city missionary of the Unitarian congregation in Chicago. From that time he has gradually risen in esteem and influence, until to-day he is, perhaps, the most popular minister through all the great Western States, and beginning to be known throughout the Union. And how has Mr. COLLYER obtained this influence? Here is another notable thing. There is not in him any element of the startling or eccentric, still less the slightest approach to the pulpit buffoonery, which has won for some of the preachers on the day a wide but dubious popularity. His is the power of genuine fervour and strong common sense, combined with gentle, loving simplicity of character. There is in him little of anything that can be called genius, nothing whatever of straining after effect; but out of a heart aglow with piety and love, and quick to note the nobler aspects of nature and of humanity from which he is never tired of drawing illustrations, he pours forth in racy Saxon speech words that coming from the heart go direct to the heart. Now, we put this man's success as a great encouragement to the preacher. Piety and love are not exceptional gifts. Their inspiring power waits for every minister who will rise to the full height of his calling, and give himself thoroughly to Him whose gospel he preaches. Simplicity and directness, too, are within the reach of any one who will throw himself, heart and soul, into his work so as to forget himself in it.

And surely here is a stimulus also to our churches in the work which ROBERT

COLLYER and his people are doing, and in this noble response to his simple appeal. For a church to succeed and grow, minister and people must work together. There must be as fervent and unreserved a throwing of the heart into the common work on their part as on his. And until they do so throw themselves into it, they will never know the joy and lifting-up of soul which there is in it. The more men do and the more they give, the more their work and their gifts become a delight to them—something in which they feel, not self-satisfaction, but deep thankfulness. Will any one of our Chicago friends, who thus raised together an amount which seems almost incredible, feel a whit the poorer for what he has given? Would any one who now measures out his little contribution to his church offertory feel really poorer if now and then his pence were made shillings, and his shillings pounds? Or would any of the subscribers to our mission work who now gives the conventional guinea be the poorer if he made it three or five? Alas! we fear that, ministers and people alike, we have all much to learn yet of the spirit in which the great work that lies about us in the world must be done, if done it is to be.

Rev. Alfred Hardy.

Nor many of our readers, probably, are aware of the existence of a Unitarian Chapel in the small declining town of Prescot; fewer still, perhaps, had any knowledge of the Rev. Alfred Hardy, who, for over twenty years, was its minister. His portrait will not be thought to deserve a place in the upper gallery of Unitarian worthies, yet a man so sound at heart and so true must not be allowed to slip out of our fellowship and our memories without, at least, a passing tribute of respect.

Mr. Hardy was one of the last of his race, the lingering representative of an honourable school of quiet, modest, and obscure divines, whose large scholarly attainments and rare benevolence were unaccompanied by either desire or capacity for pressing to the front and making a noise in the world. Born at Congleton, Cheshire, at a very early age he was deprived of a father's care; he had, however, some rich relatives, one of whom, an uncle, was desirous of educating him for the ministry of the Church of England. But the necessity for subscription to the Articles stopped him on the way to College; and having dared to think for himself he was discarded by his friends, and thrown, an orphan, on the world. Left thus dependent on his own exertions he went to Manchester, and, taking up his abode with a brother who was settled there, he worked for a time at a branch of the cotton manufacture.

In his struggles with fortune he never lost heart, nor ever missed an opportunity of improving his mind and cultivating his natural tastes. Having formed an acquaintance with a French sergeant, who was a prisoner of war at liberty on parole, he obtained from him a knowledge of the French language, teaching him English in return, and the facility with which he both acquired and imparted the instruction encouraged him to persevere in this line. He possessed a very remarkable gift for languages, which he improved to his latest years, till, in addition to his classical acquirements, he could converse in nearly all the Continental languages, and had attained a [good knowledge of most Oriental tongues. We are credibly told that some years ago he was ready to speak ten languages, and could read without difficulty twelve more. In a few years he relinquished his first occupation, and opened a school in Salford, for the education of boys and girls, in which he was successful. At this time he was much in the society of Wesleyan Methodists, and became a lay-preacher amongst them. His nephew, to whose kindness we are indebted for many of these particulars, well remembers hearing him preach with considerable power to a large congregation of this connexion at Stockport, in the year 1814 or 1815. How long he con-

tinued in association with that body does not appear; he certainly did not quit them from any quarrel or dispute, but at this time his knowledge of the Holy Scriptures was much enlarged, and he could no longer adopt the conclusions of his Wesleyan friends. He left them to join for a short time the Cowherdites, a primitive people in Salford, whose small society (founded by a curate of the Rev. John Clowes, the well-known Swedenborgian Rector of St. John's, Manchester,) holds a doctrine akin to the Swedenborgian, but chiefly makes abstinence from animal food and intoxicating drinks its condition of church-membership. Mr. Hardy was for a time assistant in the Rev. William Cowherd's school.

However, though he was always an abstemious man, he soon ceased to include in his religion the true Cowherdite abhorrence of beef and beer; and as he advanced in his study of the original languages of Holy Scripture, he was gradually drawn to Unitarian views. The natural instinct of his mind toward freedom helped to land him on our shores; his love of the liberal divines of the last century tended in the same direction, and he became at length an attendant upon the ministry of the Rev. J. R. Beard, at Greengate Chapel, Salford.

Mr. Hardy never married, and at this period of his life his household consisted of four orphan nieces, who had been left without provision, and whom, in spite of his narrow means, he had adopted. To them he acted in every respect as a father; and one of them, a poor afflicted creature who lived in his house till his death, he tended with a quiet self-denial and devotion to which no words can do justice.

About the year 1830 Mr. Hardy began occasionally to occupy Unitarian pulpits, but his school was his means of support. Before long, however, he entered the regular ministry of our body; and for upwards of thirty years he contrived to exist on the slender stipend furnished by one or other of our obscure congregations, eked out by teaching and school-keeping. He was first settled at Thorne, in Yorkshire, but in August, 1837, he accepted the pulpit of Framlingham, in Suffolk. He left Framlingham for a settlement at Canterbury about Michaelmas, 1840; and in the year 1848 he came to Prescot, where he continued to reside till his death, on the 30th of last month. For many years £50 was the extent of his professional income. "But at Canterbury," as he himself once said with much simplicity, "I got a rise of salary; my stipend there was £52 a year." At Canterbury, too, he had access to excellent libraries, and found many friends qualified to assist him in his cherished pursuits; and good Archbishop Howley deemed it no dishonour to pay an occasional visit to his poor Unitarian brother.

The feeling entertained respecting him in the town where he died is sufficiently well described in a few sentences which appeared in the *Prescot Reporter* of July 3rd, as part of a notice of his decease:—"Mr. Hardy was a gentleman of simple unassuming habits, fond of books, most kind-hearted and charitable, and was most deservedly held in high estimation by the inhabitants of the town. Great numbers of persons who never saw Mr. Hardy in the pulpit will have a good word to say of him now that he is gone. A story of genuine distress would always tempt Mr. Hardy to count his little store of money to see what could be spared. Many a shilling we have known him to give in charity, which we have felt certain he would have to make good by depriving himself of something necessary to a man of his age." His love of young people was as much a part of his character as was his appetite for all sorts of learning. He was followed to his grave by members of orthodox sects, a clergyman of the Church of England among them, who joined with the remnant of his flock in giving utterance to one common note of solemn and respectful regret.

Eddowes Bowman, Esq., M.A.

DEATH has lately made great and grievous inroads on our ranks. To the names of those highly valued and esteemed amongst us, who have within a short period been taken away, we have now, with sincere regret, to add that of EDDOWES BOWMAN, Esq., of Manchester. Belonging to an old Nonconformist family, and fully persuaded after careful inquiry of the truth of Unitarian Christianity, he remained ever faithful to his convictions, and in various ways rendered efficient service to our cause.

In the earlier part of his life, Mr. Bowman was for a short time connected with mining operations in Wales, but feeling that the bent of his mind lay in the direction of teaching, with a view to prepare himself for this he entered the University of Glasgow, and after graduating there pursued his studies with greater assiduity under some of the most distinguished professors in Germany. He thus became qualified, on the resignation of the office by F. W. Newman, Esq., in 1840, to succeed him as Professor of the Greek and Latin Classics, and of Greek and Roman History, in Manchester New College. This appointment he continued to hold till the year 1853, when the Institution was removed to London, and all who were brought into connection with him, either as colleagues or pupils, can testify to the earnestness with which he gave himself to his work, and the exactness and thoroughness with which it was done. These qualities, indeed, were characteristic of him in whatever he undertook. On the relinquishment of his professorship, though not in circumstances to require it, he still gave himself to the higher branches of teaching, in which his love of it could not fail to make him successful. Inheriting scientific tastes from his father, much of his leisure time was devoted to the study of astronomy, for the prosecution of which he built himself an excellent observatory, and likewise of certain branches of optics and acoustics, for the illustration of which he procured apparatus of the most beautiful kind, and on which he delivered several interesting courses of lectures at the Manchester Royal Institution, and other places.

Mr. Bowman's desire to turn his talents to useful account was shown not merely by the active part which for a long series of years he took in the management of the Lower Mosley-street Schools, but by his conducting, down to a very recent period, the highest class in the Sunday-school with the most exemplary regularity week after week, and by his kind concern for their welfare winning the gratitude and respect of the young men who came under his care. Among other institutions there was none in which he showed so deep an interest as the Domestic Mission, which he felt to be in its aims and objects most completely in harmony with the spirit of the Saviour, and to which he was always ready to give a generous support, and to lend help in any ways that he could. His assistance as a member of the College and other committees, from his knowledge and experience, as well as calm judgment, was of great value, and will be much missed. For many years he acted as chapel-warden to the Upper Brook-street congregation, and the way in which his loss will be there felt is the best testimony that could be given to the care with which he looked to its management, and the time and thought which he bestowed on the administration of its affairs. We believe him to have been a truly good man, anxious to do his duty as a disciple of Christ, and we may humbly trust that he has gone to find a place "where all is well with all that well have done."

MR. SPURGEON AND HIS WORK.

(From the *Echo*.)

MR. SPURGEON is a bishop among the Baptists; the pastor of the most numerous congregation in the world; the founder of we know not how many schools and chapels throughout the kingdom, and the most inexhaustible preacher of the age. To say that he has joked himself into celebrity could not be a kind, nor would it be a correct view of the case, but still it is not altogether and wholly untrue. The man who can hold together for so many years the immense congregation which assembles Sunday after Sunday at the Metropolitan Tabernacle has something more than coarse wit to recommend him. Certainly, Mr. Spurgeon cannot resist a joke, and he is genial to a fault; but his jokes are spontaneous, and they seldom strike the hearer as irreverent until he gets outside the Tabernacle, and tries to repeat them to his friends. The fact is that they are not irreverent in the preacher's mouth, because their intention is obviously good. The Spurgeon atmosphere reduces every one to good humour, and it is impossible to feel unkindly towards the eloquent and burly preacher as long as we are in his presence. Just as we begin to feel a little angry he disarms us by suddenly taking us into his confidence, after the manner of another great preacher, who once commenced a sermon in the following way: "I'm a very old man," said Rowland Hill one night, "and I have got a very bad cold, and I've heard there is nothing so good for it as a regular good pulpit sweat; and I tell you, my friends, I mean to have one to-night."

On one occasion Mr. Spurgeon took up the popu-

lar saying, "How's your poor feet," telling his flock to say rather, "how's your poor soul;" and when a "brother" craved an audience of the wearied minister in his home, Mr. Spurgeon instructed his servant thus: "Tell him—I am engaged with his Master." The other day we had the pleasure of hearing Mr. Spurgeon, when he told us that if the "word" was dull that morning—and there was certainly less light than usual—it was because he had a bad headache. On another occasion he said the crowd was too much for him. He was exceedingly hot, and would sit down for a little while, and hear them sing a few verses of a psalm. But as the people seemed very hot too, and did not sing the psalm with the proper enthusiasm, Mr. Spurgeon rose, and waving his arms, cheered them on with great energy, shouting to them, "Louder! louder, my friends, and all together!"—a toast—we mean a call—which was cordially responded to, and which certainly had the effect of lighting up the rest of the sermon. The fact is that Mr. Spurgeon, with a true popular instinct, will do anything rather than lose the attention of his hearers, and should a cat or a sparrow, or any other formidable rival, ever get loose in the Metropolitan Tabernacle, we dare not speculate on the turn which the discourse might take. But though wit may attract, more solid merits are required to retain a congregation. And Mr. Spurgeon possesses almost everything that is delightful and imposing to the lower and middle-class Christians over whom he so ably presides.

He has no new doctrines, and retails the old ones in a very simple form, and in perfect good faith. His shallow infidels are all men of straw, and he seldom fails, once in a Sunday at least, to lead the proverbial sinner by the usual stages to the conventional doom. The Heaven and Hell of his theology are as clearly defined as in the pictures of the old masters, and it never occurs to him that any class can be unfit for one without being fit for the other. He has no doubts on the subject of eternal rewards and punishments. These are little difficulties unprovided for in his theology, and with which he has no concern. Meanwhile he keeps very close to the Scriptures, examines each word by a moral microscope, and when he gets off to the body of his discourse, unfolds, or, as he would say, "opens up" a perfectly simple argument in a perfectly obvious way. His language is always powerful, sometimes highly felicitous. His stories are always good, told with real dramatic power, and there are plenty of them, while his illustrations have the merit of dealing with objects likely to be familiar to the bulk of his audience. He goes on the plan of "levelling down" things sacred to secular uses. In an excellent sermon that now lies before us, called "A Well-ordered Life," and preached the Sunday before last at the great Tabernacle, the Christian soldier is told to "ask the Lord of Hosts for marching orders;" holiness is commended to the artisan as a "wonderful piece of artistic adjustment;" the stationer is told to look for his seasons in the "celestial almanac;" the Christian accountant is bidden to "learn his notation table," and pray that he may be taught "the sacred arithmetic of the Lord;" whilst, in aromatic terms which might well attract and edify a perfumer, "perfection" is described as "a combination of sweet spices yielding up a rare perfume." When we add to these charms of rhetoric a homely and searching method of inquiry, a manly energy, a strong, compelling will, and a voice at once melodious, powerful, and distinct, we have perhaps discovered the main secrets of Mr. Spurgeon's popularity. That his moral influence is great and beneficial we do not doubt. We have known many a poor man travel constantly from the East-end of London on Sunday to hear him, and we have met with not a few who have been reclaimed from habits of intemperance and vice by his ministry. The publicans used to complain that when he preached at the Surrey Gardens he emptied all the public-houses for miles round.

Such is Mr. Spurgeon's strength, and after showing this it may sound strange to say that he is one of the most popular persons in London, at the same time that he is the least influential of equally valuable notoriety. It may be thought that intellectually he is as weak as he is morally and physically strong. Everyone has been to hear Mr. Spurgeon, but there are probably few people beyond the limits of his sect who look to him for light or guidance in the struggles and perplexities of the age. His remarks on politics are few, and essentially commonplace. To say that he is unacquainted with the heights and depths of philosophy and science is no great blame, but his utter want of sympathy with either is sufficiently pronounced to deter many thinking people from giving him the slightest attention. In this he materially differs from Mr. Ward Beecher, the great American Spurgeon, who has succeeded in keeping his mind open to every kind of truth, and has a vivid sympathy with the intellectual portion of society, without losing popular fibre. But although Mr. Spurgeon will never enrich the age with new ideas, we should be grateful to him for diffusing so many old and excellent truths, and if, owing to a certain want of general culture, and an absence of the critical faculty, he fails to see that some of his teaching is obsolete, yet he may reason,

ably feel that he has not laboured in vain, whilst ministers of all denominations may well appreciate the great battle he wages with sin, and the great heart he brings to his work.

FIRESIDE READINGS.

ROCK AND RILL.

LUCY LARCOM.

"Into the sunshine out of the shade":
The rill has heard the call,
And, bubbling low, her answer made—
A laugh, 'twixt slip and fall.

Out from her cradle roof of trees,
Over the free, rough ground!
The peaceful blue above she sees,
The cheerful green around.

A pleasant world for running streams
To steal unnoticed through,
At play with all the sweet sky-gleams,
And nothing else to do!

A rock has stopped the silent rill,
And taught her how to speak;
He hinders her; she chides him still;
He loves her hispings meek.

And still he will not let her go;
But she may chide and sing,
And o'er him liquid freshness throw,
Amid her murmuring.

The harebell sees herself no more
In waters clear at play;
Yet never she such azure wore,
Till wept on by the spray.

And many a woodland violet
Stays charmed upon the bank;
Her thoughtful blue eye brimming wet,
The rock and rill to thank.

The rill is blessing in her talk
What half she held a wrong—
The happy trouble of the rock
That makes her life a song.

FRANK AND TOM.

"I'll give it to him the very first time I catch him! I'll teach him to call me names; a disagreeable little fellow, not much higher than sixpenn'orth of halfpence. I'll make him remember it; only let me—"

"My dear Frank, what is the matter? Why, your face is as red as if you had been toasting it, and your eyes are flashing as if you were really angry."

"So I am, mamma," began Frank Fairman; and he seemed as if he had a great deal more to say than those few words, only his mother stopped him. "Then, my dear boy, you had better calm yourself the first thing. I never knew any good come of being angry, but I have known plenty of harm. Passion of every kind is an unsafe thing, Frank."

"But, mamma, it is enough to make anybody angry; I am sure even you would be as cross as cross could be if you were in my place."

"I hope not, Frank. But if you will tell me what is really the matter, I shall be the better able to judge, and, perhaps, to help you."

"I don't see how you can help me, mamma, unless he were brought here, and you gave him a good beating."

"I think I should not like to do that, Frank, whoever it may be that has incurred your displeasure."

"It is Tom Robinson, mamma, and he is only a little fellow, but he has the tiresomest tongue in all the school. He calls most of the boys names now and then. But he cannot leave me alone a single day, and I think I have had enough of his insolence."

"Oh! he calls you names, does he, Frank?"

"Yes, mamma, all sorts; sometimes it is 'Frank, the gentleman,' sometimes 'Frank Red-hair,' and sometimes 'Frank Longlegs,' just because I am tall, you know."

"Well, it doesn't matter what he calls you, does it?"

Frank looked at his mother as if he could not have heard her properly.

"Not matter, mamma? Of course it does. No one likes to be called names."

"I think it depends upon what the names really are, and whether there is any truth in them. I think it would be very disagreeable to be called 'Frank the liar,' or 'Frank the cheat,' or 'Frank the dirty.' But there is no harm in these names. Surely you have no objection to being called a gentleman, for that is what I hope you will certainly deserve to be called all your life. Then if Tom chooses to call your hair red, does that matter? It doesn't make it red, you know, and if it did, it would not matter, because there are many uglier things to look at than red hair. I have known several ladies and gentlemen who had plenty of brains and very wise heads, under hair quite brightly coloured. Then as to being called 'longlegs,' that cannot hurt you, because it is true, and because you cannot help it, and because your long legs may be very useful."

"Still, mamma," said Frank, who was only half-convinced, and still felt rather angry, "it is not

pleasant to be called names of any kind in the street, and the first time I catch Tom Robinson I shall make him suffer for it!"

"Nonsense, Frank. You would not surely strike a boy who has not really hurt you, and who is not nearly so tall and strong as yourself."

"What shall I do to him, then, mamma?"

"Forgive him and take no notice, to be sure. Names don't hurt."

"They hurt my temper, though," said Frank, candidly.

"That's a pity, Frank. If Tom knew that, he might call you 'Bad-tempered Frank,' and you would not like that."

"He had better not," said Frank.

"But, Frank, are you sure that you never call Tom names?"

"He deserves it, you know, mamma, but I believe I never have."

"But I have heard you, Frank."

"Have you, mamma? When?"

"Only a few minutes ago. I heard you call him a disagreeable little fellow."

"Oh, that is nothing."

"I think it is quite as bad as 'Frank the gentleman.'"

"But he could not hear me."

"Do you think it is much better to have rude things said of you than to you?"

"I don't know, mamma," said Frank, feeling a little uncomfortable, and preparing to go out.

"Take my advice, Frank," said his mother, "and do not get cross, or take any notice even though Tom should call you names."

But, alas! Frank did not always mind what his mother said, as he certainly would have done if he had been wise.

He had scarcely walked a hundred yards before he heard a mocking voice, crying—

"Frank, Frank, a man of rank," and other things about as silly.

Frank lost his temper directly. "Just leave off that, will you?" he cried, angrily.

"What a splendid temper you have, Frank," cried Tom, in a provoking tone.

"I'll show you whether I have or not, if you don't leave off," said Frank.

"Frank the braggart, there's another name for you; Frank the braggart," shouted Tom.

It was very, very wrong of him. Frank might have been and was very foolish to take any notice of him; but Tom was a great deal worse to do what he knew was both wrong and unkind. He was the greater offender, and he had the greater punishment.

He still kept calling Frank all the names he could think of, and though they were harmless enough, in themselves, they irritated Frank so much that, he quite forgot his mother's good advice.

"I will pay you all I owe you," he shouted catching up a stick and running after Tom, who of course, ran away as fast as his legs would carry him.

But he was, as Frank had said, only a little fellow, and could not run very rapidly. Frank gained upon him every minute, and had almost caught him, when Tom, growing perhaps rather frightened, endeavoured to spring over an iron railing into a copple, thinking he could hide among the trees.

Just as he sprang over Frank came up, and seeing one of his hands on the railing he gave it a sharp rap with the stick, a thing that Frank regrets doing to this day.

Instantly Tom screamed with all his might, and, to Frank's surprise, he did not run away.

Then Frank saw what made him feel cold in a moment. Tom's hand had been caught by one of the spikes, and he could not get away, for he was hanging by it.

In a second all Frank's anger died away.

"Oh, stop a minute, Tom," he said, "I will lift you down; I am so sorry; and getting carefully over the railings, he lifted Tom down to the ground. It hurt him very much, though Frank was as tender as could be.

"Come to my mother," he said; "she will bind it up for you."

As Frank's house was nearer than Tom's, he went, and Mrs. Fairman bound up the bad hand very gently.

"I am so sorry, Tom," said Frank, with tears in his eyes. "It was my fault."

"Oh, I don't know about that," said Tom. "I was the worst; but I will not call you names again, Frank; I've learnt better."

"And if you do, I don't think I shall get cross, for I've learnt better too."

Very good. But what a pity they did not know better without such a painful lesson.

BEEN "BAPTISED, MASSA!"

"WELL, Cato, what ground have you for believing yourself a true Christian?" said a minister one day to an old coloured man, whose life was not so much in harmony with his profession as it ought to be.

"Been baptised, Massa," replied Cato, placing marked emphasis on the word "baptised."

The minister vainly tried to convince Cato that mere baptism could not make him a Christian. Cato was stubborn on this point, for he thought that the water in baptism cleansed the heart of its

sinfulness. The poor fellow knew nothing of the work of the Holy Spirit on the heart. Just then a happy thought struck the minister's mind. He led Cato into his study, took an empty ink-bottle from a shelf, and holding it up, said—

"Cato, do you suppose I can clean this bottle by washing the outside with water?"

"No, Massa; you must wash de inside too, if you would have him clean," said Cato, with a grin of self-approval.

"Very good, Cato," rejoined the minister; "now, do you suppose that water applied to the outside of the body of a man can cleanse sin from his heart, which is within him?"

"I see it now, Massa, I see it," said Cato, placing his hand on his brow. "My heart be like de inside of dat bottle. Baptism no cleanse de inside. I will seek de power of de Holy Spirit to make my heart clean inside."

Thus, by means of an old ink-bottle, did the minister overthrow Cato's faith in baptismal regeneration, and led him to see the inward washing of which baptism is only the symbol.—*Friendly Visitor.*

CHURCH CURIOSITIES.—XXI.

A CHILD'S VIEW OF THE PULPIT.

A few Sundays ago a little girl was taken to church in Norfolk, for the first time, with a strict injunction to be silent. For some time she obeyed in the most exemplary manner, till the clergyman was more than half way through morning prayer, when she thus audibly addressed the relative by whose side she was sitting:—"Aunt Elizabeth, you told me not to talk, but that man in the night-shirt has been talking ever since he got into that box." Effect on the congregation and on the man in his night-shirt left to the imagination.

AN INDIAN'S APPEAL TO THE POCKET.

In his "Afar in the Forest," Mr. Trail says that, not long since, at a missionary meeting in Hamilton, Canada West, John Sunday, native preacher, closed his speech thus:—"There is a gentleman who I suppose is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him; he comes out so little. I am very much afraid he sleeps a great deal of his time when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold. Come out and help us to do this great work—to preach the Gospel to every creature. Ah! Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver. He does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper. He is everywhere. Your poor little brown brother is running about doing all he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt—that is, a bank-note."

A SLIGHT MISTAKE.

Notes and Queries vouches for this:—An eminent member of the Irvingite church was deputed to visit a doctor at R., who had expressed a desire for information concerning the tenets of that sect. Unfortunately there were at R. two doctors of the same name, and the divine of course went to the wrong one, who kept a private mad-house. He was shown into the sanctum, and announcing himself as the Angel of the Catholic Apostolic Church, specially sent by the apostle to Dr. T., he proceeded to unfold his mission. Dr. T. accustomed to the various forms of mental delusion, saw, or thought he saw, in the angel a very promising patient, and entered into the conversion scheme with great warmth, drawing out his unfortunate visitor to his heart's content. At length the time came for the angel metaphorically to use his wings, and, professing the greatest anxiety for Dr. T.'s spiritual welfare, he rose to go. Now was the time for the doctor to exert his skill in detaining his patient. He must not think of going yet; he must tarry there that night. The angel pleaded important engagements elsewhere, and even hinted at the possibility of missing his train. After an infinite amount of fencing and coquetry by both, and some flattering and felicitous allusion on the part of the doctor to the honour which would accrue to his humble roof by the entertainment of an angel, and finally to the rarity and infrequency of angelic visits, the patient in despair made a rush at the door; the doctor touched the bell, two warders entered the room, and, in spite of every argument, carried the poor man off to a cell, whence, to cut the story short, he was rescued on the morrow by his friends.

A CLERKLY ALTERATION.

The *Pail Mall* declares the following to be strictly true. Three Sundays ago, a parish clerk, finding himself embarked upon the enterprise of reading the responses, substituted one that day in honour of the Queen's accession for the "*Venite, exultemus.*" The Prayer-book was an old one; the clerk knew that changes had been made in the sex of the sovereign since it was printed, and being thoroughly penetrated with the spirit of the institution to which he belonged, he read the last verse but one

as follows:—"And blessed be the name of *her* Majesty for ever; and all the earth shall be filled with *her* Majesty. Amen and amen."

A DELICATE HINT.

Father Maillard, an eminent French preacher of the eighteenth century, preaching during the whole of Lent in a town where he was not once invited to partake of a morsel of dinner, he said, in his farewell sermon, "I have preached against every vice, except that of too much attachment to the pleasures of the table. This vice is by no means prevalent in a single person whom I address, and therefore I need not denounce it."

COST OF WAR.

M. LEROY-BEAULIEU, in his "Recherches sur les Guerres Contemporaines," calculates from various sources that in the wars of the fourteen years from 1853 to 1866 1,750,000 men were killed, and that it cost £1,913,000,000 sterling, or £1,093 a head to kill them. M. Leroy-Beaulieu does not quite put it in this way. The mortality is equal to the whole male population of Holland, or to the total numbers of the commercial and industrial workmen of France, while the treasure expended is nearly one-third of the estimated wealth of France, equals the computed savings of that country during fifty years, and is sixfold more than it cost to make all the French railways. Although almost for "peace at any price," M. Leroy-Beaulieu devotes a considerable portion of his book to well-merited abuse of the field-administration of all modern armies, and quotes some plain statistics on the subject from Dr. Chenu. Out of 95,615 deaths in the French army in the Crimea only 10,240 were killed. In the English army the proportions were 22,182 to 2,755, and it is scarcely credible that in the Sardinian forces only 12 were killed out of 2,194 deaths from all causes. In the American war of secession 180,000 died of disease to 97,000 from wounds; in the Italian campaign the mortality from disease exceeded that of the killed in action; and in the German war disease caused two deaths in the Prussian army to every one due to the enemy's fire.

INTELLIGENCE.

BOLTON.—The annual sermons on behalf of the Sunday and day-schools connected with the Bank-street Chapel were preached to large congregations on the morning and evening of Sunday last, by the Rev. Dr. Sadler, of Hampstead. In the afternoon, an address to the scholars and their parents was delivered by Mr. John Reynolds, of Bury. The day's collections amounted to £118. 6s. 6½d., which sum will be somewhat increased by one or two contributions from absent friends.

DUDLEY: BAYLIES' SCHOOL.—The annual examination of the most advanced scholars at this day-school was conducted on Thursday, the 8th inst., by the master, Mr. Ridgway, in the presence of from 60 to 70 visitors. The answering was considered very good. The Rev. M. Gibson delivered a short address at the close of the examination, and spoke very favourably of the present state of the school, as regards discipline and the progress of the scholars, who now number 226. He mentioned that the average attendance had been very good during the last 12 months, the number absent on the whole year being about five per cent.; but that during part of the year not even three per cent. were absent. He also stated that lately the average cost yearly of the clothing for the 50 boys on the foundation was £115. 13s. 1d., and that 50 had regularly been clothed since the school was established 137 years ago. Mr. Grainger then gave the prizes, 66 in number, to the boys; and after expressing the pleasure with which he had heard the examination and proposing a vote of thanks to the master, the whole school was dismissed for the holidays.

EXETER.—The annual meeting of the Assembly of the West of England Nonconformist Divines was held on Wednesday last at George's Meeting, Exeter. The devotional part of the service was conducted by the Rev. T. R. Dobson, of Sidmouth. The Rev. Kentish Bache, of Moretonhampstead, preached from Isaiah 55th chap., 11th verse, maintaining the divine inspiration of the Bible. The ministers and a few lay gentlemen afterwards dined together at the Clarence Hotel under the presidency of the Rev. T. W. Chignell, when a petition to the House of Lords, in support of the Irish Church Bill, was adopted, with one dissentient voice, the Rev. K. Bache expressing his entire disagreement with the petition, and his hostility to Mr. Gladstone's measure.

KINGSWOOD.—On Sunday last the annual sermons in aid of the day and Sunday-schools were preached by the Rev. John Wright, B.A., and collections made amounting to £35. 9s. On the following Monday the congregational meeting was held, Thomas Weston, Esq., in the chair. The Rev. J. Birks, minister, gave a brief report of church work during the past year. The congregation had steadily increased, now numbering 145 members. The day-school has over 60 scholars, and the Sunday-school 109 scholars and 17 teachers. All the connected institutions were in a healthy state. The Rev. J. Wright responded to a cordial vote of

thanks for his services, and spoke to the sentiment of "Our colleges; may they send out men abreast of the times, intellectually and religiously in earnest." The Rev. Rees L. Lloyd, of Belper, gave an earnest and practical address on "Our literature; may it be powerful for good." After other addresses, the usual votes of thanks closed the meeting.

MOTTRAM.—On Sunday last the teachers, scholars, and friends, upwards of 500, had their annual procession through the town. By kind invitation they proceeded to the house and gardens of A. K. Sidebottom, Esq., J.P., and, after singing hymns, marched to the "Old Cross," where the Rev. H. E. Dowson, B.A., gave a very effective address to the assembled crowd. In the evening, at the chapel, Messrs. W. Booth and A. Chorlton distributed 94 prizes for good conduct and regular attendance. Twenty-two scholars gained double prizes by attending 160 and 104 times. The collections defrayed expenses.

NORTHUMBERLAND AND DURHAM UNITARIAN MISSIONARY SOCIETY: ANNUAL MEETING.—On Friday, the 9th inst., the annual meeting of this association was held in the schoolroom of the Unitarian Chapel, New Bridge-street, Newcastle; Mr. Joseph Clephan in the chair. The Secretary read the report for the past year, which stated that

"The necessity for a new chapel at Barnard Castle has long been felt by the Unitarians in that district, and, in consequence of this, they have purchased a site in the centre of the town and in an open thoroughfare, and have also secured a schoolroom, where worship will be temporarily conducted. It is estimated that the cost of the building will be about £1,000. At Crook, the congregation have been able to secure a suitable room for worship and the education of the young. The services of the Rev. W. Brunton have been secured to take charge of the Middlebro' congregation, to fill the vacancy caused by the resignation of the last missionary. The Mission has also secured the services of the Rev. Thomas Leyland, of Manchester. An additional grant of £100 has been sent to the Mission by the British and Foreign Unitarian Association. A large amount of activity has been displayed at the various mission stations, in connection with the Central Association, during the last year. The following is a return of the average attendance at the various stations in the district:—Crook: 31 adults, 30 children, and 5 teachers. Middlebro': Morning service, 25; evening, 40. Sunderland: Morning 26 and evening 50; 32 scholars and 4 teachers. Chopington: Morning 40 and evening 92, in addition to 66 scholars and 9 teachers. Barnard Castle: Morning 60 adults and 20 children. The new established book stalls have sold during the last year £40. 19s. 6d. worth of books. Several letters from missionaries were read, giving the character of the work of the mission. The finances are in a favourable state. The balance in the bank at the beginning of the year was £66. 11s. 11d., and the interest on investments amounted to £10, which with the subscriptions and contributions amounted to £334. 8s. 8d. The expenditure for the past year had been £350. 6s. 10d., leaving a balance in hand of £34. 1s. 10d."

On the motion of the Rev. J. C. Street, it was resolved, that this meeting expresses its deep regret at the death of the Rev. R. B. Aspland, who, for a long time, was the able and devoted secretary of the British and Foreign Unitarian Association. A vote of thanks to the chairman brought the proceedings to a close.

POOLE.—A bazaar was held on Tuesday week in the Temperance Hall, in aid of the Sunday-schools. It was opened at ten o'clock and a line of flags from the tower of the Unitarian Church to the top of the Hall, indicated that something more than usual was taking place. At six o'clock there was a public tea-party, after which the sale was resumed and continued during the evening. The attendance throughout the day was very fair, and the pecuniary result has been greater than was anticipated when the effort was first set on foot.

CORRESPONDENCE.

NOTICE TO CORRESPONDENT.

H. G.—We go to press on Thursday afternoon.

"SUNDAY-SCHOOL GOVERNMENT."

To the Editors,—"I was very much pleased to read Mr. Jackson's sensible letter, proving, as it must to all who will give it a few moments' attention, one of the strongest arguments in our favour that could have been brought forward. At first sight it might appear to destroy all necessity for the arguments hitherto used by H. R. and myself in our correspondence on this topic. But it only requires a little looking into, to put on it the interpretation I have just given.

That the Glasgow Sunday-school should be using the system advocated, and find it successful, and so useful in the working of their school, is, to me, a matter of the most sincere felicitation. But still there is this much to be said about Mr. Jackson's letter; that it should not be allowed for a moment to stop the present movement, if such it can be called, but should be made to furnish the strongest reasons for a continuance of the correspondence.

My own idea is that by a thorough ventilation of the subject in the columns of the *Herald*, it might be placed, week by week, fairly before our Sunday-schools, so that all the merits or demerits of such a plan might be fully discussed. And when that is done, it must, I suppose, be left for our schools to decide whether they will accept the plan, or at all events give it a trial, or at once thoughtlessly reject a measure which may prove in

the end highly conducive to the well-being and well-doing of our schools.

I am happy to be able to say that some friends have already given the matter a little consideration, and I venture to submit a few hints that may be found valuable, and may add to the general usefulness of committees. In the first place, it seems to me, that the superintendent *must* be a member, and *should* be chairman, and also, that he should have a casting vote to decide upon any matters that might have an equal number of supporters and opposers. Secondly: In a great measure to preserve the strict concord that should always reign between congregation and chapel, that as many influential members of the congregation, as shall be in fair proportion to the number of non-office-holding teachers who serve on the committee, should be asked to join it.

Some may perhaps say that a committee is useless, and out of place in a small school of 150 or 200 children; but surely, if useful in a large school it would be no less so in a small one. The number of members would be, of course, adapted to the numerical strength of the school it is to govern.

It is (as stated by H. R.) generally found in our teachers' meetings that a great deal of desultory conversation takes place, which interferes with the work to be done. Now, were the work done by a committee, the teachers' meetings would still be held, but this conversation would not interfere so materially with the business of the school.

In conclusion, I, as one of the two correspondents alluded to by Mr. Jackson, have to assure him that, should future events prove it, I shall be only too glad to withdraw any of my statements that may have been unnecessary; but at present I cannot admit (even should "the credit of Unitarianism" be at stake, which I do not believe) that I have "overdrawn" my "picture."—Yours truly,

Herne Bay, July 11, 1869. HENRY A. HALL.

THE COMING WEEK.

Birmingham.—On Sunday, morning and evening, opening of the organ at Lawrence-street Mission.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. C. Beard, B.A. Service at 11 a.m.

Births.

EVANS.—On the 8th inst., at Trebanos Pontardaw, the wife of the Rev. J. Evans of a son.

GRUNDY.—On the 12th inst., at the Wyde, Bury, the wife of E. Herbert Grundy, Esq., of a daughter.

THORNELY.—On the 8th inst., at Hollington-park, St. Leonard's-on-Sea, the wife of Charles Thornely, Esq., of a daughter.

WILLIAMSON.—On the 7th inst., at Loches, the wife of the Rev. H. Williamson, Unitarian minister, Dundee, of a daughter.

Marriages.

NEEDHAM-ALLPORT.—On the 8th inst., at the Congregational Chapel, Derby, by the Rev. H. Ollard, F.S.A., E. M. Needham, superintendent of the Midland Railway Traffic Department, to Mary Louise, daughter of James Allport, Esq., general manager of the Midland Railway Company.

SWANWICK-BRUCE.—On the 2nd inst., at Rosslyn-hill Chapel, Hampstead, London, by the Rev. Dr. Sadler, Russell Swanwick, Esq., of Cirencester, son of Frederick Swanwick, Esq., of Whittington, near Chesterfield, to Clara, third surviving daughter of the late Henry Bruce, Esq., of 6, Albert-terrace, Regent's-park, London.

Deaths.

BOWMAN.—On the 10th inst., aged 58 years, Eddowes Bowman, Esq., Victoria-park, Manchester.

CHELLINGWORTH.—On the 5th inst., at Aston-road, Birmingham, Richard Edmund Chellingworth, aged 28 years.

HOPE.—On the 12th inst., at 52, Stocks-street, Chesham, Reginald Brown, the son of S. Hope, aged 16 weeks.

TATE.—On the 11th inst., suddenly, at his residence, the Crescent, Salford, aged 60, Mr. William Tate.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing-offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, July 16, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 430.

FRIDAY, JULY 23, 1869.

PRICE 1D.

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KENT GENERAL BAPTIST ASSOCIATION.

The ANNUAL MEETING of this Association will be held at Rotterdam, on Tuesday, July 27th, 1869. Preacher: Rev. J. F. KENNARD, of Billingham.

JOHN A. BRIGGS, Secretary.

CHOWBENT.—Sunday-school SERMONS

August 1st, 1869, at 10.30 a.m. and 3 p.m. Preacher, Rev. M. C. FRANKLAND.

MILES PLATTING.—On Sunday,

August 1st, 1869, TWO SERMONS will be preached; in the afternoon by the Rev. ADAM RUSHTON, and in the evening by the Rev. WILLIAM GASKELL, M.A. Afternoon service at three o'clock; evening, at 6.30. Collections to defray expenses incurred in cleaning and beautifying the Chapel.

SWINTON UNITARIAN CHAPEL.

OPENING OF THE NEW ORGAN, on Sunday, August 9th. Tea Party on Monday, August 9th.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....	£360 9 0
Widow's mite.....	1 0 0
V. R., Manchester.....	0 10 0

Total.....£361 19 0

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SOUTHPORT.—Mrs. HEISE'S SCHOOL

will Re-open on Tuesday, August 3rd.

4, Hawkhead-street.

LANCASTER.—The Rev. D. DAVIS,

B.A., will RE-OPEN SCHOOL on Friday, August 6th. Vacancies. Letters delivered after June the 21st cannot be answered immediately.

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Mr. HUTTON will Re-open his School on Tuesday, August 17th. He has a few Vacancies. He prepares Pupils for the Oxford and Cambridge Local Examinations, which take place twice a year, one at Midsummer and the other at Christmas.

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HENRY BLACKMORE, Superintendent. Victoria Station, Manchester, June 7, 1869.

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EXCURSION SEASON, 1869.

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By order.

Superintendent's Office, Victoria Station, Manchester, July 10th, 1869.

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London: Longmans, Green, and Co., Paternoster-row.

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LIGHTS IN DARK PLACES: A Sermon

delivered at the Unitarian Church, Hackney, on Sunday, the 27th day of June, 1869, on occasion of the Death of the Rev. ROBERT BROOK ASPLAND, M.A. By THOMAS SADLER. With the address at the interment, by JAMES MARTINEAU.

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THEOLOGY: A Sermon preached at the Annual Meeting of the British and Foreign Unitarian Association in Unity Church, Islington, May 19th, 1869, by JAMES MARTINEAU. Published at the Request of the Committee.

London: E. T. Whitfield, 178, Strand.

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WHAT THE CHURCHES ARE DOING.

The following proclamation, issued by the Government at Pekin, seems to show that they understand the subject of religious freedom at least as well as some much nearer home:

"Be it known to all, that foreigners who propagate religion are not doing so unauthorisedly, but are allowed to do it at every place according to treaty, and may follow their avocation as allowed therein. Recently anonymous placards have been posted up about the streets of the city of Soochow, setting forth that all who enter their religion will be injured. Now intelligent men know that these statements are false; ignorant people may be induced to believe such things, and the people's minds will be stirred up and trouble come. To write anonymous placards is at any time illegal, and circulating such ought not to be. Therefore we, the three Hens, again prohibit the same. The literati and people ought to know that where there are foreigners there are also chapels or churches, and if natives become church members, they do so voluntarily, and are not forced. From this day let every one mind his own business, and not talk about things which are vain and to no purpose, but only cause disturbances. If any one dare to disobey this proclamation, such person will be ferreted out and severely punished."

A Petersburg correspondent of the *Daily News* informs us of a great ecclesiastical revolution which the Czar, being the head of the Church in Russia, has just effected by a stroke of the pen. Hitherto the ministerial or priestly office in the Russo-Greek Church has been hereditary; it will be so no longer. It became so about the time of Peter the Great; and as marriage is almost as indispensable to a Russian priest as celibacy to a Roman one, it has ever since been increasing in numbers and poverty, until it became the chief business of the bishops to devise means for feeding the inferior clergy; and the Church was simply an institution for providing for the wants of those hereditarily attached to its service. The priesthood was never recruited from the ranks of the rich and the educated, and its degradation was necessarily constant. Now there is to be a new distribution of parishes on the basis of population, each of which will be served only by an incumbent and a "psalmist," the office of deacon being abolished, except in cathedral towns. The vested interests of the dispossessed priests have been carefully considered. Other ecclesiastical reforms are in contemplation; this one is called the "Emancipation of the Clergy."

In a despatch of the 2nd of July, Count Beust defines the basis on which alone a good understanding between the Courts of Vienna and Rome is possible. It declares that the most essential stipulations of the Concordat have become impossible of execution in Austria; that the privileged position which this compact gave to the clergy can no longer be conceded to them, and that it is a mere illusion for the reactionary party to hope to win back any of their old power by a change of ministers. "Rome must, above all things, resolve not to regard Austria as a country which is exclusively destined to be subservient to the views of the Holy See." What has been possible in other countries like France and Belgium "without leading to a rupture with Rome must also be possible in Austria. This is the first fundamental rule, from which the Government as well as the people are determined not to recede." No wonder that "the Holy Father appears anxious," and that he should have told the prelates of his Court the other day that "he needed to pray fervently, for grave dangers threatened the Holy See."

A Cardinal, too, has come from Naples to Rome to ask advice how he is to act in regard to the Anti-Council, proposed by the Deputy Ricciardi. At first it was made light of, but it is said now that it will be attended by a number of authors and savants from Germany and England, and the Holy See has recommended the Cardinal to publish a mandate, commanding his flock to keep aloof from it under pain of excommunication.

It is reported that the subjects to be discussed at the Ecumenical Council are these:—1. Pantheism, Naturalism, and absolute Rationalism. 2. Modified Rationalism. 3. Indifferentism and Tolerance. 4. Socialism, Communism, Secret Societies, Bible Societies, and Clerical Liberal Societies. 5. Errors with respect to the Church and her rights. 6. Errors with respect to civil society in itself, and in its relation to the Church. 7. Errors with respect to Natural and Christian Morals. 8. With

respect to Christian Marriage. 9. With respect to the Sovereignty of the Roman Pope. 10. With respect to Modern Liberalism.

The last decree of the *Index* illustrates well the way in which they do things at Rome. It interdicts a work on moral philosophy published by a bishop of Rio Janeiro 30 years ago, and enjoins the author to make submission though he has been dead six years. Perhaps, however, as the Pope's power extends to Purgatory, he may still have some influence over him.

The *North German Correspondence* states that the Jewish Theological Society, which consists of some of the most learned rabbis in Germany and Austria, in a late sitting at Breslau, resolved to prepare an Encyclopedia of the Talmud in order to facilitate the study of that work.

A correspondent of the *English Independent*, who has just returned from a visit to Spain, and thinks that the time is most favourable for evangelistic effort, says there are only five really Protestant pastors among the Spaniards, two in Madrid, and one each in Seville, Malaga, and Cordova. There are three other Spanish Protestant agents or evangelists, and several colporteurs who sell the Scriptures and converse with the people. There are also three English gentlemen in Madrid, and an agent of the Wesleyans in Barcelona, who are doing good service in the cause of truth. One or two chaplains of the English Episcopal Church are also faithful to Protestantism; but others are High Churchmen, and are a greater hindrance than help to true religion. He believes that, as anything now may be printed in Spain, till more Spanish preachers are raised up, a great work might be done by a judicious and energetic use of the press, which at present teems with politics and trifles.

Mr. Cassels, who was arrested at the instigation of the priests of Oporto, and charged with causing several individuals to assemble on various occasions to insult the Roman Catholic religion, has been tried and acquitted; and it is expected that the present Liberal Government will presently bring in a Bill for altering the penal code so far as it relates to religious worship, and thus give Portugal the liberty now enjoyed by almost every other European State.

The *Weekly Register* (R. C.) learns from an authentic source that "seven or eight Anglican clergymen have determined to proceed to Rome in December next, for the purpose of attending the General Council, and obtaining from the assembled bishops an authoritative opinion respecting the validity or otherwise of their orders. Every endeavour will also be made to form a union between a large number of Anglicans and the Catholic Church. These gentlemen have already put themselves in communication with several of the authorities at Rome, and have met with every encouragement; they have determined to ask one of the English Catholic bishops to be their spokesman before the Council."

The *Westminster Gazette* (R. C.) learns, on reliable authority, that the Marquis of Bute has promised £2,000 to a Catholic Literary Society which is about to be formed.

The *Pall Mall* thinks that the Rev. Mr. Purchas, of Frighton, must be a most singular personage. Besides all the other wonderful ceremonies which he has introduced into his church, and for which he is about to be tried before the Court of Archbishops, he is charged with "rubbing black powder on members of the congregation." This certainly is the most incomprehensible development of Ritualism that ever amazed the bewildered Protestant mind. What can the process possibly be? What is the black powder itself? And when is it rubbed on members of the congregation? It is to be supposed that the members are themselves parties to the proceeding; but whereabouts are they rubbed? On their faces, their hands, or on some part of their clothes? But however that may be, there can be no longer any wonder that the Frighton mind should have been seriously discomposed by the introduction of a system of worship which takes such extremely novel forms.

In a letter to the *Guardian*, the Rev. R. Parker says he attended evensong at St. Peter's, London Dock, when the preacher, Mr. Mackonochie, carried in his hand from the chancel to the pulpit a bouquet of flowers, placed the bouquet on the pulpit during

the sermon, and when the sermon was concluded carried the bouquet back again to his seat in the chancel; and the incumbent of St. Peter's also held a bouquet in his hand when he went to place the offerings of the congregation on the communion table. Now, while grateful to those who are seeking to bring home the truths of the gospel to our large town populations, Mr. Parker cannot help asking, "in the name of common sense, what good end can be gained by this bouquet mania? How can it be described better than by the significant term 'young-ladyism'?"

The Rev. Mr. Mackonochie, in a letter addressed to his St. Alban's congregation, informs them that the party with which he is associated do not intend to leave the Church of England, but that they are "going to fight as long as we have breath in us for the full acceptance in the Church of England of the Catholic teaching which she has received through her forefathers in a tradition of eighteen centuries from our Lord himself." We should like to see the proofs.

A pleasing illustration of the good feeling which now prevails on the part of some Church of England clergymen towards their brethren in the Nonconformist ministry appears in a published letter of the Rev. J. H. Iles, rector of St. Peter's Church, Wolverhampton. The Congregational Union of England and Wales is to hold its autumnal meetings in that town next October, when the number of ministers and delegates in attendance will probably be about 700. The rector accordingly expresses his desire to avail himself of that opportunity "to return some of that hospitality which was so readily afforded by Nonconformists" at the Church Congress there. "Should the time of your meeting," he writes to the Rev. T. G. Horton, "not clash with any other engagement, I shall be ready to offer board and lodging to any two guests whom the committee may send to us." This is as it should be between fellow-disciples of the same loving Master.

As we augured would be the case, the University Tests Bill has proved too liberal a measure for the Lords, and, almost without giving it the least consideration, they have rejected it by a majority of 37. Well, we can afford to wait. Time fights for us. Some of the Peers talked of a compromise, but people are getting sick of compromises and half-measures, and we must now insist more strongly on perfect equality for all denominations.

The Rev. Philip Hains, of Wigan, has been punished for his support of Mr. Gladstone and the Irish Church Bill by the withdrawal of the aid hitherto given him for the support of a curate by the Curates' Aid Society. Mr. Hains says of the Society that "supported by hundreds or thousands of the Liberal party, abandoning the holy purpose for which it was distinctively constituted, sinking into the bitter arena of party politics, it is now lending its influence and misusing its income of £40,000 a year, for political purposes, by throwing all its weight on the side of the present Opposition to Her Majesty's Government."

The Archbishop of Canterbury and the Bishop of London are both taking steps to prevent, if possible, what has been called the "schismatical confirmations" by the Bishop of Carlisle of Episcopalians in Scotland, who, rejecting the Scotch bishops, go to the nearest English bishop for confirmation. We wonder whether this practice has made any difference in the spiritual result.

In the dispute between Dr. Colenso and the Bishop of Capetown relative to the possession of the cathedral of Pietermaritzburg, the Judicial Committee of the Privy Council has decided in favour of the former. The building is declared to be vested in the Bishop of Natal, and the rival Bishop, Mr. Macrorie, must therefore be provided by his supporters with a new church.—The heretical bishop has refused to recognise Mr. Green any longer as Dean, and has appointed the Rev. R. Gray in his place; and the orthodox bishop has appointed an archdeacon of urban in the person of the Rev. S. Robinson, of St. John's College, Cambridge. We fear there is little prospect at present of the Zulus exclaiming, "See, how these Christians love one another!"

The indications of religious progress, which are now so apparent, must be perplexing to conservative theologians. On Friday evening there was a public discussion in the large Temperance Hall, at

Lancaster, the subject of debate being, "The Bible versus Total Abstinence." A clergyman of the Established Church and a Baptist minister were the debaters. It must have appeared strange to the uninitiated, to hear both the Oxford divine and the London University M.A. refuse to take the *authorised translation of the Scriptures as correct*, appeal to the Greek text, and offer a more exact rendering. Though the charges of admission were high, and the evening intensely hot, before the doors had been long open, there were about 1,000 persons, of all sects and classes, seated in the Hall. As the Committee were convinced there would be a large and excited meeting, they were anxious to have a chairman who could keep order, and they at once agreed to ask the Rev. J. C. Lunn, our respected minister, to preside, believing in his competency and impartiality. Here was another mark of progress, seeing that the argument was to be *Scriptural*. By a few well-chosen sentences he gave a high tone to the meeting, so that it was the quietest that has been held in Lancaster for a long time; and, at the close, a vote of thanks was accorded to him, which showed appreciation of the judgment which he had displayed in restraining excited feelings.

A large majority of the Lords (78), among whom were the Archbishops of Canterbury, York, and Dublin, and nine other prelates have set themselves in direct opposition to a still larger majority of the Commons, respecting the preamble of the Irish Church Bill, involving its very principle, which declared that no part of the surplus left, after providing for ecclesiastical interests, should be applied to any religious purposes. What course Mr. Gladstone, who has had to bear no little insolence from some of the Lords, will think it right to take under the circumstances, our readers will have learnt before the *Herald* comes into their hands.

WHAT IS SAYING ON CHURCH MATTERS.

In noticing the prospects of the Œcumenical Council, the *Spectator* says:

"If Romanism really wins by invading thus boldly the sphere of progress, which science and freedom have conquered painfully from the Church during near four centuries of conflict, the genuine Catholic and the genuine Protestant alike will regard it as a miracle,—the former in his behalf, the latter for his confusion. If Romanism loses,—loses disastrously, as we all confidently expect,—by this attempt to strain an already cracking cord,—it is certain that all the hesitating Roman Catholics and many of the more candid of the unhesitating Roman Catholics will recognise their grave error in thus kicking against the pricks of a Providence far more conspicuous and sure than any grounds on which they can possibly base a fallible belief in infallibility. It is only the tremblers on either side who have anything to fear,—who have not very much indeed to hope."

We have on several occasions given specimens of the kind courtesies which are exchanged between the two great parties in the Established Church, but we scarcely remember any that comes up to the following, which occurs in a notice in the *Union Review* of a sermon on "The ceremonies of the Church," by one of the other school:

"The Rev. Thomas Jackson, rector of St. Mary's, Stoke Newington, and father of the writer, started a donkey-show in his neighbourhood some time ago. This sermon suggests that he was moved thereto by the selfish but reasonable hope of winning the first prize with an animal of his own breeding."

Two passages in the debates on the Irish Church Bill, last Friday night, which were loudly cheered, are worth transcribing as showing the direction in which the current of thought is setting as regards religious establishments. Referring to the scheme of "concurrent endowment," Mr. Bright said:

"I am not saying that it might not be politically just to make some such change as some members here would wish, and as the House of Lords would wish; but I say, without fear of contradiction, that the opposition to the endowment of any church is growing rapidly and steadily in this country; and I beg to say that it is quite a mistake to argue that that opinion is only found among the Nonconformist body." Within the limits of the Established Church itself the opinion against the extended endowments, and the opinion against the endowment of the Catholic Church, is growing and strengthening every day."

And Mr. Gladstone, defending himself and his supporters from the charge of being enemies of the Church, thus concluded one of his speeches:

"In my deep conviction, if mischief has been

done to the vital spirit of the Church; nay, if mischief has been done to the cause of establishment in these discussions, it has been done chiefly by those who have described to us, in language which I believe to be unfounded, and all must admit to be exaggerated, the grievous and enervating effect, which, as they state, the establishment has on the faith, the zeal, and the love of the members of a religious communion. So that when we point to this or that religious community, be it Roman Catholic, be it Protestant Episcopalian, be it Wesleyan Methodist, Independent, or Presbyterian, in this or that country of the world, we are always answered by some appeal stating that these were voluntary societies which had not undergone the enfeebling and almost emasculating influence to which, as a religious body, the Protestant Church in Ireland was subject. A distinguished prelate, speaking of the provision of the laity for spiritual ministrations from their own resources, said before the day of dissolution had come, before this proposition was made, 'the Irish lay Churchmen were less prepared for this, less informed of their duty, less willing to do it, than the laymen of any other Church or religious denomination in the world.' Well, if matters have reached that pass, it may hereafter prove that we, after all, if it be our duty and destiny to strip the establishment of its trappings, are not the worst friends of its inner essence. As to the professions of its incapacity to cope with the proud organisation of the Roman Church I repel them with all my heart and soul; and if I did not repel them I would say, for myself, that if such be the Church to which we belong, so destitute of inherent life and vigour, the sooner we quit it the better, and seek refuge for heart and mind in some other communion possessed of a more true vitality. Sir, I confess, for my own part, and I wish to state it without offence—I do not in the least degree resent those demonstrations of incredulity which I see on the countenances of some—but I cannot help placing on record against those demonstrations and those disheartening predictions my solemn protest—the expression of my humble, yet not altogether otherwise than confident expectation that, although I admit there will be a crisis to pass through, though I admit there will be difficulties to encounter, and efforts to be made, and trials to be undergone; yet, before many years have rolled over our heads, the time may come when the members of the disestablished Church of Ireland may point to the day of the passing of this Act, and declare that that day, and none other, was the day of their religious regeneration."

Dean Ramsey, who is Secretary to the Scottish Episcopal Church, writes to the *Guardian* to protest against that Church being held up in *terrorem*, as it has been in recent debates by the bishops, to prove the failure of the voluntary principle. "The Scottish Church," he says, "has now struggled on since her disestablishment upon the voluntary system, and, although she has had her difficulties and shortcomings in financial resources, still it would be both unfair and ungenerous to represent what has been done here as a failure and as a beacon for a warning." It has seven bishops and 173 clergy, and by the voluntary principle the bishops are now secured an income of £500 a year, and in some instances with suitable episcopal residences. The incomes of many of the incumbents are above £400 a year, and half have good parsonages. They hope soon to make up the minimum income of the poorer chapels to £150 a year. Within the last 25 years several substantial and handsome episcopal churches have been erected in different parts of the country, some of them at a cost of not less than £5,000, £6,000, or £7,000. Trinity College has been erected during that period, at a large cost; and since 1863 a sum of nearly £60,000 has been raised for episcopal and parochial endowments. The Church Society, besides an annual income of about £3,000, has a capital stock of above £20,000. The Dean evidently thinks, and not without reason, that the voluntary principle has not worked so badly in Scotland.

It is a pity that when he went to school the parents of the editor of the *John Bull* did not pay the extra twopence for him. This is a specimen, out of several recent ones, of his manners:

"The Bishop of St. David's and Dr. Davidson are at the two opposite poles of the social world. The Bishop sits in the House of Lords, is endowed with a large income, enjoys a very considerable share of worldly honour. The Nonconformist is out in the cold, and has been turned out of some *infinitesimal* by small professorship, which he once held in some Dissenting college, by the *cheese-mongers* and *butter-dealers* who probably formed its governing body."

The *Month* (R. C.), in a review of Dr. Pusey's "Second Part of the Eirenicon," after many charges against him, comes to this conclusion:

"Neither by this, nor by twenty more similar portions of an *Eirenicon*, will Dr. Pusey really pro-

mo'e the cause of union, as long as he avoids the great essential points of controversy between Rome and England, takes his own position for granted, and expects his opponents to take it for granted also."

The Evangelicals who made the Bishops their trust are thrown into a state of mingled wrath and sadness by their behaviour in regard to the "Irish Church Robbery Bill," and seem half inclined to help in driving them from the House of Lords. In the *Rock*, for instance, we read:—"It will now become a question, and a most grave and solemn question, for the Protestant people of Eng'nd and to consider the propriety of maintaining bishops in the House of Lords." And it asks, "Do our bishops sit there to maintain the rights of their order? If so, they have betrayed them. Do they sit there to maintain the cause of the established religion which they profess? This too they have betrayed with the spirit of a craven, and with a baseness that has no parallel in the annals of Paganism. Do they sit there as the guardians of the Protestant interests of a Protestant empire? These too they have betrayed, and not only betrayed, but have thrown the full weight of their position and power into the opposing scale of Popery." But the *Rock* has one poor source of consolation left. A short time since Mr. Gladstone was a Judas; now, the said Judas is to be found on the Episcopal bench. "Let us remember that the traitor who betrayed our Lord was even one of the Twelve Apostles; and certainly we have lived to see a curious illustration of the doctrine of Apostolic succession, even in our House of Peers."

The *Examiner* had recently an excellent article, in which it supposed the case of an unsophisticated person, having studied Christianity in the New Testament only and for the first time, who is anxious to discover a system under which the religion of Christ is taught in accordance with the honest, untwisted drift and meaning of the gospel. Where could he find such an ideal church? If he went to the Church of Rome, "he would probably say that if Christianity was really there, it must be hidden under the arts of the tailor and the pyrotechnist." To such an inquirer "Roman Catholicism would not represent the Christianity of the New Testament, which gives freedom by releasing the mind from the impositions of all authority, except the authority of the enlightened conscience, the voice of God in the soul." If he went to the Church of England, "he could not blink the fact that the English system was at best a poor adaptation of Romanism, from which it sprung, with nearly all the old assumption of authority and pretence of infallibility, though with less of the sensuous splendour and pantomimic fee-fo-fummery of ceremonialism." Though Christ is not here hustled aside by his mother and a host of dubious saints, yet "manifestly the mere physical machine of the English Church overtops, if it does not overshadow, the tender personality of the Redeemer. Christianity is all very well, good enough, indeed, for Lissenters, but for the devotees of Episcopal Orthodoxy the Church is everything—the Church with her creeds, articles, and growing ritual, all floating, in spite of the Reformation, in a thin mist of tradition, which is sufficiently thick to mislead the simple and disgust the strong—the simple going often to the Roman fold for protection; the strong into the unvalled, star-roofed church of the wilderness." His inquirer, our contemporary thinks, would fare little better in Scotland, the churches of which are "exclusive"—where people "have the amplest freedom to agree, but not the slightest freedom to differ." Were he to try Congregationalism, he would find "a nearer approximation to a fairer, freer, and wider idea of a true church." "Congregationalism does not shut the Bible against the better understanding of the divine oracles, and it does not gag the mouth of the critic and the inquirer with any unalterable preconception of the Divine mind. It is exceedingly popular in its system of government, and appears to be as near an approach, as one can conceive, to a church of the people, by the people, and for the people." Still, "it just falls short of what the poor wanderer is in search of." "It does not mean to be exclusive; but, in spite of the best intentions, it is exclusive. It is not content with simple human goodness and purity of life in those who wish to become members; they must hold certain definite opinions on a few points before admission can be achieved." We need hardly say

that if this "unsophisticated inquirer" were to extend his visit to us, he would be subjected to no inquisition respecting his creed, and be allowed, by us "the amplest freedom to differ, as well as to agree."

To Mr. Hinton's letter, which will be found in another part of our paper, the *Spectator* makes only this brief reply:

"We never doubted that the clergy of the Establishment are both more open to charges of personal bigotry and to charges of personal latitudinarianism than the clergy of the Dissenters,—indeed, that follows from what we did maintain, that they are more personally independent of their congregations, more personally free to follow the bent of their own convictions. Amongst Dissenters, men of power and genius can carry their congregations with them, and keep them loyal in times of ecclesiastical suspicion, but the average men are in the hands of their people."

If, by being "in the hands of the people," he means that they dare not think freely on theological subjects for fear of their congregations, we venture to set our knowledge against his, and assert the charge to be unfounded. For one branch of Dissenters, at least, we can distinctly affirm that they are never so well pleased as when their ministers speak out fully and fearlessly the truths, whether moral or religious, which they have to declare. The *Spectator* wisely omits all reference to the primary object of Mr. Hinton's letter, which was to draw attention to the "great, constant, pervading social injustice and injury which have hitherto proved themselves inseparable from Church Establishments." This, we imagine, the *Spectator* found to be an accompaniment of them too patent to deny.

In regard to the sub-section dealing with politico-religious questions to be submitted to the Ecumenical, which is justly exciting the suspicion of several of the German States, the *Pall Mall* says:

"One thing is positive, that this sub-section is under the presidency of Cardinal Reisach, than whom there is no more ardent fanatic and devotee to the *Civiltà Cattolica*. But will the bishops then tamely acquiesce in what will be asked of them? Voices will, it is hoped, be raised in protest in the assembly and then these voices will be sure to awaken others, for liberty of debate cannot be withheld. No doubt liberty of speech is an indispensable prerogative of any council not a sham; but to those who reckon on the warrant of sacred right to secure them against despotic encroachments by a Holy Father, we would recount a little fact that happened in 1854. There was then also a question of promulgating a dogma dear to the heart of its promoters, and the bishops had been worked assiduously as now, until they were all as soft as butter. There was then also a so-called deliberative assembly professing gravely and conscientiously to discuss pros and cons, the conclusion being all the while foregone. And moreover, there was then in Rome one Abbé Laborde who was innocent enough to believe words were meant to be taken at their sense, and accordingly begged to be allowed to state, not at all his dissent from, but merely the grounds on which he desired further argument in behalf of, the proposed dogma. Abbé Laborde received the following reply: He was then and there taken neck and crop and forcibly expelled from Rome."

AMERICAN NOTES.

Dr. Bushnell has some good remarks on trying to communicate more religion to children, and trying less to teach them about it. He says:

"It appears to me that we hold this Sunday-school work in a very light way, such as demands a kind of re-institution to put it on a right footing. The unfortunate word 'school' appears to let up, a good deal, the pressure of Christian ideas. Who teaches, in what manner, with how much or little responsibility, is not so much considered, save by a specially conscientious few. And the work is a good deal secularised to the children; as if the making up of a good time for them were a considerable part of the plan. The jolly, no-religion songs, the amusing stories and droll illustrations that illustrate nothing, the uncaring manner of the memorising, school-training recitations—all these produce, when taken together, an atmosphere of general unchristianity. As it was and still is the manner of parents to bring up their children for a future conversion, so the vice creeps in here of teaching only for some future benefit, and letting everything stop short, by consent, of touching the main thing. Palestine is taught, the mountains round about Jerusalem, Jerusalem about the temple and the cross, and all that is about God, but not God Himself. It is not expected that the children will know God Himself, but something about Him. And there is, in fact, a secret assumption that no such thing is possible. The true knowledge of God, as in friendship, is possible to adults, but not to children; whereas, the real fact is, that children

are a great deal more capable of it. The boy-child, Samuel, could hear the call when old Eli could not. Children may not think the Gospel experiences as well, but they can have them a great deal more easily. Tell the child how present God is, how loving He is, how close by He is in all good thoughts, and he will take the sense a great deal better than the adult soul, that is gone a-doubting so far, and has speculated his mind half away in the false intellectualities mis-called reason. Ah! my friends, 'Of these, of such is the kingdom of heaven;' so Christ says, and we make almost nothing of it. These children can make room for more Gospel than we, and take in all most precious thoughts of God more easily. The very highest and most spiritual things are a great deal closer to them than to us. Let us not wonder and not be offended if they break out in hosannas on just looking in the face of Jesus, when the great multitude of priests and apostles are dumb, along the road, as the ass on which he rides."

The Broad Churchmen in the States have started an organ called the *Living Church*, which, judging from the two numbers that have appeared, promises well. Some of the ablest ministers of the school are among its contributors. According to an article in the second number, one of its main objects is to bring the Church into closer practical relations with the reformatory movements of the day, and make it more of a social power than it has hitherto been in America.

The Chicago *Tribune* thinks that amongst the good results of the completion of the Pacific Railroad will be the settlement of the question of Polygamy in Utah, from meddling with which Congress has so long shrunk. It says the miners, who have up to the present time been kept out of the territory by Brigham Young's prohibitions, will now pour in in such numbers as to make his prohibitions useless. While, doubting whether, as the *Tribune* imagines, a mining population is likely to be particularly disgusted by Brigham Young's "sensuality," we can easily see how they may object to the unfairness of giving many wives to the few, and leaving the many wifeless. It appears, too, that Young's discontented subjects are, in considerable numbers, availing themselves of the railroad to escape from under his power.

A Western paper, announcing the illness of its editor, adds, "All good regular paying subscribers are requested to mention him in their prayers; others need not, as the prayers of the wicked avail nothing."

Referring to the practice of suspending the services in many of the churches during the heat of summer, the *Liberal Christian* says:—"The church is usually quite as cool a place as there is in the city or town, and people can keep as comfortable there as anywhere if they will dress in a comfortable way. We have very little patience with the religion which exists at the mercy of the thermometer, and has to ask the weather for permission to be. It sometimes seems as though the temperature had become the worst enemy of the Church, and that the climate would finally extirpate the last vestige of organised Christianity. The fathers could go to church through heat and cold and snow and blast, and sit in upright and uncushioned pews where their feet barely touched the floor, without fire in the Winter or blinds to keep out the Summer sun, listening to sermons often an hour and a half in length, and prayers of half an hour, counting it a duty and a luxury both in one. But we cannot attend one of our beautiful and splendidly furnished churches, made attractive with every convenience and comfort which art can devise and money procure, if the mercury sinks below twenty or rises above eighty, or if it snows a little, or threatens to rain, or the wind blows a trifle too strong. We are not complaining of the people, but stating the fact that most ministers hold their congregations at the mercy of the elements, and write their sermons with the inspiring knowledge that should Sunday happen to be a little too hot, or too cool, or too wet, or too dry, for their sensitive and finely fastidious congregations, they will have nobody in particular to hear them."

To the account we gave a fortnight ago of the Seventy Thousand dollars collection at Chicago, we may add the following extract from a letter to the *Liberal Christian*:—"There was a certain readiness in subscriptions promised conditionally, or without condition, by generous men; but the thing most precious was the way in which the congregation responded after that, sending up its contributions from ten dollars to five hundred, sending them up

with tears and prayers, sending all they could spare on their own account, and then finding somehow that they could not be content until they had given for their children too, and so giving, and giving again, until all danger of having to sell a pew, or to be troubled more than we ought to be by the debt, was lifted clean away, and we sang the Doxology with a glorious gladness that seemed like the joy unspeakable. Since then there has been a dropping fire, the heaviest of five hundred, and the lightest, though the weightiest still before God, of twenty dollars, from a poor woman in Scotland that Unity Church befriended, and who could not rest until she had spared this out of her poverty, and sent it on with her grateful love. One gift was a hundred and twenty acres of land. If anybody wants to buy a farm that must prosper, they had better buy this. And when all was done, there came a letter from great-hearted Alfred Putnam, of Brooklyn, to the minister, saying, 'If you find that your debt is going to be more than you can manage, come right down here and tell us what you want, and what to do, and we will help to pull you through.'"

The Widow Van Cott, the celebrated Methodist preacher, has caused quite a sensation in New York. The *World* thus describes her appearance in the pulpit:

"The widow looked her very best. Her hair was fixed and frizzled in the most becoming fashion. Her face glowed with a modest but conscious splendour as she stood before the congregation in her rich but tasteful black dress of bombazine. She wore a neat black jet ornament at her throat, and a handsome gold chain peeped from the black belt around her waist. Her large blue eyes were filled with a holy light, and her massive and finely formed head was lifted as she read the Gospel of Matthew with self-satisfaction and oratorical effect. Every word that she uttered was delivered with unction and telling force. There is considerable power and attraction in the manner in which the widow lifts her smooth white hand and nicely-rounded fingers to the ceiling, and then brings them down with energy on the wooden shelf of the pulpit. When warmed to her subject her face seems lighted up and full of stirring animation. Her face in happy moments contracts and expands, and her handsomely shaped body sways to and fro with the excitement. Her elocution is natural and florid, and her sentences uttered in a bass tone voice. Her illustrations of the Scriptures last night were remarkable for their force, and sharply to the point in discussion. The widow is about twenty-six years of age, and bears her age well."

The Unitarian Herald.

FRIDAY, JULY 23, 1869.

"THE PEOPLE AND THE PULPIT."

THERE is always a freshness and vigour in the utterances of our leading American Unitarians which leads us to read with interest what they have to say on the great religious topics of the time. And accordingly we have welcomed a recent number of the *Boston Christian Register* which contained the address of the Rev. J. F. W. WARE, of Baltimore, to the alumni of the Cambridge Divinity School, the American equivalent of our M. N. C. Our friends across the water, in place of having addresses from a few permanent Visitors in rotation, invite from year to year various of their leading men—sometimes laymen, sometimes ministers—to give them. The subject of Mr. WARE's address was "The People and the Pulpit."

We have often remarked on the essential similarity of the religious problems which are troubling our American brethren and those with which we have to grapple in this country, and among them is the question of the ministry. There, as here, the ministry, in this age of transition, holds a doubtful place. It is not a priesthood, yet what is it? Its worthiest representatives shrink from regarding it as a profession, yet the number of men in it who are mere professionals seems to make the higher word *vocation* inappropriate. Between the higher grade of life which retains the old traditional regard for the institutions of religion, and the lowest

which has lost all care even for religion itself, Mr. WARE finds a middle element—the ordinary masculine mind, which he thinks is a “distinctively religious mind,” but which is to-day “in revolt against the institutions of religion,” and his address is devoted to considering what it is which is needed in the ministry, in order that it may do its true work among this class.

He puts first of all a manly character, not merely, however, as at the back of, and as the foundation of, the ministerial character, but as distinguished from it. Men are tired he says of the ministerial character “as they are of the clerical garb.” The men of this generation think that professionalism has dispossessed and eaten out the man. Whatever any other man may wear or do or be, the minister should wear and do and be.

In the second place, he thinks that great changes are required in regard to preaching. He quotes with strong relish F. W. ROBERTSON'S word to working-men :

“Count yourselves happy that your life-calling is to do, and not to chatter. The talker is to my mind, by necessity, the smallest of human souls. His soul must ever dwindle, dwindle, dwindle, for he utters great feelings in words instead of deeds, and so satiates his need of utterance, the need of all.”

The day for the elaborate scholarly sermon planned by square and rule, and written with laborious precision, is past. “The sermon for to-day must have just that vigour in it which study and polish are sure to kill.” Mr. WARE, however, is very much more emphatic as to what preaching is not to be than as to what it is to be. The sermon is not to be a theological essay. Men do not want discussions even of “the great questions up.” But, when we seek anxiously for the positive element in very nearly a column devoted to the amplification of these negatives, all we can find is some strong but vague rhetoric about men wanting something “that shall be helpful to the building up in themselves of the divine life.” On one point, however, though it is not a large one, he gives no uncertain sound. The pulpit, as an article of church furniture, must go with all other clerical properties.

“The preacher must come out from it and be separate from the unclean thing. Why has it not long ago utterly killed both the truth and us? The enemy must have devised it with that hope. To it more than all else we owe tone and drone. Fancy a lawyer pleading for the life of a client cooped up in such a thing; fancy a politician trying to carry his party, the orator or lecturer to hold an assembly, standing behind a pulpit. It were death to them. Fancy Paul preaching at Athens, or Christ at Jerusalem, behind this clerical barricade. It is all the difference between the dungeon and liberty. The sermon must be got upon the platform, and in that one word, perhaps, you have best my idea of what it must become—absolutely, unequivocally popular—a word of life untrammelled, that shall go bounding and crashing as the words of the orator do.”

Mr. WARE'S last point is that while the minister is to be less and less a talker, he must be more and more a worker, and not only a worker himself but the cause of work in others. He expresses a hope that sometime the “theological school may have a professorship of work—that young men may graduate with some executive faculty, and be prepared to help their people to go at something.” It is only fair to add that Mr. WARE strongly deprecates the idea that he would lower the standard of ministerial education :

“Life, which has taught me to despise much to

which men limit the idea and province of education, has taught me that no man can be too thoroughly equipped for the stress and emergency of this calling. I believe in scholarship, and that we have not enough of it. I took with me into the world the Cambridge idea of our intellectual superiority, to find my mistake. If we had it once we have not got it now. Our superiority is not in intellectual things, but in the liberty of inquiry—I cannot quite say the liberty of opinion. No scholar myself, and working another vein, I more and more feel that we need scholars and culture in our ranks; but I believe, as never before, that everything scholarly, except as it illustrates some great truth of life, is worse than lost in the pulpit. Much that well may interest the minister should never go there. Culture we cannot away with; but in the pulpit it must be culture subsidiary to the inmost want of the hearer. Culture that emasculates or overlays a truth is the Gospel's foe.”

There is much in all this that is interesting and suggestive, and so far as Mr. WARE deals with the positive side of his subject no one will find much to differ from. The great want of the age in the ministry is, as he says, *men*, but whether the real manly character is incompatible with the ministerial character is a much more difficult question, and one on which we cannot quite agree with him. We are inclined to think that altogether too much importance is ascribed in America, as by many people here, to the supposed hindrances to religious influence of the various conventionalities which have become associated with ministerial life and speech. This week, however, we have desired to give the pith of Mr. WARE'S thought—next week we will give our own fuller comments.

UPPER BROOK-STREET CHAPEL, MANCHESTER.

At a meeting of the congregation, held in the chapel, on Sunday, July 18th, 1869, the Rev. W. H. Herford, B.A., in the chair, the following resolution was passed unanimously :

“That the congregation of Protestant Dissenters meeting for worship in Upper Brook-street Chapel, Manchester, desire to present to Miss Tayler the assurance of their most heartfelt sympathy in her late bereavement; while they deplore the death of the late Rev. J. J. Tayler, B.A., so long the pastor of their church, and the beloved friend of many of them, as an irreparable loss, not only to themselves personally, but to the whole denomination, and to the cause of pure religion and enlightened theology in this country.”

The following resolution was also passed unanimously :

“That we, the congregation of Protestant Dissenters assembling in Upper Brook-street Chapel, desire to convey to Henry Bowman, Esq., and the rest of the family of the late Eddowes Bowman, Esq., M.A., the expression of our sincere sympathy in their loss; and at the same time to acknowledge the debt of gratitude which we owe to him for having, during 14 years, conducted the affairs of the congregation as its Chapel-warden with such unwearied zeal and fidelity, and with such unflinching generosity and kindness.

“And they would also gratefully record their very high appreciation of the further proof of his great sympathy and kindness by his munificent legacy of one thousand pounds, free of duty, ‘to be applied for the benefit of the congregation or minister of the said chapel in such manner as the Trustees for the time being of such chapel may deem expedient, and for which legacy or sum the receipt of such treasurer for the time being shall be a sufficient discharge.’”

A CHANCELLOR ON ESTABLISHMENTS.

In his diary Mr. Crabb Robinson says, Dr. Rees, “Encyclopedic Rees” told this story with great glee:—“In 1788, when Baufey made his famous attempt to obtain the repeal of the Corporation and Test Act, a deputation waited on the Lord Chancellor Thurlow, to obtain his support. The deputies were Drs. Kippis, Palmer (of Hackney), and Rees. The Chancellor heard them very civilly, and then said, ‘Gentlemen, I’m against you, by G—! I am for the Established Church, d—mme! Not that I have any more regard for the Established Church than for any other Church, but because it is established; and if you get your d—d religion established I’ll be for that too!’”

THE LATE REV. JOHN JAMES TAYLER.

THE following communication has been received by the Secretary of the British and Foreign Unitarian Association, expressing the sentiments of our Hungarian brethren on receiving the tidings of the death of Mr. Tayler:—

“From the High Consistory of the Hungarian Unitarians, held at Klausenburg, on the 28th June, 1869. To the Committee of the British and Foreign Unitarian Association, 178, Strand, London.

“Dear Christian Brethren,—The High Consistory of the Hungarian Unitarians, assembled to-day at Klausenburg, took knowledge with the deepest sorrow of the death of our dear brother the Rev. J. J. Tayler, Principal of Manchester New College, on the 28th of May. You, with whom he spent his useful and active life, will most nearly feel the great loss caused by this death. But we, too, most deeply share in this feeling, for we learned fully to appreciate, during the few days he passed in our company last year, on the occasion of our tercentenary festival, the beneficial influence of his high mental faculties and his truly Christian heart. We cherish with reverent piety the memory of the venerable man who, following the love of his ever youthful heart, undertook, like the apostles of old, so far a journey to see us, a congregation of God, removed from you by great distance, but united with you in Jesus Christ. We assure you this visit will always be memorable among the Hungarian Unitarians, and its effects extend to distant times. Accept the most sincere expression of our deepest sorrow, and of our truly Christian sympathy, and we pray you to communicate it to Miss Tayler, the only daughter of the deceased.—Yours most respectfully, “YOUR BRETHREN IN THE LORD.”

This document was signed by all the members of the Consistory.

THE CHURCH IN JAMAICA.

In a letter to the *Pall Mall Gazette*, Mr. Roundell, who was a candidate for the representation of Clitheroe at the last election, makes some statements regarding the Church question in Jamaica, which, from his having been Secretary to the Jamaica Commission, are entitled to special attention. As our readers have been made aware, the existing ecclesiastical arrangements come to an end next December, and under an Act passed by the late Government, the Consolidated Fund is relieved from all ecclesiastical charges in the West Indies, subject to existing life interests. “Thus,” as Mr. Roundell observes, “the Church in Jamaica was virtually disestablished and disendowed by the very same Ministers who clamoured against a similar measure in Ireland as an act of spoliation and sacrilege.”

In order to determine whether the Established Church fulfils its functions, or whether the voluntary system would be preferable, he sets before us these facts :

“Taking the year 1865, and speaking in round numbers, out of a population of about 450,000 some 13,500 only were whites, the rest being blacks or half-castes. The whites represent the dominant European settlers, the official and proprietary class. The members of the Church of England are not more than 1 in 11 of the population. Of Nonconformists, the Baptists alone had as many places of worship as the Church of England; the Wesleyans nearly as many. The Established Church maintains upon its staff a coadjutor bishop (the bishop of the diocese having been for many years resident in England), three archdeacons, and a considerable number of rectors and stipendiary and island curates. For the maintenance of this staff a sum of upwards of £37,000 a year was required, of which £7,100 a year was paid out of the Consolidated Fund, the rest coming out of the island exchequer. The sum payable for this purpose out of the colonial exchequer was one-eleventh of the total expenditure of the island. Reducing these figures to their English equivalents, it would be the same as if the public ecclesiastical expenditure of the United Kingdom amounted, in part, to some six millions a year; which, being capitalised, would represent a sum of 150,000,000 of money.”

Admitting that the white population is a necessary element in the civilisation of the negro, Mr. Roundell points out that the Established Church does not bring the two classes together. The clergy, with some exceptions, do not visit the people; “the white man represents to the negro the idea of mastership; his Church represents a department of the Government; and his form of religion is alien to the negro temperament.”

It appears to Mr. Roundell that, at emancipation, we made two great mistakes. We did not provide for education, nor for the training of a native ministry. “Hence religion, being unaccompanied by education, and being taught by ministers of another race, laid no hold upon the negro. His religious impressions were as letters traced on the sand.”

“Equally great,” Mr. Roundell thinks, “was the mistake of expecting the sober ritual, the full-blown paraphernalia of the English Establishment, to be suited to the needs of a negro colony. It must be

remembered that we have to do with a race which time out of mind has been embroiled by slavery. It is a Southern race, eminently mercurial, impulsive, demonstrative. It is, moreover, a race given to revivals and religious orgies. . . . For meeting the spiritual needs of such a people a voluntary Church would seem to be best fitted. On the other hand, a voluntary Church under such circumstances, placed in juxtaposition with an Establishment, is at a disadvantage. If the Baptist clergy (the most political of the denominations) of Jamaica have exposed themselves to the charge of aggressiveness and bitterness, it is not too much to say that this is distinctly attributable to the ascendancy, the legal superiority, of the official Church. And this note of ascendancy of itself disposes of any claim of the Established Church to be an instrument of civilisation, a medium of conciliation between whites and blacks. No Englishman, who has not had personal experience, in a country where ascendancy prevails, of what ascendancy means, can form an adequate idea of its fundamental wickedness—how it stifles justice and saps the very foundations of social order and progress."

From these considerations Mr. Roundell deduces the following propositions:

"That the dedication of the eleventh part of the total taxation of the colony to the religious services of one-eleventh (and that the wealthiest) part of the population, is a flagrant injustice.

"That a costly Church Establishment is out of harmony with a poverty-stricken colony.

"That highly-paid bishops, archdeacons, and rectors are too good, and (as not being fitted) not good enough, for the work which they have to do in Jamaica.

"That the ideal Church organisation for a colony circumstanced like Jamaica is a staff of native ministers and teachers superintended by a few European superiors.

"That public money (of the colony) will be best bestowed upon education, including, if need be, aid towards the training of ministers of religion.

"That, consequently, the Church in Jamaica should, with due regard to vested interests, be disestablished and disendowed; and that the Legislative Council should concurrently make effective provision for popular education."

VOLUNTARIISM AND STATE CHURCHISM.

THE comparison made by the *Spectator*, which we referred to a fortnight ago, between the results of Voluntary and Established Churches, has called forth the following excellent letter from Mr. James Hinton:

"I am unable to see that liberality of religious sentiment has the connection you ascribe to it with *Establishment*, because I perceive two facts—first, that among ministers of unestablished churches there are to be found men whose liberality and width of view is unsurpassed. I need not in your columns give instances of this. And secondly, that in the ranks of the English Establishment are to be found perhaps the extreme specimens of the opposite of these qualities that the world has ever seen—certainly the extreme at present existing in England. I think no one who has mixed largely with both Churchmen and Dissenters could fail to admit that no Dissenting bigotry and narrowness equals that which is to be found—exceptionally doubtless—in the ranks of the clergy.

"What is perhaps true, on the other hand, is that the prevailing tone in the Establishment is more liberal than that of Dissent. I do not at any rate wish to controvert this opinion; if it be not true at present one would be glad to see it, by a movement in the right direction, become so. But I think that the question of Establishment or non-Establishment is indifferent in the matter, and that it finds ample explanation in other circumstances, such as the fact that the most influential members of the Church are drawn from a more cultured class than the corresponding portion of the Dissenting bodies. If the intolerant Dissenters were 'established' they would—if facts are to guide us—be certainly no less intolerant. Surely no one believes that the liberal Churchmen would be made, by disestablishment, illiberal.

"Though I recognise certain superficial reasons for expecting that voluntarism would induce a pandering to vulgar passions, I believe that the truth lies in the opposite direction; that the result we see in the English Church is not an accidental but a natural one; that an Establishment tends almost, if not quite inevitably, to foster an intolerant class within its ranks—a class whose bitter feelings would be rendered only more intense by any enlargement of the basis of the Church—in short, that disestablishment is the only remedy for intolerance. I should not, however, have taken up my pen merely to urge this view, the more since it is one which could hardly fail to present itself, sooner or later, to any persons who candidly studied the question. But I should be glad if I could bring home to the feelings of your readers what seems to me one of the chief, although most overlooked, elements in the discussion—the great, constant, pervading, social injustice and injury which have hitherto proved themselves inseparable from Church Establishments. To my mind, this

evil alone, if there were no others, outweighs all the advantages the *Spectator* ever claimed on their behalf; for surely it is a vast evil that society should be riven, as it is in England, through all its length and breadth by a line of demarcation based on no moral, educational, or personal qualities, but on a question of ecclesiastical preference, due most frequently, on both sides alike, to accident. It is a serious evil that the lives of earnest and cultivated men, in no respect below those who practically treat them with despatch, should be made hard and rendered comparatively fruitless, because they conscientiously, or from accident of birth, are attached to a certain way of worshipping God. But I believe that no one who has not lived among Dissenters, knows to how great an extent, nay, how universally, except in parts of London, such wrong is inflicted, how mischievous it is, how deeply it is felt. By artificial advantages (wholly unconnected with religion) the Establishment naturally draws within its pale all who have not strong motives to remain without; it attracts especially the cultured; and hitherto its members (not of course without exceptions) have treated practically with scorn and with exclusion those who belong to other religious bodies—with a scorn and exclusion so intense as often to be unconscious. In some circles in London, it is true, the evil scarcely exists; it is because I do not personally feel it that I have felt it my duty to speak; for I hold that my fellow-Dissenters have in this respect a great and legitimate grievance. If they say little about it, that is because they are unwilling to degrade a great question of religious principle by the admixture of personal feelings. But they feel it; and they ought to feel it, because it cuts them off so largely from that which (and they are not ignorant of it) is one of their chief needs; opportunities of refinement and cultivation. I believe the remedy to be in religious equality, which I therefore desire on their behalf; but I desire it much more on behalf of the Church itself, which if it inflicts evils unwillingly, through its false position, suffers from the same cause many greater ones."

MAHOMEDAN REVOLT IN CHINA.

THE *New York Tribune* gives some intelligence of a movement in the interior of China, which in conjunction with the increased vehemence of Mahomedanism of late in many parts of the East, is not without significance:

Soon after the suppression of the Taiping rebellion, the first accounts were received of insurrectionary movements among the Mahomedan subjects of the Empire. The Mahomedans referred to were not the Turks in Western Turkistan, who, favoured by the wide Mongolian steppes, have always been turbulent, and involved in wars among themselves and against the neighbouring countries of Khokand and Bokhara. The difficulties of these Mahomedans, with the troops kept by the Chinese Governments in their country, have thus far not been of a serious nature. The rebels who have of late given so much trouble live in China Proper, partly in the province of Kan-su, which to the north borders upon the Amoor, and partly in Yun-nan, a province adjoining Burmah. The Mahomedans of both these provinces are the descendants of soldiers belonging to the vast crowds which under Mahomet of Ghazni, under the Ghorisultans of Hindostan, and under Djengis K'an, overflooded Persia, India, and parts of China. Chinese historians say, in particular, of the Mahometans of Yun-nan, that they are the descendants of an auxiliary corps, which was obtained in the tenth century from a neighbouring prince, for the suppression of a rebellion in the north-west, and which, after the close of the war, received grants of land in Yun-nan. They were until the outbreak of the present disturbances, regarded by the Chinese as a peaceful and industrious people. About ten years ago, the oppressions which the Mahomedans in Yun-nan suffered from the Chinese Mandarins led, for the first time, to acts of hostility. The Mahomedans, though at first compelled to seek refuge in the forests and mountains of Burmah, soon received reinforcements from the warlike people of Northern Burmah. Having possessed themselves of several strong places, they perfected their organizations and placed a King at their head. The efforts of the Chinese to restore the imperial authority have been unsuccessful; their armies have been several times defeated, and the last ones that have been sent against the rebels are reported not to have even crossed the frontier of Yun-nan. The rebels divided their territory into four districts, and their King, who assumed the name of Soliman (his Chinese name being Tawintsen) has chosen the yellow colour for his garments, as a symbol of his independence. In 1866, ambassadors were sent to Soliman, offering to him the undisturbed possession of the territory which was then held by him, in case he would pledge himself to cease his inroads into adjoining districts, especially into the Province of Su-tchuen. The promise was not given, and the state of war between Soliman and the Chinese Government still continues. Soliman is making great efforts to revive the commerce between his territory and the Burmans, and thus to consolidate his new state.

HENRY CRABB ROBINSON'S "DIARY."

II.

WRITING of a high-spirited Spanish lady, a good Catholic, who, in 1810, left her own country, on account of the presence of the French, and came to England, Mr. Robinson says:

"The only occasion on which she showed any bigoted or ungenerous feeling was on my showing her at the Tower of London the axe with which Anne Boleyn was beheaded. 'Ah! que j'adore cet instrument!' she exclaimed. On my remonstrating with her, she told me she had been brought up to consider Anne Boleyn as one possessed by a devil; that naughty children were frightened by the threat of being sent to her; and that she was held to be the great cause of the Reformation, as the seducer of the King, &c., &c. No wonder that Romanists should so think, when Protestants have extensively circulated that very foolish line ascribed to Gray—

'When Gospel truth first beam'd from Anna's eyes.'"

The following passage from a letter of Coleridge's to H. C. R., in 1811, is worth transcribing:

"Virtue itself, though joined with outward competence, cannot give that happiness which *contents* the human heart, without love; but *love* is impossible without virtue,—love, true human love,—i.e., two hearts, like two correspondent concave mirrors having a common focus, while each reflects and magnifies the other, and in the other itself is an endless reduplication by sweet thoughts and sympathies."

An entry, under *May 26th*, 1812, illustrates the folly of punishing for opinion. The individual referred to, who underwent not less than eight prosecutions by Government for his publications, and for one of them suffered eighteen months' imprisonment, must not be confounded with David Eaton, a bookseller, and the friend of Theophilus Lindsey:

"Walked to the Old Bailey to see D. I. Eaton in the pillory. As I expected, his punishment of shame was his glory. The mob was not numerous, but decidedly friendly to him. His having published Paine's 'Age of Reason' was not an intelligible offence to them. I heard such exclamations as the following: 'Pillory a man for publishing a book—shame!'—'I wish old Sir Vicary [sic Vicary Gibbs, Attorney-general] was there, my pockets should not be empty.'—'Religious liberty!'—'Liberty of conscience!' Some avowed their willingness to stand in the pillory for a dollar. 'This a punishment? This is no disgrace!' As his position changed, and fresh partisans were blessed by a sight of his round grinning face, shouts of 'bravo!' arose from a new quarter. His trial was sold on the spot. The whole affair was an additional proof of the folly of the Ministers, who ought to have known that such an exhibition would be a triumph to the cause they meant to render infamous."

August 12th, 1812.—"Coleridge said of Job, this incomparable poem has been most absurdly interpreted. Far from being the most patient of men, Job was the most impatient. And he was rewarded for his impatience. His integrity and sincerity had their recompense because he was superior to the hypocrisy of his friends."

On October 22nd, of the same year, Mr. Robinson heard W. Huntington preach, the one who put S.S. after his name. The reason he gave for the adoption of these mysterious letters was, "M.A. is out of my reach for want of learning, D.D. I cannot attain for want of cash, but S.S. I adopt, by which I mean Sinner Saved." He commenced his own epitaph thus: "Here lies the coal-heaver beloved of God, but abhorred of men." H. C. R. says respecting him:

"He has an admirable exterior; his voice is clear and melodious; his manner singularly easy, and even graceful. There was no violence, no bluster, yet there was no want of earnestness or strength. His language was very figurative, the images being taken from the ordinary business of life, and especially from the army and navy. He is very colloquial, and has a wonderful biblical memory; indeed, he is said to know the whole Bible by heart. I noticed that, though he was frequent in his citations, and always added chapter and verse, he never opened the little book he had in his hand. He is said to resemble Robert Robinson of Cambridge. There was nothing shrewd or original in the sermon to-day, but there was hardly any impropriety. I detected but a single one: Huntington said, 'I take my word for it, my friends, they who act in this way will not be beloved by God, or by anybody else.'"

1812. Dec. 20th, Sunday.—"A large family party at the Bischoffs, of which not the least agreeable circumstance was, that there was a family religious service. There is something most interesting and amiable in family devotional exercise, when, as in this instance, there is nothing austere or ostentatious. Indeed everything almost that is done by a family, as such, is good. Religion assumes a forbidding aspect only when it is mingled with impure

feelings, as party animosity, malignant intolerance, and contempt."

The following entries respecting Mr. Justice Talfourd are interesting:

1813. *February 23rd*.—"This day a Mr. Talfourd called with a letter from Mr. Rutt [the editor of Dr. Priestley's works]. He is going to study the law, and wants information from me concerning economical arrangements; he has been for some time Dr. Valpy's head boy, and wishes for a few years, to occupy himself by giving instruction or otherwise, so as to be no incumbrance to his father, who has a large family. He is a very promising young man indeed, has great powers of conversation and public speaking, not without the faults of his age, but with so much apparent vigour of mind, that I am greatly mistaken if he do not become a distinguished man."

February 24th.—"Attended a conference in the vestry of the Gravel Pit Meeting, Mr. Aspland presiding. The subject was 'Infant Baptism.' Young Talfourd spoke, but in too oratorical a tone. We walked from Hackney together; his youthful animation and eagerness excited my envy."

Mr. Robinson afterwards procured employment for him as a law reporter for the *Times*, and he was thus enabled to marry Mr. Rutt's eldest daughter, to whom he had been for some time attached. He became intimate with Lamb, who introduced him to Wordsworth in these words: "Mr. Wordsworth, I introduce you to Mr. Talfourd, my only admirer." In after life, as is well known, he became his executor and biographer.

1814. *December 27th*.—"Amused myself by reading Middleton's 'Letter from Rome.' His proof that a great many of the rites and ceremonies of the Romish Church are derived from the Pagan religion is very complete and satisfactory. And he urges his arguments against the abuses of the Roman Church with no feelings unfavourable to Christianity. That the earliest Christians voluntarily assimilated the new faith and its rites to the ancient superstition, in order to win souls, and with that accommodating spirit which St. Paul seems to have sanctioned, cannot be doubted. It admits of a doubt how far such a practice is so entirely bad as rigid believers now assert. Certainly these peculiarities are not the most mischievous excrescences which have gradually formed themselves on the surface of the noble and sublimely simple system of Jesus Christ. The worst of these accretitious appendages may be looked upon as bad poetry; but the ineradicable and intolerable vice of Romanism is the infallibility of the Church, and the consequent intolerance of its priests. It is a religion of slavery."

THE VEDAS.

We now and then hear some of our younger theologians making off-hand references to the Veds and the Shasters in a way which convinces us that they have no knowledge whatever of their real contents. Mr. Max Müller has just published a translation of the "Rig-Veda-Sanhita," the Sacred Hymns of the Brahmans; and a writer in the *Pall Mall Gazette*, who shows how uncertain the date of their composition is, makes some remarks upon them which may be instructive to those whom we have referred to, and not uninteresting to others.

These hymns, unless we much mistake, will be judged as a learned German judged the Soma, or sacred liquor of the Brahmans. "It is," says Dr. Haug, "a very nasty drink: I tasted it several times, but it was impossible for me to swallow more than some teaspoonfuls." For, as Southey has observed, of all religions that of India is the most monstrous in its fables, the most hideous in its mythological persons and ideas. Neither the Semitic nor Aryan spiritual fancy has matched the folly and filth of Rama's invasion of the Dekkan at the head of an army of apes; of Vishnu's incarnations, as a fish, a tortoise, a lion, or a boar; of Krishna's flirtations with the 16,000 milkmaids in the wilderness; of the fall of the Linga of Iva from heaven, when Brahma suborned a cow and a tree to swear that he had seen its utter end. But idiocy and indecency have their degrees. The faith of the Puranas and the Code of Menu is not the faith of the ancient scriptures of India. The Vedas are, it is true, bristling with gibberish, pedantry, and pollution; but they contain traces of a better order of things. If their chronology were a little more certain, we might say that they flatly contradict V. Con's doctrine (already amply disproved in other ways), that human faith begins with many gods and ends with one or none.

The Sastras of the Hindus are arranged in eighteen books, which form an encyclopedia of knowledge religious and profane. Of these books eight are Vedas, of which again four are the inner or specific Vedas. When European scholars say "the Veda," they speak κατ' ἐξοχήν, of the first, or Rig Veda, which is said to be the most ancient. Its greater age and authenticity is a hobby with

philologists and mythologists of the conjectural-emotional school, who squeeze from parts of the Rig Veda evidence in support of those peculiar doctrines of theirs which the other Vedas refute. The Vedas, as a whole, may be described as prayers, litanies, invocations, hymns, liturgical rules, religious precepts, moral laws, philosophical reflections, myths, fables, metamorphoses, stories, monotheistic, idolatrous, magical, and human, cosmologies, lists of gods, scraps of popular poetry, amorous dialogues, parodies, and last, not least, obscene phallic details. Each Veda is traditionally divided into—(1) the *Mantras*, or prayers, which form the so-called *Sanhita*; (2) the *Brahmana*, or ritualistic ceremonial part; (3) the *Upanishad*, or philosophical part. In regard to their use, we may roughly state that the Rig Veda is the Bible, the other Vedas being prayer-books, hymn-books, Talmuds, Targums, in which the religious chapters are diluted, as it were, with the words or opinions of the Chaucers, Hookers, Kants, Cuviers, Comtes, Voltaires, Louvets, Swinburnes, of ancient Hindustan. The language of these works is so grammatically and lexicologically hard, their style is so obscure and spasmodic, that they have from the earliest times puzzled the deepest Pundits, having, indeed, never been thoroughly understood except by the modern Germans. According to orthodox Hindu doctrine, the three chief Vedas have existed from eternity. In the Institutes of Menu their essential evolution is as follows:—The Divine Being deposited himself in an egg, where he lay 1,555,200,000,000 years, after which he hatched himself in the form of Brahma. His next step was to "milk out" the three chief Vedas, Rich, Yajush, and Samad, from fire, air, and the sun. Tradition adds that the genesis of these books was now complete, but that they afterwards were carried by a devil to the bottom of the sea, whence they were hauled up by Vishnu, being afterwards, as it seems, rearranged by one Vyasa. This operation occurred some hundreds or thousands of years before the birth of Christ. In the age of Mahomet, however, the Vedas appear as objective realities, although even this knowledge comes from the obscure testimony of a Chinese pilgrim. The Vedas are written on palm leaves, held together by strings, no copy being more than 400 or 500 years old. Unlike the Pentateuch and the Eddas, they seem to have suffered wholesale textual alterations, the Sama Veda, in particular, being said to have existed in a thousand different editions, each of which was adopted by a separate religious school. Nevertheless, it is probable that the Vedas now known are the Vedas of ancient Hindu belief.

POPULAR HISTORICAL ERRORS.

VERY inaccurate impressions of historic events sometimes obtain wide-spread and permanent diffusion through the medium of authors, whose works are written in a lively and pleasing style, whilst deficient in faithful impartiality or scholar-like research. For example, the fair fame of William Penn, the illustrious founder of Pennsylvania, was grossly maligned in Lord Macaulay's "History" by charges which are still believed to be true by many persons, in spite of their complete refutation by Hepworth Dixon, Mr. Paget, Right Hon. W. E. Forster, and other able writers. More recently, Mr. Kinglake's work on the Crimean War has been the means of widely diffusing a curious misrepresentation of the London Peace Society. That work conveyed an impression that the Emperor Nicholas declared war with Turkey and the Western Powers, in consequence of a deputation from the Peace Society leading him to infer that England would not fight in defence of the Ottoman Empire. The idea thus conveyed is more than a common mistake; it is an egregious blunder. The Deputation in question (with which, by the way, the Peace Society had nothing to do, inasmuch as it was a Deputation of the Society of Friends, acting as a religious body), waited on the Emperor on February 10th, 1854; but, as Mr. Kinglake says, in his history, *three months previously*, "on the 23rd of October, 1853, the Sultan was placed in a state of war with the Emperor of Russia;" and more than two months before the Friends' Deputation arrived at St. Petersburg, active hostilities occurred by the destruction of the Turkish fleet at Sinope, November 30th, 1853. Hence the Deputation could not possibly have occasioned warfare with Turkey. Neither did it lead Russia to declare war against England; for the latter country took the initiative. The British Government declared war on March 28th, 1854, and the Emperor Nicholas, in return, reluctantly issued his declaration a fortnight later, on April 11th. So much for the historic foundation of this strange popular delusion, which many superficial readers still entertain.

FIRESIDE READINGS.

TRUST IN GOD, AND LABOUR.

Trust in God, and labour; strew thy path with flowers,
Roses fresh and fragrant, plucked from sweetest bowers;
These shall soften sorrow, and shall bring relief
To the wan and way-worn sufferer, burdened with his grief.

Trust in God, and labour; if a work appear,
Earnestly essay it,—tremble not, nor fear;
To the honest worker, to the trusting one,
Everything in faith attempted shall be surely done.

Trust in God, and labour; saddened hearts shall bless
E'en thy faint endeavour for their happiness:

Wouldst thou still be idle, with a field so wide,
Whilst mankind for truth are weeping, dying at thy side?

Trust in God, and labour; what hast thou to fear
With a Friend so mighty, and a cause so dear?
Gird thy sword about thee, boldly meet the foe,
Shrink not in the holy conflict thou must undergo.

Trust in God, and labour; harvest-time is near,
When with sheaves abundant or few thou shalt appear;

Rightly use the seed-time, do thy duty now,
And thou shalt meet a welcome, with laurels on thy brow.

Trust in God, and labour with a willing hand;
I though a host oppose thee, firm, undaunted stand;
Then how sweet at evening, when the toil is o'er,
A day well-spent to think on, if thou spend no more.

Trust in God, and labour; bless thy fellow-men;
They have erred and fallen,—win them back again!
There's not a task or trial to do or bear is given,
But if thou wisely use it shall bring thee nearer
— Heaven. DARLEY TERRY.

THE AMBITIOUS POND.

THERE was once a pond, a pretty, clear, delightful thing, with overshadowing trees and placid reflections from the blue sky, freckled by snowy clouds.

It was a small pond, but it had a deep, rich heart, and did its little mill service excellently well, never dreaming of anything except contentment, unless a cat's-paw of a breeze ruffled its surface for a moment, and broke and distorted the sweet images with which it was habitually filled.

One day a great wild goose came, flapping its wings across the country. When it reached the pond, it poised itself upon its wide pinions, making quite a dark shadow among the network of willow-boughs and flowering banks that used the pond for their mirror.

"Never mind," said the wild goose, "if I do darken you with reflections deeper than any you have heretofore indulged in; I bear a message for you from the great lakes, your older sisters. They are engaged in the earnest work of life. Ships and steamers sail over their bosoms, and the commerce of the world could not be carried on without their aid. They wish to know why you do not strive to broaden out into something larger than a mere pond, that spends its days in turning a mill-wheel and nourishing the small weeds and grasses that grow upon its border."

Mr. Wild Goose, having delivered his message, swept away across the land, and left our little pond in a very ruffled and agitated state.

To tell the truth, she was a good deal flattered by the notice of those mighty sisters of hers, the great lakes. Their condescension threw her into a flutter. Trees, flowers and sailing clouds had never brought such ideas to her placid mind as Mr. Wild Goose had dropped into it; and she began to feel ashamed of her former contentment.

So she formed an image, in her little pondish way, of vast, tumultuous bodies of water, with crowded harbours and multitudes of ships. The more she thought of it, the more evident it seemed that she, too, ought to expand into a large lake, and all that seemed necessary was to overflow her borders and stretch out upon the peaceful fields around her.

To be sure she would have to sacrifice her old friends and companions, the humble weeds and grasses; but such thoughts could not check the ambitious pond any more than they can check ambitious men and women.

So, in the night, she swelled herself up and made a mighty effort, rising high enough to overflow her banks and do a great deal of mischief to the farmers' fields. Her rich, deep heart was almost drained of water, and seemed nothing but a bed of black mud. Yet, by her utmost exertions, she was able only to cover a few acres with a thin sheet of water, that left all the old stumps and roots sticking out, looking ugly enough. But, strange to say, the pond imagined she had done a very commendable thing, and tried to sparkle and look very important when, in the morning, the astounded miller appeared.

But he, being a blunt, straightforward man, told her the plain truth. "Don't you know," said he, "that the great lakes you would emulate are fed by innumerable rivers and streams that drain half

a continent; while you, poor, foolish creature, have but just one woodland brook poured into your lap? You have only just water enough to make a respectable pond, and your vain ambition has caused you to stretch out into a ridiculous shallow, neither lake, nor pond, nor anything else, and of no earthly use to anybody. Besides, you have encroached unlawfully on your neighbours' fields, spoiled the crops, and drowned the pretty grass and flowers. I advise you to make haste and get back into your proper boundaries, else the August sun will dry you completely away."

The little pond was greatly mortified, but took heed to the good miller's words, and, much ashamed that she should have believed a flatterer and allowed his tale to excite her ambition and foolish pride, she made haste to get back to the place nature gave her as quickly as possible, though with considerable loss. She has never since allowed her calm and peaceful existence to be disturbed by any wild goose's cackle whatsoever.

Little ponds have just as important uses as great lakes, and little lives could no more be spared than great ones; but when they swell themselves out, and try to make folks believe that they are a great deal bigger than they are, they are usually forced back to their old places with mortification, or are looked upon as shallow, impertinent intruders. If God has made you a little pond and set you in a lovely border of flowers and grasses and shrubs, within a grand framework of hills and forests, don't allow any wild goose of a flatterer to fill your head with the ambition to be a lake or an ocean; for you may spill all your water and not be a sea; nor anything but a shallow, noisome swamp.—*Liberal Christian*.

A WORLD ON FIRE.

THE *British Quarterly*, in an interesting article on "the Language of Light," has the following striking description:—On the 12th of May, 1866, a great conflagration, infinitely larger than that of London or Moscow, was announced. To use the expression of a distinguished astronomer, a world was found to be on fire. A star, which till then had shone meekly and unobtrusively in the Corona Borealis, suddenly blazed up into a luminary of the second magnitude. In the course of three days from its discovery in this new character by Mr. Birmingham, at Tuam, it had declined to the third or even fourth order of brilliancy. In twelve days, dating from its first apparition in the Irish heavens, it had sunk to the eighth rank, and it went on waning until the 26th June, when it ceased to be discernible except through the medium of the telescope. This was a remarkable though certainly not an unprecedented proceeding on the part of a star; but one singular circumstance in its behaviour was that after the lapse of nearly two months it began to blaze up again, though not with equal ardour, and after maintaining its glow for a few weeks and passing through sundry phases of colour, it gradually paled its fires and returned to its former insignificance. How many years had elapsed since this awful conflagration actually took place it would be presumptuous to guess; but it must be remembered that news from the heavens, though carried by the fleetest of messengers, light, reach us long after the event has transpired, and that the same celestial courier is still dropping the tidings at each station it reaches in space, until it sinks exhausted by the length of its flight. Now, when this object was examined, as it was promptly and eagerly by Professor Miller and Mr. Huggins, they found to their great wonder that it yielded two spectra—the one imposed upon the other, though obviously independent. There was the prismatic ribbon, crossed by dark lines, which belongs to the sun and stars generally, but there was another in which four bright lines figured; and these indicated that some luminous gas (or gases) was also pouring out its light from the surface of the orb. Two of the lines spelled out hydrogen in the spectral language. What the other two signified did not then appear; but, inasmuch as those four streaks were brighter than the rest of the spectrum, the source from which they came must obviously have been more intensely heated than the underlying parts, or photosphere, from which the normal stellar light proceeded. And, as the star had suddenly flamed up, was it not a natural supposition that it had become enwrapped in burning hydrogen, which, in consequence of some great convulsion, had been liberated in prodigious quantities, and then, combining with other elements, had set this hapless world on fire? In such a fierce conflagration the combustible gas would soon be consumed, and the glow would, therefore, begin to decline, subject, as in this case, to a second eruption, which occasioned the renewed outburst of light on the 20th August. By such a catastrophe it is not wholly impossible that our own globe may some time be ravaged, for if a word from the Almighty were to unloose for a few moments the bonds of affinity which unite the elements of water—of the ocean on the land and the moisture in the air—a single spark would bring them together with a fury which would kindle the funeral pyre of the human race, and be fatal to the planet and all the works that are therein. It cannot but be a startling fact for us that in yonder doomed and distant world we have, probably, seen in our

own day a realisation of the fearful picture sketched by Peter, "when the heavens (or atmosphere) being on fire shall be dissolved, and the elements shall melt with fervent heat." And if we regard it as the centre of a system, it is impossible to think without horror of the fate of the numerous globes around it when overwhelmed by this sudden deluge of light and caloric.

GRUMBLERS.

A. D. MAYO, in *Liberal Christian*.

THE world is full of grumblers. We find them everywhere. They infest the most favoured as well as the most unfortunate lot. No circumstances are too high or too low for them.

There are grumblers in the home. A little speck of disorder shuts out all household beauty from their jaundiced eyes. One flash of temper, or one breach of duty, weighs down the fidelity of half a life, and sets them raving against the dearest friend. They are the most contemptible tyrants on earth who make the whole happiness and peace of a family wait upon their selfish pride, and change a stable household to a weathercock, blown about by their gusty whims. There are grumblers on 'Change who groan over every public improvement, and look askance at prosperity, and always are on the look-out for a panic; men who measure the condition of the whole industrial world solely by its bearing on their own private fortune. Of course, the majority of men are never growing rich, and a majority of every prosperous community is always at the mercy of one of these makers of panic. There is a whole race of political grumblers, to whom office is heaven, and to be out of office is to be in torment. In their eyes the nation is always in the last ditch, liberty and order at their last gasp, and the only relief is in calling upon them as a forlorn hope.

Then there are grumblers among scholars, who think mankind are lapsing into barbarism because their favourite study has had its day; grumblers in science, who, because they cannot discover how creation was made, declare any Creator impossible; grumblers in the school, who groan about the degeneracy of modern youth, forgetful that Plato said, two thousand years ago, a boy is the wildest of wild beasts. There are grumblers in the law, who repudiate every idea of sentiment that declines to appear before the Police Court; artistic grumblers, who cannot forgive men for not buying their new pictures; medical grumblers, who fight each other, as if their mission was to kill a rival doctor, and not to cure a suffering patient. There are grumbling philanthropists, who love their fellow-men in such a ferocious and quarrelsome way, that one prays them for a little while to let us feel the gentler touch of their hatred. And, oh, what legions of grumbling priests of all religions and races and ages and climes, have filled the temples of religion with the dreary echoes of their own morbid selfishness, set up a monster of natural depravity as man, and an infinite grumbling tyrant as God, have clouded the church windows, and changed this world to a vale of tears, and cursed the world to come with the smoke of their everlasting hells, driven away love and brought in wrath and desolated the world with the ghastliest of wars; and still they go on, grumbling and cursing and calling every man infidel in proportion as he loves to rejoice in a spirit of thanksgiving to that Love which is great enough to save even them from their mournful spiritual pride. So the earth is full of grumblers of every sort, and only now and then can we find a man whose head is far enough above this troubled realm of selfish ingratitude to rejoice in God for evermore.

A good deal of this grumbling is largely sensational. It does not represent any real despair of life, but a desire to attract attention. There is a large class of people who are unwilling to trust the legitimate path to success, and rage with the desire to become famous by some short-hand process. The speediest way to attract attention is to be the bearer of evil news. The stupidest man who should tell us that our new President was dead would become for the instant the greatest man in the city. Such a temptation is too much for the feeble virtue of many a weak brother and sister; so many a tolerably contented person becomes a maniac for the sake of becoming notorious.

A TALE ABOUT TWO BUTTERFLIES.

[We insert the following, from a privately printed copy, on account of the curious insight it affords into the workings of a child's mind. We know it to be, as it purports, the unassisted production of an American girl of not quite five years of age.]

THERE were two butterflies, flying about in the wind, who went to Heaven, and saw the sky; and Moon, and clouds. In the morning it was, and every thing there was pretty. Then they went into the Woods, and saw Autumn leaves, and Moss, and an Oke, and some Fairies were looking in at the hollow—Then they went to the graveyard where there were beautiful little violets and pinks on the graves, and some one was burying a coffin with some people in it who were going home to Heaven. Then they went back to the Woods again and saw

dead leaves, and farther in there were Berres, and Fairies eating them. Then the Fairies pucked Violets and put them in their hair, so that the Butterflies should say that they looked pretty. Then they saw a Polipos,* and they flew away as fast as they could from it. Then they galloped along the grass like Horses do, and they had a cart for the two Butterflies to ride in. Then they rid home, when the Fairies told the cart to stop for the Butterflies to step down and go into their House made with handfulls of Grass.

* A Polypus, i.e., cuttle fish.

CHINESE PROVERBS.

The wise man does not speak of all he does, but he does nothing that cannot be spoken of.

Attention to small things is the economy of virtue.

Man may bend to virtue, but virtue cannot bend to man.

The pleasure of doing good is the only one that never wears out.

He who finds pleasure in vice and pain in virtue, is a novice both in the one and the other.

The tree overthrown by the wind had more branches than roots.

The dog in the kennel barks at his fleas, but the dog who is hunting does not feel them.

Receive your thoughts as guests, and treat your desires like children.

Towers are measured by their shadow, and great men by those that are envious of them.

Who is the greatest liar? He who speaks most of himself.

One never needs one's wits so much as when one has to do with a fool.

INTELLIGENCE.

HAPTON.—At this place the Rev. James Knapton has, during his ministry there of many years, cordially allied himself with the neighbouring people of Long Stratton and district. Wishing to unite in friendly communion, the ministers and friends from Norwich, Diss, Stratton, Moulton, and Fornett had a pleasant gathering there on the 15th inst. Upon the green sward in front of the chapel and minister's house, and in the spacious marquee of the Norwich Brotherly Society, about 300 persons sat down to tea. In the evening, J. W. Dowson, Esq. presided, and addresses were given by the chairman, the Revs. James Knapton, J. D. H. Smyth, of Norwich, Mr. W. J. Knapton, of the Home Missionary Board, and by several ministers and laymen of the Independent, General and Particular Baptist, and Wesleyan churches. All seemed to be well satisfied with the way in which they had spent the day together.

MANCHESTER: ROCHDALE-ROAD DOMESTIC MISSION.—At a meeting of the congregation on Sunday last, the following resolution was unanimously passed:

"The members of the Domestic Mission Chapel, Rochdale-road, having heard of the decease of Eddowes Bowman, Esq., M.A., hereby express their high appreciation of his character as a Christian gentleman, and of the never-failing interest he always displayed in the welfare of this Institution. They desire, therefore, to convey to his brother, Henry Bowman, Esq., and his surviving relatives, their warmest sympathies."

NOTICE TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market street, and not to the private addresses of the Editors.

THE COMING WEEK.

Penmaenmawr: PENDYFFRYN SCHOOL-ROOM.—On Sunday, Rev. C. Beard, B.A. Service at 11 a.m.

Rolvenden: KENT GENERAL BAPTIST ASSOCIATION.—On Tuesday, annual meeting.

Marriage.

TERRY—SHERREN.—On the 20th inst., by the Rev. Henry Hawkes, in the High-street Chapel, Portsmouth, Robert Gilbert Terry to Jane Charlotte Sherren, both of Portsea.

Death.

HUGH.—On the 1st ult., at 22 Frogmore-street, Bristol, after five months' painful suffering, Ann, the beloved wife of William Hugh, in her 55th year.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsterers, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

LAWN MACHINES, of the Best Makers, sent to your address, carriage paid, and discount for cash. **KNEEBONE & TIMMIS,** Cutlers and Ironmongers, Birmingham.

Printed for the Proprietors, by WILLIAM EVANS, of Ajlesley Villa, 377, Waterloo Road, Chesham Hill, at his printing offices, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row. — Friday, July 23, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 431.

FRIDAY, JULY 30, 1869.

PRICE 1d.

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TO OUR AGENTS.

Our London Agents are Messrs. SMART AND ALLEN, 2, London-house-yard, Paternoster-row, who will give prompt attention to all orders for the Herald.

CHOWBENT.—Sunday-school SERMONS August 1st, 1869, at 10.30 a.m. and 3 p.m. Preacher, Rev. M. C. FRANKLAND.

MILES PLATTING.—On Sunday, August 1st, 1869, TWO SERMONS will be preached; in the afternoon by the Rev. ADAM RUSHTON, and in the evening by the Rev. WILLIAM GASKELL, M.A. Afternoon service at three o'clock; evening, at 6.30. Collections to defray expenses incurred in cleaning and beautifying the Chapel.

UNITARIAN SUNDAY SCHOOL, MIDDLETON.
The ANNIVERSARY SERMONS on behalf of the above School will be preached by the Rev. THOMAS CARTER, of Rochdale, on Sunday, August 1st, 1869, in the Temperance Hall, Middleton. Afternoon Service at half-past two, and Evening at six o'clock. Collections after each Service.

SWINTON UNITARIAN CHAPEL.
OPENING OF THE NEW ORGAN.
On Sunday, August 8th, 1869, TWO SERMONS will be preached by the Rev. JOHN WILSON, of Birmingham. Afternoon Service at three o'clock; Evening at half-past six. Thomas Rawson, Esq., will preside at the organ. Collections at the close of each Service.
On Monday, August 9th, a TEA PARTY will be held in the Schoolroom. The Revs. John Wilson, Brooke Herford, T. E. Poynting, and others will address the meeting. A Selection of Music will be performed on the Organ.—Tea on the table at half-past six.—Tickets, eightpence each.

UNITARIAN CHURCH, TODMORDEN.
The ANNUAL SCHOOL SERMONS will be preached on Sunday, August 8th, by the Rev. J. PAGE HOPPS.—Morning Service at a quarter to eleven o'clock; Evening Service at six o'clock.
Collections on behalf of the Sunday-school will be made at the close of each Service.
N.B.—Tea at a small charge will be provided for friends from a distance in the Schoolroom at Waterside.

UNITARIAN HOME MISSIONARY BOARD.—Full information as to the Subjects in which Candidates for Admission to the above institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham-hill, Manchester.
Applications from Candidates must be sent in, as above, before 1st September next.

SOUTHPORT UNITARIAN CHURCH.
The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:
Amount previously advertised.....£361 19 0
Frederick Craven, Esq., Manchester.....5 0 0
Total.....£366 19 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Hoghton-street, Southport.

OLD HALL, STAND, near Manchester.
MRS. DAVIES'S PREPARATORY SCHOOL FOR LITTLE BOYS. Terms £25 a year. Two Vacancies. Next quarter commences July 28th.

LANCASTER.—The Rev. D. DAVIS, B.A., will RE-OPEN SCHOOL on Friday, August 6th. Vacancies. Letters delivered after June the 21st cannot be answered immediately.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.
The new House and Schoolroom afford accommodation for an additional number of Boarders. Cricket-field, Gymnasium, and Workshop attached. On the basis of a sound English education, the Pupils receive a thorough course of instruction in Classics, Modern Languages, Mathematics, Science, History and Art. Terms inclusive.—For prospectus, apply to the Rev. EDWIN SMITH, M.A., Sandy Knoll, Mount Vernon, Nottingham.

KNUTSFORD.—Mrs. LAW FORD'S SCHOOL for LITTLE BOYS will be RE-OPENED on Saturday, August 7th.

OLD HOVE HOUSE SCHOOL, BRIGHTON.
Mr. HUTTON will Re-open his School on Tuesday, August 17th. He has a few vacancies. He prepares Pupils for the Oxford and Cambridge Local Examinations, which take place twice a year, one at Midsummer and the other at Christmas.

OLLERENSHAW HALL, WHALEY BRIDGE.—LADIES' BOARDING SCHOOL, Conducted by Mrs. EASTWOOD.—Superior Educational advantages, beautiful and healthy situation, and every home comfort. Prospectuses and references forwarded on application.—Duties resumed on August 5th.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Winslow.
Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

EDUCATION, BATH.—Mrs. JEFFERY will be able to receive additional Pupils at the close of the present vacation, when she intends removing to a larger house. Referees: Rev. W. J. Odgers, Bath; Rev. W. Cochran, Netherend; Rev. T. Poynting, Monton; J. Murch, Esq., Bath; W. A. Cass, Esq., M.A., Hampstead; Edward Cobb, Esq., Bath; J. Shute, Esq., Clifton Down, Bristol. Terms on application to Mrs. Jeffery, 14, Great Stanhope-street, Bath.

WANTED, by an Uncertificated Mistress, a Girls' or Mixed School.—Address X Y, Mrs. Davies, 176, Beaufort-street, Toxteth-park, Liverpool.

WANTED, a Certificated MISTRESS for the New Meeting Schools, Kidderminster, immediately. Income, £70 per annum.—Refer to Mrs. Wm. Talbot, Kidderminster.

WANTED, a Certificated MISTRESS for the Styal (British) Infants' School. Salary, the school pay and capitation grant, together about £45.—Apply to the Managers, Styal, Handforth, Manchester.

WANTED, immediately, in the neighbourhood of Manchester, a GOVERNESS, able to teach thoroughly English, French, and music.—Apply, stating age, salary, and references, to D. Herald Office.

WANTED, a Situation as Companion or Nursery Governess. Refer to the Rev. T. E. Poynting, Monton, near Manchester.—Address Mr. H. Young, 12, South Castle-street, Liverpool.

WANTED, a Steady, Respectable Person, not less than 30 years of age, to WAIT UPON a Lady. She must thoroughly understand dressmaking, hairdressing, and be willing to make herself generally useful.—Address X, Post-office, Sale, near Manchester.

HOUSEKEEPER and GOVERNESS to YOUNG CHILDREN.—A Middle-aged Lady, possessing accomplishments and accustomed to housekeeping, would be glad to take charge of a gentleman's house. She can give good references for qualifications and thorough conscientiousness.—G. L., 1, Vassal-place, North Brixton, near London.

MIDLAND RAILWAY.—Direct Route BETWEEN MANCHESTER AND LONDON THROUGH THE PEAK OF DERBYSHIRE AND MATLOCK.

The following Service of Trains will run between Manchester and London, by the Midland Company's route, during the month of August, the Express Special Service Trains performing the journey in five hours:

UP TRAINS.									
WEEK DAYS.									
		3rd	Spec'l			3rd	Spec'l		
		Exp. Class.	Ser.			Exp. Class.	Ser.		
		a.m.	a.m.			p.m.	p.m.		
Leaves Manchester, London-rd.		6 55	6 55	9 45	9 50	1 0	1 0	3 30	5 30
Arrives at London, St. Pancras.									
		12 5	1 35	2 45	4 0	6 40	6 40	8 35	10 45

SUNDAYS.—An Express Train leaves Manchester at 4.45 p.m., and arrives in London at 10 p.m.

DOWN TRAINS.									
WEEK DAYS.									
		3rd	Spec'l			3rd	Spec'l		
		Exp. Class.	Ser.			Exp. Class.	Ser.		
		a.m.	a.m.			p.m.	p.m.		
Leaves Manchester, St. Pancras.		6 15	7 45	9 0	10 0	11 45	11 45	3 0	4 40
Arrive at London-rd.									
		12 15	2 40	2 40	3 0	5 5	5 5	8 5	9 40

SUNDAYS.—An Express Train leaves London at 2.50 p.m., and arrives in Manchester at 8.0 p.m.

Through Carriages between Manchester and London by all Trains. JAMES ALLPORT, General Manager. Derby, July, 1869.

SPECIAL NOTICE.—From and after July 14th, THE TRUTHSEER will be published in London by Messrs. THUBNER & CO., 60, Paternoster-row. Booksellers should notify this, in sending orders to London houses.

THE SUNDAY-SCHOOL PENNY MAGAZINE for AUGUST contains:—Tom Smith, Part II.—Moustache; or, a Good Deed is Never Lost.—An Infant Miss.—Old Puss and the Crows.
Published by the Manchester District Sunday-School Association, agent, Mr. T. P. Jones, Memorial Hall, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 89, Market-street.

Just published, in 8vo., price 12s., cloth.
A SKETCH OF THE CHARACTER OF JESUS. A Biblical Essay. By Dr. D. SCHENKEL, Professor of Theology in the University of Heidelberg, and Kirchenrath in the Grand Duchy of Baden. Translated from the Third German Edition.
London: Longmans, Green, and Co., Paternoster-row.

Sixpence per dozen; 3s. per hundred; post free.
WHAT IS AN UNITARIAN? By GOODWIN BARMBY, of Wakefield.

THE NAME OF CHRIST. Isa. ix., 6. Sermon on Trinity Sunday, 1869. London: F. B. Kite, 5, Bishopsgate-street Without. One Penny. Fifteen, post free, 1s.; fifty, post free, 2s. 6d.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martinic's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

HOME PAGE TRACTS.—A CATALOGUE of all the Tracts, with particulars as to price, &c., may be had on application, enclosing stamp, at 6, Arthur's-terrace, Manchester, N.W.

THE following WORK may be procured from JOHN PHILLIPS, 74, Market-street, Manchester, for cash:
DR. BEARD'S BIBLICAL DICTIONARY, Containing above 1,000 engravings, together with maps and plates; a new edition, elegantly got up, large 8vo., 1,200 pages, containing matter equal to eight ordinary 8vo. vols.

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LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

PRESERVE LABELS (gummed), in 6d. packets, 390 assorted. Johnson & Rawson, 89, Market-street, Manchester.

WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

LAWN MACHINES, of the Best Makers, sent to your address, carriage paid, and discount for cash.
KNEBONE & TIMMIS, Cutlers and Ironmongers, Birmingham.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

IN REFERENCE

To WINE it is a fact that many persons are pleased if they can say "We import our own." They have an impression that by so doing they not only get it cheaper but purer; and, besides, there is the honour of importing. They overlook altogether that those Foreign Dealers who seek them out are quite aware of this amiable weakness, and do not fail to take advantage of it to add some shillings to the price. To assist the impression they judiciously insinuate that their article is purer than what usually comes to England, and thus they lull that desire for comparison which would soon dispel the delusion.
These remarks apply specially to

GERMAN WINES,

And, in proof of them, we would ask those Gentlemen who buy such Wines to compare our

STILL HOCK AT 24s.
24s. with their own importing at 24s.
24s. ditto ditto " 24s.
36s. ditto ditto " 36s.
42s. ditto ditto " 40s. to 48s.
48s. ditto ditto " 54s. to 60s.

SPARKLING HOCK AND MOSELE.
36s. with their own importing at 42s.
48s. ditto ditto " 54s. to 60s.
60s. and 66s. ditto ditto " 66s. to 80s.

Even supposing the value to be equal there is this advantage in buying here, that any quantity can be got when wanted; whereas, in importing, a quantity of money is locked up, probably for years, in an article not of every day consumption.

JAMES SMITH & COMPANY, WINE MERCHANTS.
MANCHESTER.....25, Market-street.
Liverpool.....11, Lord-street.
Birmingham.....25, High-street.

WHAT THE CHURCHES ARE DOING.

A great many members of the Skopzian sect, of whom we gave some account a short time ago, who mutilate themselves "for the kingdom of heaven's sake," have been brought to trial at Tambow, and found guilty. Their sentence consists in the loss of all civil rights, and banishment for life to Siberia.

The Pope is pushing on the preparations in St. Peter's for the meeting of the Ecumenical with great earnestness. A circular has been addressed to the bishops who are to attend it, enjoining them to choose coadjutors to discharge their duties in their absence. It is understood that the Council will suppress several religious orders, and many communities of women, and will also forbid *religieux* to accept the duties of parish priests, requiring these to be secular scholars.

Accounts from Rome speak of great discontent, arising from various causes, among others the high price of bread, and the Pope never appears in public without eliciting cries of "Santo Padre, pane, pane!" He goes about murmuring "Speriamo" ("let us hope"), but he is said to be very dejected, and constantly out of temper. The other day he inflicted a penance on the whole Court by going to the *scala santa*, or stairs of Pilate, and mounting to the top, like a good Catholic, on his knees. Of course all the high functionaries, old and young, slim and fat, were obliged to follow, and kneed their way up, stair by stair, with Pio Nono at their head, thankful no doubt when the topmost one was reached.

A memorial has been presented by the Catholics of Coblenz to the Bishop of Treves, their diocesan, and a similar one to the Archbishop of Cologne, signed by a large number of the professors of the University of Bonn, as well as by many barristers, doctors, and schoolmasters, expressing the fears entertained with regard to the forthcoming Council, and having for their object to obtain from it an authoritative sanction of their proposals for the total separation of Church and State, the management of parishes by vestries (or whatever is the nearest Catholic equivalent to them), the government of dioceses by diocesan synods in which the laity should have a voice, the nomination of bishops by their flocks, subject to the subsequent approval of the Holy Father, and the suppression of the Index. There is little doubt from these and other symptoms that the liberal Catholic party in North Germany will join the Bavarian Government in its efforts to obtain something like free discussion at the approaching Council. It is no secret that the Cabinet of Munich, in its religious politics, is chiefly guided by the Abbé Dollinger, High Almoner to the Court, and although it is said that the great Church historian will not personally assist at the Council, of which he has openly expressed his disapproval, still the vote which Bavaria can influence will be a considerable one. In addition to the Archbishops of Munich and Bamberg, there are six bishops, and the four mitred abbots of the Benedictine convents. Austria, Germany, France, and Italy will also be represented by prelates hostile to the pretensions of the Ultramontane party. There seem not unlikely, therefore, to be collisions of opinion, in which some dangerous sparks of heresy may be struck out.

The *Staffordshire Advertiser* states that last Thursday evening but one, the Rev. A. S. Prior, B.D., vicar of St. George's, Wolverhampton, assisted by his curates, celebrated the Holy Communion in unobnoxious wine at St. George's School-church. "All Christians," it is added, "are received at the table without inquiring as to the sect to which they may attach themselves, and it is understood that the service is a concession to teetotal principles."

Frampton-on-Severn, a village near Gloucester, seems to have been possessed of a gold service of communion plate of considerable value. It having been decided, at a vestry meeting, to dispose of it, and add the purchase money to the funds for the restoration of the ancient church, it realised £608. 5s., being at the rate of 75s. an ounce.

It has been stated in several Church papers that the Bishop of Lichfield had taken the Episcopate difficulty into his own hands, as far as his particular diocese was concerned by giving over Derbyshire to the care of Bishop Hobhouse, late of Nelson, making him virtually "Bishop of Derbyshire." It

appears, however, that this is a mistake, and that all which Bishop Hobhouse has engaged to do is to assist Dr. Selwyn by occasional services to be performed under a general commission extending over the whole diocese.

The *Guardian* is informed that ever since the late Privy Council judgment the Bishop of Oxford has encouraged, by example if not by precept, the centre-of-table, back-towards-people, position of the celebrant during the whole Holy Communion service, except, of course, administration to communicants; and that his lordship meets the "before the people" requirement by holding cup and paten slightly sideways, so that the act of consecration may be seen.

The illegal practices with which the Rev. J. Purchas is charged, and for which he is before the Court of Arches, certainly look as if he had gone very far on the way towards Rome. They are as follows:

"1, a procession round the church; 2, the crucifix; 3, a large metal crucifix with a figure of the Saviour on the holy table; 4, bowing to the crucifix; 5, flowers to be placed on the table; 6, lighted candles on the table; 7, using incense; 8, rubbed black powder on members of the congregation; 9, sprinkled with holy water, candles, and the candles were held up by members of the congregation; 10, mixed water with the Communion wine; 11, administered to the communicants wine mixed with water; 12, elevated the paten and cup; 13, the same specified; 14, used wafer bread; 15, using a bell at the time of consecration and elevation; 16, introduction of 'the Agnus' in the service when not authorised; 17, elevating the Offertory alms, and, after placing them for a moment on the holy table, handing them to an acolyte to be placed on the credence-table; 18, suffering the holy table on Good Friday to be without any decent covering; 19, having holy water placed in the church; 20, sprinkled with holy water, palm branches; 21, paused in using the Prayer for the Church Militant; 22, on a Sunday (mentioned), after his sermon, gave notice that there would be a mortuary celebration for the repose of a sister; 23, placed a model figure of the infant Saviour, and on Whitsun Day a figure of a dove; 24, notices of high celebration of the Holy Eucharist; 25, making the sign of the cross when about to mix water with the wine; 26, kissing the book from which he read the Gospel of the day; 27, using a ceremony in admitting a new acolyte or choir-boy; 28, using a cope while performing part of the service; 29, sanctioning other clergymen at evening service using copes; 30, using a chasuble in the Holy Communion service; 31, sanctioning other vestments to be used; 32, wearing a scarlet stole; and, 33, suffering other clergymen to use vestments and to conduct the services not in a manner appointed by the laws ecclesiastical."

At the last meeting of the Dialectical Society, which has been taking what it is pleased to call "evidence" on the subject of Spiritualism, a lady, calling herself the Countess of Pomare, protested that it was not fair, and not consonant with the character of the Deity that all spiritual beings not Trinitarians should be considered diabolical. We conclude from this that "evidence" to that effect must have been offered. The old arguments against us we are prepared to meet, but this diabolical one, we must confess, a little staggers us.

According to the reports of the Society of Friends, laid before the last annual meeting, the members had increased 95 in the year, the whole number being 6,608 males, 7,286 females; total, 13,894. The births exactly balanced the deaths. There were 121 new members from "convincement," and 61 "resignations." Against 31 "disownments" there were 19 "reinstated." The habitual attenders not members are 3,803, being 145 more than last year. It was remarked by a senior Friend that the resignations were fewer and the convincements more than in any year since accounts had been kept. W. Tallack gave it as his opinion that the Society was never more healthy, not even in the first twenty-five years of its existence. J. Forster expressed some jealousy that in one quarterly meeting "most Friends complied" with ecclesiastical demands; and the subject was commended to the "serious attention" of the meeting for sufferings. There had been in the year 26, distraints for church-rates, 122 for tithe rent-charge, and 23 for other ecclesiastical claims; amount seized, £1,651; in Ireland, £230. A great part of the sittings was taken up with discussions on the heresies which had manifested themselves in the Lancashire and Cheshire quarterly meeting, regarding the eternity of future punishment, the authority of the Bible, the Deity of Christ, and the doctrine of the Atonement. One of the speakers having said that if a

man thought it his duty to oppose the fundamental beliefs of the Society he ought to retire, W. Tallack reminded him that they "had no written creed." It was stated that theological discussions, at the institute where the lectures complained of were delivered, had been given up, and so for a time perhaps heresy may be smothered.

It sounds strange to hear of an Archbishop going to school to learn theology, yet if we may believe the *Record*, one at least has done it. It says: "One of the most interesting students now in the Jerusalem Diocesan School is an Armenian Archbishop named Mekkerditch, who, convinced of the errors of his Church, has left it, and is now learning English theology and literature." Our contemporary omits to tell us whether the theology is that of the High or the Low, or the Broad school, which the Eastern Archbishop is learning.

From a report of the National Society just published it appears that, so far as the Establishment is concerned, the proportion of week-day and night-school scholars to the whole population has risen since the year 1861 from one in 36 to one in 13, and that in Church Sunday-schools there are somewhat more than a million and a half of scholars. In these there has not been a similar advance, the proportion in 1831 having been one in 20, and at present it is not higher than one in 17. The *Guardian* tries to account for this by the difference of opinion which has existed among Churchmen as to the proper method of conducting these schools, which has done much to paralyse the efforts of clergymen, and by the extension of day-schools having rendered the instruction of Sunday-schools less valued. It adds too that Nonconformists have not scrupled in too many cases to "beguile children, by fair means or foul, from the Church schools which they have been accustomed to attend." As far as our own observation and experience go, this charge of beguiling might be brought with much more justice against Churchmen than against Dissenters.

Liverpool Protestantism is offended at the opening of a church built by Mr. Horsfall, M.P., at which high ritual is adopted, and there have been some disturbances in consequence. On Friday evening there was a crowded congregation, and when the preacher, the Rev. J. E. Bennett, of Frome, spoke of the Reformation as the first mischief which was done to the Church, and denounced Henry VIII., Oliver Cromwell, and William and Mary, many of the congregation hooted, and called out, "No Popery!" One man cried, "Out, Protestants, out!" and much alarm prevailed in the church. The police entered and quelled the uproar. On Saturday the man who shouted, "Out, Protestants, out," was taken before the magistrates and fined 20s. and costs.

The Deanery of Durham, worth £3,000 a-year, has been offered to Dr. Temple, Head Master of Rugby. The *Record* is grieved at the idea that such a thing is possible. But only think if the offer should be accepted! Great were the sorrow and indignation when Dr. Stanley was made Dean of Westminster, but what is that to raising one of the dreadful Essayists and Reviewers to the same dignity! These are indeed "evil days" for the *Record* and its friends. [Dr. Temple has, however, declined the offer, feeling that he must for the present remain at Rugby.]

The *Jewish Record* says that the Synod of Rabbis which has just been held has recognised three new principles—1, individual authority in religious matters; 2, the primary importance of free scientific investigation; and 3, the rejection of the belief in Israel's restoration. The synod also recommends choral services and the use of the organ in the synagogue, and musical performances on Sabbaths and festivals.

The question of the use of instrumental music in the public worship of the Scotch Presbyterian Church in England has been brought up again by the introduction of a harmonium into the Rev. Mr. Dinwiddie's church, Camden. As the Synod, after a warm organ controversy, ten or eleven years ago, passed a resolution prohibiting instrumental music, this is held to be a breach of Presbyterian order, and a flying in the face of the injunction of the Supreme Court. The offenders assert that there is nothing in the Confession of Faith against the use of instrumental music, and that there is such a strong feeling in favour of allowing individual congregations to decide the question for themselves that it would be unwise to fall back on a rule that

ought to be regarded as obsolete. The subject was warmly debated till near midnight, and then adjourned to the meeting of the Presbytery in November.

Mr. Edward Stuart Talbot, Student and Lecturer of Christ Church, has accepted the office of Principal of the Keble College, Oxford, which was offered to him by the Archbishop of Canterbury on behalf of the trustees. It is expected that Mr. Talbot will be installed on April 25th, next year, being the anniversary of Mr. Keble's birth, and the college will be ready for the reception of students in the following term.

WHAT IS SAYING ON CHURCH MATTERS.

The Rev. W. J. Irons, of Brompton, is a bold man. Just when the feeling of Archbishop Tillotson with regard to the Athanasian Creed, that it were well if the Church were rid of it, is evidently growing strong, the rev. gentleman comes out as the champion of it, damnable clauses and all. In a letter to the *Morning Post*, he contends, if we believe that people will be punished in the next world for not believing the doctrine taught in the creed, how can it be uncharitable—it is not rather the reverse—to tell them so? And he adds:

"If—which God forbid—any relaxation of the use of this creed be conceded among us, let us remember that we should be far guiltier, and may expect to be visited with far more active confusion, than the Eastern Churches, who never had that creed; and that we shall be leaving the Church of Rome in the advanced position of being the only Church which requires the full truth to be distinctly upheld as to the nature of the glorious God whom we adore. Sir, there was a time—a passing time—when the historian described the crisis of the faith as 'Athanasius contra mundum, et totus mundus contra Athanasium.' It will 'make the ears of every one that heareth to tingle,' if we should live to have it said among the churches that the divine Trinity is henceforth an 'open question' everywhere but in Rome. Yes, and that henceforth as to this divine mystery, it is to be 'Romana ecclesia contra mundum, et totus mundus contra ecclesiam Romanam.'"

In the *Fortnightly*, the Rev. Llewellyn Davies thus fairly comments on a concession of some leading free-thinkers:

"Professor Huxley, in the paper in which he has declared so uncompromising a determination to know nothing but natural phenomena and their laws, seems to reduce the noblest acts of duty to the precise level of the contractile agitation of the protoplasm in the hairs of the stinging-nettle. 'All thought,' he says, 'is but the expression of molecular changes in the physical matter of life. As surely as every feature grows out of past and present, so will the physiology of the future gradually extend the realm of matter and law until it is co-extensive with knowledge, with feeling, and with action.' Most of his readers cannot help feeling depressed by such a prospect, and would at any rate take it to be discouraging to moral appeals and exhortations; but Mr. Huxley, with his unsparing severity, when he has excited their fears, proceeds to laugh at them as foolish; and he himself seems to consider the identity in nature of action and contractility as positively suggesting with peculiar emphasis a moral conclusion. 'Why trouble ourselves,' he asks, 'with anything beyond natural phenomena? We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it.' The plain duty of each and all of us! Where in the world, we are inclined to ask, does Mr. Huxley find a place for plain duty amongst his molecular changes? Nevertheless, we see that he does acknowledge a plain duty for all and each; and this plain duty he declares to be to strive against misery and ignorance. Well; any man who does that, in the eye of the Christian, is doing God's will; if he is responsible for doing it, he is really responsible to God. Mr. Huxley is a physiologist, and goes a little aside from his own professional line in making this appeal to our consciences. But when we see the warmth with which such moralists as Mr. Mill, say, or M. Comte, treat moral questions, the enthusiasm with which they desire the improvement of the human race, their indignation against wrong, their reverence for goodness, the profound sense of responsibility they would cultivate in themselves and others, we cannot but say, these men live by faith more than most Christians, and their faith is in—what? In what we, speaking for ourselves, should most certainly name God."

The Madrid correspondent of the *Daily News* considers the appointment of Zorilla to the department of Grace and Justice as of the utmost importance. He is the author of all the chief decrees

which have from time to time been issued secularising education, and taking it out of the hands of the priests. Formerly no school could be conducted except under clerical surveillance. The priest must sanction its opening, certify to the fitness of the teachers, inspect and approve the class books used, and visit it at fixed or unfixed hours, to see that it was being conducted on good Catholic principles. Now, thanks to Zorilla, the priest has no power to enter a school unless he is sent for—no right of interfering whatever. Zorilla is also the author of the decree for the inventories of cathedrals and monasteries, which has already brought to light not only rich treasures of silver and gold, but still richer ones of literary and historical interest. From the secret recesses and cob-webbed corners of these old religious buildings rare archaeological treasures have been dragged to light, which when arranged and catalogued, as Zorilla is now having them done, will doubtless tempt many members of our English learned societies to visit Spain in their search after the antique and the interesting. In the fine old city of Toledo alone, the home of the Goth, the Hebrew, and the Moor, and principally in its rare old Gothic cathedral, so many objects of this nature have been discovered, that they are to be preserved in the city itself in a museum specially decreed for the purpose.

Sir J. Coleridge had some reason to feel indignant at the treatment which his University Test Bill received at the hands of the Lords. He said if the majority who voted against it were unaware that demands of this kind ought not to be subject to contemptuous rejection, they were the only persons in the kingdom who laboured under such ignorance.

Referring to the subject, the *Star* thinks the House of Lords has been true to its instincts in siding with the owls and bats. There was an opportunity for being illiberal, and they seized it. Some of the Peers talked of compromise. They would open half of the fellowships to Dissenters. It is only the old story, "Let us keep for ourselves and our order as much of the money as possible, and while prating for principle, let us chaffer for pence." The Liberals, on their side, may now well insist on being done with small measures. Why should we not have the rewards of the universities and colleges, in all the three kingdoms, absolutely free to every citizen, of whatever creed or faith, before the date when the Irish Church Bill is to take effect? People are weary of compromise and half measures with unteachable Peers.

"Seven Fellows of Colleges" have also published a protest against the treatment which the Bill has received from the House of Lords, on which the *Fall Mall* remarks:

"The proposal, as the writers of the letter point out, is no new or rash one, such as to afford the slightest pretext for the sort of supercilious surprise with which some noble lords were pleased to receive it. It is a proposal which has not only long been mooted, but which has long received the assent of the most active and progressive part of the working body of either university, and of the whole of liberal opinion outside the universities. It is, moreover, of the nature of a compromise; it is a permissive, and not a compulsory proposal, and as such has gained the suffrages of many persons not generally in sympathy with Liberal opinion. It is a proposal to put an end to a state of things which may roughly, but faithfully, be summed up thus. All Christian believers not belonging to the Church of England, but who differ from members of the Church on no single essential of religion, are by the present system of university tests excluded from university offices and college fellowships. Of persons belonging nominally to the Church of England who are in various stages of religious doubt, who are not Christians at all, or whose Christianity does differ in essential points from that of the Church of England, those who hold themselves justified in subscribing to these tests, as to an unmeaning form, are admitted to offices and fellowships; those who do not hold themselves so justified are excluded from them. This simple statement of the case shows how injurious to one class, and how demoralising to the other (and that men of intellect belong to both classes no one will deny) the present regulations are. The evil is a crying one. The House of Lords recognises no evil; no prominent member of the Conservative ranks in that House, with the exception of Lord Carnarvon, thinks the subject worthy of his wisdom. This is, perhaps, not the time to exacerbate the differences between the House of Peers and those members of society who are not peers. But it is impossible to pass over without recognition such a symptom as is afforded by the letter to which we have drawn attention of the esteem in which certain intelligent

members of society regard the policy of the House of Lords on this point."

The *Spectator* regrets to acknowledge that the Archbishop of Canterbury, in the closing debate on the Irish Church Bill, really gave some show of plausibility to the Rev. J. Baldwin Brown's suggestion that he cherishes a sort of desperate loathing of voluntarism, such as St. Paul before his conversion felt for Christianity, and expends that surplus of fanaticism which the conditions of an establishment do not permit him to exhale in the form of religious heat in political denunciation of the voluntary principle. We are not voluntarists (the *Spectator* continues), but his Grace of Canterbury's remarks seem to us thoroughly intolerant, and all but indecent in the head of a national Church, who is bound to treat all the less favoured religions with courtesy. He spoke of those who desire the voluntary principle as "infatuated," and grounded his hope for the future of the disestablished Irish Church entirely on the two facts that it is to retain a moderate endowment, and that "the clergy who will first have to administer the concerns of that Church will have been brought up in a totally different system from the voluntary system." Surely his Grace was almost beside himself? Has he any reason to believe that the first Christian Churches were "quite unlike those fostered on the voluntary system?" If not, of course our Lord and his disciples would have utterly "despaired" of them. Or, perhaps, Dr. Tait would despair of all merely spiritual help, although divine, without solid money to back it?

In a notice of the July number of the *Theological Review*, the *Spectator*, speaking of Mr. Tayler's article on "The canon of Muratori"—the last from his pen—adds:

"There were often occasions on which Mr. Tayler's theology seemed to us faulty and his criticism erroneous. We have always argued, in particular, against the views which he held, and which in this article he repeats, about the authorship of the Fourth Gospel; but it was always a pleasure to deal with an opponent so learned, so wise, so full of the rarest candour and of boundless charity."

AMERICAN NOTES.

One of the complaints of the day is that the ministry is declining in power and influence, and many and various are the remedies offered for it. The *Liberal Christian* prescribes a small dose of common sense. It says:

"We hear it said, every few days, that the profession is running out, and that only the poorer sort of minds are entering it, and entering it because they have not brain enough to succeed elsewhere. We have heard the same thing said, and just as strongly, for twenty-five years. A venerable friend assures us that sixty years ago he was told that the ministry was declining; and at the first association meeting that he attended the question debated was, 'What ought we to do in view of the declining condition of the ministry?' We read that at the beginning of the eighteenth century the New England clergy 'greatly bemoaned the low estate into which the ministry of Christ's Church in these colonies had fallen.' Fuller thought the clergy of his day had sadly degenerated. Bede is grieved that the Church is so poorly served. Indeed, almost every ecclesiastical writer through the Middle Ages is troubled by the falling off of the ministry in mental force and moral fitness. A profession that has been declining for fifteen hundred years, and yet shows such vigour as the ministry does to-day, like the physician 'whose sands of life have nearly run out' these fifty years, is good for another generation or two.

"It sometimes seems to us that the wish is father to the thought in this matter of a declining ministry, or that men resort to this cheap accusation as an excuse for not attending church. Those who believe in the Church as an institution and attend its services regularly, do not observe the symptoms of the intellectual consumption which is preying so fatally upon the vitals of our modern preachers. The great dailies are glad to fill their columns every Monday with reports of what this profession, which is tottering on its last legs, had to say the day before. On every great occasion some minister is brought forward, usually as the orator to utter what all men feel, because he can do it better than any one of the organs of the public mind and conscience. The best public speakers in this country to-day are preachers or lecturers, and every successful and respectable lecturer is a preacher who has not been ordained. The work of the ministry is entirely different from what it was, but it is more direct and popular in its character than ever before; and though here and there are ministers who do not understand the altered condition of things, and adapt themselves to the new circumstances of these new times, for men who do under-

stand the wants and catch the spirit of the age, there is nowhere else so vast an opportunity of usefulness and influence."

Henry Ward Beecher having said "no one is born virtuous," the *Liberal Christian* remarks:

"This profound observation is undoubtedly true as that no one is born with a knowledge of mathematics or of music or of any of the dead languages. But the remark, with sentences which precede and follow it, shows how easy it is to say one thing and give people an impression that you have said another. Virtue, being an acquisition, just as much as the art of singing or a knowledge of astronomy, of course no one can possess it at birth. But this is very different from innocence, which every one has at birth, Adam's transgression and total depravity to the contrary notwithstanding. Those who give up the latter as an old wives' fable without so much as a peg in human nature or history or Scripture to hang upon, never claimed that the infant is born with a stock of virtue, any more than that he was born with a stock of self-adjusting clothes suitable for every age and condition of his subsequent life, and an innate Latinity, and all the transactions of the philosophical societies written on his brain. They simply claim that every child is born innocent; that no taint of ancestral guilt rests upon his conscience; that no sin of Adam or anybody interposes a bar to his moral progress and shuts him away from the love and care of God; that he is responsible for nothing that took place before his birth, and will never have to repent of anybody's wickedness but his own; that he is born innocent, pure as the infinite Paternity from whom he came, but capable of virtue and vice, of goodness and of guilt, of angelhood and devilhood. We do not try to shut our eyes to the actual depravity in the world, nor deny the fact that, in most instances, the innocence of childhood is of short duration. So Adam is said to have been created "holy," but he tumbled into transgression, according to the account, very much sooner than most children do. We do not expect the rose to preserve its perfect whiteness very long by the roadside, where the dust blows upon it and the cinders from the locomotive drop into it. We have not the social and moral conditions to preserve innocence a great while. But though there is very much less virtue in the world than there might be if all men understood their duty and felt the importance of doing it, yet we are persuaded that there is far more of it than those who harp continually upon human depravity represent or even dream."

Writing to the *Methodist Recorder*, the Rev. W. Morley Punshon says:

"Affecting news has reached us from the Saskatchewan neighbourhood. We recently commenced a mission to the Blackfeet Indians, the fiercest and most warlike of the tribes of the Rocky Mountains. Among the Crees we have been long at work, and with considerable success. Among the most notable converts was a noble old chief called Mas-ke-pe-toon. This fine old man some years ago went into a hostile camp unarmed, with only his Bible in his hand, and returned unhurt, leaving a blessing behind him. About the middle of April he started on a similar errand to the camp of the Blackfeet, hoping to arrange for a lasting peace between the tribes. As he was approaching the camp, bearing a white flag in one hand and carrying his Bible in the other, a ferocious Blackfoot, known by the name of the Swan, rushed forward and shot him, which was the signal for a general slaughter, and seven of the Crees who accompanied him were literally cut to pieces. The death of the chief is regarded as a national loss. He was staunch in his Protestant principles and his love for the white man, and exerted more influence than any other chief east of the mountains. Our missionary, the Rev. George McDougall, feels his loss acutely. He had arranged to meet the chief at a camp-meeting in the month of May, but Mas-ke-pe-toon has gone to swell the martyr's noble host."

In connection with this Mr. Punshon mentions a noteworthy event in the eastern province of Canada:

"Some 400 Iroquois Indians, for some time dissatisfied with the priest of the Church of Rome in their village, have done their utmost formally to abandon her communion. I say 'done their utmost' advisedly, because in the present state of the law in the province of Quebec they are regarded as infants under guardianship, and there is some doubt as to their legal capability to act for themselves. A young French missionary has been with them for some weeks to counsel and encourage them. It was thought at the Conference that an older minister should be entrusted with the charge, but a remonstrance was sent to me, one of the most original, I venture to say, ever addressed to a stationing committee, praying that the one who had gained their affections might be permitted to remain. This remonstrance now lies before me. It is written in French, and is to this effect: 'There is to-day great consternation and pain in our poor village, and we will apprise you of the reason of our sorrow. We have learned to-day by the newspapers sad tidings, that we are threatened, and that it is almost decided that we are to lose our minister—the well beloved of our Iroquois. It is therefore that we, chiefs of the Iroquois nations or

tribes, do make our humble request and supplication that he may be retained and stay with us, to share our sorrows and our labours. In testimony of which we sign our names.' Then follows the chief's signature, 'the Swan,' and after his the names of thirty-seven men and thirty-seven women. Strange, that within a day or two, from opposite points in the field, one chief 'the Swan,' should butcher unoffending Christians, and another chief, 'the Swan,' should be thus thirsty for the retention of a messenger of the Word of Life."

THE SANDEMANIANS.

WE make the following abridgment from an account of this expiring sect which appeared in a recent number of the *Christian World*.

At no time an influential denomination, they are less than ever likely to become so now. The late Professor Faraday was one of their elders, and for a time conferred on them a little of his world-wide reputation; but one swallow does not make a summer, nor does one great man confer greatness on a Church. But Faraday is gone. And now they may be described as a very plain and humble folk, aiming at keeping up in their own hearts Christian love, and in their own circle primitive practices, rather than at aggressive movements, without which no Church or denomination can expect in this busy age long to live.

There is one Sandemanian church in London, up in Barnsbury, at the corner of one of the streets running out of the Roman-road. The original church was founded in the Barbican; but, four or five years ago, City improvements necessitated its removal to its present site. It was in the old chapel that Professor Faraday used to take his turn in preaching. In the new chapel his widow is still one of the worshippers. It is a neat, simple structure, of white brick, with no architectural pretensions of any kind. It only differs from other places of worship in having no board up announcing to what denomination it belongs, nor the name of the preacher, nor the hours of assembly, nor where applications for sittings are to be made, nor to whom subscriptions are to be paid. Indeed, the only reference at all to an outside world seems to consist in the putting up a caution intimating that the building is under the guardianship of the police, and persons evilly disposed had better mind what they are about. They have service twice on Sunday, in the morning and afternoon, and a week-day meeting on Wednesday evening. They have no Sunday or day school, no tract distribution, no district visiting, no minister, and no other means of acting on the world or forming religious opinion. Indeed, they seem averse to anything of the kind. "We are utterly," says one of their publications, "against aiming to promote the cause we contend for either by creeping into private homes or by causing our voice to be heard in the streets, or by officiously obtruding our opinions upon others." Even if you enter their place of worship there is no pew-opener to show you to a seat. They claim simply to obey the commands of the Bible implicitly, to be a Church founded for mutual edification and love—nothing more. The stranger who for the first time attends will be struck with the absence of the pulpit, instead of which he will find two large desks, one above the other, in which are seated three or four elderly persons; with the attention which is paid to the reading of the Bible; the illiterate way in which those who preach and pray do so; and the length and dullness of the service.

In England they have, it is believed, only one place of worship, in Scotland three or four, and perhaps somewhat more in America. The chapel in London will seat from three to four hundred, and is always nearly filled with respectable people; of the really poor they seem to have none at all.

The Sandemanians originated in Scotland, in 1728, as a kind of reaction against Presbyterianism and Calvinism. Mr. John Glass, a minister of the Kirk, left it on account of his views as to faith, which he defined as simple assent to the Divine testimony concerning Jesus. A Mr. Robert Sandeman, one of his elders, however, by his numerous writings left on the new organisation the impress of his name. In these days, when metaphysical speculation has little encouragement amongst Christians, the Sandemanians tell us they have no formal creed or confession of faith—that they simply follow Scripture practice, and that is all. For this purpose they meet together on the first day of the week, not only to read and hear the Word, but particularly to break bread or communicate together in the Lord's Supper; to pray, which is done by several in turns; to listen to an exhortation from one of the elders. They are a sort of Christian republic. At the conclusion of every prayer—whether pronounced by the elders or the brethren—the whole church say, Amen, according to what is intimated in 1 Cor. xiv. 16. In the interval between the morning and the afternoon service they have their love-feast, of which every member partakes, when they salute each other with a holy kiss. The children are all baptised, on the plea that if one of the parents believes the children are not unclean but holy, and because it is written in Acts, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

They deem it unlawful to eat flesh with its blood; they wash each other's feet; they hold all things in common so far as the claims of the poor and the church are concerned; they forbid no amusements but those connected with the lot, such as cards or dice; their elders are chosen from amongst them on account of their piety and character, and all ordained by prayer and fasting, and laying on of hands. A deacon is elected in the same way, minus the fasting. Any one who appears to understand and believe the truth may be admitted into their fellowship. When a person is excommunicated the act takes place in the presence of the whole church. In every church transaction, whether it be receiving, censuring, or expelling members, or choosing officers, or in performing any other business, unanimity is deemed indispensable. If there is a dissenting brother, after the reasons of the dissent have been stated and judged unscriptural by the church, he is expelled. The Sandemanians allow neither government by a majority nor a representation of minorities.

The writer of this account thinks nothing was ever more uninteresting, nothing ever more calculated to alienate from religion intelligent young people, than the services conducted by the Sandemanians. The elders and deacons, excellent men undoubtedly, are singularly deficient in preaching power. They cannot even read the Bible in an impressive and edifying manner, nor is their psalmody much better. They have a literal version of the Psalms, and they sing them through, a couple of verses or so at a time. This is a specimen:

"Moab I will My wash-pot make,
O'er Edom cast My shoe;
Do thou, O land of Palestine,
Triumph because of Me."

The modern hymnology, of which all sections of the Church are justly proud, exists in vain for them. Their Church seems utterly destitute of intellectual vigour; and when, as in these days, brains are beginning to rule, the piety that rejects or ignores them is in danger. There is a relation between the Bible and modern thought of which the good people who preach dull sermons and make dull prayers up in Barnsbury seem to have no idea.

The Unitarian Herald.

FRIDAY, JULY 30, 1869.

WHAT AILS "THE PEOPLE AND THE PULPIT"?

WHAT is wrong with the ministry? We mean not the ministry of the State, but the ministry of the churches. There are some people who are never tired of inveighing against its weakness and inefficiency; some even of its own members who are always restless under the sense of being in some way "cribbed, cabined, and confined" by its usages and limitations. They speak contemptuously of everything clerical, endeavour to make believe that they don't belong to it, treat it as an effete institution, that is almost "played out," and generally are in a state which is disquieting alike to themselves and their congregations.

We are afraid that the Rev. J. F. W. WARE, of whose spirited and interesting address to the Alumni at Cambridge, U.S., Divinity School, we gave a resumé last week, must be classed among these restless spirits. He gives very forcible expression to his sense of the defects of the present ministerial order, and with much of his clever criticism it is impossible to help sympathising. Yet, after all, we cannot accept either his diagnosis or his specifics.

Mr. WARE thinks that there is a widespread "revolt against the institutions of religion." We altogether doubt it with regard to England, and we are glad to find that the *Liberal Christian*, as will be seen in our American Notes, takes just the same view as we do for the United States. There are, certainly, very many who are adrift from them, but very few who have any positive dislike or disapproval of them. The shifting and migratory character of the population in our cities, and still more in America, accounts, we believe, for the greater part of this class. The real

question is—are there fewer now than there were in former times, who are united by a bond of real religious attachment to the institutions of religion? We do not think so. But, in old times people grew up and lived amid associations which kept them in nominal attachment to churches or chapels, even though they cared nothing about them, whereas, for several generations, vast numbers have been constantly passing out of the hold of such associations, and consequently, unless attracted by new ones, have remained adrift. In old times, these attended church whatever its services, whatever its ministers. Now, they do not. Only services and ministers with real life in them can gain a hold on them. Yet, is this to be regretted? Is this a sign which should dishearten us? Surely not.

The encouraging fact is, that services with real life in them and ministers with a living faith and any faculty of uttering it, always do win men back to the churches. And this is a fact which tells against Mr. WARE's special negative remedies. With his positive requirement we thoroughly agree;—"Give us men," he cries, and quotes *RUSKIN's* saying, "We want not only noble teaching, but noble teachers." True; but when was it ever otherwise? Or indeed what work in this world involving more than the merest mechanical toil, but wants the same? Was there ever a time when true, strong, *manly* men were not needed in the ministry? Yet was there ever a time when a fairer proportion of ministers were such men? But in the old times clerical weaklings and dummies were tolerated, and now, society is growing more intolerant of such, year by year. And moreover, no outward contrivances will make them tolerated. If they are intolerable in the clerical garb, they will not be more tolerable out of it. If they cannot interest men from a pulpit, they are not likely to interest them from a platform. On the other hand, give us really manly and earnest ministers, with something to say, some positive living faith in them, hearts devoted to their work, and some faculty of speech simple and to the point, and they will take hold of men's hearts. We are not speaking of men of exceptional power like *GEORGE DAWSON*, *SPURGEON*, or *HENRY WARD BEECHER*. Such men will always win a hearing, though never a more splendid hearing than in the present day. But we refer to men of average power; such men as can never look for great conspicuous successes; such men as ask but for the homely standing place in the midst of ignorance, worldliness, and sin, and in the midst, too, of struggling, toiling men and women, which the pastorship of some ordinary congregation gives them, and we unhesitatingly say that such men have now-a-days as good an opportunity to do a fair work—a work to thank God for—as ever they had. And it will not matter very much whether they use or eschew ministerial conventionalities. They may live and dress pretty much after the staid fashion which has come to be regarded as clerical, or they may break out into carnal raiment and try to appear as much as possible like laymen; they may preach from a pulpit or from a platform; they may read their sermons or speak them—if they have the quickening Spirit in them they will do a true work, and men will own them as ministers, however obtrusively they disown the "Reverend." We believe the effect

of these small clerical usages is very much exaggerated, alike by some who use them and by all who eschew them. It is quite a mistake to suppose that people in general like a minister the better for being eccentric or unministerial. Manliness they do like; but, given that, they rather prefer the minister who shows for what he is, does not appear any way ashamed of his vocation, and, accepting the usages that men have come to associate with it, reserves his protests for those greater matters of which a sincere Christian will always find sufficient, in which the world must be withstood and unpopular principles upheld at all hazard. And this protest will usually go furthest in great things when made by one who has not earned a character for habitual antagonism by singularity in small things. No! we feel with Mr. WARE, that the present is a transitional period, and one making peculiar demands upon the ministers of religion, though not upon them alone, but upon *all* who are actuated by strong religious convictions, and who would see Christianity exalted to its true place among the higher agencies of human life. But it is not some new way that is wanted, but simply greater faithfulness and more complete self-devotion in the old way of faith, love, piety.

THE IRISH CHURCH ACT.

THE final passing into law of Mr. GLADSTONE's bill for disestablishing and disendowing the Irish Church must be a subject of sincere rejoicing to most of our readers. It is not often that both parties are pleased by a measure of this kind, so that it was truly refreshing to find on the morrow of the recent compromise that while the Liberal press was thoroughly satisfied, the *Herald* regarded it as the "capitulation of the Liberal party." For ourselves we can only say that we should have rejoiced to have got rid of "Establishment" even if the disestablished church had got off with more of the national property, which it has so long monopolised as to have believed it its own.

The *Times* thinks it cannot really be so great a loss that the Irish Church has no longer to sustain the hollow pretence of being the Church of the Irish people. That miserable imposture has tainted every title, and honour, and dignity—nay, even every virtue and merit, possessed by the Church. Its eloquent preachers, its clever writers have all suffered the disparagement that they were not really what they pretended to be, and that while they professed to be shepherds their sheep knew them not, and would not hear their voice. This semblance has disappeared. It is true that prospects have been "blighted," as it is called, and expectations have been reduced to sober limits. The long lives of expectants supposed to depend for promotion on episcopal favour or clerical mortality have been disappointed. But every Irishman worth his salt can easily make his way in this country, if only because the circumstances of his Church have naturally directed attention rather to preaching than to what are called pastoral duties. If an Irish clergyman is not a good preacher—and he generally is—he is nothing. It may be readily supposed that a voluntary and self-governing body will not waste much of its funds on bishoprics and stalls. It will soon find either that fewer men can do the work, or that, if the numbers must be kept, they need not be paid quite so handsomely. The *Times* predicts the rise of a better feeling between the Irish clergy and their congregations; that they will see more of each other, and speak more kindly one of another. Moreover, the relations with the other communions cannot but be made easier by the removal of a false assumption which barred friendly approach and made confidence impossible.

The *Standard* says that, resigned to a fate which was not to be averted, the Irish Anglicans will gather courage and determination to strengthen their Church as much as possible. But if anything could keep alive the sense of wrong and the indignation which it engenders, it would be the peculiar kind of paternal counsel and affectionate consolation now being addressed to them by the *Times* and others. It should be enough for the Radicals and their organs that the Church has been humiliated and plundered. There is no occasion to insult her and her indignant sons with flippant protests that she has not been wronged at all, and ought to be rather thankful than otherwise for "the precious boon" of disestablishment and "the tender mercies"

of disendowment. The *Standard* points out that this sort of argument leads to an obvious conclusion. If disestablishment and disendowment are such mighty instruments for promoting the efficiency of a Church, why was the beneficent remedy withheld from the Church of England? But if it was an instrument of strengthening and healing designed for the building up and strengthening of the Protestant Church in Ireland, upon what ground are English Protestants to be excluded from similar favours?

We thank the *Standard* for the suggestion. We also think that the conclusion is obvious.

MANCHESTER NEW COLLEGE.

WE rejoice to be able to announce that the committee of Manchester New College, after very careful deliberation, have invited the Rev. JAMES DRUMMOND, B.A., to undertake the professorship left vacant by the death of the Rev. JOHN JAMES TAYLER, B.A., and that Mr. DRUMMOND, after some weeks of anxious consideration, has accepted this important post.

The subjoined correspondence will be read with deep interest and satisfaction throughout our churches:

MEMORIAL ADOPTED AT A MEETING OF THE CROSS-STREET CONGREGATION ON SUNDAY, 11TH JULY, 1869.

Reverend and Dear Mr. Drummond,—We, members of Cross-street Congregation, have heard, with mingled feelings of rejoicing and regret, that you have received from the Manchester New College a very urgent invitation to undertake the duties of a professor in that institution.

We are unaffectedly glad to think that so honorable a call has been laid upon you,—you whom we know so well, and of whose character, powers, and influence, we, of all who cherish English Presbyterian piety, earnestness and freedom, are perhaps the best able to judge.

We own with satisfaction our own belief that the College Committee made a wise choice when it proposed to you to enter upon the office left vacant by the death of the late Rev. John James Tayler.

We admit the gravity of a summons at the instance of such a body as the trustees of the College, to take charge of the training of ministers, to whom the rising generation throughout the country are to look for guidance and encouragement in their endeavours after religious life, in their search after the highest truths, and in all strife for the most faithful service.

We must say that if you should decide to enter upon the important field of duty which this invitation opens to you, our own loyalty to interests which seem weightier than those of any particular Congregation, and our deep sense of your own peculiar fitness for such a charge, would compel us to sympathise with you in the effort to lay down your relations with ourselves, and to assume the responsibilities of the Professorship; while that effort would add one more occasion to the many in which you have won our respect and regard.

In accordance with these views, we will not attempt to complicate your consideration of a question of duty, which must, we know, present itself to you with singular difficulty, by intruding on you now with that personal appeal which we should feel it to be our pressing duty and our great pleasure to lay before you, not only on our own account, but for the sake of our older and long-loved friend and minister, Mr. Gaskell, were the conflicting claims merely those of your old and of a new congregation.

Only we will venture, before you have made your decision, to tender you the assurance at once of our sincerest acknowledgment of what you have hitherto done with us and for us; and of our confidence that whatever step you may think it right to take, will be taken in obedience to that single-minded regard to duty, which you have ever so faithfully preached and practised amongst us.

We sincerely hope that this expression of our respect and trust, and of our grateful and affectionate regard, far from being an embarrassment in the way, will be an assistance to you in the exercise of a judgment, which we, as we know you, would wish to be unbiassed by the tenderest personal associations.

Should you, upon mature consideration, decide upon continuing to undertake the active duties of the ministry amongst us, we shall unfeignedly rejoice; for we can think of no arrangement so likely to promote intelligent and religious life amongst ourselves and our children, and our neighbours in this province, as one which should afford to you and to us the opportunity of a prolonged intercourse, and a steady development of your great powers and influence as a preacher of the good news of the Kingdom of God.

GEO. STANLEY DARESHIRE, Chairman.

MR. DRUMMOND'S REPLY.

1, George-street, Cheetham Hill,
July 20th, 1869.

My dear Friends,—The time has come when I must reply to the memorial which you have addressed to me. In the midst of conflicting thoughts,

and the endeavour to solve correctly a very difficult problem, it has given me much comfort to receive such an assurance of your confidence and regard. I deeply appreciate the delicate consideration with which you have abstained from pressing upon me your own claims, and have expressed your willingness to accept the decision which duty may seem to require. I am sure you will believe me that I am not inensible to the urgency of those claims. I can never forget the generous confidence with which you elected me as one of your ministers when I had not yet quitted my academic seclusion, or the universal kindness with which you welcomed me among you. I cannot be sufficiently grateful for the friendships which I have formed, and the experiences which I have gained during my connection with you. Nor may I omit all reference to your older minister, whose unvarying kindness relieved the anxieties, and lightened the labours of the otherwise too trying years of my early ministry.

I am aware also of the great importance of endeavouring to maintain, in such a city as Manchester, a theology at once liberal and spiritual, a piety answering to the deepest Christian needs, yet not antagonistic to the reforming movements of the day, and a philanthropy as wide in its sympathies as the community in which its activity is exercised. To these considerations must be added my own personal attachment to the active ministry, and the acute pain which I feel at the prospect of quitting the pulpit for the chair.

All these thoughts have weighed upon me, and made it extremely difficult to arrive at the conclusion which I have at last formed, to accept the offered professorship. I need not trouble you with the various lights in which the work of the professor has presented itself to my mind. I am accepting the office in the simple hope that I may be enabled to render better service to the churches. We are living, as I believe, in the very midst of a struggle between old and new principles in which even our little Non-conformist academy has a grave responsibility laid upon it, and in which, if our congregations faithfully support it by supplying students of the highest culture and ability, it may yet give important help in guiding the religious life of our country. A false step now might be fatal to the hopes which we all entertain for its usefulness; and though I should never have thought of offering myself as one in any way qualified to assist in directing its future career, yet, when its committee have with singular unanimity selected me as the proper man to fill the vacant chair, I have not considered it right to decline their invitation. The future alone can decide whether I have formed a wise determination. Certainly I have not consulted my own interests in the matter. I am to leave a known and much-loved sphere of usefulness for an unknown, and one which in some of its aspects is less congenial to my tastes; and though many hopes press upon my mind, it may be that only failure and disappointment await me. In a choice which at present gives me almost un-mixed pain, and not least because it occasions some sorrow and anxiety to you, may I not rely upon your sympathy, and ask you to add your prayers to mine, that this our joint-offering may help to promote a deeper religious life in the churches with which we are more immediately connected, and may in some small measure aid the progress of freedom, truth, and goodness in our country.—Believe me to remain, ever your sincere friend,

JAMES DRUMMOND.

To the Members of Cross-street
Congregation, Manchester.

ROUGH NOTES OF A HOLIDAY VISIT TO SOME ENGLISH CATHEDRALS, &c.

NO. I.—YORK, LINCOLN, AND PETERBOROUGH.

MY visit to YORK MINSTER was made under very favourable conditions,—a short and pleasant run from Harrogate—charming weather—and cheerful and intelligent companions. Twenty-one years had elapsed since I first saw this magnificent creation of the piety and art of the middle ages. To-day we walked round it and through it in a leisurely way, with the advantage of some previous study of its component parts, their relative situation, date, purpose, and architectural peculiarities. This Minster is simply a realised dream. A minute description of it can be attempted only by the boldness of genius, or the presumption of conceit; and having not the first, nor caring to incur the imputation of the second, I shall say only that its vastness, richness, elegance and beauty, far transcended all my anticipations. We attended evening service, which was literally performed, and that by no means in a spirit congenial with the profound reverence and skill displayed in every portion, almost in every decorated stone, of this great structure. Only by a straining of language could it be called common prayer, and the music was but “indifferent well.” Indeed it can be little better than a travesty of the original intent of the founders of this superb Minster, to employ its great resources for no purpose, so far as I could see, beyond that of enabling some thirtysinging men and boys to chant a service,

each morning and afternoon, to about the same number not of worshippers so much as of listeners. To me it seemed that the fretted roof, the lofty aisles, the sublime magnitude and admirable proportions of the building, appealed far more powerfully to the reverent imagination, and far more efficiently touched the springs of devotional feeling, than the voices of heedless choristers and drawing readers. The sooner that “disestablishment” comes the better, to English as well to Irish Churches; for then, surely, the munificent piety of the dead will shame, if it do not stimulate to worthier effort, the slumbering and inert consciences of the living.

Availing myself of the earliest express, I reached LINCOLN by half-past nine a.m. The morning was resplendent, and the country looked enchanting. Nothing could be finer than the moors on the Sheffield line, unless it were the rich, fat pastures of the level district about Retford, where additional interest is given to the general appearance of things by the prevalence of red-tiled, Dutch-looking houses and other buildings. I kept a sharp look-out for the CATHEDRAL as we neared Lincoln, and was delighted with its grand and imposing situation, capping the only elevation to be found in this level country. At a glance I noted its great length, its superb towers (two western and one central), and its transepts. Before climbing up to examine it, however, I resolved to look through the lower part of the city, which I knew afforded an interesting illustration of a practice that Conqueror William and his fellow-freebooters were addicted to, viz., to take possession of the higher and better parts of the towns they subdued, and send down the poor Saxon natives to grovel at the base. To this cause it is owing that the worst parts of old cities are often richest in Saxon remains; and Lincoln is particularly so. The Church of St. Peter-at-Gowts here presents a rare specimen, quite entire, of a Saxon tower. Close by is a house of about the same date. In the High-street, St. Mary's conduit attracted my attention—a charming specimen of a Gothic public fountain, wonderfully superior to the perpendicular troughs we have in Manchester, whether “presented” or otherwise. Up “Steep-hill” I then toiled, and none was ever more appropriately named. As I passed, I looked carefully at one or two of the old city gates, and also at the quaint building known as the “Jews' House.” And now to the Cathedral. I was struck first with the thoroughly Norman character of the style. The West door, of enormous height, was wide open, affording an uninterrupted view of the nave, the organ-screen, the choir, and the stained windows in the Lady Chapel beyond. Whilst sauntering about, a semi-clerical official presented himself, and inquired very much in the tone and with the manner of a gentleman, whether it was my wish to see the Cathedral? He took me in tow, and a very intelligent and agreeable cicerone he was. We had several little discussions as we went along. Amongst others, we talked about the spaces over the triforium (the tier of arches between the clear-story and the lowest range) along which you may walk (if you ever get up there) all round the interior of the structure. I adduced various theories, such as that the monks used them for promenades; that from them banners could be suspended, and garlands thrown across, &c. His own speculation was that, on great festival days, the fair nuns were allowed to gaze down from the giddy height, at processions and other ceremonials. There is a superb window, 800 years old. The organ-screen, a splendid specimen of carving, is of about 1330, and the gates opening into the choir were made at least 600 years ago. The ceiling is of solid stone, averaging 2 feet 6 inches thick. How in the world was such a great number of pieces hoisted 200 feet high, and then fitted so exquisitely? Near the remains of an altar to “Our Lady,” that was at one time very celebrated, is a place in the stone flooring, over which thousands of pilgrims had slid, drawing their feet slowly along as they bowed their reverences, and which is thus scooped out to a depth of a couple of inches or more, presenting now the appearance of a little trough. Several other marked indications of Roman Catholic times and practices were shown: confessionals, lavatories in which the priests washed the sacred vessels, and their own hands before celebrating, &c. The cloisters, three sides of the quadrangle remaining perfect, are exceedingly fine; and in one

corner is a specimen of Roman pavement, which must have been first put down some 1,600 years ago. My guide was so clerical-looking that I almost feared to wound his gentlemanly feelings when I offered him a florin, but he survived the shock! I then sauntered for an hour about the Close. Here the neighbouring houses seem to nestle up to the Cathedral, and sleep in its mighty shade. Embowered in roses; with lovely gardens; through half-opened windows they show the passer-by such glimpses of ease, and quiet, and elegance, as might make him envious, unless he were the most contented of men. There is no doubt “snug lying in the Abbey;” and it is but a fitting complement to the pleasant living in the Cathedral Close.

THE CATHEDRAL at PETERBOROUGH is there the sole object of interest. Its nave, of almost gleaming whiteness, is grand in its massive simplicity and fine proportions. It dates from about 1117; is much less ornate than Lincoln; and has but little stained glass, except in the choir. The roof of the nave is flat, and made of wood, painted with elaborate devices. The architects of this period dared not to venture on the wide expanses in stone of a later date, such as is seen in the exquisite fan-shaped roof of the Lady Chapel of this same structure. The vista of the side aisles is very good; clear, open archways, of massive solidity, that have defied, and will yet defy, the destroying hand of centuries. In general plan, Peterborough is not unlike Lincoln. I heard the greater part of the evening service, which was sung to about forty well-dressed people; much the larger proportion here, as in all the Cathedrals I visited, being ladies. The poor are conspicuous only by their absence,—English Cathedrals have apparently no Gospel for them.

H. R.

TRADITION OF THE ELDERS.

W. E. MANLY, in *Liberal Christian*.

IN the Gospels there are frequent references to the “tradition of the elders.” There is no express definition of what is meant by this phrase; and so we must determine its meaning by inference. It really has much to do with the correct exposition of the four Gospels. When we understand its full import, we shall see a beauty and harmony in many passages that before will seem ambiguous, not to say absurd.

One who cannot tell us what is meant by the tradition of the elders, can easily see that something is denoted by it that was not approved of by the Saviour. He speaks of this tradition in terms of reproach and condemnation. By it the Pharisees made void the law of God. It was in vain that they worshipped God, teaching for doctrines the commandments of men. The New Testament not being in existence, the law of God, which was made void by the tradition of the elders, was obviously the Old Testament.

The charge of making void the law was not made at random, or without sufficient reason. The Saviour follows it up with illustrations and proof. The law had said, “Whosoever honoureth not his father or his mother, let him die the death.” But the Pharisees had said, “Whosoever shall say to his father or his mother, it is a gift by whatsoever thou mightest be profited by me, he shall be free.” Or, to express the idea more clearly, the law of Moses required that children should honour their parents, and provide for them in old age. Whoever did not do this “cursed” his father and mother, and should surely be put to death. But the Pharisees adopted a traditionary interpretation of this law, which made them teach that whoever would make to the Lord a gift (corban) of that property by which his parents might be profited in the decline of life, should be free from his obligation to provide for them, and the penalty should not be inflicted.

There is a reference to this same tradition in the fifth of Matthew, where expounders have been involved in great difficulty by not perceiving this fact. “Ye have heard that it was said by them of old times; but I say unto you” thus and so. This kind of language has been construed to mean that the Law and the Gospel are directly opposed to each other; that Jesus here denies what the former taught, and lays down different principles. This is a great mistake, and it is especially unfortunate, as taking away the beauty and harmony of the Scriptures.

When Jesus refers to the Law of Moses, contained in the Old Testament, he more commonly says, “It is written,” or “Moses says.” He does not say, “Ye have heard that it was said.” The latter expression applies to verbal tradition, not to written documents, and the reference is to the very tradition of the elders (them of old time), about which we are speaking. And with this reference it is not surprising that Jesus should deny its accuracy, and lay down different principles. True, there is a reference to subjects treated of in the

law, but this is explained by the fact that the tradition of the elders was itself an exposition of the teachings of the Old Testament. But though the subjects to which there is reference, are contained in the law of Moses, such as murder, adultery, swearing, loving our neighbour, &c., yet no such language as the Saviour here controverts, nor precisely such principles, can there be found. The law contains proper regulations relating to murder, but it says nothing in that connection about calling a brother "raca," "fool," &c. And though the passage is so construed, in our version, as to put these words into the mouth of the Saviour, a true construction would make them a part of the tradition which he condemns. The law has something to say about swearing, but the tradition had made such additions and modifications as tended to weaken and destroy the effect of the original statute. The law had inculcated love to one's neighbour; the tradition had added the unwarrantable demand to hate one's enemy. It was against the perversion of the true law that Jesus uttered his rebukes, and not against the law itself. And, besides this, he would show the Jews that, while he sanctioned the law, as far as it went, and condemned only its perversions, he went farther than the law did, and made sin to consist in the intentions and motives as well as in the act of sin. Hence, when speaking of adultery, he shows that he went farther than either the law or the traditionary rendering of it. It is plain that what Jesus calls the tradition of the elders the Jews denominated an Oral Law, and maintained that it was as old as the written law, and was given at the same time by God to a set of men called elders, to be preserved along with the written law, through all ages, and was to be relied on as a true and faithful exposition of the same. In fact, however, it was no older than the Captivity, and was invented to give some countenance to the doctrines which the Jews had learned from the heathens.

HENRY CRABB ROBINSON'S "DIARY."

III.

AFTER calling on an old friend, in September, 1815, Mr. Robinson writes:

"She began interrogating me about my religious opinions. This she did in a way so kind and benevolent that I could not be displeased, or consider her impertinent. I was unable to answer as I could wish. However, I did not refuse to declare to her that such orthodoxy as Mr. N——'s would deter me from Christianity. I cannot wish to have a belief which excludes from salvation such persons as my own dear mother, my uncle Crabb, and a large portion of the best people I have ever known."

In September, 1816, we have this account of wholesale christening:

"Strolling into the Old Church [now the Cathedral] at Manchester, I heard a strange noise, which I should elsewhere have mistaken for the bleating of lambs. Going to the spot, a distant aisle, I found two rows of women standing in files, each with a babe in her arms. The minister went down the line, sprinkling each infant as he went. I suppose the efficacy of the sprinkling—I mean the fact that the water did touch—was evidenced by a distinct squeal from each. Words were muttered by the priest on his course, but one prayer served for all. This I thought to be a christening by wholesale; and I could not repress the irreverent thought that, being in the metropolis of manufactures, the aid of steam or machinery might be called in. I was told that on Sunday evenings the ceremony is repeated. Necessity is the only apology for so irreverent a performance of a religious rite. How the essence of religion is sacrificed to these formalities of the Establishment!"

On the appointment of Gifford, afterwards Lord Gifford, to the Solicitor-Generalship, in 1817, H. C. R. writes:

"Gifford's father was a Presbyterian grocer at Exeter. He was himself articled to an attorney, and was never at a University. He was formerly a warm Burdettite! On the other hand, I believe he has long abandoned the conventicle, and has been quiet on political subjects, if he has not changed his opinions. . . . My only concern is that a man hitherto universally beloved should thus early in life be in danger of making bankrupt of his conscience, which Lord Bacon says has been the fate of so many who have accepted the offices of Attorney-General and Solicitor-General."

The following entries, in July, 1819, relating to two of our worthies, are interesting:

"We kept up a conversation with very little disputation. Belsham (and I joined him) defended Church Establishments, which he thought better than leaving religion to make its way alone. [He published three sermons in support of this view.] He said, I think my Church ought to be established; but as that cannot be, I would rather the Anglican Church should be maintained, with all its errors and superstitions, than that the unlearned should be left at large, each man spreading abroad his own errors and absurdities. Kenrick opposed him,

and had on some points the best of the argument. Jardine, and indeed all the party were against Belsham and myself."

"July 8th. Mr. Kenrick breakfasted with me. I was much pleased with him; he has been, and indeed still is, tutor at the Manchester New College, York, and is going for a trip in Germany to improve in philological studies. He is a staunch Unitarian, with a deal of zeal, but is mild in his manners, a tenacious disputant, but courteous—a very promising young man."

In a note, written in 1851, Mr. Robinson adds:

"He is now the most learned of the English Unitarians, and has taken the lead in the free investigation of the Old Testament, presuming to apply to it, notwithstanding its sacred character, the rules of profane criticism."

This refers specially to Mr. Kenrick's work on Primeval History.

In a letter of Southey's, written to a friend of Mr. Robinson's, March 2, 1819, we have the following passage:

"O sir! religion is the one thing needful; without it no one can be truly happy (do you not feel this?), with it no one can be entirely miserable. Without it, this world would be a mystery too dreadful to be borne, our best affections and our noblest desires a mere juggle and a curse, and it were better, indeed, to be nothing than the things we are. I am no bigot. I believe that men will be judged by their actions and intentions, not their creeds. I am a Christian, and so will Turk, Jew, and Gentile be in Heaven, if they have lived well according to the light which was vouchsafed them. I do not fear that there will be a great gulph between you and me in the world which we must both enter; but if I could persuade you to look on towards that world with the eyes of faith, a change would be operated in all your views and feelings, and hope and joy and love would be with you to your last breath—universal love—love for mankind, and for the Universal Father into whose hands you are about to render up your spirit."

To this may be added the following, under date January 9, 1826:

"He [John Joseph Gurney] read to me some letters from Southey. In one Southey thus expressed himself: 'I cannot believe in an eternity of hell. I hope God will forgive me if I err, but in this matter I cannot say, Lord help thou mine unbelief.'"

Scattered through the Diary are several interesting notices of Mrs. Barbauld, whose acquaintance Mr. Robinson made, and was "reasonably proud" to make, in December, 1805. This is one:

"Mrs. Barbauld bore the remains of great personal beauty. She had a brilliant complexion, light hair, blue eyes, a small elegant figure, and her manners were very agreeable, with something of the generation then departing. She received me very kindly, spoke very civilly of my aunt Zachary Crabb, and said she had herself once slept at my father's house. Mrs. Barbauld is so well known by her prose writings that it is needless for me to attempt to characterise her here. Her excellence lay in the soundness and acuteness of her understanding, and in the perfection of her taste. In the estimation of Wordsworth she was the first of our literary women, and he was not bribed to this judgment by any especial congeniality of feeling, or by concurrence in speculative opinions. I may here relate an anecdote connecting her and Wordsworth, though out of its proper time by many, many years; but it is so good that it ought to be preserved from oblivion. It was after her death that Lucy Aikin published Mrs. Barbauld's collected works, of which I gave a copy to Miss Wordsworth. Among the poems is a stanza on Life, written in extreme old age. It had delighted my sister, to whom I repeated it on her deathbed. It was long after I gave these works to Miss Wordsworth that her brother said, 'Repeat me that stanza by Mrs. Barbauld.' I did so. He made me repeat it again. And so he learnt it by heart. He was at the time walking in his sitting-room at Rydal with his hands behind him; and I heard him mutter to himself, 'I am not in the habit of grudging people their good things, but I wish I had written those lines.'"

'Life! we've been long together,
Through pleasant and through cloudy weather:
'Tis hard to part when friends are dear,
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not Good Night, but in some brighter clime
Bid me Good Morning!'"

BIRMINGHAM: LAWRENCE-STREET MISSION.—There were special services on Sunday, 18th instant, in connection with the opening of the organ, which superseded the harmonium hitherto in use. The congregations were large both morning and evening, and included several of the subscribers to the Mission. As the money needed for the organ was already made up, the collections, amounting to between £5 and £6, will be applied to the purchase of hymn books and music. The sermons were preached by the Rev. John Wilson.

TO REV. H. W. C., ON HIS LEAVING GLASGOW.

THE strong age grows from truth to truth always,
Full-limbed, swift-eyed, and brave with triumphs won;
And no day dies among the by-past days,
But gives sweet revelation to the sun
In blowing buds, clear wisdom, higher praise.

Long joy may earth have, and the merry wind
Sing freely whirling through the burdened corn;
Her true sons labour for the keener mind,
To crush the shadows which they bravely scorn,
And give wide sight unto the narrow blind.

From thee an echo of the morning song,
A whisper of a beauty truly seen,
Came with the flashing words to make us strong
In pure nobility, and manly clean
In busy life, purged from all petty wrong.

Thou, as our Teacher, with thy mission free,
Unfolding to us kingdom of bright truth,
To banish jealous cherubim, and see
Our paradise with fearless eyes of youth,
And smite with flaming sword for liberty.

Thus lovingly you led us to clear climes,
Where some sweet thought would thrill and make us glad;

A word of power, a deed of grace, from times
Long past, but great to point the might they had—
Urged with the moving music of true rhymes.

Then glad fair days were widened to bold years,
And with them came the summer of your aims,
The Teacher's honour, when his thought appears
In blossoms near him, and his work hath claims
To mould the musings of the soul that hears.

Fresh words come to us in rich moments of rest,
The first warm promises of freer praise
To some love-seeking spirits, hate-oppress,
Blinded with dry dust on the beaten ways,
Which made them braver in their righteous quest.

Joined in all sympathies which praises seek,
Or proud in working for the people's weal,
Or when the sunny hearts in laughter speak
Down by the long wash of the sea, or feel
The windy freedom of the mountain peak.

And now you leave us and our happy hours,
For other hearts and hands and other scenes;
May they cling to you warmly, when your powers
Strive for the worthier ministry, which gleams
Truth for the living souls, and loves the flowers.

You go, and with you truth and love, they tell
The soul they live in to be firm and dare—
Our hearts are full of trust, and longing dwell
On fadeless days, now, sighing low, we bear
The long sweet wish—God bless you, and farewell!

W. J. M.

REVS. J. J. TAYLER AND R. B. ASPLAND.

WE translate the following notice of these two valued friends from *Le Lien*, the organ of the Liberal party in the Protestant Church of France:

"English Unitarianism has just been sorely tried by the death of two of its most eminent members. The Rev. John James Tayler was the Principal of Manchester New College, London, and held the chair of history and theology in that Institution. A distinguished scholar, with a candid and eminently liberal mind, Mr. Tayler, by his ability as a professor, his remarkable writings, the depth of his convictions, his respect for the opinions of others, and his earnest and never-varying goodness, had won for himself the admiration and ardent sympathy of all who knew him. His influence, during nearly fifty years, on several generations of students, has been from every point of view most marked and most salutary. Called with justice the English Schleiermacher, he was convinced like Neander, that it is the heart that makes the theologian,—*pectus est quod facit theologum*. This truly religious and learned man has published a great number of books, pamphlets, and sermons. One of his last and most remarkable productions is a 'Critical Essay on the Authenticity of St. John's Gospel.' Having been invited last year to take part, as the representative of English Unitarians, in the celebration of the tercentenary festival of the foundation of Unitarianism at Torda, he published a very interesting account of his journey in Transylvania, from which the materials are drawn for the article further on (in *Le Lien*).

The Rev. Robert Brook Aspland, a liberal thinker, and eloquent preacher, was one of those zealous and indefatigable workers who are always in the breach: a man of action, in every sense of the word. He has rendered incalculable service to the cause of Unitarianism, both as Secretary of Manchester New College and of the British and Foreign Unitarian Association. For more than nineteen years he found time, in spite of all his work, to edit the *Christian Reformer*, which he did with ability and success. Like his associate, Mr. Tayler, he was deeply interested in historical researches, and acquainted with the most minute details of the ecclesiastical history of England. On this last subject Mr. Aspland had become quite an authority. For him, as for Mr. Tayler, all the English Unitarians mourn together as one household."

FIRESIDE READINGS.

WAITING.

BY S. D. ROBBINS.

Yes, I can wait the hour sublime
When love shall triumph over time,
When truth's bright banner, all unfurled,
Shall banish error from the world.

Yes, I can wait the appointed hour
When right shall be enthroned in power,
When every form of wrong shall cease
And rainbows span the earth with peace!

Yes, I can wait till, darkness past,
The brilliant dawn shall break at last,
Fair herald of that better day
When evil shall be done away.

Yes, I can wait, for in His hand
All things are safe, by whose command
The harvest never cometh late!
Patience, my spirit, work and wait!

SALT LAKE CITY.

We cull the following particulars of the Mormon capital from "Ten Thousand Miles of Travel, Sport, and Adventure," just published, by Captain F. Trench Townshend, B.A.:

His first impressions of the city were derived from the balcony of his hotel. From there he could only see a broad street shaded by acacia and cottonwood trees, with a stream of fresh water running at each side, and one or two houses enclosed by orchards. Above the trees rose the beautiful snowy peaks of the Wahsatch mountains, while the sun shone brightly and the air felt warm and soft, after the rigorous climate of the elevated regions over which he had been travelling. It is, no doubt, owing to the dangers and difficulties of the journey, and the bleak and sterile aspect of the plains and mountains which have to be crossed before reaching the Salt Lake City that such a high opinion is generally formed of it. From Camp Douglas, two miles distant, the view is certainly lovely, reminding the traveller of Damascus as seen from the slopes of Anti-Lebanon.

The city is built at the foot of the great snowy range of the Wahsatch mountains, which with the Oquir mountains form a circle round the plain. Through this flows the Jordan river, which unites the fresh waters of Utah Lake with the briny waters of the Great Salt Lake. The latter is 15 miles from the city, and about 100 miles long by 60 broad. The water, when evaporated, yields about one barrel of salt to three of water, and is so buoyant that, as in the Dead Sea, the human body does not sink below the waist. The two lakes have another point in common; each of them has a good-sized river flowing into it, while no water flows out of one or the other. Salt Lake is, however, more than 4,000 feet above the sea, while the Dead Sea is 2,000 feet below the level of the Mediterranean. From the Lake rise two mountain islands, which, though many miles from the main land, seem almost to join the surrounding mountains.

The Mormons of Salt Lake Valley are looked upon by the people of the United States as little better than the original inhabitants of Sodom and Gomorrah, and should a similar fate overtake them it would at least relieve the American Government from a serious difficulty.

The city contains a population of over 20,000, and covers an area of about nine miles. The streets run in straight lines, east and west, north and south, dividing the city into squares of equal size. Fresh water flows through nearly every street, and the sides are shaded by fine trees. Almost every house is situated in its own little orchard of peach and other fruit trees, giving the city an appearance very different from most others.

In Maine-street are all the large Gentile stores, banks, and hotels, and a large and increasing trade is carried on. The proprietor of one of the chief stores informed Capt. Townshend that his annual sales amounted to more than a million dollars. In this street the Gentiles have succeeded in establishing a bar, which is the only public place where spirits can be drunk. At the other hotels, tea and coffee alone are to be had. Many of the principal stores are kept by Jews, who here, by a strange perversion of names, come to be called Gentiles.

The city is divided into wards or sections, each of which is under the direct supervision of Bishops. Under them are two Councillors and Teachers, part of whose business is to look after the welfare of every family in their several districts, and report to Brigham Young, to enable him to know the exact condition of every Mormon family in the city.

"The President," as he is always styled, lives in an enclosure, surrounded by a high and roughly-built wall, originally raised as a protection against hostile Indians, within which are his private residence, offices, and houses, in which the greater number of his wives and children dwell. He is now 68 years of age, but looks fully ten years younger. In appearance he resembles an English farmer or provincial tradesman, and has a broad face and honest countenance. He must possess the greatest tact and executive ability, as his power is supreme and unhesitatingly obeyed, though he is only head of the church, and no longer governor of the territory, as he was formerly.

The theatre is a fine building, capable of holding 1,800 people. In the stalls, below where Captain Townshend sat when he visited it, were the principal elders with their wives and children. In the centre of the pit was placed a rocking-chair, which is sometimes occupied by Brigham Young. On this occasion he was seated in his private box in the proscenium. The piece was "The First Night," and one of his daughters took part in it. A number of his children were present, and if he has to pay for their admission it must come rather expensive—taking 48 children to the play.

Any infraction of the seventh commandment on the part of a Gentile and Mormon woman, is punished by the death of the former. The women in general are remarkably plain, both in looks and dress; and have a subdued air about them, and a way of looking down as if they were ashamed of themselves. They do not appear to be treated by the men as at all equals, but rather as beings whose duty it is to serve their husbands. A favourite occupation with them is embroidering gloves, much in the style of the Indian work so common in Canada. Beaver skin is fastened on to the end of some, thus making a handsome pair of gauntlets.

The Tabernacle is a huge hideous structure, capable of containing 15,000 persons. It is 215 feet long by 132 wide, inside the walls, and surmounted by an enormous wooden dome. An immense organ is being erected, and in front of it, raised on a platform, are the seats of the President, the Bishops, and the Apostles. The body and gallery are occupied by hard wooden benches on which the rest of the congregation sit. The foundations are laid of the magnificent temple on which they have been seven years at work, but the walls are as yet only level with the ground. The length of the building is to be 187 feet, and its breadth 119. There are to be three towers at each end. The height of the main building will be 100 feet, and that of the highest towers 200 feet. If the plan be carried out it will resemble a handsome Christian cathedral.

Brigham Young encourages the cultivation of the grape, from which a sweet and not unpalatable wine is made; and he is also trying to promote the culture of the silk-worm, in order that the Mormons may themselves manufacture silk.

Utah has already more than sufficient population to become a State, but the question of the plurality of wives interferes with their desire to enter the Union; and the general idea in the States seems to be that Young will have a divine revelation limiting the number of wives to one, otherwise, as a Yankee remarked, he "guessed Brigham Young would have to move on."

Though Captain Townshend thinks that an educated Christian can look upon the Mormon religious system as nothing but falsehood, blasphemy, and the grossest immorality, still the impression left on his mind by what he saw and heard in Utah was that the Mormons were either far superior to their system, or that their system is not so badly adapted to a country where the immense number of children which a man may obtain by a plurality of wives, are literally as "arrows in the hands of a giant," and where the man is happy "who has his quiver full of them." No anxiety as to their future need oppress him where millions of acres of land now lying desolate wait but the labour of man to make them a fruitful garden; and where the greater number of believers born, the less will they be ashamed "to speak with their enemies in the gate." The sobriety, industry, and perseverance shown by the Mormons have met with the success these qualities must ever command; and Brigham Young may be excused if he quotes the words of Scripture, "By their fruits ye shall know them," and then points to the undoubted success of Mormon faith and works in Utah.

THE SUNDAY-SCHOOL TALKERS.

It is always a risky business, in addressing children, to indulge in what rhetoricians call the question of appeal, as is demonstrated by the following anecdote, which appears in an American paper.—The pastor of a popular church, one Sunday evening, at the Sunday-school concert, said: "Boys, when I heard your beautiful song to-night, I had to work hard to keep my feet still; what do you suppose is the trouble with them?" "Chilblains, sir," said a six-year old boy.

This, however, is hardly as suggestive as the experience of one of our good Boston deacons, who began a dedication address as follows:—"Dear children, since I came into this beautiful chapel I have been tempted to break one of the commandments. Can any of you tell me which one it was?" Of course they could. His question was met by a very emphatic repetition of the seventh commandment. Brother C. had wit enough to extricate himself from his somewhat precarious position. Shouting, as soon as order was measurably restored, "No children, not quite so bad as that—it's the tenth commandment, 'Thou shalt not covet,'" he sailed on before more prosperous gales.

We remember seeing another brother equally good, but less gifted, utterly swamped in a similar sea. He had been visiting a prison, and in giving his impressions to the Sunday-school the following dialogue ensued:

Bro. T.—Now, don't you suppose those prisoners felt bad? Didn't their consciences trouble them?

School.—Yes, sir.

Bro. T.—What made them feel bad?

School.—Because they'd committed murder.

Bro. T.—Yes, and because—

School.—Because they'd stole.

Bro. T.—But I feel bad sometimes. Now, why do I feel bad?

Few adventurous spirits.—Because you've committed murder.

Bro. T.—Oh: no, dear children, I never murdered anybody—

School, with great unanimity and emphasis.—Then you've stole!

The logic of the infantile mind, enforced as it was by the merriment of the congregation, who remembered that the good brother was a pedlar, was altogether too much for brother T., and he dropped, with manifest embarrassment, into the nearest chair. Those who are in the habit of addressing Sunday-schools can probably make their own application.

INTELLIGENCE.

CROOK.—The anniversary of the Unitarian Sunday-school was celebrated on Sunday last, when Mr. James Watson, of Newcastle-on-Tyne, conducted the services morning, afternoon, and evening. The children recited and sang a variety of pieces, and the chapel was crowded each time. On Saturday, the 17th inst., a tea party was held, which was well attended. The whole of the proceedings were a complete success.

ROCHDALE: CLOVER-STREET.—On Sunday, the 11th inst., the Rev. J. Freeston preached his farewell sermon to this congregation, whence he is removing to Blackley. On Tuesday evening, the 12th inst., at a tea meeting, Mr. John Healey, on behalf of the congregation, presented him with a timepiece, as a token of esteem and respect, for which Mr. Freeston returned thanks.

NEW SWINDON.—On the evening of Sunday, July 18th, the Rev. F. R. Young gave the seventh and concluding one of a series of monthly lectures on the Scriptures. The subject of the last one was "Christian Principles of Criticism and Interpretation in their application to the Jewish and Christian Scriptures," and it excited so much interest that it is reported at length in the *North Wilts Herald*. Confining himself to principles rather than rules, Mr. Young, in a clear and lucid manner, pointed out those which might be appreciated by an audience unused to critical niceties, and such as would serve to guide them in their search after Christian truth.

NOTTINGHAM: CHRIST CHURCH.—The teachers and friends of the Sunday-schools connected with this church gave the scholars their annual treat on Monday last. They formed in procession and walked to the grounds of the St. Ann's Horticultural Society, where they enjoyed themselves in a variety of games until five o'clock, when they returned to school, and about 260 sat down to a good, substantial tea. When tea was over they again proceeded to the grounds for the rest of the evening. A taste for the beautiful in nature is specially cultivated by the minister and teachers in these schools, and it is worthy of notice that without any special desire or request whatever, almost every scholar carried a beautiful bouquet. The schools are now quite full, well supplied with efficient teachers, and in a most healthy state.

THE COMING WEEK.

Chowbent.—On Sunday, morning and afternoon, sermons by the Rev. M. C. Frankland.

Manchester: MILES PLATTING.—On Sunday, sermons. Preachers: Afternoon, the Rev. A. Rushton; evening, the Rev. William Gaskell, M.A.

Middleton.—On Sunday, afternoon and evening, sermons by the Rev. Thomas Carter.

Marriages.

WOOD—TRIBE.—On the 21st inst., at Hamond-hill Chapel, Chatham, by the Rev. A. Lunn, Humphrey, youngest son of the late Thomas William Wood, Esq., of Hampton House, Luton-road, Chatham, to Mary Love, younger daughter of John Tribe, Esq., of Westfield House, Borsal-road, Rochester, Kent. No cards.

Deaths.

GREEN.—On the 24th inst., at Fenelon Villa, Hagley-road, Edgbaston, Birmingham, Elizabeth, the beloved wife of John Green, aged 71 years.

GRISBROOK.—At 112, Lambeth-walk, Surrey, very suddenly, Mr. Thomas Grisbrook, in the 72nd year of his age.

HARDMETT.—On the 23rd inst., at her residence, Fegent-street, Nottingham, in the 85th year of her age, Mary, widow of the late William Hardmett, of Ruddington, near Nottingham.

MC KEAN.—On the 28th inst., at Oldbury, the Rev. William Mc Kean, in his 83rd year.

STREET.—On the 23rd inst., at Cullercoats, Harold Edward, infant son of the Rev. J. C. Street, of Newcastle-on-Tyne.

WILLIAMSON.—On the 19th inst., the infant daughter of the Rev. Henry Williamson, Dundee.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices. No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, July 30, 1869.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 432.

FRIDAY, AUGUST 6, 1869.

PRICE 1D.

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Post-office Orders to be made payable to Mr. JOHN PHILLIPS, 74, Market-street, Manchester, to whom all orders and business communications should be addressed.

CHARGE FOR ADVERTISEMENTS.

Ten lines and under.....	6d. a line.
After the first ten lines.....	5d. a line.
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Half column.....	50 per cent.
Half column.....	£1. 6s. 0d.
A whole column.....	£2. 10s. 0d.
A whole page.....	£5. 5s. 0d.

SWINTON UNITARIAN CHAPEL.

OPENING OF THE NEW ORGAN.

On Sunday, August 8th, 1869, TWO SERMONS will be preached by the Rev. JOHN WILSON, of Birmingham. Afternoon Service at three o'clock; Evening at half-past six. Thomas Rawson, Esq., will preside at the organ. Collections at the close of each Service.

On Monday, August 9th, a TEA PARTY will be held in the Schoolroom. The Revs. John Wilson, Brooke Herford, T. E. Poynting, and others will address the meeting. A Selection of Music will be performed on the Organ.—Tea on the table at half-past six.—Tickets, eightpence each.

UNITARIAN CHURCH, TODMORDEN.

THE ANNUAL SCHOOL SERMONS will be preached on Sunday, August 8th, by the Rev. J. PAGE HOPKES.—Morning Service at a quarter to eleven o'clock; Evening Services at six o'clock.

Collections on behalf of the Sunday-school will be made at the close of each Service.

N.B.—Tea at a small charge will be provided for friends from a distance in the Schoolroom at Waterside.

WOOLWICH.—On Sunday, August 15th,

1869, at the Chapel, 45, New-road, Woolwich, the Services will be conducted by J. BAXTER LANGLEY, Esq. Morning, at 11; evening, at 6.30. Collections will be made towards the purchase of an Harmonium for the above place of worship.

ABOLITION OF THE IRISH CHURCH ESTABLISHMENT.

At a Special Meeting of the Executive Committee of the SOCIETY for the LIBERATION of RELIGION from STATE PATRONAGE and CONTROL, held July 30th, 1869, it was RESOLVED as follows:

With feelings of profound satisfaction, and of devout gratitude, the Executive Committee record the fact, that, after 25 years of patient effort, the objects of the Society have been realised in one portion of the United Kingdom, by the abolition of the National Ecclesiastical Establishment which has existed for centuries in Ireland, and the consequent enjoyment of religious equality by the inhabitants of that country.

In the passing, by peaceful and constitutional means, of the "Act to put an end to the Establishment of the Church of Ireland," they recognise the result of various concurring causes, and of the labour of many individuals, both in and out of Parliament, who, either in past years or at a recent period, have sought to awaken in the mind of the nation a sense of the injustice inflicted by the Irish Establishment on the Irish people.

While gladly acknowledging that the successful issue of those exertions is due, in no small degree, to the co-operation of Liberal Episcopalians, the Committee attribute to the firmness of the great body of Nonconformists the adoption of a policy of impartial disendowment, as opposed to one of indiscriminate endowment; their protest against the latter having been aided, to an important extent, by the refusal of Irish Roman Catholics to participate in any redistribution of the revenues of the Establishment, or to accept of any other endowment from the State.

The Committee desire to express their strong and lasting sense of obligation to the Right Honourable William Ewart Gladstone, M.P., for the courage and decision with which he undertook the settlement of this great controversy; the distinguished ability, and the conscientious consideration, with which he has grappled with its many difficulties, and the unwavering adhesion to right principles which has marked his conduct of the measure which has now become law. They have also regarded with admiration the efficient aid afforded to the Prime Minister by his colleagues in both Houses of Parliament, as well as the ardour and fidelity with which the Government has been supported by the Liberal party in the House of Commons.

Disclaiming, in the prosecution of their aims, all narrow and sectarian motives, the Committee express their earnest hope that the beneficent effects of this memorable act of justice on the part of the Imperial Parliament will speedily be seen in the contentment, union, and prosperity of the population of Ireland. More especially, they trust that the members of the Disestablished Church may be so strengthened and guided as that, wisely using the liberty of action now accorded to it, their church may, by its vigour and efficiency, become an example to the religious communities still established by law, and beget in them a desire to enjoy the like freedom.

WILLIAM EDWARDS, Chairman.

J. CARVELL WILLIAMS, Secretary.

2, Serjeants' Inn, Fleet-street.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £850. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....	£361 19 0
Frederick Craven, Esq., Manchester.....	5 0 0

Total.....£366 19 0
Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street; or the Treasurer, Mr. E. C. HINDLEY, 52, Hoghton-street, Southport.

EDUCATION, BATH.—Mrs. JEFFERY

having removed to a larger house, is able to receive ADDITIONAL PUPILS.
References: The Rev. W. J. Odgers, Bath; the Rev. W. Cochran, Netherland; the Rev. T. Poynting, Monmouth; J. Murch, Esq., Bath; W. A. Case, Esq., M.A., Hampstead; Edward Cobb, Esq., Bath; J. Shute, Esq., Clifton-down, Bristol.

Terms on application to Mrs. Jeffery, 9, Norfolk-crescent.

MRS. GLOYN begs to call attention to

the arrangements she has made for the Thorough EDUCATION of the Daughters of Gentlemen. The School work will be resumed on Tuesday, the 10th August, at three o'clock. A prospectus may be had of Messrs. Galt and Co., St. Mary's-gate, Manchester. References and further particulars on application to Mrs. Gloyd, Acomb House, Greenheys.

LANCASTER.—The Rev. D. DAVIS,

B.A., will RE-OPEN SCHOOL on Friday, August 6th. Vacancies. Letters delivered after June the 21st cannot be answered immediately.

MOUNT VERNON HIGH SCHOOL,

NOTTINGHAM.

The new House and Schoolroom afford accommodation for an additional number of Boarders. Cricket-field, Gymnasium, and Workshop attached. On the basis of a sound English education, the Pupils receive a thorough course of instruction in Classics, Modern Languages, Mathematics, Science, History, and Art. Terms inclusive.—For prospectus, apply to the Rev. EDWIN SMITH, M.A., Sandy Knoll, Mount Vernon, Nottingham.

OLD HOVE HOUSE SCHOOL,

BRIGHTON.

Mr. HUTTON will Re-open his School on Tuesday, August 17th. He has a few Vacancies. He prepares Pupils for the Oxford and Cambridge Local Examinations, which take place twice a year, one at Midsummer and the other at Christmas.

OLLERENSHAW HALL, WHALEY

BRIDGE.—LADIES' BOARDING SCHOOL, Conducted by Mrs. EASTWOOD.—Superior Educational advantages, beautiful and healthy situation, and every home comfort. Prospectuses and references forwarded on application.—Duties resumed on August 5th.

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LALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmsholm.

Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

WANTED, a Certificated MISTRESS for the Octagon Chapel Girls' School, at Michaelmas.—Address Mrs. Bellingbrooke, Norwich.

WANTED, by a Young Lady, a Situation as Weekly or Resident GOVERNESS. Acquirements: English, French, and music.—Address E., Herald Office.

WANTED, a Situation as Companion or Nursery Governess. Refer to the Rev. T. E. Poynting, Monmouth, near Manchester.—Address A S, Mr. H. Young, 12, South Castle-street, Liverpool.

WANTED, in a small family, a Good GENERAL SERVANT; age 20 to 25.—Apply W., Herald Office.

WANTED, a Steady, Respectable Person, not less than 20 years of age, to WAIT upon a Lady. She must thoroughly understand dressmaking, hairdressing, and be willing to make herself generally useful.—Address X, Post-office, Sale, near Manchester.

THE NAME OF CHRIST.

Isa. ix., 6. Sermon on Trinity Sunday, 1869.
London: F. B. Kitts, 5, Bishopsgate-street Without.
One Penny. Fifteen, post free, 1s.; fifty, post free, 2s. 6d.

THE LEEDS TUNE BOOK, 4s. 6d.—

Tunes to ALL Martinieau's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

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PACKET of the whole series, post free, for 7s. 6d.—6, Arthur's-terrace, Manchester, N.W.

HOME PAGE TRACTS.—A CATALOGUE

of all the Tracts, with particulars as to price, &c., may be had on application, enclosing stamp, at 6, Arthur's-terrace, Manchester, N.W.

MRS. WARREN, Teacher of SINGING, 137, Radnor-st., Hulme.—Reference, C. Hallé, Greenheys.

REMOVAL.—Mr. REUBEN TAYLOR, Solicitor, from No. 25, Waterloo-street, to No. 7, Waterloo-street, Birmingham (Dr. Bell Fletcher's).

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HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

LAWN MACHINES, of the Best

Makers, sent to your address, carriage paid, and discount for cash.

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Cutlers and Ironmongers, Birmingham.

PRESERVE LABELS (gummed), in

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WILLIAM A. & SYLVANUS SMEE,

Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

MR. HENRY PLANCK, DENTIST, 8,

Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

MIDLAND RAILWAY.—Direct Route

BETWEEN MANCHESTER AND LONDON THROUGH THE PEAK OF DERBYSHIRE AND MATLOCK.

The following Service of Trains will run between Manchester and London, by the Midland Company's route, during the month of August, the Express Special Service Trains performing the journey in five hours:

UP TRAINS.

		3rd Spec'l		3rd			
		Exp. Class.	Ser.	Fast.	Fast.	Exp. Class.	Exp.
Leaves	Manchester.	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.
		6.55	6.55	9.45	9.50	1.0	1.0
Arrives at	London-rd.					3.30	5.30
St. Pancras.							
Arrives at	London.					4.35	10.45
St. Pancras.							

SUNDAYS.—An Express Train leaves Manchester at 4.45 p.m., and arrives in London at 10.0 p.m.

DOWN TRAINS.

		3rd Spec'l		3rd			
		Fast.	Class.	Exp.	Ser.	Exp.	Class.
Leaves	London.	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.
		6.15	7.45	9.0	10.0	11.45	11.45
Arrives at	Manchester.					3.0	4.40
St. Pancras.							
Arrives at	London-rd.					12.15	2.40
St. Pancras.							

SUNDAYS.—An Express Train leaves London at 2.50 p.m., and arrives in Manchester at 8.0 p.m.

Through Carriages between Manchester and London by all Trains.

JAMES ALLPORT, General Manager.

Derby, July, 1869.

IN REFERENCE

TO WINE it is a fact that many persons are pleased if they can say "We import our own." They have an impression that by so doing they not only get it cheaper but purer; and, besides, there is the honour of importing. They overlook altogether that those Foreign Dealers who seek them out are quite aware of this amiable weakness, and do not fail to take advantage of it to add some shillings to the price. To assist the impression they judiciously insinuate that their article is purer than what usually comes to England, and thus they lull that desire for comparison which would soon dispel the delusion.

These remarks apply specially to

GERMAN WINES,

And, in proof of them, we would ask those Gentlemen who buy such Wines to compare our

STILL HOCK AT

20s.	with their own importing at 24s.
24s.	ditto ditto " 28s.
30s.	ditto ditto " 36s.
42s.	ditto ditto " 48s. to 48s.
48s.	ditto ditto " 54s. to 60s.

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36s.	with their own importing at 42s.
48s.	ditto ditto " 54s. to 60s.
60s. and 66s.	ditto ditto " 66s. to 80s.

Even supposing the value to be equal there is this advantage in buying here, that any quantity can be got when wanted; whereas, in importing, a quantity of money is locked up, probably for years, in an article not of every day consumption.

JAMES SMITH & COMPANY,

WINE MERCHANTS.

MANCHESTER.....23, Market-street.
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WHAT THE CHURCHES ARE DOING.

The Wesleyan Conference is holding its 126th annual session at Hull. On Monday, the 26th ult., and following days, the preparatory committees assembled, viz., the Educational Committee, the Chapel Committee, the Sabbath Committee, the Theological Institution Committee of Review, the Missionary Committee of Review. These committees, unlike the Conference itself, are composed partly of laymen, and many of the leading laymen of Wesleyanism find in them an opportunity of bringing a strong lay public opinion to bear on the "legal hundred." The Conference proper opened on Thursday, July 29th, when about 600 ministers were present. The Rev. Dr. Jobson was elected president. We shall make fuller reference to the proceedings next week.

German papers state that the nun recently released from a Carmelite convent in Cracow was found in a dark and unhealthy cell, where she had been confined for twenty-one years. She was without clothes, had a wild look, and had almost lost her senses. The *Cos* of Cracow announces the sudden death of the confessor of the nunnery, the principal witness in the affair. This man, who is called Father Lewkowicz, lately visited the parish priest of Trzebinia, in a state of intoxication, and betrayed the secret. The priest, who is a very worthy man, made it immediately known to a cousin of his own in Cracow, and the latter wrote the anonymous letter by which the police were first informed of the matter. They were assisted in their investigations by several ecclesiastics, among others by the Bishop of Cracow, who overwhelmed the abbess and the nuns with reproaches, and asked them whether they were women or furies. He also thanked the magistrate for the energy and tact he had displayed, and suspended the chaplain of the convent. The released nun has been taken to a lunatic asylum, but the medical men despair of her recovery.

The following works have been placed on the *Index Expurgatorius* at Rome:—"The Bible in India," "Life of Jesus Christ," by Louis Jacoliot, Paris, 1869; "Questions Contemporaines," by Ernest Renan; "St. Paul, par Ernest Renan; avec une carte des voyages de Saint Paul, par Kiepert, de l'Académie de Berlin." The decree also enumerates several Italian works, and the "Annual of the Canadian Institute" for 1868.

The Irish clergy are already moving towards the adoption of an organisation for their new free Church. A large meeting of ministers has just been held in the Molesworth Hall, Dublin, with the Archbishop in the chair. The Archdeacon of Dublin was for at once proceeding to call into action the "National Synod of the Church, according to the 100th canon," but some of the more cautious urged that they had better be quite sure "what a synod actually was," and the motion was withdrawn. Dr. Tresham Gregg brought down the house by saying that the title of the Prayer Book should be at once altered—that the Union was repealed—that it was no longer the Prayer Book of the United Church of England and Ireland. The best thing that was brought forward was the consideration of the necessity of lay co-operation, which was ably advocated by the Rev. Mr. Streane and the Dean of the Chapel Royal.

It is said the Bishop of Lichfield will contribute £500 a year to the Sustentation Fund for the support of the clergy of the disestablished Irish Church, and that the English bishops generally will appoint a day for collections in aid of the same object.

It is estimated, says the Dublin correspondent of the *Pall Mall Gazette*, that the 12 per cent. bonus given to the Presbyterian body, as well as to the Episcopalian, when commutation takes place under the Church Act, will amount to an addition of £60,000 to the value of the capitalised life estate in the *Regium Donum*. It is said that a special meeting of the General Assembly will immediately be held to make definite arrangements for the organisation of an entirely new system of ecclesiastical finance.

The *John Bull* says:

"The Ritual Commissioners have adjourned to the autumn, when they will draw up their final report. Considerable surprise has been felt that their recommendations for the revision of the Lectionary, which have been in print some time, has not been published. Since then it is, however, to be feared that the Commissioners have almost converted themselves into revisors of the book of

Common Prayer. We hear with regret that vital rubrics have been tampered with, and that the Athanasian Creed itself has only been retained by a narrow majority. Indeed, if it was not in the hope that before the final report iterations may be made, one of the most distinguished Commissioners would, it is said, have resigned."

The same paper learns "that the feeling in the Select Committee on Clerical Discipline in the House of Lords was very much in favour of any measure, however stringent, that would lead to what are called extreme men leaving the English Church; and it is even rumoured on what is thought good Roman authority, that the Ecumenical Council will pave the way by allowing the Roman secular clergy to marry under certain restrictions. We mention these things before the recess that Churchmen may know how serious a prospect is before them, and resolve on greater unity among themselves."

The London Missionary Society has purchased a Buddhist temple at Pekin for a medical dispensary. An excellent conversion this.

The Rev. Dr. Rowland Williams, the author of the article "Bunsen's Biblical Researches," in "Essays and Reviews," advertises in the *Rcord* for a curate to take part of the large parish of Broadchalke, of which he is vicar. "Desired," says Dr. Williams, "a good preacher, with musical skill, and nothing odd in doctrine. Rational or ritual eccentricity objected to." Pretty well, that, for one who himself only escaped deprivation for "rational eccentricity" by the skin of his teeth!

The Rev. Charles Voysey, in a private letter to a friend of ours, dated August 2nd, says: "I find myself suddenly inhibited from all duty in the diocese, *pendente lite*. This proceeding has never been adopted except in cases of gross immorality. So I am numbered among the transgressors." He adds that Sunday next is his last day of duty for the present.

More movements for union! The *Clerical Journal* is saddened by the intelligence that the "Primitive Wesleyans" of Ireland are in danger of being united with or "absorbed" by the Irish Wesleyan Methodists. It seems the Primitive Wesleyans are not our "Primitive Methodists," and the *Clerical Journal* says they are, in fact, members of the Church of England, and are "the only true Methodists in the world," strictly adhering to John Wesley's rule of communicating at church, and holding no service in church hours.

Correspondents in the *English Independent* are advocating an amalgamation of the Congregational and the United Methodist Free Church, one writer suggesting the name "Free Churches" as more expressive than "Congregational." It is curious to see in this proposal an illustration of how completely Calvinism, once a subject of fierce controversy between Methodism and Independency, has faded out of the real thought of the Independents.

The *Dundee Advertiser* gives the following instance of a delicate scent of heresy. The pastor of an Independent church, not a hundred miles from Glasgow, was formally charged with teaching erroneous doctrine, a few months ago, for quoting in a sermon, preached on "The Cities of Refuge," the following passage from the writings of Bishop Patrick: "Two students of the law were to accompany him (the manslayer), that if the avenger of blood should overtake him before he got to the city, they might endeavour to pacify him by wise persuasions." For quoting this passage the pastor of an Independent church had to leave his charge. The accusation of heresy was made in the pastor's absence, and so disgusted were the most intelligent members that they left the church.

The new Roman Catholic cathedral in Rochester is to have the largest chime of bells in the country. The tenor bell will weigh three tons, and the aggregate weight will be twelve tons.

Things are still in a curiously uncertain state about the forthcoming Ecumenical Council. One week we hear that the Pope is pushing on all preparations, the next everything is at a standstill. The fact appears to be that the prospects of unanimity and discreet silence and subserviency to Rome are not found to be entirely satisfactory as the time draws nearer.

The schismatic bishops of the East persist in their refusal to attend the Council, and the patriarchs of Antioch and Jerusalem have returned the Pope his brief of invitation. The brief of

invitation has been retained by the Bishop of Bethlehem, the Armenian patriarch, and the Jacobite bishop, but they state that they regard it as a private communication. The Vatican affirms that the bishops have acted under pressure from Russia. There is hope, however, for the Council, as the Anglicans are going to help by their prayers! Mr. George J. Murray, treasurer of the A. P. U. C., writes to the *Guardian*:

"There seems a general call for some form of prayer in regard to the Council about to assemble in Rome. The President of the Association for Promoting the Unity of Christendom has prepared one for the use of the members, which will be sent to those whose addresses are known. I shall be most happy to forward copies to any one who will send me a directed and stamped envelope."

An informant of the *North-west Whig* who attended service in one of the churches of Belfast on Sunday last states that the portion of the service usually devoted to the Queen was omitted, and that one of the worshippers in his excitement shouted out "No surrender."

At the meeting of the Wesleyan Conference on Tuesday a letter was read from Sir F. Lytett offering to subscribe £300 a year for the maintenance of two Wesleyan ministers in or near the metropolis, to labour in West-end districts which at present are not included in any Wesleyan circuit.

WHAT IS SAYING ON CHURCH MATTERS.

A correspondent of *Notes and Queries* says: "The Swiss Protestants never call their places of worship Churches. They are always called 'temples.' The Catholics say that such a name is paganish, but the response always given is that the "Church" is the congregation, and not the building where they assemble. A just distinction, it seems to us.

With regard to caste in India, the *Daily News* says:

"The Brahmins are prohibited, under pain of the forfeiture of every social privilege which they hold dear, from crossing the sea, which they therefore, not without reason, designate *kala puwanee*, or 'black water.' According to the *Times of India*, only six Brahmins of the highest caste have ventured upon this experiment, and they have paid the penalty of the Hindoo law. Time, however, works wonders, and the Brahmins are beginning to discover that there is a good deal of absurdity in their superstitious horror of the melancholy ocean. Mr. Moljee Thackersey visited England several years ago, and on his return to India he soon learnt to his cost that he had been expelled from his caste. But Mr. Thackersey did not fling himself under the wheels of Juggernaut, or even retire into solitude. He simply exercised faith in his own rectitude, and in the ultimate common sense of his countrymen. The result is that he has re-visited this country, accompanied by six or eight of his brethren of the strictest sect of Brahmins. But this is not all. When Mr. Thackersey and his companions went on board the steamer, they were cheered by hundreds of 'castemen' who have learnt the folly of superstition and its incompatibility with the superior claims of modern civilisation. Another fact, which is in its way equally significant, is that two native ladies have applied for admission into the entrance examination of the University of Calcutta. It is clear, from many facts which are now transpiring, that Hindooism is passing into that stage in which reformers, if they are courageous and enlightened enough, will find their work comparatively easy."

The *Pall Mall Gazette*, in noticing the life and letters of F. W. Faber, a Catholic priest who began life as an Anglican clergyman, quotes the following illustration of the extent to which some go while still nominally Anglicans:

"Faber, it appears, settled down upon a college living—Elton, in Huntingdonshire. At Elton he persuaded a good many of the parishioners to come to confession to him, and set up a society of 'his most promising penitents.' The members met at twelve o'clock every night at the rectory, and spent an hour or so in prayer, on great occasions prolonging their devotions for three or four hours. (On Fridays, and throughout Lent, they used 'the discipline'—i.e., flogged one another on the bare shoulders. 'Upon which,' says the biographer, 'it would seem these vigils excited the anger of the evil spirits, for mysterious noises used to be heard in the house at the time, often apparently just outside the door of the oratory where the members were assembled.' When the astonished devotees rushed out with lights, and searched all over the house, nothing human was, of course, to be seen. Whereupon it was decided that the noises were the work of sundry irritated and obstructive devils."

The *Spectator* holds that the true policy for the new Irish Free Church is to make the laity participate at once, not merely on administrative and financial matters, but also on ritual, and even

theological subjects. A single chamber, in which the bishops, and clergy, and laity might all sit together, would be found far more really efficient for this purpose than a convocation which makes the bishops into a separate assembly, and puts the clergy and laity into a single lower chamber to consult together, the votes however, being taken by tribes, as it were, i.e., the laity delivering one vote and the inferior clergy another. What is, above everything, wanted is as complete as possible a sense of unity. Nothing will effect this so much as the presence of the bishop among the laity and clergy, where his leadership—if he is able to lead, and some at least, of the Irish bishops are anyhow able enough to lead—will be infinitely more felt than in the dignified seclusion of an "upper house." Moreover, the centralisation of the church into a single visible body cannot but add to the spirit and the responsibility, as well as to the gravity of the debates. In starting a church of this kind everything should be postponed to life. With life, all is possible; without life, nothing is possible; and the danger in this case is undoubtedly a want of life.

The *Freeman* (Baptist) speaking of the value of the Irish Church settlement to Nonconformity says:

"It is difficult to estimate the full value of our gains. The Parliament of the United Kingdom has accepted the principle of disestablishment. For the first time in the history of Great Britain it has been authoritatively declared that it is desirable and expedient to separate church and state. Bishops in Ireland will never again be appointed by the Crown. The English church there will be self-supporting and self-governing. Voluntarism has triumphed. Other, and scarcely less important, precedents have been created. The property enjoyed by the National Church is acknowledged to be the property of the nation. Royal grants are held to be no more than the grant of the enjoyment of the income from certain lands during the pleasure of the Legislature. A distinction, it is true, is drawn between private endowments and national property set apart for ecclesiastical purposes. But the Archbishop of Canterbury thinks that he has made a good bargain with the State in securing £500,000 as the price of all the private endowments included in property valued at £15,000,000. The most gratifying fact of all is the growing conviction that the State should not interfere with religion, that the Christian Church does not need the pay or the patronage, and should not submit to the control and rule, of the civil power. Great Britain has opened a new chapter in her ecclesiastical history."

A correspondent of the same paper, taking up the question of the consequence of the measure to religion in Ireland, writes:

"That it will give facilities for missionary work, there can be no doubt. The Roman Catholic Church hardly expects to profit by the overthrow of its rival. In a conversation which I had with a priest in Ireland last month, he candidly acknowledged as much. I said to him 'An intelligent layman belonging to your communion said to me a short time since if the Protestant Church in Ireland had kept clear of the State 300 years ago there would have been a hundred Protestants by this time for every Catholic! Do you believe this?' 'I believe every word of it,' was the priest's reply. Of course I do not expect the speedy falling away of large numbers from the Roman Catholic Church. The priests will resist 'Protestant heresy' as stoutly as ever; but disestablishment and disendowment must weaken their influence, since they will deprive them of the most powerful weapons which they have ever wielded against Protestantism. In spite of all that may be said to the contrary, the Irish people regard the Government measure as an expression of good-will on the part of England, and a pledge of righteous legislation for the future. The present Government is looked upon as the friend of Ireland. The people are disposed to regard the two most prominent members of the Cabinet as being invested with something like superhuman attributes. 'If Mr. Gladstone were to make his appearance among you,' said I to a sharp-witted Irishman, 'what would you do?' 'Faix,' said he, 'we would take him on our shoulders, and carry him through the country, and he would never touch the ground till he reached the Giant's Causeway.'"

Few expressions of opinion on the Irish Church Act have more interest for us than that of the *Guardian*, which has throughout taken a moderate and fair—for a High Church organ, very fair—tone. Our contemporary writes:

"Let us say frankly that we record the settlement of this great question with sincere satisfaction, by no means unalloyed with pain. To us the bill has not been what it is to a multitude of persons whose judgment we respect and with whom we generally agree—a wicked and sacrilegious piece of spoliation, not only dangerous to property, but certain to be injurious to far higher and more sacred interests: if it were, we should not be reconciled to it by anything that has been either done or attempted in the House of Lords. We

have seen, and see, in it a measure directed to remove a real grievance, to put an end to a state of things which has always seemed to us incapable of defence, and to do what (had it been done in another country, had the Church disestablished been Roman Catholic, and the population Protestant) every one would have welcomed as a great act of justice—a measure honestly and carefully framed, relentless in working out its principle, but otherwise friendly to the Church. Our desire has been that the hardships inseparable from such a change should be mitigated as much as possible; and we have differed from the Government as to the amount of concession compatible with a substantial adherence to principle."

There are some things in the Earl of Dalhousie's recent speech at Abeyon, on the "Free Church of Scotland," which it will do some of our Unitarian friends good to read. Combating the assertion that the Free Church is declining, he said:

"Look on what the Free Church was originally, and what it is now. It came out with about 474 ordained ministers. Of these 270 were parochial ministers, the remainder being ministers of those churches which were in status, although not in emolument, equal to parochial churches. From 474 ministers we have swelled to upwards of 800. Is that any symptom of decay? We have built upwards, I believe, of 800 churches. We have added to that 800 schools, and we have, out of the poverty of our land, gathered an amount of money to sustain the great cause which we advocate, which speaks well for the vitality as well as the stability of our Church. It has been said that the Church is going too fast, by some of those who belong to it. It has been said that in being too forward in the way of church extension we have run the risk, and have actually committed the fault, of lowering the stipends of the fixed ministers of congregations. I deny that this has been done to any extent. It may have been done to some small extent; but who shall gainsay church extension?—who shall tell me that is a real church which is not a missionary church? I honour the saying of Mr. Chalmers, when he told the people that commerce and religion were conducted on two totally different principles. In commerce the demand must precede the supply; in religion the supply must precede the demand. But it is in vain to tell me that a church can do its duty that does not plant itself in the midst of barren ground—that does not till the ground till it makes it a smiling field, and gathers into it a congregation which did not exist."

"The Son of a Cornish Vicar" appeals in the *Church Times* for help in the Church work of the county, which he laments over as being "a perfect hot-bed of Methodism and Dissent of every kind," and solicits help "to stem the tide of Dissent and irreligion." "Let me again beg any priests able and willing to fight a hard battle for our dear Lord and His Church to send a mission among the rustics and miners of this only half-civilised region." We commend this fact to the Archbishop of Canterbury as suggesting some interesting questions in connection with his peculiar hobby of the value of an endowed and established Church. Which made Cornwall an ever half-civilised region? Establishment or Voluntarism?

The *Pall Mall Gazette* points out how the actual proceedings of the Church of England show its utter indifference to what were once the most essential restrictions of that creed, of which the Rev. W. L. Irons, of Brompton, has just come out as the defender:

"With the anathema of the Prompston doctor against all who doubt the infallible truth of every portion of the Athanasian Creed still sounding in our ears, it is not a little suggestive to ponder over the proceedings of the Anglo-Continental Society, patronised by the Archbishop of Canterbury, the Bishop of London, and the Bishop of Exeter. Under the auspices of this society one of the fundamental dogmas of this same creed is being quietly set aside, as of no practical importance whatever. The society is taking under its special protection that ancient oriental Nestorian Church, against whose one distinguishing tenet the clause in question is directed. To the ordinary Englishman the subject is, perhaps, of little practical interest. The extraordinary subtleties which shook the Christian world 15 or 16 centuries ago seem barely comprehensible to an age which delights in science and criticism, and regards 'dissimulation' as the great religious question of the day. A new neo-platonic creed like that which is falsely attributed to Athanasius would be about as possible an invention as a parliamentary adoption of spirit-rapping for the settling of antiquarian difficulties. And the striking fact is that while on certain Sundays every clergyman is bound to anathematize the Nestorians for holding that there were two separate 'persons' in Jesus Christ, a society for equating with the actual Nestorian Church is established at the offices of the Gospel Propagation Society in Park-place, St. James's Street. The truth is that if Churchmen could wake up one morning to find the Athanasian

Creed vanished from the Prayer Book they would all rejoice with unaffected joy."

"A beneficed Clergyman and Conservative," who at the last election voted for the Conservative candidates, writing to the *Manchester Guardian*, says:

"In common with other churchmen, I feel that the conduct of most of the bishops during the passage of the Irish Church Bill through the House of Lords has been such as entirely to shake my confidence in their manliness and honesty as politicians. The only ground for retaining bishops in the House of Lords has been that they might protect the interests of the Church. But what have they really done for the Church? Some of them have voted for her disendowment and disestablishment; some have not had the courage to vote at all; some have shown a miserable spirit of time-serving. Nor has their conduct in other great questions been such as to commend their wisdom or courage in legislating for the Church. Year after year the poison of Romanising ritualism has been allowed to circulate, alienating vast numbers from the services of the Church, and engendering strife and contention. There is not a bishop on the bench who has boldly faced the difficulty or brought forward any measure for putting an end to the anarchy which pervades the Church. Meanwhile the bishops complain that they are overworked, and make attendance in Parliament a scapegoat for neglecting many useful works in their dioceses. It is time that churchmen should speak out and complain loudly. The remedy is easy, and the advantage would be great. Let the bishops cease to sit in the House of Lords, and devote themselves wholly to the work of their dioceses. The Church would lose nothing, and she would gain much. Peers of the realm may need incomes varying from £4,200 to £11,000 a year; but bishops who are not peers would be amply remunerated with £1,000 a year, and with the money saved we could have the episcopate increased and many of the miserable pittance of the poor livings increased."

THE WORKING OF IRISH CHURCH ACT.

The *Pall Mall Gazette* gives a clear statement of the changes which the new statute will introduce into the ecclesiastical aspect of Ireland.

The immediate results of the Act are neither many nor conspicuous. For the next 17 months the framework of the Irish Church will be substantially unaltered. The parliamentary union between it and the Church of England will continue to subsist, ecclesiastical corporations will retain their accustomed status and possessions, the ecclesiastical courts will exercise their accustomed jurisdiction, and the Irish bishops will take their accustomed turns in the House of Lords. There are, however, three exceptions to this rule. First, all property vested on the 20th of July last in the ecclesiastical commissioners for Ireland passed on that day to the "commissioners of Church Temporalities in Ireland." Secondly, on the occurrence of any vacancy in the Irish Ecclesiastical staff during the next 17 months the Act makes certain temporary provisions with regard to appointments. If an archbishop or bishop is vacant the Crown is empowered to nominate a successor—in the former case, on the requisition of any three bishops of the province; in the latter, on the requisition of the archbishop or any three bishops of the province. If a benefice of any kind falls vacant, it may be filled up by the same person who would have been qualified to present to it if the Act had not passed. But in no case will the bishop or incumbent so appointed succeed to the temporalities of his new preferment. These will vest at once in the Commissioners of Church Temporalities, free from all liabilities in respect of the new appointee, except that they are authorised to pay him for the unexpired residue of the next 17 months a sum equal to the annual income of his new benefice. Thirdly, the clergy and laity of the Irish Church will enjoy during the same interval entire freedom of synodical action. They may meet in synod by such representatives as they shall appoint, and they may frame regulations for the general management of the Church, and for the future representation of its members.

The intercalary period expires on the 1st of January, 1871. At that date the ecclesiastical revolution will be complete. The union with the Church of England will come to an end, the entire mass of Church property will pass to the Commissioners, every ecclesiastical corporation will be dissolved, the ecclesiastical courts will be abolished, and Irish bishops will be seen no more in the House of Lords. From that day forward the Irish Church will be relegated to the position of a voluntary religious association, possessed of absolute liberty to define its own doctrines, to manage its own affairs, and to spend its own money. Supposing it to take no immediate steps to constitute a representative body for itself, the ecclesiastical law, and the articles, doctrines, rites, rules, disciplines, and ordinances, which were in force in the Irish Church at the date of the passing of the Act will remain binding on its members "in the same manner as if such members had mutually contracted and agreed to abide by and observe the same." These existing laws, however, will in all

respects be subject to "such modification of alteration as after the 1st of January, 1871, may be duly made therein according to the constitution of the said Church for the time being." The object of the provision is simply to give the disestablished Church a framework to start with, not in any way to hamper it in reconstructing this framework hereafter. If on the 2nd of January, 1871, the clergy and laity like to convert themselves into Presbyterians or Baptists, there is nothing in the Act to prevent their doing so. In case, however, of their determining upon any violent changes, an element of possible disintegration is introduced by the saving clause that no alteration in the articles, doctrines, rights, formularies of the disestablished Church shall be binding on any ecclesiastical person so as to deprive him of any annuity or compensation to which he may be entitled under the Act who shall within one month signify his dissent therefrom.

The formation of a representative body of some kind is not likely to be long delayed, since until this step is taken none of the property granted by the Act to the disestablished Church can possibly be made over to it. The indispensable preliminary to such transfer is that it shall "be shown to the satisfaction of her Majesty that the bishops, clergy, and laity of the said Church . . . have appointed" some "persons or body to represent the said Church, and to hold property for any of the uses or purposes thereof." When once the representative character of this body has been made clear to the Crown, it may be incorporated by Royal Charter, and may make all the applications and receive all the payments specified in the Act. These are as follows:—The representative body may apply to the Commissioners for any church in actual use at the time of the passing of the Act, stating that such church is required for religious purposes; and for the sum of £500,000 in lieu of private endowments. These applications must be made before the 1st of July, 1871. Further, and without any limitation as to time, the representative body may apply for ecclesiastical residences actually occupied at any time during the six months before the passing of the Act by any ecclesiastical person attached to any church vested as aforesaid in the representative body, and for the additional land which under the 28th clause may be held with the residences in question. The moveable chattels belonging to or held in right of any see or benefice will vest in the representative body immediately upon incorporation, without any application on their part. Lastly, the provisions for commutation of life interests contained in the 23rd clause can only take effect "in the event of a representative corporate body being constituted to represent the said Church."

The mention of commutation leads to the consideration how far the position of the existing Irish clergy is affected by the Act. As regards houses and lands, they are to remain in possession of the present holders of the see or benefice in right of which they have hitherto been held, for their respective lives. As regards income, however, the clergy will in future look to the Commissioners, whose business it will be first to ascertain the amount in each individual case, and then to pay it to the holder of the see or benefice so long as he lives and discharges the duties of his office, or any duties which may be substituted for them by the representative body with his consent, or shall be prevented from discharging them by age, sickness, or permanent infirmity. In estimating an incumbent's income the Commissioners will deduct the salary paid by him to any curate, provided that a similar deduction has been made by the Ecclesiastical Commissioners for the five years preceding the 1st of January, 1869. Permanent curates will be compensated in the same way. Any ecclesiastical person having a life interest under the Act may, with the consent of the representative body, apply to the Commissioners to commute his annuity, in which case its then present value will be paid over to the representative body charged with the payment of the annuity so long as the annuitant requires such payment, but with power to the representative body to make such arrangements with him upon this point as they may think fit. As soon as the value has been thus paid over all claim of the annuitant under the Act will cease, and his interest in any ecclesiastical property will immediately vest in the Commissioners. An additional inducement is offered to prompt and general commutation by the provision that if before the 1st of January, 1873, three-fourths of the ecclesiastical persons in any diocese have agreed to commute their life interests a bonus of twelve per cent. on the commutation money will be given to the representative body.

ROUGH NOTES OF A HOLIDAY VISIT TO SOME ENGLISH CATHEDRALS, &c.

NO. II.—ELY AND NORWICH.

On a splendid Sunday morning, and with a sky of deep, unbroken blue, I started in good time for morning service at ELY CATHEDRAL. I approached it through beautiful park-like grounds, in which were some very fine old beeches. Service was held under the Central Tower, where open benches were placed, to which, like other folk, I walked, and selected my place on the "free and open system."

Of course it was simply fortunate that my position commanded a good view of the choir, with the exquisite reredos, and the splendid east window beyond. The music was fine, but so purely scientific that none of the congregation could possibly join in it—which, I presume, was neither expected nor required. What in this matter alone excited any admiration, was the subdued and prayerful manner in which were sung the responses to the commandments. The service was rather high. Everybody turned eastward at the recital of the creeds—(some day they will turn their backs upon them)—everybody bowed at the name of Christ, though not at that of his God and ours; and there were candles on the altar-looking table, unlighted certainly, and therefore destitute of any true religious symbolism. The lessons appointed for the day were but indifferently read—one of them, however, quite as well as it deserved. It was a bloody tale of savage retribution, taken many hundred years ago by a tribe of barbarians on the representatives of one of Israel's kings, who had himself betrayed his destitution of honour and good faith. It must be difficult to find anything less edifying and adapted for public recital in the course of Christian worship at the present day! When the preacher made his appearance, I augured well from his intellectual head, and the decision and force with which he uttered his opening sentences. But his sermon was slight and unsatisfactory after all. I could only suppose, for I was sure Dean Goodwin had ability, that he reserved his powers for the editing of Greek plays, and didn't care to waste them on a Cathedral congregation. One of the vergers arranged with me that he would, by chance, be near the south door, half an hour before the beginning of evening service, and that he would then take me through the building. I certainly thought that this magnificent interior surpassed all that I had hitherto seen, grand and wonderful though it had been. For extent, for lavish richness of decoration,—(the fine shafts of Purbeck marble combining beautifully with the white stone work in the eastern end, containing two tiers of high lancet-shaped windows,)—this choir must be unequalled in the world. The organ front is inconceivably beautiful, a miracle of the designer's art! The stained glass,—the carving, alike in wood and in stone,—the exquisite marbles and splendid workmanship of the reredos, why attempt to describe them? My fee secured not only this entrancing inspection and the illustrative comments of my guide (an intelligent and obliging man), but together with a favoured few besides, a seat during the service in one of the stalls, whence I could gaze my fill at the glories of this *sanctum sanctorum*. This choir is of great extent. It was the custom of the Normans to build an apse at the termination of the nave. So it was originally in Ely; but this apse was taken down, and in its place, first three arches of Early English, and then six of Decorated, were built, making a choir of *nine* arches, and a marvellous product it is! The music was yet more elaborate than at the morning service. We had three psalms hand-running, so to speak, all sung to the same chant. If one of them had been omitted, a certain choir-seated worshipper would certainly have raised no objection. If we were enjoined in the New Testament not to bless but to curse our foes,—if we thus taught our children, and exhorted from our pulpits,—it might be consistent and edifying that, in the solemnities of public Christian worship, we should (as in one of the Psalms we sang), invoke unspeakable horrors on the head of our enemy,—and pray that "he may grin like a dog, and go about the city!" At the anthem, in accordance with a not very obviously wise custom, we all stood. The quality of the voices was not particularly excellent.—I left this splendid Cathedral with great reluctance. As I walked slowly out down the nave, the organ pealing in the distant choir, the sunlight shining gloriously through the stained glass, and dyeing the marble pavement here and there with purple and gold-amethyst and ruby, I thought that though the architect of this marvellous structure might care little about his place of burial, he would surely here have found a noble portal, through which his departing spirit might take its flight from this gorgeous creation of his genius, to the more immediate presence of its Divine Originator and Inspirer.

I travelled through what was once upon a time the Isle of Ely—some forty miles on my way to NORWICH. The fen country is a wonderful illus-

tration of what industry and skill can accomplish in rescuing land, that now grows rich harvests for man, from the stagnating waters that for centuries wrung his frame with ague, and sent him prematurely to the grave. The people of this district are more suave in manner and speech than our Lancashire folk, whose energy and enterprise, however, they warmly admire. I had long desired to see Norwich on many accounts. There was a time when it occupied an almost unequalled literary position, and from its eminent writers and great thinkers was called "the eye of England." The numerous and gifted family of the Taylors; of the Martineaus, whose birthplace it is; the distinguished ministers who have preached at "The Octagon"—Dr. William Taylor, Dr. Enfield, Mr. Madge, Mr. Robberds, and others; and last, but not least, the fact that it was the native city and favourite abode of my lamented friend TRAVERS MADGE—all conspired to invest it with a deep, strong interest. I had the privilege of enjoying the society of those he loved so dearly, and of staying in the home that was his earthly paradise. During the day I saw the house in which he was born, the schoolroom in which he had laboured, the grave where lie the mortal remains of a frame all too feeble for his eager, fervent spirit, and from which, three years ago, it received its "letters of release." A beautiful spot it is—in a cemetery called "The Rosary," from the profusion with which the rose there flourishes. As I sat by his head-stone, the hand of loving and tender remembrance was watering the green sods and trimming the flower-bed that covers him. He lies in the place where he was fondest of walking while his strength lasted; and though from the overshadowing of the willow that weeps by his grave the rose has hardly sunlight enough to favour its growth, no spot is greener, or in the early spring-time more brightly decked with the flowers he specially loved. Fit resting place indeed for TRAVERS, "the Unitarian Saint," as he has been designated by an orthodox but friendly pen. And (in my humble judgment) he was never more a saint, and never more useful or happy, than when he held by the doctrines and enjoyed the communion of our so-called heterodox Church.—From the Castle, built on a mound raised by the Normans, I had some fine views of the city, which covers a wide area and contains seven-and-thirty churches. Whence did they ever get worshippers, and when? The CATHEDRAL, almost wholly Norman and founded in 1094, is a very fine edifice, remarkable for its elegant tower and lofty spire. The west front is plain enough—the arcading and the pinnacles testifying clearly to its origin and date. The nave is long, but somewhat narrow, and has a fan-traceried stone roof, which must, of course, be of later date. I remarked that in the nave the triforium was lighted, whereas it is generally *blind*, as it is termed. On mentioning this to the vergers, he told me that Queen Elizabeth was fond of coming to Norwich; that on one of her visits to the Cathedral she complained of the insufficient lighting of the building, on which the obsequious Dean of that time ordered windows to be put in—caring less for the manifest design of the architect than for the whim of his royal mistress. However, he was happily the last of the race of sycophantic Churchmen! There is a fine west window in memory of good Bishop Stanley, whom I remember well as one of the most popular and instructive of the lecturers we sometimes had at the Manchester Mechanics' Institution, when he was rector of Alderley. Over his grave is an inscription so elegant in its language and (better still) so true to fact, that I couldn't but copy it. "In the faith of Christ, here rests from his labours, Edward Stanley, 32 years Rector of Alderley; 12 years Bishop of Norwich;—buried amidst the mourning of the diocese which he had animated; the city which he had served; the poor whom he had visited; the schools which he had fostered; the family which he had loved; and of all Christian people with whom, however divided, he had joined in whatsoever things were true and honest, and just and pure, and lovely and of good report." The choir is not particularly fine, and, in defiance of all good taste and propriety, both it and the chancel are crowded with pews of anything but ornamental construction. The evening service was fairly performed. The Dean (Dr. Goulborn), a fine, dignified looking churchman, read one of the lessons. I again admired nothing more than the solemn stillness observed for a minute or two after the closing Amen:—a practice which some Nonconformist churches would do well to adopt.—By good fortune, I met with a friend well and widely known among us for the active and intelligent interest he has long taken in our Sunday-schools, especially those in London. He kindly took me in hand for a visit to the "Octagon" Chapel and the Free Public Library; and for a delightful ramble in the evening, which closed a very agreeable and interesting day.

H. R.

The Unitarian Herald.

FRIDAY, AUGUST 6, 1869.

UNIVERSITY REFORM: TOO LATE FOR COMPROMISE.

THE obstructive party in matters of religious freedom and equality have, fortunately, a knack of making their concessions too late. Almost any time these twenty years they might have "saved" the Irish Church—according to their ideas of ecclesiastical salvage—by fairly proposing a levelling-up process, but they only found out that this was the true solution of the difficulty when the tide had turned unmistakably and irresistibly against all establishment whatever, and the result of their tardiness is a change more comprehensive than, a few years ago, the boldest political speculator would have dared to hope for. And yet this is the moment—when the eyes of England are opened as never before to the necessity of fairness and justice in dealing with these old ecclesiastical anomalies—for us to be treated to an offer of compromise and "concession" on the question of opening the Universities to the nation irrespective of church and creed. Hitherto the House of Lords has simply negatived from year to year the measures which have been sent up to it by constant increasing majorities of the Commons. This year the bill, passed by larger majorities than ever, was summarily thrown out by the Peers on the first reading, on the ground that Lord CARNARVON would be prepared next Session to propose a compromise on the subject. Lord CARNARVON's proposal is,—1, that one-half of the Fellowships should be handed over to the Universities, and that the holders of these University Fellowships should be absolutely free from all restriction or test; 2, that the remaining Fellowships should be retained by the colleges and held under the same restrictions as at present. This is little more than a variation of the idea thrown out last year by Dr. PUSEY in a letter to the President of the Wesleyan Conference. He then suggested that a definite portion of the surplus income of the colleges should be given up for the founding of separate undenominational colleges or University Fellowships for other religious denominations, "with the view of retaining the colleges themselves as places of education for the laity or future clergy of the Church of England." He now explains in a letter to the *Guardian*, that what he "proposed to surrender was income which is at present wasted."

"It is well known that a proportion of our Fellowships are simply a sinecure endowment of persons who have obtained a good class, chiefly in the *littera humaniores* school, and who, upon a required year of residence, at most, enjoy their sinecures away from the University, without having done anything for the University or colleges to which they are elected. This is, of course, mere waste. We should lose nothing, we should probably gain, by the abolition of such sinecures. Accepting then, as a fact, that, since the Church of England had lost so many of her people, it is virtually settled that she shall forfeit a proportion of her endowment, I was willing to accept 'denominational endowments.'"

We are much obliged both to Lord CARNARVON and Dr. PUSEY for their proposals, but especially because we regard them as signs of approaching victory to the principle which is greater than any such concessions. A generation ago we might have been thankful to have seen any chance of winning such an instalment of the long-deferred rights of Nonconformity. But no such proposals were then heard

of, nor would they be heard of now except under the pressure of greater changes that can no longer be staved off. In a word, they are a concession not to justice, but to fear. They are the clumsy device of an old vested wrong conscious that its last hour is approaching. Even regarded from the point of view of the proposers they would be suicidal, for the new Colleges and Fellowships, untrammelled by any restrictions, must inevitably attract the pick of the students of England. Many of these, from University, Owens, and other Colleges, already furnish some of the foremost names in the honours' lists; they enter the competition in face of every discouragement, and hold their own. How many more would do so if the discouragements were taken away, and a half or a third of these brilliant rewards of scholarship and helps to a scholarly career were thrown freely open? A resident tutor of Oxford, Mr. J. R. THURSFIELD, puts this point very forcibly in the following passage in a letter to the *Pall Mall Gazette*:

"The new college, composed of not less than a hundred university fellows, elected by a competition freer than any which at present exists, could not fail to overshadow in a few years the existing foundations, to absorb into itself most of the ability of the university and a great proportion of its teaching power, so that before the end of the century the existing colleges would have vanished from the scene as completely as the forgotten halls of the middle ages. It is notorious at present that the demand for tuition in the universities is greatly in excess of the supply, and it may, therefore, be inferred with certainty that the great majority of the teachers would ultimately be found in the ranks of the university fellows. I know that it is not proposed to incorporate these fellows as a college, but the advantages of united action among them would so soon make themselves felt that for all practical purposes they would wield a power equal to that of the colleges; they might for convenience become incorporated, and I have therefore not scrupled to call them a college."

It is not, therefore, because we are afraid that such compromises would leave us under any disadvantage that we utterly repudiate them. It is that they would be a giving up of the principle for which we have been all along contending. They would still perpetuate the old obnoxious distinctions between Church and Dissent; and what Nonconformists are contending for is that these distinctions shall be entirely done away with, and that all religious parties shall stand upon a footing of absolute equality in the nation's ancient seats of learning. This is now all that we care to argue about, and the only thing to which we can listen. The time for compromises has gone by. The debates on the Irish Church have brought out into unexpected prominence the principle that Church property—and *a fortiori* it is true of University property—is simply national property. And as national property these universities must henceforth be regarded. Nor are the changes in this direction likely to be confined to Oxford and Cambridge. The Board of Trinity College, Dublin, have for years been obstinately setting themselves against several small concessions which the Liberal party have claimed. But the lesson of the Irish Church has already told upon them, and it is understood that they are now preparing to throw open their Fellowships to Nonconformists and Catholics. It is well. The old song tells how, long ago, at the advent of St. Patrick, the panic-stricken snakes "committed suicide to save themselves from slaughter." We commend the example to all old abuses of intolerance

and exclusion. The "happy despatch," when executed with promptitude and courage, is not without a certain gracefulness. But let us have no more talk about concessions!

THE LIBERATION SOCIETY AND THE IRISH CHURCH ACT.

THE *Liberator* for July ably exposes the shameless way in which the *Record*, "ignoring the facts of current history, in a manner that is almost peculiar to that journal," attempts to fasten on Dissenters, by implication, the policy of endowing Roman Catholicism in Ireland.

"In a review of Mr. Mackenzie's 'History of the Inquisition in South America,' the *Record* asks, 'Are Scottish Presbyterians and English Dissenters really prepared to endow, out of the spoils of a Protestant Church, a system which produces such results?' The proper question to put would have been, 'Are members of the Established Church really ready to do this?' All through England and Scotland not a voice was raised by Dissenters, or Presbyterians, in favour of the system of concurrent endowment. The only support of that proposal came from the members of the *Record's* own Church. On any occasion that the Lords voted upon the question, its supporters were composed exclusively of English Establishmentarians, led on by two English Archbishops. Not a single English or Scotch Nonconformist member of the House of Commons voted in its favour. Not one newspaper representing Nonconformist views supported it. But the majority of Church newspapers including the *Standard*, the *Guardian*, the *Church Review*, and the *Church News*, wrote in its favour. After this we are coolly asked, 'Are Scottish Presbyterians and English Dissenters really prepared to endow, out of the spoils of a Protestant Church, a system which produces such results?' Let the *Record* ask the more pertinent question—What would have happened but for the recent protests of these two parties?"

The Executive Committee of the Liberation Society have published a Minute, in which they express the satisfaction and gratitude with which they regard the complete accomplishments of the Society's objects in one part of the United Kingdom, by the passing of the Act for the disestablishment of the Irish Church. They regard the event as the result of various concurring causes, and of the labours of many individuals, both in past and recent times; while they express a deep sense of obligation to Mr. Gladstone for the ability and conscientiousness with which he has brought the controversy to a close, as well as admiration of the fidelity with which he has been supported by his colleagues, and the liberal party generally. They further express an earnest hope that the beneficial effects of the measure may be seen in the improved condition of Ireland, and that the disestablished Church may so wisely use its liberty as to beget in the churches still established by law, a desire to enjoy the like freedom.

HERESY HUNTING IN SCOTLAND.

To those persons who are disposed to notice the tendencies of the age, it is apparent that Scotland is on the eve of a new reformation. Ministers and people in the Presbyterian body are asserting the need of revision in the standards.

A few weeks since a rumour appeared in the *Dundee Advertiser* that two Presbyterian laymen in the small town of Cupar-Angus had been suspected of holding views upon the infallibility of the Scriptures, the doctrines of original sin, the trinity, the vicarious atonement, and future punishment, contrary to the teaching of the confession of faith.

The Free Church minister (Presbyterian) visited the suspected persons in the usual manner, and during his visit he discovered that these two gentlemen did not hold correct views upon the subjects above referred to.

The Kirk Session summoned the offending members to appear before it. One only did this, the other objecting to appear at so short a notice. A long protest was read by the alleged heretic against the attempt to try him for heresy in private, and before he could answer the questions intended to test his belief in the above mentioned doctrines, he demanded an open court. As to his holding views different from the confession of faith, he asserted that the minister himself had preached the preceding Sunday to the effect that salvation was possible for all men; yet the confession of faith declared the number to be limited of those who might be saved. He asserted that no church had the right to make essential

what Jesus did not make so. The Kirk Session, evidently puzzled, determined to apply to the Presbytery for advice. In the meantime, the Dundee Advertiser published the whole of the protest and arguments presented by the "heretic." "A leader" appeared in the same paper strongly in favour of the heretics. The proceedings of the minister were denounced as being full of the spirit of the inquisition. Several letters appeared, most of them strongly biased in favour of the men accused, in which it was further maintained that Presbyterians had the right of private judgment—at all events laymen had. The ministers, it was affirmed, might be reasonably bound to preach certain dogmas but the laity ought not to be compelled to believe them. Others asserted that the Free Church of Scotland was governed by rules, and that when a person became a member of that church it was understood that he would submit to the rule of the Kirk Session. Last week the Presbytery met at Blairgowrie, and the offending members were summoned to appear; one only did so, the same person who presented himself before the Kirk Session.

He was again allowed to speak for himself, and he reiterated his claim to the right to hold his own opinions, and still remain a member of the Free Church. As far as one can judge, the result will be the expulsion of the two laymen unless they should imitate the example of the Revs. Norman Macleod and Walter E. Smith, and qualify and modify their heresy to suit the demands of their judges.

However, the effect has been very great upon the community, the newspapers have opened their columns, and a warm controversy has been going on. On Sunday night the Rev. George Gillilan, who represents the broad church party among the United Presbyterians, referred to the case in a lecture. Mr. Gillilan frequently gives utterance to sentiments under the form of suggestions, and usually in the subjunctive mood, which might be dangerous if more positively affirmed.

He took very strong ground in favour of the two laymen, and asserted that in 99 cases out of a 100 the laity of the Presbyterian Church have not read the standard of the church with which they unite themselves.

There is a wide spread sympathy developed in favour of a wider liberty than has hitherto been enjoyed, and the Kirk Session of Cupar-Angus has started a question which it is not in the power of its members now to control.

H. W.

AMERICAN NOTES.

S. Austin, writing from San Francisco of Starr King's grave, says:

"He feeling toward him on this whole coast cannot be described, it is so tender, strange, and deep. There is nothing at the East to which it can be compared, and only those who know this wild Pacific life can understand it. One of the giant trees of Mariposa bears his name, and a regal dome of the Yosemite is called Starr King. One of the Colfax party, on their recent visit, writes, 'He is the saint of the Pacific shore! Ever since the day when the young Unitarian clergyman died, and the legislature and all the courts adjourned, when the national authorities fired minute guns in the bay, while all the flags in the city and on the ships hung at half mast, a softer and a richer halo has been surrounding his memory, and many a poor cast-away now clings to his belief in Starr King as his only link to virtue.' To his own people here he is a departed friend; to loyal hearts everywhere he is the one man whose eloquence saved California in the Union; and to the wild and reckless wanderers of these Pacific states, with his great warm heart, and his eloquent words of the mercy of God, he is the one just man they have ever known, whose life was pure and whose words were hope."

The Nation has the following:

"Filiu Burritt, who has in his day done some honour to the American name, and some service to his race, has been for some time Consul at Birmingham, on a salary of \$1,500, out of which he had to pay office-rent and clerk-hire, leaving him about \$500 for his own use. One would think the place would not tempt the poorest harpy that ever 'worked' in a canvass, and yet the old man has been turned out. What makes the performance seem at first sight more remarkable is, that Burritt rendered great service to the Union cause with his pen during the war."

A new religious sect, called the "Brethren of One Faith," met in Chicago on the 6th of last month. The name will be very appropriate, says a Chicago paper, so long as the church has only one member.

In reality, however, according to the Chicago correspondent of the Liberal Christian, the "One Faith" resolves itself into almost as many articles as a Westminster catechism, before it is made fully explicit as a guide. The first article says that "men can only be saved by an intelligent belief of the Gospel," which allows some latitude apparently, were it not followed by an elaboration of what that intelligent belief must be, which deprives it of the designation intelligent, and reduces it to an arbitrary creed at once. They believe in a literal and visible theocracy, to be established upon the earth, and that the kingdom will consist of the restored tribes of Israel, who will be located in Palestine. Jerusalem is to be rebuilt in splendour, and become the metropolitan city of the world. Christ is to be the chief ruler or king over the whole earth. This millennium, however, is only to continue one thousand years. At the end of that time all names not in the Book of Life will be blotted out and the earth inhabited by a race of immortal beings. They reject the Trinity, Endless Punishment, Personality of the Devil, and many other orthodox views, but they plant themselves on the ground of infallibility as squarely as any strong old sect with a great long ancestry of church history to back it, and say the multitudinous faiths of Christendom cannot be of God, because they are not a unit. The Bible speaks only of one faith, and theirs is that faith.

The Rev. W. Knott, for a short time a student in our Home Missionary Board, and who recently graduated at the Meadville School, has been ordained to the ministry, by the Universalist Conference of Upper Canada, at Orono, about fifty miles east of Toronto.

We regret to learn that a daughter of the Rev. Henry Giles, formerly minister of the Park Chapel, Liverpool, has been drowned by the upsetting of a boat, at Bucksport, Me. She was eighteen years of age, and is said to have been highly educated and accomplished.

The Spectator having said that "no woman has ever founded a creed," S. J. B. writes to remind our contemporary that the statement is not quite accurate, since the considerable sect of Shakers owes its existence to Ann Lee, who in the last century promulgated its doctrines and was constituted its prophetess, and he adds:

"Here are now in America several Shaker settlements, comprising some thousands of members, who live in different 'families' presided over by elders, and occupied with the tillage of land, various branches of manufacture, and especially the cultivation of medicinal plants. No one who, like myself, has passed a week among them will withhold a tribute of respect to their industry, their simple hospitality, and the kindly gentleness with which, while maintaining the superior purity of their own creed, they extend the hand of fellowship to those 'of the world' who visit their secluded retreats. Their domains are usually remarkable in the surrounding country for their excellent cultivation and general air of prosperity, all possessions being vested in the elders for the common interest of all members. If the bright vivacity of family life is wanting, the pervading air of peaceful calm is very noticeable, and, even while realising that it falls short of the highest ideal, the visitor is struck with the 'starlit quiet,' which forms so marked a contrast to the rush and turmoil of life in the surrounding American towns, and which, combined with the interest of healthful labour, gives a result at least far superior to that of ordinary monastic life."

The Washington letter of the Liberal Christian has this:

"At the recent meeting of the Unitarian Society of this city, held after the morning service, the resignation of the Rev. Wm. Sharman was accepted by a vote of 20 to 9. Large numbers of the society have gone north for the summer, and not half of the pewholders of the church were present. We feel sorry to part with Mr. Sharman, for he has been an active, earnest, and faithful minister here during the past year. He leaves us with the good wishes of all members of the Unitarian Society who are loyal to the Government and the flag of their country. The disloyal element in the church forced him to tender his resignation, and have done all in their power while he has been here to make it uncomfortable for him. The same element quarrelled with Mr. Conway and Mr. Channing, and would do so with an angel from heaven, if one should ever drop down among us. The same element closed the Unitarian church in 1865, and declared that it was dead, and had better be sold out to the Congregationalists. The same element sigh daily for the good old days when slavery existed here, and the Unitarian bell was tolled by a slave instead of a freedman; and wonder why a

Unitarian minister cannot be found to sympathise with them. They are shocked at the fact that when their brethren at Charleston, S. C., a few months before the war broke out, advertised for a pro-slavery Unitarian minister, to the credit of the denomination be it said, not one could be found in America so recreant to our national and religious ideas as to offer his services at any price. The same element drove the coloured Sunday-school out of the Unitarian church here, because the children were black, shutting the doors against them on a bitter cold December day in 1867. The same men declared that notices of the Christian Union, an organisation composed of the young men of the Unitarian church, should not be read in the pulpit, because this Union conducted coloured Sunday-schools, educated freedmen, and clothed and fed the destitute."

HENRY CRABB ROBINSON'S "DIARY."

IV.

For Flaxman, the sculptor, with whom he was on terms of close intimacy, Mr. Robinson always expresses the utmost esteem and regard, as "one of the salt of the earth," and "a great and good man." On March 10th, 1821, he thus writes of him:

"I took tea at Flaxman's, and enjoyed the two hours I stayed there very much. Of all the religious men I ever saw he is the most amiable. The utter absence of all polemical feeling, the disclaiming of all speculative opinion as an essential to salvation, the reference of faith to the affections, not the understanding, are points in which I most cordially concur with him, earnestly wishing at the same time that I was in all respects like him."

On the 9th September, in the same year, being at Glasgow, he relates the following amusing incident:

"I rose very early to see a new place (it was between six and seven); seeing a large building, I asked a man, who looked like a journey-weaver, what it was. He told me a grammar-school. 'But, sir,' he added, 'I think it would become you better on the Lord's Day morning to be reading your Bible at home, than asking about public buildings.' I very quickly answered, 'My friend, you have given me a piece of very good advice; let me give you one, and we may both profit by our meeting. Beware of spiritual pride.' The man scowled with a scotch surliness, and apparently did not take my counsel with as much good humour as I did his."

On the same day, Mr. Robinson heard Dr. Chalmers preach in the Iron Church, and he says:

"It was a splendid discourse against the Judaical observance of the Sabbath, which he termed 'an expedient for pacifying the jealousies of a God of vengeance,' reproaching the odious drudgery of such Sabbaths. He represented the whole value of Sabbath observance to lie in its being a free and willing service—a foretaste of heaven. 'If you cannot breathe in comfort here, you cannot breathe in heaven hereafter.' Many years afterwards I mentioned this to Irving, who was then the colleague of Chalmers, and already spoken of as his rival in eloquence, and he told me that the Deacons waited on the Doctor to remonstrate with him on the occasion of this sermon."

Having mentioned the name of Irving, who was denounced by his Church as heretical for holding the peccability of Christ's human nature, we may here bring together a few notices of this eccentric genius, for such he was.

"May 25th, 1823. I went to the Caledonian Chapel to hear Mr. Irving. Very mixed impressions. I do not wonder that his preaching should be thought to be acting, or at least as indicative of vanity as of devotion. I overheard some old ladies in Hatton-garden declaring that it was not pure gospel; they did not wish to hear any more, &c. The most unfavourable circumstance, as tending to confirm this suspicion, is a want of keeping in his discourse. Abrupt changes of style, as if written (and it was written) at a dozen different sittings. It is tone equally variable. No master-feeling running through the whole, like the red string through the Royal Marine ropes, to borrow an image from Goethe. Yet his sermon was very impressive. I caught myself wandering but once. It began with a very promising division of his subject. His problem to show how the spiritual man is equally opposed to the sensual, the intellectual, and the moral man; but he expatiated chiefly on the sensual character. He drew some striking pictures. He was very vehement, both in gesticulation and declamation. To me there was much novelty, perhaps because I am less familiar with Scotch than English preaching. Basil Montagu and several young barristers were there. The aisles were crowded by the profane, at least by persons drawn by curiosity. One unquestionable merit he had—he read the Scriptures most beautifully; he gave a new sense to them. Even the scotch hymns when he recited them, were rendered endurable."

"June 8th. I attended Mrs. J. Fordham to hear Mr. Irving, and was better pleased with him than before. There was an air of greater sincerity in him, and his peculiarities were less offensive. His discourse was a continuation of last week's—on the intellectual man as opposed to the spiritual man.

He showed the peculiar perils to which intellectual pursuits expose a man. The physician becomes a materialist, the lawyer an atheist, because each confines his inquiries, the one to the secondary laws of nature, the other to the outward relations and qualities of actions. The poet, on the contrary, creates gods for himself; he worships the creations of his own fancy. Irving abused in a common-place way the sensual poets, and made insinuations against the more intellectual, which might be applied to Wordsworth and Coleridge. He observed on the greater danger arising to intellectual persons from their being less exposed to adversity; their enjoyments of intellect being more independent of fortune. The best part of his discourse was a discrimination between the three fatal errors of—first, conceiving that our actions are bound by the laws of necessity; second, that we can reform when we please; and third, that circumstances determine our conduct."

"June 29th. Again to hear Mr. Irving. A crowd. A rush into the meeting. I was obliged to stand all the sermon. A very striking discourse; an exposition of the superiority of Christianity over Paganism. It was well done. His picture of Stoicism was admirably conceived. He represented it at the best as but the manhood, not the womanhood, of virtue. The Stoic armed himself against the evils of life. His system, after all, was but refined selfishness, and, while he protected himself, he did not devote himself to others; no kindness, no self-offering, &c. Speaking of the common practice of infidels to hold up Socrates and Plato as specimens of Pagan virtue, he remarked that this was as uncandid as it would be to represent the Royalists of the seventeenth century by Lord Falkland, or the Republicans by Milton, or the courtiers of Louis XIV. by Fénelon, the French philosophers before the Revolution by D'Alembert, or the French Republicans after by Carnot! But neither in this nor in any other of his sermons did he manifest great powers of thought."

"November 20th, 1825. Went to Irving's church. He kept us nearly three hours. But after a very dull exposition of a very obscure chapter in Hebrews, we had a very powerful discourse—the commencement of a series—on Justification by Faith. That which he calls religion and the gospel is a something I have a repugnance to. I must, indeed, be *new born* before I can accept it. But his eloquence is captivating. He speaks like a man profoundly convinced of the truth of what he teaches. He has no cant, hypocrisy, or illiberality. His manner is improved. He is less theatrical than he was a year ago."

"March 1st, 1829. Heard Irving preach a furious sermon against Catholic Emancipation. He kept me attentive for an hour and a half. He was very eloquent, and there was enough of argument and plan in his discourse to render it attractive to a thinking man. At the same time, the extravagant absurdities he uttered were palpable. His argument was, in short, this:—Christ ordained that the civil and ecclesiastical government should be in different hands; the King is his vicegerent in all temporal concerns, and we owe him implicit and absolute obedience; the Church is equally sovereign in all spiritual matters. The Devil raised up the Papacy, which, grasping both powers, possesses neither; for, whenever power is given to a Churchman, whenever he is raised to a magistracy, there the mystery of iniquity is made manifest; hence the diabolical character of the Papal power. In order to show that this doctrine is that of the Church of England, Irving referred to a clause in the 37th Article; but that Article merely refuses to the King the power of preaching, and of administering the Sacraments; it gives him Ecclesiastical authority in express terms; and what has Irving to say of the bench of bishops? Irving prayed against the passing of the threatened bill, but exhorted the people to submit to the Government. If persecution should follow (as is probable), they are to submit to martyrdom. In the midst of a furious tirade, a voice cried from the door, 'That is not true!' He finished his period, and then exclaimed, after a pause, 'It is well when the Devil speaks from the mouth of one possessed. It shows that the truth works.' When I heard Irving, I thought of the fanatics of Scotland in the 17th century. His powerful voice, equally musical and tender; his admirable enunciation and glorious figure, are enough to excite his audience to rebellion, if his doctrine had permitted acts of violence."

LONDON: CLERKENWELL.—On Tuesday, July 20th, about 100 of the children went to Queen Elizabeth's Lodge, Chingford. On arriving at Epping Forest, they began their gambols. At four o'clock all assembled for tea. If the few generous friends who subscribed towards the expenses could have witnessed the animating scene, they would have felt themselves amply repaid. Our correspondent writes, there is still a considerable deficiency, which if not otherwise made up, will have to be defrayed by the teachers.

LONGTON.—On the 15th ult. the Rev. N. Green conducted the first of a series of religious services in the open air in this town. The attendance was good, and the audience listened with great attention. At the conclusion of the meeting tracts were given away, "What do Unitarian Christians believe?"

FIRESIDE READINGS.

THE ANGEL SONG.

"MORTAL! hear those heavenly voices;
Hark! the spirit-world rejoices,
Singing, all those angels bright
In the land of pure delight,
Come away!

"Come! thou faint and weary-hearted,
Where true friends no more are parted;
Upward soar to heaven above;
To the paradise of love
Come away!"

"Gladly leaving all I prize,
Swiftly upward would I rise,
But that earth my limbs enchains,
And my longing soul restrains
From its flight."

"Mortal, strive a little longer,
Till thy spirit's wings are stronger,
Then 'twill break each earthly tie
And joyful take its place on high
For evermore!"

"I have striven, and am fainting,
On the dreary mountain panting;
Who my faltering steps shall lead,
And in verdant pastures feed
My trembling frame?"

"O lift thy tired eyes on high,
Look upon yon glorious sky,
One more effort only make,
Every earthly bond shall break,
And thou be free!"

When the angel's song was ended,
She with snowy wings descended,
And the weary longing one
To her bright celestial home
Bore away.

RUTH FLOWER.

A USEFUL HINT.

A TRANSCENDENTAL preacher took for his text: "Feed my lambs." A plain farmer very quaintly remarked to him on coming out of church, "A very good text, sir; but you should take care not to put the hay so high in the rack that the lambs can't reach it!"

SEA-SIDE VISITORS.

THE good people of Stornoway have been receiving visitors on a very large scale indeed. Let not the lodging house keepers of Brighton and Margate fear, however, that a rival sea-side resort has been opened, and that it is their own natural prey, the August shoal of migratory Londoners, which has escaped them and taken refuge in the Hebrides. The arrivals in the Isle of Lewis had, indeed, some of the qualities most acceptable to those vendors of watering-place hospitality. They were extremely soft, and susceptible of being squeezed to an immense amount. They formed, in short, a sort of marine Cook's Excursion party, and consisted of about two hundred bottle-nosed whales.

A few months ago the English public was roused to a brief but ardent interest in these monsters owing to Mr. Bright's peremptory refusal to go out and make war against them. Complaint had been duly lodged at the Board of Trade, setting forth that bottle-nosed whales were nothing better than Vikings, sea robbers with the advantage of needing no ships for their piratical voyages, and deserving of being hanged at the yard-arm, or boiled down into oil, as the case may be, for their treasonable practices against the Queen, her crown, and dignity, and particularly her fisheries. The sanguine complainant evidently hoped that, like another Peter the Hermit, he might successfully preach a crusade against the miscreant bottle-noses; and that the President of the Board of Trade, like another Cœur-de-lion, would rush with all his clerks to defy and harpoon the foe. Mr. Bright, however, very properly declared, in effect if not in words, that the State was not prepared to do battle with the bottle-nosed whales, and determined to leave bottle-noses and mackerel—the consumers and things consumed—without any attempt on his part to disturb the natural balance of the Atlantic market.

And now we read that a large body of these very enemies have come and surrendered themselves freely to our, not very tender mercies! Must not Mr. Bright triumph in his 'masterly inaction' of the spring? The whales have actually fulfilled for the fishermen pretty nearly the prayer of Mrs. Bond of Nursery celebrity, and "have come to be killed" at Stornoway after the manner of that millennial era,

—when omelettes grow on trees,
And little pigs come crying out,
"O! eat me, if you please!"

The poor stupid creatures—it is strange how we always talk of sea-animals as if they were wholly beyond the reach of pity—got into the harbour of

the wild Isle of Lewis, where they were soon surrounded by boats, and terrified by shouting fishermen till they were driven into shallow water. Here, blinded by the commotion raised by their own helpless struggles, and unable to swim, the huge shoal was gradually separated and destroyed. When the news was despatched, 175 were already dead on the shore, and the Miriams of Stornoway were sounding the loud timbrel over an infinite quantity of blubber, worth, at a moderate calculation, £700.

The Echo.

RUSSIAN PROVERBS.

A CORRESPONDENT of the *Athenæum* quotes a number of proverbs in use among the Russians. "Trust in God, but do not stumble yourself," admirably exemplifies that extraordinary mixture of simple piety and hard-headed shrewdness which forms the basis of the Muscovite character. A more unmixt devotion is expressed by another proverb very popular amongst the peasantry, "With God, even across the sea; without Him, not even to the threshold." These are noteworthy: "An honest man is worth more than a stone wall." "All things pass, but truth remains." "Him who lives by guile will God slay." "Never take the crooked path while you can see a straight one." "Dig not a pit for others, lest thou fall therein thyself." The proverb attributed to the monk Sylvester, "Fear not the threats of the great, but rather the tears of the poor," is a very noble one, and would furnish no bad text for a sermon. There is not a little sly humour in "A good name lies in the meadow, but a bad name runs along the road." "Measure seven times and cut once" might almost have been suggested by the Irish pedlar, famous for giving short measure, who, when asked the price of a yard of ribbon, replied, "Well, your honour, that depends very much upon the length of the yard." The rhyming saying, "Truth is severe, but to God 'tis dear," is said to be more quoted than followed. "They who wear wide sleeves, in their heart are thieves," is a bitter and not wholly unmerited hit at the provincial clergy. We may likewise give—"When life is not bright, death does not fright;" "A tongue that is pert is its own sure hurt;" "Speak out with might when your cause is right;" and, quaintest of all, "If God don't forsake us the pigs will not take us." The following satirical ones, levelled at scandal-mongers, are not bad:—"The tongue reaches as far as Kiev;" "I'll a thing to a hen (a woman), and the whole street will know it;" "A hrough heedless words the head falls off;" "Public rumour is like a wave of the sea;" "A word is not a sparrow, for when it once flies away you can never catch it again." The same bitter flavour is perceptible in "Bad words come from bad birds;" "Ask a pig to dinner, and he will put his feet on the table;" "Disease comes in by hundredweights, and goes out by ounces;" "Every little frog is great in his own bog;" "An old friend is worth two new ones," &c. "Water runs not beneath a resting stone" is the exact converse of our "A rolling stone gathers no moss," and equally appropriate to the nation which produced it. "Be praised not for your ancestors, but for your virtues" sounds like an echo of the surly independence expressed in the motto formerly assumed by a self-made millionaire—"Lords are proud of their descent; I am proud of my ascent." But more quaintly humorous, as well as more thoroughly national than all, is a saying popular among the peasantry, which shows that they are not wholly ignorant of their own strength:—"When fish are rare, even a crab is a fish; and when men are scarce, even Thomas (i.e., the peasant) is a gentleman."

ST. PATRICK'S STONE.

THE Secretary of the Baptist Irish Mission thus describes a visit to this famous stone:—"At one end of Lough Beg, or the little lake—so called to distinguish it from its big neighbour Lough Neagh—there is an islet called Church Island. Having heard much of the superstitions which belong to sacred places, I crossed the lake in a small boat, for the purpose of seeing the famous granite block known as 'St. Patrick's Stone.' The Church is a fine ivy-clad ruin, of unknown antiquity; and at a short distance from the tower, under the shade of a magnificent Irish thorn, is the famous stone where the saint is said to have performed his devotions. On the top is a hole representing the print of his knee; and in another large stone, close by, there is a groove just large and long enough to receive a man's finger, and where the finger of Patrick rested when he was in prayer. From the branches that overhang the stone, hundreds of rags, consisting of shreds of garments, kerchiefs, &c., were suspended. Pilgrims—including, of course, the diseased, halt, lame, and blind—go to pray at this holy spot, and to wash their sores in the water that is poured into the famous knee-hole; and they leave these rags as mementos of their visit, and expressions of their belief in the benefit which they expected to reap from it. There is a closer alliance between Popery and Paganism than is generally suspected. Restore the old heathen names to the places, persons, and rites of the Romish Church, and you have a restoration of Paganism almost pure and simple."

SOIREE AND PRESENTATIONS TO THE REV. H. W. CROSSKEY, GLASGOW.

A SOIREE was held in the Merchants' Hall, last Monday evening, in honour of the Rev. H. W. Crosskey, who is about to leave Glasgow for Birmingham, after a connection of 17 years with St. Vincent-street Unitarian Church. The hall was completely filled. Mr. Alexander White-law occupied the chair; and amongst those by whom he was supported on the platform were the Rev. J. F. Smith (Edinburgh), the Rev. T. W. Scott (Lochmaben), Messrs. Callander (Paisley), W. Rankin, Glassford, Seligman, Woolheim, M'Ilwraith, Knox, &c. Upon the platform also a number of ladies were accommodated.

After tea, the CHAIRMAN addressed the company. The occasion of their meeting, he said, to say farewell and God-speed to their esteemed friend and minister, Mr. Crosskey, was one that excited feelings of mingled regret and satisfaction—regret that a valued friend was about to leave them, whose cultured mind made intercourse with him a high privilege, and who was eminently qualified for the position he had long filled; satisfaction that he would return to his native country, having achieved some part of his youthful aspirations. He had gradually raised their church from a struggling position to a state of prosperity, and he now left it a comparatively young man, having done good work in the cause which he came to advocate. It required a man of no ordinary ability and attainments to fill the position both inside and outside the church which Mr. Crosskey had occupied. During so lengthened a ministry, with so little assistance, in the face of many difficulties, among a people naturally reserved and chary of their sympathy, it required special qualities to sustain him. His cheerful temper, joined to a cultivated mind, a good heart, and an enthusiasm for his avocation, gave him the key, as they would give every man the key, to the goodwill of his fellow-men. The appreciation in which he was held by the Glasgow congregation had been endorsed by a large and influential congregation in Birmingham; and Mr. Crosskey would now go to fill the pulpit of Priestley, to whom he was a worthy successor, and with whom he would have been a congenial spirit.

Mr. WILLIAM RANKIN then addressed the meeting. In the course of his remarks he said—it is now about 17 years since Mr. Crosskey came amongst us, a young man, with a good education, an ardent disposition, and a love for his high and holy vocation. During these years he has laboured faithfully, zealously, and ably, for civil and religious liberty. In the pulpit, on the platform, and with his pen he has proven himself a worthy disciple of Newman, Taylor, and Martineau, and an efficient fellow-worker with the host of able and earnest men belonging to our denomination. He came here a heretic—a dangerous man; he leaves with the character of honest integrity, of being able to give a reason for the faith which he holds; a man of whom even the most delicate Christian need not be afraid. He came to a Church largely composed of men in whom the religio-politico idea was the bond of association; he leaves a Church bound together for the worship and service of God in all the relations of life. The Lord has blessed Mr. Crosskey in his family. He has blessed him in the peace and prosperity of the congregation. He has blessed him with numerous and sincere friends. He has blessed him in breaking the chains of the slave, and in emancipating our own workmen. Having paid a warm tribute to Mrs. Crosskey, and referring especially to her active connection with the Ladies' Benevolent Society of the church, Mr. Rankin then, in the name of the congregation, presented Mr. Crosskey with a beautiful silver ewergne, bearing the following inscription: "Presented to the Rev. Henry W. Crosskey on the occasion of his removal to Birmingham, by the members and friends of the St. Vincent-street Unitarian Church, Glasgow, in recognition of seventeen years zealous and faithful service to the church and the cause of free religion in Scotland, and as a memento of the cordial and friendly feelings they entertain towards him. 2nd August, 1869." He also handed to the reverend gentleman a handsome suite of jewellery for his good lady.

Mr. CALLENDER, in the name of the Paisley Unitarian Church—a little church, he said, in which their friend had always taken a warm interest—afterwards tendered to the guest of the evening an elegant plaid and brooch for his wife.

Mr. CROSSKEY sincerely thanked his friends for their kind gifts, and for the thoughtfulness and consideration he had always experienced at their hands. It was quite possible, he remarked, for a congregation to torment a minister in strange and wayward ways. It was possible for a man to have better aims than he had had, to work with better result, and to live with higher faithfulness, and yet at the same time, to find his path a thorny and a desolate one. But he had to thank the St. Vincent-street congregation for a kindness which had never failed, and for a confidence which never made him fear to speak an honest thought. He could not but feel that he owed more to the congregation than its members owed to him.

The Rev. J. F. SMITH (Edinburgh), in response to an invitation from the chair, expressed his sympathy with the congregation in the loss they would sus-

tain by the removal of Mr. Crosskey from their midst. He gave an eloquent description of the relationship which that grave organisation, the Roman Catholic Church, held to each of its members in every stage of their lives; how to them the church and the priest were everything, they nothing; so that the very existence of the faith which the church ought to be the means of developing depended upon its church and its priesthood. In Protestantism, and all religions where supernaturalism held sway, the same conditions were present, though perhaps in a less marked degree. He then referred to the simple nature of the religious principles of the Unitarian Church, principles which all creeds and ages had recognised and acknowledged, however much they may have been surrounded or covered over by the additions of priestly tradition. A congregation whose bond of union was the nurture and development of these principles, conscious of their inherent vitality, could with confidence and without fear meet changes greater by far than that which had thus brought his hearers together.

The Rev. THOMAS W. SCOTT next addressed the company. Scotland, he said, has always been, in matters of faith, one of the most conservative countries in Europe. It seemed to have been universally agreed that theology was a completed science, and Scotchmen seemed unable to cultivate in religion that spirit of independence which is their national boast. Poetry and philosophy had alike bowed to the supremacy of the national creed. Burns, it was true, had satirised the narrower preachers of his day—a sin which their successors could neither forgive nor forget. Philosophy had had no influence on religious inquiry in Scotland similar to what it had exercised in Germany. Even Hamilton had preferred to cut away the foundations of philosophy rather than call in question the national assumption that faith is above reason, and revelation a sacred territory into which reason has no means of ingress. The religious conservatism he ascribed to the power of the clergy, and to the persecutions which had been endured for the national creed, enthusiasm and suffering alike consecrating it in the affections of the people. He referred, as hopeful signs of progress, to the liberal party growing up in the Scotch establishment, and to the liberal views of much of the literature of the present day, which was preparing the country for the reception of a simpler faith. From these facts, and others, the Unitarians of Scotland might hopefully believe that there was a spirit of inquiry awakening, from which they might hope for the further spread of the great principles of free inquiry, which it was the mission of Unitarianism to maintain and extend.

Mr. WILLIAM M'ILWRAITH also briefly addressed the meeting.

At intervals the proceedings were enlivened by the efforts of the Glasgow Solo and Glee Union.

NOTICE TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 74, Market street, and not to the private addresses of the Editors.

PORTSMOUTH.—Next week.

J. G. S.—We had a report in type when yours came.

X. A.—Yes.

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—The Rev. George Wooler, of Thorne, near Doncaster, has received and accepted a unanimous invitation to become the pastor of the Unitarian congregation in Newark, and will enter upon his labours there the first Sunday in October.

CHOWBENT.—The annual school sermons were preached on Sunday morning and afternoon by the Rev. M. C. Frankland. The congregations were large, and the collections upwards of £41.

EDINBURGH.—The Sunday-school children and teachers had their first excursion on Saturday, 31st ultimo. An omnibus conveyed them to Loganlee, in the Pentland Hills, where, after a substantial dinner, they had a pleasant afternoon's amusement.

LIVERPOOL.—On Thursday, July 22nd, the Roscommon-street Sunday-school teachers and scholars, 120 in number, were generously entertained by Mrs. Rathbone in a field adjoining her residence at Greenbank. Before returning home in the evening, the scholars stood upon the lawn in front of the house to sing their school hymns, after which each was presented with a bouquet and a book, by Mrs. Rathbone.—On Wednesday, the 28th ult., the Bond-street Ragged Schools, numbering upwards of 250 teachers and children, had a similar trip to the residence of C. P. Melly, Esq., Riversley.

LONDON: CARTER LANE MISSION.—The outdoor summer festivities at this place have just been brought to a close, and after the treat to the infants on Friday next, they will all be over. On Sunday, the 25th ult., the half-yearly distribution of prizes took place, when an appropriate address was given by the Rev. J. Taylor. The room was adorned with a large supply of flowers, furnished by several friends, and at the close of the service each scholar who had just failed of gaining the extra prize was presented

with one of the baskets of flowers which hung round the room, while the others received a small bouquet, and many were the expressions of pleasure and gratitude which were evoked by the small presents. About 170 persons were present, and upwards of 30 prizes were distributed. One girl received a dress, and one boy a writing desk for having attended a whole year without losing a mark. On Monday last the general excursion of the scholars took place—380 scholars, teachers, and members of the congregation going by steamer—to Peter-sham, where a pleasant day was spent in the park.

MILES PLATING.—On Sunday, sermons were preached—one in the afternoon by the Rev. A. Rushton, and that in the evening by the Rev. Wm. Gaskell, M.A.—to defray the expenses of beautifying the chapel. The congregations were very good, and collections amounted to £11. 17s. 1d.

PRESTON.—The annual field-day of the Sunday-school took place last Saturday. A large number of friends attended, who participated with the teachers in adding to the children's amusement.

SHEFFIELD: UPPER CHAPEL.—The annual meeting of the members of the Fellowship Fund was held at Froggatt Edge, on Monday, July 26th, where the members to the number of about 60 assembled, and, after enjoying a pleasant afternoon amid the beautiful scenery, transacted the usual annual business of the fund. The report of the committee having been read, and the accounts passed, the meeting was addressed by the Rev. J. L. Short, Mr. J. Hobson, &c.

STANNINGTON.—On Wednesday, the 28th of July, the scholars, teachers, and congregation connected with the Underbank Chapel, Stannington, had their annual trip to Castleton, in four omnibuses from Sheffield and seven or eight private conveyances from the neighbourhood. Save a slight accident to one of the buses during the return journey, which was the cause of delay, the day was in every respect all that could be desired. A small instrumental band from the village accompanied the party.

THE KENT GENERAL BAPTIST ASSOCIATION.—On Tuesday week the anniversary meeting of the above Association was held at Rolvenden, when there were present friends from London, Dover, Northiam, Tenterden, &c. The sermon, on faith in the Lord Jesus Christ, was preached by the Rev. J. F. Kennard, of Billingshurst. The devotional part of the service was led by the Rev. John Martin, of Peckham, and the Rev. Thomas Briggs, of Dover. After the service the business meetings were held, and then an open conference on further missionary effort, at which the Mayor of Tenterden (Mr. J. Munn) presided. A resolution was agreed to that a second missionary be engaged for churches in this district to aid the missionary at present labouring in Kent, who is under the auspices of the British and Foreign Unitarian Association, and whose services are gathering large numbers of people together at some of the chapels. The tea-meeting was held in a large tent, kindly lent by Albert Winsor, Esq.; upwards of 100 took tea. Mr. H. P. Buckler presided, and the meeting was addressed by the Revs. J. F. Kennard, T. Briggs, T. Rix, R. Spears, J. Briggs, J. Martin, and Mr. W. Thomson. The speakers were all hopeful that with another missionary in this district our churches may be greatly revived and the cause of Liberal Christianity prosper.

THE COMING WEEK.

PENMAENMAWR: PENDEFFRYN SCHOOLROOM.—On Sunday, the Rev. F. Jones. Service at 11 a.m.

SWINTON.—On Sunday, opening of new organ. Sermons, afternoon and evening, by the Rev. John Wilson. On Monday evening, a tea meeting.

TODMORDEN.—On Sunday, morning and evening, the annual school sermons by the Rev. J. Page Hopps.

Marriages.

CHANNING—BRYANT.—On the 21st ult., at Trinity Church, Boston, Mass., U.S., by the Right Rev. the Bishop of Massachusetts, Francis Allston Channing, Esq., Fellow and Tutor of University College, Oxford, only son of the Rev. William Henry Channing, of Boston, and Kensington, London, to Elizabeth, elder daughter of Henry Bryant, Esq., M.D., of Boston, Mass., U.S.

HUGHES—STEPHENS.—On the 29th ult., at the Unitarian Chapel, Merthyr, by the Rev. J. Joseph George, Aberdare, Mr. W. S. Hughes to Miss Sarah Stephens.

YARNALL—RUMP.—On the 24th ult., at the Unitarian Chapel, Merthyr, by the Rev. J. Joseph George, Aberdare, Mr. Richard Yarnall, late of Birmingham, to Miss Julia Rump, of Trowbridge.

Deaths.

ALLEN.—On the 2nd inst., aged one year and three weeks, Arthur Smith, younger son of the Rev. Edward Allen, of Lydgate.

CARRINGTON.—On the 31st ult., at 10, Erasmus-street, Derby, Mary Ann, the beloved wife of Thomas Carrington, aged 86 years.

HARWOOD.—On the 30th ult., at West-bank, Bolton, in his 26th year, William, eldest son of Alderman Richard Harwood.

TO BE LET, an OFFICE over 74, Market-street.—Apply to J. Phillips, Herald Office.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, August 6, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 433.

FRIDAY, AUGUST 13, 1869.

PRICE 1d.

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UNITARIAN HOME MISSIONARY BOARD.

Full information as to the Subjects in which Candidates for Admission to the above institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham-hill, Manchester.

Applications from Candidates must be sent in, as above, before 1st September next.

SOUTHPORT UNITARIAN CHURCH.

The Congregation of the above Church earnestly appeal to their friends at a distance to assist them in paying off the debt that still hangs over them, amounting to £250. The following subscriptions for this purpose have been already raised, viz.:

Amount previously advertised.....	£361 19 0
Frederick Craven, Esq., Manchester.....	5 0 0
Total.....	£366 19 0

Subscriptions will be thankfully received by the Minister, Rev. THOS. HOLLAND, B.A., 31, Belmont-street, or the Treasurer, Mr. E. C. HINDLEY, 52, Houghton-street, Southport.

EDUCATION, BATH.—Mrs. JEFFERY

having removed to a larger house, is able to receive ADDITIONAL PUPILS. References: The Rev. W. J. Odgers, Bath; the Rev. W. Cochran, Netherend; Rev. T. E. Poynting, Moulton; J. Murch, Esq., Bath; W. A. Case, Esq., M.A., Hampstead; Edward Cobb, Esq., Bath; J. Shute, Esq., Clifton-down, Bristol. Terms on application to Mrs. Jeffery, 9, Norfolk-crescent.

THE MISSES SMALLFIELD'S SCHOOL

RE-OPENS on Monday, September 15th, 1869, 83, Kensington Gardens-square, Bayswater, London, W.

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OLD HOVE HOUSE SCHOOL, BRIGHTON.

Mr. HUTTON will re-open his school on Tuesday, August 17th. He has a few Vacancies. He prepares Pupils for the Oxford and Cambridge Local Examinations, which take place twice a year, one at Midsummer and the other at Christmas.

OLLERENSHAW HALL, WHALEY BRIDGE.—LADIES' BOARDING SCHOOL.

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LINDORF GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD,

"The College," Wilmslow. Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

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REMOVAL.—Mr. REUBEN TAYLOR, Solicitor, from No. 25, Waterloo-street, to No. 7, Waterloo-street, Birmingham (Dr. Bell Fletcher's).

WANTED, by a Respectable Young Person, who understands dressmaking, with some knowledge of hairdressing, and is willing to make herself generally useful, a SITUATION as Attendant on a Lady or Young Ladies.—Address E. F., 2, Arlington-villas, Clifton, Bristol.

WANTED, a Situation as Companion or Nursery Governess. Refer to the Rev. T. E. Poynting, Moulton, near Manchester.—Address A S, Mr. H. Young, 12, South Castle-street, Liverpool.

JESUS THE MIGHTY GOD. "His name shall be called The Mighty God." The truth of this text defended by a Unitarian minister.—Read "The Name of Christ," advertised below.

THE NAME OF CHRIST. Isa. ix., 6. Sermon on Trinity Sunday, 1869. London: F. B. Kitts, 5, Bishopsgate-street Without. One Penny. Fifteen, post free, 1s.; fifty, post free, 2s. 6d.

THE LEEDS TUNE BOOK, 4s. 6d.—Tunes to ALL Martin's Hymns.—London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, Market-street.

HOME PAGE TRACTS.—All ORDERS and COMMUNICATIONS must now be addressed direct to Rev. BROOKE HERFORD, 6, Arthur's Terrace, MANCHESTER, N.W.

Post office orders should be on the Manchester Central Office.

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HOME PAGE TRACTS.—A CATALOGUE of all the Tracts, with particulars as to price, &c., may be had on application, enclosing stamp, at 6, Arthur's-terrace, Manchester, N.W.

HOME PAGE TRACT-COVERS, six in number: three sides of each cover printed with useful matter, with blank on front page for particulars of chapel services, &c., 2s. 6d. a hundred. When 100 are taken, the front page is printed to order without extra charge.—6, Arthur's-terrace, Manchester, N.W.

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By BROOKE HERFORD. SECOND EDITION, price 1s. 6d.; SUPERIOR EDITION, price 5s. May be had at these prices, post free, from the Author. Address, 6, ARTHUR'S TERRACE, MANCHESTER, N.W. London: Hamilton and Co. Manchester: Johnson and Rawson.

THE following WORK may be procured from JOHN PHILLIPS, 74, Market-street, Manchester, for cash.

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NEW AMERICAN UNITARIAN BOOKS.

The following New American Books, published by the American Unitarian Association, may be had for Cash from Mr. JOHN PHILLIPS, 74, Market-street, Manchester:

Peabody's Sunday-school Teacher.....	5 d.
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Ware's Formation of Character.....	2 6
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Clark's Orthodoxy: its Truths and Errors.....	7 9
Selections from the Works of Channing.....	5 0
Hale's Service of Sorrow.....	8 6
Ware's Silent Pastor.....	3 6
Noyes' New Translation of the Hebrew Prophets.....	14 6
Ditto ditto of the Book of Psalms.....	7 0
Ditto ditto of the Book of Job.....	7 0
Ditto ditto of Ecclesiastes and Canticles.....	7 0
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Furness's Domestic Worship.....	8 6
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Smith's Christian Lessons.....	6 0
Norton's Genuineness of the Gospels.....	7 6

THE SUNDAY-SCHOOL PENNY

MAGAZINE for AUGUST contains:—Tom Smith, Part II.—Moustache; or, a Good Dead is Never Lost.—An Infant Miss.—Old Puss and the Crows. Published by the Manchester District Sunday-School Association, agent, Mr. F. Jones, Memorial Hall, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 89, Market-street.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

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WILLIAM A. & SYLVANUS SMEE, Cabinet Makers, Upholsters, Bedding Warehousemen, and Appraisers, 6, Finsbury Pavement, London, E.C., ask the favour of a call to look through their stock.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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The following Service of Trains will run between Manchester and London, by the Midland Company's route, during the month of August, the Express Special Service Trains performing the journey in five hours:

UP TRAINS.									
WEEK DAYS.									
Leaves	Exp.	3rd	Spec'l	Fast.	Fast.	3rd	Exp.	Exp.	Exp.
Manchester	a.m.	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.
London-rd.	6 55	6 55	9 45	9 50	1 0	1 0	3 30	5 30	
Arrives at									
London,	12 5	1 35	2 45	4 0	6 40	6 40	8 35	10 45	
St. Pancras.									

SUNDAYS.—An Express Train leaves Manchester at 4 45 p.m., and arrives in London at 10 0 p.m.

DOWN TRAINS.									
WEEK DAYS.									
Leaves	Fast.	3rd	Spec'l	Exp.	Exp.	3rd	Exp.	Exp.	Exp.
London,	a.m.	a.m.	a.m.	a.m.	p.m.	p.m.	p.m.	p.m.	p.m.
St. Pancras.	6 15	7 45	9 0	10 0	11 45	11 45	3 0	4 40	
Arrive at									
Manchester,	12 15	2 40	2 40	3 0	5 55	5 55	8 5	9 40	
London-rd.									

SUNDAYS.—An Express Train leaves London at 2 50 p.m., and arrives in Manchester at 8 0 p.m.

Through Carriages between Manchester and London by all Trains. JAMES ALLPORT, General Manager. Derby, July, 1869.

IN REFERENCE

TO WINE it is a fact that many persons are pleased if they can say "We import our own." They have an impression that by so doing they not only get it cheaper but purer; and, besides, there is the honour of importing. They overlook altogether that those Foreign Dealers who seek them out are quite aware of this amiable weakness, and do not fail to take advantage of it to add some shillings to the price. To assist the impression they judiciously insinuate that their article is purer than what usually comes to England, and thus they lull that desire for comparison which would soon dispel the delusion.

These remarks apply specially to GERMAN WINES.

And, in proof of them, we would ask those Gentlemen who buy such Wines to compare our

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20s.	with their own	importing at 24s.
24s.	ditto	ditto " 28s.
33s.	ditto	ditto " 39s.
42s.	ditto	ditto " 46s. to 48s.
48s.	ditto	ditto " 54s. to 60s.

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26s.	with their own	importing at 42s.
48s.	ditto	ditto " 54s. to 60s.
60s. and 66s.	ditto	ditto " 66s. to 80s.

Even supposing the value to be equal there is this advantage in buying here, that any quantity can be got when wanted: whereas, in importing, a quantity of money is locked up, probably for years, in an article not of every day consumption.

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WHAT THE CHURCHES ARE DOING.

The Cathedral of Cologne is rapidly progressing. The northern tower now equals in height the southern one, and the chapter-house and sacristy are completed with the exception of the iron roofing. 385,617 thalers were spent on the building last year.

The Roman Catholic Bishops of the Sandwich Islands and the Marquesas have arrived in Paris, on their way to attend the Council at Rome.

The *North German Correspondent* publishes a considerable portion of the address of the Catholic laity of the diocese of Treves to their bishop. An organ of the Church, the *Civiltà Cattolica*, in Rome, lately produced a communication from a French correspondent, in which it was asserted that while the Liberal Catholics were apprehensive the approaching council would proclaim the doctrines of the Syllabus and the infallibility of the Pope, and hoped it would at least consent to modify or explain away to some extent certain of the propositions which the Syllabus contained, the true Catholics, on the other hand, were ready to accept these dogmas with acclamation. Under these circumstances the memorialists, who affirm themselves faithful and attached children of the Church, can no longer remain silent. After this explanatory preamble, to which is added a hope that the number of tenets separating the Catholics from their fellow-Christians is not about to be increased, the address goes on to express a strong hope that "the approaching Council will decide on a universal re-introduction of National, Provincial, and Diocesan Synods, which formerly stood the test of centuries." The other prominent point of their address is an elaborate pronouncement that the Council "should leave no doubt that it has definitely renounced every wish to revive the theocratic governmental forms of the middle ages."

A fearful catastrophe, not unlike that which occurred at Santiago in the year 1864, though, happily, less disastrous, has taken place in the Cathedral of Trani, near Naples. Some drapery, which had been erected for purposes of ornament took fire during a religious festival, and in the rush out of the building which ensued sixteen persons were trampled to death.

Two Frenchmen abjured Romanism at the French Protestant church, St. Martin's-le-Grand, last Sunday; M. Brun, printer, of London; and M. Blanc, formerly, for many years, precentor in the Roman Catholic church.

The Cistercian monastery of St. Bernard's Abbey, Leicestershire, is in difficulties, and it is absolutely necessary to raise £500 within three months in order to prevent a sale.

In the House of Commons, on Tuesday (August 3rd), Mr. Fawcett moved, "That in the opinion of this House, those who are not members of the Established Church cannot be placed in a position of equality with regard to University education in Ireland until all the Fellowships and Scholarships of Trinity College, Dublin, are freed from all religious disabilities;" and Dr. Ball, the member for the Dublin University, announced that the Board of Trinity College would not oppose the motion. But the Government insisted on the question being postponed because they intended to deal with the whole subject of collegiate education in Ireland, and the opening of Trinity College to all denominations would not meet the case of the Catholics, who complained that they "could not obtain a University degree except by passing through colleges constructed on a system not acceptable to the majority of the population." Mr. Fawcett very naturally interpreted this to mean that the Government favoured the erection of denominational colleges, and meditated some such desertion of the cause of mixed education, as Mr. Chichester Fortescue was once before mischievously mixed up with. Mr. Fawcett roundly took the Government to task, and drew a disclaimer from Mr. Bruce, which, however, says the *English Independent*, "fails to convince us that the Government do not mean to renew the 'supplemental charter' scheme, and to succumb to the Roman Catholics in the matter of University education. There will be a great fight on this matter next Session."

The *Star* gives the following account of the income of Trinity College, Dublin:

"So long ago as 1851 the gross income of Trinity College, Dublin, amounted to £90,000 per annum.

Its estates extend over 17 counties, and comprise 200,000 acres of land. And it has, besides, the advowsons of rich livings scattered over the country, the commutation for which will now come up to a very handsome figure. The government of this wealthy corporation is vested in a provost and seven senior fellows. Twenty-eight junior fellows form the teaching body, and 70 scholars on the foundation share in the emoluments, and participate in the election of members of Parliament for the University. All these fortunate individuals must be Protestant Episcopalians; that is to say, must belong to a sect numbering about one-eighth of the population of the country, as we all now know so well. For the other seven-eighths, the Catholics and Dissenters, there have, it is true, been lately provided 14 non-foundation scholarships, for which, if they are content with its mere money value, and do not mind the insult of being excluded from all the other privileges of a scholarship, they are admitted to compete. There are, it is true, also two or three modern professorships which are open to all the world. But above these the aspirations of Catholics and Dissenters must not rise."

It is curious to peruse some of the suggestions in the Irish Conservative and Church organs. One is that they should neither pray for Queen nor Parliament, and that supplications of this kind should be struck out of the Liturgy; and a clergyman writes to say that his congregation have threatened to leave the church if he uses them in future. The first meeting of the Commissioners under the new Act is to be held on the 14th inst.

The *South London Press* says that at Lambeth parish church, on Sunday morning last, the publication of the banns of marriage occupied a longer time than the reading of the sermon.

Mr. Hadfield's notice of motion, "That, in the opinion of this House, it is expedient to relieve Bishops of the Church of England from attendance in Parliament," is amongst the dropped notices.

The *John Bull* believes that there is not any intention on the part of the Bishop of Exeter to resign, should the Bishops' Resignation Bill become law.

The Oxford Delegates have resolved to bring out a third volume of the miscellaneous English works of Wyclif. It will be edited by Mr. Thomas Arnold.

Mr. Gladstone has given the Deanery of Durham to the Rev. W. C. Lake, a scholarly and able man, distinguished as an educational Reformer, having been a member of the Duke of Newcastle's commission in 1858. But he was a pupil of Arnold, and having imbibed Arnold's ideas, he is condemned by the Evangelical papers as only a shade "less objectionable than Dr. Temple!"

Dr. Hamilton, Bishop of Salisbury, died on Sunday, August 1, at the Episcopal palace, in the 61st year of his age. He was a member of a family which has had a representative among the dignitaries of the Church for nearly, if not quite a century. He was educated at Eton, where he had among his schoolfellows and contemporaries the present Prime Minister, Mr. Gladstone. On the death of Dr. Denison, he was nominated (1854), on the recommendation of the then Premier, Lord Aberdeen, his successor in the See of Salisbury. His lordship was the 91st incumbent of the See of Salisbury; as Bishop he enjoyed the patronage of between 50 and 60 livings, and his diocese included the greater part of the counties of Wilts and Dorset. Personally he was a man of very high character, and was a model of devotion to his Episcopal work. The Bishopric is worth £5,000 a year. Through Dr. Hamilton's death, Dr. Wordsworth, Bishop of Lincoln, becomes entitled to a seat in the House of Lords. Dr. Moberly, the new Bishop of Salisbury will not sit in the House of Lords until a vacancy arises in a diocese other than those of Canterbury, York, London, Durham, and Winchester.

Extraordinary scenes in a graveyard are reported from Belfast. The Privy Council had ordered the closing of the Shankhill burying-ground, except where there could be seven feet of earth left above each coffin, whereupon a number of owners of the graves, to evade this order, began to disinter the remains from the overcrowded graves, and to sink the graves so deep as to enable them to re-inter the coffins, and make the place available, under the terms named, for future interments. The scene is described as of the most dreadful character, coffins in all stages of decomposition lying about, and even undecayed shrouds. Ultimately the Mayor, with a police force, appeared, and having

convinced the people that they were acting illegally, the graves were covered up again.

On July 31st, Mr. Josiah Mason, of Birmingham, transferred to trustees a set of almshouses for 26 women and an orphanage for 300 children, erected by him at Erdington, near that town, at a cost of £60,000, together with an endowment of £200,000! This noble charity has been thoroughly completed by the founder. Our contemporary the *Inquirer* gives some further particulars:

"Mr. Mason is a Wesleyan in his religious sentiments, but with a spirit of large charity which has been a marked characteristic of many of the leading members of that denomination, from the days of John Wesley downwards, he has so arranged his trust that no sectarian narrowness can now or in future years pervert or limit his generous purposes. It is a melancholy indication of the bitterness and the perversity of the sectarian spirit, that at the very outset Mr. Mason's noble charity has been met by a manifestation of the sectarian spirit. It was originally proposed to vest the management in 24 gentlemen—half Episcopalians, the other half Non-conformists; but as two or three insisted upon certain catechisms being used in the religious training of the orphans, the proposition was withdrawn by Mr. Mason."

He has accordingly vested the property after his death in the town council.

A gentleman who attended divine service at the Foundling Chapel on Sunday mentions the following fact:—He saw a respectfully dressed man enter and put a penny upon the plate as his contribution, when it was immediately returned to him with the remark that "No coppers were taken."

The *Bristol Times* states that the Bishop of Brechin is about to resign his see.

There is already promise of considerable activity on religious and church subjects in Parliament during next Session. Mr. Newdegate will ask for a select committee on the Roman Catholic Charities and Registration of Burials Acts; also for a select committee to inquire into the existence, character, and increase of conventual and monastic establishments. Sir R. Anstruther will propose that conventual and monastic institutions be placed under Government inspection. Mr. J. Lewis will bring in a bill to remove such disabilities as affect the clergy of any existing established church or religious denomination in the United Kingdom. Lord Sandon will ask leave to bring in a measure to prevent the introduction of changes in the accustomed mode of conducting divine worship in parish churches without the assent of the parishioners and of the bishop of the diocese, or the archbishop of the province. Mr. Cross promises a bill upon church patronage, which is also to secure the removal of certain disabilities of patrons, incumbents, and parishioners. There is likewise Mr. Somerset Beaumont's bill for "relieving bishops who shall hereafter be consecrated of their legislative and judicial duties in the House of Peers." Mr. Hadfield has given notice of another bill with the same object. Mr. Watkin Williams will propose the disestablishment of the Church in Wales. Mr. T. Chambers will call attention "to the present unsatisfactory position of the Established Church in relation to the great body of the people, and the frequent absence of that friendly co-operation between its clergy and their congregations, so essential to efficient ministrations; and to invite the House to a consideration of such changes (thoroughly consistent with its doctrines and principles) as may bring it more into harmony with the opinions and feelings of the laity, and make it a more effective instrument for evangelisation and improvement of the whole community."

A "provisional programme" of the proceedings of the next Church Congress, which is to be held in Liverpool next October, has been published. Each reader of a paper will be limited to 20 minutes, each invited speaker to 15, and each voluntary speaker to 10. The programme may have a special interest for many of our readers in Lancashire and Cheshire, in view of the proposal to devote the meetings of the Provincial Assembly to some such conference on subjects touching our church life, &c. The subjects of discussion are:

- I. Improvement of the Church's Services—How to Increase the Attendance on them—Revision of the Rubrics.
- II. Phases of Unbelief, and how to meet them.
- III. Diocesan Organization.
- IV. Exploration of Sinai and Palestine.—The Eastern Churches.
- V. Clerical Education.—The Ancient Universities.
- VI. Capabilities of our Cathedrals.

- VII. Church Work among Seamen.
- VIII. The Church Work in our Large Towns.
- IX. Church Patronage and the Superannuation of the Clergy.
- X. Education (including Sunday-schools).
- XI. Weekly Offertory and Alms-giving.
- XII. Recreations of the People.

On Sunday morning the Rev. William Jackson, minister of the Free West Church, Airdrie, suddenly dropped down dead in his pulpit while preaching. Mr. Jackson was about sixty years of age.

WHAT IS SAYING ON CHURCH MATTERS.

The English Independent says:

"The death of the Bishop of Salisbury requires the Premier at once to exercise his patronage, and if the Bishops' Retirement Bill pass he will have two other vacancies to fill up on the Episcopal Bench. Rumour very confidently gives the Bishopric of Winchester to Dr. Wilberforce, whose support of the Irish Church Bill deserves this translation. With less probability rumour names Dean Stanley for the Bishopric of Oxford, and if the late Bishop of Salisbury had not named Dr. Liddon as his successor, that able High Church preacher would probably have stepped into his shoes; but the Crown does not approve of such nominations, and resents any appearance of dictation in these matters. The Evangelicals are not likely to get any additional influence by these changes, for they have no one strong enough for the place. Yet Dr. Miller ought to have a deanery at least. He is an admirable parish clergyman, and a man of very respectable abilities. He deserves to be rewarded for the courage with which he supported the Liberal cause at the late election. The Conservatives have no qualms about promoting their friends, and there is no sort of reason why a Liberal Cabinet should not regard the claims of their friends in the Church. The Rev. Philip Hains, of Rochdale, [Wigan] should not be forgotten when one of the Lord Chancellor's good livings next falls in."

Dr. George Moberly is to succeed the late Dr. Hamilton in the bishopric of Salisbury. The *Pall Mall Gazette* says of him:

"He was born about the year 1803, and was educated at Winchester, whence he went to Balliol College, Oxford. He took his B.A. degree there in Easter Term, 1825, obtaining First Class Honours in *Literis Humanioribus*. In the following year he obtained the Chancellor's prize for the English essay. During some years he was tutor as well as fellow of Balliol College, and in 1835 was appointed to the head mastership of Winchester School, from which he retired about three years ago, when the Bishop of Winchester conferred on him the rectory of Brighthelmston, in the Isle of Wight; and the Bishop of Chester gave him a canonry in his cathedral. Dr. Moberly was also on several occasions one of the select preachers at Oxford, and is the author of several works. He is understood to be a moderate High Churchman."

The *Guardian* approves the choice:

"It is with much pleasure we announce the nomination of Dr. Moberly to the vacant see of Salisbury. His high reputation as a scholar and a theologian has been too long slighted by previous Ministers, but the neglect of a quarter of a century is condoned by Mr. Gladstone in time to give the English Church the full benefit of ripe learning and sound theology in one who has adorned the doctrines of his Lord in many ways. Having taken forty years ago the highest honours at Oxford, and having ever since contributed his full share in training others for Church and State, whether at the University or on Wykeham's congenial foundation, it was only last year that Dr. Moberly preached his thoughtful Bampton Lectures on the position of the laity in the Church as the body of Christ. The diocese of Salisbury is to be congratulated that the excellent Bishop Hamilton is to be followed by so wise and learned a successor."

The same paper, after expressing its general approval of the Act for enabling bishops to resign, writes thus of the Bishops of Exeter and Winchester with a quiet severity which is all the more impressive as the *Guardian* is about the most thoughtful and sincere of the Church organs:

"Our satisfaction is, however, in some measure diminished by the statement, which has appeared in the papers, that the two Bishops whose cases seem to have been chiefly in the contemplation of the authors of the Bill do not intend to take advantage of it. To say the truth, we do not exactly see why they should. There was nothing to prevent them from resigning before; and there is nothing to induce them to do so now. If the Bishop of Exeter, or his family, have taken no note of the feeling of Churchmen for many years past, we do not see what should bring it at present within their cognisance. If the Bishop should be spared to keep his hundredth birthday, he will not be less able to discharge his diocesan duties than he is at ninety-one. Nor can the pension be of any importance to him. His stalls at Durham and

Exeter bring him the full income of a bishopric; and these, it is understood, he could retain. He has never resided in the Palace; so that he would have nothing in that way to give up. The Bishop of Winchester's is a still stronger case. He has received for more than forty years an income equal to that of four ordinary bishoprics, and he has freely used his patronage, in what Mr. Dickenson appears to consider the proper way, for the benefit of his kin. It is absurd to suppose that he can have been unwilling to resign on the score of poverty. What the Bill will do for these prelates in the way of encouraging their retirement it is hard to see."

The *Telegraph*, referring to Sir R. Anstruther's notice of motion on the inspection of nunneries, remarks that it is impracticable unless Catholics themselves assent to it. Some people say, "We inspect lunatic asylums and factories—why not nunneries?" But a lunatic asylum is a place where people judiciously declared unfit to manage their own affairs—are confined; and inspection simply protects those who have been certified as unfit to protect themselves. Then, the inspection of our factories and workshops was enacted by law after clear proofs that there existed in these places evil habits, enforced for purposes of pecuniary profit, and clearly inconsistent with the physical health of the persons employed. If anybody can establish that the mother superiors of most, or even of some, convents compel the nuns to work so hard that their health is injured—and that they do so for some personal gain or profit likely to be a continued stimulus—then the Legislature will probably interfere. But if a number of women live in the same house, and bind themselves to chastity, labour, prayer, or seclusion by rules voluntarily adopted and enforced only through the voluntary assent of the inmates, it is impossible to distinguish such an establishment from any other where three or more old maids—sisters or cousins or friends—may occupy the same house. We all know practically what a nunnery is; but the question, when you come to pass a restrictive, indeed, almost a penal, statute is, "What is a nunnery within the meaning of the Act?" That a number of persons pray together in a single house or room, at stated times, is no definite description; the same thing is done in every house where there are family prayers. That a number of ladies living in one house are engaged in teaching children is not distinctive; a ladies' school or a ladies' college is "open to the same objection." That a number of ladies living in the same house "go about doing good," or trying to do it, is also not a sufficient ground for inspecting them periodically at the public expense. But some nuns never go out of doors. Again, "nuns have vowed virginity and seclusion;" but if we inspect the houses where the nuns live, because they are setting a bad example, are we to inspect the lodgings of all bachelors on the same plea? But, it will be said, is there no redress for outrages on poor nuns, for secret crimes? Is the majesty of the law to be defied by convent gratings? Certainly not. When we fairly suspect any thing wrong in a private house we despise the old superstition that an Englishman's house is his castle. Any Protestant who has sound reason to believe that in an English convent there is a Barbara Ubyry, or a bleeding nun, or a murdered baby, has only to state his facts to the nearest magistrate, and he will more easily obtain a thorough investigation than he would in the case of any private house. Should inquiry confirm the suspicion he will have struck a greater blow at Popery than he could by 20 years' declamation.

The *Christian World* says:

"The Wesleyans have done so much for the work of education, that we are sorry to see them committing themselves so decidedly to the denominational system while they oppose it in Ireland. However, they are not the only people who fail to see that the new principles of religious equality on which we are to govern Ireland will never be satisfied by the adoption of two different principles of education in the two countries. If the one is denominational, the other must be so also. The only hope for those who dread Popish influence in Ireland is to make both purely national."

The *English Independent*, commenting on the Cardiff case, while thinking that there was no sufficient ground for a verdict against the Rev. and Mrs. Thomas, there being no enticing or abduction in the case, condemn them very strongly:

"Yet we too are quite ready to acknowledge that a £50 fine would not be too much to inflict upon the Thomases for their behaviour in this

affair. Their equivocation and the deception practised on the father deserve punishment; and placed alongside their loud professions of anxiety that the girl, whom they had taken under their protection, should become a Christian, and 'put her trust in Jesus,' it is not wonderful that they should excite disgust. Concealment was wholly unnecessary. The girl was of age to act for herself, and there was no reason at all for secreting her. Had the parties to whom she went been high-minded persons, accustomed to decide their conduct by a true standard of honour and propriety, they would at once have told Esther Lyons that, though they would give her shelter and protection—taking care that no violence was used or harm done to her—yet it was her duty to communicate directly with her father, giving him her reasons for leaving his roof, and to see him when he called. If they had done this, they would not only have escaped trouble, but have stood high in the regard of their neighbours, and have freed Esther Lyons's 'conversion' from the suspicion which now attaches to it."

Mr. Thomas's congregation, however, seem to be of a different opinion, as the deacons, 13 in number, have sent to the *Daily News* the following communication:

"In consequence of the verdict given by the jury in the above case on Saturday last, Mr. Thomas on Sunday evening tendered his resignation to the church, upon the ground that if any of the members concurred in the verdict, they must believe that he and Mrs. Thomas were guilty of perjury, in which case he could not feel justified in continuing to officiate as their pastor. The members—all assembled—immediately expressed in very strong terms their disapprobation of the result of the trial, and with much feeling unanimously concurred in their disbelief of the charges brought against Mr. and Mrs. Thomas, and passed a vote of confidence as to the veracity of their evidence and statements given in court. It was finally resolved and carried with great warmth, and without one dissentient voice, 'That the resignation of Mr. Thomas be not accepted, and that his valuable services to the church be retained as heretofore.'"

A correspondent addresses the following epigrammatic comfort, *apropos* of the Vicar of Brompton's recent defence of the Athanasian Creed:

"To the impugnors of the Athanasian Creed—

"How sad to think of hope bereft
You'll subject be to heaven's just ire,
And yet one consolation's left:
There'll be no Irons in the fire."

AMERICAN NOTES.

A Bostonian, travelling in Italy, found in a hotel album at Pisa the following, in the handwriting of the Rev. Mr. Pierpont, the author of the beautiful hymn beginning, "O Thou to whom in ancient time:"

"Mr. John Pierpont, of Boston, and Mr. and Mrs. Samuel Whitmarsh and Mr. J. Allen Strong, of Northampton, Massachusetts, U. S. A., who were here from the 5th to the 7th of December, 1835, are unanimously of opinion that,

If you're dissatisfied with Home, 'Sweet Home,'
Or with the Apollo Belvidere at Rome,
Or gaze upon the Medicean Stone,
Or at the columns of the Parthenon,
And see no beauty and feel no repose—
Or at St. Peter's dome turn up your nose—
You're just the man to find yourself uneasy,
At the 'Hotel Dell' Usery, at Pisa."

An inventive American genius has produced an apparatus which he says is an effectual cure for snoring. He fastens upon the nose a gutta-percha tube, leading to the tympanum of the ear. Whenever the snorer snores, he himself receives the first impression, finds how disagreeable it is, particularly in church, and, of course, reforms.

Another has invented an "improved head-rest for attachment to church pews." We would suggest that in the Apostolic church a small screen was probably added to the head-rest employed in those days, so that the officiating clergymen need not be aware of somnolent tendencies on the part of their hearers.

The antagonism in the American Episcopal Church between the Ritualists and the Evangelicals has broken out in the Western States, and a breach has been made in the house of Bishops. The Right Rev. G. D. Cummins, Bishop of Kentucky, was formerly rector of the Trinity Church, Chicago, and, making a visit lately to his old parish, he preached a sermon against chasubles, and lights, and flowers, which so aggrieved Bishop Wright, of the diocese of Illinois, that he interposed his Episcopal edict, forbidding his brother again to occupy that pulpit.

Many New York churches are now closed for the summer.

The New York and Brooklyn Associations of Methodist Episcopal ministers met on Monday to discuss the question of licensing women preachers.

The doors of our oldest university, says the *New York Independent*, are thrown open to woman—not as yet in all departments, but in the most advanced department, covering logically all the rest. The new president of Harvard College announces “university courses of instruction” for the ensuing year to be open “to graduates, teachers, and other competent persons, men or women.” This virtually settles the question of the joint instruction of the sexes in Harvard College, and in all our colleges. The rest is merely a question of time and, to some extent, of money, as nearly all our college institutions are already straitened for means and accommodations. But the principle is settled. With the high school open to woman on the one side and the post-graduate course on the other, the few years of the undergraduate course remain but a single corner of a besieged fortress, with the assailants in full possession of the main works.

The Western women believe in aggressive reform, if we may trust a correspondent of the *Detroit Tribune*. Writing from Janesville, he says:

“Quite a commotion was produced here a few evenings since by the quiet visit of the Ladies’ Phalanx to the billiard saloons. As far as we can ascertain, a secret society of about 100, comprising most of the leading respectable women of the village, has been silently formed during the past spring, without the knowledge of the other sex, for the purpose of consultation, and taking such influential measures as might be deemed most proper to resist the evil influence of liquor and gambling saloons. There are ten places here where intoxicating drinks are sold, including two hotels and two drug stores. The two principal gambling saloons, located on the principal street, are furnished in the most elegant and attractive style, with ample room for idlers and loungers—a billiard room in front, and a copious bar at the side, with private card rooms in the rear. They are kept by experienced managers, and attract the married and single men and youth of the town and surrounding country.

“The temperance lectures of the ‘Buckeye Broad Axe’ have produced much excitement here, and the close of one of these lectures, on Wednesday evening at 10 o’clock, furnished the occasion for a grand *dénouement*. From 70 to 80 of these ladies, without the knowledge of any out of the society, left the lecture hall and silently marched to and entered one of the billiard saloons. One of the two ladies appointed to speak, quietly addressed the keeper, saying, in substance, that they had come, in behalf of themselves and other ladies, to bear their testimony against the business of the saloon, as injurious to themselves and their families, leading their husbands, fathers, and sons into idle and dissipated habits and ruin, and respectfully asking, for their sakes and the sake of society, that he desist from the business, and follow some other calling, appealing to his conscience and his goodwill to his race, asking him what would induce him to quit the business, and finally soliciting him to promise them that he would follow it no further, &c., &c.

“The Phalanx then left, and proceeded in a body to the other billiard saloon, and then to one of the hotels, uttering similar remonstrance and requests as before, and then adjourned until six o’clock p.m. on Thursday, when they formed in a body and proceeded to the other liquor-selling establishments, giving utterance therein to the same requests. The effect upon saloon and grocery men was various. The ladies exhibiting no violence, most of the keepers were gentlemanly in their answers and bearing. Some stood pale and stolid; some acknowledged their occupation shameful, and wished themselves out of it; some admitted the crime against their race, but had felt obliged to go into it to save their business, as others had done so; some promised to leave it as soon as they could, with other apologies and replies.”

EDUCATION.

THE National Education League, among other efforts, is circulating the following:

THE SOULS OF THE CHILDREN.

By Charles Mackay, Esq.

“Who bids for the little children,
Body, and soul, and brain?
Who bids for the little children—
So young and without a stain?
Will no one bid,” said England;
“For their souls so pure and white,
And apt for all good or evil
The world on their page may write?”

“We bid” said Pest and Famine,
“We bid for life and limb;
Fever, and pain, and squalor
Their bright young eyes shall dim.

When the children grow too many,
We’ll nurse them as our own,
And hide them in secret places,
Where none may hear their moan.”

“I bid,” said Beggary, howling,
“I bid for them one and all!
I’ll teach them a thousand lessons—
To lie, to skulk, to crawl!
They shall sleep in my lair, like maggots,
They shall rot in the fair sunshine;
And if they serve my purpose,
I hope they’ll answer thine.”

“And I’ll bid higher and higher,”
Said Crime with wolfish grin,
“For I love to lead the children
Through the pleasant paths of sin.
They shall swarm in the streets to pilfer,
They shall plague the broad highway,
Till they grow too old for pity,
And ripe for the law to slay.

“Prison, and hulk, and gallows,
Are many in the land,
’Twere folly not to use them,
So proudly as they stand.
Give me the little children—
I’ll take them as they’re born,
And feed their evil passions
With misery and scorn.

“Give me the little children,
Ye good, ye rich, ye wise,
And let the busy world spin round,
While ye shut your heedless eyes;
And your judges shall have work,
And your lawyers wag the tongue,
And your gaolers and policemen
Be fathers to the young.

“I and the Law, for pastime,
Shall struggle day and night:
And the Law shall gain, but I shall win,
And we’ll still renew the fight:
And ever and aye we’ll wrestle,
Till law grow sick and sad,
And kill in his desperation
Th’ incorrigibly bad.

“I, and the Law, and Justice,
Shall thwart each other still;
And hearts shall break to see it:—
And innocent blood shall spill!
So leave,—Oh, leave the children
To Ignorance and Woe,—
And I’ll come in and teach them
The way that they should go.”

“Oh, shame!” said true Religion,
“Oh, shame that this should be!
I’ll take the little children;
I’ll take them all to me;
I’ll raise them up with kindness
From the mire in which they’ve trod,
I’ll teach them words of blessing,
I’ll lead them up to God.”

“You’re not the true Religion,”
Said a sect with flashing eyes;
“Nor thou,” said another, scowling,
“Thou’rt heresy and lies.”
“You shall not have the children,”
Said a third with shout and yell;
“You’re Antichrist and bigot—
You’d train them up for hell.”

And England, sorely puzzled
To see such battle strong,
Exclaimed with voice of pity,
“Oh, friends, you do me wrong!
Oh, cease your bitter wrangling;
For, till you all agree,
I fear the little children
Will plague both you and me.”

But all refused to listen;
Quoth they, “We bide our time;”
And the bidders seized the children—
Beggary, Filth, and Crime;
And the prisons teemed with victims,
And the gallows rocked on high,
And the thick abomination
Spread reeking to the sky.

THE LATE REV. R. BROOK ASPLAND.

LETTERS have been received by the secretary of the British and Foreign Unitarian Association, expressive of the sympathy of the Unitarians in Hungary and America with their brethren in England on the death of Mr. Aspland. The Consistory of Klausenburg writes:—“We have heard with deep regret of the death of the Rev. R. B. Aspland,” and they express their most sincere sorrow and sympathy “at the departure of the good man who showed us so many times true friendship, goodwill, and precious sympathy. . . . His name, earnest working, and perfect Christian character have been known to us for many years, and will always be remembered by our community.” From the United States the secretary of the American Unitarian Association writes:—“Many of us share deeply the feeling of bereavement which Mr. Aspland’s death has caused; it was through him that we first felt the sympathetic cordiality on the part of English brethren which has been the source of so much help and joy to all.”

On the death of the Rev. J. J. Tayler, the secretary writes:—“We recognise his loss hardly less than you. He was not in such personal relations with us as Mr. Aspland, but we all knew and valued those eminent qualities which made him a tower of strength for our cause, and an object of our affectionate regard.”

It is gratifying to find that the character and labours of our eminent men are so well known and highly appreciated by our co-religionists both in Europe and America.

The Unitarian Herald.

FRIDAY, AUGUST 13, 1869.

JUSTICE TO CATHOLICS—BUT NO MORE!

THE Government is showing a tenderness in dealing with the Roman Catholics—we fear it must be called a timidity—which we do not like to see. By all means let the Catholics have fair play—absolute equality and uniformity of treatment with all other classes of British subjects, but certainly not one iota more. Yet it seems to us that there is a tendency to allow more, and we know that an impression prevails among Catholics that they are gradually becoming formidable enough to obtain whatever terms they choose for themselves.

Two suggestive instances of this timidity are just now brought prominently forward. One of these is the strong opposition offered at the close of the recent Session, on the very flimsiest and silliest ground, to a proposition, very reasonable though emanating from Mr. NEWDEGATE, that the same information should be required and published about Roman Catholic Charitable Trusts as about the charities of all other religious bodies. Now, of all the bodies in the ecclesiastical world, the one from which such publicity ought to be required is this very one in whose favour hitherto an exception has been made. Whether we consider the sources from which such charities arise, often under sacerdotal influences which the law has always regarded with just suspicion; or their administration, in large measure by priests; or their direction, almost invariably of the most purely sectarian kind, there are good grounds for requiring thorough publicity to all proceedings in connection with them. The fact appears to be that property is rapidly accumulating in the hands of Roman Catholic ecclesiastics; and in consequence of a clause in the Act of 1860, for which Lord WESTBURY is responsible, a main design in passing it was defeated, and the result is that Roman Catholics possess exemptions in regard to their charitable trusts not enjoyed by other sects. The exact nature of Mr. NEWDEGATE’S motion was, for a return that would embrace the necessary information as to the accumulation and disposal of Roman Catholic Church property in England for the last three years, such as was afforded in Ireland by the Commissioners of Bequests for the same period. The Government, however, through Mr. Bruce, objected to this, on the ground of the time and trouble that it would take, and also that it was unfair to make Roman Catholic charities the subject of special inquiry. It was fully shown by Mr. HENLEY, Mr. AYTOUN, and Mr. M’LAREN that these reasons would not hold. Returns of a far less interesting and important character, and involving quite as much trouble, are moved for almost every week, and no such objection is heard of. And if they would appear to make Roman Catholics the object of special inquiry,

this only arises from the fact that heretofore they have enjoyed a special exemption. One answer is sufficient. Such returns are required from others, why should those of the Roman Catholics be omitted?

Equally significant, as showing a timid hesitation in treating with Roman Catholics like other people, was the opposition offered by Government to Mr. FAWCETT's motion for throwing open the Fellowships of Trinity College, Dublin, to Catholics and Nonconformists, the exact terms of which will be found in another column. It is impossible to help suspecting from Mr. BRUCE's reply, that Government is not yet quite clear of the mischievous scheme of two years ago, for playing into the hands of the Romish ecclesiastics, by establishing a Roman Catholic university, and so upsetting the system of general national education with which there is good reason to believe the Catholic laity are well enough satisfied. Now this will not do, and the sooner Government understands it the better. Do not let us have propositions to restore in the case of the Roman Catholic Church the very exclusiveness which we are just doing away with in the case of the Irish establishment. If there is one thing more than another in which lies the hope for the future of Ireland it is in mixed education.

The fact is that Catholicism is very difficult to deal with in statesmanship as in every other part of society's action. Catholics individually are for the most part as pleasant, as intelligent, as liberal as the members of any other religious community; but as an organisation, and in all matters affecting their ecclesiastical existence, they retreat into the stolid impenetrability of a secret society moved by the hand of an unseen priesthood. They still retain, and manifest in an increasing degree, that sense of primary allegiance to a foreign power which from the time of ELIZABETH to the end of the seventeenth century, made them the objects of dread and suspicion to the English people at large. We hoped that that feeling had passed away, and a generation ago it seemed to have done—Catholicism, as it existed in our midst, being thoroughly English, like any other branch of English religious life. But this generation has seen a great change. The policy of Rome has been to assimilate the Catholicism of England to that of the Continent. Rome is jealous of all strong national feeling and character. And she has her reward. English Catholicism has never been for three centuries past so compact and isolated an ecclesiasticism as it is to-day. But as a set-off, there is steadily rising up something of the old suspicion and dislike to it, even among those who like ourselves have fought the battle for its fair and equal position alike in England and Ireland.

GENEVESE EXCLUSIVENESS.

PASTOR FONTANES, the president of the Consistory of Havre, having been called to Switzerland in June last by family affairs, was invited by a pastor at Geneva to preach for him. It was necessary that leave should be obtained from the Consistory; and on an application being made, the Board of Pastors took the matter into consideration, and finally resolved by a majority of 15 to 12 to refuse the pulpit to M. Fontanès.

The cause of the decision was the prominent position which M. Fontanès occupies as a leader of the Liberal party in the French Church, and the heterodox character of his writings. Great stress was laid upon the following quotation from one of

his works: "Revelation must lose its value as the human mind matures. Man cannot always be in bondage to these elementary books: he will gradually find the doctrine of Divine Unity independent of the Old Testament, and that of immortality independent of the New. Ignorance defied the Bible; science will unveil the idol's earthen feet." It was also believed that was the beginning of a systematic introduction of foreign heresiarchs as occasional preachers; and reference was made to a circular which had been lately issued, inviting the aid of "all Christians friendly to religious liberty" to afford "some eminent preachers an opportunity of stating their views to the many persons who, firmly attached to Christianity, desire its legitimate development and expansion by means of liberal and rational teaching."

The minority of pastors who supported M. Fontanès was, as will be seen above, a large one; larger indeed than on the similar occasion of the exclusion of M. Reville. They tendered a formal protest against the decision of the majority, asserting "that measures restricting the liberty of the pulpit can only injure the cause of the Gospel, which is that of truth. That confessions of faith, when imposed or introduced by stratagem, are contrary to the Protestant principle that every Christian should form an uncontrolled and individual belief." So many pastors and laymen expressed sympathy with M. Fontanès that he was induced to deliver an address on "Christianity and Modern Society" on Friday, 2nd July. He was warmly received by a large audience, who responded enthusiastically to his appeal to them "not to allow Geneva to become the Protestant Rome." C.

RELIGIOUS CONDITION OF SWITZERLAND.

LAUSANNE, AUGUST 7TH, 1869.

I HAVE been surprised to find that the *Herald* has not taken notice of the great religious movement which is now agitating Switzerland. Orthodoxy and Rationalism are in open war here. The booksellers' windows are filled with pamphlets pro and con, and pastors belonging to the same church are taking opposite sides! The Consistory of Geneva has prohibited a French pastor at Havre from officiating in their cathedral, and the Consistory of Berne has just issued an "encyclical" against Rationalism, which several pastors have refused to read! At Langenthal, in the Canton of Berne, a meeting was held on Sunday, the 25th July, when the following address was adopted:

"Considering that the essence of Protestantism consists in free examination, and full liberty of creed and of conscience, and that every man is bound to examine for himself, and not to submit to those who take upon themselves to rule the Church;

"And that no person has any authority to impose on another his individual opinion in matters of religion;

"We protest strongly and solemnly against any violence in matters of religious belief, and in particular against the pastoral letter recently issued by the synod of this canton.

"The meeting expresses also its thanks to those communes who have rejected the said letter, and it desires others to follow so good an example. It also thanks those pastors who have refused to read the letter, and who have stood boldly forward as champions of free inquiry. It also demands that the Synod shall be reformed and reconstituted on a democratical principle, the laity forming a portion, and all the members being submitted to a popular voting."

"It also insists that pastors shall not be imposed by the Synod, but shall be elected by the congregations.

"Finally, the people are invited to treat the 'pastoral' of the Bernese Synod as a bigoted manifestation of opinion of a party, with whom the people at large hold no sympathy."

In the Canton de Vaud, the use of the Apostles' Creed is a subject of controversy, and several pastors have refused to read it.

I am convinced that if some brochures, stating our opinions, were translated into French and German and circulated in Switzerland, their success would be beyond all doubt. I am constantly asked about Unitarianism, and I know that a chapel in Lausanne would be well attended. It is all very well to make efforts to convert the Hindoo, but, in my opinion, the great field for Unitarian exertion is the Continent, and in particular Switzerland, where the bread cast on the waters by Socinus, of Zurich, is being found after many days.

J. H. DIXON.

ROUGH NOTES OF A HOLIDAY VISIT TO SOME ENGLISH CATHEDRALS, &c.

NO. III.—CAMBRIDGE.—ST. PAUL'S CATHEDRAL; WESTMINSTER ABBEY; AND ST. GEORGE'S CHAPEL, WINDSOR.

I SPENT a little time at Cambridge, and saw what I could of its seventeen colleges and halls, and the Fitzwilliam Museum besides. They will not, on the whole, bear comparison, architecturally, with the splendid buildings of the sister University of Oxford. I except King's College Chapel, a fine specimen of the Perpendicular style (A.D. 1441), and most interesting and effective in its interior. Its designer was indeed a great master of his art, but is unknown to us even by name. The general character of the collegiate buildings here is, that they are plain and ineffective, many being built of red brick, and when of stone are in the classic style of a period when it was by no means at its best estate. The quiet, reposeful spaces and walks in the interiors, are very interesting and picturesque. It is a great charm to a book-loving man to pass under the gateways and walk through the quadrangles, which have been paced by Bacon and Milton, Barrow and Newton, George Herbert and Dryden (though it's wrong to yoke the saintly with a very unsaintly poet), and a hundred more besides of England's greatest sons. Several colleges are being repaired and extended, and the newer architecture improves greatly upon that of older date. I went down to the river, and was amply rewarded by the fine views it afforded of the different colleges on its banks. It was a lovely evening, and the declining sun threw a golden radiance over all. Very enjoyable it was to row quietly along between charming meadows on the one hand, and ancient halls of learning on the other; their garden walls covered with ivy, or overhung with the graceful pendants of the willow. Now and again the chimes of colleges and churches sounded sweetly on the calm, still air; wood-pigeons were cooing in the trees; and altogether it was a pleasant hour, the impressions of which I hope often vividly to recall. On leaving my boat I sauntered through the fine walks on the meadow side, especially the magnificent glades of Trinity. Trinity Walk is a picture that couldn't but rouse enthusiasm in any soul not dull as

"The fat weed

That rots itself in ease on Lethe wharf."

A hundred leafy giants in double row, their foliage interlacing fifty or sixty feet above one's head, and gilded here and there by the setting sun, made a vista which was simply perfect. An academic grove such as this might bring back Socrates and Plato from Elysian fields, to meditate once more on earth, and frame divine philosophies.

What a contrast is St. Paul's to the Gothic Cathedrals I had recently inspected! Some qualities it has in common with them, and these are perhaps its chief glories,—great space and admirable proportions. The dome is a grand inspiration; the nave and transepts fine and impressive; but the choir is flat and tame, and may be contrasted, but not compared, with the Gothic edifices in this respect. There are two side-chapels, which in their present dingy state are anything but ornamental. They should either be cleaned, or concealed from view without delay. Perhaps, as the Dean and Chapter have so far sacrificed the dignity of a wealthy corporation as to put up a large poor's-box, soliciting donations towards the restoration of the Cathedral, a little paint may eventually be afforded; or at least some whitewash! Nobody would apply strong terms to the reverend administrators of this great foundation. Still it is mean and contemptible to place a begging petition like this on the pillar of a grand national edifice. What must our American cousins, whom I met everywhere, think of so unworthy a proceeding? And it is the more mortifying as, in many respects, the enormous cost (£740,000) of this great church, furnishes about the only reply that a Protestant can make to a Roman Catholic who asks, naturally enough, when did Protestants build Cathedrals to compare in costliness and magnitude with those of the period prior to the Reformation? The monuments here are less objectionable than the majority of those in Westminster Abbey; but many of them would do the State more service in supplying material for the splendid new embankment on the Thames, than in disfiguring the walls of this sacred edifice. Not a few of the heroes they commemorate are small men enough, when no longer regarded in the flattering

and delusive light of contemporary history. Captains of ships, and sometimes mere subalterns, who fought during the French wars; second-rate dignitaries of the Church; and legislators who could not hold a place in even the third rank of modern statesmanship, are eulogised in absurdly inflated terms, and done in marble in the oddest combinations with broadsides of grinning cannon, the walls of forts, allegorical figures of Death, Neptune, and other impossibilities. No wonder that foreigners make merry at British art, when they behold such parodies on sculpture as these enshrined in the greatest of our modern Cathedrals!

I attended evening service in WESTMINSTER ABBEY. It was flat and cold. I expected at least a musical treat in the anthem, but it was ineffective and quite devoid of interest in any respect. I afterwards wandered about for some time, and greatly admired the splendid effect of the nave. The lowest tier of arches is very elegant in its proportions; the triforium smaller than any I had so far seen; whilst the clearstory is very large and fine. The lighting is unusually good,—“religious,” but not “dim.” I looked about among the monuments here. Certainly there are a few excellent specimens of chiselled marble; but the greater part are unworthy of a place in any building, sacred or profane, while more than one or two are grotesque and even offensive. If a clear half of them were carted to waste ground where “rubbish may be deposited,” though some people might grieve, the judicious would rejoice. A lady, with an unmistakable Yankee accent, asked me which was the part of the Abbey where our kings and queens were crowned? I could not but be gratified with this manifestation of Republican interest, and willingly escorted her to a spot historically so interesting. “Poets’ Corner” was undergoing repairs, and I was thus unable to visit the burial-place of so many of the great lights of literature, and of other noble servants of the State and benefactors of humanity.

ST. GEORGE’S CHAPEL, WINDSOR, is an elegant and beautiful structure, with many interesting historical associations. At the evening service I had a seat in the choir, nearly opposite the royal box, so well represented in Frith’s picture of the Prince of Wales’s marriage. My stall was that appropriated to “the most noble and puissant Duke of Somerset”—as indicated by a brass plate conveying this information, and a number of particulars besides—one of which is that he is a member of the noble “ordre de la Jarretière.” The inscriptions on all the stalls are in French, and each is surmounted by the coat of arms and motto of the knight to whom it is allotted. The music was good; the voices decidedly better in quality than any I had heard in the cathedral; the organ very sweet and rich in tone, and played with exquisite taste and skill. The anthem was brief enough; indeed the entire service was over in five-and-thirty minutes—quite a performance—not a sentiment of common worship about it. I was a little surprised to hear a prayer that isn’t usually put up in the course of the liturgy;—“We pray for Thy especial favour, O Lord, on our gracious lady sovereign, and on all the knights of the most noble order of the garter. Amen.” But I suppose they can do as they like in the Royal Chapel of Windsor! H.R.

HENRY CRABB ROBINSON’S “DIARY.”

V.

UNDER date April 13th, 1823, Mr. Robinson describes a curious letter, written in 1757 by Thurlow to a Mr. Caldwell, who appears to have wanted his advice how to annoy the parson of his parish:

“Thurlow begins by saying: ‘I have confined myself to consider how a parson lies obnoxious to the criminal laws of the land, both ecclesiastical and secular, upon account of his character and office, omitting those instances in which all men are equally liable.’ And he terminates his review by a triumphant declaration: ‘I hope my Lord Leicester will think, even by this short sketch, that I did not talk idly to him, when I said that parsons were so hemmed in by canons and statutes that they can hardly breathe, according to law, if they are strictly watched.’ After writing of the Statutes of Uniformity, he has this passage: ‘I have known many clergymen, and those of the best character, followers of Eusebius, who have, in the face of all these laws, refused to read the Athanasian Creed. Considering the shocking absurdity of this creed, I should think it a cruel thing to punish anybody for not reading it but those who have sworn to read it, and who have great incomes for upholding that persuasion.’”

November 24th, of the same year:

“Went to the King’s Bench, where one of Carlile’s men was brought up for judgment for publishing blasphemy. A crazy Catholic, French, spoke in mitigation. ‘My lords,’ he said, ‘your lordships cannot punish this man, now that blasphemy is justified by Act of Parliament.’ This roused Lord Ellenborough: ‘That cannot be, Mr. French.’ ‘Why, my lord, the late Bill repealing the penalties on denying the Trinity justifies blasphemy!’ This was a very sore subject to Lord Ellenborough, on account of the imputed heterodoxy of the Bishop of Carlisle, his father. French could only allege that this might have misled the defendant. He was put down, after uttering many absurdities. On this the defendant said: ‘I should like to know, my lords, if I may not say Christ was not God without being punished for it?’ This brought up Best, and he said: ‘In answer to the question so indecently put, I have no hesitation in saying that, notwithstanding the Act referred to, it is a crime punishable by law to say of the Saviour of the world that he was’—and then there was a pause—‘other than he declared himself to be.’ He was about to utter an absurdity, and luckily bethought himself.”

In September, 1824, Mr. Robinson paid a visit to the monastery of La Trappe, which “did not bring him nearer to Catholicism in inclination.” His fare, and that of two other guests, for dinner, was a *soupe maigre*, very insipid; a dish of cabbage, boiled in what he should have thought butter, had not that been a prohibited luxury; a dish of boiled rice seasoned with a little salt, but by no means savoury; and barley or oatmeal boiled, made somewhat thick with milk—not disagreeable, considered as prison allowance. Through the windows Mr. Robinson could see the monks at their dinner at a long table, with a sort of porridge-pot before them, while the readers in the several apartments were reading to the diners. He saw the dormitories, and found that the monks slept on boards covered with a thin piece of cloth or serge. Each had his name written on his den. He says:

“My informant told me that the monks have only a very short interval between prayer and toil and sleep; and this is not called *recreation* lest the recluse should be led to forget that he is to have no enjoyment but what arises from the contemplation of God. If they sweat, they are not allowed to wipe the sweat from their brows; probably because they think this would be resistance to the Divine command. The monks labour very little, from pure weakness. . . . On my going away, the priest who had first spoken to me came again, and asked me my object in coming. I said: ‘A serious curiosity;’ that I wished to see their monastery; that I knew Catholics grossly misrepresented Protestantism from ignorance, and I believed Protestants misrepresented Catholicism in like manner. He took my hand at parting, and said: ‘Though you are not of our religion, we should be glad to see you again. I hope God in His grace will bring you to the true religion.’ I answered: ‘I thank you for the wish. If your religion be the true one, I wish to die a believer in it. We think differently; God will judge between us.’”

“November 4th. Walked to Newington. Mrs. Barbauld was going out, but she stayed a short time with me. The old lady is much shrunk in appearance, and is declining in strength. She is but the shade of her former self, but a venerable shade. She is 81 years of age, but she retains her cheerfulness, and seems not afraid of death. She has a serene hope and quiet faith—delightful qualities at all times, and in old age peculiarly desirable.”

To this may be added a few lines from a letter to his brother, written in 1852:

“This reminds me of my leave-taking of Mrs. Barbauld on my going to France, anno 182—, &c. She was suffering from a severe cold with a cough. ‘I hope I shall find you better on my return.’ ‘Why so?’ ‘That seems a foolish question; health is better than sickness.’ ‘Not always; I do not wish to be better. But don’t mistake me. I am not at all impatient, but quite ready.’ She was I believe a couple of years older than you are now when she died—a few weeks after my leave-taking.”

On January 24th, 1825, Mr. Robinson “breakfasted and had a pleasant morning at Mr. John Wood’s,” Chairman of the Board of Inland Revenue, of whom he says, “he is a rare example of independence and courage, not renouncing the profession of his unpopular religious opinions.” Among those present was Dr. Shepherd, of Gateacre, who related the following droll anecdote, which he had just heard from the manager of Covent-garden Theatre, and which Mr. Robinson was fond of repeating:

“We have to do, said the manager, with a strange set of people. Yesterday there was a regular quarrel between a carpenter and a scene-shifter about religion. One was a Jew, whom the

other, a Christian, abused as belonging to a blood-thirsty race. ‘Why am I bloodthirsty?’ replied the Jew. ‘When my forefathers conquered Palestine they killed their enemies, the Philistines; but so do you English kill the French. We are no more bloodthirsty than you.’ ‘That is not what I hate your people for; but they killed my God, they did.’ ‘Did they? Then you may kill mine, if you can catch him.’”

During a tour in Ireland, in 1826, Mr. Robinson saw a good deal of O’Connell. Travelling with him outside a coach, he found him “a capital companion, with high animal spirits, infinite good temper, great earnestness in discussion, and replete with intelligence on all the subjects they talked upon.” He says:

“There was sufficient difference between us to produce incessant controversy, and sufficient agreement to generate kindness and respect. Perceiving, at first, that he meant to have a long talk on the stirring topics of the day, I took an early opportunity of saying, ‘In order that we should be on fair terms, as I know a good deal about you, and you know nothing about me, it is right that I should tell you that I am by education a Dissenter, that I have been brought up to think, and do think, the Roman Catholic religion the greatest enemy to civil and religious liberty, and that from a religious point of view it is the object of my abhorrence. But, at the same time, you cannot have, politically, a warmer friend. I think emancipation your right. I do not allow myself to ask whether in like circumstances you would grant us what you demand. Emancipation is your right. And were I a Roman Catholic, there is no extremity I would not risk in order to get it.’ These, as nearly as possible, were my words. On my ending, he seized me by the hand very cordially, and said, ‘I would a thousand times rather talk with one of your way of thinking than with one of my own.’ Of course, the question of the truth or falsehood of the several schemes of religion was not once adverted to, but merely the collateral questions of a historical or judicial bearing. And on all these O’Connell had an infinite advantage over me, in his much greater acquaintance with the subject. He maintained stoutly that intolerance is no essential principle of the Roman Catholic Church, but is unhappily introduced by politicians for secular interests, the priests of all religions having yielded on this point to kings and magistrates. Of this he did not convince me. He also affirmed—and this may be true—that during the reign of Queen Mary not a single Protestant was put to death in Ireland. Nor was there any reaction against the Protestants during the reign of James II.”

“ETERNAL” AND “EVERLASTING” IN SCRIPTURE.

BY THE REV. R. MEDCALF.

“WHEN the Gospel speaks of unquenchable or everlasting fire, does it not mean one which never ends?” It does not mean that in ancient books. Dr. Paige, in his excellent commentary, has given several quotations to show the use of the expression.

Strabo, . . . speaking of the Parthenon, . . . says, “In this was the inextinguishable or unquenchable lamp,” by which he simply means a lamp which was extinguished or quenched ages ago.

Plutarch calls the sacred fire of the temple unquenchable, though he says in the very next sentence it had sometimes gone out.

Josephus says the altar-fire of the Jews “continued always unquenchable,” although, at the time he wrote, altar and temple had been both destroyed.

Eusebius . . . describing the martyrdom of several Christians at Alexandria, says, “they were carried on camels through the city, and in this elevated position were scourged and finally consumed in unquenchable fire,” though it could not have burned probably more than an hour or two at most.

For a fuller account, see Paige’s Commentary, Vol. I., Mark ix.

For the Jewish use of the word “everlasting,” the best plan is to take a Concordance, and search out all the passages where the term is used in the Bible. As soon as I had done that I felt that, except when applied to the Supreme Being, the word “everlasting,” while denoting long duration, does not always or necessarily mean what we do by the phrase “never ending.” It was popularly applied to many things which we now came to an end years ago. In my MS. notes of Dr. Noyes’s exegesis, I find he makes substantially the above statement.

Yet in the gospel use of words, eternal or everlasting had not so much reference to length of time, as to the quality of joy or sorrow. The “eternal life” which comes from knowing God and Christ is not immortal existence, but spiritual life, joy, or blessedness. So we enter into eternal life now by sharing in the Gospel privileges and blessings. On the other hand, in the judgment scene recorded by Matthew, the everlasting punishment does not refer so much to its duration as to its quality and means, in popular language, spiritual

misery, privation, death, the failure to gain Christian life and blessedness.

Another question often asked is: "How can all men be saved when some Pharisees committed, as Jesus says, an unpardonable sin?" My reply is, that Jesus did not teach that any one will fail at last to receive forgiveness. To show the great guilt of some, and the great difficulty they would find in being reconciled to God, he said, "Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." He meant exactly what we do by calling any one "incorrigible," which is never to be taken literally, as implying that he cannot possibly be corrected, but only as showing how faint hopes we have of making him better.

But to appreciate Jesus' words, we must look at other instances of the same kind of expressions among his people.

Hosea vi. : 6, "I desired mercy and not sacrifice;" this means that Jehovah desired both, but preferred mercy to sacrifice.

John vi. : 27, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Jesus meant that we should labour for both, but especially for the latter.

Acts v. : 4, "Thou hast not lied unto men but unto God." He *had* lied unto men, also, but the apostle meant that the part of the sin which was committed against God was so much the worse that the other sank into nothingness.

The most curious illustration of this idiom is in the parable of the supper, Luke xiv. : 12-14, where Jesus says that when you give a dinner or supper party, you must ask not your friends, brethren, or kinsmen, but the poor, lame, and blind. Almost every New England family breaks the letter of that precept on Thanksgiving-day, and the rest of the Christian world break it at Christmas! But evidently the Master meant that charity to the needy is a higher virtue than simply the hospitable entertainment of friends.

Now Jesus used this very same idiom in the twelfth chapter of Matthew, and he meant that whoever blasphemes against the Holy Ghost will find it harder to obtain forgiveness than if he commits any other sin. The difficulty, however, will come, not from God's unwillingness to pardon, but from the hardened state of heart which will make such a man among the very last to repent and ask forgiveness. The Saviour, therefore, did not teach that there is an unpardonable sin, but only that there is one which is far worse than all the rest.

Hence, after all these questions, I still believe that every soul will at last turn to the Heavenly Father in humble penitence, and seek and obtain forgiveness.

The Rev. Francis Bishop, of Chesterfield.

THIS has been a year of sad losses to our church. To the names which have of late occupied our obituary column, we have now to add that of Francis Bishop—an excellent and indefatigable minister who has passed away very suddenly to the sorrow of the whole town of Chesterfield, where he had won the respect of all sects and parties.

Mr. Bishop sprang from a Dorsetshire family. He was born in 1812. He was not originally intended for the ministry, and on leaving school became assistant to a chemist at Taunton, but after some years in business the natural bias of his character led him to prepare for the pulpit. For some years he was engaged in private studies, and ultimately was for a time a student in some of the classes at University College, London. We do not know where he was first settled, but he occupied successively the pulpits at Warrington and Exeter, and from Exeter removed to Liverpool to undertake the charge of the Domestic Mission. This was the work by which he became widely known, and for which he will be longest remembered. He had a singular gift for such ministry among the poor; a heart full of kind sympathy, deep religious feeling, and great tact in dealing with the many strange characters and experiences with which his work made him acquainted. Fresh in the writer's recollection is a day years ago spent with Mr. Bishop in the midst of his ordinary work in the poor district of Liverpool where his mission was situated; a day which insensibly showed what the pastoral work of a minister might be, and left impressions never to be forgotten. Nor was it only in the courts and cellars of the Liverpool poor that Mr. Bishop's work was done. He had the faculty of interesting others in the work to which his life was given. He was known and respected as an authority on matters touching the condition of the poor by magistrates and guardians, and men of all sects and parties in Liverpool, and he won a place for town missions in the estimation of our churches which they had not

held since the impression of Dr. Tuckerman's visit in 1834 had died away. He left Liverpool in 1856, but the work he did there lives yet in many a life lifted up out of the degradation of drunkenness and crime, and many a home made happy through his influence.

For the next two years he laboured in Manchester in the double capacity of Missionary Tutor at the Home Missionary Board and of minister to the poor at the Rochdale Road Domestic Mission. His work here, however, was beset by peculiar difficulties. He felt acutely the absence of interest and co-operation in his mission work on the part of the Manchester congregations, who, after inducing him to leave his work in Liverpool, seemed to think nothing more was needed; and his position at the Home Missionary Board was too undefined to enable him to do the work which he had hoped for. The consequence was that in 1858 he accepted the cordial invitation of our Chesterfield congregation to become their minister, on the secession of the Rev. A. Turner Blythe, and here he has since remained. His devotedness to his ministry here, alike in the congregation and in the schools, is too well known to need any testimony of ours. Regarded at first with considerable jealousy by the orthodox bodies of the town as he uniformly claimed his position in all public movements, as one of the Christian ministers of the place, he gradually won a very high standing among them. He was a staunch advocate of total abstinence, and an unflinching opponent of State-churchism, both in its political aspect and in its local pretensions. Some years ago he visited America, and he was the intimate and beloved friend of all both there and in England who have been best known in the movements for peace, temperance, and anti-slavery.

Some years ago he had a severe paralytic attack, which laid him aside for many months. From this he entirely recovered, but it showed a liability to such attacks which obliged him to be a little less active than he had been previously. Latterly he had been ill about one month, but on the 5th instant, the day of his death, he felt sufficiently well to drive out. Accordingly, he did so, but had not been out long ere he felt suddenly faint. He was hurried home, and had only just been carried into his house before he died, in the 57th year of his age.

He was interred on Monday last, 9th instant, in the burial ground of the Unitarian Chapel, Saltergate, Chesterfield. The members of the Mechanics' Institution, with a number of respectable tradesmen, and a number of members of the congregation walked in procession with the funeral, and the inhabitants of the neighbourhood testified their respect for the deceased by drawing their blinds, and hundreds of persons accompanied the mournful procession to the chapel. The service commenced with an appropriate hymn being sung by the choir, after which the Rev. J. L. Short read the service for the burial, and addressed the assembly. The body was afterwards removed to the graveyard, and the choir having sung a hymn it was consigned to the tomb, strewn with flowers by the school children, in the presence of a large concourse of people.

Alderman James Taylor, of Bolton.

ON Friday, August 6th, Ald. James Taylor died at his residence, 13, Chorley Old-road, Bolton, from an attack of paralysis, in the 63rd year of his age. Thus has passed away a truly practical, intelligent, and unostentatious man. His early years were spent in hard toil at the works of Messrs. Dobson and Metcalfe, Blackhorse-street, where he, his father, and brother wrought at roller-making. His attention and industry raised him to the position of piece-master; and he commenced also a small business on his own account, to which he devoted his leisure hours. He subsequently took premises in Hanover-street, and on the death of his brother Thomas, which occurred about 22 years ago, he was joined in partnership with Mr. James Galloway. About 13 years ago Mr. Taylor went into partnership with Ald. Richard Harwood, and a large cotton-spinning mill was built at Brownlow-fold. In 1863, the firm erected a new mill, and Mr. Taylor then retired from the business, his sons, Charles, Frank, and William, entering the mill as Messrs. C. Taylor and Brothers, and succeeding to their father's share of the business. Mr. Taylor's

partnership with Mr. Galloway terminated at Christmas, 1866, and from that time to his death he occupied his time variously, but always usefully. He has been a member of the Town Council since the 21st November, 1862, till 1868. He did not then offer himself for re-election, but was selected as one of the aldermen of the ward. His connection with the Council, as well as his position of director of the Bolton Gas Company, Bolton Waterworks, and Farnworth Gas Company, gave him opportunities of counselling economy, and imparting prudent and wise advice, which earned for him the unsought reputation of being thoroughly sound and judicious. He was a member of the Unitarian congregation and one of the trustees of Bank-street chapel, and, says the *Bolton Guardian*, was an ardent supporter of everything that was good.

FIRESIDE READINGS.

NATURE'S HOMILIES.

WERE I, O God, in churchless lands remaining,
Far from all voice of teachers and divines;
My heart would find in flowers of Thy ordaining,
Priests, sermons, shrines.

Your voiceless lips, O flowers! are living preachers,
Each cup a precept, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

'Neath cloistered boughs, each floral bell that
swingeth
And tolls its perfume on the passing air,
Makes Sabbath in the heart and ever ringeth
A call to prayer;

Not to the domes where crumbling arch and column
Attest the feebleness of mortal hand,
But to that fane most catholic and solemn
Which God hath planned;

To that Cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon
supply,
Its choir the winds and waves, its organ thunder,
Its dome the sky.

Then, amid solitude and shade, I'd wander
Through the green aisles, and stretched upon the
sod,
Amid the silence reverently ponder
The ways of God.
Portsmouth.

MAHOMET.

MAHOMET is the only founder of a religion of whose personal appearance we possess authentic details. He was a little above the middle height, strongly but sparsely made, with broad shoulders and a slight stoop; his hair was black, and in the prime of life clustered over his ears; his moustache and beard were also black, the latter abundant and reaching some way down his chest; his forehead was large, with a vein on it, which swelled when he was angry; his complexion was fair for an Arab; his eyes were large, black, and piercing, but bloodshot and restless; his teeth were white and well formed, but stood apart; his walk was so rapid that people had to run to keep up with him, and his gait is described as being like that of a man striding down hill. He was simple in his apparel; he never wore silk but once in his life, and then threw it aside in disgust, saying it was no fit dress for a man. His general attire was white and red or striped cotton; like all Arabs, he had no taste for comfort, and the luxurious refinements of artificial life were not known to him, or would have been despised had they become so; a bed of palm-tree fibre, a low hut of burnt tiling with a palm-tree roof would have been by him preferred to a palace. Still he was in some things of extremely delicate and sensitive taste, as in the use of perfumes and in his distaste for unpleasant odours. At Medina he once sent back a dish of mutton to the sender untouched, because it was flavoured with onions, saying they were disagreeable to the angel who visited him; he never travelled without toothpicks and antimony for his eyes; he was a good listener in conversation, and never in shaking hands was the first to withdraw his own; he was not addicted to any of the games or sports of which the Arabs were passionately fond, and was, in all things, most unlike the heroic idea of Arab character.

WOMAN'S SPHERE.

WE take the following from an article on "Woman" in *Cassell's Magazine*:—"If the human race is to be perpetuated—if generation is to follow generation as heretofore—if men and women are to marry, and children are to be born into the world, it is very clear to us that home duties must continue to occupy woman's chief if not her sole attention. If the human race is to be perpetuated, there must be children; and if children, they must be nursed and trained with tenderness and skill. There will always be sick people, and sick people will require

to be tended. There will be death-beds, and death-beds require that some one should minister by them. It will not be seriously proposed that such work should be deputed to men while women are released for more honourable occupations. The human race would fare badly by that exchange. Woman may be able to do man's work as well as he can, but he certainly cannot so well do hers. It would be as unsuitable as unseemly to have man's rougher, stronger hand dressing and undressing the tender infant form, while woman's was engaged in wielding either the pen or the sword. It would be no improvement on our present arrangements to have the husband at home keeping the children quiet, putting the little ones to bed, and diverting the elder, while the wife was pleading at the bar or haranguing the senate. The sick and the dying would not profit much by the change were man to become their chief attendant—cooling their brow and smoothing their pillow—while woman was engaged in the bank or the counting-house, speculating on the rise or fall of goods or stocks, making entries of debit and credit. Man has no aptitude for domestic duties, and so long as they require to be done—that is, so long as the world lasts—women will be required to do them. The world can dispense with man's services almost better than with woman's. His have more to do with the accidents, hers more with the essentials of existence. She might, on emergency, take man's place, and fill it passing well; man cannot by any means take hers; he is a very picture of helplessness whenever he makes the attempt; and, spite of the dislike to it which some express, the woman will be in a sorry plight if woman does not make whatever sacrifice of feeling and instinct and talent may be required of her in order to her filling—as she does now wherever she is happiest and most useful—the obscure but not unimportant sphere of home.

HOW A PRISONER WAS SAVED.

In an article on "the Invention of the Compass," in *Our Young Folks*, Mr. Parton introduces the following curious story, told him by a Lake Champlain boatman:

He said that he had been a prisoner for eleven months in Andersonville during the late war, and when he heard that General Sherman was at Atlanta, about two hundred and forty miles distant, he and his comrade determined to try to escape, and make their way thither. One of them had an old-fashioned watch with a compass in the back of it; and by this they expected to direct their course, which was nearly northwest. But, as they expected to travel only by night, they resolved not to start until they could get a box of matches, so as to be able to strike a light now and then, to look at their compass. They delayed their departure for six weeks, trying to get a box of matches, for the purchase of which they gave one of their negro friends their last five dollar bill. He could not buy a box of matches for five dollars, nor for any other number of dollars, and so at last they made up their minds to start without them.

Assisted by their black friend, they got away one afternoon, and lay hidden until late in the evening, when they started at a great pace through the woods, and came about midnight to a road which seemed to go, as nearly as they could guess, exactly northwest. Seemed, I say; but it might not, and, if it did not, it would lead them to capture and death. The night was not very dark, but the stars were hidden by clouds; else the friendly North Star would have guided them upon their way. Anxious as they were to get on, they stood for several minutes comparing recollections, and debating the great question upon which their lives depended. But, the more they talked it over, the more uncertain they became; and now they bitterly regretted their impatience in coming away without matches.

There was a great number of fireflies flying about. A lucky thought occurred to one of them, the boatman who told us the story. He caught a firefly, and taking it between his thumb and finger, held it over his compass. Imagine their joy to find that the insect gave them plenty of light for their purpose; and imagine their still greater joy to discover that the road led straight to the Union army. Eight nights of travel brought them safely to it.

BOOKS AND THOUGHTS.

BY ROBERT LEIGHTON.

As round these well-selected shelves one looks,
Remembering years of reading leisure flown;
It kills all hope to think how many books
He still must leave unknown.

But when to thoughts instead of books he comes,
Regret grows less for what he cannot read,
If he reflects how many learned tomes
One thought may supersede.

So, let him be a toiling unread man,
And the idea, like an added sense,
Of God informing all his life, he can
With many a book dispense.

The fine conviction, too, that death, like sleep,
Wakes into higher dream—this thought will brook
Denial of the libraries, and keep
The key of many a book.

VELOCIPEDES.

Of this new machine Josh Billings, the American humourist, says:—"It don't take much stuff to build a filoped. I am bold tew say that a man could make one ov 'em out of a single old plank, and then hev enough stuff left over to splinter broken limbs, or make, perhaps, a coffin. A filoped can't stand alone, and that single fact is enuff to condemn the thing in mi eye. I don't want to hev anything to do with any hopeless critter that can't stand alone, unless, I might add, it is a purty woman going for to faint. I don't think it will ever get intew general use among farmers, az it haz no conveniences for a hay riggin, nor even a place to strap a trunk; and az tew going tweg church on it, the family would hev tew go one at a time, and the rest walk. So of course the thing is killed in that direction."

CHURCH SLEEPERS REPROVED.

THE *Dundee Advertiser* says that, on Sunday afternoon, the clergyman officiating in one of the Forfar Established Churches suddenly paused in the middle of a lively discourse, and, after an interval, addressed the congregation in the following terms:—"I was once preaching in a rev. doctor's pulpit in Glasgow, and, on returning to the manse, complained to him of the number of people I had seen asleep in the church during my sermon. He replied very sternly—'If the people were asleep, it was your fault.' I am not prepared to admit that it is my fault on the present occasion." This reproof had the effect of rousing some persons who had been oblivious during the former part of the rev. gentleman's discourse.

SCHOOLBOY PHILOSOPHY.

In his "Diary," from which we have given so many extracts, Mr. Crabb Robinson tells this anecdote of Horne Tooke as both very characteristic and probable. At school, he was asked *why* he put a word in some case or mood, and answered, "I do not know," for which he was instantly flogged. Another boy was then asked, who repeated the grammatical rule, and took his place in the class. On this Tooke cried. His master asked him what he meant, and Tooke said, "I knew the rule as well as he did, but you did not ask for the rule, but the reason. You asked *why* it is so, and I do not know that now." The master is said to have taken him aside, and given him a Virgil in memory of the injustice done him, of which Virgil Tooke was very proud.

NOTICES TO CORRESPONDENTS.

W. W. (Stratford, Canada).—Received, 20s.; due June 25, 1869, 5s.; balance in your favour on that date, 15s. Thanks.

W. F. One poem on the subject is enough!

INTELLIGENCE.

BALLYMONEY.—On Sunday, July 11th, the old "Psalms and Paraphrases" in sole use up to this date, were supplemented by "Hymns for Christian Worship," edited by members of the Non-Subscribing Presbyterian Church of Ireland. The event was marked by the introduction of a new choir, numbering upwards of 20 junior members of the congregation.

BLACKLEY.—The congregation and other friends of the Rev. Joseph Freeston assembled at tea on Saturday evening, the 7th inst., to celebrate the commencement of his ministry here. Mr. Bennett, who presided, read an account of the original gift of land and the erection of the chapel in 1697 with other particulars, which were listened to with much interest. Mr. Thomas Cooke and Mr. John Hall offered, on behalf of the congregation, a sincere welcome to Mr. Freeston. Some pleasant music was given during the evening.

BELFAST.—A gathering of schools connected with the Non-Subscribing body took place on Saturday, July 31st, at Scrabo—a spot, for beauty of aspect and extent of prospect, almost unrivalled in the North of Ireland. A considerable number left the County Down station by rail, being joined on the line at Comber by other schools from that place and its vicinity, whilst the Newtownards school and friends met the *cortège* at the terminus. Messrs. Ritchie and Jackson had, with great and considerate kindness, thrown open their extensive quarries for the accommodation of expected visitors. The great drum-way over which the stones travel in their descent from the quarry to the level, and which, from the foot of the mountain, appears nearly perpendicular, was turned into a common road for pedestrians, and afforded a magnificent sight, being filled from end to end with a slowly moving mass of human beings, all bent on reaching the top, though many of them found it no easy matter. But the toil of ascending was amply recompensed by the splendid views which met the eyes on all sides. Refreshments and everything, so far as the children were concerned, were inclusive of their railway tickets, provided for them by subscription. It is calculated that from twelve to fourteen hundred persons were present on the spot, all of

whom seemed to enter heartily into the feelings of satisfaction. Among the ministers present were—Revs. J. Porter, J. Jellie, T. Bowring, J. M'Dowell, Belfast; J. Orr, Comber; D. Thomson, Moneyrea; W. O. McGowan, Ravara; H. Moore, Newtownards; J. McCaw, Killinchy; and W. Cochrane, England.

CREWE.—The Rev. B. Glover has resigned the office of missionary to the Liverpool District Missionary Association, and will bring his work at Crewe to an end in January next.

KIRKCALDY.—On Tuesday last, the Rev. H. Williamson paid a visit to this town for the purpose of initiating a movement for the introduction of Unitarian views. He had received no invitation, and no promise that he would have any one to listen to him. At the hour fixed about 45 intelligent men, with a solitary female, formed the audience, who listened to a lecture upon Unitarian Christianity with the greatest attention. At the close of the lecture questions or discussion was invited, and several texts were presented for explanation. That 1 John v. 7, is a forgery appeared to be simply news to the whole present. There was an evident feeling in favour of another meeting being held. At the close some gentlemen gave in their names as willing to help to arrange for future lectures.

PARK LANE, NEAR WIGAN.—On Monday, the 2nd inst., the scholars of the Park Lane Sunday-schools had their annual treat. After a procession of about 300 children, &c., through the village, headed by Sir Robert Gerard's band, whose services were gratuitously given, they had tea, and then adjourned for the evening to a field kindly lent by David Shaw, Esq.

ROTTERHAM.—On a recent Thursday the children of the day and Sunday-schools, to the number of 100, were favoured by the liberality of the congregation with a delightful excursion to Roche Abbey, £7. 8s. 6d. having been subscribed for the purpose at a vestry meeting, and waggons to convey the children kindly offered by two members, Messrs. Robinson and Husband. About 40 or 50 members of the congregation availed themselves of the occasion to have a pleasant social excursion along with the children.

STOURBRIDGE.—At the monthly meeting of Protestant Dissenting ministers of Warwickshire and the neighbouring counties, held at Stourbridge, August 10, 1869, resolutions were unanimously passed in respectful remembrance of the late Rev. Robert Brooke Aspland and the Rev. William McKean, of Oldbury, and also a resolution of rejoicing on the passing of the Irish Church Act.

SWINTON.—The new organ, which has cost £130, built by Messrs. Kemble and Johnson, of Manchester, was opened on Sunday, August 8th, when sermons were preached by the Rev. John Wilson, of Birmingham, to large congregations. Mr. Thos. Rawson presided at the organ. The collections amounted to £8. 1s. 7d. On Monday, August 9th, a tea party was held, about 110 being present. After tea Mr. William Harrison presided; and, after congratulating the meeting on obtaining the beautiful instrument before them, cautioned them not to allow it to take the place of their own voices, but merely to lead their singing, and thereby add to the beauty and harmony of their worship. Mr. Henry Ermen proposed, and Mr. W. Collier seconded, a vote of thanks to Mr. Wilson for his services of the previous day, to which Mr. Wilson replied in a brief and effective speech. The Revs. Brooke Herford and T. E. Poynting addressed the meeting, and a vote of thanks was unanimously given to Mr. Thos. Rawson for presiding at the organ on Sunday. Mr. Kershaw and Mr. Farn also addressed the meeting.

TODMORDEN.—The school sermons in connection with the Unitarian church of this place were preached on Sunday last by the Rev. J. Page Hopps, of Dukinfield, when collections to the amount of £32 were made on behalf of the school. The old chapel is being rapidly transformed into school and class-rooms; when the work is completed the large and flourishing Sunday-school will find excellent accommodation within its walls.

THE COMING WEEK.

PENMAENMAWR: PENDYFFRYN SCHOOLROOM.—On Sunday, the Rev. F. Jones. Service at 11 a.m.

WOOLWICH.—On Sunday, morning and evening, services by Mr. J. axter Langley.

Marriages.

FRANCE—CANHAM.—On the 8th inst., at the Upperthorpe Chapel, Sheffield, by the Rev. H. Hill, of Stanlinton, Mr. Oliver Hadfield France to Miss Eliza Jane Canham, both of Sheffield.

HALL—SHUTTLEWORTH.—On the 7th instant, at the Unitarian Chapel, Stand, by the Rev. W. C. Squier, Mr. Charles Hall, of Chapelfield, to Miss Elizabeth Shuttleworth, of Unsworth.

Deaths.

BISHOP.—On the 5th inst., in his 57th year, at his own home, Chesterfield, the Rev. Francis Bishop, minister of the Unitarian congregation of that town. Friends are requested to accept this notice.

TAYLOR.—On the 8th inst., at Bolton, in the 63rd year of his age, Alderman James Taylor.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cleeton Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Mark-lane, near Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, August 13, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 434.

FRIDAY, AUGUST 20, 1869.

PRICE 1d.

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In sending Stamps for orders for short advertisements, parties must reckon five words for the first line, and eight words for each succeeding line. In cases where the amount sent is insufficient, we leave out unnecessary words to reduce the advertisement.

SUNDAY-SCHOOL SERMONS, CROSS-STREET, SALE, CHESHIRE.

The ANNUAL SERMONS on behalf of the Sunday-school will be preached on Sunday, September the 5th, by the Rev. DAVID THOMPSON, of Moneyree, the former minister of the congregation.

TESTIMONIAL TO MR. JOHN ARMSTRONG.

Amount already advertised.....	£224 6 0
John S. Fletcher, M.D.....	£1 0 0
Geo. S. Woolley.....	1 0 0
Rev. Jos. Freeston.....	0 10 0
Rev. T. E. Poynting.....	0 10 0
J. C. Hirst.....	0 10 0
	3 10 0
	£227 16 0

Cash paid to Mr. Armstrong, per Dr. Beard.... £220 0 0
Illuminated Album, with list of contributors, advertising, postages, printing, and stationery—less bankers' interest..... 7 16 0
£227 16 0

RICHARD ASPDEN, Treasurer.
Examined and found correct,
JOHN HENRY REYNOLDS.

NEW UNITARIAN CHRISTIAN CHAPEL, STRATFORD, LONDON.

NEW SUBSCRIPTIONS.	
Fellowship Fund, Liverpool.....	£10 0 0
Friends, per Henry Hall.....	1 5 0
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William Hilder.....	2 0 0
Mrs. Josh. Mace.....	1 0 0
Mrs. J. E. Mace.....	1 0 0
Thos. Avery.....	1 0 0
Edgar Winsor.....	1 0 0
Mr. J. E. Mace, jun.....	0 10 6
Mrs. J. Winsor.....	0 10 0
Miss Winsor.....	0 10 0
Charles Ellis, jun.....	1 1 0
W. Haynes.....	1 1 0
Thos. Wells.....	1 0 0
J. Marchant.....	0 10 0
John Pine.....	0 10 0
Edward Philpott.....	1 0 0
Robert Piffin.....	0 10 0
A. Wils n.....	0 10 0
James Gillfillin.....	0 10 0
C. H. Chitty, jun.....	0 10 0
C. Marsh.....	0 10 0
J. T. Fremd.....	0 10 0
John Tribe.....	0 10 0
G. Wilson.....	0 10 0
H. W. Edwards.....	0 10 0
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Small sums.....	2 17 0

The amount still required is £350.
Donations will be most thankfully received by the Rev. T. Elx, Treasurer, 1, Manbey-street, Stratford, E.

WANTED, a Situation as Companion or Nursery Governess. Refer to the Rev. T. E. Poynting, Moncton, near Manchester.—Address A. S. Mr. H. Young, 12, South Castle-street, Liverpool.

WANTED, a Certificated MISTRESS for the Octagon Chapel Girls' School, at Michaelmas.—Address Mrs. BOLINGBROKE, Norwich.

WANTED, a NURSERY GOVERNESS. Acquirements: English, music and rudiments of French.—Apply, stating age, salary required, &c., to Mrs. J. CROOK, Sunning Hill, Bolton.

WANTED, a NURSE, from 20 to 25 years of age, in a family where there are three children, the youngest a baby.—Address Mrs. EDWIN SMITH, Sandy Knoll, Mount Vernon, Nottingham.

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PARTNERSHIP.—A Firm of General Merchants in Liverpool, transacting a lucrative and an unexceptionably safe business with the Dominion of Canada, Brazil, and the East Indies, can admit a Gentleman having capital as Partner. One knowing something of cotton and East India produce would be desirable.—Address H, Box 50, General Post-office, Liverpool.

DEGREES.—M.A., Ph.D., LL.D., D.D., &c.—Gentlemen desirous of taking up their Degrees at any of the Foreign Universities will please send their applications to Dr. STURMAN, 145, Packington-street, London, N.

TO LET, Unfurnished, Two Parlours, with large Kitchen, range, &c., adjoining; no other lodgers; no children.—32, Nelson-square, Blackfriars-road, London, S.E.

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UNITARIAN HOME MISSIONARY BOARD.—Full information as to the Subjects in which Candidates for Admission to the above institution will be examined may be obtained on application to the Rev. JAMES DRUMMOND, B.A., George-street, Cheetham-hill, Manchester.
Applications from Candidates must be sent in, as above, before 1st September next.

EDUCATION, BATH.—Mrs. JEFFERY having removed to a larger house, is able to receive ADDITIONAL PUPILS.
References: The Rev. W. J. Odgers, Bath; the Rev. W. Cochran, Netherland; Rev. T. E. Poynting, Moncton; J. Murch, Esq., Bath; W. A. Case, Esq., M.A., Hampstead; Edward Cobb, Esq., Bath; J. Shute, Esq., Clifton-down, Bristol.
Terms on application to Mrs. Jeffery, 9, Norfolk-crescent.

THE MISSES SMALLFIELD'S SCHOOL RE-OPENS on Monday, September 15th, 1869.
33, Kensington Gardens-square, Bayswater, London, W.

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The new House and Schoolroom afford accommodation for an additional number of Boarders. Cricket-field, Gymnasium, and Workshop attached. On the basis of a sound English education, the Pupils receive a thorough course of instruction in Classics, Modern Languages, Mathematics, Science, History, and Art. Terms inclusive.—For prospectus, apply to the Rev. EDWIN SMITH, M.A., Sandy Knoll, Mount Vernon, Nottingham.

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Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

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Founded in 1832.

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"His name shall be called The Mighty God."
The truth of this text defended by a Unitarian minister.—Read "The Name of Christ," advertised below.

THE NAME OF CHRIST.

Isa. ix., 6. Sermon on Trinity Sunday, 1869.
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HOME PAGE TRACTS.—All ORDERS and COMMUNICATIONS must now be addressed direct to Rev. BROOKE HERFORD, 6, Arthur's Terrace, MANCHESTER, N.W.

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HOME PAGE TRACTS.—A CATALOGUE of all the Tracts, with particulars as to price, &c., may be had on application, enclosing stamp, at 6, Arthur's-terrace, Manchester, N.W.

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BOOKS.—The following New American Books, published by the American Unitarian Association, may be had for Cash from Mr. JOHN PHILLIPS, 74, Market-street, Manchester:

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

IN REFERENCE

To WINE it is a fact that many persons are pleased if they can say "We import our own." They have an impression that by so doing they not only get it cheaper but purer; and, besides, there is the honour of importing. They overlook altogether that those Foreign Dealers who seek them out are quite aware of this amiable weakness, and do not fail to take advantage of it to add some shillings to the price. To assist the impression they judiciously insinuate that their article is purer than what usually comes to England, and thus they lull that desire for comparison which would soon dispel the delusion.

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WHAT THE CHURCHES ARE DOING.

The Rev. Charles Kingsley has consented to preside over the Education department of the Social Science Association at the forthcoming Congress to be held at Bristol between the 29th of September and the 6th of October next.

The Bishop of Natal is slowly recovering from a severe attack of rheumatic fever. Our readers may remember that he was nearly drowned last spring in crossing a swollen river on horseback during a visitation of his diocese. Letters written in the beginning of June state that he was then still unable to leave his room.

The Dean and Chapter of Exeter have resolved upon the alteration and complete restoration of the choir of Exeter Cathedral, at a cost of upwards of £12,000. A few years ago Mr. Gilbert Scott made a report of all the works necessary to be done in the restoration of this cathedral. His estimate was a very large one, and the work which is now to be done to the choir forms a part only of Mr. Scott's plan. Towards the sum required the Chapter subscribes £3,000; the Bishop of Exeter, £1,000; the Dean, £1,000; Chancellor Harington, £500; the Archdeacon of Exeter, £500; the Archdeacon of Barnstaple, £300; Canons Cook and Lee, £300 each; and the Bishop of Ely, £100. The side aisles will be thrown into the choir to increase the accommodation at morning service.

Much excitement has been occasioned at Market Harborough by the committal to prison of the Rev. J. C. Milbourne, the leader of the "Hallelujah Band" from Leicester. Mr. Milbourne, with Mr. Joseph Sharman, were charged with obstructing the highway by preaching in the wide open space called the Sheep Market on week-day evenings. The pretended "obstruction" was accepted by the local magistrates as proved on the testimony of Police Superintendent Iliffe. The magistrates fined each of the defendants 5s. with costs, which amounted to more than a sovereign in each case. Mr. Sharman's fine was paid with notice of appeal. Mr. Milbourne refused to pay a farthing, and was sent to prison for seven days. The neighbouring inhabitants have put out a bill declaring that no obstruction or annoyance was caused by Mr. Milbourne's preaching in the square in front of their houses. They add: "Whatever disturbances have taken place have, in our opinion, been caused entirely by the outrageous conduct of a band of men who appear to have determined to stop, by noise and tumult, the right of an Englishman to address such of his fellow-citizens as choose to listen, on such subjects as he or they may deem of importance. And we hereby express our sympathy with Mr. Milbourne in the imprisonment to which the magistrates have this day condemned him, and our opinion that if this conviction be legal, the state of the law requires immediate attention and amendment."

A number of leading laymen of the Baptist body have resolved to undertake the formation of a ministerial sustentation fund. The chief ministers of the denomination have set their names down as subscribers. They say that their object is "to induce and assist churches of the Baptist denomination to provide an honourable maintenance for their ministers." They propose the following rules:

"All churches contributing not less than £10 per annum (such contribution to include the subscriptions of individuals) shall be members of the society. That the fund shall be administered by a committee consisting of not fewer than twenty, who shall be elected at the annual meeting.

"The committee shall be empowered to decline or to return the contribution of any church; but shall, in every such case, submit its decision for confirmation or reversal to the annual meeting.

"The income of the society, after deducting working expenses, shall be distributed in equal sums amongst the ministers of contributing churches, whose stipends shall not be less than £75 or more than £150 a year.

"A meeting of the ministers and deacons of contributing churches shall be held annually (preferably, when convenient, during the autumnal session of the Baptist Union), for the purpose of receiving report and accounts, and electing the committee."

During the approaching session of the Baptist Union, which will be held at Leicester, those who are favourable to the plan will meet and complete the organisation. We imagine, however, that the plan of giving all subscribing congregations a right of equal sharing in the fund will break down in practice.

Sir Francis Goldsmid sends to the *Times* a letter which he has received from Moldavia relative to the persecution of the Jews in that principality. The Minister of the Home Department has ordered the Jews to be ejected from the villages, and families accustomed to every domestic comfort have in consequence been driven from their homes, and obliged to wander about houseless, not having been allowed time even to collect the remnants of their portable property. Women in the agonies of childbirth were dragged away from their couches, and to add to the offensiveness of the persecution most of these ejections took place on the festival of Pentecost and subsequent Sabbaths. The Roumanians even watched their opportunities on Fridays to throw the unbaked Sabbath loaves out of the ovens and cast them on the dunghills.

The Austrian Government is by no means inclined to pass lightly over the Cracow scandal, and if it was the excited state of public feeling would not permit it. The lady superior of the convent will be prosecuted and the nuns will be compelled to give testimony at the trial. The governor of Cracow has been required to report if there are any reasons why the annual subvention of 1,800 florins hitherto paid to the Carmelite community in that city should be continued, and whether, indeed, the nunnery itself should be allowed to remain, more-over the Ministers of Public Worship and Justice have issued a decree limiting the power of the bishops to imprison priests and members of religious orders to cases where the persons so condemned voluntarily submit, and it is not improbable that an official inspection of all convents will be ordered; meanwhile the feeling of the Papal Court towards Austria is indicated by the announcement that the Bishop of Linz, who was recently imprisoned for disobedience to the Austrian laws, is to be made a cardinal.

A remarkable letter on the state of religion in Germany appears in the *Times* of Saturday from its Berlin correspondent. On Sunday week, in the Cathedral at Berlin, during the recital of the Creed, a young man, rising from a front seat, called the clergyman a liar, and discharged a pistol at his breast. The clergyman was not hurt, but a chorister boy was slightly wounded. The next moment the assassin was in the hands of the sexton, and quietly suffered himself to be led away to the vestry. He is not apparently a lunatic, but seems to have acted under a fanatical idea that the clergy are deceivers, and that it was his duty to do some striking deed to draw public attention to the fact. His statement at the police-office is set out in full. He said:

"My name is Biland. I am 19 years of age, a Protestant, and the son of a blacksmith in the village of Lank, county of Lower Barnim, a few miles from Berlin. My parents sent me to a grammar school, wishing me to become a candidate for the ministry in the Established Church. But my eyes were soon opened to the falsehood of the creed I was expected some day to teach, and my dislike was increased to disgust when I perceived that many of those professing to believe it were liars at heart. I refused to pursue a career which had become so hateful to me, and resisted all attempts of my parents to force me to persevere. Eventually I saw myself left by them to my own devices, and began to study art—the dramatic art, I mean. I wished to become an actor, and to preach to the public in my own way; but the religious mendacity rampant around me gave me no rest. Some I saw uttering deliberate untruths, while others, knowing them to be such, listened with contemptuous indifference. Gradually I taught myself that some striking deed was indispensable to rouse the public mind from its apathy, and chase away the mists of superstition. I therefore determined to seize the first favourable opportunity that offered for shooting a clergyman while in the act of uttering his accursed perjuries. I have done it. I have myself cast the ball and done my best to render the shot fatal. I am sound in body and mind, and scorn the suggestion that I have acted under the disturbing influence of temporary insanity. I perfectly knew what I was about, and am convinced there are many able to comprehend the disinterestedness of my purpose, though they may, perhaps, not approve the method chosen to compass it. My design was to shoot Mr. Heinricl, and I was prepared to pay the penalty of the deed."

The narrator of the story is afraid the prisoner was right in supposing that many will appreciate his motive, though they will abhor the deed. The fact is, he says, and he amplifies the statement in two columns of letterpress, that with very few exceptions the German people have ceased to

believe in Christianity. They do not hate it, but regard it as a mere Asiatic religion which is dying out of itself. The Government, indeed, compels every child to learn the catechism, but so convinced are the people that it will be no sooner learned than disbelieved, that they do not even take the trouble to remonstrate against the imposition. It is taken for granted that the boy of 15 has learned to reject what he was taught as a child of 10. Mr. Ernest de Bunsen, however, denies the truth of this account in a subsequent letter. He admits that the Germans have to a great extent rejected Christianity as taught by Rome and as taught by Luther. What the sort of Christianity is which they have embraced instead the writer does not tell us. Mr. de Bunsen assumes that the *Times* correspondent is an Englishman, who has not been long enough in Germany to know what he is writing about. The *Times*, however, in a note, states that the correspondent is a German and a Prussian, who has lived much longer in Germany than Mr. de Bunsen.

The great convent case, *Saurin v. Starr*, is, it seems, to be heard again. On Wednesday application was made to the chief clerk of Vice-Chancellor Malins for the production of documents preparatory to the hearing of the cause.

No progress has been yet made, according to the correspondent of the *Pall Mall Gazette*, towards the formation of a representative Church body in Ireland, nor is there an agreement on the principles upon which it should be constituted. The columns of the Protestant press continue to be filled with suggestions on the subject, many of them sufficiently absurd. It appears to be taken for granted that the bishops will hold their own purely clerical synods, leaving the laity to seek for themselves a mode of representation. The rumour is still current that the Dukes of Leinster and Abercorn are to call a lay meeting on the subject, but nothing has yet been determined upon. There is a very general feeling among the country clergy in favour of "commutation," and it is believed by many Churchmen that on the Church bodies coming into existence a considerable reduction in the actual number of clergy in charge of parishes will be the first result of the change, and that this will enable a concentration of parishes on a large scale to be effected in the less populous districts.

Dr. Cumming has already made it known that he means to attend the Pope's Council, at least if he can get a safe-conduct, for it seems from a letter he has addressed to the *Times*, that his presence at Rome depends in some measure upon his being assured that he will not be dealt with as John Huss was. How the doctor wrote to Archbishop Manning, and how the Archbishop sent him a courteous reply and a copy of one of his books, has been some time a matter of history, but it was not known until now that Dr. Cumming had addressed the Pope himself "in the accustomed ecclesiastical Latin and form" (the letter is set out in the *Times*). The Holy Father has not yet replied, but in case his reply is of a favourable character, Dr. Cumming does not doubt that he will get it in time to be at Rome for the opening of the Council. "I am persuaded," he adds, "that if you send, as you no doubt will, a reporter to the successive meetings of the Council, he will not be able to report any language used by me or the others inconsistent with the courtesy we owe or the respect we feel to the Sovereign Pontiff and the assembled prelates."

Two special cases of discipline have occupied the attention of the Wesleyan Conference. The first was that of Mr. Arthur Ransom, a young preacher, who, in answer to the yearly question, "Do you continue to hold our doctrines?" has had to explain that he slightly differs from them on the Sabbath question, holding the obligation of Sunday as a Christian observance, but regarding the Sabbath as a Jewish institution abolished by the Gospel. Mr. Ransom has had in consequence to withdraw. The other case was that of the Rev. Thomas Hughes, a member of Conference, who, in a book published last year, advocated the view that attendance at the "class meetings" ought not to be a condition of membership in the Methodist churches; and a committee to whom the matter had been referred, after expressing a strong opinion that by so doing Mr. Hughes attacked a vital part of the Church discipline, recommended that the rev. gentleman should be declared incapable of holding the office of superintendent while he

maintained his present opinions. At the close of a lengthened discussion, in the course of which Mr. Hughes defended his position, maintaining that the view he took was a debatable one, the report was almost unanimously adopted.

The name of the Dean of Canterbury appears in the list of vice-presidents of the newly-organised Protestant Dissenters' grammar school at Mill Hill. The prospectus states that the school is to be conducted henceforth on "broad and liberal principles."

The Dean of Windsor has done away with a great scandal. He has issued notices that St. George's Chapel will in future be open to visitors every week-day from twelve till four, and that the officials are forbidden to receive any gratuity.

The story of the imprisoned nun of Cracow has led to a very important anti-clerical agitation, both in Austria and Hungary. In the latter country especially it has given additional strength to the opposition which has for some time been growing up there against the pretensions of the Roman Catholic Church, and the Hungarian press now not only demands the suppression of all convents and monasteries but also the abolition of the celibacy of the clergy. On this subject the *New Free Lloyd* remarks that shortly before the Council of Trent the Hungarian clergy themselves asked for the removal of the restrictions as to marriage, and that the four Hungarian bishops who took part in that Council did their utmost to obtain the fulfilment of this wish, but failed—in consequence, as they said, of the opposition of the Jesuits. The Hungarian Parliament, too, has repeatedly urged that clerical celibacy should cease to be compulsory. In Italy the civil courts have already in upwards of 50 cases declared that Roman Catholic priests are free to marry, and it is urged that a similar decision should be given by the Hungarian tribunals. Other religious reforms, such as the introduction of civil marriages, and of the election of bishops by the members, both clerical and lay, of dioceses, are also being asked for.

The autumnal Session of the Congregational Union is to be held at Wolverhampton. The annual sermon to the Union will be preached in the Queen-street Chapel on the evening of Monday, October 18, by the Rev. R. A. Redford, M.A., of Hull. The Session will open the next morning, and a provisional scheme of business has already been drawn up. The claims of missions will be brought prominently before the Union; the Continental Evangelical Society, the Pastor's Retiring Fund, and Chapel Building Societies, will also be kept in mind. Then come proposals for new efforts, such as the suggested Chapel Insurance Society, but especially the Ministerial Sustentation Fund, as to which the special committee appointed in May will be ready with a report, and will be prepared to propose immediate steps for the formation of such a fund. Papers will be read on "How we may best avail ourselves of the Universities of Oxford and Cambridge for the education of our ministers," by Mr. Neville Goodman; by Dr. Morton Brown on "A possible basis of union between Congregationalists and Presbyterians;" and by the Rev. E. R. Conder, of Leeds, on "The Church and the Congregation." Mr. J. A. Cooper, of Birmingham, has also been asked to read a paper on retaining the elder scholars in our Sunday-schools, and the Rev. R. Balmagne another on "The promotion of spiritual life in our churches in the new conditions of society." It is proposed to hold a public meeting in Queen-street Chapel on the Tuesday evening, and a meeting for working men next evening in the Agricultural Hall. A *conversazione* in the Corn Exchange will wind up the general meetings of the Union on Thursday evening. We are glad to hear that the Rector of Wolverhampton, the Rev. J. H. Iles, has expressed his desire to reciprocate the hospitality which Dissenters of that town showed when the Church Congress recently assembled there. He will himself accommodate a couple of visitors, and recommends his friends to do likewise.

The Irish Protestant bishops are again in deliberation in Dublin, and it is understood that an address, something in the shape of a pastoral to the Protestant clergy and laity, is being prepared by them.

A correspondent of the *Church News* writes that he attended three City churches in succession last Sunday morning. In one of them he found an old woman and the charity children; in another, there was no service at all; and at the third, up to the time at which he left it, no clergyman had arrived.

With regard to the Pope's Council, the *North German Gazette* has published an article in which it says that all the Governments of Northern and Southern Germany are fully agreed as to their attitude towards the Council. Should its decisions imperil peace between the temporal and spiritual

powers, the Governments are thoroughly determined to resist all encroachments of the Holy See.

On the last night of the Session Mr. McArthur asked what course the Government intended to take in relation to the Jamaica Clergy Act. Mr. Monsell answered that by this Act, which expires this year, more than £20,000, raised out of the taxes of the colony, was appropriated to religious purposes:

"By the census of 1861 it appeared that there were in Jamaica 40,000 members of the Anglican Church, 42,000 Methodists, 51,530 Baptists, and 30,000 belonging to other religious denominations. Of this sum of £20,000, all except £370 went towards the maintenance of the Church of England. Under these circumstances it had been determined to introduce religious equality into that colony, and instructions had been issued to the Government to the effect that Her Majesty's Government were of opinion that the moral and religious culture of the subject race of the island, and not the ascendancy of any one portion of the community, should be the object of the Government, and that it would be desirable to avoid all appearance of showing exclusive favour to any one denomination. No scheme had yet been submitted by the Governor, but one was expected to arrive by the next mail, and it would be founded on the principle just mentioned."

WHAT IS SAYING ON CHURCH MATTERS.

The *Spectator* admits that Liberals are under a strong temptation to agree with Mr. Hadfield's proposition that the bishops "should be relieved from the duty of attendance in the House of Lords." There is, however, something to be said on the other side. We may remove the bishops, indeed, but whither? To some place in which, whether or no it be formally recognised by the Constitution, they will probably wield more power than they now possess, while they will certainly have less insight into the wants of the time, and find every tendency to narrowness, bigotry, and sacerdotalism multiplied tenfold. We do not want men so powerful as our bishops must be, to be modelled either after the type with which the Evangelical, or after that with which the High-Anglican theory would accord. We do not want them to be mere preachers or theologians or ecclesiastical men of business, in whom all the faults and littlenesses of the average clergyman would be intensified by the influences of power and dignified position; we do not want them to be great spiritual magnates, enemies or allies, as the case might be, but always rivals of the representatives of temporal power. We prize the secularising agencies which for bid them to be either the one or the other. As it is a salutary thing for the bishop's wife and daughters to descend for a while from the solitary eminence of the cathedral town to the level of the London season, to see about them many equals and not a few superiors, to find their mitre insignificant among the multitude of coronetted panels, so in a higher degree and in a higher sense it is salutary for his lordship to meet his peers in Parliament. It is not only that he finds his own level, and learns to measure himself with some of the ablest men of the day, though these are the most salutary of lessons for one who has to rule; he learns to accept facts, and to recognise necessities; he sees and can scarcely fail to acquire some measure of the virtues which we may call specially lay virtues—moderation and justice. He is absolutely forced into something at least of a statesman-like breadth of view where the interests of his own order and of the commonwealth impinge upon each other; he does not, we may hope, wholly unlearn his lesson when he returns to his own peculiar province of duty. With all this, however, the *Spectator* is constrained to allow that if the bishops show themselves unable to see beyond the interests of their order and of their communion, the voice, not of a sect, but of the people, will before long "relieve them from the duty of attendance in Parliament."

The passage of the Bishops' Resignation Bill through committee occasioned so much laughter, says the *English Independent*, that one might suppose a farce was being acted rather than any piece of a tragical or serious nature. In the words of the Premier, the measure is designed to bring to an end the system of "stop-gap," "make-shift," and "stray bishops from the colonies" employed by the families of superannuated bishops. The first laugh was raised by Mr. Dickinson, who declared against coadjutors, and said "what they wanted was the real article." Mr. Hadfield unintentionally raised a second laugh by very seriously declaring that all recent experience went to show that "there would be no rest for the Prime Minister till he had removed the whole bench from the House

of Lords." With equal seriousness Mr. Gladstone, as a sincere Churchman, reminded some irreverent members that the Church of England is episcopal, and that, whether rightly or wrongly, it was generally assumed that, in such a Church, bishops were of some use; but even he was met with a laugh. He avenged himself, however, with never-failing adroitness; for to those who hinted at the successors of the Apostles being put upon the same commons as the Apostles themselves, he replied with Burke that while it might be the duty of bishops to live in the spirit of evangelical poverty, it was, although the laity might not be aware of it, their duty also. The question that Mr. Hadfield had imported wholesale came up in detail under a proposal by Sir Wilfrid Lawson to omit from the "privileges" of a bishop who should retire from mental infirmity that of continuing to sit in the House of Lords. This gave rise to a very delicate question—How far a madman or an imbecile might fulfil Parliamentary duties. The Prime Minister admitted the anomalousness of a man not in his right mind retaining a seat in a deliberative assembly; but he finished his sentence in terms which may give more offence than his aeronautical metaphor. "It would be an extraordinary course," he suggested, "to shut bishops out for mental infirmity, while lay peers under similar circumstances were allowed to remain." Thus Sir Wilfrid was laughed out of his amendment, and a mad bishop will count for as much as all the wisdom under a law lord's wig.

In preaching the other day at Great Yarmouth, the Dean of Ely said it would be absurd to deny that recent legislation must have an influence upon the Church of England in her relations to the State. He considered, however, that the Establishment was in greater danger from "horrible internal divisions" than from outward attacks.

As straws which show which way the current moves in a question which will be one of the next, the remarks of the secular press on the attitude of the bishops in the House of Lords through the late debate are by no means devoid of significance. For instance, take the following from the *Pall Mall Gazette*:

"A word may be said here on the part taken by the bishops in regard to the bill. To our minds, the most marked thing about the debates in the Lords was the profound disbelief in the vitality of Anglicanism in Ireland which seemed to animate the episcopal bench. The bishops took their stand on money because they scarcely attempted to disguise even from their adversaries that money was absolutely essential to the well-being of the Church whose interests they had to defend. From the inferior clergy in Ireland a very different note has been heard. Their indignation at imagined injustice has not led them to despair of their ecclesiastical future, and if the conduct of the battle had been committed to the Protestants of Ireland it would never have been reduced to a mere struggle for pounds, shillings, and pence. The difference is striking and, we suspect, significant. In some form or other the Irish Church will no doubt survive its disestablishment. But the poorer the Church is in realised wealth, the more popular it is likely to become in organisation, and the changes it is hereafter destined to undergo will possibly affect nothing so much as the position and power of the bishops. Perhaps they felt as by instinct that in fighting for endowments they were really fighting for life."

Dr. Cumming's letter to the Pope furnishes a topic to most of the papers. The *Times* regards the letter which it published on Tuesday from Dr. Cumming to the Pope as the first part of a remarkable correspondence, and thinks that readers may possibly look with some interest for its conclusion. That the doctor's letter has not been answered the *Times* appears to think is due to the fact that the Pope and his advisers are in a little dilemma. It is hardly to be supposed they desire the attendance of Dr. Cumming, but then why did they send him the invitation? Dr. Cumming stands on strong ground. He was invited to attend the Council, and, unless the invitation was a mockery, he must have been invited on terms extending at least to freedom of conference. Dr. Cumming is a fair, indeed an eligible representative of a numerous body of Christians, and he states with great fairness the case between his friends and the Roman Council. "We separated from Rome in the sixteenth century. Rome may fairly invite us once more to return, or give our reasons for standing aloof." The *Star* says that if Scotchmen suffer a good deal in trying to understand the jokes of other men, they have their revenge; it is exceedingly hard to discover the points of theirs. Dr. Cumming's idea of dealing with the Pope was to send him a Latin letter. He wrote to the Pope as Holy Father, though, of course, he holds it impious in Roman Catholics so to address him. He declared he was grateful for the invitation to the Protestant, though his apparent intention was to bring it into ridicule. He professed an earnest desire to be present at the Council; and after putting to the Pope the question which he had

put to Dr. Manning, he subscribed himself "his Holiness's servant." It appears that the Pope has not replied to this eccentric missive. He is a shrewd old gentleman, and probably knows an impertinence when he sees one. The *Standard* comes the nearest of all to the mark, to our thinking, in saying that Dr. Cumming probably is not in earnest, any more than he is when he asks for an assurance that, if he goes to the Council, he shall not be burnt as a heretic. "In fact his proceedings seem to us to partake rather of the nature of a practical joke, and he writes of Christian charity and Christian unity as though he had his tongue in his cheek the whole time."

COUNTY WORK AMONG THE INDEPENDENTS.

A WRITER in the *English Independent* gives an interesting account of the way in which Independency has been fostered in Nottinghamshire by a union of its various isolated projects into one scheme:

"Independency in Nottinghamshire has not had a very illustrious history. It is true that its oldest church at Castlegate, which is, like Jerusalem, 'the mother of us all,' was founded as far back as 1655, and that the churches at Moor-green and Sutton-in-Ashfield belong to the same period. But during the whole of the eighteenth century the only chapels built and that still survive were at Keyworth and Mansfield—two in 100 years, making a total of five in all in two centuries!"

"During the first seven-and-twenty years of the present century nine chapels were erected—Retford, Ranskill, Grantham, Newark, James-street and Friar-lane in Nottingham, Selston, Hyson-green, and Worksope; and then followed a long period of inactivity. Forty years rolled over our heads; the population of the county town rose from some 60,000 to 120,000, and its area doubled, largely receding from the three Independent chapels which had, by a strange mischance, all been planted within a stone's throw of each other. In the town of Nottingham in those 40 years one new chapel was built (at Sneinton), and one old one was sold (in Barker-gate). In the county—as distinguished from the town—three new chapels were erected, at Laxton, Tuxford, and Sutton-on-Trent, and two of them were sold, and sold for how much less than they had cost I should be afraid to know."

"The rebuilding of Castlegate Chapel, twice its previous size, in connection with the 1862 Bicentenary, was the beginning of better times. The great difficulty, too, the difficulty felt here, and felt everywhere in undertaking new and aggressive enterprises—of finding men suited to the work—was largely overcome by the establishment of the institute [the Independent equivalent of our Unitarian Home Missionary Board] in the county town, which brought at first 20, then 30, and eventually 50 young men among us who were ready to undertake various kinds of Christian labour, and with whom it was an express law of their life that they should devote a considerable share of their time to works of Christian usefulness."

"No large and general movement had, however, been contemplated till the winter of 1867, when it was suggested that it would be wise to group together the several undertakings already projected, and any others that could be originated, and to raise a common fund to carry them through. . . . A private conference sanctioned the project and recommended that it be submitted to a conference of representatives from all the churches in the county."

"The public assembly, presided over by Mr. Samuel Morley, cordially approved the undertaking, and decided that a sum of not less than £10,000 should be raised in five years, to be devoted, not to ordinary purposes of church revenue, but to the erection or enlargement of chapels, mission-rooms, and schools, to the liquidation of debts, and to other special denominational objects in the county. It was also provided that any one contributing to the fund should reserve the power to appropriate the amount to such object or objects as he preferred."

"From that time to this a great change has taken place in the position and prospects of Independency in Nottinghamshire. I do not say that the county scheme has been the parent of all the new enterprises that have been undertaken or are now in contemplation. Some, as I have mentioned, were projected before it was started, and others would have been originated sooner or later apart from it. But, on the other hand, some it has directly originated, others it has largely aided, all it has animated with a loftier spirit, with a deeper inspiration, with a larger charity."

"The enterprises that are now in hand, or just out of hand, or about to be undertaken by the friends of Independency in Nottinghamshire, furnish a striking contrast to the previous condition of things. In the first place, the new Institute has been completed at a cost of more than £6,000, some £2,300 of which has been contributed by Nottinghamshire people. New chapels have been erected at Addison-street, Nottingham, and at Hucknall, Westwood, and Eastwood. Two new chapels are in course of erection at Great Alfred-

street, Nottingham, and at Burton Joyce. Sites have been obtained and chapels are about to be commenced at Grantham, Arnold, and Lambley; and a site has been purchased at Worksope, and something obtained towards a new sanctuary. Five other chapel schemes are also in contemplation by Nottinghamshire friends, either in this county or on its immediate confines. In addition to these undertakings several projects for the liquidation of chapel debts have been arranged. Several mission-rooms have also been opened in various parts of the town and county, and the work is being successfully carried on."

RELIGION IN WALES AND DIS-ESTABLISHMENT.

THE *Pall Mall Gazette* discusses the question of Disestablishment for Wales. Mr. Watkin Williams has announced that on an early day next Session he will move a resolution to this effect. In the mouth of any English member this notice might be regarded as only an attempt to get in the thin end of the wedge. But Mr. Watkin Williams, though a "thorough liberal," as he describes himself in Debrett, is something more substantial than this—a thorough Cambrian. We believe him to be in earnest, and without suspecting him of the slightest anxiety to maintain Church and State anywhere, we fancy that local patriotism lies in all honesty at the bottom of this particular movement. The Welsh have always been a strangely unconformable people in the matter of religious government. Our Plantagenet and Tudor sovereigns made root and branch work of the destruction of their political independence; but, in religious matters, they never were completely subjugated either to Rome or to Canterbury. The clergy of mediæval Wales maintained, as long as they possibly could, the doctrine that the bishops of Saint David's owed no allegiance to any English archiepiscopal see; that they had consecrated suffragans, and exercised all other branches of metropolitical authority, until the reign of Henry I., who forced the Welsh Churches into submission to the see of Canterbury. Being challenged to produce the "Pallium," the well-known symbol of independence, except of Rome, they replied with ready wit that the cathedral of Saint David had possessed one, but that a treacherous clerk carried it off to Brittany. Strange practices, allied to heathenry, seem to have survived in the remoter mountain regions long after the rest of our island had become decently Christian. In the reign of Henry the Eighth a "great lubberly image," as old Fuller styles it, known by the name of Darvell Gatheron, was brought from the diocese of St. Asaph and burnt in Smithfield; the country people (it was reported) used to sacrifice oxen and sheep to it. Bishop Ferrars, of St. David's, who suffered under Queen Mary, whether he was of Welsh extraction or not, certainly did the country justice in the obstinate and crotchety heroism which he displayed. He would agree with nobody. He renounced the Pope, and yet was charged with denying the Royal supremacy. He got into trouble, under King Edward, for moving back to the chancel a communion-table which the ordinary had placed in the middle of the church, and was burnt in the next reign for denying the Real Presence. Dissent, however, and Methodism in particular, effected the conquest of the Principality early in the last century. Howell Harris, of Trevecca, created the sect of Welsh Calvinist Methodists about 1730; and a persuasion so very dear to the national exclusiveness of the people, inasmuch as it repudiates all connection at once with Englishmen and with Wesleyans and other Arminians, made its way with great rapidity. It is at present much the most numerous religious body in Wales, while it exists nowhere else. In a statistical point of view, there is no doubt that Mr. Watkin Williams's motion rests on good grounds. The Church of England in Wales has been, numerically, a failure. According to Mr. Mann's tables (against which, in this case at least, we see no reasonable objection) less than 100,000 attendances at church took place on March 30, 1851, in South Wales, and 400,000 at meeting. In North Wales the numbers were 60,000 and 300,000 respectively. This, in our days, when the current of public opinion runs so strongly against forcing people to do anything or to pay for anything which they dislike, will no doubt appear to many politicians of either over-logical or very yielding dispositions argument enough in favour of the Cambrian voluntary champion. And if used as only part of the general argument against maintaining the Church

for the whole country, it is entitled to all attention, and must be met, when the time comes, by such answers as the case demands. But if we regard the application to Parliament as *bond fide*, as a movement on behalf of Wales and of Wales alone, then it is desirable that no time should be lost in expressing the strongest condemnation of it. It should be regarded as utterly inadmissible, not on Church grounds, but on national. If Wales is entitled to disestablishment, so on the same ground is Cornwall. We cannot allow our unity, such as it is, to be frittered away by subdividing ourselves back into nationalities. We cannot afford to be driven by logic into reconstituting the Heptarchy.

The Unitarian Herald.

FRIDAY, AUGUST 20, 1869.

THE WESLEYANS AND THEIR RECENT CONFERENCES.

THIS is the age of Conferences, and the Wesleyan may claim to be their prototype and exemplar. With the Congregationalists and the Baptists, an annual assembly to deliberate on denominational affairs is a well-established institution. The Church of England, in accordance with many other precedents, is following in the wake of her dissenting rivals; and her Congress will precede this year, by only a short space, the Ecumenical Council of the Roman Catholic Church.

Any one will find it an instructive task to read the reports of the Wesleyan Conference just closed. Its proceedings are watched with intense interest by many hundreds of thousands of persons, scattered through most civilised and not a few uncivilised countries, in the different quarters of the world. Its rulers are men of marked ability and unflagging energy, trained to the exercise of power and resolute to retain it; astute and vigorous in administration, and unfaltering in the maintenance of discipline. Perhaps hardly in the Roman Church itself can more notable types be found of the capable, sagacious, and indomitable priest. The Legal Hundred—sitting with closed doors, all laymen and lay influences rigidly excluded—is a conclave possessed of marvellous powers, and exercises an influence like that of a secret consistory. Hitherto it has maintained its mysterious seclusion unchallenged as well as uninvaded. Whether it may do so much longer, is a question that will force itself on every thoughtful observer of its proceedings with increasing doubt. Some attempts have been made to meet the popular demand for a share in deliberations affecting the interests of the body, by the holding of what is called an "Open Conference;" and from the striking ability displayed by some of the speakers, it cannot be but that eventually they must succeed in wresting from the ministerial forces some portion of their power, and in lowering, if not breaking down, the wall of partition between preacher and hearer. Some significant hints in this direction were given by the free canvassing of connexional subjects at the preliminary committees, composed partly of ministers and partly of laymen, which occupy the three days prior to the opening of the technical conference. At one of these committees, indeed, the laity proceeded to formally acknowledge, by a vote of thanks, the services of the President. One of the warier ministers perceived, with the eagle eye of threatened prescription, that if *thanking* were to be done by the laity, it might be open to them to *censure*, and a voice in the *appointing* of the chief officer of the Conference might

next be claimed by them too, and thus an important professional prerogative be imperilled. An objection was raised to the whole proceeding; but the laymen who proposed it were very influential men and carried their point. The day of monopoly is even here waning to its close.

In several respects it is remarkable how strongly, and with what augmenting force, the Wesleyans are participating in discouragements experienced by other religious bodies, and which are by some of our friends regarded as exceptionally severe in the Unitarian Church. Like ourselves, they are experiencing an insufficiency of candidates for the ministry:—as indeed are also the Church of England, the Congregationalists, and the Baptists. Like ourselves, they are unable to boast of rapidly increasing numbers; are lamenting the inadequate remuneration of their preachers; are anxious about the retention of their young people in the fold of membership; are discussing the question of allotted seats, and the unsatisfactoriness of present modes of church finance. Nor is the cloven foot of heresy unobtruded even into the sacred precincts of the class leader. The Rev. THOMAS HUGHES has been subjected to inquiry and discipline for the publication of an obnoxious book, and soundly rated for his presumption in raising the mists of doubt over the functions of "experience meetings," which have hitherto glowed in the light of undoubted authority; and the Rev. ARTHUR RANSOM has had to resign for holding that the Jewish Sabbath was abolished by the Gospel, and that Sunday, to which he clings, is a different institution.

But we have observed with special and unqualified pleasure, the vigorous manner in which several of the most prominent and able speakers at the Conference addressed themselves to the question of working-class absenteeism from social worship. Why don't the people attend the public ministrations of religion? Where are our poor on the Sunday? How is it that they come not to our churches and chapels, to blend their voices and prayers with those of their more flourishing neighbours and fellow-citizens? Mr. H. H. FOWLER, of Wolverhampton, a man of great zeal, ability, and influence, declared "that at the present moment they were not touching the masses of the people," "their system was conservative, and they must try some paths which they had not already trodden." He was supported by the Rev. BOWMAN STEPHENSON, B.A., of London, who urged "that the experiment should be tried of a free and unappropriated chapel, in order that the poorest people might feel perfectly free to enter it," and "working people did not want to be pauperised, and were willing to a large extent to support their own religious institutions. A weekly offering, he believed, would meet the expenses of such a place, if it were well worked." The Rev. W. ARTHUR, M.A., an ex-president, "also insisted that this plan of weekly free offerings was the Scriptural plan, and that, indeed, worship was not complete without the offering." The Rev. Dr. OSBOURNE "had long thought that this matter deserved serious consideration, but he had not yet found a place in which the plan had been fairly and successfully tried." Perhaps the able speaker hadn't looked very far afield. A few inquiries more might satisfy him that it is by no means

difficult to find such places, but perfectly practicable to show, that a fair and thorough trial—a really well-worked experiment—has invariably been followed by a satisfactory result.

ROUGH NOTES OF A HOLIDAY VISIT TO SOME ENGLISH CATHEDRALS, &c.

NO. IV.—CANTERBURY AND SALISBURY.

ON reaching CANTERBURY, I first inquired my way to St. Martin's, which is certainly the oldest church in England. Its walls, at any rate, were built long ere Norman or even Saxon invader set foot on our soil, by Roman converts, of whom there were many in the Imperial armies, before the arrival here of St. Augustine in the sixth century. I was shown genuine Roman pavement in perfect preservation; the tomb of Queen Bertha, wife of the Saxon King Ethelbert, and other relics of the earliest days of English Christianity. The city has a very old-world, "Sleepy Hollow" appearance. The building still stands, though of course somewhat altered, in which the pilgrims to the shrine of a Beckett used to find their chief hotel accommodation. It is now occupied—"tell it not in Gath!"—as a "baby-linen repository." In many cases the upper tiers of the houses nearly meet over-head; and one could hardly have been surprised to see Chaucer's Canterbury Pilgrims turning the corner of some quaint street:—the Knight, and his son a young Squire; the buxom Wife of Bath and the mincing Prioress; Franklin, Miller, Sompnour, and the rest. At half-past two the bells of the CATHEDRAL began their summons to Sunday evening worship. As I approached the door, my eye was caught by the word *Virger*,—thus eccentrically spelt as a specimen of "the Dean's English." I was now in the nave, lost in admiration! The marvellous purity of the stone; the loftiness of the arches, and their exceeding elegance of proportion; the magnificent roof, stretching far away; the lustrous beauty of the choir beyond, on some parts of which, a peculiar, almost supernatural shade of colour, reflected from one of the windows, was sleeping—were almost overpowering. Involuntarily I exclaimed: Surely this is the lovely and majestic Queen of all Cathedrals! I was glad to find the "free and open" principle in full operation, and selected my seat with an eye to a favourable position. Hymn-books were scattered about; and it was the first time in my rambles that I found this expression of a desire for congregational worship. I knew the book,—Dr. Alford's,—a fair compilation enough, but containing some lines that by no possibility could have passed the ordeal of Mr. Martineau's critical eye. Here is a couplet, containing about as much poetry as any two lines of an auctioneer's catalogue:

"The circumstances of my crimes,
Their number and their kind," &c.

To my great surprise, and equal pleasure, there was a muster of some 400 people, and when our fine tune "Nottingham" was played over to the hymn, "Prayer is the Christian's vital breath," I sang out as if at home once more. The organ was a puzzle. I could see it nowhere, nor determine whence it sounded. I afterwards learnt that it was up in the clearstory, near the roof; the player nevertheless, being seated among the choristers. There was nothing remarkable in the anthem; the sermon was of the regulation quarter-hour, with the customary maximum of words and minimum of ideas. At the conclusion of the service I had an hour or so of intense interest;—a nearer inspection of the surpassingly lovely choir, of the elegant and spacious nave, and the "long-drawn aisles." We were taken to the spot where Thomas a Beckett was murdered,—the cloister through which he fled to the protection of an altar that had no deterring power for his relentless pursuers; and the side where the knights themselves ran in pursuit of their victim. There remains only a small piece of the stone on which the ambitious but unfortunate priest breathed his last; the blood-stained portions were carried off to Peterborough and other Cathedrals, to be incorporated with their altars, and lend to them an additional element of awe and veneration. We were shown also the tombs of the black Prince, of Henry IV., of the last of the Roman Catholic bishops before the Reformation; monuments of distinguished men of later times; and the spacious cloisters. The Cathedral precincts contain a number of most interesting architectural remains. Alto-

gether, it is a magnificent and marvellous structure, well worthy of a "pilgrimage" from "the uttermost parts of the earth."

SALISBURY CATHEDRAL owes its special interest to the fact, that it is harmonious throughout as to its architecture, being a complete specimen of Early English (1220-1258). The vaulting of the nave is particularly elegant; the choir plain enough, and quite devoid of interest; the chapter-house exceedingly beautiful, and it has just been re-decorated in admirable taste and at great expense. The Lady Chapel is under repair, and couldn't therefore be seen. The verger's story is, that there are in this cathedral as many columns (all of Purbeck marble) as there are hours in the year; as many windows as days; and as many gates as moons. Of the modern tombs, one is erected to commemorate the public spirit and generosity of a citizen, who was described to us by the verger as "the gentleman that rose the Salisbury volunteers." Some fine monuments and tombs of ancient date were explained; "but," I said, "you are forgetting that," pointing to a huge structure, railed in to a height of eight or nine feet, and completely enclosed. "Oh, that is Lord Radnor's pew!" So there the family sit in aristocratic isolation! I concluded that I had certainly now seen the sublimest of all possible illustrations—the very apotheosis—of the pew system. As there were no pews at all till the beginning of the 17th century, and this formidable enclosure looks antique enough, it must surely have been about the first great efflorescence of the new order of exclusiveness, where rich and poor meet together before the Lord, who is the Maker of them all! There is comparatively but little stained glass in this cathedral. In one of the side chapels was shown, in excellent preservation, a piscina (basin or water-drain); an aumbry (cupboard for storing the priests' vestments); and a lavatory in which were cleansed the sacred vessels, and the hands of the ministrants. The cloisters are spacious, and in good preservation. Whilst looking at them, a gentleman who was accompanied by his wife and three children, said to me, "Excuse me, sir, I am an American; have you anything else in this country to equal Salisbury Cathedral?" Whereupon I devoted myself to the sketching out for him of a little tour, say to York, Lincoln, Ely, and Canterbury; and mildly insinuated that by the time he had seen them, he would know where to rank Salisbury, beautiful as it is. The spire is an elegant and graceful piece of work—the highest in England—the vane being 410 feet above the ground. It is said that on its completion there was a second and special consecration of the cathedral. I attended the evening service, which was but indifferently performed, and as respects the congregation! it was almost literally a case of two or three being gathered together. The organ is the poorest I have heard at any of the Cathedrals, and the singing the worst. It was pleasant to emerge from the bare semblance of worship within, to the sweet summer air and verdant carpet of the "Close," where are a number of those cosy-looking, old-world houses, buried in flowers, which I had so often admired before. I shouldn't omit to mention also, a goodly row of coach-houses and stabling, belonging to the dignitaries of the Cathedral, built, I suppose, in the style of those possessed, in their day, by Peter, Paul, and John!—My Cathedral inspections were now for the present at an end, and I betook myself to the hospitable home (one of the most elegant of country mansions) of a friend in Somersetshire. Here, revelling in all the soothing influences of lawn and garden and field, and looking with the wondering gaze of a thorough townsman at the arrangements and processes of a model farm, I enjoyed a couple of days of not unacceptable repose after my pleasant labours. I went, of course, to look at the Unitarian Chapel in the small town hard by. It is, as usual, a small, plain, and very uncathedral-like structure, and bears the simple inscription—1733-1811.—Dissent of any kind, but especially of the Unitarian type, has hard lines in these purely agricultural districts, where the Church dominates over every other interest, and the parson holds the key to social intercourse and local honours. Here the inherent injustice of an established form of religion becomes unmistakably apparent. A Dissenter may live for half a century on a large and valuable estate, employ a considerable number of people on his farms, and have numerous tenants on his different properties. He may be a man of ability, energy, and judgment, and these qualities will secure for him abundance of hard, and not always agreeable work, on Road Trusts, Boards of Guardians, and the like. But, almost invariably, he finds that social rewards and official distinctions, such as there may be (and which none may better afford than he to dispense with), are almost exclusively reserved for the supporters of Church and State principles. We who live in large cities can with difficulty realise

the almost Spartan virtue and unflinching devotion to principle, by which alone, in retired and agricultural districts, a man can keep his conscience clear, and follow with undeviating steps its dictates and conclusions. The DIS-ESTABLISHMENT of the CHURCH OF ENGLAND, which cannot now be long postponed, will rectify this and many another injustice, none the less grievous because often borne in dignified silence, and with that just pride of self-respect which scorns to make a personal complaint.

H. R.

P.S.—I had intended to throw together a few observations on the present position of English Cathedrals as religious agencies, and the urgent need in which they stand of radical reforms, to bring them into harmony with modern wants and usages. But I find substantially what I wanted to say so admirably expressed in the current number of "Fraser," by the well-known A. K. H. B., that I gladly append the following corroborative extracts:

"Well, magnificent as are these churches, and grand as is their service, they are a dead failure so far as concerns their influence over the great majority of the people who live round their walls. The stranger delights in them and in their worship; they practically fail to exercise any moral weight upon any but a very little handful of the population of the Cathedral city itself. . . . The week-day service of most Cathedrals is a melancholy sight; specially the morning service. There is not anything that can be called a congregation, and whilst human nature is human nature, those who conduct these services must needs come to conduct them in a perfunctory and listless way. . . . In a town of 7,000 inhabitants, I have seen three individuals besides the officiating clergymen and chorists; in a town of 20,000, ten; and in a town of 60,000, eighteen. The poor, as a general rule, never attend the worship of the Cathedral at all, . . . and the musical service, as a rule, has no attraction for uneducated people. The preaching of the average canon will never come home to anybody. . . . Even the educated classes are not attracted by the week-day services. The fact is, that since the Reformation daily service is a failure, unless in some exceptional place like All Saints', in London. It is most hard to see for whose advantage the cathedral services are kept up. . . . I fear, sorrowfully fear, that the usefulness of cathedrals is outgrown, and their day is past. . . . I wish every inhabitant of every cathedral city loved the worship as George Herbert did the worship at Salisbury long ago. . . . Then, a cathedral is a costly establishment. I am told that to maintain the staff of one costs from £5,000 to £12,000 a year. What is the return for that expenditure? Two daily services, which hardly any mortal will go to!"

Can there be a doubt that the solution of the great and growing question of the English cathedrals, must be looked for in connection with the Dis-establishment of the Church, which at present so woefully fails to turn their magnificent resources to practical account?

H. R.

HENRY CRABB ROBINSON'S "DIARY."

VI.

ON September 14th, 1826, during his Irish visit, Mr. Robinson travelled with Sheil and a priest, with whom he talked on the stirring topics of the day. He says:

"Sheil did not appear to me a profound or original thinker, but he was lively and amusing. Our priest took a leading part in the conversation. He told us he had had the happiness to be educated under Professor P—— at Salamanca. 'No one,' said he, 'could possibly go through a course of study under him without being convinced that Protestantism is no Christianity, and that Roman Catholicism is the only true religion. Any one who was not convinced must be a knave, a fool, or a madman.' To do justice to Sheil, he joined me in a hearty laugh at this. And we forced the priest at last to make a sort of apology, and acknowledge that invincible ignorance is pardonable. I told him drily that I was a friend to emancipation, but if it should be proposed in Parliament, and I should be there, I should certainly move to except from its benefits all who had studied under Father P—— at Salamanca."

Ten days later, he writes:

"The journey to Belfast on a stage-coach was diversified by my having as companions two reverend gentlemen, whom I suspected to be Scotch seceders,—amusingly, I should say instructively, ignorant even on points very nearly connected with their own professional pursuits. They were good-natured, if not liberal, and with no violent grief lamented the heretical tendencies in the Academical Institution at Belfast. 'It has,' said they, 'two notorious Arians among the Professors, Montgomery and Bruce, but they do not teach theology, and are believed honourably to abstain from propagating heresy.' Arianism, I heard, had infected the Synod of Ulster, and the Presbytery of Antrim consists wholly of Arians. On my mentioning Jeremy Taylor, these two good men shook their heads over 'the Arian.' I stared. 'Why, sir, you know his very unsound work on original sin?' 'I know that he has been thought

not quite up to the orthodox mark on that point.' 'Not up to the mark! He is the oracle of the English Presbyterians of the last century.' This was puzzling. At length, however, the mist cleared up. They were thinking of Dr. John Taylor, of Norwich, the ancestor of a family of my friends. And as to Jeremy Taylor, Bishop of Down and Connor, they had never heard of such a man. Yet these were teachers. They were mild enemies of emancipation, and seemed half ashamed of being so, for they had more fear of Arianism than of Popery."

June 18th, 1828, Mr. Robinson was present at the dinner to celebrate the repeal of the Test and Corporation Acts, of which he says:

"A grand dinner was given in Freemasons' Tavern to celebrate a really great event. The Duke of Sussex was in the chair—not a bad chairman, though no orator. Scarcely fewer than 400 persons were present. I went with my brother and the Pattisons, and did not grudge my two guineas, though I was not edified by the oratory of the day. Lord John Russell, as well as Lord Holland, and other great men, spoke (I thought) moderately, while a speech from Aspland was admirable. Brougham spoke with great mastery, both as to style and matter, and Denman with effect. We did not break up till past one. Aspland's was the great speech of the day, and was loudly praised."

Of August 25th, 1828, H. C. R. writes in 1852:

"After a walk of seven leagues, from Luchon to Arreau [in the Pyrenees], we had an agreeable adventure, the memory of which lasted. Shutt and I had reconciled ourselves to dining in a neat kitchen with the people of the house, when a lively-looking little man in black, a sort of Yorick in countenance, having first surveyed us, stepped up and very civilly offered us the use of the parlour, in which were himself and his family. 'We have finished our dinner,' he said, 'and shall be happy to have your company.' The lady was a most agreeable person, and the family altogether very amiable. We had a very pleasant evening. The gentleman was a good liberal Whig, and we agreed so well that, on parting next day, he gave us his card. 'I am a Cheshire clergyman,' he said, 'and I shall be glad to see you at my living [Alderley], if you ever are in my neighbourhood.' When I next saw him he was become Bishop of Norwich. He did not at once recognise me when I first saw him in company with the Arnolds, on my going to see the Doctor's portrait, but Mrs. Stanley did, and young Stanley, the biographer of Dr. Arnold [now Dean of Westminster], and the Bishop afterward showed me courteous hospitality at his palace at Norwich, when the Archeological Institute was held there. This kindness to us strangers in this little adventure in the Pyrenees was quite in harmony with his character. The best of Christian bishops, he was the least of a prelate imaginable; hence he was treated with rudeness by the bigots when he took possession of his bishopric. But he was universally beloved and lamented at his death."

February 15th, 1829, Mr. Robinson made the acquaintance of Mr. Cogan (in whose school the late Premier, Mr. Disraeli, was educated, remaining there till he was articled to a solicitor), under the following circumstances:

"I was engaged to dine with Mr. Wansey at Walthamstow. When I arrived there I was in the greatest distress, through having forgotten his name. And it was not till after half an hour's worry that I recollected he was a Unitarian, which would answer as well; for I instantly proceeded to Mr. Cogan's. Having been shown into a room, young Mr. Cogan came. 'Your commands, sir?' 'Mr. Cogan, I have taken the liberty to call on you in order to know where I am to dine to-day.' He smiled. I went on: 'The truth is, I have accepted an invitation to dine with a gentleman, a recent acquaintance, whose name I have forgotten; but I am sure you can tell me, for he is a Unitarian, and the Unitarians are very few here.' And before I had gone far in my description he said: 'This can be no other than Mr. Wansey. And now may I ask your name?' 'No, thank you; I am much obliged to you for enabling me to get a dinner, but that is no reason why I should enable you to make me table-talk for the next nine days.' He laughed."

"There is no use in your attempting to conceal your name. I know who you are, and, as a proof, I can tell you that a namesake of yours has been dining with us, an old fellow-circuiter of yours. We have just finished dinner in the old Dissenting fashion. My father and mother will be very glad to see you.' Accordingly I went in, and sat with the Cogans a couple of hours. Mr. Cogan kept a school for many years, and was almost the only Dissenting schoolmaster whose competence as a Greek scholar was acknowledged by Dr. Parr."

November 6th, 1831. "Mr. Clarkson gave me to read a MS., drawn up for his daughter-in-law, containing a summary of religious doctrines from the lips of Jesus Christ. The chapter on future punishments peculiarly interested me; but I found that Mr. Clarkson had, contrary to his intention, written so as to imply his belief in the eternity of future punishments, which he does not believe."

He was anxious to alter this in his own hand, and with great difficulty made the necessary alteration in one place."

ON PREACHING.

GEORGE MULLER, of Ashley Down Orphanage celebrity, after many years' experience, thus expresses his ideas on the "Art of putting it;":

"It should be the aim of the teacher to speak so that children, servants, and people who cannot read may be able to understand him, so far as the natural mind can comprehend the things of God. It ought also to be remembered that there is, perhaps, not a single congregation in which there are not persons of the above class present, and if they can understand, the well-educated or literary persons will understand likewise; but the reverse does not hold good. It ought further to be remembered that the expounder of the truth of God speaks for God, for eternity, and that it is not in the least likely that he will benefit the hearer except he uses plainness of speech, which yet needs not to be vulgar or rude."

The present writer, as an attentive listener to sermons from Unitarian pulpits, would suggest to ministers who feel that they do not succeed as preachers, that they should make it their aim to keep the habitually sleepiest member of their flock in a state of wakefulness—use him as a gauge or indicator, for if he is made to receive instruction all the rest may be trusted to have benefited to a greater extent. But how to do this? Study the great "Art of putting it," as George Müller says. Each congregation contains a few people capable, by education or natural gift, of *thinking*, of following argument, of understanding abstract expressions, but many more are incapable of this. To them the time occupied by the sermon is one of weariness and vacuity. Let the preacher, then, *translate* his sermon before he preaches it, or as he preaches it, into the language of the common people, in order that they may hear him gladly. An educated man will naturally clothe his thoughts in the language of literature as he writes, and the Unitarian pulpit weekly resounds with compositions which would take high rank as literary productions, but fail as sermons, because this is a language incapable of effective delivery, and abounding in words of abstract meaning, and forms of expressions unknown in common talk. Let the earnest minister, who, perhaps, begins to begrudge the mental strain involved in composing sermon after sermon, to be delivered to a congregation of 100, of whom he knows, from long experience, that not 25 really listen—I say, let him take his old sermons, translate them into words of *one syllable*, or at any rate, ruthlessly expunge all words of more than two; if to this work he will throw in abundance of illustration, where the thought is not as clear as daylight, he may save himself further composition until his old stock is exhausted, and he will find the old sermon capable of delivery in a tone, and with expression which will rivet the attention of all, if there is anything in it. Some point to Mr. Spurgeon's eccentricities as the secret of his success—but this is not all, nor the chief element of his success—his printed sermons sell by the thousand weekly, without any aid from his expressive voice, or his dramatic action in illustrative passages, and the secret is his plainness of speech and *directness* of statement. Depend upon it, that the "Art of putting it" is, shall we say the first, requisite in a preacher. At any rate, it is a *sine qua non*. K.

DR. BELLOWS ON SECTARIANISM.

THE *Monthly Journal* of the American Unitarian Association for July furnishes us with very full and interesting reports of their recent anniversary meetings, of which we gave some account at the time. Our readers will be glad to see a fuller account of the address of Dr. Bellows. He said:

"We are here to consider, mainly, I suppose, our duties and our interests as Unitarian Christians. We are Christians, thank God! and as Christians, united with the whole Christian world; and, I trust, from the depths of our hearts, interested and moved in every fibre of our being by all the progress, by all the faithful labours, by all the successes, of all those who, under whatever forms of imperfect statement, of imperfect and undeveloped history, are yet doing their utmost to promote the glory of God and the triumphs of the gospel of Jesus Christ. But, if we sympathised in every respect with these

great Christian bodies around us, why should we have Unitarian Christians at all? Why should we organise for any work as Unitarians? It is because we have been compelled by experience, spiritual progress, as we hope and believe, to abandon many things thought true by others, to oppose many other things which we think to be erroneous, false, and injurious. It is for that reason that we are here specially as *Unitarian* Christians; because, if we are to be Christians at all, we can be nothing but *Unitarian* Christians; and if we are to make Christians at all, the only kind of specifically Christian work that we can do better than anybody else, that we alone can do, and which we may safely confine ourselves to doing, because the Christian world at large is doing its own work in its own way better than we can do, is to make *Unitarian* Christians. And that, as it seems to me, is the whole of our Christian duty. Our Christian duty is to make Unitarian Christians, because it is the only kind of Christianity that we know anything about, fully believe in, and think to be the highest type, the only type that we can give our hearts to, wholly, completely, and unreservedly.

"I am not one of those advanced persons who feel themselves to be superior to all denominational and party considerations. I believe that Almighty God himself is not disregarding of denominational and party associations. I believe He has laid the foundations of their necessity in the laws of human nature, in the conditions of human society; and that He chooses to advance His work, and His Son's work in the world, by means of these party, denominational, ay, and sectarian organisations. For, if you come to look at the meaning of the word 'sectarianism,' or at the *thing* sectarianism, is it a thing of which you are to be ashamed? You cut off a piece of land, and devote yourself to tilling that land, in order to economise your powers, and bring something useful out of your agricultural labours. If God chose to cut you off, and confine and limit you, in your views and in the sphere of your religious labours, to a specific, definite work, that work is sectarian work; and are you to fling it back into His face, as though you despised the special duty to which He has called you, or are you to cheapen this work? Is sectarianism, in its highest and best sense, opposed, in any manner whatever, to Christian, enlarged, and noble sympathies? Do you consider that your party politics are opposed to patriotism? Are you the less an earnest, zealous, and determined Republican, because you mean to be a true and noble patriot? Not so. Nor ought you to feel, nor ought anybody to feel, that, with a stern, determined, resolute, enthusiastic devotion to that particular department of the Church in which God chooses to set him, he is any the less serving the church universal. I believe I serve the church universal best when I serve the Unitarian cause best, when I serve liberal Christianity best. If we cannot make better Christians; if we cannot make nobler and larger men and women; if we cannot do God's work better than other people; if our truth is not more true; if our spirit is not more the real spirit of the gospel of Jesus Christ; if we have not got something better than other Christians, let us give it up, and go and follow those who have got something better.

"Now anybody is at liberty to charge all this to any amount of self-complacency, and self-deception, and selfish appropriation of sound principles to one's own denomination. You may do just what you please about that. These are my simple, sincere, earnest convictions. I feel them, and I want you to feel them, because I believe your duty and your usefulness as Unitarian Christians depends upon your believing them and acting upon them. We all recognise the generosity and devotion with which people would act upon their convictions if they believed that the safety and eternal bliss of human souls depended upon their communicating to them the special type of doctrine, or belief, or view of Christianity, which has been allotted to them as Baptists, Episcopalians, Roman Catholics, or what not. I do believe, from the bottom of my soul, that the eternal welfare, the eternal blessedness of human beings, depends—I do not say how far, I do not say wholly, I do not say finally, but that their eternal well-being, their spiritual growth and development, their happiness on earth, their glory in heaven for unknown ages, may depend—upon their receiving enlightened, true, broad, generous, charitable, sound, Christ-like views and opinions of the religion that Jesus Christ taught in this world.

"Therefore I say that we have every motive, drawn from heaven and from earth, to labour in our day with all our minds and all our souls in the missionary work, in the Christian work, of building up specifically *Unitarian* institutions and *Unitarian* churches throughout this whole land; and I have no patience with those who have marked out a little area of country, or a little bit of New England, or a few great cities, or a little patch of geography here and there, and say, 'There, we can do this; it is our duty to attend to this little bit, to speak to these few hundreds of people here.' No, 'the whole boundless continent is ours,' and we are to make the people Unitarians just as fast as we can make them. We want all our ministers and all our people to go to work and aim at nothing less than converting the whole people of the United States. That is our aim. You need not smile, as if it were an absolute impossibility. I expect it; you expect it. If you did

not expect it, sooner or later, you would give up this thing, and choose something else on which you could pledge your hopes more safely. If you do not think you have the truth, if you do not think the truth is going victoriously on, if you do not think God cares anything about it, or that Jesus Christ cares anything about it, or that saints and angels care anything about it, or that future generations will care anything about it, what is all this pother for? Let us abandon it, and go to work and do something which we believe in with all our hearts, and from which we expect great, noble, and magnificent results. I see nothing less than a wide-embracing missionary operation which includes all this country, nothing less than a missionary enterprise which keeps the whole globe, and our own age, and future ages, in view. We may, in the providence of God, pass on to something better than this. I do not suppose that we have exhausted all the truth in the New Testament, or know all the wisdom which is in Jesus Christ, much less all that is embodied in God. But I do not see anything better; if I did, I would go right off to it; but I say, what we do see, what we do believe in, it is our duty immediately to take hold of with our whole heart, and soul, and body, and advance by every means with which God will supply us.

"We want to believe in three things. We want to believe in God—a living God—a personal Spirit, the heavenly Father. We want to believe in Him with all our hearts and souls; and, in order to believe in that Spirit, we must believe in this spirit that lives in our own souls. I know, I love, I think; and there is something infinite that knows, and loves, and thinks above and beyond me. I believe in a living God, a personal God; and when I give up that faith, I expect my faith in everything else will soon follow it. We must believe in God—a living and a personal God. We must believe in Jesus Christ, our Saviour. I am not going to introduce here questions which are in dispute in our own body. This is not the time or the place. I only wish to express with all my heart and soul my profound conviction, my intense feeling, that the Church has crystallised itself about the person of our Lord and Saviour Jesus Christ, and that if we are to be practical people, if we are to hope to carry this Christianity with us through the world, we cannot do it except under the leadership of that great captain. But we want humanity also. If I did not believe in humanity as the image of God, if I did not believe there was something holy, sublime, awful, greater than I can fathom, nobler, even, than I can conceive of in the dignity of that human nature which Channing, with his almost angelic voice, first taught us, better than any human lips have ever taught us, the dignity of,—if I did not believe in that, I should say, what is the use of all this work, and what is the hope of its success? Work depends as much on the goodness of the material with which you work, as on the design or the tools which you work with upon it, and therefore if human nature is not worth working upon, if it is not a glorious and noble thing to work for, your labour will surely be in vain.

"Finally, we need one thing almost as important as is our belief in God, our belief in Jesus Christ, and our belief in human nature, and that is to believe in ourselves. We want to believe in ourselves as Unitarian Christians, to believe in our mission, believe in our power, believe in that providence of God which has called us to fulfil a special mission and do a great work. If we do not believe in ourselves the world will not believe in us, the Orthodox will not believe in us, Jesus Christ will not believe in us, Almighty God will not believe in us, and the work will be taken out of our hands, and given to some people who have the courage, the honesty, and the logic, to believe in themselves. If Almighty God would raise up a few hundred Unitarian ministers who believed in themselves and in their work, in their mission and in their cause, my conviction is that, as in the case of the anti-slavery cause, which within my recollection was represented in this city by a few dozen persons whom we scornfully called 'Bobolitionists,' and who after 30 years have carried the whole country with them—I believe that a parallel success in an equally short period might be accomplished by the conversion of the whole rational, inquiring, and thoughtful people of these United States to that dear and precious faith which we call Unitarian Christianity."

As a sequel to this, perhaps as a needful balancing of it, though we hardly think Dr. Bellows's remarks could be understood as implying an approach of *personal* self-assertion or self-confidence, we cannot resist the temptation to give the fine comment of the Rev. J. F. W. Ware, in the closing speech of the evening:

"I feel, as we are about to part to-night, that we certainly have had an array of facts before us which we can take away with us, and can ponder, and can make the basis of future action. I believe that we have just begun to see over into the land of promise; I believe that we have been so far clearing the decks preparatory to action. And I believe that the time is come for us, each and all, in our places and according to our ability, to work in this work for God and His Christ. I am not, however, quite satisfied with what my good friend Dr. Bel-

lows said with regard to what is necessary in this work; I do not exactly understand what it is to have faith in myself. Would to God that I had it! But I do feel this: that if one has faith in the God above him, if he has faith in the truth as it came into the world through Jesus Christ, if he has faith in that living example of every excellence which has come to us as the life of that Christ, not only mountains may be removed, but all difficulties that stand in the way in the human heart and the human brain. I think that what we need in going back to our separate spheres of work, is not so much confidence in ourselves as confidence in the words we have to speak, confidence in the work we have to do. I believe that if we have faith in God and faith in the work that we are to do for God, if we have faith in the words that Jesus spake, and faith in the life of Jesus, though we may not ourselves see the day when the truth that we accept shall have free course and be glorified, yet we shall die feeling that we have been pioneers in a great cause, and that the great army of the conquerors shall follow on in our steps. Friends, I feel that the hour is late. We are about to disperse. The end of this year's anniversary has come. Let us go home, thank God, take courage, and go to work."

And then at the conclusion of Mr. Ware's remarks, the meeting was closed with the singing of the hymn,—

"God is my strong salvation;
What foe have I to fear?"

FIRESIDE READINGS.

THE INCENSE OF FLOWERS.

BY ROBERT LEIGHTON.

THE rich abundance of the rose, its breath
On which I almost think my soul could live,
This sweet ambrosia which e'en in death
Its leaves hold on to give,—

Whence is it? From dank earth or scentless air?
Or from the inner sanctuaries of heaven?
We probe the branch, the root—no incense there,
O God, whence is it given?

Is it the essence of the morning dew,
Or distillation of a purer sphere—
The breath of the immortals coming through
To us immortals here?

Exquisite mystery; my heart devours
The living inspiration, and I know
Sweet revelations with the breath of flowers
Into our beings flow.

WOMEN IN THE CHURCH.

MR. LECKY, in his History of Morals, considers that the general superiority of women to men in the strength of their religious emotions, and their natural attraction to a religion which made personal attachment to its Founder its central duty, and which imparted an unprecedented dignity and afforded an unprecedented scope to their characteristic virtues, account for the very conspicuous position which they assumed in the great work of the conversion of the Roman Empire.

In no other important movement of thought was female influence so powerful or so acknowledged. In the ages of persecution female figures occupy many of the foremost places in the ranks of martyrdom, and Pagan and Christian writers alike attest the alacrity with which women flocked to the church, and the influence they exercised in its favour over the male members of their families. The mothers of St. Augustine, St. Chrysostom, St. Basil, St. Gregory Nazianzen, and St. Theodore, had all a leading part in the conversion of their sons. St. Helena, the mother of Constantine; Flaccilla, the wife of Theodosius the Great; St. Pulcheria, the sister of Theodosius the Younger, and Placidia, the mother of Valentinian III., were among the most conspicuous defenders of the faith.

In the heretical sects, the same zeal was manifested, and Arius, Priscillian, and Montanus, were all supported by troops of zealous female devotees. In the cause of asceticism women took a part little, if at all, inferior to men, while in the organisation of the great work of charity they were pre-eminent. For no other field of active labour are women so admirably suited as for this; and although we may trace from the earliest period, in many creeds and ages, individual instances of their influence in allaying the sufferings of the distressed, it may be truly said that their instinct and genius of charity had never before the dawn of Christianity obtained full scope for action. Fabiola, Paula, Melama, and a host of other noble ladies, devoted their time and fortunes mainly to founding and extending vast institutions of charity, some of them of a kind before unknown in the world. The Empress Flaccilla was accustomed to tend, with her own hands, the sick in the hospitals, and a readiness to discharge such offices was deemed the first duty of a Christian wife.

From age to age the impulse thus communicated has been felt. There has been no period, however corrupt; there has been no church, however superstitious, that has not been adorned by many Christian women devoting their entire lives to

assuaging the sufferings of men, and the mission of charity thus instituted has not been more efficacious in diminishing the sum of human wretchedness than in promoting the moral dignity of those by whom it was conducted. . . . Independently of all legal enactments, the simple change of the ideal type, by bringing specially feminine virtues into the forefront, was sufficient to elevate and ennoble the sex. The commanding position of the mediæval abbesses, the great number of female saints, especially the reverence bestowed upon the Virgin, had a similar effect. . . . Whatever may be thought of its theological propriety, there is little doubt that the Catholic reverence for the Virgin has done much to elevate and purify the ideal of women, and to soften the manners of men. . . . It supplied, in a great measure, the redeeming and ennobling element in that strange amalgam of religious, licentious, and military feeling which was formed around women in the age of chivalry, and which no succeeding change of habit or belief has wholly destroyed.

THE POWER OF A WORD.

WENDELL PHILLIPS, in one of his speeches, gives the following striking illustration of the influence which may be exerted by a few words spoken with the earnestness of love:

A mother on the green hills of Vermont was holding by the right hand a son, 16 years old, mad with love of the sea. And as he stood by the garden gate one morning, she said, "Edward, they tell me—for I never saw the ocean—that the great temptation of a seaman's life is drink. Promise me, before you quit your mother's hand, that you will never drink." "And," said he (for he told me the story), "I gave the promise, and I went the globe over; Calcutta and the Mediterranean, San Francisco and Cape of Good Hope, the North Pole and the South. I saw them all in forty years, and I never saw a glass filled with sparkling liquor that my mother's form by the gate did not rise before me, and to-day I am innocent of the taste of liquor."

Was not that sweet evidence of the power of a single word? Yet that is not half. "For," said he, "yesterday there came into my counting-room, a man of forty years.

"Do you know me?"

"No!"

"Well," said he, "I was once brought drunk into your presence on shipboard; you were a passenger; they kicked me aside; you took me to your berth and kept me there till I had slept off the intoxication; you then asked if I had a mother. I said I had never known a word from her lips. You told me of yours at the garden gate; and to-day I am master of one of the packets in New York; and I came to ask you to come and see me."

How far that little candle throws its beams! That mother's word in the green hills of Vermont! Oh! God be thanked for the mighty power of a single word.

JOHN CHINAMAN IN CALIFORNIA.

MR. C. L. BRACE, in a work recently published, entitled "The New West," gives the following description of the Chinese character, which he appears to have carefully studied, as it appears in San Francisco. He says:—I am often surprised at the faces and expressions one encounters among them; such, if you saw them in European dress, you would have said were the faces certainly of scholars and gentlemen—countenances frequently of marked refinement, and eyes of deep, thoughtful, almost sad expression. It is a strange contrast, the powerful, intense, pushing sons of the Pilgrims, and this meek, quiet, dreamy Pagan of the Orient, meeting on the shores of the Pacific. The latter bends like the rush before our iron race; he abandons the immemorial customs of ages, and falls, to a degree, into the current of Anglo-American civilisation. One old sea captain who had been much in the East, said he had seen many countries where the Chinese were living as strangers, but this was the only one where John Chinaman hides his pigtail. He dresses frequently like an American. He begins occasionally to eat beef, and has already learned something of Yankee sharpness. In general, however, he is still a stranger—the very incarnation of meekness and submission beneath the strong race which he is serving. There is one habit in man which always seemed to me to bring him nearest to the brute creation—the disposition to attack or oppress a fellow-creature who is disabled by nature or is too weak to resist; that tendency which makes horses kick the lame one, or fowls attack the dying one of the flock. The Chinaman has been the luckless object of this brutal instinct in California. He has incarnated, amid a Christian community, the inspired doctrine of "Resist not evil!" "Turn ye the other cheek!" and the result has been that every man's hand has been against him. The whites have cheated, robbed, beaten him, and he has returned it with all docility and faithful service. When struck, he struck not again! when robbed, he complained not; when murdered, there was often no redress. The most miserable drunken white ruffian could beat him, or strip him of his hard earnings, or kill him, and if there was no white witness justice

could not overtake the offender. While all other men—even the lowest vagabonds—were gladly admitted to the mines, he alone was, and is now, excluded; and even on the placer-diggings, he alone must pay his tax of \$4 before being permitted to work. Even the Digger Indians, seeing this universal oppression, ventured also to plunder and persecute this unresisting stranger.

At length the aspect of this Christian patience in a Pagan—this meekness, which bore all without a murmur—of this enduring, industrious, respectful stranger, who did his work faithfully, and returned not evil for evil, began to touch the generosity of Californians. The Chinaman, even against the prejudices of race, and the competition of ignorant labour, began to win his way to public respect. White men sometimes took his part against white ruffians. Employers found him too useful to permit him to be driven off by "anti-coolie" vagabonds. The conscience of the people arose against this oppression. Public opinion more and more sheltered him, and set the pursuit of justice after those who wronged him. White men have even been hung in these later years for murdering Chinese. Their labour, too, became more and more indispensable for the country. A hundred different branches soon depended on it. Without it, it was evident that manufactures and a large part of Californian agriculture and horticulture would cease to exist; railroads could not be constructed, and a vast deal of business must be contracted or given up. The result, both of conscience and of interest, in California, has been a great change of opinion and action toward the Chinese. People everywhere speak well of them, and agree that they are the most industrious and steady of labourers, not as efficient, perhaps, as the Irish, but more regular and sober, and with a great talent at imitation. In person they are the neatest of creatures. I have seen a whole gang, after a day's work on a farm, washing themselves all over with warm water, which they keep ready for their return, as carefully as a company of gentlemen, and I was assured this is their daily habit. The common labourers are said to keep a horn instrument for cleaning their tongues every morning! They are always neatly and nicely dressed, and are far more agreeable coach-company than the Mexicans or Spaniards here, who are exceedingly "odorous."

THE DIVINE LIFE.

Oh! sacred union with the Perfect Mind!
Transcendent bliss which Thou alone canst give!
How blest are they this pearl of price who find,
And, dead to earth, have learned in Thee to live.
Thus in thine arms of love, oh God, I lie,
Lost and for ever lost to all but Thee;
My happy soul, since it hath learned to die,
Hath found new life in Thine Infinity.
Oh! go and learn this lesson of the Cross;
And tread the way which saints and prophets trod,
Who, counting life and self and all things loss,
Have found in inward death the life of God.
T. C. UPHAM.

INTELLIGENCE.

CHICHESTER.—The children in the Sunday-school had their annual excursion to Goodwood, on Wednesday, the 11th instant, accompanied as usual by some of the parents and members of the congregation.

CWMBACH.—On Thursday, the 5th instant, the Sunday-school children connected with the Abernathygroesucha Unitarian Chapel, had their annual treat together with a few of the members and others to the number of 120. After tea, they adjourned to a field kindly put at their disposal by Daniel David, Esq. In the evening, a concert was held in the schoolroom. At the close, we learn, and we hope our readers will be the wiser for the information, that the whole company joined in singing "Hen Wlad Fy Nhadau."

LONDON.—On Thursday, 12th instant, the Rev. N. Green held an open-air service, which was well attended. At the conclusion a large number of tracts bearing on Unitarian Christianity were again distributed. The attention which the people manifest at these out-of-door gatherings is very encouraging.

MANCHESTER: TESTIMONIAL TO MR. JOHN ARMSTRONG.—It will be seen by our advertising columns that this matter is now closed, and we are glad to say that the sum of £220 has been handed to Mr. Armstrong, along with an illuminated album, executed by Messrs. Howell, James, and Co., of London, and containing a list of the contributors. The presentation was made privately through Dr. Beard, "as a token of friendship and esteem, and in recognition of his numerous acts of self-denying kindness and long and disinterested services in connection with the Home Missionary Board, and other social and religious institutions of the Unitarian denomination," and the following letter in reply has been received from Mr. Armstrong:

Manchester, August 10th, 1869.

Dear Friends,—I cannot sufficiently express my thanks for the handsome testimonial which I have just received. It is very gratifying to know that all the subscriptions have been given without personal solicitation. Fifty-six years ago I became convinced that Unitarianism was the doctrine of the gospel. My faith on this has never

wavered, nor has my zeal waxed cold. In a quiet and private way I have conversed on the subject with friends. I have lent and distributed a great number of books and tracts. I have always taken a great interest in the progress and operations of the Unitarian Home Missionary Board, believing that we need a class of ministers whose pulpit services and pastoral visits would be most suitable for small rural congregations and missionary stations. I rejoice that the institution has proved a great success, more than fifty students being now settled as ministers in different parts of the United Kingdom. I am now in my 80th year; my work is done, but, while a little energy and strength are vouchsafed to me, I shall do all I can to promote the prosperity of the Board, and to proclaim the doctrines of our holy faith.—I am, dear friends, yours much obliged, (Signed) JNO. ARMSTRONG.

To the Committee and Subscribers to the Testimonial Fund.

SALFORD: FORD-STREET.—On Monday evening last the annual meeting of this congregation was held in the schoolroom. Mr. Seddon presided, and from the report read it appeared that the offertory system had placed the finances in a much more satisfactory state than they had previously been. It was determined that an effort should be made to build a chapel for the congregation in the neighbourhood of Pendleton.

STOURBRIDGE.—The annual sermon in aid of the funds of the Wollaston-road Schools was preached in the Presbyterian Chapel, on Sunday afternoon, August 8th, by the Rev. J. Drummond. The collection amounted to £40. 5s. 1d. On the same evening the members of the choir were, according to custom, entertained at a substantial tea. After tea, on the motion of the Rev. D. Maginnis (who presided), seconded by Mr. J. Millward, schools treasurer, a cordial vote of thanks was passed to the Rev. J. Drummond for his services that afternoon. Thanks were also voted to the organist and choir for the intelligent and highly satisfactory way in which they had conducted the psalmody that day and throughout the past year. The remainder of the evening was devoted to music. On the following Monday, the schools children had their annual treat in a suitable field near the town. The number of school children on the field was 218, and of friends nearly 200, including Rev. J. Drummond, Manchester; Rev. A. W. Worthington, Mansfield; and Rev. Geo. Knight, late minister of the Baptist Congregation, Stourbridge.

SUSSEX: NORTHAM (From a London correspondent).—I attended our little chapel on Sunday last in this quiet agricultural village of about 1,000 inhabitants, and was delighted to find at the afternoon service every seat in the chapel—about 160—filled by a most attentive congregation. The choir of 40 singers occupies the gallery, with flutes, bassoon, &c.; and a heartier worship I have not joined in for many years. It is very remarkable, as this chapel had been closed for 12 years, and our cause was thought quite died out, that so many people in a few months should have been gathered in for worship. The squire of the village offered to buy the chapel a few years ago, but one family staunch to the cause said—No, the day might come when Unitarian worship would be held and prosper there; and they have lived to see this day. The preacher, the Rev. James Bayley, engaged by the British and Foreign Unitarian Association, is a quiet and valuable man, who speaks to the people of the spirit of a true Christian life amid their duties and trials, and now and then exhibits to them the doctrines of Unitarian Christianity; and the people, I am told, very much value the preaching. If any other chapels in other parts have been closed, this success may form a very good precedent for an attempt at a re-opening.

NOTICES TO CORRESPONDENTS.

ERRATUM.—In last number, page 267, column second, and sixth line, for "Ignorance defied the Bible," read "Ignorance defied the Bible."

RECEIVED B.T.—R.P.—We cannot insert, except as advertisements, the resolutions passed at monthly or quarterly district meetings of ministers. S. F. ROBERTS (Adelaide, Australia).—The second receipt should be cancelled.

Births.

MORTON.—On the 12th inst., at Burnard House, Tufnell Park, the wife of Francis Morton, Esq., of a daughter.
SCOTT.—On the 10th inst., at the Glebe, Dunmurry Co. Antrim, Ireland, the wife of the Rev. T. H. M. Scott, M.A., of a daughter.

Marriages.

JOHNSON—CHARLESWORTH.—On the 29th ult., at the Great Meeting, by the Rev. Chas. C. Coe, George Gibson, second son of Henry Johnson, Esq., to Louisa, second daughter of the late William Charlesworth, Esq., New Walk. No cards.
MILLIARD—MILLIARD.—On the 14th inst., at Cowest-street Chapel, Shepton Mallet, by the Rev. Jabez Arthur Brinkman, John Milliard, to Elizabeth Milliard, both of Shepton Mallet.
MOTTRAM—WATSON.—On the 11th inst., Alfred Mottram, of Norwich, to Mary Esther, elder daughter of J. F. Watson, Esq., of Helgham Hall, Norwich.

Deaths.

GRAVEN.—On the 16th inst., aged seven years, John Brooks the beloved son of Frederick and Frances Amelia Graven of Kersal.
MARGORAIN.—On the 10th inst., at Stockton-on-Tees, Ann Margorain, wife of Thomas Margorain, aged 45 years.

Printed for the Proprietors, by WILLIAM EVANS, of Aspley Villa, 377, Waterloo Road, Chesham Hill, at his printing offices, No. 2, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in a d Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, August 20, 1869.

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

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WHAT THE CHURCHES ARE DOING.

The administrators of Heber C. Kimbal's estate, Brigham Young's first counsellor, have made a return from which it appears that he leaves forty-one children—thirty sons and eleven daughters—and property to the value of 59,000 dollars.

From statements recently published, Christianity appears to have made considerable progress in Turkey during the last twelve years. In connection with the five divisions of the missions under the American Board—the Western, Central, Eastern, and the Syrian and Nestorian—there were last year 96 male and female missionaries in 22 of the principal cities of Asia Minor and of Bulgaria in European Turkey, 18 in Syria, and 14 among the Nestorians. The number of native agents was 440. There were 63 organised churches, besides the Syrian and Nestorian, and 3,585 church members, and 38 native pastors, exclusive of those among the Nestorians. The number of enrolled Armenian Protestants in Turkey was 15,500, and there were many besides who had not yet had the courage to declare themselves. Of the 63 native Armenian churches 21 were self-supporting, and no church paid less than one-fourth of its pastor's salary. More than half the expense of missionary operations in Central and Eastern Turkey, exclusive of the salaries of missionaries, was borne last year by the native Protestants.

The Swiss Federal Council, alleging its incompetency, has declined to take any part in the forthcoming Ecumenical. And while declaring its full agreement with the principles laid down in Prince Hohenloe's circular note, proposing a collective protest against any measures that may be devised affecting the authority of the State, it sees no necessity for anticipating these, and rests with confidence on the power of the Bund to deal with any decrees which the Papal Council may pass.

The Kirchentag, or Convocation, at Stuttgart, has adopted by acclamation a reply to the Pope's manifesto to Protestants and non-Catholics. The German divines decline altogether to recognise any right in the Pope to call them together, or of any ecclesiastical assembly to exercise authority over them. And they record their resolve to "defend and preserve the great inheritance of the Reformation for the salvation of themselves and of their children, and as a security to mankind, Roman Catholic as well as Protestant, that the Bible shall never again be buried under the proud towers of lofty cathedrals."

The *Church News* says that the Bishop of Ripon has just refused to ordain men to curacies if they will not deny the doctrine of the Real Presence, though he is well aware that the incumbents by whom they were presented believe that doctrine, and will not have curates who do not hold it.

By the death of the Rev. W. G. Townley, the richest rectory in England, that of St. Peter's, Upwell, Wisbech, has become vacant. It is returned in the Clergy List as worth £3,058 a year, but is well known to be worth considerably more. Mr. Townley succeeded his father in 1862. In the same parish there is another rectory, that of Christ Church, returned as worth £1,594 a year, which is likewise in the gift of the Townley family. These are cases deserving the consideration of the *Spectator*. To us they seem hardly to support its view of the present mode of clerical appointments.

According to the *Record*, a portion of the "Speaker's Commentary," which people had begun to think must have been abandoned, is now in type.

The *Church Times* gives the following census of 14 of the City churches, drawn up after personal inspection during service three Sundays ago:

	Ann.	No.
St. Bartholomew the Great, Smithfield.	680	Present.
St. Anne and Agnes, St. Anne's-lane.....	226	25
St. Michael-le-Querne, Foster-lane.....	800	closed
St. Mary Magdalene, Old Fish-street...	280	18
St. Nicholas, Cole Abbey.....	270	closed
St. Benet, Paul's Wharf.....	254	6
St. Nicholas, Queenhithe, Thames-st.....	260	11
Alhallowes, Bread-street.....	882	8
St. Martin Pomroy, Old Jewry.....	410	1
St. Margaret Moses, Bread-street.....	287	3
St. Peter's-le-Poor, Old Broad-street.....	1,725	20
St. Martin Outwich, Bishopsgate-street.	1,100	6
St. James, Mitre-square.....	300	20
Alhallowes with St. Benet, Lombard-st.	660	9
	£7,074	162

On which the *Times* thus comments: "We question whether a more monstrous abuse was ever seen than this. The country has just been outraged by stories of the wicked wealth of the Irish Church, and yet the ecclesiastical endowments of the sister country did not after all amount to quite a pound

per head of the Protestant population. But allowing these 162 attendants to represent a Church population of 500, we have here a dozen and more parishes, fourteen times more opulent than the Establishment which has just expired from a plethora of earthly goods. Our object in printing the list is not, however, to rail at the City, but to point out how admirably it reduces to an absurdity both the Protestant theory of worship, and that idol of high and dry Anglicanism, the Parochial system."

A Miss Smiley, of Baltimore, was allowed to preach a short time ago in the Free Churches at Harray and Sanday. At a meeting of the Orkney Free Church Presbytery the other day, attention was called to this fact, and Mr. Roy moved a resolution declaring female preaching to be inconsistent with the practice of the Church and opposed to Scripture, and enjoining the brethren within the bounds of the Presbytery to discourage such preaching by refusing the use of their churches for it. The two ministers who had allowed Miss Smiley to preach—Mr. White and Mr. Armour—defended themselves vigorously, and there was a long discussion. Mr. White moved the previous question; but on a division Mr. Roy's motion was carried by seven votes to two.

Though the subscription for the erection, at Leicester, of a colossal statue of Robert Hall, the great Baptist preacher, does not increase very rapidly, it is making progress, and nearly £500 has now been obtained.

It is said that Dr. Henry Newman is preparing a work upon Rationalism, and that the first part of it may be shortly expected.

The Bishop of Exeter, of whom it has often been reported that he wished he might not die while the Liberals were in power, has written to the Archbishop of Canterbury, signifying his intention of forthwith resigning the see which he has held so long, and the duties of which he has for some time been so little able to discharge. If Dr. Wilberforce be translated to Winchester, Mr. Gladstone will have three bishoprics to dispose of next month, besides that of Bath and Wells now vacant, while the illness of the Bishop of Carlisle may lead to another vacancy perhaps by resignation.

It will be remembered that not long since Sir Moses Montefiore benevolently went to Moldavia to use his influence there on behalf of his persecuted co-religionists. It seems likely that his interposition will soon be needed again. The Roumanian Prime Minister has addressed a letter to the prefect of Belgrade, in which he recommends that the Moldavian Jews should be transported in a body to a sort of Botany Bay on the shores of the Black Sea. After describing these Jews as "vagrants" and "a real pestilence," "inconveniencing the Government and demoralising the population," the Minister instructs the prefect to inspect the territory at the mouth of the Black Sea for the purpose of ascertaining whether it can be converted into a settlement for them. In the last Roumanian official census it was stated that there are 5,000 of these "Jewish vagrants" in the country.

An address of sympathy with the Church of Ireland in the "severe trial" through which it is now passing, is in the course of signature in England and Wales. The clergy and laymen who sign it, desire to record their belief that, though the Church of Ireland is no longer recognised by the State as a part of the national establishment, they and that Church are still one, and it is their earnest desire that they may be more closely united in advancing that pure and undefiled religion in the faith of which they have been so long bound together.

The first step towards the reconstruction of the Irish Church was taken on Tuesday, when the united synods of Armagh and Dublin met in St. Patrick's Cathedral. The bishops of Ossory, Cork, Killaloe, Limerick, and Cashel were present; and the proctors of the caputular bodies and of the clergy, as well as the deans and archdeacons, attended from all the dioceses. The Dean of St. Patrick's (Dr. West) was appointed prolocutor or chairman. A message was sent down from the Upper House for the consideration of the Lower, protesting against the recent legislative measures affecting the Irish branch of the United Church of England and Ireland in these words, "That this Synod cannot commence its deliberations without recording before God and man its solemn protest against the measure whereby the Imperial Legislature has both deprived the Church of Ireland of its prescriptive right, and confiscated the endowments which the piety of our ancestors had devoted to the service of God. This Synod

accordingly protests against that act of the Legislature whereby, to the great detriment of the Commonwealth, the national profession of the religion of Christ has been repudiated in Ireland, and the connection between the National Church and the State has been dissolved." This protest was adopted by the Lower House, though it is understood that the Bishop of Down objected to it.

WHAT IS SAYING ON CHURCH MATTERS.

Dr. Cumming, in opposition to the Editor of the *Westminster Gazette*, who, he thinks, "deserves a medal from the Pope for his obstinate resistance to facts, and sublime contempt of all private judgment whatever," still contends that "Protestants are admissible, under certain considerations, to an Ecumenical Council." In support of this view, he repeats the "Injunctions" (quoted by Archbishop Manning in his "England and Christendom"), by which the Pope notified to the Legates what he would have to be observed before the Protestants were admitted to be heard; says that "The Protestant Powers were invited to attend the Council of Trent in 1560, on its third convocation;" that Hardwin states, "a citation was issued by the Pope to the Bohemian heretics to appear before the Lateran Council;" and that "Huss and Jerome were invited to the Council of Constance;" and thinks that "the approaching Council at Rome may well follow, and need not be ashamed of such precedents." He adds, in conclusion, "I repeat I am ready to 'avail myself of the opportunity of the General Council,' as required and invited by Pius IX., as soon as the Pontiff is pleased to inform me, in answer to my respectful letter, that I shall be heard in reply to his earnest entreaty to renounce the Protestant faith, and return to the Roman Church."

A correspondence has been going on between Dr. McNeile and the secretary of the Church Congress to be held in Liverpool next month which has ended in the Evangelical Dean withdrawing from the Congress, inasmuch as the committee determine to retain the name of the Rev. Mr. Mackonochie to appear in the official list as a speaker on the subject of the offertory. In one of his letters the dean thus gives his reason for the course he has taken:—"If a gentleman who has been condemned by the highest tribunal in the country is to be publicly received and recognised as if no such condemnation had taken place, there seems to be no limit and no distinction made between the observers and the transgressors of our ecclesiastical law. This is not a matter of private judgment or narrow bigotry; it is a matter of public justice, and of the separation of our English Church, in all her legitimate breadth, from lawlessness." We should have thought the dean would have been glad of the occasion to put his erring brother right.

At a harvest thanksgiving service at Bristol, Archdeacon Denison gave but a gloomy picture of the present condition of the English Church. He said:

"It was in a great strait—it would be madness to conceal it—and God warned them of the strait they were in; they were beset on every side. On one side there was the Roman Catholic; on the other there was the Nonconformist; on the third side there was the man whose whole religion was linked up in what he conceived to be the will of the civil power; and on the fourth side were those who were of no particular religion, and cared for none. All those were besetting the Church of England." It was a mistake, he told his hearers, to suppose, as enemies sometimes said, that the priests were getting an undue influence over the hearts of the people. They were not above them, but their servants. And he added, a wish in which we heartily join, "might they never abuse those who differed from them, but seek to win souls."

The Archdeacon has a characteristic note in the *Telegraph* about Church Congresses. "The Church of England is very sick, suffering from more than one kind of obstinate sickness. Some years it was thought that yearly Church Congresses might be a medicine helping towards a cure. I have taken part in all of them, and for some years I have thought that whatever other effects they might have, they might do something towards producing a little charity." He perceives, however, that this is a delusion. The Dean of Ripon has made a "monstrous demand" on the Congress. The position of the Congress on the other hand is "pitiable." On the whole the Archdeacon has lost all his illusions about Congresses. He would like them

to die in peace, and he feels that if they did the amount of humbug in the Church would be perceptibly diminished.

The *Pall Mall*, describing the disease under which the Church of England labours, says:

"The most distressing of its symptoms are three in number. The first is to be found in the vigour of its antagonists; never were the Roman Catholics on the one hand, or the Protestant Dissenters on the other, so vivacious, or secessions in each direction so numerous. The second consists in its internal divisions, and in their incurable or hardly curable character. When Mr. Voysey and Mr. Liddon are both members of the same religious body, and when neither can silence the other, internal harmony is hopeless, and the claim of the Church to preach any one set of doctrines is obviously absurd. The law of the land, and nothing else, is the bond which keeps together the Church of England, in so far as it is kept together. The third symptom is the increasing disposition of the age to embrace the voluntary system, and to have free trade in religion as well as in other things. These three symptoms are serious enough in all conscience, and collectively constitute about as serious a disease as any Church could wish to labour under."

It is strange to see in what a totally different light the same thing can present itself to different persons. By most who have considered it, the Irish Church has been generally regarded as a source of bitterness and contention; but in a speech at a meeting of the Carlisle branch of the Church Association, Dean Close described it as "one of the most glorious emblems of harmony and love," and declared his belief that "a great national sin had been committed in casting it away and tearing it off from the British crown and the British empire." In the same speech, the dean reviewed the proceedings of the English Church Union, and argued from these that there is a deep design to insinuate Popery into the Church of England. He likewise attributed not a little of the Bishop of Carlisle's illness and suffering to the troubles which High-Churchmen had given him in his diocese.

The *Star*, after an estimate of the Bishop of Exeter, says:

"Dean Close is a dignitary of the opposite school, and accordingly he proves himself conspicuously wanting in the qualities for which in politics High Church ecclesiastics are often distinguished. When he presents himself, he seems surrounded, not by the aroma of tradition, statecraft, and affairs, but by the steam of tea and muffins, and the adulation of foolish women. He uses language which is not of this world, and which can only be appreciated within his own circle, where his exhortations are wholly unnecessary. He flourishes wildly about the necessity of defending an 'open Bible,' which no one can possibly shut, and the 'Protestant privileges of the land,' which every statesman knows to be perfectly unassailable. He is guilty of an extravagance which no High Churchman would be betrayed into, however anxious to defend the Irish Church, when he calls it 'one of the most glorious emblems of harmony and love.' In fact, no sooner does the Dean lift his voice than we all see what manner of man he is. In this tea-meeting style he might continue for hours, and produce nothing but disgust in the world where the battle he is concerned with will have to be fought."

The *Church Times* offers this recipe for the reconstruction of the Free Church in Ireland:

"As was to be expected from the attitude of the clergy when the Disestablishment Bill was merely a terror of the future, and not an accomplished fact, the money question is that which takes the lead, and arouses the chief interest. But we should much prefer seeing attention centred on theological matters and questions of discipline, and extirpating that ulcerous cancer of Protestantism which must be fatal, sooner or later, to any Church that does not use moral steel and fire upon it. The abolition of the Thirty-nine Articles, the adoption of Edward VI.'s First Communion Office, the drawing up of a short renunciation of all distinctively Lutheran, Calvinistic, and Zwinglian tenets, the deprivation of all Orange clergymen, and all accomplices in swindling missionary societies, would win for the Disestablished Church the respect of Christendom, and begin for her a career of spiritual prosperity such as has never yet visited her in dreams."

We last week gave a paragraph from the same paper, showing the kind of esteem in which Episcopacy is held by some Churchmen. The *Hampshire Independent* furnishes us with similar appreciation of it, in the report of a meeting of the English Church Union in that county. The Rev. J. Sprenger read a paper "On the Primitive and Catholic Mode of Electing Bishops," in which he showed that in primitive times there were no such things as State-made bishops, and pretty plainly intimated that to such as were now set over them

the clergy owed no obedience. The Rev. J. G. Fincher observed there had been no canonical election of bishops in England since the time of William the Conqueror. They were now "foisted into dioceses, for which they were totally unfit, without any reference to their spiritual qualifications, without any regard to their love of souls or for Christ, but because of their political influence." The Rev. J. A. Plow said, "it had long been his impression that the chief pastors of their church did not believe in their office; and like bishops like priests."

The 18th ult. being the centenary of the birth of Napoleon the Great, the *Jewish Chronicle* is surprised that the thanksgiving service, which was held in all the synagogues of the French Empire in honour of the Emperor's fête, was not celebrated with greater ceremonial on that account. "Napoleon the First," it says, "was a great friend of the Jews, and the consistorial organisation of French Judaism is due to him. It was he who insisted on the destruction of the insulting placard on the Zeil, or public promenade of Frankfurt-on-the-Maine, 'Jews and dogs may not enter here.'"

In addressing his constituents on Monday evening, Mr. Watkin Williams, the member for the Denbighshire boroughs, excited great enthusiasm by his remarks concerning the Church in Wales. He said:

"The position of this was one of the most important topics for future consideration. At a late period of the Session which had just closed, he gave notice that he should, on the re-assembling of Parliament, call attention to the existing state of religious inequality in the Principality, and move the following resolutions: First, that the time had arrived when the measure of religious equality which had been granted to Ireland could no longer, consistently with justice, be withheld from Wales; and, secondly, that it was expedient that the surplus funds to be derived from the property of the disestablished and disendowed church should be applied towards the advancement of a national and purely undenominational system of education. That notice he did not hesitate to say was warmly received by the House. Mr. Gladstone was present, and heard it, and if his countenance expressed anything, he was gratified and pleased with it. It had been objected to as premature. He did not believe that it was so, nor did he agree with the supposition of some that it would bring about a reaction with regard to the Irish Church. The carrying of the Irish Church Bill was the earnest of still greater victories yet to be achieved. The Welsh people supported it in the belief that their turn would come next. The opportunity which they had now must be improved. If they did not earnestly and at once press forward their own case, they would run the risk of defeat."

In an address to the clergy of the rural deanery in which his park is situated, the Archbishop of Canterbury frankly acknowledged the dangers to which the Church is exposed. Superstition and infidelity, he said, seemed to be more actively at work than at any former period. He did not speak of England only, but of Europe. In our own country the danger of infidelity seems to be not so much from abstract speculations and questionings, though this danger is not to be overlooked, but of a grosser and far more threatening kind. The danger is that the masses of our population, knowing nothing and caring nothing about philosophical questions, may become practical infidels, sink into materialism, living only for the life which now is, and putting altogether out of their thoughts the world unseen. Referring to changes in the ministrations of the Church which appeared desirable, he touched first upon the Liturgy. Though adapted to the educated, it is hardly so to the poor, and does not seem to commend itself to the lower middle classes. He then mentioned some of the alterations which the Ritual Commission proposed in the rubrics. Matters of doctrine are not within its scope. The changes thought desirable, and which are at present under the consideration of the Divinity professors of the Universities, and other dignitaries of the Church, may be summed up as follow: 1. A new lectionary. Many chapters have been added, as suited to edification; some have been omitted. A greater elasticity has been given to the lectionary. The principal changes are in the daily lessons. 2. Alterations in the ordinary daily service. Evidently, to men busily engaged, the service as it stands at present does not commend itself. Even the city churches which have a daily service are but thinly attended. A shorter service, therefore, will be proposed—shorter, but strictly based upon the existing materials. 3. Every facility for dividing services, and using different services at different times, according to the exigencies of different congregations. 4. In the burial service some solution of a difficulty commonly felt will be offered. Nothing revolutionary need be anticipated. The character of the

Prayer Book will be preserved intact. We doubt whether these changes will be anything like sufficient to commend it to the large class to whom he admits that it does not seem to be adapted.

Though the claims which the Irish Roman Catholic bishops make regarding education, and the tone in which they are expressed are, no doubt, extravagant and insulting, the *Pall Mall* thinks they ought not to surprise any one, for they are simply one more repetition of a claim which, from the very nature of their position, the Roman Catholic clergy make in all parts of the world where they can get a hearing, and which, in fact, they are compelled to make by the very nature of the case. The position of the Roman Catholic Church may be shortly described by saying that their clergy claim moral and religious sovereignty over the whole human race. This of course includes the existence of a corresponding obligation on the part of the rest of mankind, and in particular on the part of the lay Government, or the State, to recognize them in that capacity, and this again must undoubtedly be held to include a claim to the direction and superintendence of public education in so far as the State interferes with it at all. This point, therefore, which Cardinal Cullen's letter raises is simply whether the English people are or are not prepared to assent to this claim on the part of the Roman Catholic clergy. The answer to this demand which will be given is obvious enough. It is a claim to which the English people never will consent, unless their views and character should change beyond all calculation.

Under the heading "Cullen O'Simples" *Punch* has this:

"Cardinal Cullen orders three days of rejoicing over the Downfall of the Established Church in Ireland. Ungrateful Paul! That church, by virtue of the hatreds it fostered, was the best friend of his own. If the Disestablishment bring peace, and fraternisation, how long will superstition have a chance? To do him justice, Paul sees this, and drives the little Catholics out of Protestant society. But that will not do, while the parents can meet. Why doesn't he order that no Catholic shall speak to a Protestant? Probably, 'Cut the Frods' will be the next howl from the altar. Unless this be the command, and it be obeyed, Rome has seen her best days in Ireland. He had better revoke the order for thanksgiving, or transfer the thanks to the account of St. Bartholomew's day, or some other real Catholic victory."

The *Post* asks what nations are likely to send representatives to the Pope's Council. Will France send one? It is very doubtful, but certainly not specially, unless invitation is given; and if invitation be sent to France, how can Italy be omitted; and yet how, in the face of the present relation between her Sovereign and the Pope, can she be asked? Again, if France does not send a special diplomat, what country will? Probably neither Austria, nor Spain, nor in all likelihood in any event will Northern Germany be represented. The Eastern Church has ignored the whole thing, and up to the present time Dr. Cumming is the only representative who has tendered his presence. Should this be the position up to the 8th of December, the play will fall through and the attempted movement be a thorough fiasco. But supposing, on the other hand, that all the great Roman Countries send special representatives, what will then be the attitude of Rome, and what the position of the diplomats? Will the Court of Rome desire that they shall be merely passive representatives, and act simply in the capacity of seals which shall give authority and currency to the dogmas and canons which the Supreme Pontiff may think fit to determine upon and issue. It is hardly probable that in the present frame of the European mind, bent, as it is in some quarters, upon the separation of Church and State, and in all upon establishing and maintaining the subordination of the ecclesiastical to the civil power, such a proposition would be accepted. If, however, it should be conceded by Rome that the representation shall be real and active, the Papal system will be placed in a position as unprecedented in occurrence as it will be difficult of management and control. Neither horn of the dilemma will be pleasant; if the one offers repose it will be a dangerous repose, and upon the other it will be very awkward to be tossed.

OUR FRIENDS IN CANADA.

We have the following letter from a member of our Unitarian congregation at Toronto, and though it was not intended for publication, we are sure that our readers will be glad to see it; and if it helps to rouse a more kindly, brotherly sympathy among our English congregations towards our friends in Canada, it will have done great good:

"Toronto, Province of Ontario,

"25th August, 1869.

"Dear Sir,—You will probably recollect that in December, 1865, an attempt was made by an

incendiary to destroy the Unitarian church of this city. The place where the wretch set the fire was the apartment in the basement used as a library and committee-room. Although the fire was extinguished before the church was entirely destroyed, the library was lost. Some few volumes only, apparently scorched, were rebound; but it was soon found that the paper was so crisped that it could not hold the bookbinders' stitches, and the volumes fell to pieces. The loss of our library was almost total, and with it we lost our Sunday-school apparatus, of maps, bibles, testaments, teachers' manuals, melodeon, &c. Since this disaster we have been from time to time adding to our library, although only by small instalments, and have now a small fund to be used for the same purpose. The books obtainable in Canada are almost all orthodox (generally Calvinistic) in sentiment, and the heavy taxation on all materials used in book-making in the United States enhances prices there very much; besides, we find in some American Sunday-school library catalogues books, which from their political bias, we would not feel inclined to put on our Sunday-school bookshelves. This subject was discussed at our last teachers' meeting, and I was requested to write to some Unitarian gentleman in England and inquire of him if there be any book establishment in your country under the management of the British and Foreign Unitarian Association, or any other organisation from which a supply of books for our Sunday-school library could be purchased. If you could favour me, by mail, with the catalogues of any such establishments, you would confer a kindness on your co-religionists here.

"It will naturally occur to you, on reading this letter, how comes it that our Christian brethren in one of the most extensive and valuable appendages in Great Britain are so little acquainted with matters denominational in England, or so little cared for? The answer is brief. *You have left us out in the cold.* For the United States, the nursing mother of Fenianism, you are overflowing with sympathy and compliment; with Hungary you are hand and glove (at which I am rejoiced); but with those in Canada, who are bone of your bone, of the same stock, and the same antecedents, you, in England, seem to take no notice. About ten years ago the Toronto congregation sent a memorial to the British and Foreign Unitarian Association, asking them, or some of their clerical members, to aid us in selecting and sending out a minister to us. We also described our straitened financial circumstances. *That memorial was never answered.* No notice, as far as I know, was taken of it, even the courtesy of an acknowledgment of its receipt was not conceded; and the only means I had of knowing that it reached the destination to which it was addressed, was by being permitted to read a private letter from the secretary to a personal friend in Canada, in which he told him the memorial had been received.

"Under these circumstances I hope I will be pardoned for the present liberty, and may be favoured with a reply."

We can only add that we shall be most glad to render any help we can. Perhaps some of our friends on this side the water may have books to spare to help in resuscitating the school library referred to, and if so, we shall be glad for them to be sent to our office, and we will take charge of them and forward them. Only mind—gentle and intelligent reader—no rubbish, if you please! No odd volumes of antiquated divinity! No old grammars and almanacs! None of the sweepings which usually are glorified into an offering of benevolence on such occasions. If you want to help, look on the shelves where the books are which you like, and your children like, and give us—if it be only one—of those.

IRISH CATHOLIC DEMANDS.

In regard to the claims of Cardinal Cullen, speaking in the name of the Roman Catholic bishops in general, to regulate all public education in Ireland, we agree with the *Freeman* that we can take only one course.

At all risks, even though it should alienate Irish Catholics from the Liberal party, and give to Mr. Disraeli a majority in the Commons, the Non-conformists of the United Kingdom must resist these demands, and refuse to concede a single point to the bishops of the Roman Catholic Church in Ireland. They ask that the youth of the entire country shall be entrusted to the priests. A denominational system of education in Ireland will give to the priests in five-sixths of the parishes a practical educational monopoly. Are we prepared to do this? We admit the injustice of excluding Catholics from any privileges enjoyed by Protestants, and would readily unite in any movement to secure for them ecclesiastical equality. But, in this instance, they claim "for Catholics *Catholic education.*" How is it possible for us, or for the Liberal party, to yield to such a claim? We are a Protestant people. An overwhelming majority regard the Church of Rome with

aversion. The proposal to subsidize Catholic teachers to give to Irish Catholics a Catholic education, if seriously entertained by the Government, would evoke the sturdiest opposition from nine-tenths of the nation. As a mere matter of politics, apart from other and higher considerations, the demand cannot be complied with. The Romanists ask the English to undo part of the work done by the Irish Church Act. That act provides for the withdrawal, on liberal terms, of State support from Maynooth College. We should build up again what has just been taken down, if we were to create a Catholic college, or apply the denominational principle to Queen's College. The alternative placed before the country at the last general election was, "Shall we disestablish and disendow the Protestants, or establish and endow the Romanists?" Ireland and England and Scotland were asked "whether they would level up under Mr. Disraeli, or level down under Mr. Gladstone." The answer is found in the Irish Church Act. Shall we in 1870 undo the work of 1869? As Mr. Bright so often insists, there is no retrogression in this country. Conservatives cannot take back what Liberals have wrested from them. The demand, therefore, of Irish Romanists comes too late. If they could point out any inequality, any favour shown to or privilege enjoyed by Protestants and denied to them, equality would be conceded. But no injustice is done them by the mixed system of education. Catholics are not excluded from the management of the schools. There is no religious test applied to teachers. The schools are not used for proselytising purposes. We allow that a mixed system of education may be unfavourable to the interests of the Roman Catholic Church, that the education of the intellect and instruction in morals and history, if free from the manipulation of the priest, may inspire a love of liberty and a manly independence which would indispose the intelligent and the cultured to a surrender of private judgment. What then? We cannot make State arrangements with a view to secure the Roman Catholic or any other Church against loss or prejudice. If an ecclesiastical community cannot hold its own among rival communities, it is not the duty of the civil power to grant it privileges and endowments, and to maintain it in its separate exclusiveness. Let a clear stage, but no favour, be afforded to all. We consequently counsel firmness in refusing to concede the claim put in by the Irish Roman Catholic bishops. They plead for State-supported Catholic education to-day, on the ground that the Irish people desire it. To-morrow, on the same ground, they may plead for a State recognition and establishment of the Roman Catholic Church. What is just and fair should be done for and in Ireland, whether the Irish ask for it or not; but we cannot admit that the acceptance of the Romanists of Ireland of the programme of their bishops would be a sufficient reason for the adoption by a British Parliament of Catholic education for Catholics.

THE BEECHER FAMILY.

A "MEMBER of Congress" wrote to the *Times* last week, saying, *apropos* of the Byron story, that "the Beechers are mere sensationalists, without true merit or substantial talents." To this "A Citizen of the United States," conjectured to be Mr. Motley, replied:

"The fame of the Beecher family dates backward for half a century. The Rev. Lyman Beecher, D.D., the father of Mrs. Stowe, was for nearly forty years the veritable apostle of the Congregational and Presbyterian Churches in the United States; a man the grandeur and power of whose pulpit oratory have been scarcely surpassed by his famous son, Henry Ward Beecher. The latter is an enthusiast and an innovator, and by many branded as a fanatic, but his scholarship and his eloquence are alike far beyond all question. A man whose single voice gathers, and for twenty years retains, a congregation of many thousands, and whose individual utterances, during the same period, attract the fervent admiration of one entire section of our country, and the no less ardent hatred of the other—needs no word of mine to give assurance that his name is not 'written on the roll of common men,' or that there is, in and of him, far more than goes to the making of 'a mere sensationalist.'"

"Another brother—Edward Ward Beecher—is a Doctor of Divinity, a preacher of unusual power, for some years pastor of one of the largest churches in Boston, and subsequently (and I believe still) president of one of our great Western Universities."

"Yet another brother—the Rev. Chas. Beecher—is widely known as a preacher of far more than ordinary abilities; and a second sister—Catherine Beecher—has a literary reputation which would be thought high had it not been overshadowed by the world-wide fame of Mrs. Stowe."

"There are several other members of this truly remarkable family whom I will not stop to mention by name; but I believe there is not one among them who has not the reputation of more than ordinary ability; and I am confident that the unanimous voice of public opinion in America—the testimony alike of those who love and of those who hate them—will sustain my assertion of the intellectual pre-eminence of 'the Beecher family.'"

The Unitarian Herald.

FRIDAY, SEPTEMBER 17, 1869.

SNUBBING DISSENTERS.

THERE is one miserable relic of the past—one miserable prejudice and superstition from which the journalists who affect to lead us in the present day have not freed themselves, and that is their notion that Dissenters are low vulgar people, and are to be snubbed accordingly. Now, it is clear that these writers—we mean writers in the *Saturday Review*, *Pall Mall*, and *Spectator*—know almost nothing about Dissenters. They seem, for the most part, to take their ideas of them from "Salem Chapel," and to suppose that all the leading members of Dissenting congregations are as vulgar as the grocers and cheesemongers there—which is just as sensible as if Dissenters drew their notions of Church Clergymen from ANTHONY TROLLOPE's pictures, and fancied all bishops were like Bishop PROUDIE, and all rectors and curates like GIBSON and CRAWLEY. We will not suppose that the writers in question wish to do us injustice, and assume what they know all the while to be false. We will allow that they simply suffer themselves to be carried along by the fashion and the prejudices of the class with which they are familiar. But we would appeal to them:—Is it just, is it truthful, is it manly, to go on repeating charges which, at all events, you do not know to be true, which you take no trouble to verify or disprove, and which must give pain, and rouse feelings of indignation in one vast class, and flatter some of the worst and narrowest prejudices in another vast class? You speak with contempt of the parsons who go on repeating as true what they do not know to be true, and might know to be false if they ever examined, but are you not still more contemptible in going on repeating prejudices which you have never examined and which have the tendency to set one part of society against another, and prevent social and political justice from being done? It seems to us that the prejudice prevalent in a certain class against Dissenters is just as childish and senseless as the prejudice of our grandfathers and grandmothers about the French nation, by which they supposed that all Frenchmen were frog-eaters and a kind of cross between a monkey and a tiger. We are trying to rise above our old national prejudices, and to feel that as, on the whole, we know nothing about the character of entire nations, so we will say nothing. But the Dissenters are a great nation, numbering at least nearly as many as Churchmen. Among them there is every variety of life and culture. The manners and education of each class of Dissenters correspond very nearly to the manners and education of a similar class in the other portion of the community. There is as much refinement in the homes of wealthy Dissenters as in the homes of wealthy Churchmen of corresponding grade, while in the homes of the poor there is generally more refinement than in the homes of many of the poor belonging to the Church. It is as absurd, therefore, to characterise this whole Dissenting nation from the defects of some few of its members, as it is to characterise the Americans as people who spit on carpets and sit with their feet on mantelpieces because some members of the family are given to these bad habits.

It is amusing to find our teachers speaking with such scorn of Sectarianism, and yet all the while guilty themselves of the worst kind of Sectarianism. It is the evil of belonging to a sect that it makes a man contract his mind to the limits of his sect. His experience having been confined within these limits, he forms an extravagant estimate of the excellences of those within his sect, an absurd and extravagant prejudice as to the deficiencies of all who are outside it. Our teachers belong—so they assume—to the sect of “Gentlemen,” who again belong to the sect of “The Church.” They have an exaggerated idea of their own gentlemanliness—which does not save them, by-the-by, from much that seems to us very vulgar, coarse, and unmanly—and they speak of us outsiders with as much ignorance and narrow-mindedness as any “Little Bethelite” could do of “the world” which lies outside his narrow circle of the elect.

It is these superstitions which men foster in their minds regarding classes of whom they have really little or no knowledge that weaken our national sympathies and indispose us to do justice between class and class. If we could get to the bottom of people's minds, we fear we should often find that the reasons which are put forward to justify the perpetuation of injustice to Dissenters are not, after all, the real motives of numbers who support this injustice or look upon it with indifference. Deeper than these reasons lie the prejudices against Dissenters, as against people who are low and vulgar, and with whom it would be exceedingly disagreeable to be brought into contact. Churchmen first dress us up as the inquisitors did the heretics, in hateful costume, and then hate us accordingly. As Sydney Smith once said to a Unitarian friend of ours, “You are a highly respectable body, but, let me tell you, awfully unfashionable.”

We Dissenters feel so assured of this temper about us in those who are not Dissenters, that we feel it would be almost hopeless to appeal to them to remove many a minor wrong under which we smart. Hardly can we yet bring the dominant class to listen to us whilst we plead against a great and glaring injustice like that of debarring us from the full privileges of the National Universities. And there are many less forms of injustice which we have long endured, and about which we have been silent. For example, there is the injustice, that whilst every Dissenter who wishes to be married at his own place of worship must see there the Civil Registrar, as if to remind him of his inferiority as a Dissenter in the eye of the law,—on the other hand, the Churchman who chooses to be married at the Parish Church escapes the presence of the civil officer, registration by his clergyman being accepted by the law as sufficient for the legalisation of the rite. Now here is an inequality, a badge of inferiority which we, both ministers and people, cannot help feeling. It is just one of those vulgar snubs giving annoyance, and yet serving no good purpose, which a truly gentlemanly class would scorn to support or even permit. The subject was discussed at some length in the Wesleyan Conference, and while the majority of the Conference were willing to leave the matter in the hands of the Legislature, they insisted that complete equality and uniformity of practice should be enforced in all churches. We agree

with the Conference, but we know very well that we shall have to wait a long time before the equality will be attained. The nation, and those who assume to educate the nation, must first make more progress in escaping from old anti-social prejudices and in knowledge of English society as it really is.

HENRY CRABB ROBINSON'S "DIARY."

X.

Just now, when Mrs. Beecher Stowe's revelation of the cause of Lady Byron's separation from her husband has drawn public attention to her, the following notices are peculiarly interesting.

In November, 1852, referring to a chat which he had had with Frederick Robertson about her, H. C. R. says, “he speaks of her as the noblest woman he ever knew.”

In the following year, Mr. Robinson made her acquaintance, and on September 13th writes: “I called by desire on Lady Byron—a call which I enjoyed, and which may have consequences. Recollecting her history, as the widow of the most famous, though not the greatest, poet of England in our day, I felt an interest in going to her; and that interest was greatly heightened when I left her. From all I have heard of her, I consider her one of the best women of the day. Her means and her good will both great. ‘She lives to do good,’ says Dr. King, and I believe this to be true.”

In a letter to H. C. R., February 2nd, 1854, Dr. King says: “Lady Byron is now recovered. She is always feeble, and obliged to husband her strength, and calculate her powers; but her mind is ever intact, pure, and lofty. It seems to pour forth its streams of benevolence and judgment even from the sick bed; a perennial fountain. Her state of mind has always given me confidence in her severest illnesses. Yet her power of bearing fatigue occasionally, as during the illness and death of her daughter, is as wonderful.”

Writing to Mr. Robinson, March 5th, 1855, on Dr. Kennedy's account of Lord Byron's opinions, she says: “Strange as it may seem, Dr. Kennedy is most faithful where you doubt his being so. Not merely from casual expressions, but from the whole tenor of Lord Byron's feelings, I could not but conclude he was a believer in the inspiration of the Bible, and had the gloomiest Calvinistic tenets. To that unhappy view of the relation of the creature to the Creator I have always ascribed the misery of his life. It is enough for me to remember, that he who thinks his transgressions beyond forgiveness (and such was his own deepest feeling) has righteousness beyond that of the self-satisfied sinner; or, perhaps, of the half-awakened. It was impossible for me to doubt that, could he have been at once assured of pardon, his living faith in moral duty and his love of virtue (‘I love the virtues which I cannot claim’) would have conquered every temptation. Judge, then, how I must hate the creed which made him see God as an Avenger, not a Father. My own impressions were just the reverse, but could have little weight; and it was in vain to seek to turn his thoughts for long from that *idée fixe*, with which he connected his physical peculiarity as a stamp. Instead of being made happier by any apparent good, he felt convinced that every blessing would be ‘turned into a curse’ to him. Who, possessed by such ideas, could lead a life of love and service to God or man? They must in a measure realise themselves. ‘The worst of it is, I do believe,’ he said. I, like all connected with him, was broken against the rock of Predestination. I may be pardoned for referring to his frequent expression of the sentiment that I was only sent to show him the happiness he was forbidden to enjoy. You will now better understand why ‘The Deformed Transformed’ is too painful to me for discussion.”

On the other hand, the Countess Guiccioli (by no means so trustworthy an informant) in her “Recollections” tells us that even in his youth he says, “All very tedious. I hate books treating of religious subjects; although I adore and love God, freed from all absurd and blasphemous notions.” We find him at a later period writing of himself, “As for me, in my early youth, when I left college, where I had to bow to very superior and stronger minds, who themselves were under various evil influences of college and of youth, I was more than

heterodox. Time and reflection have changed my mind upon these subjects, and I consider Atheism as a folly.” We have his friend Shelley, too, the confessed Atheist, writing a few days before his own death: “Pray assure Moore that, in a philosophical point of view, I have not the slightest influence over Byron. If I had, to be sure, I should use it for the purpose of uprooting his delusions and his errors.” In the work which Lady Byron speaks of, there is an account of an interesting discussion which the poet had with Dr. Kennedy, which we may here mention. Byron said, “There is a book which I must show you, ‘Illustrations of the Moral Government of God,’ by E. Smith, M.D., of London. The author of the book proved that hell was not a place of eternal punishment.” “This is no new doctrine,” replied Kennedy. “The author will sooner or later reject the Bible entirely,” and more in the same strain. Byron remarked, “I cannot admit the soundness of your argument; for God may allow sin and misery to co-exist for a time, but His goodness must prevail in the end, and cause their existence to cease. At any rate, it is better to believe that the infinite goodness of God, while allowing evil to exist as a means of our arriving at perfection, will show itself still greater some day, when every intellectual being shall be purified and freed from the bondage of sin and misery.” His words, too, addressed a few hours before his death to Mr. Parry, deserve notice: “Eternity and space are before me; but on this subject, thank God, I am happy and at ease. The thought of living eternally, and of again reviving, is a great pleasure. Christianity is the purest and most liberal religion in the world; but the numerous teachers who are constantly worrying mankind with their denunciations and their doctrines, are the greatest enemies of religion. I have read with more attention than half of them the Book of Christianity, and I admire the liberal and truly charitable principles which Christ has laid down. There are questions connected with this subject which none but Almighty God can solve. Time and space, who can conceive? None but God. On Him I rely.”

To return to the Diary. On April 11th, 1855, writing to H. C. R. about the *National Review*, which she had heard was to be the *Prospective* amplified, Lady Byron says: “Not satisfactory to me, because I have always thought that periodical too Unitarian, in the sense of separating itself from other churches, if not by a high wall, at least by a wire-gauze fence. Now, separation is to me the *apeiros*. The revelation through Nature never separates; it is the revelation through the Book which separates. Whewell and Brewster would have been one had they not, I think equally, dimmed their lamps of science when reading their Bibles. As long as we think a truth better for being shut up in a text, we are not of the wide-world religion, which is to include all in one fold; for that text will not be accepted by the followers of other books, or students of the same, and separation will ensue. The Christian Scripture should be dear to us, not as the charter of a few, but of mankind, and to fashion it into cages is to deny its ultimate objects. These thoughts hot, like the roll at breakfast, where your letter was so welcome an addition.”

Writing of the *National*, April 12th, 1856, she says on one of the articles: “Some theological fictions seem to me to be more completely exposed than ever before—the two Atonement theories, for instance. And yet the Reviewer does not appear to me to come to the point at last, nor entirely to have dismissed the mysterious efficacy doctrine. My own belief would, at least, be stated more simply, thus: to follow Christ is the way to be reconciled, or put in a relation of peace and harmony with the will of God; a man so reconciled becomes a *sound* man, if he was not before. If some say that the same end might be obtained in other ways, I am not anxious to refute them; only grant this way to be successful. Did Jesus say, ‘I am the only way,’ &c.? It is inferred that he meant it, however, from the condemnation of him who ‘believeth not,’ in St. John. This is thought a parenthesis of the writer's, by a superior critic; but, taking the common reading, I see in it no more than the assertion, that belief in the truths proclaimed by Christ was an absolute condition of salvation; and all experience shows it to be so in fact. The believer in those principles is saved from the hell of ‘malice, hatred, and all uncharitableness.’ I need not try to believe this; I can't help it.”

In the same letter, on another article in the *National*, she observes: "The author appears to me to have the mind which could dispel the illusions surrounding another poet [Lord Byron] without depreciating his claims (not fully acknowledged by you) to the truest inspiration. Who has sought to distinguish the holy from the unholy in that spirit?—to prove by this very degradation of the one how high the other was? A character is never done justice to by extenuating faults; so I do not agree to *nisi bonum*. It is kinder to read the blotted page."

OUR PRESTON CHAPEL AND ITS MINISTERS.

ONE of the Preston newspapers is just now giving a series of sketches, in the main both clever and fair, of the Preston "Churches and Chapels: their Parsons, Priests, and Congregations." Among them the Unitarian chapel forms the subject of an article which, after giving an account—a tolerably just one, too—of Unitarianism itself, thus continues: "The edifice wherein our Unitarian friends assemble every Sunday, is an old-fashioned, homely-looking, little building—a tiny, Quakerised piece of architecture, simple to a degree, prosaic, diminutive, snug, dull. It is just such a place as you could imagine old primitive Nonconformists, fonder of strong principles and inherent virtue than of external embellishment and masonic finery, would build. A small, and somewhat neat, graveyard is attached to the chapel; there are several tombstones laid flat upon the ground; and in the centre of it there is a rather elaborate one, substantially railed round, and surmounting the vault of the Ainsworth family. The remains of the late W. Ainsworth, Esq., a well known and respected Preston gentleman, are interred here. At the northern side of, and directly adjoining, the chapel there is a small Sunday-school. It was erected about 15 years ago, the scholars previous to that time having met in a little building in Lord's-walk. The average attendance of scholars at present is about 60. The chapel, internally, is small, clean, plain, and ancient looking. A central aisle runs directly up to the pulpit, and it is flanked with a range of high old-fashioned pews, some being plain, a few lined with a red-coloured material, and several with faded green baize, occasionally tacked back and elaborated with good old-fashioned brass nails. The seats vary in size, and include both the moderately narrow and the full square for family use. There are nine variously shaped windows in the building: through three of them you can see sundry things ranging from the spire of the Parish Church to the before-mentioned wall with the broken glass top; through some of the others faint outlines of chimneys may be traced. The chapel is light and comfortable-looking. There seems to be nothing in the place having the least relationship to ornament except four small gas brackets, which are trimmed up a little, and surmounted with small crosses of the Greek pattern. At the west end, supported by two pillars, there is a small gallery, in which a few elderly people, the scholars, and the choir are deposited. The body of the chapel will accommodate about 200 persons. The average attendance, excluding the scholars, will be perhaps 60. When we visited the place there were 50 present—45 down stairs and five in the gallery; and of this 50, upwards of 30 were females. The congregation is quite of a genteel and superior character. There are a few rather poor people embraced in it; but nine out of ten of the regular worshippers belong to either independent or prosperous middle class families. The congregation, although still "highly respectable," is not so influential in tone as it used to be. A few years ago, six or seven county magistrates might have been seen in the chapel on a Sunday, and they were all actual "members" of the body; but death and other causes have reduced the number of this class very considerably, and now not more than two are constant worshippers. There is neither sham, shoddy, nor rant in the place. From one year end to another you will never hear any of them during any of the services rush into a florid yell or reduce their spiritual emotions to a dull groan. They abstain from everything in the contortional and ejaculative line; quiet contemplative intellectualism appears to reign amongst them; a dry, tranquil thoughtfulness, pervades the body. They are eclectic, optimistic, cool; believe in taking things comfortably; never conjure up during their devotions the olden pictures of orthodoxy; never allow their nerves to be shattered with notions about the "devil," or the "burning lake" in which sinners have to be heated for ever and ever; never hear of such things from the pulpit; wouldn't tolerate them if they did; think that they can get on well enough without them. They may be right or they may be wrong; but, like all sections of Christians, they believe their own denominational child the best. There are two services every Sunday in the Unitarian chapel—morning and evening—and both are very good in one sense because both are very short. There have been many ministers at the chapel since its transformation into a Unitarian place of worship; but we need not unearth musty records and name them all. Within modern memory there have been just a trinity of ministers

at the chapel—the Rev. Joseph Ashton, an exceedingly quiet, unassuming, well learned man, who would have taken a higher stand in the town than he did if he had made more fuss about himself; the Rev. W. Croke Squier, who made too much fuss, who had too big a passion for Easter-due martyrdoms, and the like, for Corn Exchange speeches, patriotic agony points, and virtuous fighting; but who was nevertheless a sharp-headed, quick-sighted, energetic little gentleman; and the Rev. R. J. Orr—the present minister—who came to Preston about a year and a half since. Mr. Orr is an Irishman, young in years, tall, cold, timid, quiet, yet excellently educated. He is critical, seems slightly cynical, and moves along as if he either knew nobody or didn't want to look at anybody. There is somewhat of the student, and somewhat of the college professor in his appearance. But he is a very sincere man; has neither show nor fussiness in him; and practices his duties with a strict, quiet regularity. He may have moods of mirth and high moments of sparkling glee, but he looks as if he had never laughed right out but about once in his life, and had repented of it directly afterwards. If he had more dash and less shyness in him, less learned coolness and much more humour in his composition, he would reap a better harvest in both pulpit and general life. Mr. Orr is no roaring Will-o'-the-Wisp minister; what he says he means; and what he means he reads. His prayers and sermons are all read. He is not eloquent, but his language is scholarly, sometimes choice, always exact. He never allows himself to be led away by passion; sticks well to his text; invariably keeps his temper. He wears neither surplice nor black gown in the pulpit, and does quite as well without as with them. The services in the main are simple, free from all boisterous balderdash, and if not of such a character as would suit everybody, are evidently well liked by those participating in them.

THE RELIGION OF THE ANCIENT GREEKS.

THE Rev. T. W. Chignell delivered a lecture last Sunday evening, Sept. 12th, in George's Chapel, Exeter, on the religion of the ancient Greeks, as seen in the drama of the *Antigone* of Sophocles.

Of all the religious ideas (he said) that were stirring the minds of men at that hour, there was not one that was more predominant, or that so delighted the best of these minds, as the thought that the same great fundamental religious conceptions and tendencies had belonged ever to the human race, and had specially manifested themselves, in strength and clearness, among the greatest nations of the world. Look at what that had brought with it. For one thing, how it reconciled the present with the past, and bound humanity (separated as it was by such differences of race) in its very heart's core into one. Again, how it confirmed their faith in the great fundamental conceptions and tendencies of religion to find them glimmering in every savage breast, and deeply rooted in every great literature of the world; whilst again what fresh elements were opened up to men. It had been well said—"Least one good custom should corrupt the world." That was to say, things were out in this form and that mode, and the spirit of them must assume new forms and new modes. They had lately seen a Ruskin and a Gladstone reverently studying deep religious truths that had been uttered by the ancient Greeks. Who did not share in that interest, especially in these days when they were taught to believe that religion was only to be found in certain phrases? What emancipation to the mind it was to be told that here, under this Greek form, or yonder in the old Indian form, deep religious truth was to be found. The Greek nation was a deeply religious one. Sophocles, one of their great poets, was a very religious man. He wrote about five hundred years before Christ taught. Having given an outline of the story of the *Antigone*, the lecturer first alluded to the healthy tone that was seen in the drama concerning man. It spoke of man as "wonderful"—"nothing so wonderful as man"—thus showing that the old Greek conception of man was in harmony with that of the eighth Psalm in the Hebrew Bible. The Bible had the same tone about man as the Greek drama had, but Christendom had not. The verdict of Christendom concerning human nature was for the most part a degraded and really blasphemous one. It may be said that the old Roman Catholic notion of human nature, inherited by modern Protestantism, was an incubus upon the poor, tender heart of man; it relaxed the nerves of his moral nature; and when it degenerated into a cant, it was the most pitiable thing that could be upon human lips. Better far to take this old conception of man, taught in Athens five hundred years before Christ, and likewise taught in the Bible and by Christ himself. The lecturer alluded to the reverence the old Greeks had for the human corpse, which was the tender breath of this drama of *Antigone*. Then next he wished them to notice especially the conception the Greeks had, in this poem, of divine law. *Antigone* spoke of the "unwritten laws." The lesson here taught was that all written law was but a poor attempt to copy the unwritten. In every place and time man must say—"What is this piece of parchment, written

over thus, as compared with the actual unwritten law of God concerning the matter?" "God's law is alive; your parchment law is dead," said *Antigone*. The laws of God were, in this poem, said to be "eternally steadfast," which were far better than the modern theory—that morality changed with every age and changing fashion of man, and was an open question. Having spoken of the delight in life which the Greeks always manifested, the lecturer referred to what was said in the poem on forgiveness, when man had transgressed the divine laws. The blind old prophet, conversing with the King, told him it was common for all men to go wholly wrong; but if having erred, having fallen into evil, the man amended, and did not persist in his evil course, he would be no longer foolish and unblest. Was not that solace for man—balm, pure and perfect, for his moral wounds? That was the whole matter of forgiveness, treated in this tender, consolatory way, by this Greek poet. There was something very affecting to the Christian mind to meet with this healing message, which was taught by Christ, taught thus in old Athens, 500 years before he appeared on the earth. He (the lecturer) knew that a very different spirit, with regard to human faults, prevailed in these days. We have lately seen (continued Mr. Chignell) a woman digging at the grave of one long dead. Whose grave, I ask, is this you are digging at, and what are you digging there for? Is it the grave of one whom the world hates, or of one whom the world in the main has loved? And pray what are you digging there for? "To uncover his hideous features to the world." The world knows him—every fibre of him—nobody ever laid himself open before the world more than he did. And yet the world loves him, and does not want anyone to uncover his faults. The world wants you to speak well of him. He was a man of such marvellous divine splendour of gifts—aye, and of inner divine lodgings, too—that the world, looking upon the splendour, scarcely saw the deep shadow cast by it. Once more the man is dead, and when a man dies, if his life has been a mixture of good and evil, and especially if the good has predominated, the earthly part falls away, and the heavenly part soars aloft and shines like a pure star before the spirits of men. Once more we are taught by Sophocles, and still more by Christ, that, if a man errs ever so deeply, if he begins to work himself into clearer light—out of his discords into clearer harmony—the clouds and the discords are left behind him, and are no longer related to him at all. They are looked upon as mere masks that covered his divine features for a time; and when they are stripped off the world says—"Here is the man, and there lies the wretched disfiguring mask." Clough, the poet, and Carlyle, both held that as Byron approached nearer to the close of his life—and he died young, it should be remembered, at the age, I believe, of thirty-six—he was beginning to clear himself from his errors, was getting into higher, clearer light, and purer harmony of self. Goethe, in his *Faust*, makes the angels sing, as they bear away *Faust*'s "immortal part"—"Whoever strives and keeps on striving, him can we redeem." That was especially the Christian sentiment, and it was likewise the sentiment of the old Greeks. In conclusion, the lecturer summed up the religious belief of the Greeks (as shown in this drama of *Antigone*), by referring to their deep-rooted faith in immortality; to their profound sense of God, and of His presence everywhere, and to the absolute horror they had of reckless self-will, in which they saw nothing but ruin, and in which they heard nothing but the bodeful moaning of the waves of divine retribution.

AMERICAN NOTES.

The *Nation* says, "the Labour Convention at Philadelphia, which has just closed its sittings, was remarkable for the admission of coloured delegates on a footing of full and perfect equality, and for the attention and respect with which they were always listened to. What was more gratifying, though not half so surprising, was that no speeches were half so well worth listening to as those of these same delegates, or contained nearly so much good sense and good feeling. The remarks of one of them about the national debt, concerning which there seemed to be a good deal of confusion, if not of unsoundness, in the convention, were especially worthy of note, and ought to have put many an ignorant or hardened white man to the blush.

A site, comprising 15 acres of land, in a pleasant locality, having a fine view of Staten Island and New Jersey, and lying open to the fresh sea-breezes, has been set apart for the erection, on a large scale, of an Inebriate Home for King's County, New York. Some two years ago, a charter was obtained for the Home, and about £30,000 appropriated for the purchase of the land and for the requisite buildings; and subsequently an Act was passed by the Legislature of New York, granting it about £1,500 a-year from the excise licence fees and from the fines levied in King's County for violation of the excise laws. The building is to consist of four

storeys, with a basement; and is to be divided into two portions—one for such patients as may come voluntarily, and be able to pay for their accommodation; the other for such persons as being “habitual drunkards,” shall be sent there by the police justices of King’s County. Six months is the longest time either class can be detained, except by their own request. The Home will provide accommodation for 300 inmates—100 voluntary or paying patients, and 200 involuntary ones, sent by the justices.

Mrs. Stowe’s disclosure of the Byron secret, which was made simultaneously in the *Atlantic*, and in *Macmillan*, seems to have excited scarcely less discussion in the States than here. The *Nation* thinks, and we agree with it, that she “must have mistaken or mis-remembered some of Lady Byron’s statements; and, in her desire to make as striking a picture as she could of her friend’s sufferings during her marriage, overlooked the inferences so damaging to her memory which the world would draw from the story as it stands.” And it gives these reasons for thinking so:

“In the first place, part of Mrs. Stowe’s statement of the case is manifestly impossible. Lady Byron could not have had ‘two years of convulsive struggle’ with this horror unless we suppose that Byron told her of it six months before he was engaged to her. The separation took place in the middle of January, 1816, and the engagement was entered into in the middle of September, 1814—only sixteen months before. The marriage was performed—we can hardly say solemnised or celebrated—on the 2nd of January, 1815. Ada was born on the 10th of the next December following, and Lady Byron left her husband, never to return, in the middle of January, as we have just said. Their married life, therefore, covered but a few days more than one year, to which Lady Byron’s sufferings from this cause must have been limited, supposing that Byron made the communication on the marriage-day. This, however, does not go to the bottom of the matter; for a day’s condonation of such a crime would be, in the eye of the law and of common sense, a guilty consenting to it. But there is another version of the story which, while it does not change the central infamy, is most honourable to Lady Byron’s character and memory, and which we feel sure will be ultimately established as the true one. We were told the main facts of this history something more than ten years ago, and this was how it was told to us: At whatever time the grave sin with which Byron is charged may have begun, Lady Byron knew nothing of it, as we heard the story, until after the birth of her child. Some time after that event, probably about the beginning of January, 1816, Byron told her of the intrigue, saying that he had never loved any other woman than the partner of his guilt. She, naturally, supposed it to be a delusion of insanity; and it was under this impression that she consulted Doctor Baillie about him, which is one of his main charges against her in his letters and in ‘Don Juan.’ It was while under this belief that she wrote the playful letter to Byron, after leaving him, which is also one of the counts in the indictment against her. After reaching Kirkby Mallory, her father’s house, she had certain proofs of the truth of what her husband had told her, from which time she left him for ever.

“Now, we do not affirm that this version of the story is absolutely authentic. We tell it as it was told to us; but most certainly it is inherently more probable than the one given by Mrs. Stowe. It is a key to the whole mystery, and the solution is greatly honourable to Lady Byron. It accounts for her silence as to the cause of the separation. Her lips were sealed as long as Mrs. Leigh lived. It accounts for her consultation with Dr. Baillie, and for her letter after leaving Byron, and before knowing that a separation was inevitable. It accounts, too, for Dr. Lushington’s statements confirming her own, saying that ‘a reconciliation was impossible; and that if such an idea should be entertained he could not, professionally or otherwise, take any part towards effecting it.’ Of course he could not, as a man of honour. It may be doubted, however, whether he would have considered it as impossible, though equally he could have taken no part in it, if he had been told by Lady Byron that she had continued to live with her husband as his wife for months, weeks, or a single day after knowing his guilt.”

It is not from any liking for a puzzle that we have referred to this subject at all, but we agree with the *Nation* that Mrs. Stowe’s statement, as it stands, is calculated to leave an unfavourable impression of Lady Byron’s character, which we believe to have been such as it is described in the extracts from Mr. Crabb Robinson’s “Diary,” and we are inclined to think that the story as told by our American contemporary is the true one.

SWADDLERS.

It is strange how prone theologians are to make use of offensive nicknames, which, they must be aware, are hardly calculated to “provoke to love.” We have an instance of this in Cardinal Cullen’s recent rescript, into which he introduces the term “Swaddler,” which the Roman Catholics of Ireland employ to designate Protestants. In his “Life of Wesley,” Southey thus gives the origin of the term: “It happened that Cennick, preaching on Christmas Day, took for his text these words from St. Luke’s Gospel, ‘And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.’ A Catholic who was present, and to whom the language of Scripture was a novelty, thought this so ludicrous that he called the preacher a ‘swaddler’ in derision, and this unmeaning word became the nickname of the Methodists, and had all the effect of the most opprobrious appellation.”

THE NEW TESTAMENT UNDER A NEW ASPECT.

In an article in this month’s *Macmillan*, with this heading, Mr. George Grove has some remarks on Baron Tauchnitz’s edition of the New Testament, the substance of which may be interesting to those of our readers who have not had the opportunity of studying the subject.

After showing the way in which the “Received Text” of the Greek New Testament was formed, and intimating its imperfections, he speaks of the three great manuscripts which were subsequently discovered, and are of more exact execution than any others. The first of these, the “Vatican MS.,” is in the Vatican at Rome; the second, the “Alexandrine MS.,” in the British Museum; and the third, the “Sinaitic MS.,” at St. Petersburg. The date at which the first and third were written is somewhere between A.D. 330 and 350, the second a century or so later. These are admitted by critics to contain the nearest approach which we possess to the original writings of the Testament. No doubt there is a great difference between even these early copies and the books as they left the hands of the authors. If we could compare the original Gospel or Epistle with what it had become after only 250 years of copying and re-copying, we should find an immense difference. This is inevitable, as we may see if we think of the mistakes which perpetually occur even in re-printing in our own day, when verbal accuracy is so much regarded. Mr. Grove then proceeds to point out what Baron Tauchnitz, with the help of Professor Tischendorf, has done. He has printed the New Testament as it stands in the English Bible, and put at the bottom of the page all the variations between it and the three great manuscripts just spoken of.

The first thing that strikes one on looking at these foot-notes is how often the sign “omit” occurs; in other words, how large a proportion of the differences consists of *additions to the original*. There are many transpositions of words, and here and there words have to be added which have dropped out in the process of copying; but these are not nearly so numerous as those which are marked as redundant.

Of these redundancies, the first are those which appear to have had for their object to elucidate or confirm the text. The owner of a copy of the Gospels, say in the fifth or sixth century, observes that a sentence is obscure and liable to be misunderstood for want of a word of explanation; or a text from the Old Testament is quoted, and, as he thinks, wrongly; or a pronoun is given where he conceives that the proper name would be more intelligible; or the name of a place or person seems to want explanation; or a saying or narrative is stated in different words from the parallel passage in another Gospel. In cases like these what so natural as to add the correction or the supplemental words? Sometimes this would be done in the margin, sometimes in the body of the manuscript. In process of time, this with its alterations went into the hands of a copyist, who then, according to his lights or his bias, inserted the whole or part of the alterations, possibly with some further additions of his own, all which from that day forward became, in that uncritical age, indistinguishable and inseparable from the original work.

Occasionally these additions have a theological motive, as in Luke iv., 41, where “Christ” has been inserted—“Thou art *Christ* the Son of God;” or John ix., 35, where “Son of God” has been substituted for “Son of Man.” Sometimes they may

have arisen, as Matt. xxvii., 35, or Mark xv., 28, from the anxiety of a commentator to square the facts of the New Testament with the prophecies of the Old. More remarkable still are those additions which contain some of the most characteristic and “Christian” sentiments in the whole of the Testament. There can be little doubt that the account of the woman taken in adultery, John vii., 53, to viii., 11, which so clearly embodies the justice, mercy, and tenderness of Christ, did not exist in the original Gospel. And there are several other shorter passages which are hardly less characteristic than this story. The beautiful narrative in Luke ix., 54-56, loses not only the reference to the act of Elijah, which has always seemed so appropriate to the locality, but it loses what appears as the very kernel of its teaching, the whole of the words printed in italics being an interpolation in copies made after the middle of the 5th century:—“And when his disciples James and John saw this, they said Lord, wilt thou that we command fire to come down from heaven and consume them, *even as Elias did?* But he turned and rebuked them, *and said, Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men’s lives, but to save them.*”

The precept so parallel to this in spirit, Mark xi., 26, “For if ye do not forgive, neither will your Father which is in heaven forgive your trespasses,” is in like manner an interpolation of later date than either the Sinaitic or the Vatican MS. Even the utterance of our Lord on the cross, Luke xxiii., 34, “Father, forgive them, for they know not what they do,” must be erased from the original draft of the record. The same is the case with the words in the Sermon on the Mount, “Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you.” Another interpolation which, though it has escaped being inserted in the Received Text, is so full of wisdom and goodness, and so appropriate to some of the questions of our day, that we feel loth to lose it, is in Luke vi., 4, “On the same day he saw a certain man working on the Sabbath, and he said unto him, Man, if indeed thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art cursed and a transgressor of the law.”

Now, what shall we say of such sentences as these? They cannot surely be the invention of those who inserted them in the later MSS. There is something about them which forbids us to question their authenticity, or to ascribe them to any one but Jesus himself. On the other hand, the fact of their omission in the oldest copies seems to show that they did not form part of the original Gospels. They must belong to the same category with those “words of the Lord Jesus” which are preserved in the Acts of the Apostles xx., 35, “It is more blessed to give than to receive,” and with those countless “things” that might have filled the “world itself,” the recollection of which, so many years after, forced St. John to speak of his own Gospel as a mere skeleton sketch of the life of his Master. Certainly, if in some respects we have lost by the inaccurate and redundant Text of Erasmus and Stephens, in other respects we have gained; for a Testament without the story of the woman taken in adultery, and without the other gracious words that have been quoted, would be robbed of some of its most precious gems, even though it be the fact that those gems did not form part of the Gospels as they left the hands of their authors.

The longest of the interpolations in the Gospels, and the only one which remains to be noticed, is the conclusion of that of Mark, in which the verses from verse 9 to the end of the chapter, though a very ancient addition, are not found in the oldest copies, and therefore cannot be accepted as from the hand of the Evangelist. But this passage is of a very different nature from those just noticed, and breathes a far less Christian spirit than that which distinguishes them.

Any one who will take this Tauchnitz edition of the Testament, and mark out with a pencil the passages specified as omitted in the three oldest manuscripts, or in two of them, will be astonished at the alterations in the face of those familiar pages, and be led, we should think, to see how utterly untenable the idea of anything like verbal inspiration must be. And if at first the phrases often seem bolder, and the sentences less fluent and more abrupt than before, he will find these deficiencies made up for by greater life and greater

reality, and will have the satisfaction of knowing that he has come much closer to the original condition of a document which all must desire to possess as nearly as possible in its original form, and has caught a trifle less faintly the echoes of that Divine voice, for the tones of which men were never more eagerly listening than they are now.

FIRESIDE READINGS.

TO J. C. W.

ON THE BIRTH OF A LITTLE GIRL.

How sweet to have a baby girl,
And call her all your own;
Not one so near, not one so dear,
As you alone!

Her eyes are like to yonder sky,
So beautifully blue;
Her lips so sweet, for kisses meet;
Her breath like dew.

Her cheeks aglow with faintest rose,
Beneath the pearly skin;
Her curly hair, so soft, so fair
Her dimpled chin.

She weeps—at once you swiftly fly,
Each little grief allay;
She smiles—"What bliss can equal this?"
You joyful say.

You love to feel against your cheek
The perfect little face;
So soft and warm, each baby charm,
So full of grace.

Oh, then 'tis sweet to have this babe,
And call her all your own;
Not one so near, not one so dear
As you alone.

R. F.

CANOVA AND BUONAPARTE.

In his "Diary" Mr. Crabb Robinson relates the following interesting anecdote of Canova, which was told him by Flaxman, the sculptor. He had breakfasted with Canova at Mr. Hope's, and then examined with him the marbles and antiques. Among them was a beautiful bust of Antoninus Pius. Flaxman pointed it out to Canova, on which Canova, without answering him, muttered to himself with gesticulations of impatience, "I told him so,—I told him so,—but he would never take counsel." This was repeated several times in a fit of absence. At length Flaxman tapped him on the shoulder and said, "Whom did you tell so?" Of course, the conversation was in Italian. Receiving no reply, Flaxman pressed the question. "Why, Buonaparte," said he. "I observed to him repeatedly that the busts of Antoninus Pius were to be seen everywhere; they were to be found in every part of Italy in great abundance, he had made himself so beloved. But he would take no advice." "And did you expect him to take any?" said Flaxman. Canova could not say that he did, but stated that the courtiers of Buonaparte were often astonished at the freedoms he took.

CHURCH CURIOSITIES.—XXII.

A PROPER PRECAUTION.

A Bavarian journalist records one of the well-known characteristics of King Louis of Bavaria, the grandfather of the present king, in this fashion: "When his Majesty repaired to the gate of Paradise he was somewhat provoked by an amount of delay and a hesitation in St. Peter as to admitting him, and petulantly asked 'if he did not know who he was?' St. Peter, too much occupied with an interlocutor inside, made no reply, and the question was once more asked in a tone of greater urgency, when the Saint responded, 'One moment's patience, your Majesty. They are only locking up St. Ursula and the eleven thousand virgins, and you shall be admitted in an instant.'"

DIFFERENT MEN DIFFERENT INTERESTS.

A neighbouring farmer in a remote district of the Yorkshire wolds met a country rector who had been two years absent on travel. "Mr. Rector," said the farmer, "you've been to the Holy Land, I hear." "I have, John, and got safe back, you see." "Well, I often thought I'd like to hear about that spot. It's a fine country, I lay." "Well," said the rector, "I saw Lebanon, and Jerusalem, and the Twelve Palmtrees, and the wells of water in the Great Desert; and we went across the Jordan, and went up Mount ——" "Excuse me interruptin' you, Mr. Rector, noo. But if it be a fair question, hoo was turnmets (turnips) looking out yonder?"

CRITICS ASSES?

In Johnson's Dictionary there is a curious error which has only lately been noticed. It occurs in the definition of the verb "To sit," and pervades every edition hitherto, even that of Todd. "Asses are ye that sit in judgment" (Judges v. 10). The verse in the Bible, of course, runs: "Speak, ye that ride on white asses, ye that sit in judgment." Were not Dr. Johnson's reverence for the Scriptures too well known to allow of the supposition that he

would wilfully have turned any part of them into a jest, we might suppose that he intended here to express by anticipation the low estimate which he formed of contemporary critics.

DISCRETION REQUIRED IN TEXTS.

A Scotch elder, on learning from his minister that he proposed a series of lectures on Revelation, cautioned him, "I've nae objection to ye takin' a quiet trot through the seven churches, but for on'y sake drive canny among thae seals and trumpets." Probably a relation, this of the old Scotch woman, a great lover of the good old Calvinistic doctrines, and a great hater of "screeds o' cauld morality," who, on her minister, whom she suspected of being hardly "soond," giving out a very practical text from the Sermon on the Mount, ejaculated, "Hech, but if there's an ill text i' a' the Bible that chiel's sure to tak' it."

THE USE OF BEAUTY.

BY ROBERT LEIGHTON.

To what end is it that the soul thus cleaves
To beauty, that around the meanest things
The semblances of higher thought it weaves,
Seeking to give them wings?

While lowly wants they cater, plate and jug
Give nectar and ambrosia through the eyes;
We needs must find, too, on footstool and rug
Fruits, flowers, clouds, and skies.

And what superfluous beauty in our ships,
Given with such lavish heart unto the waves!
We may not be without it; it equips
Our cradles and our graves.

So, too, with what unwearied, wasteful hand
Nature provides it for us, night and day!
All seasons bring it; sky and sea and land
Are giving it away.

And to what end? that we may be imbued
With life that runs beyond the earthly goal;
For beauty is the everlasting food
That nourishes the soul.

INTELLIGENCE.

BIRMINGHAM: LOWER FAZELEY-STREET.—The eighth anniversary sermons were preached on Sunday last, September 12th, in the morning by the Rev. B. Wright, of Hurst-street Chapel, and in the evening by Mr. G. R. Twinn, secretary of the society. The congregations were large in the evening, the meeting room being crowded. The collections, including a few special subscriptions and donations, amounted to £18. 1s. 9d. The annual tea meeting was held on the following evening, Monday, September 13th. There was a large attendance. After tea the chair was taken by Mr. B. Whitehouse, and the report of which the following is an abstract, was read by the secretary:

Sunday Schools.—Boys' Sunday-school: 293 scholars, thirty teachers. The monthly "Missionary" collections have produced £4. 4s. 5½d. Nearly fifty prizes were given in February. Library, 515 volumes; issues for the year, 801. Sick club, 46 subscribers; amount, £23. 11s. 11½d.—Savings' club, deposits during the year, £151. 9s. 3d.—Boys' Night School: 94 scholars. Drawing class continued regularly, but attendance small. The Mental Improvement Society has reading room, several classes, the use of the library, and several discussion meetings. The Dramatic Recitation class has been regularly held. A large number of the "Christian Freeman," "Sunday School Penny Magazine," and *Unitarian Herald* have been sold in the school.—Girls' Sunday-school: 152 scholars, sixteen teachers.—Girls' Night School: 85 scholars, six teachers. The sewing class, two teachers. Prizes were awarded to twenty-nine girls in the Sunday-school, and seven in the night school. Girls' Library, ninety-four volumes. Girls' savings' club, deposits £28. 0s. 4d.

Day School.—The day school is a mixed school, and was opened in January last. It has been conducted very efficiently by Miss Marsh. Number of scholars, 88.

Mission Work.—The Sunday and Wednesday evening services have been regularly held and well attended. A large number of tracts and handbills have been distributed. The penny entertainments were held for twenty-eight nights, and produced a net profit of £20. The treasurer's account showed: General fund, receipts, £86. 6s. 7d.; balance in hand, £5. 10s. 7d. Building fund, receipts, £5. 1s. 4d.; balance in hand, £23. 19s. 11d. Day school fund: receipts, £27. 12s. 4d.; balance in hand, £13. 1s. 11d. All debts are paid as soon as incurred, so that beyond the mortgage, the society is free from liability.

After the reading of the report, the meeting was addressed by the Revs. H. W. Crosskey, B. Wright, and E. Madeley; Messrs. J. R. Mott, F. Summers, J. Marsh, and other friends. Samuel Thornton, Esq., J.P., Messrs. J. Allday, J. Cooper, and other friends were also present. A hope was expressed that means would be found during the coming year to erect the intended chapel or meeting-house on the adjoining land.

DUKINFIELD: PRESENTATION TO THE REV. JOHN PAGE HOPPS.—A meeting of a very interesting character was held at the Old Chapel Schools on Wednesday evening, the 8th inst., at which nearly forty young women belonging to Mr. Hopps' Sunday afternoon class presented their teacher with an exceedingly beautiful album containing their portraits, and a gracefully designed and painted frontispiece containing the following inscription:—"The Dukinfeld Old Chapel Sunday School. Presented to the Rev. John Page Hopps by the members of his Sunday afternoon class, as a token of

their gratitude and love. September 8, 1869." The presentation was made by Miss Ingham in a few touching words which described the gift as a token of true "gratitude and love." Mr. Hopps replied in very few words. This gift, he said, would be as dear to him as anything he might ever receive. It was suggestive of nothing but peace and harmony. He was only afraid he did not deserve it; but it would, nevertheless, remind him of a work that had been very dear to him. In conclusion, he assured them that his decision to go to Scotland was not caused by any discomfort he felt here. His reasons he had not talked much of. When a man has to do a duty; it is his business to do it and not talk about it. This concluded the business of the meeting; and the remainder of a very pleasant evening was spent in friendly conversation.

ELLAND: RE-OPENING OF CHRIST'S CHAPEL.—The Elland Unitarian Chapel having been put in thorough repair, and painted, was re-opened on Sunday, September 5, when two sermons were preached by the Rev. J. Thomas, B.A., of Huddersfield, and the Rev. T. H. Smith, of Halifax. On Saturday, the 11th, the annual meeting of the congregation was held. Several visitors from Halifax and Dewsbury were present. After tea, George Buckton, Esq., of Leeds, presided over the public meeting, which was held in the chapel. On taking the chair, he gave a brief history of the Presbyterian cause in Elland, from the time when Oliver Heywood preached in the Old Chapel and in the old Halls of the neighbourhood, and closed a very powerful address by declaring that "Unitarianism is the religion of Christ, freed from the traditions of men." The secretary's report was next read, which showed considerable revival of activity since the settlement of the Rev. John Ellis, the present minister, who found the cause in Elland very low—without union, Sunday school, choir, organist, or chapel committee, and with much prejudice against it. It is now in a very different and more hopeful state. Addresses were afterwards given by the Revs. T. H. Smith and C. Howe, and others.—On Sunday, the 12th, the Rev. John Ellis preached to very attentive congregations on the history of Nonconformity and the Brave Two Thousand.

LIVERPOOL: BEAUFORT-STREET MISSION.—The first exhibition of plants in connection with the Window Gardening Society, took place on September 3rd, in the Mission Room. Mr. White, gardener to Thomas Avison, Esq., to whose kindness the society owes much, adjudged five money prizes to those whose plants were in the most thriving condition. The exhibition was very successful; and it is hoped the society will do much to encourage innocent and refined tastes among the poor in their homes.—On the same evening, the boys and girls of the Evening Schools presented a handsome inkindness to Mr. Henry Hawkes, who has been indefatigable during the last few years in promoting their improvement. On Monday the 6th, the teachers of the Beaufort-street Schools, with a few friends, numbering twenty-four, made an excursion to Hawarden Castle, near Chester.

NOTICES TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors.

A. L.—Respectfully declined.

H. S. (Bradford).—Declined.

Births.

SIMPSON.—On the 10th inst., at Bolton, the wife of Mr. J. T. Simpson, of a daughter.

SMITH.—On the 10th inst., at Camden House, Chatham, the wife of Albert Smith, Esq., of a daughter.

Marriage.

TAYLOR—CURTIS.—On the 14th inst., at Southport, by the Rev. William Gaskell, M.A., assisted by the Rev. Jeffery Worthington, Francis, second son of the late Mr. Alderman Taylor, of Bolton, to Sarah, younger daughter of the late Mr. J. O. Curtis, of Manchester.

Deaths.

PAYNE.—On the 11th inst., at Wilmslow, Sarah Heywood, younger daughter of the Rev. Alfred Payne, aged four months.

THE COMING WEEK.

Dukinfeld.—On Saturday, the annual party for parents, teachers, and scholars.

Hindley: BOLTON DISTRICT UNITARIAN SOCIETY.—Annual meeting, on Thursday.

London: LAY PREACHING UNION.—Meeting at Stamford-street, on Thursday.

Manchester: STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday evening, a discourse by the Rev. Brooke Herford on "Baptism."

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. J. Drummond, B.A. Service at 11 a.m.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo-road, Chesham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row. — Friday, September 17, 1869.

PRICE 1d.

MANCHESTER.....26, Market-street.
Liverpool11, Lord-street.
Birmingham28, High-street.

WHAT THE CHURCHES ARE DOING.

A Roman Catholic chapel is being constructed in the Palace of Beylerbé, Constantinople, for the use of the Empress Eugénie during her visit.

The works at St. Peter's for the reception of the Council in December have nearly reached completion. The Papal throne stands at the end of the transept, the altar of the Council in the centre, the stalls for the Fathers being grouped around in seven rows. The whole space will be shut in by a curtain, which can be drawn aside so that the assembled multitudes may behold the grand scene. The stenographers chosen from the different nations, so that they may not stumble over any foreign—say British—Latin, are rapidly mastering their craft under one of the most experienced teachers. Seven commissions, each presided over by a Cardinal, are pushing on the work, and the Pope receives a daily report of their progress. A special commission, composed of high dignitaries, are appointed quartermasters to find lodgings for the guests. The inaugural sermon, it is added, is already weighing on the mind of Padre Luigi da Trento, the Archbishop of Iconum, the Apostolic preacher of the Vatican.

In many, if not most cases, the cost of the keep of the various Roman Catholic bishops at Rome during the sitting of the Council is being defrayed by collections among the faithful, and the Marquis of Bute has taken a palace there, in order to keep open house at the time.

Two subjects are at present engaging the attention of the Presbyterians of Ulster—the raising of a Sustentation fund, to take the place of the *Regium Donum*, and the resolutions adopted by the Roman Catholic bishops recently at Maynooth. Meetings on the former matter are being held in various presbyteries. It is reckoned that on January 1st, 1871, when the Disestablishment Act comes into operation, there will be about 550 ministers in receipt of the State grant. Each would be entitled to an annuity of £69, making altogether £37,950 a year. To enjoy this pay in permanence the Presbyterian body must commute the life-interests of the present ministers; and the amount thus realised would be not quite £650,000. If the interest on this is reckoned at £25,000, there would still be £12,000 needed to pay each minister his full annuity, and the question is how this shall be raised. On the other matter, a committee is preparing a statement in reply to Cardinal Cullen and his colleagues, which is to be the case of the Presbyterian body against denominational education.

The Bishop of Exeter has at last, having reached his 92nd year, quitted the stage on which he had long played a prominent, if not always a very attractive, part. The son of a brickmaker at Bridgewater, who was afterwards the landlord of the Bell Inn, at Gloucester, in which Whitfield was born, young Phillpotts was educated in the College School of that city, and there at the early age of thirteen won an Oxford scholarship. From that time forward he may truly be said to have fought his way to distinction, nearly always setting himself in determined opposition to liberal measures, whether in Church or State, and taking the unpopular side of every question which has latterly divided the British people. Some idea of his pugnacity may be formed from the simple fact which was mentioned by his eldest son, Archdeacon Phillpotts, at the late Visitation Court at Exeter, that he had spent, out of his own pocket, between £20,000 and £30,000 in litigation to preserve what appeared to him law and order in the Church. The *Daily News* says of him,—that he was more of a lawyer than a pastor, more of a politician than a priest. He was a controversialist by nature, and it was by controversy he made his way. To literature, to theology, to homiletics, to criticism, he has contributed nothing. He never wrote anything larger than a pamphlet, but his pamphleteering energy was so vast that the mere titles of his works fill, it is said, some sixteen pages of the British Museum Catalogue. He was made Bishop of Exeter solely for political purposes, and he was in consequence the most political of the bishops. But he was a man who had in him the guarantee of eminence. Had he been a lawyer the highest prizes of the profession might have been within his reach. The Duke of Wellington, not nature, made him a bishop; his proper, natural place was probably nearer to

the Woolsack. It might have been happier for the Church had he turned his great powers in the direction of a legal career. As it is, he leaves on record the history of a long and vigorous administration which has not strengthened the Church in the great diocese he governed, which is marked by a succession of disastrous controversies, and which in the long pause which preceded his final resignation of his office has closed a period of vigorous rule by an illustrious proof how little administration a diocese needs.

Mr. Thomas Cooke Trench, a magistrate of the county of Kildare, has written to the *Evening Mail* to "dedicate a sum of £3,000 to the future service of the Irish Church." "We have too much just now," he says, "of the laity on the one hand withholding their subscriptions till they see whether the clergy are going to commute, and the clergy, on the other hand, hesitating to commute lest there should be a failure in those gifts on the part of the Churchmen at large which alone can render commutation of profit to the Church. I would humbly suggest to both whether that object would not be better attained by striving to excite one another to emulation than by each endeavouring to push the other into the forefront by hanging back till they see what the other will do."

Last week the foundation-stones of the first Armenian Church in England were laid in Clarence-street, Chorlton-upon-Medlock, Manchester, by the Rev. H. Giroyan. The stones, 16 in number, had been blessed on the previous Sunday. Each stone is dedicated to one of the apostles and fathers of the church, and has its special place assigned, according to the Armenian rubric, in the foundations. An acolyte carried the stones, which are about 2in. long, in a bag, each one folded in a white linen cloth, with the saint's name inscribed upon it. Small holes were cut in the foundation to receive the stones, which were deposited by Mr. Manouk Capamayum and Mr. B. Babo at each corner. During the ceremony the officiating priest, who wore a magnificent blue cope, richly trimmed with gold fringe, held in his hand a gold cross, and read from a richly-bound missal the psalms and prayers arranged for the service.

According to the *John Bull*, the S. P. C. K., at its next meeting in November, will be asked to make a grant of £1,000 to the funds of the Inverness Cathedral, where there were such High-church doings the other day.

A charge of insubordination of an unusual kind was brought against a pauper at the meeting of the Hertford board of guardians on Saturday. The master of the workhouse complained that one of the inmates—an elderly man named Bouchier, whose father was formerly rector of a parish in the Hertford union—persistently refused to be present at the reading of morning prayers. On Monday, when the master entered the hall for the purpose of reading prayers, Bouchier got up from his seat and left. On being afterwards expostulated with, he said, "I can't sit there while such a man as you reads the prayers. You are not a Christian, and I can't kneel with you at the throne of grace." The same conduct had been repeated throughout the week. The master said that on Tuesday and Thursday he told Bouchier that he desired him to be present while prayers were read, and that his answer was, "I will not obey your orders." On Bouchier being called into the board-room this statement was repeated to him, and he said it was quite correct. He was ready to obey the orders of the master in all secular matters, but no power in Christendom should make him kneel down at the throne of grace, under circumstances which to his mind made it a mockery and a profanity to do so. A discussion took place, and one guardian was of opinion that as the pauper had declared himself to be a Baptist on entering the house, he could not be compelled to attend the reading of the Church prayers, but others thought that as he had not based his defence on this ground, he could not avail himself of it. Bouchier was subsequently told what the consequences would be if he did not conform to the rules of the house, but he replied that he had made up his mind, and that, let what might happen, he would not attend prayers. A summons having been taken out against him, he was brought before the borough magistrates, and fined 8s. or one month, but was allowed a fortnight to pay.

We mentioned two or three months since the

establishment in Switzerland, at Neuchâtel, of an organ of free thought, under the name of *L'Emancipation*; we have now the pleasure of announcing that a similar organ has been started at Milan, entitled *La Riforma del Secolo*, xix., which, judging from the number that has been sent us, promises to be of essential service to the cause of liberal Christianity in Italy. The editor, Signor Bracciforti, asks, "Why should it not be reserved for us Italians to found the true Catholic Church, which shall gather together all sincere worshippers of the Father, and all men of good will? Is not this the want of our time; above all in Italy, now that the voice of the Vatican threatens to rekindle religious hatred, uttering fresh maledictions in the name of the God who is love?" The editor rejoices in stating that he has obtained the valuable assistance of Advocate Sbarbaro, Professor of Philosophy and Political Economy in the University of Modena, who, in a letter addressed to the Anti-Council, to which he had been invited, frankly avows his firm adherence to the doctrines of Unitarianism, which in substance, he says, was the faith of Jesus Christ and the first Christians, and had such "glorious interpreters in our Socini," and was the belief of Newton, Locke, Milton, Clarke, and of the great religious lights of England belonging to the school of the Latitudinarians; and in our own day the Unitarianism of America sends us no ordinary splendour of moral wisdom, of active benevolence, and of devout goodness, embodying itself in Channing—one of the most rare and illustrious examples of ennobled human nature that our age has known. We heartily wish success to the *Reform*, and shall watch its course with interest.

A memorial to Mr. Gladstone is in course of signature in the diocese of Exeter urging the division of the diocese and the restoration of the bishopric of Cornwall. The memorialists state that in making this request it is not their wish to see any increase in the number of bishops in the House of Lords.

WHAT IS SAYING ON CHURCH MATTERS.

The *Pall Mall Gazette's* correspondent at Rome writes:

"I have obtained from an official source some very precise information as to the attitude assumed by the various sections of the Catholic episcopate in respect to the Council. The Holy See counts on the complete adhesion of the Italian and American bishops. The French episcopate will form three parties, namely, the Ultramontanes, the Gallicans (led by the Archbishop of Paris), and the Liberals (headed by the Bishop of Orleans). The German bishops will be favourable to the Court of Rome on some questions, but will vehemently oppose it on others, particularly those of a political and social character. The Hungarian bishops will be almost wholly in opposition; and the same spirit is evinced by the bishops of Portugal; while the Spanish episcopate, with one or two exceptions, is entirely devoted to the Holy See. Altogether the Vatican is dissatisfied. It is secure of a majority; but this will, in some cases, be very narrow; and there is reason to believe that the political questions will be warmly, if not passionately, discussed."

The *Correspondence de Rome* says:

"The events which are now unfolding in Europe justify grievously, and in a manner every day more startling, the necessity of the Council. It seems to be a blunder on the part of the Devil to persist in proving, in the sight of everybody, that Pius IX. has obeyed solely the inspirations of the Holy Spirit. The war against the Church, the Papacy, and monastic orders is acquiring a Satanic reduplication. In Austria, petitions and meetings are multiplying to demand the 'abolition of all convents as useless to Christian religion and compromising the existence of the State.' These petitions and meetings are supported by acts of revolting brutality, and the drama of the Carmelite of Cracow, imagined for the wants of the revolutionary cause, justifies everything. In Prussia, the Dominican convent, recently established at Moabit, near Berlin, has been taken by assault and sacked. Ferocious passions excite the Protestants, whose fanaticism is alarmed at the progress of the Catholic religion. In Bavaria even simple associations of students in honour of the Holy Virgin are sued and dissolved. All Germany is under the incubus of a press full of impiety, hatred, lies and calumnies, depending on Judaism and sect. In truth, it comprises men of talent who render the struggle more arduous for Catholics. In Spain, after the demolition of churches and the expulsion of monks and nuns, have come the arrest and imprisonment of all orders of the clergy, regular or secular. The position of the bishops, whose courage is equal to their learning, becomes every day more redoubtable, and only a political.

cataclysm can restore to them the holy liberty of their ministry." The writer goes into more lengthy details of the oppression of Catholics in Poland and Lithuania—such as the imprisonment of priests, the confiscation of parish property, the police surveillance of the clergy, the preventive censorship of discourses and chants to be delivered or sung in churches, the exclusive use of the Russian language in baptisms, marriages, and interments, the tax of 10 roubles on a Catholic baptism, but the premium of 20 roubles on the baptism of a Catholic-born child by a Russian pope, the publication of a list of prohibited Polish saints not to be honoured or even named by the Catholic clergy, and, finally, the suppression of a great number of Catholic churches and chapels. After enumerating these causes of complaint, the article concludes with the following inferences: "When such crimes are accomplished in the name of the great principles of universal toleration, of religious liberty, the liberty of creed, conscience, thought, association—in a word, of all liberties, it is time at last for the Church to confound impostors, for the truth to disengage itself from all these falsehoods, and for the Ecumenical Council to protest in the name of the world against this oppression of the human soul, and these unheard-of efforts to drive God away from humanity, and with Him justice and real right and liberty. The necessity of the Council is thus demonstrated *a priori* by those very persons who repel it."

A grave question is solemnly discussed by the *Methodist Recorder*—whether local preachers are justified in using the velocipede on Sundays. On the whole the *Recorder* is not prepared to condemn the new machine being so used. It is better to walk than ride, if the distance will permit; but it is better to ride a velocipede than a horse. But it is asked, "Where will the innovation end? Perhaps we shall have a 'Local Preachers' Bicycle Fund,' with a yearly collection." It would only be in keeping with this revolutionary age.

Dean Alford, having been applied to, like all the other deans, by the two archbishops for suggestions of improvement in cathedral management, has, "by permission," published his answer in the *Contemporary Review*. He gives it generally as his opinion that the revenues "could hardly be worse managed" than they now are for the needs of the Church; that they "are not merely useless in their present appropriation, but, for Church purposes, mischievous, fostering a spirit which it is desirable to discourage, and ensuring for improvement and activity hindrance instead of help." "Members of chapters," he says, "have generally no common bond except the conservation of their incomes and rights;" and this generally becomes in practice "systematic caution against any precedents being set for regular participation in Church work beyond that required of them by their statutes, and constant endeavour to prevent the cathedral from being employed for other than statutable purposes." At Canterbury there are six canons, each of £1,000 a year; two of them are attached to the archdeaconries of Canterbury and Maidstone; the other four Dean Alford would suppress as the present canons die off, and save £4,000 a year for the work of the Church. In the non-capitular body the dean attaches much importance to getting rid of the title of "honorary canons." Difference of ranks among the clergy he finds to be a practical evil. "One of the chief troubles," he says, "in the working of a cathedral body arises from the continual petty squabbles about etiquette and precedence arising from acknowledged or presumed difference of rank in office;" and there is something in the word "honorary" which makes it apparently thought anything but honourable by the canons whom it concerns. The dean especially objects to that part of the cathedral system which allows canons to hold benefices elsewhere, and requires of them a residence of only two or three months at the cathedral. "The very caricature of all that is bad in the system is found in those cases where there is but one prebendal house, and the canons come and go throughout the year, an arrangement so absurd that it would hardly be credited if not known to exist. I have heard the dean of one such cathedral confess that he would be infinitely better off if reduced to two canons, and these with homes on the spot, than at present with his four canons who never meet, and his interregna of four weeks in each year, while one is going out and another coming in."

Sir George Bowyer, in a note to the *Times*, gives an instance of the late Bishop of Exeter's sagacity. He says:

"Before I became a Roman Catholic he used frequently to consult me on matters of canon law, &c. In one of our conferences, more than twenty years ago, he used these words, 'The Irish Church must go. It is doomed, and nothing can save it; and if we don't keep clear of it we shall go too.' He has just lived long enough to see his prophecy fulfilled."

A Colonial clergyman, in a letter printed in the *Guardian*, in answer to the question whether the Church of England is a decaying Church, gives but a disheartening response. He says:

"Its extension in the colonies, and the church-building spirit at home, are supposed to represent the flourishing estate of the Church. But are they anything more than outward works, and do they carry with them an inner life? I fear we must admit that as England as a nation has entirely failed in reproducing her institutions in her colonies, and has simply planted so many republics, held to the monarchy by a thread, but democratic to the very heart's core, and only democratic; so the Church of England is among her people everywhere a sober, rational form of religion in a State dress, but is nowhere believed to be a part of the Catholic Church. This makes our position so little tolerable when compared with the Roman Catholics. In spite of all their errors they certainly believe, *as a body*, what the New Testament teaches, and I fear we do not; I mean in regard to the Church. Their respect for their clergy, their contributions, their earnestness in attendance, their unity, far exceed anything that we know of; and our *via media* seems to be simply falling away from both. We have neither the authority of the Papal system nor the rough vigour of the sects; and our system seems adapted to refined, educated gentlemen, not to the rough, hard subjects one daily meets with in the world. I fear we are decaying, and shall decay—*e.g.*, look at Ireland. I hold with Gladstone in the matter of the disestablishment; yet where is the sign of vigorous Church life in the body?—where is there any sign but that of Protestant antagonism, even in so able a man as Archbishop Trench, of whom I hoped better things? Look at the English Church. When Lord Lyttelton brings in his bill, is not a seat in the House of Lords, a palace, and £5,000 a year, *apparently* dearer to them all than the extension of the Episcopate and the adequate provision of spiritual gifts for the needs of the vast body of professing Churchmen? Those speeches might make thousands Radicals, and might well prepare men's minds for their removal from the House of Peers. But will disestablishment or disconnection from the State enable the Church of England or of Ireland to take a higher view of its own position? Gladstone thinks it will. I hope it may; but I am not sanguine, as the Church notion seems eradicated from people's minds in general."

Pius the Ninth has at last vouchsafed a reply to Dr. Cumming, though a semi-contemptuous one, through "our Venerable Brother Henry Edward, Archbishop of Westminster." He has "seen from the newspapers that Dr. Cumming of Scotland" had written first to the Archbishop, and then to himself, wishing to know whether leave would be given at the approaching Council to those who dissent from the Catholic Church to put forward arguments in support of their opinions. The answer is only what the Doctor himself, with his knowledge of that church, must have looked for, and we can but think, hoped for. He could not really expect that he would be allowed to affront Papal infallibility with his poor fallibility. This would have been to surrender the foundation principle on which Romanism rests. Of course it "cannot permit errors which it has carefully considered, judged, and condemned to be again brought into discussion." His Holiness, in his letter of September 13, 1868, to Protestants and other non-Catholics, "signified that the primacy, which was conferred upon Peter and his successors by the Founder of the Church, is placed beyond the hazard of disputation. This, indeed, is the hinge upon which the whole question between Catholics and all who dissent from them turns." Discussion, therefore, is plainly out of the question; and all that remains for the Doctor, and others in error with him, is "to avail themselves of the opportunity afforded by this Council" to "satisfy the wants of their souls by withdrawing them from a state in which they cannot be sure of their salvation." The plain lesson of the letter for Protestants is that Rome is unchanged and unchangeable, and that for it to condescend to reason would be at once abandoning the ground on which it stands, and that all such works as Dr. Pusey's "Eirenicon" are simply love's labour lost.

Referring to the letters which recently passed between Dr. Cumming and Dr. Manning respecting the Council, the *Guardian* suggests that after all neither of them may have meant all that they said. Dr. Cumming has his jest sometimes; and it may be a kindly verdict on his late correspondence to say that he was only "in admirable fooling" when he indited it. The archbishop, like a wise man, may have thought it better to cap the joke

than to come to blows, where nothing was to be gained by the fight.

A document has just made its appearance in the Paris papers which cannot but have a startling effect on the French Catholic world. It is a letter addressed by the eloquent preacher Father Hyacinthe to the General of the barefooted Carmelites at Rome, tendering his resignation as Superior of the order in Paris. He states that he is the victim of a powerful party at Rome, and accuses the general of blaming what he had hitherto approved, adding, "You exact that I should speak a certain language, or that I should hold my peace, which is to hinder me from expressing what my conscience dictates." He refuses to play the rôle which the general wishes to impose on him, and says, "I leave the convent which I inhabit, which under present circumstances has become a prison for the soul. In acting thus I am not unfaithful to my vows; I promised monastic obedience, but within the limits of honesty and my conscience, of the dignity of my person and my ministry." He then goes on to remark that the Church is passing through a dangerous crisis, as for the first time for 300 years a Council has been deemed necessary, and that the moment is ill chosen for gagging a preacher of the gospel. This courageous letter will be hailed with intense satisfaction by the Liberal party in France and other parts of the Continent.

The *Church News*, announcing that the Premier attended service in the parish church, or, as it calls it, the "Presbyterian place of worship," at Crathie, not finding sufficient words of its own to comment on the awful profanity, gasps out a text from the Old Testament which Mr. Gladstone, we presume, is supposed to offer up as a personal supplication for pardon. "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow down myself in the house of Rimmon; when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." As the *Daily News* observes, "The piety, charity, and loyalty of this application of Scripture, and its good taste and good feeling, cannot be too much admired. Mr. Gladstone, recovering from his illness, is Naaman, the parish church of Crathie is the house of Rimmon, while Her Majesty stands for the heathen King of Syria, who brings his servant into the unholy place. The indecency of the parallel nearly equals its enormous silliness."

Mr. Punch tells us that Mrs. Malaprop, who has read that the bishops attending the Pope's great Council at Rome are to receive an allowance, "varying between 6s. 8d. and 10s. a day," says that she now understands why it is called the "Economic" Council. She is thankful to think (Mrs. M. is an exemplary member of the Established Church) that our bishops are better paid.

Zadkiel, in his prophecies for next year, when he comes to October, informs us: "This month will witness some remarkable squabbles among Churchmen, in which the spirit of Christian charity will play a very subordinate part." It needs no seer to tell us that.

At a Leeds temperance meeting on Tuesday, Archdeacon Sandford stated that the Archbishop of Canterbury, by pondering the report of the Committee of Convocation, on intemperance, has been brought to agree with him on the subject. From some clergymen, however, he had received anything but help. One wrote to say that he did not think the question was one with which the clergy had anything to do. Another, a canon of the Church receiving £1,000 a year for eating white soup and doing nothing, wrote that he had no time even to give the addresses of the clergy in his rural deanery. A third, the nephew of an Irish archbishop, thought that his clergy were better employed in their parochial duties than in answering the inquiries. Another enclosed them in an envelope addressed to the "Radical Archdeacon of Coventry," and declined to have any communication with him at all. He had, however, gone on with these inquiries until he had secured the sympathy of the most influential members of the English Church, and when he had the Archbishop of Canterbury to back him he did not very much care what treatment he received at the hands of the smaller fry. But he did tremble at times for the future of the Establishment, if its clergy and members did not learn wisdom in time, and see that its real strength and stability was not in the favour of princes, and in the patronage of the wealthy and the great, but in the affections and esteem of the English people.

THE ASSUMPTION OF THE VIRGIN MARY.

It seems now pretty well understood among those who are in the secrets of the Romish Church that the approaching Ecumenical Council is not only to decree the personal infallibility of the Pope, but to supplement the dogma of the Immaculate Conception by an edict rendering it indispensable to salvation to believe that the body of Mary was, within a short time after her death, taken up miraculously into heaven. As a groundwork for any such doctrine, it need hardly be said the Scriptures afford not a hint. The story, which has grown up during the development of Mariolatry, out of the fancies and so-called "revelations" of visionaries, is by no means precise and consistent in its details, but its general features are thus given by the *English Independent*:

"After the ascension of our Saviour, Mary remained on earth, resolving the doubts and encouraging the faith of the disciples. At length the angel Gabriel was sent to her with the announcement—'My Lady and my Queen, God has heard thy holy sighs; He has sent me to tell thee to prepare to leave this earth, because He wishes to see thee with Himself in paradise. Come, then, to take possession of thy kingdom, for I and all the holy citizens of heaven expect and desire thee.' Mary communicated the message to St. John, and proceeded to take her leave of the holy places, visits to which on a former occasion had so excited the anger of the Jews that they threatened to burn her body after death. The apostles who were in different parts of the world received a simultaneous announcement of the approaching event, and were miraculously brought together, those who were dead being recalled from the grave for the purpose. Adam, Eve, the Patriarchs, David, and crowds of angels were among her visitors, and at length Jesus appeared with the sign of the cross in his hand; and, giving to Mary the viaticum, said, 'Take, O my mother, from my hands that same body which thou hast given me.' Mary then commended her soul and body to the protection of her Son, whose favour she invoked for the disciples, upon which the Saviour replied, 'Everything thou hast said to me, Mary, I will do to please thee; and I will show mercy to every one who calls upon thy name.' Celestial music was then heard in the room, a brilliant light seen, and John, laying his hands upon her eyes, affectionately closed them. Of what followed we have very varied accounts. In an Ethiopic 'Hymn of the Sanctification of the Body of our Lady Mary,' we read—

'When the mother of God wept and was in pain
And when she died like all men,
John beheld her and covered her face with a robe.
Then as she lay at rest
Her Son came and clothed her with royal raiment,
And now she reigns in glory:
The moon and the stars are beneath her feet.
Halleluah.'

"A Syriac version of the departure is, 'Our Lord commanded them to place the Blessed One in a chariot of light, and the twelve apostles bore it as it went to the Paradise of Eden.' St. Alphonsus Liguori says, 'Jesus stretches forth his hand to her, and the Blessed Mother is raised in the air; she passes the clouds and the spheres.' Marie d'Agreda, who in the seventeenth century wrote the Virgin's biography as revealed to her in a vision, states that Mary was co-existent with the creation of the world, that she went with Christ to heaven, but returned to render service to the Church, that she made her will in Jerusalem, died and was buried, and on the third day rose again and went to heaven for the second time. Another version is, that St. Thomas having arrived three days after the other apostles, was too late to witness her obsequies, but desiring again to look upon the Virgin's face, the gravestone was removed, when nothing was found but the grave-clothes, a sweet odour of lilies and roses, indicating that the body had been taken up to heaven. Another legend states that the intimation of this event having occurred was made to the apostles by a sudden apparition of the Virgin three days after the death, or 'sleeping,' as it is frequently named. Mary having arrived in the celestial regions, the angels crowded to salute her, 'and the great Queen thanked them all for the assistance they had given her on earth, but particularly the archangel Gabriel, who, in coming to announce to her that she had been made mother of God, was the happy herald of all her glories.' Liguori, in his 'Glories of Mary,' thus describes the final honour bestowed upon her—'The Father crowns her with a participation of His power, the Son with a participation of his wisdom, and the Holy Ghost with a participation of his love. Placing her throne at the right hand of Jesus Christ, the three Divine Persons proclaim her universal Queen of Heaven and Earth, and command the angels and all creatures to acknowledge her as their Queen, and to serve and obey her as their Queen.' Bishop Ullathorne, upon this subject, says: 'The ascending scale of sanctities is completed. The mystical ladder ascends from the earth in Jacob's vision, and the angels ascend and descend upon it, and

God Himself is leaning on it, and on its topmost degree, above the ascent of every other created sanctity, is placed the Immaculate Mother of God. The interval between the thrones of the saints and the throne of Jesus is filled up.' This, then, is the legend upon which the new dogma of the Corporeal Assumption is to be based, and that nothing may be wanting to the exaltation of Mary, the Arch-bishop of Trani has urged the Pope to declare the Virgin to be 'co-redemptrix,' and the 'complement of the Holy Trinity' (*trinitatis complementum*)."

Such are the sort of silly fables which the gathered priests at Rome are about to declare, in solemn conclave, are dictated by the Holy Spirit, and to be received on pain of everlasting damnation. Well, the tighter they stretch the chain the better; the sooner we may hope it will crack completely in twain.

OUR BLACKLEY CHAPEL AND ITS HISTORY.

THIS chapel, the first place of worship erected in Blackley by separatists from the Communion of the Established Church, was, no doubt, like many others in this district, built in what was then a situation removed from the public gaze; for although the Act of Toleration, passed in 1688, legalised the erection of dissenting chapels, their occupants were still regarded with a considerable degree of hostility.

Before the existence of any settled place of worship a congregation had assembled, worshipping with such secrecy as the stringent laws enacted against Dissenters at that time rendered needful, a Mrs. Travis receiving the ministers at her house: and it is recorded that June 30th, 1682, Oliver Heywood preached here "to a full company at Widow Travis's house."

The present chapel dates from the year 1697, when William Rowlinson made over to certain trustees the land comprising the site of the chapel, the graveyard, and the two adjoining cottages, together with "the said structure or meeting-house," for the term of 999 years, they paying therefor an annual rent of twopence, "if the same be demanded."

As showing the uncertainty which still existed as to the position of Dissenters, one of the provisions of the lease recites, "That if at any time hereafter, during the term hereby granted, there shall happen any change of Government whereby the said dissenting ministers shall be restrained of their liberty and free exercise of their worship," that then the building shall be used for a school, and failing either chapel or school, the whole to revert to William Rowlinson or his representatives.

That this feeling of uncertainty was not without cause, is evidenced by the fact that in June, 1715, a lawless mob visited Blackley and destroyed the chapel, passing onward the next day to Failsworth and Monton, with a like result to the chapels there.

It is needless to go through the list of ministers (which is still extant) who have officiated at Blackley Chapel; suffice it to say that several of them were men of considerable literary distinction.

At one time many of the principal families of the neighbourhood attended this chapel, among whom were the Taylors of Moston, Bayleys of Crumpsall House, and Joneses of Greenhill; and it may not be out of place to remark that here the late Mr. Lewis Loyd, then a young Unitarian minister, met his future wife, Miss Jones, and, in connection with her brothers, afterwards established the great banking-house of Jones, Loyd, and Co. The only issue of that marriage was Samuel Jones Loyd, now Lord Overstone.

There is an endowment of £25 a year attached to the chapel arising from land let on a lease, of which nearly sixty years are unexpired; and a further sum of £6 annually, being the interest of a bequest under the will of the late Thomas Johnson, of Smedley.

Until within the last ten or twelve years the congregation had dwindled to a low ebb. About that time the occasional preaching of the Rev. J. C. Street excited attention, and his endeavours in resuscitating the congregation and establishing a Sunday-school were very successful. The careful and assiduous earnestness of the Rev. Adam Rushton made still further advances. A commodious school-room was built by subscription of the congregation and many friends; the chapel was re-pewed and thoroughly beautified at the sole expense of one good friend, and, Mr. Rushton having

removed to Hindley, the newly-appointed minister the Rev. Joseph Freeston, sees before him a good congregation composed principally of the better class of working people, respected and influential in their position. Among these are many young men and women whose future the elder members regard with much interest, looking to them to continue and carry forward the good work which has been and still is doing in Blackley.

[We are indebted for the early historical portion of this notice to the Rev. John Booker's "History of the Chapelry of Blackley."]

The Unitarian Herald.

FRIDAY, SEPTEMBER 24, 1869.

ADMISSION TO OUR CONGREGATIONS.

A CORRESPONDENT has brought before us a subject, the interest and importance of which has probably been felt by many of our readers. A week or two ago he wrote to us:

"Do you think our present mode of admitting members to church fellowship, with its various privileges and offices, the best that could be adopted for the promotion of religious life? I believe in most congregations paying for a sitting constitutes a member, and entitles him to fill any office. Now, do you think it well to hear a man avow his disbelief in God, hear a man swear, see a man rambling the streets drunk, and have him pointed out as a member of the chapel committee, a chapel-warden, or superintendent of the Sunday-school? Do you, or do you not, think that this affects our religious life as a church?"

Our correspondent confounds together two very different things, but the confusion is of a kind which very frequently prevails on this matter. He speaks as if eligibility to an office must involve being elected to it; so that the having disreputable people in our congregations involved the world being able to point with scorn at the church for putting them in office. But in reality the two things are entirely distinct, and we believe that the public clearly understand the distinction. The way in which the sense of the incongruity is commonly uttered, itself shows the distinction. Let it be said of a man found to be an immoral character, "Why, he is a member of such and such a congregation," and the remark will be—"the more shame for him." Let it be said, "they chose him as a chapel-warden last week," and the remark would be—and deservedly—"the more shame for them." This latter condemnation is all that we ought to shun, and to do so needs no new apparatus for straining out either theological gnats or moral camels, but merely greater conscientiousness in choosing the worthiest men to our congregational posts of honour. That unworthy men do occasionally get chosen to such posts is undoubtedly true for our own church as for all others, though we think such illustrations as our correspondent proposes are too rare and extreme to be worth founding any argument upon; but the cause is to be sought deeper down than in the fact of such men being able to join the congregation on the same footing as the other attendants of the chapel. It lies in a low tone of feeling on such subjects among the congregation, a tone which would be just as lax in admitting to membership as in electing to office.

We believe that the experience of all attempts to set up a formal, selected church within a district from the members of the congregation, will be found practically to confirm these views. Certain it is that among those bodies which keep up the system of technical "church-member-

ship," there is a growing dissatisfaction with it. They find that, like all other tests, it admits many of those whom it should keep out, and keeps out many whose place should evidently be within. Some men of high standing among the Independents and Baptists have publicly set themselves against the whole system, and even among the Wesleyans, though for a minister to say so would be treason, some of the lay correspondents of their papers shew that their rules of membership are a burden, only kept from becoming prohibitory to large numbers by their systematic infraction (as in the case of the vexed question of class-meetings) being winked at. The fact is that it is alike impossible to devise any formal conditions of inner church communion that will not fetter the spirit, and any uniform qualification for admission to it which would admit the right people and none else. Maintaining an inner society of select members is terribly apt to foster spiritual pride. It is not well to have the grades and stages of religious progress sharply defined. They cannot be so defined in reality, and all attempts to mark them out can only result in artificiality.

We are persuaded that the true solution of the difficulty lies, not in setting up barriers or tests at the circumferences of our church life, but in fostering a warmer and deeper spirit of religion at its centre. We would say—have that central life of the church fervent and active, and then let all draw as close to it, and associate as much with it, as they feel disposed. It was once said, with more wit than truth, that in our Unitarian congregations we have "not warmth enough to singe a sinner." What we want is more of that warmth, and then the more sinners come the better. With such true fire of earnestness at the heart of our services, if unworthy men come in, as God grant they ever may, they will be made better by coming, or else will by-and-by go away. If they are made better, by all means let them draw with us into the closest fellowship we have in our religious life. Such an *esprit de corps* will insensibly supply its own test. Birds of a feather flock together. Men utterly unworthy will not seek that innermost fellowship. They would feel it irksome and a restraint. But if left thus open many a one will quickly slip into its associations, and be thankful for them, feel helped by them, gradually rise to their higher level, who would never have sought them if any formal admission had been required.

DR. FRANCIS W. GIBSON.

THIS gentleman, whose death was announced in our columns a fortnight ago, was the son of the Rev. Robert Gibson, of Chideock, and brother of the Rev. R. H. Gibson, B.A., of Manchester. The *Lancet* has the following notice of him, which will be read with interest by his many friends in the south of England:

"Dr. Gibson was a distinguished pupil of University College, and a Graduate, with honours, in Arts and Medicine at the University of London. He filled for some years the offices of house surgeon to the Taunton and Somerset Hospital, and of resident surgeon at the Broadmoor Criminal Lunatic Asylum. At the close of 1867 he was chosen senior resident medical officer of the St. Pancras Parochial Infirmary. Here, as elsewhere, he devoted his best energies to the welfare of the poor committed to his care, and was the means of effecting many improvements. His zeal in the reformation of abuses did not tend to increase his popularity; nevertheless he persevered in doing his duty, *per fas et nefas*, regardless of consequences to himself. By-and-by the impure atmosphere of the place began to tell on his constitution and undermine his health. Then low fever supervened,

and eventually symptoms of tubercular cachexia became manifest. Search was made in vain for the source of the sewage smells, but there they were, doing their usual work slowly, but surely. Dr. Gibson obtained a brief holiday, but hurried back to his post on hearing of the death of the matron, who was stated to have been herself poisoned by the contaminated air. He now became so weak and ill that his friends were alarmed for his life, and, under the advice of eminent physicians, he made preparations for an immediate voyage to Australia. The sailing of his ship was unfortunately delayed, but at last, having resigned his post at the Infirmary, he set off, under as comfortable circumstances as possible. But disease had gained the mastery, and he died on June 24th, hardly one week from his quitting the shores of England. The immediate decease was rather sudden and unexpected, following a fit of coughing. Thus perished, at the early age of thirty-three, a valuable public officer, and an honourable, conscientious, and talented member of the profession."

HENRY CRABB ROBINSON'S "DIARY."

XI.

1839, January 6th. "I read part of Gladstone's new book, on the connection between Church and State. He assumes a moral duty on the part of the Government to support what it deems the truth; but here a great difficulty is involved. What right has the Government to compel a minority either to concur in or support a Church in which it does not believe? The State, as such, has no organ by which to distinguish between spiritual truth and falsehood." To this, we imagine, Mr. Gladstone would now thoroughly agree.

On the 22nd of the same month, we have this on the same subject: "I am glad to find that neither he [Wordsworth] nor Dr. Arnold can accompany Gladstone in his Anglo-papistical pretensions. Indeed, of the two, the Doctor is less of a Churchman. I find that he considers the whole claim of apostolical succession as idle."

And in writing to his brother about the same time, he says of Gladstone's book: "It will delight the high-flying Anglo-papistical Oxford party, but only alienate still further the conscientious Dissenters and displease the Liberal Churchmen. Even Wordsworth says he cannot distinguish its principles from Romanism. Whilst G. expatiates with unction on the mystic character of the Church, he makes no attempt to explain what is the Church of England; though, to be candid, even Dr. Arnold is not able to make that clear to me."

October 7th, of the same year, the Diarist writes: "Mr. Clarkson gave me to read a little 'Essay on Baptism' he had written for his grandson. In this little tract he maintains, with great clearness, and at least to my perfect satisfaction, that Christ's commission to baptise was a commission to convert and make proselytes from other religions, and that it was not intended to baptise the children of Christians. Repentance is the condition of salvation; baptism a mere formal, and not an essential, condition. Without pretending to have an opinion on a question of history, ignorant as I am, I would merely say this, that there is nothing unreasonable in combining with a spiritual change a symbolic act; but it is most unreasonable to maintain that the effect of baptism partakes of the nature of galvanism."

Writing to his brother, July 17th, 1841, and referring to the death of a nephew, he says: "I often think of dear Tom's last weeks. The repose with which he looked forward to death, and the unselfishness of his feelings, add greatly to my esteem for his memory. During the day before yesterday at a clergyman's, I related some anecdotes of my nephew's last days, and ventured on the bold remark that I thought his conduct evinced a more truly Christian feeling than that diseased anxiety about the state of his soul which certain people represent as eminently religious. My host did not reprove, but echoed the remark; and he said the same day, 'If I found Calvinism in the Bible, it would prove, not that Calvinism is true, but that the Bible is false.'"

In 1842, Mr. Robinson saw a good deal of Mr. Faber, who afterwards, as might have been anticipated from the supremacy which he assigned to the Church, went over to Rome. Writing on December 30th, H. C. R. says: "Mr. Faber declared that without the Church the Scriptures would not suffice to convince him—he should be an unbeliever; and he declared Bibliolatry to be the worst of idolatries. By-the-by, it is curious to remark how both parties in the Church concur in offering an apology for the unbeliever. These Puseyites, or Faberites, must consider the infidels as better logicians than the Dissenters, who deny the Church and yet are Christians; and the Evangelicals must think the unbelievers better logicians than those who rest their faith on the Church, and according to whom the Scriptures are only a record of that which had been established, that is the Church itself."

Under January 5th, of the next year, we have this: "A walk with Wordsworth and Faber. Their conversation I was not competent altogether to follow. Faber attempted—but failed—to make

clear to my mind the difference between transubstantiation, which he rejects, and consubstantiation, which he still more abominates" (holding the High Church doctrine of the Real Presence). "Wordsworth denied transubstantiation on grounds 'on which,' says Faber, 'I should deny the Trinity.' Wordsworth declared, in strong terms, his disbelief of eternal punishment; which Faber did not attempt to defend."

On the 29th of the same month follows this: "I have had a very pleasant chat with Mr. Faber, who, in spite of everything in his book, protests that he can never by any possibility become a member of the Church of Rome. He takes credit for having rescued a considerable number of persons standing on the brink of the precipice from tumbling down. But to introduce Popery into the Church of England is, I think, a much greater evil than joining the Church of Rome."

In a letter to H. C. R., dated August 25th, 1843, Mr. Quillinan, Wordsworth's son-in-law, a very liberal Roman Catholic, as we can testify, thus refers to Mr. Faber, then at Rome: "He got much among the cardinals, and seems all but to have been converted to the true faith. This between ourselves; but he has rather retrograded; the Devil pulled him back a step or two from the Pope, and he stands again on the old new ground, if a man can be said to stand on a quicksand. What say you who stand on the adamant rock of d—n, on the farther shore, the indisputable territory of His Satanic Majesty? There is a little Popery for you, to pay you off for your heretical irreverence towards the Infallible Pontiff?"

And, in reply to this, Mr. Robinson writes: "To speak again of Faber, and the like, I never feared that they would go over to the Church of Rome, but that they would do a much worse thing—bring over the Church of Rome, or rather the Papacy, into England's Church; import all its tyranny and its spirit of persecution, and, without the merit of consistency, claim the same prerogatives. The Archbishop of Dublin (Whately) said to a friend of mine, 'If I must have a Pope, I would rather have a Pope at Rome than at Oxford;' and I heartily join in this."

To these notices may be added the following, written about the same time: "The great points of High Church doctrine now urged with such vehemence are—the Power of the Keys given to the Episcopal body, and the exclusive power it possesses of bringing men within the pale of Christianity by the sacrament of baptism, and keeping them there by the administration of the sacrament. Even the Trinity, the Atonement, and Original Sin are, compared with those, pushed very much out of sight. Now, sad as such a state of religion is, which makes of Christianity a sort of animal magnetism, yet it is still, to my apprehension, less frightful than Calvinism; and I own I find much to admire, and even to assent to, in the sermons of Newman on the nature of belief, which Faber gave me. Newman, you know, is the real head of this party; hence Sydney Smith's joke, that the doctrine should be called 'Newmania!'"

PULPIT DYSPEPSIA.

BY ROBERT COLLYER.

PULPIT dyspepsia is a disease that attacks the minister first and then the congregation. The first symptoms of its presence are felt in the study. About the end of May the man goes to work in the old fashion he has followed all the year to study his sermon, and finds he has no appetite for the work. He can neither fall out with Calvin nor agree with Channing to get a start. Every text is a dead-letter. The hints and ideas, the seed corn of sermons, that thrilled his hand and warmed his heart when he jotted them down as they came to him, and that will be as good as fine gold again by-and-by, seem now to be all dry and adust together. He tries to think of some subject he has always thought he would love to preach about—nothing comes of that; some topic his people need to hear about—no better luck. All topics are alike, and all alike emptied of their interest, until the poor fellow cries, Woe is me, what shall I do?

The truth is, a preacher in this case is like a man who must eat, and cares nothing at all about his dinner, because he has no appetite. But, as the one must eat to keep the life in him, the other must preach, or his people think he must, to keep the life in his church. I think, however, it is as true as two and two make four that no man, no matter what may be his ability, can get any more inspiration and life out of a sermon than he puts into it. He puts very little in while this trouble is on him, because it is not in his nature. And so there is presently an appalling sight to be seen in the pews. Staunch, wide-awake people, that have listened like hungry boys for the dinner-bell ever since September, begin to nod. The good souls are dreadfully ashamed of it. They try the most comical contrivances to keep themselves awake first, and then, when that is hopeless, to seem as little asleep as possible. It is all of no use. The preacher sees them, and his heart sinks within him, and he would fain cry out, "Can ye not watch one hour?" Let us be frank about it. This may be one of those things in which nobody is to blame, except as we are to blame for any other sickness. The

preacher has written too many sermons, and the people have heard too many for ten months past. They want a vacation all round. It will be medicine to their souls to get out of that and go into the silence. Augustus Staples used to say, that when he was settled in Lexington, and the warm weather came on, and his congregation of farmers would be mostly asleep by the time he got to secondly, instead of getting aggravated at the sight, a tender and kindly feeling would come over him as he thought how hard it must be to listen, how well they *had* listened, and how thoroughly they were enjoying their nap, until he almost feared to disturb them. Dean Ramsay tells a story of an old Scotch minister who one Sunday saw his whole congregation asleep, except an idiot in the gallery. He stopped, and his people all woke up, and then he cried, "Are ye not ashamed to be asleep as I preach the Word while that poor idiot is broad awake?" "Deed, minister," the fool replied, "if I hadna been an idiot I wad 'a been asleep too." It was a good reflection, no doubt. Wisdom that day was justified in her children. It was a weariness all round, and what is better for a weariness than a sleep? "I am asleep, but my heart wakes," one cries in the Song of Songs. So may many a good man say when he sleeps in church.

The cure for pulpit dyspepsia is the tonic of a good long vacation—a month, at least, and two if it can be managed. Churches should insist on their right to this as well as ministers. No more sermons now, they should say, until after dog days, or, at any rate, no more from the familiar and well-beloved source. Then nature and all her good angels will do the rest; and the Holy Spirit will come and brood over us under apple trees and in pine woods, on the mountains and by the sea, in green lanes and on wild downs, and the Lord's Christ will whisper again, Now sleep on and take your rest, for if we sleep we shall do well when it is misery to stay awake.

AMERICAN NOTES.

The many friends whom Dr. Bellows made in this country during his visit last year will, like ourselves, sympathise with him in his sorrow on the loss of his wife, who passed away, after a brief illness, at Northampton, on the 27th of August, in the fifty-second year of her age. The writer of an obituary in the *Liberal Christian* says: "Her constitution was frail, and she has suffered much for many years. It was hoped that her visit to Europe would result in her permanent benefit; but on Dr. Bellows' return from the Holy Land to Italy he found that she had lost rather than gained by her residence there, and their stay in England was shortened in consequence of her continued indisposition." In the winter she seemed comfortably well; and though she failed somewhat in the summer, it was not enough to excite alarm till within three or four days of her death. She knew the end had come, and it found her prepared and waiting. She was distinguished by her delicacy of perception and refinement of taste, and her judgment of most things was singularly accurate and trustworthy. The funeral service took place on the 30th ult., and was attended by a large number of sorrowing friends. After Dr. Farley had read appropriate passages of Scripture, and offered up a prayer full of sympathy and feeling, the Rev. Robert Collier gave a short, simple address, overflowing with tenderness and faith. He spoke of immortality as something not to be reasoned about, but something to be realised and felt, and never so much as under the shadow of death. It was not because he thought, but because he knew that he should meet his dear ones in heaven that he was full of hope, and could speak to those who were filled with sorrow. The departed never go so far that they come not back again, lifting the curtain so that we feel their nearness even though we see not their radiant forms, and touching our hearts with an influence that we cannot help but recognise. And the thing for us who sorrow is to live so that we shall feel their presence more and have more of their immortal breath in our souls.

In the *Nation*, Elizabeth Waring, a lady of Iowa, draws attention to a fact pertaining to religious statistics, which she thinks has not received the notice which it deserves—namely, the great numerical disparity between the male and female members of Protestant Churches. She says:

"It has been usual to explain this inequality by the hypothesis that women are *naturally* more religious than men. This theory has been kindly received, not merely by women, but by the sex which it defrauds of spiritual dignity; the disparaged party (with a cheerful sense of having had the best of the bargain) laying claim, as an offset,

to a *natural* mental pre-eminence. There is, however, a class of persons who believe that both men and women were 'created free and equal,' and who ascribe the difference in their influence and dignity to primitive circumstances, whose effects have been unjustly perpetuated. Such persons, acknowledging the essential, and perhaps increasing, distinctions of sex, still maintain that, as civilisation develops these distinctions, it also separates science, mechanics, art, politics, literature—every field of human activity—into subdivisions of labour, these sub-divisions being increasingly fitted to the ever-diverging capacities of the sexes.

"The class that holds such views considers any theory monstrous which denies to men a natural equality in that highest gift of God—a spiritual nature; it therefore refers their comparative religious apathy to some other cause than a native inaptitude for divine worship. The nature of this cause is as yet the unknown quantity in ecclesiastical proportion. Sometimes we are told that the temptations of men are greater than those of women, because their struggling and outdoor life peculiarly exposes them to certain vices; but, on the other hand, it would be hard to conceive of any condition less favourable to that noble elevation and elation of the soul, of which religion is the natural food, than the life which most women are either forced or tempted to lead—a life replete with petty cares, social frivolities, dissipating occupations, and vulgar aims—a life whose vices are indeed less gross than those of men, but whose tendencies are not less worldly. The temptations of Mohammedan women can originate only in their homes, yet they take but little interest in religion, not because their souls have no independent legal existence (for this oft-repeated statement is erroneous), but because the extreme degradation of their lives robs them of spirituality. Believing that these facts refute the theory against which they are cited, I venture to suggest another cause for the preponderance of females in our churches.

"All conversions are effected through human means; and so close is the relation of these means to the end, that preachers of a given class make their converts in a corresponding class, and no other. Now, if we keep in view the fact that the sexes naturally influence and attract each other, we are easily led to the conclusion that (other things being equal) the sphere of a man's influence would be wider among women than among his own sex, and *vice versa*. If this inference be correct it should not surprise us that since the work of evangelisation has been committed to the care of men, the great mass of converts should be found in the opposite sex. Had we but a few women in our pulpits who possessed somewhat of that influence in religion which Hypatia enjoyed in philosophy, or Madame Roland in politics, we should soon exhibit more men in our pews.

"Well! it may be said that female instruction is impracticable. Yet it was not so to Huldah or Deborah. Or, again, the objection may be urged that all souls are of equal value, and that the sex of the converts is of no importance. The sex of the converts, however, gives character to the religion. Women are at this moment governing the Protestant Church; they sustain it by the funds which their influence commands; they direct it by the preachers whom their suffrages elect—and the class of preachers that women, in their present state of culture, usually select and admire every virile mind has the misfortune to know. It is a class which, in concert with its female allies, has given to religion that effeminate, illogical, sentimental cast too well adapted to prejudice and revolt a vigorous soul. There is a theory, as yet unestablished by experiment, that our race can only attain its highest possibilities in any general department of life when that department receives and encourages the activity of both sexes. It is certainly no slight confirmation of this idea that the Church, which in our day is governed by women, lacks practically and vigour; and that the State, which is controlled by men, is so alarmingly deficient in political conscience."

On laying the corner-stone of a Jewish synagogue at Quincy, Illinois, the prayer was offered up by the Rev. S. S. Hunter, the Unitarian minister there, in his capacity of Grand Chaplain of the Grand Lodge of Masons. The *Jewish Chronicle* prints the prayer, and remarks, "it is singular that a Christian clergyman should assist by a prayer in the laying of the first stone of a Jewish synagogue. But 'Minlag America' is very advanced. We must, in truth and justice, admit that the prayer delivered by the reverend gentleman on this occasion was beautiful and appropriate—indeed, it shewed excellent taste and diction. It is curious, however, as a first instance of the kind, and we cannot forbear from reproducing it."

A Swedenborgian lecturer, named Parker, who claims to have had a vision of heaven, offers us but cold comfort in the prospect which he sets before us there. It is divided, he says, into zones; and the frigid zone is peopled by Unitarians, who wear

lions' skins on their heads, tigers' skins on their bodies, and bears' skins on their feet, and ride in chariots of ice drawn by horses without any tails. Perhaps this is a trifle better than the fiery fate which orthodoxy has usually found for us.

To us Britishers notices like these, which appear in the *Liberal Christian*, have rather an odd look:

"Rev. Olympia Brown, of Bridgeport, Conn., will accept invitations to lecture the coming season.—Rev. Miss Tupper will remain at Rochester, Minn., as permanent pastor."

The *Nation* publishes a letter from "A Progressive Man," who has been making a tour through Massachusetts for the purpose of ascertaining to what extent the newly enacted Prohibitory Liquor Law was enforced in that State. At his first exploration he "called for a cobbler" in the bar-room:

"The wine was poured out, and the ice broken, and sugar put in, and the mixture shaken behind the bar; even the straw was inserted there. But when the final moment approached, all was changed. The face of the vendor, up to this period radiant with hospitable smiles, became suddenly overcast with hesitation and dread. He beckoned me silently, and silently I followed him. Evidently the law was now to be vindicated, and the vindication was accomplished in the most simple manner possible—by handing my cobbler to me, not across the bar, but in the small room behind the bar."

The landlord said the Prohibitory Law gave him no trouble. "We sell just as much as ever," he said. "They have notified us to close our bar, and we have closed our bar." The "Progressive Man," after a full examination, arrived at the conclusion that wherever the law was enforced "it is an enforcement against the poor and not the rich."

FIRESIDE READINGS.

IN MEMORIAM.

OUR bitter grief avails not, tears are vain;
No more, oh! never more he comes again;
But thro' the silent hours, and day by day,
Still mourn we for the Presence passed away;
Hushed are the gentle accents, gone the smile,
The words of wisdom and the simple wile,
Which age and infancy alike could win,
"Wise as the serpent, pure as the dove" from sin.

But evermore, and most in twilight glooms,
His presence seems to haunt the silent rooms,
His fragile form to fill the vacant chair,
His well-known voice to vibrate on the air;
And whoso'er there be of pure on high,
Of spirit beauty that can never die,
Of care for others, counting not the cost,
Is linked with thoughts of Him, the loved and lost!
1869. E. HAM.

A JEWISH FAST.

A WRITER in the *Sphinx* (Manchester) gives an account of the Great Fast as observed on Wednesday, last week, by the Reformed Jews in that city, an abridgment of which may interest some of our readers.

The warrant for the observance is Numbers xxix., 7, "And ye shall have, on the tenth day of this seventh month, a holy convocation; and ye shall afflict your souls: ye shall not do any work therein." The "holy convocation," the afflicting of the soul, and the abstinence from work are carried out by a whole day's incessant worship and fasting. And fasting, in this instance, is no case of fish and soup-maigre; it is really and truly "eat no bread and drink no water." Man, woman, and child fast rigidly from sunset on Tuesday till the stars come out on Wednesday night. Very young children, it is to be presumed, are exceptions, but close to the writer sat several little girls, of ten or twelve years of age, who had then, about mid-day, been entirely without food for sixteen hours, and had still some six or seven hours of foodless service to undergo. "Ye shall afflict your souls;" the Jews of the present day would seem to add, "and your bodies also."

The synagogue was oppressively hot—no wonder, considering the number of human beings who had been breathing in it for so many hours, and the number of gas jets which were kept burning. Now and then a worshipper would go out for a few minutes, but such indulgence was rare, and in the case of the ladies surprisingly so. The writer only witnessed one instance of fainting, but felt a continual and unpleasant state of nervous apprehension as he glanced along the rows of pale faces in the ladies' gallery. Let the Christian worshipper, who grumbles at a service of two hours, between a good breakfast and a better dinner, imagine himself, his wife, his sons and daughters, sitting out a service which took up 126 closely printed pages; besides which there were two, if not more, sermons, the one which the writer heard lasting upwards of forty minutes. The Prayer Book itself, though it had an English translation, was somewhat bewildering to a Gentile stranger, if for

nothing else because it began at the end. This, of course, is on account of the Hebrew, which is read from right to left. Many of the prayers were very beautiful.

The Reformed Jews profess to have made several improvements on the practice and ritual of their brethren; one is the introduction of instrumental music and trained choirs in the service of the synagogue. The "kist full of whistles," as the old Scotch divine called it, has made a great gulf between Jew and Jew. The Manchester branch of the Reformed Jews are renowned, alike among Jew and Gentile, for the excellence of their music, and the service on Wednesday proved that they are justly so.

The synagogue consists of a nave and small apsidal chancel, and may hold perhaps six hundred people. There is a gallery round three sides of the nave, appropriated, as in other synagogues, to the women; but, unlike all other synagogues except another of the Reformed Jews, in London, the ladies are not concealed behind any curtain or grating, but possess a gallery precisely similar to that of any Christian church or chapel. Downstairs sit the gentlemen, with their hats on—a striking novelty to a Gentile visitor. Whether this is usual or not does not appear, but on Wednesday last they had each a scarf across their shoulders, with long fringed ends coming down in front. Some of these scarfs were worn like shawls, covering the neck and a great part of the back; others were rolled up in narrow compass. Some were pure white, others had a gold border. The ladies had no distinctive badge, except, in nearly every case, a very rich and fashionable costume.

Just in front of the chancel, on a slightly raised platform and facing the male seats, is a reading-desk, capable of holding two or three persons. Behind this, to the left, is a pulpit; on the right a candlestick after the model of the golden candlestick in the Tabernacle of old, though the latter had only three branches on each side of it, while this has four—nine lights in all. It was not used on Wednesday. At equal distances from pulpit and candlestick are two standards, of five lights each, and these were burning during the whole service. From the top of the chancel arch is suspended a silver lamp, which is kept burning, day and night, throughout the year. It is precisely similar to the altar lamp in a Roman Catholic chapel.

The chancel or apse is lighted by three stained glass windows. The centre one of these is partially blocked up by a lofty erection, which, were it anywhere else, or used for any other purpose, would be called a cupboard. A silk curtain hangs before it; and it stands on a platform, several feet above the chancel floor, with a rail in front, and steps at each end. This cupboard or recess, is the "Holy Place" of the synagogue, and is called the Ark. Behind the curtain are deposited several rolls of parchment, profusely decorated, whereon are written the Books of Moses. These are taken out with much ceremony, at certain intervals in the service; a passage is read, and they are then returned to their place, and covered up again; the Ark, and its contents, being always approached with the greatest reverence. The arches, pillars, and decorations of the synagogue are of a Saracenic or Moorish character, somewhat resembling the Spanish Alhambra.

The Rabbi, or minister, Dr. Gottheil, in black gown, broad white scarf, white bands, and black viretta, or four-cornered cap, sat in the reading-desk, together with another gentleman, in scarf and skullcap, who is a sort of curate. On either side of these was a gentleman, also besarved, holding one of the rolls of the Law, in its crimson and gold cover. After a short time these sacred rolls were taken back to the Ark, and their bearers, corresponding, it appeared, to our churchwardens, retired to seats at the side of the chancel. Then followed a sermon, by Professor Theodore, of Owens College. After this, the "Additional Service for the Day of Atonement," occupying twenty-eight pages of the Prayer-book, and about two hours in time. Some few of the prayers were said aloud or silently by the Rabbi or his curate; others were chanted by the choir; others again were partly said by the minister and partly sung. There was a great deal of music and chanting. Some of the tunes are said to be three or four thousand years old; some are modern. Then followed the benediction, pronounced in English, by Dr. Gottheil, with arms outspread, while all the congregation stood in solemn reverence. No one ever knelt; sitting or standing were the only postures.

And now came the most beautiful service of all—the Commemoration Service for the dead; one not to be forgotten. The mournful pathos of the music, the exquisite loveliness of the anthem and hymn, the complete recognition of our own Christian doctrine of the communion of saints—the "sure and certain hope" expressed of meeting our dear ones again in a better world—were indescribably touching and beautiful. Two extracts from this service may be given—the first a prayer, said silently by every member of the congregation, amidst a stillness which might be felt; the second, part of a hymn, to which the music was admirably adapted:

"I remember you, all my dear relatives and friends, who have preceded me on the path to life eternal. The memory of your affection is indelibly

engraven on the tablets of my heart. My soul clings to you this day as it did while yet we were fellow-sojourners in this land of the living, and the sweetest comfort that I feel springs from the celestial hope that we shall, some day, be re-united in the world of eternity.—Amen.

"Soul, why art thou troubled so?

Why art thou so sore afraid?

Feel'st thou not the Father nigh,

Him whose heart contains us all?

Lives no God for thee on high,

Loving while His judgments fall?

Look above,

God is love.

Soul, why art thou troubled so?

Heart and eye

Lift on high,

Every tear on earth that flows,

God, the world's great ruler, knows.

"Soul, why art thou troubled so?

Why art thou so sore afraid?

From thy heart has fatal death

Torn the loved ones thou would'st save?

Saw'st thou them with anguished breath

Sink into the gloomy grave?

Death's last blow

Endeth woe.

Soul have comfort in the Lord!

Tears take flight!

For in light

Walk the hosts that God adore;

Bless'd, bless'd evermore.

A NOVEL TELEGRAPH FEAT.

DURING the recent meeting of the American Science Association, at Salem, Massachusetts, Dr. Upham, of Boston, delivered an evening lecture upon the human heart and its actions, and at the conclusion he exhibited in the Hall at Salem the pulsations of several patients and physicians of the City Hospital in Boston. The Franklin Telegraph Company gave the use of a wire between the two places; the heart-beatings were made automatically to send currents through it, and they were rendered visible to the audience by a beam of magnesium light which quivered upon the wall of the darkened room in perfect sympathy with the distant pulse. First a healthy man's vein was put to the apparatus, and the light spot vibrated 60 times a minute. The second was a healthy but excitable person, and the quiverings were 90 per minute. Next the spectral pulse showed that 118 beats per minute were coming from the hospital; and, lastly, the beam jerked at an altogether irregular rate; in the former case the beats came from a patient suffering from pneumonia; in the latter, from one affected with an organic heart disease. Salem and Boston are fourteen miles apart. With a score or so of sphygmographs (the instrument that shows the rate at which the pulse is beating) and a few dozen yards of wire, the hospital surgeon of the future may have the pulses of all the patients beating in his private room.

SCOTCH SAVAGES.

EVERY tourist in the North of Scotland must now and then have come across little bands of tinkers, with their wives and children, trooping along the lanes, or squatting by a wood fire, in some out-of-the-way nook, bronzed to the complexion of the pans and kettles they carry, with long, unkempt locks, and eyes as quick and sharp as those of a weasel. Of this class, whom he thinks the most degraded in the kingdom, if not in the empire, a curious account is given by Mr. J. Mackie, in his evidence before the Select Committee on the Poor-Law of Scotland. He says that as a race they are in all respects different from, and have little or nothing in common with, the inhabitants. They live entirely by themselves, intermarry with each other, and in their general habits and modes of life are peculiar. About twenty years ago they numbered only from twelve to fifteen, and as they wandered about through the five northern counties, generally living in the open air, and bivouacking for a few days at a time by the borders of a moss or moor, their influence for evil was not so felt as to attract attention. Since then they have increased so rapidly as to render division necessary, and now there are hordes of them permanently attached to each county, occasionally visiting one another, but claiming as their residence those localities where they generally congregate. There are two colonies of them residing on either side of Wick Bay, in natural rocky caves, looking into the sea, and so near it that one of the tribe, a woman within a few days of her confinement, was not long ago washed away by a wave while entering the cave on the south side of the bay, and was drowned. In these caves whole families live, day and night, with no furniture, no bedding, no privacy. They herd like cattle. A fire is kindled in the centre of the cave, and around it they gather and have their orgies. Children without a rag to cover them run about the caves and their entrances, and when they come to town are frequently enveloped in a sack or a piece of sailcloth. Their chairs are boulders, their beds are the bare ground, and their dishes are tins made by themselves.

Children are born there frequently, and morning visitors entering suddenly have more than once found adults lying drunk and in a state of entire nudity. Girls of fourteen are frequently mothers.

Not one of the hundreds that thus live in the northern counties can read or write, and the entire social condition of the tinker tribe is of the most degraded character. It appears from Mr. Mackie that attempts have repeatedly been made to bring them within the range of social and humanising appliances, but in vain. Tinkers' missionaries laboured for years, with no favourable result. Numerous ladies devoted themselves (and it required no ordinary courage to do so) to their benefit, but without the least good result. When, occasionally, they were collected in a schoolroom or private house, along with a few respectable inhabitants, to be spoken to and fed, the bulk of them generally came drunk, and it was impossible to keep them together. Attempts have been made to get them to settle down, and offers of house accommodation have been made them, but only with one instance of success in the northern counties. Their source of living is threefold. The men occasionally work at making tins, which the women sell, but the main means of livelihood is in begging and plunder. The children are taught to beg and steal from earliest years, and are most importunate, and the women, who are always accompanied by several children in rags and wretchedness, are not less troublesome. Every penny they earn in labour and by begging and stealing goes for drink, and the result is that when any of them are injured in brawls, or prostrated by sickness, or become feeble by age, they are at once put on the poor roll and become most expensive paupers. In time perhaps we shall come to acknowledge the truth of what Emerson says, that the best political economy is the care and culture of men.

MY BABES.

WHEN God first gave her to me,
That blossom pure and fair,
My heart owned not His bounty,
My lips breathed forth no prayer.

I held my precious treasure
As dear as life could be,
But spared nor love nor service,
For Him who gave her me.

But when the unseen angel
Swept mutely to my side,
And bore my darling from me,
My proud rebellion died;

And, bathed in cleansing tears,
I fell before the throne
Of Him who lent my treasure,
And now had claimed His own.

God gave another to me,
A boy of sturdy limb,
And oft in grateful rapture
I paid my thanks to Him.

Yet still my heart was worldly,
And sordid every dream,
And Heaven in vain shed o'er me
Its sweet inviting beam.

But when the mystic angel
Once more swept mutely by,
And stilled those merry gambols,
And hushed that joyous cry,

I raised my eyes in sorrow,
To mark his heavenward flight,
And saw the golden glory
Of that fair land of light!

So now I wait in patience
Till God shall bid me come,
To join my angel children
In their eternal home;

And though He try me sorely,
Till heart and life grow dim;
Yea, even though He slay me,
Yet will I trust in Him.

H. W. H.

THE SOUTHERN UNITARIAN SOCIETIES.

ANNUAL MEETING AT WAREHAM.

ON Wednesday, the 15th instant, the annual meeting of the Southern Unitarian and the Southern Unitarian Fund Societies was held at Wareham, when the day's proceedings comprised divine service at the chapel, South-street, in the morning, the subsequent transaction of the annual business, a collation in the afternoon, and a conversazione at the Town Hall in the evening. The sermon, in the course of which an elaborate review was given of the theological, scientific, and philosophical contests for truth which are now being carried on, was preached to a numerous congregation, by the Rev. Robert Ainslie, of Brighton.

After the service the business of the societies was transacted, the chair being taken by the Rev. J. B. Lloyd, of Wareham. Reports were received from the Unitarian congregations at Wareham, Poole, Newbury, Chichester, Portsmouth, Southampton, Newport, and Ringwood. Petitions were adopted to Parliament for the opening of the Universities

and thanks were voted to Mr. Ainslie for his sermon, as also to the various officers of the two societies, who were re-appointed.

THE DINNER.

At two o'clock a collation was provided at the Red Lion Hotel. The chair was taken by W. J. Pike, Esq., of Wareham, and the vice-chair by A. Balston, Esq., of Poole. The following gentlemen were among those present:—The Revs. R. Ainslie, E. Kell, H. Hawkes, R. Yelland, J. B. Lloyd, J. Cropper; and Messrs. F. Filliter (Town Clerk of Wareham), T. Colfox (Mayor of Bridport), H. Hamilton (Poole), B. Squire, Bovill, Ivimey, Simpson, and Sutton (Southampton), Hodges (Dorchester), W. N. Western and R. Selben (Poole), and W. Hawkins. After dinner, and the usual loyal toast of "The Queen."

The CHAIRMAN said the next toast on the list was that of "Civil and religious liberty all the world over." (Cheers.) When he was a child that toast was proposed with bated breath; at that time by proposing this toast in a mixed company, a man would have been liable to scoffs and insults, but in the present day it was not considered an improper toast to propose at any meeting. He, therefore, with their permission, would change the toast to some extent, for he considered that civil and religious liberty was already attained in this country—that it was secure so far as the idea of liberty existed in men's minds, for those who had struggled for liberty were now in the majority and were masters of the position, and if they did not hold their ground it would be their own fault. Religious liberty, after what had taken place during the last session of Parliament, was no longer an object for which they had to seek; and still less was there any necessity to say much respecting the toast when they considered what had taken place on the continent—the declaration of principles in Spain, and the downfall of Roman Catholicism, if he might say so, in that country. (Hear, hear.) The harvest was now ripe, and the fruits were ready to be gathered. Forty years ago it seemed impossible that civil and religious liberty should be attained, but since that time it had become a fact, or so near a fact, that they had only to stretch forth their hands and reap the ripe fruit. (Hear, hear.) He had, therefore, altered the toast on the list to that of "The spread of religious truth," for this was a subject that must occupy the mind of every thinking man. Religion had been under a cloud of protection, a cloud caused by its being connected with Government and civil affairs, with which it had nothing at all to do, for the great Master of their religion said he had no concern with the government of this world; and it was therefore their object to promote and spread religious truth, which had hitherto been interfered with by a variety of causes that were hindrances rather than helps to it. The spread of religious truth was the dissemination of that religion which was taught by the great Master whom they followed. They had no other authority than Christ, and it was his religion that they desired to see spread among mankind. He begged to propose the toast, "The spread of religious truth," and to associate with it the name of the Rev. J. Cropper. (Cheers.)

The Rev. J. CROPPER, in responding, said he would define religious truth to be that which the Chairman had, in general terms, expressed—the truth taught by the great Master of their religion, Jesus Christ. Whatever could be proved to have been taught by him, he regarded as absolute truth, just as, to use the words of his friend, the Rev. R. Ainslie, whatever in science could be scientifically proved was true in science; and, resting upon these bases of religious and scientific truth, they would obtain political truth and right and justice. With respect to the spreading of religious truth, they had to combat with the powerful ecclesiastical bodies that came between them and it; but those institutions were tottering to their base, and long before some of those around him were of his age they would have seen the deposit of all this tyranny in the grave—(hear, hear)—disestablishment would have taken place, priestcraft been abolished, and the oligarchy of the Church removed. The New Testament had been laid bare as to its correct reading, by some of the ablest scholars of the day, and the result had been that of proving the truth of the doctrine professed by Unitarians, in that it was acceptable to every rational and intelligent mind; and there were hundreds of Church people who were desirous of liberty to acknowledge and declare the truth of this doctrine. As an instance of this, he would mention that a short time since he was travelling in Switzerland, where he met a lady, a banker's wife, who was a perfect stranger to him. She said she believed he was a Unitarian minister, and on his replying that he was, she said that she was really delighted to see him, for she had no one to sympathise with her. She told him she had been governess in Lord Derby's family, and had brought up most of the older branches of it. She had been for some years married and living in Switzerland, and had one son, whose religious education she did not interfere with, and she was moved to tears at meeting one who sympathised with her. In the evening, before they parted, she said her husband asked her respecting him (the speaker), and he said it was a singular fact that there were hundreds in Switzerland who were joined together in a kind of brotherhood,

and who declared their belief in the unity of God and the Divine authority of Jesus Christ. He (Mr. Cropper) told them positively that the ground was being paved for the advancement of those opinions. (Hear, hear.) He attended service at the Cathedral at Lausanne. He saw very few men there, and he would tell them the reason why. The gentleman before mentioned asked him if he was pleased with the minister, who preached on holiness and the basis of a good life; and he replied, "very much." He then told him that the reason why the minister was not acceptable was that he did not preach what he believed. He (Mr. Cropper) said the minister read the doxology and the creed, and the gentleman replied that the minister did not believe in them, and added, "There are numbers in Switzerland who hold the same opinions as yourself, but will not give up the coin." This, he (Mr. Cropper) could not help designating as gross rascality. (Hear, hear.) A man who would hold a church living and receive pay from the Church, when he was no Churchman, but either a Roman Catholic or a Unitarian, was indeed a rascal. (Cheers.) Mr. Cropper then went on to say that the great obstacle to the progress of truth was a want of unity among themselves. If they would be firm and united, maintaining their principles and advocating them openly, wisely, and charitably, not slapping a man in the face because he differed from them, but holding their ground sensibly and rationally, and making their conduct consistent with their principles—then they might depend upon it that they would make progress with truth and eventually carry the day. (Hear, hear.)

The CHAIRMAN next proposed, "The Southern Unitarian Society and the Southern Unitarian Fund Society."

The Rev. E. KELL responded. Those societies were established for the promotion of what they believed to be the true gospel—a belief in God and the Saviour Jesus Christ, and the acceptance of those precepts which their Saviour gave them. When the societies were first established it was found that Trinitarianism widely prevailed, and they endeavoured by the publication and distribution of books and tracts to establish a form of divine worship in accordance with those pure principles which the Saviour diffused amongst mankind. Of course, if they believed the Gospel of Christ, they must proclaim it in accordance with that mode of thought and reason which seemed to them in harmony with its precepts. The chairman had, he believed, shown the strong desire felt by all of them that those pure principles should prevail, and he had no doubt he would give his valuable countenance in promoting them. (Hear, hear.) He should not on the present occasion go farther into the principles upon which the associations were founded, because he believed they were pretty well known to all present, and they had been so effectually advocated at Wareham that morning. There was one thing, however, which he should wish to do, as one of the oldest ministers in the body—namely, to notice some of those losses they had experienced during the last year. Several eminent ministers had departed from amongst them, and he thought it was only due at a meeting of Unitarians that some respectful notice should be made of those worthies. (Hear, hear.) During the last year they had lost at least five most eminent ministers—Edward Talbot, John James Tayler, Robert Brook Aspland, Francis Bishop, and Henry Squire—of all of whom he spoke in appreciative and affectionate terms. Those five men were representatives of Unitarianism. They had been looked down upon, and mighty men had passed them by and spoken scornfully of them; if they went into company great men would simply say of them "but they were Unitarian ministers." But they were of those who leavened the whole lump; they were almost always in the vanguard of the movement for securing civil and religious liberty and the emancipation of the slaves, and they could not pick out five men from any religious denomination who had done more in their day.

The Rev. R. AINSLIE said that, with all respect to the Rev. E. Kell, he did not think what he had stated had been altogether accurate. Those men to whom he had referred were Christian men of the highest stamp, yet personally he thought they should disconnect Unitarianism from them, just as much as John James Tayler disconnected it from himself. He never liked the term, and it was a well known fact that he never wished to employ it in relation to himself or others. He did not regard those men disrespectfully as Unitarians, but it was as Christians that they made their mark, and he frankly confessed that it was an unfortunate term. He believed in the doctrines that had just been enunciated, and he taught them constantly, that God is one, God is a spirit, and God is love; but why he should call himself a Unitarian on that account he did not know and could not understand, especially as Unitarianism, as such, had had upon it a brand for two or three centuries. They all knew what was the law of this country a century and a half or a century and a quarter ago; it would have hung up a man who dared to avow himself anything but a Trinitarian. He did not, therefore, know why they, especially those who were not educated in Unitarianism, should take

upon them, providing it impedes progress, a term of reproach. He might illustrate this by what occurred to him at Brighton.

The Rev. E. KELL asked whether it was quite fair that Mr. Ainslie should say the name of Unitarian would be against him at Brighton, for wherever he preached there would certainly be a large congregation—(hear, hear)—whether it was in a Free Christian church or a Unitarian church. Therefore this individual instance did not count. (Cheers.)

The Rev. R. AINSLIE said this was very important testimony, but Mr. Robert Philips, of Manchester, attended his chapel when there was a very fine congregation, and he said, "Write up the word 'Unitarian' outside, and see how long you will have such a congregation." (Laughter.)

Before the meeting closed Mr. Ainslie was warmly pressed to print his sermon, and consented to do so.

THE CONVERSATION.

In the evening a very pleasant conversation was, by permission of the mayor (Mr. T. Randall), given at the Town-hall, by the chief members of the Association. The hall was densely crowded with a highly respectable audience, including members of the Church of England and various other religious bodies. The old Town-hall was gaily decorated for the occasion, and a most pleasant and agreeable evening was spent.

INTELLIGENCE.

CARDIFF.—The *Cambria Daily Leader* says efforts are being made at this place to establish a Unitarian Church. It has been urged by residents, who are favourable to the scheme, that it is somewhat remarkable that the nucleus of a flourishing place of worship, in connection with the above body, has not been formed years ago, since the population has greatly increased, and several Unitarians have come to reside in the locality. The promoters are taking measures to ascertain the number of inhabitants who embrace Unitarianism, with a view of hiring a temporary room until they can test the success likely to attend the formation of a church.

DUKINFIELD: PARENTS' ANNUAL GATHERING.—Last Saturday evening, the annual gathering of the parents of the scholars in the old Chapel Sunday-school, took place. Over four hundred attended, and a very pleasant evening was spent in the usual way. The Rev. J. Page Hopps presided, and useful speeches were delivered by the Revs. H. E. Dowson, J. Black, F. Revitt, S. A. Steinthal, Mr. John Chadwick, and others. The chairman specially referred to the high-class education given to the elder scholars, many of whom had passed a Government examination in geometrical and mechanical drawing. He reported the school as in a very satisfactory condition. The rooms were full and the discipline was well maintained. They had lost some of their most hopeful scholars and teachers by emigration, and they now had representatives in nearly every part of the world.

NOTTINGHAM: HIGH PAVEMENT.—On Sunday, the 19th instant, Mr. C. L. Corkran, of Spicer-street, London, preached the annual sermons in connection with the Sunday-schools attached to this chapel. At the close of the services satisfactory collections were made.—In the afternoon, the teachers took tea together, and after tea the Rev. R. A. Armstrong, minister of the congregation, being called to the chair, short addresses were delivered by Mr. Corkran, the Chairman, the Rev. C. L. Whitham (minister of Christ Church), Messrs. Richards, Gill, Clark, &c. The words uttered by Mr. Corkran, both in and out of the pulpit, were so laden with wisdom, earnestness and sympathy, as to sink deep into the hearts of all hearers; and at the close of the day there was a spirit of hopefulness and resolution everywhere visible, which promised new life and strength to these old and valuable schools.

NOTICES TO CORRESPONDENTS.

R. E.—Next week.

Marriage.

POOLES—MANNING.—On the 20th inst., at the Spain Lane Chapel, Boston, by the Rev. W. W. Robinson, Mr. Robert Pooles to Mary Ann, daughter of Mr. George Manning, of Southampton.

Deaths.

CHEETHAM.—On the 5th inst., aged 42 years, Samuel Cheetham, of Broom Bank, Stockport.
EVANS.—On the 20th inst., at 5, Thurlow Road, Hampstead, after a short illness, Sarah, eldest daughter of the late Rev. Richard Evans, of Swansea.

THE COMING WEEK.

Blackley.—On Sunday, Sunday-school sermons. Preachers: Morning, Rev. William Gaskell, M.A.; afternoon, Rev. T. E. Poynting; evening, Rev. Joseph Freeston.

Manchester: STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday evening, a discourse by the Rev. Brooke Herford on "The Communion."

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 277, Waterloo Road, Cheetham Hill, at his printing offices. No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, September 24, 1869.

WHAT THE CHURCHES ARE DOING.

The *Neue Freie Presse* relates a curious incident of a picture of the Virgin in Innsbruck, before which the ladies of that town have been particularly fond of performing their devotions. The upper part of the figure had for some time been hidden from view; but the other day the obstruction was cleared away, when, to the amazement of the good woman who was performing the pious office, the Virgin was discovered to be weeping. Quick as lightning the news spread through the town, and from morning till night the place was crowded with devout ladies eager to behold the sight, and a considerable number of men were also attracted to the scene of the miracle. At last the excitement became so great that the Burgermeister interfered, and appointed a commission to inquire into the matter, one member, in order to secure fair play to the cause of the believers, being a priest. The tears of the Virgin soon faded before the examination to which they were subjected; at least they resolved themselves into varnish, with which the picture had been too liberally smeared the last time it had been in the hands of the painter.

The number of bishops who are to be entertained at the Pope's expense during the sitting of the Council has lately increased not a little, and well-paid prelates seem disposed to seize the opportunity of seeing Rome at his charge. This is said to have raised murmurs in some quarters, but the Holy Father bears it very good-humouredly, and says Providence will provide for all. His Holiness hopes, indeed, that the Council will have but a brief existence, and speaks of its being terminated before next St. Peter's Day.

In consequence of a letter from Dr. Merle D'Aubigne, a meeting was held the other day at the house of the Hon. Arthur Kinnaird, when it "was unanimously felt that, considering the startling additions to previous assumptions of the Papacy which may probably be made at the approaching General Council, contrary to the sole headship and prerogatives of the Lord Jesus Christ, it is desirable that the month of December should be specially set apart by Protestant and Evangelical Christians throughout the world to pray in private, in families, and in social circles, for the priesthood and members of the Roman Catholic Church, that they may be blessed with true saving grace, delivered from all human error, and endowed with full knowledge of Scriptural truth." The week commencing on Sunday, December 5, is suggested for this object. It is further proposed by Dr. D'Aubigne, supported by friends in Geneva and elsewhere, to hold a General Council of Protestant Christians, in some convenient locality, so soon as may be after the Council of the Romish Church has completed and published its deliberations. This would furnish a great occasion for the prophet of Crown Court, who has no chance now of obtaining a hearing at the Romish Council.

As far as at present known, the Archbishop of New York seems to be about the grandest prelate expected in Rome to take part in the Council. In order to appear in becoming state, it is announced on good authority, he has "hired a carriage and pair at the rate of twelve hundred franks a month." We may trust that his splendour will not to much excite the envy of his poorer brother bishops who are to feed at the Pope's expense.

A "Cambrian League" has been started, with the motto "God and the right," its object being to vindicate the rights and abolish the wrongs of the Welsh people. It will limit its efforts at present to the abolition of the State Church Establishment, with its alien Episcopate, and the appropriation of its revenues to national Welsh purposes, without distinction of sect or creed. A petition emanating from this body complains that of the four Bishops of the Principality, one is a Scotchman, while the other three are English; and that since the accession of the Hanoverian family no Welshman has ever been advanced to a bishopric in his native land:

"That of the present four Bishops, one—the Bishop of St. Asaph—is wholly ignorant of the Welsh tongue, and has never been able in such tongue to discharge any function, priestly or episcopal, towards the souls of the Welsh people; that he has nevertheless since his appointment received above £90,000 sterling, in addition to the possession of patronage exceeding that vested in the four English bishoprics of Carlisle, Hereford, Lichfield,

and Chichester. That against such wrongs and corruptions, unparalleled in character and continuity in any Church or denomination in the East or West, no peer, or prelate, or dignitary of the Church in Parliament or Convocation has had the honesty, principle, or moral courage to raise on behalf of the Welsh nation, the most ancient body of Christians in this island, a protesting voice. That, in consequence of these and similar long-continued and unredressed indignities and oppressions practised by the State and State-appointed prelates on the Welsh nation, nine-tenths of the population of the Principality have wholly rejected the spiritual supremacy of the Crown and the Episcopal form of Church government."

The petitioners therefore pray for the disestablishment and disendowment of the Welsh Church.

Mrs. Burton, who died recently at Roundhay, near Leeds, has left £15,000 to be devoted to the erection of Wesleyan chapels and schools in Cumberland and Scotland, and likewise £2,000 each to the Wesleyan Home Missions and the Bible Society.

Another ritualist clergyman, the Rev. G. Husband, of Atherstone, Warwickshire, has been received into the church of Rome by Father Newman.

Nineteen bishops held ordination services on Sunday last, at which 273 candidates were admitted to holy orders. Of this number it is noticeable that only 159 were graduates of Oxford and Cambridge.

We understand that the Rev. W. H. Channing has resigned the charge of the congregation at the West-end of London, and will sail for America early next month, being engaged to deliver a course of twelve lectures before the Lowell Institute in Boston, on "Man in the Ages, or Lessons of the Old World to the New."

The Rev. Arthur Ransom, who was lately expelled from the Wesleyan ministry for not being altogether "sound" on the Sabbath question, has accepted an invitation to become the pastor of the Independent Church at Lynn, in Norfolk. And his brother, Mr. William Ransom, of Hastings, has decided, "God knows with how much sorrow," to give up the office of local preacher in the Wesleyan body, which he has held for twenty-eight years. In a letter to the *Recorder* he says:

"Holding to the Dominical theory, as my brother does, and learning it thus late in life to be heresy, I cannot retain office on false pretences. In practice I have carefully abstained all my life from Sunday laxity. I have often walked twenty miles or more to and from my appointments, whilst many upholders of the Sabbatarian theory (in London and elsewhere) were weekly availing themselves of the beggarly loophole—it is no better in their case, with their theory—of 'necessity' or 'mercy,' to ride much shorter distances. Sunday is a sacred day to me, because I believe in the Christianity of it. I confess I cannot now see what course but resignation is honestly open to Wesleyan preachers, whether paid or unpaid, who hold the forbidden theory of the Lord's-day."

On Thursday morning, last week, there was a "special commemoration of the Holy Eucharist" in the Church of St. Ethelburga, Bishopsgate, in connection with the death of the Bishop of Exeter, and it was also announced that prayer would be offered "that a Catholic-minded successor might be appointed." Mr. Rodwell, the rector, who had on an elaborate purple chasuble with bright yellow lining, over a white alb, and on his head a biretta, read the service as far as the collect for the day, and then interposed one from the burial office. On coming to the Sanctus, a deacon who stood by the side of the rector rang a large brass bell three times, and a woman at the west-end tolled the church bell three times. In the Communion Service, on saying the words, "Take, eat, this is my body," the rector lifted above his head a piece of wafer bread, and while in that position the deacon and the woman again rang their respective bells. This was repeated when the wine was consecrated. At the conclusion of the prayer, Mr. Rodwell stood for a long time before the cross on the altar with his back to the people, showing a large cross on his chasuble, but no one, though a great number of persons were present, went up to receive the communion with him.

Mr. Gladstone has done a bold act in appointing Professor Seeley, the author of "Ecce Homo," in the opinion of Lord Shaftesbury "the most mischievous book that was ever vomited out of the jaws of Hell," to the chair of Modern History at Cambridge, vacant by the resignation of the Rev. Charles Kingsley, who has been made a Canon of

Chester. There can be no question that Mr. Seeley, who, when he graduated in 1857, was Senior Chancellor's Medallist, and bracketed senior classic with three others, and who is Professor of Latin in University College, London, will ably perform the duties of the new office which has been conferred upon him. The *Daily News* says, "Bigots may howl at the new appointment, as they have howled at every good selection of University teachers during the past quarter of a century. Mr. Seeley will possibly feel himself flattered if he receive the tributary execration of the party which has heaped its vituperation on such men as Arnold, Stanley, Jowett, and Goldwin Smith."—*Punch*, remarking on the appointment, says: "Lord Shaftesbury is as well as can be expected, and Archdeacon Denison is so much recovered that no further bulletins will be issued."

We referred a short time since to the claim made by Mr. W. Grant to the possession of St. Andrew's, the Presbyterian church at Ramsbottom, near Bury. On Tuesday night his opponents intended to hold a meeting in the church, but he had obtained possession of it on Sunday, and retains it by the help of about eighty bailiffs; and when the deacons and elders of the presbytery, with a number of the congregation, arrived, they found themselves excluded, and were obliged to assemble in the schoolroom, where a committee was appointed to decide what course should be taken to regain their rights. But for the exhortations to peace given by the ministers present, there is no doubt that the church gates would have been forced, and a riot probably have followed.

The annual meeting of the Baptist Union is to be held at Leicester on October 6th and 7th. On the first day the chairman, Dr. Brock, will deliver the usual address, and the Rev. C. Williams, of Southampton, read a paper on "The Policy of Non-conformists in view of Ecclesiastical Disestablishment." On Thursday the Rev. C. Short, M.A., of Sheffield, is to deal with "The Best Means of Overtaking the Religious Destitution of our Large Towns;" and Mr. S. R. Pattison to read a paper on "The Relation of the Sunday School to the Congregation and the Church."

Lord Powerscourt, who was so sternly taken to task by his grandfather, Lord Roden, for what he deemed his apostasy in regard to the Irish Church, has given a fine rebuke to those who have impugned the motives of the Churchmen that supported Mr. Gladstone's measure. He has announced his intention of purchasing the rent-charge on all his estates, and of devoting it to the re-endowment of the churches on his property. The value of this gift to the disestablished Church is estimated at from £18,000 to £19,000.

The Indian papers inform us that the Maharajah of Travancore is about to perform the ceremony of Thooloparum, which consists in his being placed in one scale with an equal weight of gold in the other. The gold is afterwards distributed among the Brahmins according to each one's privilege, and it is only after this process that his Highness is supposed to be sanctified. There is another ceremony, which consists in his passing through the belly of a cow of gold; this is termed Erniagherpum. This it is proposed to celebrate next year, as the cost of the two is rather too much for one year.

WHAT IS SAYING ON CHURCH MATTERS.

For a choice little bit of invective, pungent and spicy, commend us to the Protestants of Newtown, Mount Kennedy. A few days since they met to elect a lay representative for the Diocesan meeting, and after duly preparing themselves with "singing a hymn and prayer," they proceeded to adopt a series of resolutions, in which judgment was passed on Mr. Gladstone and his aiders and abettors with a fulness and explicitness which left nothing to be desired. First of all, a note was made of the "meanness" of the motives by which the framers and supporters of the Irish Church Act were actuated. Next, it was affirmed that "truth, honour, and honesty were violently thrust aside;" that "jealousy, cupidity, spitefulness, party scheming, and political poltroonery debased the measure from its inception to its consummation; that it was hurried on with the indecent and insensate haste which denotes conscious but predetermined iniquity;" and that "the hypocritical profession of good intentions and conscientious convictions,

&c., which accompanied the spoliation is an impudent aggravation of the offence," &c. In conclusion, it was stipulated that the funds to be provided for the future working of the Church shall be placed beyond the grasp of an unscrupulous Parliament.

The *Guardian* remarks:

"It is not a little singular that the whole of the south-west of England, as far to the east as London Bridge, Reigate, and Portsmouth, is in an abnormal condition in an episcopal point of view. The Bishop of Exeter is dead; the Bishop of Bath and Wells has resigned; the Bishop of Winchester is arranging for his resignation at an early date; and the new Bishop of Salisbury is not yet actually consecrated. If to this is added the fact that the Bishop of Chichester is half-way between eighty and ninety years old, perhaps the abnormal condition of the south of England may be regarded as including Sussex as well as Surrey."

As no harm seems to have arisen from this unrepentant state, one is tempted to ask whether bishops are a necessary or merely a luxury.

At the annual meeting, on Monday, of the Manchester branch of the Society for the Propagation of the Gospel, the Bishop of Colombo said:

"With regard to the Africans, if there was one lesson which they learned in the mission field it was this—'honour all men.' If there was one thing which he should like to refute, it was when he heard men of science say some races were utterly hopeless, and did not belong to the same stock as themselves. As regarded Africans fresh from their own shore, it was a calumny against the whole race to say that they were incapable of religion or faith or fidelity, or that they need compulsion to make them labour for their subsistence. He did not agree with the opinion that it was only by means of the children that they could expect to advance Christianity; and therefore, after having heard the opinions of his clergy in Colombo, he resolved to go into the mission field in a bold manner, and he set on foot a system of preaching in the open air to large numbers of persons. Instances of going back from the profession of Christianity were rare, because in Ceylon they had almost got rid of the old system under which men were almost forced to declare themselves Christians owing to their otherwise being inadmissible to Government offices. He honoured the zeal and labour of other Christian bodies, and had often gone out of his way, when he found a good Wesleyan or Baptist mission, to wish them God speed, and had been able to rejoice at any success which they could show. His native clergy were now in a great majority over the English clergy, and unless they could effect that their work was after all unreal; for if they could not find, out of the native races which they were seeking to convert, persons who were fit to be trusted with the solemn office of the Christian minister, their attempt at conversion was a fiction and sham."

In his recent address the Archbishop of Canterbury said, "We must show the age that we are doing God's work;" on which the *English Independent* well says:

"That is the true appeal. If the Church of England can convince the age of that, she will stand, no matter what forces oppose her. If it should be made to appear that God's work is being done more simply, directly, and effectually by Churches outside her pale, and on principles which she disowns, her doom is sealed. And in these words the Primate is speaking very solemnly to all of us. It is the test by which we must all stand or fall. Traditions of the past are nothing, prescriptive rights and claims are nothing; they are all melting and vanishing under the keen solvent of the times in which we are living. What power of work there is in us for God, for man, is all that the world cares to consider. By effective ministry to the spiritual needs of men alone can Churches in these days make their calling and election sure."

In the same address, the most remarkable part was that in which a limit was set to the probable duration of the Establishment. The Archbishop said, "Probably an attack on it is not to be apprehended at present, though some persons doubt on this point. But, taking what some call the more hopeful view—namely, that the attack is likely to be postponed some ten or twelve years—surely such a hope is but a poor hope." Some of the clergy, however, appear to be not at all dismayed by the prospect thus set before them, but ready to meet it in a true spirit. At an election meeting the other day, for instance, the Rev. W. H. Jones, vicar of Mottram, in speaking of Sir E. Watkin as a fit representative for East Cheshire, boldly said: "He was prepared to say distinctly that he did not think it essential to the welfare of the Church of England that she should remain a State Church. He did not say that it might not be for her present good, or that she might not have derived benefit from her connection with the State in past times; but the time might and probably would come when the Church would see it wise to relax her hold upon the State, or rather to ask the State to relax the hold which it had upon her." While the connection had, he held, conferred

great blessings on the country in past times, particularly in regard to education, now, the Church, having accomplished her mission as a State Church, might possibly be able to work alone; and "men might ask themselves whether religion, to be preserved in its purity, should not be severed from that which was, to a certain extent, a fetter to it."

In considering the reconstruction of the Church in Ireland, the *Pall Mall* says that the great resource of the promoters of High Church views is the use of ceremonial. "Anglo-Catholicism" is rarely preached, but it is constantly acted; and it is the great object of those who have made themselves its champions to indicate that every minute particular of ceremonial, every change of dress and of gesture, every note of music, every architectural decoration, typifies the one great ruling doctrine of the Real Presence, with its adjunct—avowed or not—the Continuing Sacrifice. Now, to the great majority of the laity these two doctrines are simply superstitions. It is hardly to be expected, therefore, that Protestant Churchmen can assist with perfect equanimity at ceremonies which they might once have thought innocent, or graceful, or tending to devotion by their connection with Christian antiquity, but which they are now carefully taught by spiritual advisers have every one of them a specific superstitious meaning. A cross over a communion table appeals in itself only to the common feelings which unite all Christians. But when a Low Churchman is told that the cross in that position implies the entire high sacramental theory, he turns back from what he might before have venerated with the humiliating sense that he would be guilty of a compromise with idolatry in worshipping before it. The conclusion which the *Pall Mall* comes to is this, that in re-constructing the Church of Ireland care should be taken to give the laity an important share—nay, the preponderating share—in its administration as regards ceremonial observance. Unless they possess this, the clergy will use that observance, as they are doing here by wholesale, as a means, not so much of converting people to certain doctrines, as of enabling themselves to assert that those doctrines are held by the Church. It would probably be right to give a committee of parishioners, acting in combination with the clergyman as far as possible but with an overruling voice, the power to veto any change whatever in existing ceremonial, unless with authority from the higher powers in the Church. This power, properly exercised, would keep it Protestant until the clerical mind changes; of which at present there is little sign.

The *Spectator* has some difficulty in understanding Father Hyacinthe's exact position. Has he given up the absolute authority of the Church, and become a Protestant? If so, why wait for the Council? Does he still defer absolutely to that authority? Then surely he must abide by the decrees of the Council, however he may still hope to modify them. *Punch's* dictum on the matter is, "If the Pope in the Council has half the supernatural power claimed for him, let the defiant Carmelite be physically flogged. If this can't be done, the Council had better shut up; it is an anachronism—*Hamlet* without the *Prince of Denmark*—in fact, a Sham." The *Daily News* thinks that since Luther quitted his monastery a more startling signal of revolution has not been given. The intellectual and religious condition of the age clearly indicates one of those crises in ecclesiastical affairs in which all that is needed to precipitate a change is the decisive action of some courageous and conspicuous man. The train is laid; in the chances of history, will it fall to Father Hyacinthe to fire it?

One of the writers in the *Daily News* on the Byron scandal having seemed to intimate that the Congregationalists had some special aim in upholding Mrs. Stowe and taking her part, the *English Independent* thinks:

"It may as well be said that Mrs. Stowe has for some time past separated herself from the Congregationalists and joined the Episcopalians. That she has also widely departed from the faith of her forefathers has long been apparent in her works some of which are specially devoted to the ridicule of the Calvinistic opinions of the New England Puritans; but nowhere is her essential difference from the school to which her own father, Dr. Lyman Beecher, belonged, and to which her brothers still belong, more marked than in this 'True Story' of Lord Byron, for here she does not disguise her sympathy with Lady Byron's universalism. Their intimacy grew very much out of their community of ideas on these subjects. Lady Byron's house was a rendezvous for religionists of this order, as may be seen from Crabb Robinson's diary, where by-the-bye Lady Byron's strength of mind and judgment are as much the subject of admiration as her purity and goodness."

CROWN OF JESUS MUSIC.

We have lately met with a musical work for Catholics, entitled "Crown of Jesus," which contains most extraordinary, and to us most profane, language with regard to the Almighty, who is made to hold quite a subordinate rank to the Virgin Mary. The idolatrous worship of the Virgin is

very remarkable, reminding us of Pagan superstitions, especially of the worship of Juno as Queen of Heaven by the Greeks and Romans. The following is part of a hymn to the Virgin, entitled "Mary, Mother, shield us:"

"Mary, Mother, shield us thro' life!
Protect us from the ocean's strife;
Calm the wild sea, bid tempests cease,
Through thee we reach the shore in peace.
Amen.

"Holy Mary, we implore thee,
By thy purity divine,
Help us bending here before thee,
Help us to be truly thine.
Thou unfolding wide the portals
Of the kingdom in the skies,
Holy Virgin, hast to mortals
Shown the land of paradise.

"Oh! by that Almighty Maker,
Whom thyself, a Virgin, bore;
Oh! by thy Supreme Creator,
Link'd with thee for evermore!
By the hope thy name inspires,
By the doom reversed by thee,
Help us, Queen of Angel choirs,
Now through all eternity."

Another begins:

"I'll sing a hymn to Mary,
The mother of my God!
"Sleep, Holy Babe,
Upon thy mother's breast;
The Lord of earth and sea and sky,
How sweet it is to see thee lie
In such a place of rest."

To the Virgin:

"See how ingrate and guilty we stand before
thy son;
His loving heart reproaches the evil we
have done;
But if thou wilt appease Him! speak for us
but one word;
Thou only canst obtain the pardon of our Lord."

St. Joseph takes a prominent place indeed in these invocations:

"Blessed be the great St. Joseph,
Sing then with devotion true,
Dearest Jesus, Mary, Joseph,
Heart and life I give to you.

"When in the morning I awaken,
With the Cross I sign myself,
And say, 'Jesus, Mary, Joseph,
I give you my heart and life.'"

An idea of the Trinity is thus obtained:

"O Majesty, most beautiful,
Most Holy Trinity,
On Mary's throne we climb to get
A far-off sight of Thee."

Our lowly Saviour is thus apostrophized:

"Oh Jesus, God, Creator, Judge!
Thee present humbly we adore;
To Thee, in this great sacrament,
Be praise and glory evermore."

At the Holy Sacrament:

"In this Sacrament, sweet Jesus,
Thou dost give Thy flesh and blood,
With Thy soul and Godhead also,
As our own most precious food."

Directions for the time of Holy Communion:

"Go to the Communion full of the love of God (fasting), and with great humility and modesty, keep your eyes cast down, your arms resting on your breast in the form of a cross; modestly raise your head, and with respect, and in a becoming manner open your mouth, and let your tongue receive the Blessed Sacrament. Remember that by one communion well made you may become a saint, because you receive within you the Holy of Holies, nay, Holiness itself."

"When you have received the Sacred Particle upon your tongue, try and swallow it as soon as you can, and with your eyes cast down, and in great recollection, imagine that you are embracing the Infant Jesus, or are at the feet of Jesus crucified. Remember that it is a defect not to pass at least a quarter of an hour in thanking Jesus Christ, who remains within you in the Holy Sacrament for about that time; that is, as long as the sacramental species remain. And if it is recommended that you should endeavour to pass the remainder of the day on which you have received communion as recollected as possible, how much more should you try and pass that first quarter of an hour as well as you can. This is the time, said St. Theresa, to obtain every good thing from Almighty God."

Hymn for the Sacrament:

"Sound, sound His praises higher still,
And come ye angels to our aid;
'Tis God! 'tis God! the very God,
Whose power both man and angels made,
Ring joyously ye solemn bells,
And wave, O wave, ye censers bright
'Tis Jesus cometh, Mary's son,
And God of God, and Light of Light.
He comes! He comes! the Lord of Hosts,
Borne on His throne triumphantly!
We see Thee, and we know Thee, Lord
And yearn to shed our blood for Thee.
Sweet Sacrament! we Thee adore!
Oh make us love Thee more and more!"

Another hymn for the Sacrament:

"Jesus! my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought.
Oh see, within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm or Mary's knee.
Thy body, soul, and Godhead all!
Oh mystery of love divine!
I cannot compass all I have;
For all Thou hast and art are mine.
Sweet Sacrament! we Thee adore!
Oh make us love Thee more and more."

Amen.

The invocations to saints and angels are also most astounding. But the above are sufficient to show the character of Catholic worship now translated into plain English. R. E.

COUNCILS AND PILGRIMAGES IN THE NINETEENTH CENTURY.

(From the *Pall Mall Gazette*.)

THE great Ecumenical Council, which a few weeks will now call into activity, will bring into prominence many a strange contrast between historical recollections and modern life. When we read of many hundred venerable fathers of the Church flocking to Rome from East and West in obedience to the summons of the successor of St. Peter, our mind goes back, skipping over such recent events as the assemblies at Trent and Constance, which were in truth little more than partisan meetings of the "caucus" order, to the early memories of Nice, and Ephesus, and Chalcedon. But how strangely different the external features of modern and ancient solemnities! Then, the meeting of such a number of representatives of the Church in one place and under one guidance was matter of peril, adventure, and romance. It involved long absences from their respective dioceses. There were dangers from pirates, robbers, heretics, false brethren. Many bishops died on their way to or from the councils. Many had to return to sees desolated by faction or by war. For all round the border of the civilised world lowered the countless hordes of barbarians—Northmen, Huns, Arabs, Vandals—ready to close upon the frontier and break through at any weak point of defence, and rendering at last (as they did for many centuries) the assembling of councils of any pretension to universality impossible. Now, whatever the spiritual difficulties of the Council of 1869 may be, its physical economy will be managed with all the precision and comfort of a first-class watering place in a prosperous season. Hundreds of excellent persons in decent but somewhat monotonous episcopal costume will arrive by rail and steam, free (in all probability) from let or hindrance of any kind, barring accidents not to be foreseen or expected. They will be fed, boarded, cared for, like the guests in some great hotel establishment. Their expenses—moderate enough, from the perfection to which travelling arrangements have been now brought—will be defrayed willingly by trifling subscriptions on the part of the faithful of their respective dioceses. They will con over their daily telegrams and read their daily newspapers. While intellectual progress, such as we heretics consider it, is undergoing the condemnation of the Syllabus, material progress, which we are commonly apt to connect with it, will supply all its new and marvellous resources to aid the Papal design, by lubricating in a mechanical point of view, the wheels of the Council. It is a strange peculiarity of this century that aged institutions, habits, and practices, which appeared some generations ago to be perishing of atrophy and neglect, should be thus aided in recovering their footing by the appliances of modern science, art, and industry. But the Ecumenical Council will afford by no means the only instance of this paradoxical revolution in human affairs.

The report of our consul at Jeddah has recently informed the public that 110,000 pilgrims are estimated to have assembled at Mount Arafat on the occasion of the pilgrimage of last spring to Mecca. This number exceeded by no less than 25,000 that of the pilgrims of 1868. The spirit of Mahometan pilgrimage has thus experienced, and continues to experience, a great revival, simply owing to facilities of transit. The faithful are hurried across Egypt from the west and north by rail and steam. India is furrowed with railways, which bring the devout portion of her thirty millions of Moslems to the coast, thence to be conveyed speedily and safely across the sea to Jeddah. From that port to Mecca the old caravan journey must still be accomplished as of yore; but even there the necessity of going ahead begins to be felt, and we are told that the Governor of the Hedjaz is organising a company, against next spring, for the conveyance of pilgrims in "carriages drawn by camels!" "Let them come unto thee on foot," saith the Koran in the chapter of the Pilgrimage, "and on every lean camel arriving from every distant road; and let them pay their vows and pass the ancient house." Modern devotees, we have seen, are beginning to pay their vows after a far more comfortable fashion. And the

sanitary arrangements seem to have been improved even more than the locomotive. "Notwithstanding the great heat of the weather," says the consul, "the public health at Mecca was remarkably good; the total mortality while the ceremonies lasted amounted only to forty-four." In fact, strange as it may sound, the Arabian, Egyptian, and Indian Governments all watch with considerable anxiety the health arrangements of the pilgrimages. A quarantine physician (Dr. Walerian) looks after the maritime part of the business at Jeddah. And the Constantinople Board of Health has informed the various steam companies concerned that "not more than one pilgrim for every two tons of burden can be allowed without subjecting a vessel to quarantine." Those who returned *via* Suez this year were all "put into quarantine at Moses' Well." Lastly, we are informed that the Medina division of the pilgrims "returned as usual by way of Yembo, and as usual were plundered on the road by Bedouin robbers," the only little bit of old-fashioned romance which seems to cling to the great pilgrimage.

Now the noteworthy circumstance in this curious relation is that it denotes a revival in Mussulman devotion, as indicated by outward observance, much of the same order with that which has impelled the West towards councils and synods, and clerical gatherings in general, and processions to miraculous sites, and other great demonstrations which some years ago would have been deemed appurtenances of ages long gone by. We have seen the Church of Rome rise (as far as outward signs of life are concerned) out of the decrepitude which most observers assigned to it sixty or seventy years ago. Similar seems to be the course of events in Islam. When Burkhardt was at Mecca (1814), the number of pilgrims was about 70,000. But it was then in course of diminution; it was commonly supposed and predicted that the observance had grown antiquated, along with the spirit of devotion which engendered it, and that it would in no long time die out. What circumstance has thus suddenly re-kindled the old ashes of Mahomedan zeal? It may be that the movement is really in part religious, and that as in the various Christian persuasions, so in that of Islam, there has been something of a renewal of original fervour. But we are inclined to attribute a great deal more to the simple cause to which we first adverted—the inviting ease with which a duty is now accomplished which cost of old so much of time and labour. Philosophers and men of science look on with some astonishment at the recandescence of religious activity which begets both councils and pilgrimages, and do not notice how much their own achievements—their victories over space and time—on which they counted for the extirpation of what they deem fanaticism, have really done to assist its manifestations.

But these are only slight eccentric deviations from the general rule which governs the advance of society. No one supposes that the singular reaction which has taken place in respect of the pilgrimage to Mecca will really arrest the slow but certain decline of Mohammedanism. No one, except very superficial enthusiasts, will suppose that the destinies of the Church of Rome, whatever they may be, will be materially affected by the superficial agitation raised by councils and synods and "functions" in general. These things are not really of our day, nor in accordance with that deeper religious feeling which, as we hope, has grown up among us, Catholic and Protestant alike. And the mere mechanical ease with which such matters are now accomplished, by removing the difficulties attending them and effacing their romance, diminishes what effectiveness they might otherwise possess. It stimulates, not piety, but curiosity and the spirit of meddling, and that half religious, half worldly excitement which has attractions for so many minds. Any movement of this kind can do but little permanent good, but may cause serious, if temporary mischief. The "Pan-Anglican synod" is not an experiment likely to be renewed in our time. Most of us think that we got well out of it without greater disturbance of the peace than actually resulted. Just twenty-five years ago a foolish German bishop invited the faithful to the almost forgotten ceremony of a procession to visit the Holy Coat of Treves. Probably he had not the least idea of the strength of the engine which he put in motion. He had not foreseen the manner in which our modern locomotive appliances and publicity tend to exaggerate the tumult and extravagance inseparable from great religious or political gatherings. The procession was popular; the ways were crowded day after day with zealots like the crusaders of old, and it was said that one who reached the tail of the procession had three miles to march before he came to the head. Catholic Germany breathed more freely when the celebration came to an end, but not without some of the evil consequences which might have been anticipated: the faith of many was shaken, and a schismatical movement (that of Rome) took place, which might have had more serious consequences had it not been for the incapacity of its leaders. And we do not doubt that at this moment very many of the more timid, not to say more rational, supporters of Romanism are regarding the preparations for the Council

much as police authorities regard those for some great public meeting or show in a crowded city, only hoping to be able to congratulate themselves at the close of the day that no grave accident has happened.

The Unitarian Herald.

FRIDAY, OCTOBER 1, 1869.

OUR UNITARIAN FAITH.

In spite of the liberal tendencies of the age, there is yet much ignorance concerning our faith and work as a denomination. Misrepresentation of our Unitarian doctrines is but too common. Advanced Churchmen shrink from us on the one side; the adherents of old-fashioned orthodoxy shun us on the other. Let our denominational doors be opened ever so widely, conforming heretics in any great number care not to come in among us. Experience teaches us that orthodox believers count us religiously as among the most dangerous of infidels.

Believing that we have a true Gospel to proclaim, a special work to do—that, therefore, the time has not come for us to absorb ourselves in the popular churches—it is good for us now and then to consider our faith in its theological position and practical work. We have yet to walk our way alone—coolly ignored on the one hand, feared and disliked on the other. We are becoming sensible of a new danger in our midst—a weakening of allegiance to our denominational standard. We need, therefore, sometimes to remind ourselves of our Unitarian privileges that we may be enabled to bear the burden of unpopularity, and to resist the temptations to unfaithfulness which beset us.

As Unitarians, we have a faith which does no violence to our nature, but which harmonises with the highest instincts and noblest longings of our souls. We rejoice in a belief which has its origin in the Scriptures, yet which finds its completest correspondence in our own breasts. Our cardinal doctrine is the Fatherhood of God and the divine sonship of man. To us, Jesus is the revealer of our Heavenly Father's love, the "way, the truth, and the life."

In Unitarianism we have a reasonable faith. Reason supports our belief and strengthens our trust. God has condescended to appeal to our intellect in his revelations of Himself. All that He has told us of Himself, of life, duty, destiny, agrees with our innate and cultured sense of what is right. It conflicts neither with our logic nor our feeling, and presses itself upon us with irresistible authority, because corresponding with our own inward light.

In Unitarianism we have a religion of freedom, which leaves every man to judge for himself of the divine revelation of Jesus, and which enables him to aspire to the perfect freedom which is in CHRIST. Freedom among us sometimes take unreasonable twists, and develops occasionally into something like licence; but it does much to broaden and deepen our faith, and gives a freshness to our convictions hardly possible to believers in rigidly defined creeds. Through the freedom in matters of faith and practice we enjoy, we are the better able to appreciate that spiritual liberty which, as CHANNING says, "makes the mind conscious of its affinity with God, and confiding in His promises by JESUS CHRIST, devotes itself faithfully to the unfolding of all its powers."

In Unitarianism we have a religion of

progress, which not only admits the possibility of nobler interpretations of divine truth than it possesses, but which modifies its beliefs according to the new light it receives. Unitarianism, while based on the revelation of Jesus, is expansive enough to include all new discoveries of theologic truth. Advancing with man's advancement, it cannot, if it be true to itself, become an anachronism, but keeps pace with the progressive wants and attainments of the human race.

In Unitarianism we have a faith adapted to the deepest needs of men. It affords a satisfactory solution to the problems which agitate the mind in relation to life and destiny. It furnishes an intelligible reason for the difficulties and troubles which press heavily upon men. It is admirably suited to their varying circumstances. It has an anodyne for human sorrows. It has consolation for the heavy-laden, the tried, the bereaved; for it embodies the apostolic triad of faith, hope, and charity, and is grounded wholly upon the assurance of our Heavenly Father's love.

Our space forbids our enlarging on the principles of our faith to which we have referred, and prevents us from mentioning others of equal interest and importance. We may boldly affirm that no other interpretation of Christianity possesses the merit of being so faithful a version of the revelation of the gospel as Unitarianism; and it is our deep-rooted conviction that, in its essential principles, whatever may become of its name or ecclesiastical organisation, it will one day be the religion which, invulnerable from the attacks of scepticism or superstition, will prevail as the religion of Christendom.

A consideration of our great religious privileges should increase our attachment and devotion to our principles, and to our "household of faith" which embodies them. We have every reason to be true to our faith. The churches need its correcting influences. The work of our denomination is only beginning instead of ending. With orthodox prejudice on the one side and Broad Church exclusiveness on the other, with the popularity of ritualistic mummeries and Roman Catholic perversions, with an increase of scientific indifference and the irreligiosity of large masses of the people,—there is a sacred office for us to fulfil as the conservators and expounders of a rational Christian faith. The time has not come when we can afford to be careless of our theological position, or suffer ourselves to be extinguished by our indifference, or to be absorbed into other denominations. Small as our present success may be, there is a great future for us.

We earnestly recommend a renewed study of the great principles of our faith, as a corrective of the growing intolerance with which definite Unitarian dogma is treated. We plead for a greater earnestness in the use of the privileges entrusted to us, and for a greater devotion to the congregational and denominational life of our body. Too often is the critical eye turned contemptuously on Unitarianism and Unitarians even by members of our own persuasion. We have many enemies without us; but we experience too much the truth of the words of our Lord, "A man's foes shall be they of his own household." This should not be. We have a truth; let us hold it fast. We have a

church; let us love it, though misunderstood and misrepresented. We have a mission given to us to fulfil; let us fulfil it in the spirit of him "who gave himself for us that he might purify unto himself a peculiar people zealous of good works."

PROTESTANTISM IN FRANCE.

PASTOR C. B. BASTIDE gives a somewhat encouraging account of the state of Protestantism in France, which has been visibly on the increase, while Romanism has been losing ground. Since 1825 the Protestants have opened more than 150 places of worship in quarters where before a trace of the Reformation could scarcely be discerned, while the Romanists have not erected a single new church or chapel for the use of Protestants who have fallen back upon Rome.

According to M. Duruy, the Protestant population, after the Revocation of the Edict of Nantes, amounted to about a million souls. There are no accurate data to show whether they had increased or diminished between that time and the beginning of the present century; but of late it is certain that their number has risen.

The two Protestant churches which enjoy the support of the State, those of the Augsburg and the Reformed Confession, had not more than 580 pastors in the year 1802; whereas they have now nearly a thousand.

In the South of France the places of worship have risen from about twenty to as many as 300; the numbers of the schoolmasters and school-mistresses from 700 to 2,400. In the larger towns, such as Lyons, Marseilles, and Havre, the Protestant inhabitants have quadrupled. In Paris, where the Oratoire and Les Billettes were the only places of Protestant worship, there are now thirty, independently of the eight chapels where there is English and American service.

Additional evidence of progress is afforded by the institution and growth of the various religious societies, and charitable institutions, and 700 Sunday-schools belonging to Protestants; and likewise by the vitality which their literature exhibits, many of the productions of which have earned honorary distinction for their merit. M. Bastide also notices the superiority of the Protestant genius and hand, as displayed at the late Universal Exhibition in Paris, when out of the five gold medals set aside for France four were awarded to Protestants. They are said by M. Puaux to be but 1,500,000 in number, yet they monopolise one-fifth of the industrial and commercial operations of France. They justly enjoy universal respect for their character and conduct. And the only ground for regret which M. Bastide finds is that Rationalism has too certainly insinuated itself into the ranks of both the ministry and laity; but he consoles himself with the assurance that this can be but for a season, as great is the truth, and shall ultimately prevail.

FIRESIDE READINGS.

SELF-DENIAL.

BY ROBERT LEIGHTON.

IN whatsoever grade of life he is
That runs the risk of poverty or pelf,
Great independence and great virtue his
Who can deny himself.

How little shall suffice his actual wants!
How small the service he shall ask or need!
The slights of pride he shall not feel; its taunts
Hearing, he shall not heed.

To what do all our grievances amount
But mostly to some selfish want refused,
Or petty dignity of no account,
Or appetite abused.

And if this self by self can be denied,
These are but waves that seek to storm the rock:
It slips them back into the passing tide,
And never feels the shock.

INDIVIDUALISING.

THE *Hive*, a publication designed to help Sunday-school teachers, has an article under this heading, from which we take a few hints that seem to us worthy the attention of all who are engaged in this honourable work:

"You have doubtless found, with all the subjects you have taken up for study, that your pleasure increases in proportion to the exactness and intimacy of your knowledge. Thousands of people look up into the midnight heavens, and have a

vague sense of pleasure in the glowing stars spangled over the outspread dome; but there are a few whose pleasure in that starry sky is infinitely greater, because they know them one by one; they can call them by their names, they can understand and watch their movements. Thousands of people enjoy the flowers with which Nature adorns herself in the spring and summer-time; but very much greater is the pleasure of those who can tell the characteristics of each plant, the peculiarities of leaf and flower, the mode of its seed-bearing, and the probable objects of its existence. We pass by the nettles in the hedgerows with little care for them; but we should feel a new interest in watching them if we did but know them, and know concerning them, that some fifty different species of insect lived on this one plant, and by their exertions kept it from overrunning and desolating our fields. Just in this way, too, our pleasure in the work of our classes would increase with our intimate knowledge of the individuals who compose them. No possible study of the stars or the flowers could have half the fascination that should attend a growing acquaintance with the elements and combinations of human character. I have often found myself quite indifferent about persons until I came to know them intimately, until I tried to know them in the hope of doing them good; then they seized my interest and heart. It is very possible that some Sunday-school teachers have little interest in their classes, and are flagging and wearying, because they have never come really near to the characters and dispositions of their scholars.

"This closer knowledge not only brings pleasure, it also gives increased power and efficiency. When we are sick we have the greatest confidence in our old family doctor, who brought us into the world and has watched us ever since; he knows us well, and can adapt the healing medicines so precisely to our bodily condition. Thus in our classes we should have much greater power in our preparation for them if we had clearly before our mind each boy or each girl in their separate and peculiar individualities. And in the teaching we should find modes of presenting the truth given us, and illustrations suggested, which we could not otherwise reach, and almost an inspiration possessing us and directing each remark we made.

"In some schools there is an injurious practice of shifting the children from class to class, before any teacher can get thoroughly to know and love them. But supposing you can keep your little ones about you for awhile, then take each of them, one by one, watch awhile their countenances, observe what rivets their attention, try to discover what their face expresses of inward feeling when the soul is really looking out of it. Know all about their homes and engagements. Study carefully on what sides they are exposed to temptation, what weaknesses in their nature need strengthening, as well as what possible goodnesses need drawing out and nourishing. Make each child the subject of special prayer to God. Choose some time in which to pray for your children. Sit down quietly and think about them, one by one; endeavour to think what each one most needs, and what you most need in the endeavour to teach and bless and be the means of saving each one; then your prayer will become a power; that earnest striving to be a faithful servant of Christ in your little sphere will put a great glory into your soul, and shed a great glory over all your work."

"THIS MATERIAL AGE."

IN an address, on Monday, at the opening of the winter session of the Birmingham and Midland Institute, Mr. Dickens thus referred to the croaking of the timid opponents of intellectual progress:

"It is much too commonly assumed that this age is a material age, and that a material age is an irreligious age. I have been pained lately to see this assumption repeated in certain influential quarters. I am afraid that by dint of being constantly reiterated without protest, this assumption—which I take leave altogether to deny—may be accepted by the more unthinking part of the public as unquestionably true. Just as some caricaturists and painters, professedly making a picture of some public man—not in the least like him to begin with—have gone on repeating and repeating it, until the public have come to believe that it must be exactly like him, simply because it was like itself, and really have at last in the fulness of time grown almost disposed to resent upon him their tardy discovery that he was not like it. I confess that I don't understand that much-used and much-abused phrase, 'a material age.' I cannot comprehend—if anybody can, which I very much doubt—its logical signification. For instance, has electricity become the more material in the mind of any sane, or moderately insane man, woman, or child, because of the discovery that in the good providence of God it was made available for the service and use of man to an immeasurably greater extent than for his destruction? Do I make a more material journey to the bedside of my dying parent or child when I travel thither at the rate of 60 miles an hour than when I travel thither at the rate of six? Rather, in the swift case, does not my agonised heart become overfraught with gratitude to that

Supreme Beneficence from which alone can have proceeded the wonderful means of shortening my suspense? What is the materiality of the cable and the wire compared to the immateriality of the spark? What is the materiality of certain chemical substances that I can weigh and measure, imprison or release, compared with the immateriality of their appointed affinities and repulsions prescribed to them from the instant of their creation to the Day of Judgment. When did this so-called material age begin? With the use of clothing? With the discovery of the compass? With the invention of the art of printing? Surely it has been a long time about. Which is the more material object—the farthing tallow candle that will not give me light, or the flaming gas that will? No; don't let us be discouraged or deceived by vain, vapid, empty words. The true material age is the stupid Chinese age in which no new and grand revelations of nature are granted, because they are ignorantly and insolently repelled, instead of being diligently and humbly sought. The difference between the antique fiction of the mad braggart defying the lightning and the modern historical picture of Franklin drawing it towards his kite in order that he might the more profoundly study what was set before him to study (or it would not have been there), happily expresses to my mind the difference between our much-maligned material sages and the certainly, in one sense, very immaterial sages of the Celestial Empire school. Consider whether it is likely or unlikely, natural or unnatural, reasonable or unreasonable, that I, being capable of thought, and finding myself surrounded by such discovered wonders on every hand, should ask myself the question sometimes and put to myself the solemn consideration, 'Can these things be among those which might have been disclosed by divine lips nigh upon 2,000 years ago, but that the people of that time could not bear them?' But whether that be so or not, I being so surrounded on every hand, is not my moral responsibility tremendously increased thereby, and with it my intelligent submission of myself, as a child of Adam and of dust, before that shining source equally of all that is granted and all that is withheld, who holds in His mighty hands the unapproachable mysteries of life and death?"

UNITARIAN POACHING.

UNDER date of February 6th, 1838, Mr. Crabb Robinson writes in his Diary: "To-day, at the Athenæum, Milman quoted Sydney Smith, in regard to 'a capital hit' with the squires in his parish: When any one is charged with Unitarianism, they think it has something to do with poaching. 'To be sure, and so it has,' I answered, 'in all true Churchmen's eyes; for what is poaching but unqualified sporting without a licence on the Church's manor?' We have heard that when our little chapel was opened at Welburn, and some of the witty canon's parishioners joined the congregation, he called on Mr. Wellbeloved, at York, and protested that if he allowed the students to come stealing his game, as they were doing, he would hire the public house adjoining the College, and see if he couldn't do a little poaching too."

LONGING FOR REST.

"ARE you not wearying for our heavenly rest?" said Whitfield one day to an old clergyman. "No, certainly not," he replied. "Why not?" was the surprised rejoinder. "Why, my good friend," said the old minister, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would God it were evening!' Would you not bid him be up and doing, and finish his work, and then go home and get the promised rest? Just so does God say to you and me."

BOLTON DISTRICT UNITARIAN ASSOCIATION.

THE half-yearly meeting of this association was held at Hindley yesterday week, when the religious service was conducted by the Rev. T. Carter, of Rochdale, and the sermon preached by the Rev. J. Fox, of Heywood. After tea, at which about seventy were present, DAVID SHAW, Esq., of Park Lane, ably presided over the evening meeting, and was supported by the Revs. Jeffery Worthington (secretary), G. Ride, A. Rushton, G. Fox, T. Carter, and J. Fox; Messrs. John Jones (Hindley), Josiah Gaskell (Park Lane), — Jackson (Rochdale), James Harwood and Thomas Kay (Bolton). Letters of apology were read from the Revs. M. C. Frankland (Atherton) and J. S. Gilbert (Rivington), and Mr. Frank Taylor (Bolton).

The CHAIRMAN said: He liked these gatherings—popular gatherings—but he strongly objected to lavender and rose-coloured assemblies. Their meetings were *par excellence* for the purpose of cultivating social feelings and a personal knowledge of each other, which they could not get by sticking within the walls of their churches. These assemblings

enabled them to exchange sentiments, bound them more closely together, constituted them more truly one people. He liked the term Unitarian, which they had not yet cast overboard, and he hoped never would, though this had been done in some of the midland counties. Were not Unitarians Christians? He hoped they were; but they wanted the name Unitarian to show to the world what and who they were, and not attempt to throw dust in the world's eyes by taking up another name which they did not understand. Where they had thrown over the name Unitarian, and taken say that of "Christian Church," had their numbers increased, or had bigotry been destroyed? He thought not. They could not deceive the elect—the orthodox. The term Presbyterian had an historic connection with the good staunch martyrs and confessors, who became the fathers of religious liberty in England. The word Unitarian embodied a belief in one great, undivided cause—the great God and Father of us all—and he (the chairman) did not feel inclined to quarrel with that name. He admitted that it was a sectarian name. They were Christians, and it was only adopted as distinguishing them from other sects. A sect they were and must be, for the line of demarcation was drawn so strongly by other parties and sects, that Unitarians were not allowed to work with or associate with them in any way.

Mr. GASKELL proposed, and Mr. JACKSON seconded, a vote of thanks to the preacher and supporter of the day.

In responding, the Rev. J. Fox said, looking at the signs of the times, they had great reason to take heart of hope. There was a tendency towards the position of the Unitarian Church in other churches, into whose orthodoxy a strong light had penetrated, making them more liberal in their views than formerly. He read an article the other day bemoaning the general heresy which was becoming prevalent, and especially bemoaning the feeling growing up antagonistic to the doctrine of eternal torments. If that feeling were more general, he considered that men would not be led into religion by fear, but by a better, a higher, a purer motive, doing that which they believed to be right in the sight of God from motives of love, and seeking to become acceptable by works of righteousness.

The Rev. G. RIDE, after adverting to the progress of civil and religious liberty during the last thirty years, said, in regard to the latter, a great step had been made by the disestablishment of the Irish Church, and he was inclined to think that in a few years more another Church would be placed in the same position as that of Ireland—not that he had any enmity to the English Church, but he did not like to see one Church placed above another. They had equal civil rights in criminal and other courts, but they had not religious equality yet. He then mentioned his having attended Bible Society meetings in Chorley, at which he had not been allowed to speak. He had offered an annual subscription on condition that he might take part in the proceedings, but this was declined.

After the CHAIRMAN had made some good remarks on the sentiment of "Our forefathers: may we emulate their zeal, and be faithful to the duties we have inherited,"

The Rev. G. Fox spoke on "The Church of the Future." He said he thought a great deal of the church of the present, which, if carefully nurtured, would make a good and useful church of the future. He regretted that the church of the future had taken so powerful a hold of the minds of some people as to make them cold and careless to the church of the present. He was sometimes led to wonder whether in the future Catholicism or Protestantism would hold up its head, or whether scientific scepticism would prevail and the grand term of Christianity be laid aside, but he could not believe the time would ever come when we should grow out of our religious faith.

The Rev. T. CARTER, speaking of "Our ministers, and the men who train them," after a few words in praise of Manchester New College and the Home Missionary Board, paid a fitting tribute to the memory of the Rev. J. J. Tayler, and expressed his hope that Mr. Martineau and Mr. James Drummond would be found well fitted to fill the important offices left vacant by his death.

The Rev. J. WORTHINGTON, in responding for the Association, said that he considered it to be of special benefit to the smaller congregations, because it brought members from other towns and outlying neighbourhoods to meet them and show that they were not alone. This reacted on the larger congregations, for the more the people from Bolton and Rochdale came to the meetings the more they would strengthen their own position. Year by year they missed many familiar faces; last year for the last time they saw Mr. Robert Heywood in their midst; and as these changes came he was the more wishful that the younger members should take the society by the hand and evince a deeper interest in it. With regard to the name Unitarian, he thought there was a growing respect for it, and that if Unitarians were only fully alive to their own position, they would find that they were respected outside of their own body to a degree they were hardly aware of. They had always been noted for business morality: if a man was declared to be a Unitarian, it was said, "We can trust that

man." Thank God it was so. But they must also become noted for conscientiousness of purpose in relation to religious convictions, not ashamed of their position, and in whatever company they were (not offensively, but if need be), not scrupling to acknowledge that they were Unitarians. As evidencing the increasing respect in which Unitarians are held, he instanced the courtesy shown to him by Englishmen and clergymen during a recent tour in Switzerland. Congregations, as representing individuals, should take their stand as models of uprightness and conscientiousness. He owed an immense deal in Bolton to the position taken by his congregation in this respect. Some of his friends would hardly believe that the Sunday before last the New Jerusalem Chapel pulpit was occupied by the minister of the place in the morning, by an orthodox Baptist minister in the afternoon, and in the evening by a Unitarian. They perhaps would not be so much surprised to hear that this circumstance was alluded to and regretted by a clergyman from his pulpit. As another instance of the feeling entertained towards him in Bolton, he might mention that an Independent minister had asked him to take part in laying the foundation-stone of his chapel; whilst a clergyman of the Church of England had requested him to be present at the opening of his new church. He believed his position in Bolton was not misunderstood; and that his congregation, under their late revered minister, had taken the standing they had, and were now received and treated with respect. He wished the Unitarians in Hindley to go and do likewise.

On the motion of Mr. J. HARWOOD, a vote of thanks was passed to the Hindley congregation for the reception they had accorded to the Association. The Rev. A. RUSHTON having responded, thanks was given to the Chairman, and the meeting closed with the benediction.

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—The Rev. J. W. Kaye, F.R.S.L., has accepted an invitation to undertake the pastorate of Penrose-street Chapel, Walworth, and will commence his ministerial duties on Sunday next, October 3rd.

ACCINGTON.—On Saturday evening, a soiree was held in connection with the Accrington and District Sunday School Union. About 170 persons took tea together, among whom were friends from Padiham, Newchurch, Burnley, Bury, and Manchester. This number was increased afterwards, when prizes of books were awarded to those scholars who had excelled in Scripture History. After a few remarks from Mr. Mills, who was in the chair, Mr. Noble, the secretary, read the annual report, which was of an encouraging nature, showing that the labours of the Union were beginning to show themselves in the government of the schools, the mode of teaching, and the kindly feeling and acquaintance springing up between the teachers and scholars at the various schools. The committee urged a continued attendance at the meetings, the cultivation of sociable intercourse, which was pleasurable and beneficial in itself, apart from the information derived from the essays and discussions, which was one of the primary objects of the Union. Particulars of the competitive examination in Gospel History were given. Meetings had been held at Accrington, Rawtenstall, and Newchurch, when papers were read on the "Duties of Sunday-school teachers in school," and "How to make Sunday-schools successful." The average attendance at the meetings was about 80. There were 108 teachers and 748 scholars on the books of the Union, 241 of the latter being above sixteen years old, showing an increase of two teachers and ten scholars, as compared with last year. The average attendance was also better.—Mr. Jessie Filcher, of Manchester, after speaking earnestly of the noble work of Sunday-school teaching, and showing that the day for it was by no means gone by, as its great object was not to impart secular knowledge, but to help in the great work of moral and religious education, then delivered the prizes, accompanying each with a few appropriate observations. The first was obtained by Mr. Ingham, the harmoniumist, who is blind; and Mr. Filcher said he could not express his admiration of the perseverance which he had shown in overcoming the difficulties to which his loss of sight subjected him.—The Rev. T. E. Poynting then gave a long and thoughtful address, in which he dwelt on the importance of a good moral education, in which he included the religious. "What was the highest and best thing to give their children? was a question they might ask themselves. He should reply, a truly moral education—an education that would make them good children, good brothers and sisters, good neighbours and friends, good citizens, good servants, and good masters. Could they do anything better than that? Was there any one present who could imagine a higher aim than that? To make their children kind and loving, like Howard; truthful, like Washington; pure and simple, like Channing; manly, like Theodore Parker; to make them like the good Samaritan, compassionate; and like the publican in the Temple, humble. Some might say they would sooner teach them to live for the world

to come, while those things only related to this world. He would not argue the point, but he should be content with what would fit men and women to live in this world noble and loving lives, and leave it to God to fit them for the world to come. On one occasion when he was going to lecture, he was thrown into conversation with Mr. John Bright. In reply to a question as to where he was bound, he told Mr. Bright he was going to deliver a lecture on moral education to Sunday-school teachers. 'Ah,' said Mr. Bright, 'moral education. That is a most important subject, and a subject I should not know how to deal with. It seems to me that there is nothing more important in the world than moral education, and yet nothing seems more difficult to give. For my own part, I do not see anything beyond the influence of personal character in the home, and in all the earliest associations of the child.' Now, let them take that observation of Mr. Bright's. He thought they would all agree with him as to what was the chief end to be attained.—Mr. Pilcher then, on behalf of some of the teachers and scholars connected with the Union, made a presentation of books to Mr. Noble, and in doing so bore testimony to his assiduous labours, as secretary, under very discouraging circumstances. After Mr. Noble had replied, a few sentiments were responded to by Mr. Poynting, jun., the Rev. R. H. Cotton, Mr. Ashworth, and Mr. Anderton; and the meeting concluded with votes of thanks to the Rev. T. E. Poynting, Mr. Pilcher, the choir, and the chairman.

BILLINGSHURST.—The completion of the second year of the pastorate of the Rev. J. F. Kennard was celebrated in the General Baptist Chapel on Sunday and Monday, the 19th and 20th September. At the usual morning and evening services on Sunday the sermons were preached by the Rev. Samuel Martin, of Trowbridge, and collections were made at the close. On Monday afternoon there was a tea-meeting in the chapel, which had been tastefully decorated for the occasion. After tea, the Rev. J. F. Kennard took the chair, and made a few remarks on the condition and prospects of the Church. Addresses were then delivered by the Rev. Samuel Martin, the Rev. J. C. Means, the Rev. J. W. Braithwaite, and Mr. Sidney Price, of Horsham, and Mr. Bromham, of Petworth. The addresses were interspersed with hymns, which were very heartily sung; and a vote of thanks to Mr. Martin and the other friends for their services, together with a short prayer and benediction from Mr. Martin, brought the proceedings to a close. The success of the meeting was owing in no small degree to the fineness of the weather; and on both days the widely-scattered members of the little congregation mustered in good numbers. Other friends, besides those named, were also present from the Horsham and Godalming congregations, and the anniversary was evidently much enjoyed by all who attended.

BLACKLEY.—On Sunday last the annual sermons were preached, in the morning by the Rev. William Gaskell, M.A., in the afternoon by the Rev. T. E. Poynting, and in the evening by the Rev. J. Freeston. The collections amounted to near £27.

CREWE: FREE CHRISTIAN CHURCH.—On Sunday last the anniversary sermons were preached by the Rev. Alexander Gordon, M.A., of Liverpool. On the following evening the annual tea party was held. W. C. Brocklehurst, Esq., M.P. for Macclesfield, had been invited to preside, but he was unable to be present, and forwarded £1 as a donation to the funds. In his absence the Rev. B. Glover occupied the chair. After thanks had been given to Mr. Gordon, for his excellent services the day before, he delivered an able speech in vindication of the Unitarian position. "The Church of England," he said, "must still believe the Thirty-nine Articles, and, although it would be glad to be rid of it, must every few Sundays repeat the Athanasian creed; the Independent must still keep in the old rut, and the Methodist must continue to swear by John Wesley; but the example of the elders of the Unitarian Church bid them go forward, to cut themselves aloof from the old moorings, and follow wherever the Spirit of God—which is the spirit of truth—might lead His servants and His children. Here were they freemen; they could afford to despise all this illwill, all this being looked down upon, because they could tell those who did this that they paid pretty dearly for their established positions; and they could say so with truth, for they could point not only to their own humility, but also to their earnestness in the pursuit of truth as one of the advantages which flowed from their despised and not yet established position?"—In proposing success to the Sunday-school, Mr. Booth stated that when Mr. Glover became their minister they had only a dozen scholars, whereas now they had 60.—The Chairman then, on behalf of the teachers and scholars, presented to Mr. John Teasdale an address, right well deserved, tastefully written and handsomely framed, "in recognition of his earnest efforts for the extension of our common faith," and more particularly in acknowledgment of "the devotion he has shown in the extension of the Sunday-school."—Mr. Teasdale replied in an interesting speech, in which, urging to liberal and generous feeling, he said: "Even in Crewe he thought it was seen that they were doing some little good.

They were not now treated as hostilely as they had been. People thought it was not all harm in connection with them, and that there was some little good in them. This last year they had been allowed to join the Sunday-school Union trip to Rhyl. Had they sought that a few years ago he did not think it would have been allowed."—The meeting was afterwards addressed by the Chairman, the Rev. J. Macdonald, and Messrs. Moon, jun., Maybury, H. Maybury, Knowles, and others, and was concluded with singing "For ever with the Lord."

DUKINFIELD.—On Wednesday evening week, the teachers of the Unitarian Sunday-school, to the number of about fifty, assembled in the large room of the Old School, Town-lane, for the purpose of making a farewell presentation to the Rev. J. Page Hopps. The presentation consisted of a very beautiful timepiece, manufactured by Mr. Simmons, jeweller, Manchester. Mr. James Kerfoot, senior trustee, in some very appropriate remarks, made the presentation in the name of fifty teachers of the Sunday-school.—The Rev. J. Page Hopps returned thanks to the teachers in some excellent remarks.—The meeting was also addressed by Messrs. G. A. Garside and J. Cartwright, and concluded with the singing by the whole party of "Auld Lang Syne."

HUNSLLET.—On Monday, September 27th, an inaugural festival on the formation of a Band of Hope in connection with the school was held, when upwards of 120 persons sat down to tea. Afterwards a public meeting was held, at which about 150 were present. The chair was taken by T. Parker, Esq., who said that he had been induced to join the temperance movement about thirty-three years ago, through the influence of his eldest son, who was present at the meeting. In strong terms he urged the adoption of total abstinence from intoxicating drinks, seeing the many disastrous consequences that resulted from them. Mr. J. Walker, of Leeds, then addressed the meeting in a very effective manner, referring specially to the influence parents possessed over their children, whether for good or evil, and showing that unless the example of abstinence was set the children at home the work of the teachers in forming this Band of Hope and inculcating principles of abstinence would be of little avail, taking for his text the truthful saying that "They who rock the cradle rule the world." The meeting was likewise addressed by Mr. W. A. Bruce, Mr. Brian, of Drighlington, a Wesleyan local minister, and Miss Rollinson, of Leeds. In a short report, read by the secretary, Mr. William Stansfield, it was stated that though the society had been in existence only four weeks, it already numbered fifty-seven members. Another encouraging feature mentioned was that one of the superintendents and two of the teachers had, since the formation of the society, come forward and joined the abstinence movement.

HYDE: FLOWERY FIELD.—On Wednesday evening, September 22nd, a farewell party was held of the members of the Christian Church, for the purpose of presenting the Rev. R. C. Dendy, their pastor, and Mrs. Dendy, who are about to leave Flowery Field for Tenterden, with tokens of the high appreciation in which they have held their services during the time they have been amongst them. Mr. Anthony Stafford occupied the chair, and beside him on the platform were the Rev. R. C. Dendy, Rev. H. E. Dowson, Mr. R. M. Shipman, Mr. James Broadbent, and Mr. Robert Howarth. Mr. Stafford, as chairman of the church committee, in presenting Mr. Dendy with a handsomely bound copy of Chambers' Encyclopedia, in ten volumes, said: "We have at all times found him a willing leader, a right good worker, and a faithful friend." He has often told us of our faults freely and outspokenly, but I think we have taken it with good heart, and there has been on each side the best goodwill. Mr. Dendy is a man of quick intellect and powerful mind, or he would not have been able to do the amount of work he has done here, not speaking of the Sunday-school, where he has laboured with much diligence; and though the fruit does not appear to be great, yet the younger members of the congregation, and those connected with the school, will be better able in a few years to look back on the many happy hours they have spent under him, and will appreciate with much more force than they can now the moral and religious instruction he has imparted to them. It is the remembrance that we are losing a faithful friend that now makes my duty painful. It is the remembrance of the many happy hours we have spent listening to his ministrations and the goodwill which has always existed amongst us, which makes it pleasant. I must now say 'farewell,' and may the Giver of all good gifts preserve you in health and strength to fulfil the duties which He in His good pleasure calls you to."—Mr. James Broadbent, Mr. John Bateman, and other members of the church, testified to the faithfulness with which Mr. Dendy had discharged his duties, and the success which had attended them, and joined in warm wishes for his future happiness.—In the course of his reply, Mr. Dendy said: "As he now came to part with them, his thoughts flew back to the time, five years ago, when he first came among them, and he believed that as years had rolled on their regard for each other had strengthened, and especially did he regard and esteem those who had

remained with him in the church. There were a few who left when he came; he did not know for what reason, and they had never thought proper to tell him, but there were some who had worked on with him zealously from the first, and he believed they had now a better church than they had before. The place seemed more like a church; when he came to it it was more like a lecture hall. One of his greatest aims had been to see their services especially religious, and one of his greatest rewards was that whereas some of the friends formerly preferred lectures to sermons, now they preferred sermons to lectures. That, he thought, was an advance, and the religious demeanour of the congregation was better than it was. It was not in the increase of numbers that good had come to the place, and yet he was glad to say the numbers had increased, but it was in the regular attendance of its members, the majority being as regular as they could be. Another matter deserving of notice was that the services now appeared more devotional." Mr. Dendy concluded by offering them several pieces of good, practical advice, and thanking them, not merely for the present they had just made him, but for all their kindness and tender sympathy.—Mr. Howarth, the secretary, then asked Mrs. Dendy's acceptance of a handsome dressing-case as a token of good-will from the congregation. The gift was acknowledged by Mrs. Dendy herself, in a feeling speech, which excited deep emotion in many present. The meeting was subsequently addressed by R. M. Shipman, Esq., and the Rev. H. E. Dowson, B.A. A hymn and a prayer closed the proceedings.—A few evenings after this the scholars of the night school presented to Mr. and Mrs. Dendy a handsome album, containing portraits of several of their number. The female monitors of the Sunday school have given Mr. Dendy a copy of Schenkel's "Jesus," and the choir their portraits grouped, and handsomely framed.

KINGSWOOD.—The usual Harvest Home and Special Thanksgiving services were held on Sunday, September 26. The people filled the church at both services. Wheat sheaves, fruit, and flowers were arranged with great taste within the communion, and special hymns and anthems were sung. The Rev. John Birks, minister, preached from Genesis chap. viii, 22, and, by special request, repeated his discourse at the second service.

LEEDS.—After the lapse of twenty months, during which the Mill Hill Congregation, owing to the resignation of the Rev. Thos. Hincks from ill health, has been without a settled minister, they have at length secured the services of the Rev. J. Estlin Carpenter, M.A., late of Clifton, who entered on his new duties last Sunday, when there were large and appreciative congregations. In the morning he preached from Romans vii, 2, "The spirit of life in Christ Jesus;" and in the evening, based his remarks on the injunction of St. Paul, "Let us go on to perfection," Romans vi, 1.—On the following evening, the members of the congregation assembled for the purpose of welcoming Mr. Carpenter, and assuring him of their sympathy with, and determination to aid him in all his endeavours. The chair was taken by Mr. Arthur Lupton, who called upon Mr. Darnton Lupton to offer a welcome to Mr. Carpenter. In a characteristic speech, he reviewed the position of the Mill Hill congregation during the past 20 months, and was glad to learn that in consequence of the cordial and hearty co-operation of all the members of the congregation, its various agencies had been effectively and successfully carried on. Referring to Mr. Carpenter's removal to Leeds, he felt sure that he must have seen clearly that duty called him to the extended sphere of usefulness which Leeds presented; and was fully persuaded that if Mr. Carpenter was true to his message, to himself, to his God—if he saw clearly his course of duty and pursued it—it must lead to God's choicest blessings in time and eternity. He concluded by moving the following resolution: "The members of the Mill Hill Chapel congregation desire to offer a most affectionate and cordial welcome to the Rev. J. Estlin Carpenter, M.A., on his settlement amongst them." They trust that in the faithful discharge of ministerial duty, and in the love and esteem of his congregation, he will secure his own happiness, and that the union so auspiciously commenced may, to both minister and people, be productive of God's choicest blessings in time and eternity.—The resolution was cordially supported by Mr. Cliff, who expressed the hope that Mr. Carpenter would make the chapel again a home, like which it had not been without a settled minister; and that he would gather the young around him to aid him in his high and holy work. The strength of the future was to be built by the young of to-day, and his experience was that unless some service was rendered in early life there was little probability of its being done later on.—Mr. Carter, M.P., sympathised with the resolution, hoping to see Mr. Carpenter lead his people in every good word and work, lamenting that ministers generally neglected to take so great a share in public duty as from their position they ought to do.—Mr. Harrison likewise supported the resolution, hoping and believing that Mr. Carpenter would be a worthy successor to the noble spirits who had preceded him, and whose labours had left their mark upon the world.—Mr. James Kitson,

jun., in the name of the young people of the congregation, welcomed Mr. Carpenter, and could assure him that they were anxiously waiting for him to be their teacher, for they felt the need of some one with a young heart who could sympathise with all their youthful feelings. It was often said that people owed much of what they possessed to their mothers; and, speaking of Mr. Carpenter, he said he owed his Christian heart and warmth of feeling to his mother, and his indomitable perseverance and love of work to his father, and felt sure that not only would he work for the young, but inspire them so by his example as to make them work by themselves.—Mr. Carpenter, in replying, expressed the gratification it afforded him to become the minister of so large and influential a congregation. He would refrain at that time from expressing any general views as to the relation between a minister and his people. How he regarded that relation his conduct would best show, and he would leave it to time for them to judge what sort of man he was and what he would best supply. He had left a congregation which he truly loved, but he was sure that in Leeds he should find one for which he should feel the same. The experiment which the Mill Hill congregation had tried had been eminently successful; for besides giving them an opportunity for looking about for a suitable minister, it had given them some of the joys of self-government, and proved the truth of the foundation on which our church is based—that we seek not so much similarity of belief amongst our congregation as by participation in a common work to nourish the Divine life within our members. We are content to hold our individual opinions, but whether they be the same or different we are able best to nourish thus our spiritual life. He had been accustomed to regard the younger members of the congregation with the greatest possible interest, feeling he had no right to preach to the older and neglect the younger ones. Being young himself, he might have some word to speak to them, and be able to engage them in active congregational work, as well as implant in them a knowledge of the grounds and bases of our faith. He acknowledged the greatness of the trust, imposed upon one so young and comparatively inexperienced, and felt sure, from the hopes held out by the supporters of the resolution, that he would be truly happy and blessed in the faithful discharge of duty, and hoped that he might prove a faithful workman of whom neither they, nor others hereafter, might feel ashamed.—Dr. W. B. Carpenter also addressed the meeting, and said what pleasure it gave Mrs. Carpenter and himself to see their son so cordially and kindly welcomed as the minister of that congregation, and was sure that with such kindness and his own endeavours he could not fail to be successful.—The usual votes of thanks concluded the formal business; and the remainder of the evening was passed in conversation, music, and the examination of various objects of interest distributed throughout the room.

STALYBRIDGE.—On Saturday, Sept. 25th, a tea party assembled in the Peoples' Institute, to witness the presentation of a service of plate, of the value of 100 guineas, to the Rev. John Page Hopps, on his leaving Dukinfield. The testimonial was subscribed for by many hundreds of working men and women, aided by other friends, of all creeds and shades of liberal politics. About 1,000 persons sat down to tea, after which, Jas. Kirk, Esq., Mayor of Stalybridge, took the chair, and opened the proceedings with a hearty and well-delivered address. He was followed by Sir E. W. Watkins, the Liberal candidate for East Cheshire, who described the interest with which he had watched Mr. Hopps' career, and the success which he knew had followed his exertions in the cause of progress.—Mr. Nathan Buckley, the late Liberal candidate for Stalybridge, added a few remarks to the same effect.—Six working men, Messrs. John Ridgway, George Cheetham, William Hill, —Nield, Joseph Whittaker, and John Chadwick, spoke admirably on the advantages of free thought, free trade, and co-operation, and offered their thanks to the guest of the evening for the impulse he had given to these.—Mr. Alfred Aspland then presented the testimonial, which consisted of more than fifty pieces. On the silver was the following inscription: "Presented to the Rev. J. Page Hopps, by friends in Cheshire and Lancashire, in recognition of his unwearied efforts in the cause of progress, of his faithful obedience to the call of duty in devoting his time and talents in advancing the best interests of working men, by promoting a higher culture and better relations with those around them, by helping to make their homes more happy and their citizenship more noble.—September 25, 1869." On Mr. Hopps rising to reply, he was received with the most enthusiastic cheers, bursts of applause succeeding each other for some minutes. He was deeply moved, and at first spoke with difficulty, but delivered a touching address, very solemn in its tone, and the deep silence of the crowded hall was remarkable. In the evening of the next day, Sunday, he delivered his farewell sermon in the Old Chapel, Dukinfield. Long before the appointed hour, nearly every seat was occupied, and as the people streamed in, every portion of the aisles and organ loft was crowded

almost to suffocation. Hundreds went away unable to get inside the doors. Mr. Hopps took for his text Acts xx. 32; and delivered a sermon which will live long in the memory of his hearers. Rarely from an English pulpit has such noble eloquence been heard, and at its conclusion the hushed stillness gave way to overpowering emotion throughout the vast congregation.

THE ST. JANUARIUS MIRACLE.

THE "miracle" of the liquefaction of the blood of St. Januarius, of which we gave a pretty full account some time ago, was performed as usual on the 15th of last month. A correspondent of the *Times*, who went with every disposition to do it justice, gives his impressions respecting it, and is obliged to confess that he "never witnessed any scene, which was so ancient and so famous and the merits of which are so strenuously upheld by its supporters, and which yet appeared to him so trivial, so pointless, so wanting in any claim to reverence, and in every characteristic of a real miracle. The process of exhibition consists in turning the reliquary, in which the two bottles are set, round and round, while a candle is held behind it in such a position as to afford, first the municipal representative, and then one after another of the privileged persons who crowd the steps of the altar, the opportunity of observing the change from solid to liquid. When the reversing process has gone on for three to four minutes, and the dark mass in the bottle still remains stationary, the two priests turn to the altar and say the Nicene Creed, after which they recommence their former action. If after another five minutes the liquefaction still delays, they again turn to the altar and say the Athanasian Creed verse by verse. Then comes more turning round and round, until at length the surface-line of the substance is seen slightly to shift its position in the bottle, showing that liquefaction has begun. 'Comincia' is heard from the bystanders; the priest waves a handkerchief; rose petals are flung on to the altar and steps; a dozen or twenty sparrows are let loose and flutter to the large open window above the altar; the organ peals forth; and a buzz of satisfaction pervades the church. Formerly the guns of the city used to fire, but this has been discontinued since last year. In the meantime the priest still continues turning the reliquary round and round, and showing it to the bystanders as he moves to and fro on the altar step; and each time the dark substance is seen to flow more easily. At first a large undissolved lump can be discovered breaking the line of the surface; but as the time goes on and the reliquary is more and more shaken, this gradually disappears, and the liquefaction is complete, and the kissing begins. The explanation which has usually been given of the miracle is that it is accomplished by heat—the warmth of the candle held behind the reliquary, the warmth of the atmosphere, and that of the priest's hands; but the writer of the *Times* is inclined to think the liquefaction, if liquefaction there be, is produced by the way in which the reliquary is turned constantly over and over. He was urged before leaving England to go to Pozzuoli, and test the 'miracle' in the Church of the Capuchins there, where there is a stone with red marks upon it, said to be the stone on which St. Januarius was beheaded, and which marks are alleged to grow brighter and sweat blood at the same time with the liquefaction in the Cathedral at Naples. He saw the stone, and succeeded in making out the red marks, on Saturday; and on Monday two of his friends went there, while he remained in Naples. He is sorry to have to say that nothing happened. One of the party was close to the grille, and kept his eyes fixed on the stone for half an hour from nine o'clock, but he failed to observe any difference in its aspect. At 9.30 one of the monks averred that he saw 'tears of blood;' but they were invisible to the eyes of the gazer, and at any rate that was a quarter of an hour after the liquefaction in Naples."

CORRESPONDENCE.

THE MASSACHUSETTS LIQUOR LAW.

To the Editors.—In your "American Notes" in the *Herald* of Sept. 24, I observe a quotation from a letter in the *Nation* of New York, from "A Progressive Man," who has been "making a tour through Massachusetts, for the purpose of ascer-

taining to what extent the newly-enacted Prohibitory Liquor Law was enforced in that State." From the style of the writer, I should deem him a "fast" man, rather than a truly progressive spirit; and it is evident his mission was rather to find out where and how the law could be violated with impunity, than to what extent it was enforced. At his first exploration—he had evidently got the tip—he "called for a cobbler" in the bar room. We have a graphic description of what followed, done to the life, in G. A. Sala's style:—"The wine was poured out, and the ice broken and sugar put in, and the mixture shaken behind the bar; even the straw was inserted there. But when the final moment approached, all was changed. The face of the vendor, up to this period radiant with hospitable smiles, became suddenly overcast with hesitation and dread. He beckoned me silently, and silently I followed him. Evidently the law was now to be vindicated, and the vindication was accomplished in the most simple manner possible, by handing my cobbler to me, not across the bar, but in the small room behind the bar."

Now I do not doubt the main feature of this graphic scene; and to my mind no stronger proof of the vast effect of the law—even upon one of the most unprincipled violators or evaders of the act—is needed. This "Progressive Man" had to skulk into, and squat "in a small room behind the bar," seeking and loving darkness and secrecy, to hide the evil and lawless conduct. The face of the vendor, hardened sinner as he no doubt was, "became suddenly overcast with hesitation and dread." Why did he hesitate? and why did he dread? Surely, here is proof that the law is a "terror to evil-doers," as we know it to be "a praise to those who do well." "He beckoned me silently, and silently I followed him"—not even "whistling to keep his courage up." Need we ask for more proof that the law has a restraining power, even when it is not loyally and honestly obeyed? But we are told, after all this, that the landlord said "the Prohibitory Law gave him no trouble." What about the "hesitation and dread?" and "the small room behind the bar?" and the silent beckonings? "We sell just as much as ever," the landlord said! This is what "A Progressive Man" writes to the *Nation*, and the editor of that respectable paper insults his readers by expecting that they will believe the romantic representation! There are some statements that only require to be looked at from a common-sense standpoint, and they are so self-stultifying that they are seen to be absurd and manifestly false, as well as foolish. I leave the readers of the *Unitarian Herald* to accept the statement referred to for what they may deem it to be worth. If as much liquor as ever can be sold under the circumstances described, the liquor dealers will not have much cause to dread the Prohibitory Law; and I marvel that their countenances should be "suddenly overcast with hesitation and dread," when it seems they have nothing to fear or to complain of!—I remain, sirs, very truly yours,

THOS. H. BARKER.

41, John Dalton street, Manchester, Sept. 27, 1869.

THE COMING WEEK.

LONDON: LITTLE PORTLAND-STREET CHAPEL.—On Sunday, the Rev. James Martineau will preach.
LONDON: PENROSE-STREET CHAPEL, WALWORTH.—On Sunday, the Rev. J. W. Kaye will preach.
MANCHESTER: WHITEFIELD-STREET, ARDWICK.—Tomorrow, Saturday, a sale of work to pay off debt.
PENMAENMAWR: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. J. T. Cooper. Service at 11 a.m.

Birth.

WHITEMAN.—On the 24th ult., at Brixton, London, the wife of Mr. H. R. Whiteman, of a daughter.

Deaths.

OATES.—On the 29th ult., at her residence, Blenheim Terrace, Leeds, aged 87 years, Miss Phoebe Caroline Oates.
SHEPHERD.—On the 23rd ult., at 6, Highbury Terrace, London, the residence of her uncle, Lucy, wife of Ralph Shepherd, jun., of Manchester, and youngest daughter of the late Charles H. Harben, Esq., of London, aged 21 years.

Amongst the Patents recently sealed is one for an Improved Needle-Threader, by Abel Morrall, 25, Piccadilly, Manchester.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 87, Waterloo Road, Chesham Hill, at his printing-office, No. 2, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, October 1, 1869.

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

PRICE 1d.

MR. HENRY PLANCK, DENTIST, 8,
 Lever-street, Piccadilly, Manchester.—Mr. Planck
 was formerly pupil and for several years principal assistant
 to Mr. Cornelius Carter, the eminent dentist of 77, Lower
 Grosvenor-street, London, W.—Reference kindly permitted
 to the Rev. Dr. Beard.

WHAT THE CHURCHES ARE DOING.

The Brahmos have adopted the rite of baptism. The Jatkarma, or birth festival of Baboo Keshub Chunder Sen's fourth child, was celebrated by the infant's immersion. After the usual service the presiding minister offered a short prayer, gave the child the name of "Nirmal Chunder Sen," and pronounced the benediction.

It appears that all the efforts of the Russian Government have proved unavailing to put a stop to the extravagances of the Skopzi, the sect of fanatics of whom we gave an account a short time since. One day last month a party of 400 of them left the town of Balatschow and proceeded to a neighbouring wood to pray. The scene witnessed on their return was horrible. A madman named Wasiloff declared that he was the Son of God, and, after choosing twelve apostles from the party, called for a human sacrifice. Five victims were at once selected, placed on a number of waggon which had been piled up for the purpose, and burnt alive. A woman who had distinguished herself by the violence of her religious paroxysms seized the shaft of the cart and beat two young girls to death; while another female was first trodden under foot and then literally torn to pieces by the fanatical crowd. Other details are given of the horrors enacted, which are utterly unfit for publication. It is impossible to say what further excesses might not have been committed if the governor of the town, being informed of the facts, had not despatched a company of soldiers and arrested the whole party, who are now in confinement, pending the inquiries of a commission sent from St. Petersburg to report on the subject.

King Victor Emmanuel's Minister of Public Worship has informed the Italian bishops that the Government will not seek to prevent them from attending the Ecumenical Council at Rome, but that it "expressly and absolutely reserves to itself ulterior liberty of action," if it shall become necessary to enforce the laws and maintain the State's rights.

For some time past there has been an agitation in France to obtain the Sunday holiday for shopboys, workmen, and mechanics. The movement has been warmly seconded by the clerical papers, which assert that the shopboys and workmen are clamouring for their holiday chiefly with a view to attending mass. The first practical step in the agitation has just been taken by the compositors of Havre, who have drawn up a joint declaration announcing their intention of working no more on Sundays after the end of the present month; so that from November next the Havre journals will only appear six times a week. As it would be impossible for any Frenchmen to draw up a declaration without giving way to a little impressive writing, the compositors have taken care to state that "work on the seventh day is admitted to be anti-social in its essence, and opposed to the constant aspirations of man towards liberty." The editor of the principal local paper is no less eloquent, for in commenting upon the resolution he adds, that he approves it "because it is based on democratic principles, and because he is convinced that the compositors will devote their day of rest to amusements purely instructive and moralising." The general feeling, however, in France seems to be against the Sunday holiday.

The General Sub-committee of the London Free and Open Church Association, understanding that Mr. E. Herford, as chairman of the National Association for Freedom of Worship, has made an appeal to the clergy both of the metropolis and the provinces to preach simultaneous sermons in their respective churches on Sunday, the 10th of October, urging the principles which it is the object of both societies to forward, cordially endorse his appeal.

Dean Ramsay, author of the amusing "Reminiscences of Scottish Life and Character," having been invited to allow himself to be put in nomination for the bishopric of Edinburgh, vacant by the resignation of Bishop Terrot, has declined, principally on the ground of his age.

The Bunhill Fields Burial Ground, having been made as ornamental and inviting as the nature of the ground will permit, is to be opened again to the public on the afternoon of Thursday next by the Lord Mayor.

The Rev. J. C. Ryle, following the example of Canon McNeill, has declined to fulfil his engagement to speak at the Church Congress, and indeed refuses altogether to attend it, because Mr. Mackonochie is to read a paper there on the "offertory." He is at last "thoroughly convinced" that the Church of England has arrived at a critical period

of her history, and that if the country cannot be satisfied that she is "really a Protestant Church her days are numbered." First will come disestablishment and then disruption. He has also arrived at a conviction "that there are some limits to the comprehensiveness of the Church of England." Well, we should fancy so, the teaching of the *Spectator* notwithstanding, as long as the Act of Uniformity remains unrepealed.

At the lay Conference of the Irish Presbyterian Church held at Belfast, the resolution came to was that it would be best for ministers to commute their incomes from the *Regium Donum* in favour of a common fund, the commutation fund to be held exclusively in trust for the payment of the annuities of ministers who commute. It was also resolved that the laity should raise a general sustentation fund of £30,000 a year. A deputation from the conference to the General Assembly was appointed, to support these resolutions.

At the Social Science meeting a paper was read by Canon Kingsley, in which he expressed himself as opposed to denominational teaching, and maintained that the "State, and the State alone," is responsible for the education of children—or, as he put it, "for the training of those who are to become citizens." He would make ordinary school instruction secular, and leave the rest to the clergy of the various denominations. Though not so decided on these points, he seemed in favour of rating and compulsion. He spoke strongly on the importance of giving a better education to girls, and urged upon the nation the duty of offering some training which may "teach them, what vast numbers of middle-class girls are not now taught, that there are higher objects in life than finery and amusement, that they are responsible to themselves, to the State, and to God for the precious gift of womanhood."

The Archbishop of York has taken the first formal step in the Chancery Court of York against the Rev. Charles Voysey, rector of Healaugh, for heresy contained in sermons preached by him, letters of request having been lodged by the archbishop in the registry. The articles set out the specific charges which Mr. Voysey will have to answer. The first general charge is, that he denies that there was any sacrifice for sin, any need of reconciliation, or for the mediation and intercession of Christ. Illustrations of each of these "heresies" are given from Mr. Voysey's published sermons. An appearance has been entered by Messrs. Shaen and Roscoe on behalf of Mr. Voysey, and the case will, in all probability, be heard in the forthcoming Michaelmas term.

As our readers no doubt have learnt from the daily papers, Dr. Waldegrave, Bishop of Carlisle, after long suffering from an internal tumour, situated between his eyes, and causing at times intense pain, passed peacefully away in the afternoon of this day week. He appears to have been a thoroughly conscientious, hard-working man, with a considerable amount of learning, but with something of that intellectual narrowness which too generally characterises the party to which he attached himself in the Church.

At a *soirée* of the Social Science Congress, on Tuesday evening, Miss Mary Carpenter delivered an address on female education in India, in the course of which she stated that it was her intention to visit that country again next year, and make Bombay her principal field of exertion, and expressed a hope that the sympathy and help which she had hitherto received would still be extended to her. At the concluding meeting, on the recommendation of the Council, a resolution was passed that Miss Carpenter should be made an honorary member of the association.

The Ninth Annual Meeting of the Church Congress commenced at Liverpool, on Tuesday. Besides the Archbishop of York, eight prelates were present; and the number of tickets sold was 2,500. We must reserve our remarks on the proceedings till next week. We may, however, just mention that on Sunday an able sermon was preached by the Rev. Chas. Beard, in Renshaw-street Chapel, with reference to the Congress, in which he set forth the reasons that obliged him to be a Nonconformist, though to a large extent an involuntary one.

What will the *Rock* and *Record* say, and what Dean Boyd and his Chapter do? The *Guardian* is authorised to state that Dr. Temple, the liberal

Head Master of Rugby, and one of the writers of the terrible "Essays and Reviews," will be recommended for the see of Exeter! It may, perhaps, afford some consolation to the Evangelical party—though he is not altogether in the best odour with his party—that Carlisle will probably be offered to Dr. Miller, the vicar of Greenwich. Dr. Moberly, a moderate High Churchman has been appointed to Salisbury; Dr. Wilberforce is to be translated to Winchester; Mr. Mackarness, who was formerly Proctor in Convocation for the diocese of Exeter, but lost the office on declining to bind himself to support the Establishment of the Irish Church, succeeds him at Oxford; Lord Arthur Hervey, archdeacon of Sudbury, a liberal Evangelical, is to take the place of Lord Auckland, as Bishop of Bath and Wells.

WHAT IS SAYING ON CHURCH MATTERS?

The *Pall Mall*, remarking on the way in which foreigners are bewildered by the open-air preaching in our large cities, says:

"Thus an Austrian journalist who has been recounting his recent experiences of England in a Viennese newspaper, dwells with grave perplexity upon a street sermon he heard in a locality which we take to be Shoreditch, and gives it as his opinion that such sermons are calculated to cause scandal only, and would not be tolerated if the instincts of Englishmen were as delicate as those of Frenchmen or Germans. The preacher was a woman, middle-aged and respectable-looking. She stopped suddenly in a small street leading out of a crowded thoroughfare, took a prayer-book from her pocket, and began to read aloud, whilst people clustered round her by twos and threes until there was a dense ring. After a quarter of an hour's reading she shut up the book, and in a quiet methodical tone commenced a history of her past life, such as, remarks the Austrian, one would rather have expected to find in secret memoirs sold under the rose than in an open street in the face of wondering young girls and grinning boys. Evidently the woman meant well. If talked to she would probably have answered, in that mystic language which itinerant apostles seem so particularly to relish, that she had a mission to perform, and that in publicly humiliating herself on Sunday evenings for the behoof of the inhabitants of Shoreditch she was doing her best to redeem a misspent life. But a question suggests itself to the Austrian—and will also suggest itself to the Englishman who will look at the case from the German point of view—as to what moral end is really served by the spectacle of repentant Magdalens heaping ashes on their heads, shaming themselves in tame imitation of the penitents in time gone by? In the fourteenth century there were the Flagellants, who walked about the streets flogging themselves and each other conscientiously for the greater glory of the truth; there were likewise Recluses, who inhabited cells or cages at the corners of thoroughfares, where passers by came to stare at them. There is every reason to suppose that if nowadays a gentleman were to walk down Bishopsgate-street belabouring himself with a cat-o'-nine-tails in atonement for past dissipation, he would be taken to be examined by Dr. Forbes Winslow. Between the Flagellants, however, and the remorseful women who make public avowal of their degradation in hope of improving their hearers, there is only the breadth of a whiff of air. Both have excellent intentions, both practice repentance with a zeal which can leave no doubt as to their sincerity; but their highway exhibitions do nothing but mischief. If we allude to this subject, it is that Magdalen preacheresses are to be found elsewhere than in Shoreditch. On Sunday afternoons and evenings one or more of them may be heard discoursing in well nigh all the crowded districts of London."

In a funeral sermon for the Bishop of Exeter, Canon Lee praised him, among other things, for "contending earnestly for the faith according to that mixed constitution of Church and State under which we live." We have heard of "faith in Christ," and "the faith once delivered to the saints," but this faith for which the Bishop contended sounds rather oddly to our ears.

The *Times* has reached the conclusion that the time has come for the creation of a new class of bishops, with less territory, less income, less pomp, less political duty, less to interfere with the discharge of their first duties, and less to excite the jealousy of the sects that certainly, on the now received principles, have something to complain of. The truth is (the *Times* remarks), at the last ecclesiastical distribution there was a nervous anxiety to sustain the old scale. The old diocesan officials all plotted for a larger episcopal revenue, and even the surveyors and architects were in league to give the bishops large parks and palaces.

A new bishop goes to his diocese with the most primitive notions of economy and unworldliness, and he finds gardens and grounds requiring at least half-a-dozen gardeners, and a house that cannot be kept up without a dozen servants. All his tastes may be quite the other way, but the pomp must be kept up, the vanity maintained, even while he is living personally the life of a hermit, a scholar, or a saint. The mere cares of a large establishment are a serious addition to the inevitable anxieties of the office. But a bishop too commonly begins with a considerable but very natural ignorance as to what can be done with his income. He thinks he can do everything with it, and before long finds it not enough for his ideas. It would be simply a wilful ignorance of figures and ordinary prices to dispute that any ordinary county of England—for Yorkshire might be excepted—can be worked well by a bishop with £2,000 a year, supposing, of course, that he is not overhoused or obliged to attend the House of Lords. This is a time of comparisons, readjustments, distribution, and wise surrenders. The rule applied is the simplest and most practical. We want a working Church, to do as much work as possible, provoke as little jealousy as possible, and to place as few temptations and distractions as possible in the path of those who have the work to do.

A correspondent of the *Guardian* warns it that it is too sanguine in its view of Irish Church Reform. If the resolution to admit the laity to so large a share of influence as was granted at the late Conference be persevered in, "it will need no prophet to foretell the fate of the distinctive Catholic teaching comprised in the Book of Common Prayer." And he adds:

"I view with much regret the destruction of the ancient hierarchical character of the Irish Synods. The expulsion of deans and archdeacons as *ex officio* members seems to me to have been a piece of simple destructiveness, as unwise and unnecessary as it was unjust. The element was strictly conservative, and a counterpoise is surely needed to the newborn Irish zeal that would *Americanise* one of the oldest Churches in Christendom."

At a meeting of Welsh electors, Mr. Osborne Morgan, the member for Denbighshire, and son of the Vicar of Conway, adverting to a charge of backwardness in not expressing his approbation of the disestablishment of the Welsh Church, spoke out thus clearly and boldly:

"Considering that the two guiding principles of my conduct both in and out of Parliament have been the promotion of religious equality on the one hand, and the furtherance, by all just and lawful means, of the interests and aspirations of my countrymen, on the other, I cannot but think that this charge is somewhat unjust. I said, in a speech I made at Liverpool six months before I ever dreamed that I should have the honour of representing you, that the manhood, the intelligence, and the religious activity of Wales were to be found in the chapel and not in the church. I am ready to abide by every word I said then; indeed, I have learnt a good many lessons since. I have heard or read every one of the speeches of the champions of the English Church—the archbishops and bishops—in defence of the Irish Establishment; I have seen the desperate tenacity with which those right reverend prelates clung to the loaves and fishes of their profession; and I have still more lately been edified by the spectacle of a bishop, who, having received from his see in the course of his long episcopate the sum of £448,000, had to be bribed by the promise of two-thirds of his enormous income into resigning functions for which he had become utterly and notoriously unfitted. And turning from that spectacle, I have seen something of another picture. I have travelled through the length and breadth of this country; I have seen the unpretending chapel and school-house, dotting every valley and hill-side—erected without one shilling of State aid—with money subscribed out of the hard earnings of men who earned their daily bread by the sweat of their brow—served by men whose only titles are the hold which their eloquence and piety have given them upon the hearts of their hearers—and whose only endowments are the free-will offerings of Christian men. And having studied these two pictures, I do say most deliberately that the attacks lately made upon the voluntary system by the archbishops and bishops of the English Church are as false as they are arrogant. Nay, I go further. I believe that the alliance between Church and State is an unnatural alliance—an alliance hostile to the true interests of both, because it is founded upon the capital error of mixing up the things which are Caesar's with the things which are God's."

The *Pall Mall* says:

"Archbishop Tait's promise of inquiry into the question of Church patronage (coupled with the Irish disestablishment) has evidently depreciated ecclesiastical property and produced what would

be called on 'Change 'forced sales' of benefices. A clerical agent in the *Ecclesiastical Gazette* not only refers to 'the number of recent sales' which he has effected, but assures 'patrons, solicitors, and others' that he has distinct instructions from some 300 clients, *bona fide* purchasers, who are prepared with sums of from £500 to £20,000 for suitable preferments, and he can almost guarantee the immediate (and *strictly private*) sale of any presentations with incomes of from £150 to £1,200 a year.' This scandal is certainly at its height, and we can now only expect to have the usual market slang introduced into the columns of the *Guardian*, the *Record*, and the *Rock*, and to be informed that 'the trade in advowsons is brisk—prices rule higher,' or 'no demand for presentations, even livings with nonagenarian incumbents and small populations depressed'—according as public opinion and parliamentary debate sets in favour of or against an Established Church."

On the secession from the Church Congress of the Dean of Ripon, Archdeacon Denison, and Mr. Ryle, the *Guardian* remarks:

"If a pitched battle between High and Low were in prospect, the loss would be serious, especially to the archdeacon's side. Man for man he is worth quite as much on a platform as the dean or the vicar, and he has a larger fund of good humour to his own share than the other two between them could make up. On the whole, however, we are disposed to think that the Congress is just as well without the attendance of these doughty combatants, on whichever side they may be ranged. Neither fighting nor jesting is the proper business of a Church Congress; and for discussion which is to bear fruit in practical issues there are quite as good men left—to say the least—as the seceders who have departed. If we can have the Low Church aspect of things presented to us without bitterness, and the Higher view without levity, the loss will be in reality a gain."

On Sunday last, at the pro-cathedral, Kensington, Archbishop Manning delivered a discourse on the Pope's Syllabus, in which he set forth the pretensions of the Supreme Pontiff with a boldness and clearness which leaves nothing to be desired, though we are somewhat at a loss how to reconcile his views with those which some of the leading Catholic theologians of Germany have just made public, or how such great differences of doctrine are to be accounted for in an Infallible Church, always one in faith and practice. In answer to the question, "What is the meaning of modern civilisation?" he replied:

"The state of political society founded upon divorce, secular education, infinite divisions, and contradictions in matters of religion, and the absolute renunciation of the supreme authority of the Christian Church. Could it, then, be matter of wonder that when the Roman Pontiff published the Syllabus all those who were in love with modern civilisation should have risen in uproar against it? Or could it be wondered that when the world, with great courtesy sometimes, with great superciliousness at another time, and great menace always, invites the Roman Pontiff to reconcile himself to Liberalism, progress, and modern civilisation, he should say, 'No; I will not and I cannot. Your progress means divorce; I maintain Christian marriage. Your progress means secular education; I maintain that education is intrinsically and necessarily Christian. You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like, and propagate what errors they please; I say that is sowing error broadcast over the world. You say I have no authority over the Christian world, that I am not the Vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian Faith; I am all these. You ask me to abdicate, to renounce my supreme authority; you tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil power; I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise, that in His right I am sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim more than this—I claim to be the Supreme Judge and director of the consciences of men—of the peasant that tills the field and the prince that sits on the throne—of the household that lives in the shade of privacy and the legislature that makes laws for kingdoms—I am the sole last Supreme Judge of what is right and wrong."

Remarking on the Archbishop's exaltation of the Papacy, the *Times* says:

"His plan of writing Church history is marked by two idiosyncrasies. In the first place, he notes exclusively the good deeds of the Papacy, and ignores what even he would probably now esteem its bad deeds. He demands, for instance, the gratitude of Protestant England for St. Ius V.—the Pope who excommunicated Queen Elizabeth—on account of his share in that victory of Lepanto which broke the power of the Mahomedan Anti-christ; but he omits to quote the same sainted

Pontiff's instructions to the Captain of his contingent against the Huguenots to 'take no prisoner, but instantly kill everyone that should fall into his hands.' His other peculiarity as a historian is, that, in the whole course of events since Europe became Christian, the one centre to him is the Papacy. The Dark Ages were never so dark but that Christianity succeeded in shedding some light, and Dr. Manning traces to Rome whatever light it did shed. It there were any domestic purity and peace, any spirit of charity and forbearance, he requires us to thank the Papacy for it. He brings absolutely not the smallest proof of its claim to such praise, except the fact of its co-operation in two great slaughters of infidels. But, obviously, to him it must seem that no proof can be needed. If the Pope is the whole Christian Church, and it is all contained in him, its merits are necessarily his. Mr. Spurgeon is the centre of Christianity to his disciples, and with equal cogency one of them might argue that the merit of all the charities of London belongs to Mr. Spurgeon."

The *Telegraph* answers the archbishop's argument that education must be godless which does not teach religion. The people of the United Kingdom, professing many creeds, contribute certain sums of money; and they argue that, while it may be right to spend some of this in teaching things on which all agree, it is wrong to spend the contributions of Catholics in teaching Protestantism, or *vice versa*. This theory does not set up "national education without religion;" it merely limits, in educational matters, the action of the State as a whole, in a part of the affair which can best be managed by the several sections of the community. Other bodies besides the State, deriving their funds from contributors of diverse views, limit their joint action in a similar way. Archbishop Manning is a member, and no doubt a contributor to, the funds of the United Kingdom Alliance, which spends large sums on temperance lectures and tracts, and not a penny on teaching religion or creeds. Does that make the society irreligious or godless? Surely not. Why, then, should the non-action of the State in teaching creeds make the State irreligious? Of course if the State and the Church were one—and where they are the Church is "that one"—such teaching would be right. But does the archbishop forget that wherever Roman Catholicism has had such unbridled sway, she has provoked a fierce reaction of infidelity and disorder? Spain, Italy, and South America were the most Catholic, and are most corrupt. Popery is powerful, political, unopposed in Spain, and there "its offence is rank; it smells to heaven." Popery in Ireland, restrained, repressed, cut off from palaces and great men's feasts, is purer and better in the character of its religion and the lives of the women controlled by its priests. The day of penal laws is over, but so also is the revival for which, *en revanche*, the archbishop so earnestly pleads. We shall never again see an Irish priest hanged for saying mass, nor an English prince giving his conscience into the custody of a confessor.

The *Christian World*, after some hesitancy, has allowed the subject of the future fate of the wicked, to be discussed in its columns, but nothing new has been said respecting it. One correspondent tries to show that those who maintain that the doctrine of eternal suffering is unknown to Scripture, to be consistent, "should accept or reject the dogmas of eternal life and of eternal condemnation together;" another, who was led some ten years ago to search the Scriptures for himself in reference to the future state of the wicked, and could not find "a word about endless misery," can never be sufficiently thankful that he was so led, as "the dark prospect of an eternity of sin and misery under the dominion of Satan is now exchanged for the bright and blessed hope of Christ's glorious triumph over the devil and all his works." After mentioning that he could fill twenty columns or more with the letters which have been sent him on the subject, the Editor says:

"A few of our excellent readers—whose habit, we suppose, is to close their ears and to shut their eyes to all that is passing about them in this restless and inquiring age—are very angry with us for daring to let them know that there are any Christian people entertaining the opinion that the souls of the wicked are doomed to destruction. It might be well for them, and for us all, to remember that, whatever our thoughts may be, truth remains the same, and that many opinions, now considered strictly orthodox and vital, were at one time held to be rank heresy. It would do fearful souls more mental and spiritual good than they can imagine to put themselves through a hard course of honest reading on the history of the Church and of Christian doctrine, and to look at all opinions opposed to their own fairly in the face, never doubting that truth will be made all the more manifest thereby."

THE RELIGION OF THE LONDON POOR.

An interesting article in *Macmillan* on the "London Poor" concludes with the following remarks relative to their religion:

"I am often asked by my friends, men of science, and others, 'What is the religion of these people?' the men of science hoping perhaps to hear that they are secularists; the others hoping to hear that they are inclined or opposed to ceremonialism, as the case may be. Such a question demands a difficult and discriminating answer, and at least I will answer it impartially. Most of them, men, women, and children, seem to live as if they believed that death closed all; and yet I have not found, even among the men, any conscious and positive secularism. No doubt that assertion is made—for you can read it in the faces of those who hang upon the lips of Mr. Bradlaugh in Hyde Park and elsewhere. But he is as much mistrusted, ignored, unknown, as the other self-styled 'men of the people;' and, in my opinion, very few of the poor rise to the conception of atheism. I came across only two men who took the trouble to profess infidelity: one, a cobbler in the Hackney Road, very drunk and combative, and diverting, whose one wish was to have an argument, political and religious, and who, on being disappointed of that, went to sleep; the other, a basket-maker in Bethnal Green, reduced to dock labour by his turn for oratory. The Scripture-reader, in the tone which he would have used in warning me that I should find him leprous, warned me that I should find him a free-thinker; and, indeed, he opened fire on me by saying that 'Moses never wrote *The Pentateuch*.' One other speculator I knew, a drayman, whom I found reading a Scotch work on salvation, very metaphysical, very full of Latin and Greek; but since he was reading it only because he had no other books, and since he took kindly to the Waverley novels, I pass him by. Those who actually have any dogmatic religion may be said to be anything which their spiritual director for the time being chooses to make them, and when his direction ceases, to remain for various periods under its influence. A popular clergyman or minister can give them, especially when young, an appearance of Ritualism or Puritanism, can make them seem Calvinists or Arminians; and the lacquer sometimes lasts, and sometimes is washed off or worn away. My friends affected as a rule to be Evangelical; they repeated the conventional formularies; they groaned over Popery; one of them—a boy of fourteen—used to throw out of his plate cabbage which had been bought on Sunday. When I read tracts or the Bible to those of them who were old, they listened with due attention, and made pious remarks. But I am afraid that their main purpose in going to church or chapel was to get the doles which they persisted in supposing would reward their attendance there. The great majority went for nothing else than the hope of these doles, and had no notions of Christianity. If you suggested any utilitarian motives for church or chapel-going—the beauty of music and building, the rest, the novelty—you suggested them in vain."

LITERARIA.

It is stated that Garibaldi is about to publish a work of his own, to be entitled "Rome in the Nineteenth Century." It will be spirited enough, no doubt, and hard upon the priests.

Some few months ago there appeared in Holland a volume of sermons by Dr. Taalburg, a clergyman of the National Reformed Church, entitled "The Religion of Jesus and Modern Tendencies." This paragraph was found in it: "The old Calvinists deduced from the Sovereignty of God the dogma of everlasting damnation; but it is equally consistent and authoritative to found upon it, as St. Paul did, the doctrine of universal and everlasting happiness, when 'God shall be all in all.'" The volume led to the prosecution of the author in the Church courts by the Orthodox party, where it was decided that, notwithstanding this avowal, he had not violated his creed. One may be a Universalist in Holland, and yet evangelical. About five years ago a work was published by another clergyman of the National Church of Holland, in which he says: "It is an error to consider eternal punishment as an integral part of the evangelical doctrine;" and this book was crowned by the "Hague Society for the Defence of the Christian Religion."

The marvellous success of "Hymns, Ancient and Modern," has culminated in a penny edition.

Mr. William Howitt is busy on a history of the Society of Friends, of which he was formerly a member, and which presents in past times many points both of interest and instruction.

Mr. Murray has in the press a volume of essays to be entitled "The Church and the Age," under

the editorship of the Rev. W. D. MacLagan and the Rev. Archibald Weir. In the list of writers appear the names of the Bishop of Gloucester, the Dean of Chichester, Sir Bartle Frere, Dr. Barry, Dr. Irons, Rev. Charles Pritchard, F.R.S., Professor Burrows, and others. Among the subjects occur the following: "The Progress and Direction of Modern Thought," "Science and Faith," "Liturgies and Ritual," "The Place of the Laity in Church Government," "The Church and Education."

The Rev. George Bartle, D.D., Principal of Walton College, Liverpool, has published a singular book, entitled "The Scriptural Doctrine of Hades," in which he institutes an inquiry into the state of the righteous and the wicked between the time of their death and the general judgment, and tries to prove from the Bible that the atonement for the sins of mankind was not made, as commonly supposed, in this world, on the Cross. He believes in a Purgatory—or rather a Hades—where souls exist in a state which is neither completely happy nor completely miserable, awaiting the sentence which is to consign them to a perfect Heaven or an utter Hell.

"The Life and Remains of the Rev. Dr. Lee," the well-known liberal minister of Old Greyfriars, Edinburgh, and Chaplain in Ordinary to the Queen, is shortly to appear. Mrs. Oliphant contributes an introductory chapter, but the biographer is the Rev. R. H. Story, of Roseneath.

VILLAGE WORK.

A few weeks ago, we alluded to an article in the *English Independent* on "Our Colleges," and afterwards made a few remarks on a letter to the same paper which the article called forth from "A Young Candidate," that seemed to us, not only to display "intense self-conceit," but likewise, as we endeavoured to show, to be based on one or two false assumptions. In the next number of our contemporary, the "Young Candidate" attempted a reply to our remarks, but this was written in so hazy a style that we failed to perceive any point in it, and determined, therefore, to let it pass unnoticed. In last week's *Independent*, however, appeared an answer to it from "A Village Pastor" (who proves at least that he can write clearly and forcibly) which so well expresses our own feeling that we give it entire:

"In the letters of 'A Young Candidate' (both in the first instance and in his reply to the *Unitarian Herald*), two things seem to be taken for granted, the truth or otherwise of which affects the whole question at issue. He assumes (1) that the years spent in acquiring a collegiate education are 'given for naught' if the student settle in a village, and begin at the 'bottom of the ladder;' and, also (2), that the non-collegiate pastor is not qualified to combat the intelligent scepticism and rationalism of the age.

"The first mistake is based on an entirely wrong notion as to the requirements of a village congregation. While 'A Young Candidate' admits that the souls of labourers are as precious as those of 'scientific sceptics,' he seems to forget that Dissenting congregations in villages are not entirely, or even very largely, composed of ignorant men. The intellectual distinction between the congregation in a large town and in a village is not one in kind but in degree only. Taking the average of the country, the number of people who can appreciate learning and culture in a pastor is as proportionately great in the lesser as in the greater assembly. The library in the village home is furnished with a goodly supply of standard books; the mass of healthy periodical literature finds its way in part to the table there; and the young people are well-educated and intelligent. The village churches are fully aware of the fact that our town ministers have an arduous and a special work to do; they are also fully convinced that our colleges will not fail in their great end if they send a goodly number of their 'trained and polished' minds to minister to the spiritual life of the intelligent men and women who usually constitute the 'village congregation.'

"The second error is based on a wrong idea as to the previous life, education, and habits of the men who usually come to the village church (sometimes to the town congregation also) to do ministerial work and undertake ministerial responsibility without the advantage of a collegiate training. 'A Young Candidate' may not perhaps be aware that the non-collegiate is not necessarily a raw, untrained recruit. Surely, it is not absolutely essential that a young man shall go to college to learn how to 'clear away those false doctrines' to which your correspondent refers? None can justly depreciate learning as a powerful instrument for good in the hands of the minister of Christ; none can doubt the truth or wisdom of Mr. Binney's well-timed words, spoken at the opening of Brecon College,

when he said that we want 'men of large knowledge and thorough culture to do the work in the world which the Church has now to do;' and 'if there is to be anything of power in the Church, there must be men capable of meeting and overthrowing the many errors that are constantly arising;' but is it not more than possible that many of our non-collegiate pastors, whom 'A Young Candidate' would reserve for village work, have obtained this 'knowledge' and this 'culture' from other sources than the College?

"The men whose training is denoted in our *Year-book* by the word 'Private' are doubtless fully aware of the necessity which exists for a ministry properly equipped at all points for the warfare in which they have to engage; but if it was possible to inquire into the facts of their history previous to their entering our ministry, it would, I think, be found that, by education as well as by social and religious influences and surroundings, their whole life had been one grand course of preparation for their work. The same may be true of the men who are drafted off to our colleges; let us hope it is.

"There can be no doubt that the general results of the training in our colleges are beneficial; but while it is sometimes true, on the one hand, that the young man's 'first love' is cooled, his ardour and zeal in the cause of Christ abated, and himself turned into something like a theological hair-splitter by a lengthened residence in college, it is equally true, on the other hand, that many (though not by any means all) of our village preachers have brought and applied to their work the mathematical, and scientific, and theological knowledge which their brethren seek and obtain at the hands of our college tutors. Let none think, because many of the men who are doing work in small places have not had a college training, that they are either 'untrained,' 'unpolished,' or on that account less fitted to resist the encroachments of rationalism, infidelity, and atheism."

THE HISTORY OF TITHES.

The earliest mention of tithes is in the Book of Samuel, when the nation is threatened by the prophet, that if they place over themselves a king he will claim for himself a tithe of their land's produce as a tax for his own use. This was written in the reign of Solomon, whose historian tells us that he did levy a tax on the produce of the land, and we may suppose that it was of that amount. The kings of Egypt, as we learn from the life of Joseph, levied a land tax of double that amount; but then Egypt was a more fertile country and could bear a heavier tax than Judea. In the life of Abraham that patriarch is made to pay tithes to the king of Jerusalem, which, as that life was written in the reign of Solomon, seems meant to justify that king's land tax. In Numbers xviii. the tithes are for the first time granted to the Levites. This law was certainly not written till after the reign of Solomon, and probably it belongs to the reign of Jehoshaphat, who, as a child, was wholly governed by the priest who placed him on the throne, and whose power was far too weak for him to collect any taxes except by the help of the Levites. The tax, however, was very irregularly collected, and after a time not paid at all. Hezekiah enforced it by a new command; but in the reign of Josiah it was found so far difficult to collect it that the law of Deuteronomy xii. and xiv. is satisfied if it is carried up to Jerusalem and there consumed by the owner, who is required to share it with his household and the Levite who may have accompanied him to the capital. After the return from captivity, Nehemiah endeavoured to enforce the law of Numbers xviii., that every man should pay his tithes to the Levites in his own neighbourhood. But it would seem that this was only to be done once in three years, as the law to that effect in Deuteronomy xiv. and xxvi. was probably then written. This law, indeed, only orders the owner to share it with the Levite and the poor. At the time of Christ, when the priests had no power of levying a tax, the tithe, as we learn from the New Testament, was occasionally paid by persons scrupulously desirous of obeying the law. But with the ruin of Judea we hear no more of tithes, until in the fourth century, when the Abbot John of Lycopolis, in Egypt, called upon the faithful to set aside that portion of their income for the poor. This was cheerfully done; and this pious custom was soon copied by the rest of Christendom. The clergy were the receivers of the gift; but in the course of years they gradually applied it to their own use, and supported their right to it by quoting the law in the Book of Numbers. Selden, however, in his history of modern tithes, considers that they owe their origin to the pious zeal of the Egyptian monk, John of Lycopolis.

SAMUEL SHARPE.

The Unitarian Herald.

FRIDAY, OCTOBER 8, 1869.

DIVERSITY OF GIFTS IN THE MINISTRY.

It is gratifying to know that the condition and prospects of the ministry amongst us are occupying a large and increasing amount of attention. If the knowledge of a disease be indeed half its cure, we are rapidly approaching convalescence. That we have long been in a weak and unsatisfactory state, that the numerical strength of our pulpit supplies has been and is far below the demand, and that there is an urgent need for active measures, are facts now so widely known and generally admitted as to form a broad and common basis for prompt and vigorous action. The most experienced of our ministers, and the most thoughtful and energetic of our laymen, are alike penetrated with the conviction that something must be done, and that it will be doubly valuable if done quickly.

But it seems to us at this juncture equally important to remember, that not only are accessions to the ranks of the ministry essential to the prosperity, if not to the existence, of our churches, but that the work to be done demands a considerable variety of attainment, capacity, and general qualifications. That church makes a fundamental mistake, which fails to recognise and provide for its different, and often changing requirements. In some quarters, from which better things might be expected, there seems to prevail a narrow, petty, and mischievous idea, that only one particular type and class of ministers is needed, and that no other is to be tolerated. Our opinions as to the vital importance of maintaining a high standard of acquirement, and of perpetuating the influence of a line of preachers who are also accomplished scholars and theologians, should by this time be not unknown. Never was there a period when qualifications of this order were more imperatively demanded. But surely that is a very partial and imperfect estimate, which is satisfied with but one particular kind of services, and which does not, or will not acknowledge, that for every department of their varied activities a diversity of gifts is essential to the progress and prosperity of the churches.

Illustrations of our argument present themselves on every page of history, and are patent to the most cursory inquirer, whom prejudice does not blind to the truth. In the primitive churches we find numerous indications of a readiness to recognise, and a willingness to respond to and provide for the requirements of the time, however diversified they may have been. "Now there are differences of gifts, but the same spirit. And there are differences of spirit, but the same LORD. And there are differences of workings, but the same God, who worketh all things in all men." Again: "God hath placed some in the church, first apostles, secondly prophets, thirdly teachers, then mighty works, then gifts of healings, helps, governments, kinds of languages. Are all apostles? Are all prophets? Are all teachers? Are all mighty workers? Have all gifts of healing? Do all speak with languages? Do all interpret?" Surely there is here but little encouragement for the doctrine of a restricted class of Christian ministers!

In the oldest and greatest of eccle-

siastical organisations—the one to which all other churches, however else opposed, look with a gaze seldom unrewarded for suggestions of experience, resource, and skill in government and discipline—the principle we are advocating meets with the most ample recognition. The variety of its methods is almost infinite, and the special pains with which it prepares an agent for every kind of labour, is hardly less than wonderful. It knows nothing of a ministry of one class or order alone. It wants learned theologians—and provides schools for them. It asks for missionaries—and prepares them by special and elaborate training. It requires eloquent, rousing, and persuasive preachers—and first setting aside men of promising aptitudes, it supplies them with suitable tuition, the choicest advantages, and the most favourable opportunities alike for study and for practice. Assailing the lowest forms of civilisation, it arms its agents for the particular task assigned to them; and seeking converts among the cultivated and the polished, it equips an astute and accomplished band of servants, whose resources are inexhaustible, who neither recognise defeat nor betray the inflation of success. Like a well-appointed army, the Romish Church has a suitable weapon for every form of attack, and is prepared for defence with every engine that science, experience, and skill can provide.

We venture to think that, for efficient action, our own body must adopt tactics of similar variety, and on its humbler and more limited stage, emulate in these respects the example of the greatest Church of Christendom. It is our business to adapt means to ends; and not dogmatically to declare that one mode of action alone is possible. Every agency wisely adapted for a special purpose, is alike worthy of countenance and support. Every recognised and established institution amongst us, should command not only sympathy but practical aid. He is the worst enemy to his church, who strives to throw discord into its ranks; and to excite jealousy and distrust among those who, whatever special channel of influence they adopt, aim only to develop, unite, and strengthen the interests which are common to all.

UNITARIANISM CONFOUNDED.

SOME mighty *malleus hæreticorum*, modestly veiling his illustrious name under the initials "J. H.," who honours Liverpool with his residence, has deigned likewise to honour our last poor Leader with an elaborate notice. With a humility, too, as remarkable as his modesty, he accompanies his notice with the threat, "If you don't print this, I shall send it to an orthodox periodical, to show your dishonesty and determination to suppress inquiry." Surely he must have felt that a production so rare ran no risk of being suppressed. J. H.'s method of writing is, it must be confessed, somewhat original, and requires his notes to be read alongside of our Leader; but those who do this will, we think, be repaid for their pains. The only explanation needed is that the words in *italics* are those which occur in our Leader, and that we have omitted two short passages, which we venture to think not material:

Ignorance. Yes, as long as you have no creed.

Advanced Churchmen. Yes. Voysey and the Pilgrim and the Shrine may well shrink from you, who to keep a congregation together avoid clear exposition of your real opinions.

Conforming heretics. Oh, yes! Heretics! you are only just escaped from the harrow of persecution, and those who go further than you are heretics!—who, by-the-bye, make up the better half of your congregations.

Most dangerous of heretics. Oh, no danger at all from such prevaricating inmates of the half-way-house to infidelity.

A weakening of allegiance. Oh, yes! print your creed—hang it up in your chapels, and the Sceptics who herd with you would be forced to secede, and then where would the stipends be?

As Unitarians we have a faith. No, you have not, or you would give it us in print; you would hang it in your chancels—such you have in your make-believe churches.

A belief in the Scriptures. No belief at all. Look at your Improved Ver-ion, where the Miraculous Conception, the Woman taken in Adultery, are printed in italics to show that they are apocryphal—lying legends.

Divine sonship of man. Print this and put it over your pulpits, and half your congregations would be dispersed as if by a bombshell.

In Unitarianism we have a reasonable faith. What is it?

Reason supports our belief. No, it does not. You put a big Bible on your pulpit cushion. You make believe that you believe in the Miraculous Conception (you don't acknowledge the Improved Version), the raising of Lazarus, though your J. J. Tayler has thrown doubt on S. John, and in S. John only does this corner-stone miracle appear. . . .

Freedom. Oh, yes; the freedom of no creed, so that a sceptic said to me, "I go to Hope-street Church because I am tied to nothing—I have freedom."

Freshness to our convictions. This is amusing. You have no convictions—v. W. R. Greg, &c. . . .

In Unitarianism we have a faith adapted to the deepest wants of man. Christendom says, No!

It affords a satisfactory solution to the problems. How can it when it is not defined in a creed? You believe that the Gospels are not plenary inspired! Unlike the orthodox, to whom Biblical criticism is an impertinence and a blasphemy, you recognise critical exegesis! Lo! we have J. J. Tayler on S. John, Mr. Greg; in fact, continual outbreaks of scepticism.

Scientific indifference. Ah, true enough, that!

Or to be absorbed in other denominations; and so lose our stipends.

Greater devotion to the congregational life of our body. Oh, yes, keep up the sect, or we shall not get our pay.

We have a Church, let us love it. Oh, yes; and love the ministers, and give them the entrée to rich men's tables.

After this we feel, and our readers will feel with us, there is nothing to be said. Our proper attitude is that of meek submission. *Conclusum est.* Unitarianism is "shut up."

HENRY CRABB ROBINSON'S "DIARY." XII.

In a letter to his brother, September 15th, 1843, H. C. R. writes: "Miss Atkin gave me a little MS. poem, by Mrs. Barbauld, in answer to one by Hannah More. It is a severe attack on the bishops. Hannah More had, in Bonner's name, affected to abuse the bishops for no longer persecuting heretics. 'Much thanks for little,' say the bishops, in this their answer to Bishop Bonner; 'we would if we could.' The following stanzas contain the pith of the whole:

'Tis not to us should be addressed.

Your ghostly exhortation;

If heresy still lift her crest,

The fault is in the nation.

'The State, in spite of all our pains,

Has left us in the lurch;

The spirit of the times restrains

The spirit of the Church.

'Our spleen against reforming cries

Is now, as ever, shown;

Though we can't blind the nation's eyes,

Still we may shut our own.

'Well warned from what abroad befalls,

We keep all light at home;

Nor brush one cobweb from St. Paul's,

Lest it should shake the dome.

'Would it but please the civil weal

To lift again the crossier,

We soon would make those yokes of steel

Which now are bands of osier.

'Church maxims do not greatly vary,

Take it upon my honour;

Place on the throne another Mary,

We'll find her soon a Bonner.'

In a letter, July 14th, 1844, after he had been reading Dr. Arnold's "Life," Wordsworth says: "He was a truly good man; of too ardent a mind, however, to be always judicious on the great points of secular and ecclesiastical polity that occupied his mind, and upon which he often wrote and acted under strong prejudices and with hazardous confidence. But the book, notwithstanding these objections, must do good, and great good. His benevolence was so earnest, his life so industrious, his affections, domestic and social, so intense, his

faith so warm and firm, and his endeavour to regulate his life by it so constant, that his example cannot but be beneficial, even in quarters where his opinions may be most disliked. How he hated sin, and loved and thirsted after holiness! Oh, that on this path he were universally followed!"

Writing to H. C. R., October 21st, 1844, Barron Field says: "I am devouring Baxter's 'Life and Times.' What a liberal though orthodox Christian was he! Why was not the Church reformed by him and the rest of the London ministers at the Restoration? Nothing has been done since, for now nearly 200 years. What a noble passage is the following: 'Therefore I would have had the brethren to have offered the Parliament the Creed, the Lord's Prayer, and the Decalogue alone as our essentials or fundamentals, which at least contain all that is necessary to salvation, and hath been by all the ancient Churches taken for the sum of their religion. And whereas they still said, A Socinian or a Papist will subscribe all this, I answered them, So much the better, and so much the fitter it is to be the matter of our concord. But if you are afraid of communion with Papists and Socinians, it must not be avoided by making a new rule or test of faith which they will not subscribe to, or by forcing others to subscribe to more than they can do, but by calling them to account whenever in preaching or writing they contradict or abuse the truth to which they have subscribed. This is the work of Government, and we must not think to make laws serve instead of judgment and execution; nor must we make new laws as often as heretics will misinterpret and subscribe the old; for, when you have put in all the words you can devise, some heretics will put their own sense on them, and subscribe them. And we must not blame God for not making a law that no man can misinterpret or break, and think to make such a one ourselves, because God could not or would not. These presumptions and errors have divided and distracted the Christian Church, and one would think experience should save us from them.'"

Mr. Robinson used to say that, during his long life, he had never done anything of the slightest use to his fellow-men, except in the cases of the Dissenters' Chapels Act, the Flaxman Gallery, and the establishment of University Hall. Of the first he says, "My interest in this bill rises to anxiety," and in a variety of ways he rendered valuable assistance in obtaining it. Of the debate upon it, he writes, *June 6th*, 1844: "I went as early as four to the Commons. There I stayed till twelve, when I came home with Cookson. A most interesting debate, but sadly one-sided one. For the bill, Attorney-General [Sir William Follett] admirably luminous. Macaulay eloquent and impressive, but still not quite what I liked—a want of delicacy. Monckton Milnes ingenious and earnest—an unexpected speech. Gladstone historical and elaborate. Shell wild, extravagant, and funny; especially an attack on Sir Robert Inglis. Sir Robert Peel very dignified and conscientious. Lord John Russell—not much in his speech beyond his testimony to the merits of the bill. *Contra*. Such a set! Not a cheer elicited the whole night. They consisted of Sir Robert Inglis, Plumptre, Colquhoun, and Fox Maule. Lord Sandon spoke, but it is not clear on which side he meant to speak. On the whole it was an evening of very great excitement and pleasure."

On July 6th, he called upon the Bishop of Norwich, Dr. Stanley, about the bill. He says: "He received me with great personal kindness, but said, 'I shall take no part in the measure. I cannot oppose a bill which is to extend religious liberty, but I cannot assist a bill which is to favour Unitarianism.' I gravely said, 'I should have a very bad opinion of any bishop who did.' 'How do you mean that?' he asked. 'Thus, my lord. This bill will merely extend to Unitarians the same protection which all other Protestant Dissenters enjoy. To be relieved from persecution is a great blessing, but surely not a favour.' 'Certainly not. And is that all your bill does?' 'Your lordship shall judge.' I then put into his hands several papers, which, as I was the next day informed, kept him up all night, and ultimately he voted for and spoke in favour of the bill."

Writing to Wordsworth on the same subject, July 24th, he says: "Lord Lyndhurst, and every other law lord, with the concurrence of the Attorney-General (and Mr. Gladstone on High-Church principles), held that it was a monstrous injustice to take from the Unitarians, merely on a law fiction, the property they had held for several generations; that because, before 1813, Unitarianism was not tolerated, therefore it must be inferred that Trinitarianism was intended, the fact being, beyond all contradiction, as Mr. Gladstone asserted, after a long historical investigation, that while the Independents (of William's and Anne's time) inserted in their foundation deeds a formal declaration of their doctrines, the Presbyterians, though the Arian controversy was then carrying on, refused to bind themselves to any faith whatever. In this they acted consistently, as Dissenters (the first principle of Dissent is self-government); and having left the Church because they would not submit to her dictation, neither would they call upon others to submit to theirs. Nor would they deprive themselves of the power to change, if they thought proper."

AMERICAN NOTES.

The Rev. David A. Wasson utters a truth which is getting to need considering when he says, philanthropy may get to be like water that will only run down hill; may come to have a disastrous tendency towards the pots and kettles; may boast, perhaps, of its indifference to all that does not find its true end in the pot-luck of mankind; may sneer, perhaps, at those who persist to concern themselves about "the light that never was on sea or shore." Philanthropy also may lie prone, and preach downwards; and of this style of philanthropy the mischief is greater than that of mere worldliness can be, for of the moral sentiment itself, it makes leaden weights to pull down the lids over the sovereign eye of the race.

After giving the Rev. E. E. Hale's letter on the reasons (hardly sufficient ones, it seems to us) why Mr. Everett, when Minister to this country, did not attend a Unitarian place of worship in London, the *Auburn Advertiser* says:

"It is not easy to understand why Mr. Everett should have been charged with being ashamed of his religious faith, abroad or at home. He was not the first Minister from this country at the Court of St. James that held the same. The last twenty-five years there have been more of that denomination than any other, including Mr. Everett himself, Abbott Lawrence, the late Minister, Charles Francis Adams, and the present Mr. Motley—and it is the faith of some of the ablest public men in England. He is in as good company at home. A denomination that has furnished the country with four Presidents, with Prescott, Motley, Sparks, Palfrey, and Frothingham as historians; with Bryant, Longfellow, Lowell, Whittier, and Holmes as poets; with John Adams, John Quincy Adams, Daniel Webster, William P. Fessenden, Charles Sumner, and John A. Andrew as statesmen; with a long line of clergymen from Channing to the author of the above note, eminent for piety, learning, intellectual ability, and weight of character, is not one exactly to be ashamed of. What will the *Leader* say to the fact that three of the six members of Gen. Grant's Cabinet are Unitarians; Secretary of the Treasury Boutwell, of the Interior Cox, and Attorney-General Hoar. Secretary of War Rawlins is a Universalist, so that two-thirds of the Cabinet are Liberal Christians. It is awful to contemplate!"

The Rev. J. F. Clarke, who went West to see the recent great eclipse, writes that the sight was so awful, and yet so intensely interesting, that he, for one, would willingly have gone another 1,200 miles to see the same sight again during another two minutes.

The *Liberal Christian* tells us that the following lucid scientific explanation of Spiritualism is from a name that "carries weight:"

"Mysterious rappings proceed from the subderangement and hyper-efervescence of small conical glandular bodies situated heterogeneously in the rotunda of the inferior *acephalo-cysts*; which, by coming in unconscious contact with the etherization of the five superior processes of the dorsal vertebrae, also result in 'tippings,' by giving rise to spontaneous combustions with certain abnormal evacuations of multitudinous *echinorhynchus bicornis*, situated in various abdominal orifices. The raps occur from the ebullitions of the former in certain temperamental structures; and the tips from the thoracic cartilaginous ducts, whenever their contents are compressed by cerebral inclination."

Dr. Freeman Clarke, who has been luxuriating at a farmhouse on the Upper Mississippi, on deer, grouse, and trout, justifies himself before the Society for the Prevention of Cruelty to Animals, by saying he did not shoot many birds nor catch many fish. Had his conscience troubled him, it would have been comforted by a sermon he had just heard in a Presbyterian church on recreations, in which the minister said many people who came to him for spiritual comfort needed to be told to take their fishing-tackle rather than their Bible. Instead of being told to pray they ought to be told to play. Dr. Clarke thanked the preacher for his discourse, and was invited to preach, notwithstanding he was known to be a Unitarian. He was also asked to preach for the Methodists at Burlington on the same trip.

Dr. Osgood, after visiting Dr. Dörner of Berlin, writes thus of him:

"Dörner is the pattern of the sacred scholar, and the interviews with him were blessing enough to have repaid the trouble of the journey to Berlin. I had spent many days in the woods of Fairfield over his great prize book on the history of Protestant theology, and now I talked with him face to face. He is a great liberal thinker and a great believer—the best specimen of the Broad Church theologian that I have met in Europe—the most

thorough Christian scholar and thinker of our day. His views are somewhat like the liberal Orthodoxy of Dr. Bushnell, but he has far more learning and definiteness. He does not go with the extreme Lutheran ritualists in their adoration of the letter of the Bible and the ordinances of the Church, nor will he be identified with the liberals of the Free Protestant Union, who are for removing all conditions of faith, and throwing open Church-fellowship and suffrage to all who care, or seem to care, for any sort of religion. He thinks their last yearly meeting wild and disgraceful. He considers himself Unitarian and also Trinitarian, and maintains that God is one absolute personality in three modes of being, not merely modes of manifestation; and he regards this as the pure doctrine of Athanasius and the great Fathers of the fourth century. He can say thus with Dean Stanley, that he would no sooner think of calling himself Anti-Trinitarian than Anti-Unitarian; and he wishes to keep clear from all sectarian narrowness, such as afflicts a certain class of limited minds. He professed to have close fellowship with Martensen and Liebhner, with whom he had lately an important conference in Switzerland. He gave me a letter of introduction to Liebhner, whose work on Christ's Nature I knew and prized; but I was surprised to find this champion of what is called the Low Christology so high in position as to be the head of the Lutheran school in Saxony. His leading principle is, that God's being must be so full and perfect that He must have within Himself the object as well as the source of supreme love, and hence he interprets the one God as Father, Son, and Spirit, one absolute personality, with a certain threeeness of life."

Referring to the story which Mrs. Stowe has lately told the world, the *New York Tribune* says:

"In the Life of Dr. Lyman Beecher [Mrs. Stowe's father], written by his children, that patriarch is reported to have said: 'If Byron could only have talked with Taylor and me, it might have got him out of all his troubles.' People may smile at this as the simplicity of an ardent minister of religion, yet we are by no means sure that Dr. Beecher was wrong, for Byron, like all great poets, was naturally religious, so much so, indeed, that but for his early death he might have lived to be an ascetic, and even bigoted devotee. His infidel opinions, as they are called, were not worthy to be called opinions at all. They were partly reaction from Scotch Calvinism, and partly mere brag and bagatelle."

William and Ellen Crafts, for whose arrest the first fugitive slave-law writ was issued, but who escaped from Boston by the underground railway to Halifax, and thence to this country, where they have since resided, have, we are told, either returned or are on the point of returning to America.

A clergyman at Saratoga wrote home the other day that the dress of a certain lady there was valued at his salary for two years, and that her diamonds were equal in value to the cost of a comfortable mission church, with infants' room attached, gas fixtures and cabinet organ included.

FATHER HYACINTHE.

We throw together a few particulars, gathered from various quarters, respecting the famous French Carmelite preacher, whose recent letter to the Superior of his Order has caused such a sensation, not only in Paris and Rome, but, we may say throughout the Catholic world:

M. Loyson (for that is his secular name) was born at Orleans, in 1827, finished his studies at Pau, and when quite young gained distinction by some poetical compositions which are said to have been very remarkable. When eighteen he entered St. Sulpice, and was ordained after studying there for four years. Soon afterwards he taught philosophy at Avignon, and theology at Nantes. When he had been engaged for ten years in the ministry of the Church of St. Sulpice, belonging, we believe, to the Dominicans, he entered the order of the barefooted Carmelites.

As far back as 1862 his freedom and outspokenness brought upon him the notice of his superiors. In that year, on the initiation of the Society of St. Vincent de Paul, he took the place, in the pulpit of a church at Lyons, of a somewhat famous preacher there who was ill. He confined himself at first entirely within the limits of the instructions given him by his superiors; the commencement of his discourse was cold and unimpassioned, and failed to excite any enthusiasm in his audience; suddenly, however, he followed his own inspiration, and uttered an eloquent apostrophe on the want of brotherly love in his hearers and in the Church, and on the universal selfishness which prevailed in its place. This latter portion of his discourse caused no little surprise, and was the subject of much comment. In a second sermon he announced quite plainly a preference for morality over dogma. "I have wandered over the world," he said, "and have everywhere found only germs of intelligence, and atoms of understanding. I have entered the cloister, and have there only met

SAN GENNARO.

with abortive saints." The Archbishop of Lyons, Cardinal Bonald, heard this sermon preached, and was highly offended at it. In the first burst of his indignation he sent for the father and forbade him to preach in any church of his diocese. The urgent representations of the highest society in Lyons, however, induced him to withdraw this prohibition. He again sent for the father, and in a mild and forbearing manner put before him the harm he would do to the Church if he went on with his violent attacks upon it. The father could not resist this friendly address, and promised to control himself in future.

In 1864 he appeared as a preacher in Paris, first at the Madeleine and then at Notre Dame, and at once obtained high distinction by his great natural eloquence and the broadness of his views. For the last two years, especially, his sermons have been remarked for the independence and boldness of their tone, and are believed to have drawn upon him the censure of his superiors and of the Holy See. Not long ago he surprised many, and called forth strong protests from others, by grouping together the three religions, the Jewish, the Catholic, and the Protestant, from the point of view of civilisation.

He appears to be of a naturally ardent and impetuous character, and his enemies accuse him of fickleness and mental instability, mainly, as it seems, on the ground of his having, for some reason or other, twice changed his religious order. As might be expected, his vehement denunciation of "Romanism," as distinguished from "Christianity," is peculiarly exasperating to the Ultramontanes; but their cue is to depreciate the importance of the father and his doings, and they represent what has taken place as a mere freak of eccentricity, not to say insanity, and declare that his "revolt," as they call it, is no more than what they have long expected. But the defection of a man whom all Paris crowded to listen to, who had the Archbishop of Paris so often at the head of his audience, absorbed in what he said, and whose eloquence made such an evident impression on the intelligent working-men whom he drew around him as often as he appeared in the pulpit, cannot but be deeply felt. The Bishop of Orleans indeed, in a letter to him says, "You can measure by the grief of all the friends of the Church, and the joy of all her enemies, the evil you have done."

On quitting his convent at Passy, where he had lived for five years, he retired to the home of a member of his family, where, it was said, he intended to await the decision of the Ecumenical Council, in which it is thought that not a few will sympathise in his views, before again appearing in public; but the latest account from Paris states that a letter has been sent to him by the General Superior of the Carmelites, ordering him to return to his convent in ten days, under penalty of major excommunication, and of a note being issued declaring him to be dishonoured in the eyes of the Church. It remains to be seen whether he has anything of the spirit of Luther in him or not.

FIRESIDE READINGS.

GOING HOME.

BY J. C. HAGEN.

'Tis fifty years to-day, Kate,
Since you and I were wed,
And people call us old now,
So many years have fled.
But O, we are no older now
Than on that glorious day,
Though in our journey homeward
We are further on the way.
Though there be those who number not
So many years as we,
And tread the earth with firmer step,
May younger seem to be,
The years are only mile-stones set
To mark the pilgrim's way;
O, no, we are not older, but
We're nearer home than they!
And though our limbs have weary grown,
From journeying so long,
Our spirits still are fresh and young,
Our hearts are brave and strong.
The spirit feels no lapse of years,
The soul knows no decay;
O, no, we are not older, but
We're further on the way.
When on life's journey, lovingly,
Together we set out,
The world was all before us, Kate,
And brighter seemed, no doubt;
But we've had our share of blessings,
As we journeyed on our way,
And our heavenly hopes grow brighter
As our earthly ones decay.
The truest and the fondest friends
Already have passed on,
And say, should it not gladden us
To go where they have gone?
And when the home we shall have reached
To which they've gone before,
We'll find them there to welcome us,
All waiting at the door.

THOUGH we last week gave a description of the performance of the St. Januarius "miracle," a correspondent of the *Pall Mall* sets the thing before us in so lively a manner, that we cannot refrain from taking the following extracts from his letter.

By a quarter to nine, he says, we were safe in the sacristy of the chapel of San Gennaro. This is a kind of *foyer* or green-room to the great theatre inside; and very like a *foyer* it was. There was a considerable crowd: ladies sitting and chatting with clever-looking young ecclesiastics; a layman here and there; three English forestieri looking very much out of their element, but determined to get the best places; priests robing for the mass; other priests of all grades and ages, in black frocks and white jackets, perfect marvels of the washing and crimping arts, helping them to robe, or rinsing out the vessels just used, or lounging about doing nothing particular; a Greek bishop in purple; a German canonist with a band of priests from Salzburg; a monk or two barefooted and cowed; every one taking snuff more or less; and through these motly elements, every two or three minutes would arrive a priest from the church in his cope with the covered chalice in his hands, murmuring as he went the concluding words of the office. Presently, in black vestments and coloured stole, walked in a tall, dry, upright, collected-looking priest in spectacles, whose profile strongly reminded me of the great John Henry Newman. It was the Archbishop's Treasurer, and a Cavaliere of the order of San Gennaro. He was to be, so to speak, the worker of the coming "miracle," and to him we were presented by the cardinal's servant. "Stick to me," said he; "nothing can be done till I am there, so you will be in plenty of time." Next arrived a short, thickest, important-looking, not to say fussy man, in a dress coat and coloured trousers, and a green ribbon at his button-hole,—Maestro Guidici, the representative of the city authorities. These two have possession of the four keys necessary to unlock the closet which contains the famous "blood."

Every one now edges nearer the passage that leads to the chapel, and the experienced can foresee that a crush is coming. And a sharper crush, for the time, I don't remember ever to have felt. Through a crooked passage, through a doorway with projecting jambs, over some altar steps, against a very sharp bronze gate, and at last we shot out into the body of the chapel itself, between a file of bayonets which kept whisking and poking about unpleasantly near one's face. "Well," said a priest close to our party, in charge of some ladies, "this is miracle number one, and well performed too!" We hurried on till we found ourselves on the steps of the high altar, almost as closely beset as we had been a minute before. It is a cheerful-looking building, the chapel of St. Gennaro, wide, lofty, and open, with plenty of light, and gay with gilding and pictures, and bright brass gates. How full it was! There was not an inch of room to spare anywhere. It was packed up to the altar rails. Close outside these were a number of oldish women, more or less ugly, who go under the name of the "relations" of the saint, and are almost as necessary to the miracle as the Cavaliere or the Deputy. We look at them and the crowd generally, and then at the altar—a marvel of carved solid silver-work, in the worst taste—and then have a lively quarrel with a hot Italian gentleman, who, because we won't go down from the step we are on, accuses us of trying to get up a step higher. But these pleasantries are suddenly interrupted by one of the most horrid noises ever heard. It comes from the women just mentioned, and is exactly like the croaking of innumerable gigantic frogs. "Gloria Patri et Filio et Spiritui Sancto, et nunc et semper, et in secula seculorum, Amen," are the words they croak, over and over again, with a curious harshness quite indescribable. We look over our shoulder, and see a procession coming along between the bayonets, bearing a rich red mitre and an equally rich cope. The Cavaliere and the Deputy are part of it—the latter with a red embroidered bag in his hand and looking more important than ever. But the Cavaliere was a rock, whom nothing could move. They went behind the altar and presently reappeared on our left with a great many lighted candles, and a full-sized gilt bust of San Gennaro, who was hoisted on to the altar, and his old mitre and cope being taken off he was dressed in the fresh ones, and made nice and comfortable. Another pause, and then again appeared our two friends, this time at our end of the altar, the Cavaliere with something wrapped in the bosom of his vestment, and with an assistant priest carrying a lighted candle in a little flat china candlestick—the Deputy with his red bag.

The Cavaliere was a man of business; he lost no time; he stood upright in front of the altar, and held before him, and before us, what looked just like a small circular silver carriage-lamp, with a crown at the top and a shank at the bottom. This was the reliquary containing the "blood of St. Januarius." Every one knelt, and the women set up a fiercer clamour than before. But I determined that nothing should take off my attention from the reliquary and the keeper thereof. He first turned to the Deputy, who was kneeling on a cushion close to the altar-front, and brought the reliquary close

to his face, while the attendant priest held the candle at the back, so that he could see through it. I, being close to the Deputy, could see that between the two glasses which form the sides of the carriage-lamp there were two dark bodies, and from what I knew before I was aware that one of these contained the substance the liquefaction of which I had come to behold. It is a round bottle not quite globular, but nearly so, with a neck, and a sort of glass frill on the neck, capable of holding about a wine glass full and a half, and the substance stands in it about three parts up. The other bottle is a straight "phial" and contains nothing but a few spots or splashes, the remnants of blood which once was there, but was stolen by a king of Spain or some other royal thief. Having convinced the Deputy that the blood is solid—"è duro"—the Cavaliere addresses himself to the business of the day. He begins turning the reliquary round and round, holding it first with the crown uppermost and then with the shank, always presenting it towards us who are in front and on each side of him, and always with the candle behind. Five minutes pass thus, and no change in the bottle! Then they both turn to the altar; the attendant sets down the candle and begins to repeat some words out of a book, the Cavaliere—always with his hand on his charge—repeating after him, and the other priests near repeating too. In a moment the croaking from below begins, louder than ever—"Gloria Patri," &c., "Aiutaci" (help us), and other words I could not make out—a clamour enough to deafen one. Two or three minutes pass in this way, and then they face round again, and recommence the turnings and twistings. At length, at the end of six minutes from the outset (which, but for my watch, I should have said was at least half an hour), the line of the surface in the bottle is seen to shift as it is turned—ever so little, but still it moves. "Comincia," exclaims some one; the Deputy, on its being shown to him, confirms it; the Cavaliere waves a handkerchief; some one from below throws up rose leaves all over us; we hear the noise of wings, and a dozen sparrows or larks dash up towards the window above; everybody moves and murmurs with relief, and the organ strikes up a hymn, which lasts through many verses, and in which the old women exercise their harsh voices to more advantage than before.

But, whatever others may be, the Cavaliere is not disturbed; he has his business to do, and he does it nobly. Looking at no one in particular, but out into the general distance, he continues turning and holding and wiping for some little time, always with the same imperturbable composure. Five minutes more solves the question of the liquefaction. It is again shown to the Deputy, with great deliberation; and then he kisses it with an Eastern manner, not merely once in our cold northern fashion, but first a kiss, then a touch on the forehead, and then a second kiss. He then takes his red bag and retires. The kissing then begins with us all, in this way:—The Cavaliere and his assistant came opposite me; first he wiped the glass of the carriage lamp next me, and then put it close to my eyes, so that with the candle behind I could see through. There lay the bottles in their ancient, dingy nest, the grey one on the left, the tawny one on the right; it was like looking into some forbidden place, and had a spice of that delicious pleasure. Then he turned them upside down, and I saw the fluid going round in the bottle, and the undissolved core breaking the line of the top; but the glass remained of its old grey colour—no tint of blood or anything like it; and the substance was quite opaque. Not even at the edges was there any dawn of red, and it moved quite sluggishly as if unwilling that its rest should thus be broken. Then I gave a glance to the phial, tawny with blotches of dark reddish brown, and thought for the moment that I saw the blotches sliding down: and then it was all moved on from me to the next kneeler, and to the next, till six or eight of us had so seen it. Then he held it to us again one by one to kiss.

I don't believe it to be heat which causes the liquefaction. The atmosphere was certainly warm—ninety degrees said the exact man of our party who kept the thermometer; but it would take longer than six minutes for that degree of heat in the air to raise the temperature of a substance confined in a bottle inside a close box—to any appreciable extent. Had I found myself a casual spectator of the scene, I think my impression would have been that it was the shaking—the continual reversing—that did it. But then some chemist must tell me if blood or any other substance will turn from solid to fluid by such a process, and then when left to rest become solid again. Blood or not, of course I cannot believe in the "miracle." Even if miracles were possible at this day they surely involve some motive or reason, and are not to be worked in the same mechanical fashion that one turns a coffee mill.

But to return to my Cavaliere: when he had administered the relic to all within the altar-rails—perhaps a hundred in all—his work was done. It had not occupied him quite an hour, but for the time it was severe. To turn a tolerably heavy metal case over and over for an hour, without stopping, in the midst of a crowd of hot perspiring people, was enough to tell even upon that cool imperturbable frame, and before he left I saw

more than traces of perspiration on his spare smooth cheek. I found him afterwards in the sacristy, looking rather fagged. Honour to him! he had his work to do and he did it. Before going he and his assistant handed over the reliquary and candle to a second pair of priests, one of whom attached it to a stout guard round his neck and then proceeded through the church to offer it to the kisses of the crowd.

A LESSON FROM VELOCIPEDES.

Mr. Spurgeon has turned the velocipede to use in the pulpit. In a recent sermon he said, "These new inventions which the lads are riding up and down our streets will not keep up unless they are kept going; the moment they stop they fall down. And in this they are exceedingly like the Christian Church, which falls unless it is kept constantly moving on."

A 'CUTE CHILD.

A STORY is told of a child who was admitted the other day to the private study of the Pope, which shows that Young Rome is not without sharpness. In preparation for the Ecumenical Council, his Holiness ordered from his architect certain embellishments, the plan of which was brought for his inspection by that gentleman's little boy. Charmed by the plan, his Holiness opened a drawer full of gold, and said to the child, "Take a handful of coins as a reward for the beauty of your father's work." "Holy Father," replied the child, "take it out for me, your hand is bigger than mine."

KISSING THE BABY.

A WRITER in *Appleton's Journal* (U.S.) says, it was once his lot to dwell in the white tents of Camp Harrison, in Georgia—in that lower part of the State where families are always far between, and much more so in war times. For long weeks we had not seen a woman or a child. At last, the railroad through the camp was repaired, and in the first train there was a lady with a wide-awake, kicking baby. Some hundreds of rough soldiers were round the cars, and Captain Story, of the Fifth-seventh Infantry, was the biggest and roughest among them, if we judge of the tree by its bark. The lady, with the baby in her arms, was looking from the window, and he took off his hat and said, "Madam, I will give you five dollars if you will let me kiss that baby." One look at his bearded face told her there was nothing bad in it, and, saying with a pleased laugh, "I do not charge anything for kissing my baby," it was handed over. The little one was not afraid, and the bushy whiskers, an eighth of an ell long, were just the playhouse it had been looking for. More than one kiss did the captain get from the little red lips, and there was energy in the hug of the little arms. Then other voices said, "Pass him over, Cap.," and before the train was ready to move, half a hundred had kissed the baby. It was on its best behaviour, and kicked, and crowed, and tugged at whiskers, as only a happy baby can. It was an event in the campaign; and one giant of a mountaineer as he strode past us with tread like a mammoth, but with tear-dimmed eyes and quivering lips, said, "By George, it makes me feel and act like a fool; but I've got one just like it at home."

INTELLIGENCE.

GELLYONEN.—The South Wales Unitarian Society held its quarterly meetings at the above place of worship on Wednesday and Thursday, 29th and 30th ult. There was a good number of ministers present. Sermons were delivered on Wednesday afternoon by the Revs. R. J. Jones, M.A., Aberdare, and E. W. Lloyd, Cwmabach; and in the evening, by the Revs. W. Rees, Rhdydwyn, and W. Thomas, M.A., Llwyn. On Thursday morning, the Rev. E. Higginson, Swansea, delivered a discourse on "Mystery," as found in the Scriptures. His remarks were very plain, and couched in terms easy to be understood by those whose acquirements in the English language were limited. A necessary thing here. After him came the Rev. Thomas Thomas, Pantydaifod, the appointed preacher, who delivered an eloquent discourse from Acts xvii., 23 to 25. He treated his subject fully and well, and we hope, convincingly. The Conference subject of discussion, which was proposed three months previously was, "What is Revelation." The Revs. E. W. Lloyd and D. Edwards (Baptist) briefly spoke and agreed, that it was the revealing supernatural of truths, that were previously unknown, and could not otherwise be known. The Rev. W. Thomas held that it could be reduced under the laws of the mind, that the revelation of the New Testament is just of the same nature as that which has been revealed in science and literature by Newton and Shakespeare, &c. The Rev. Professor Evans, Carmarthen College, rose and stoutly opposed this sentiment holding with the previous speakers that the revelation of the New Testament was purely supernatural. The Rev. R. J. Jones said a few words, endeavouring to reconcile the sentiments of those that differed.—A cold collation was served up in the vestry room adjoining the

chapel for the ministers and friends from a distance. By three p.m. the old chapel was full again (it being indeed a very large one in such a mountainous district) of attentive hearers of the word of God. The Revs. D. L. Evans and Titus Lloyd, of Nottage, delivered highly instructive and effective sermons. Thus the meetings terminated.

GLASGOW.—A soiree in connection with St. Vincent street Unitarian Church was held in the Merchants' Hall, on Monday evening, to welcome the Rev. J. Page Hopps, as their pastor. Mr. William Teacher presided, and the hall was completely filled. After tea the chairman remarked that Mr. Hopps had proved himself an able and zealous labourer elsewhere. Mr. William Rankin then, in the name of the ladies, presented him with a pulpit gown. Mr. Ivie Mackie (Auchencrain) in addressing the meeting, observed that he had known Mr. Hopps for a number of years, and had watched his progress in Lancashire and Cheshire, and he could safely say that there was not a more able man in connection with the Unitarian body. Mr. Hopps, who was warmly greeted, sincerely thanked his friends for their kindness. The meeting was afterwards addressed by other friends, and enlivened by music given by the church choir.

MANCHESTER: LOWER MOSLEY-STREET SCHOOLS. The first meeting for the session 1869-70 of the Mutual Improvement Society was held on Saturday evening, when about 180 members and friends were present. After tea, the Rev. Joseph Freeston and Mr. Jesse Filcher having addressed the meeting, Mr. George Smith (the President) delivered the inaugural address. The remainder of the evening was devoted to music, readings, &c.

ROCHDALE-ROAD DOMESTIC MISSION.—The annual Band of Hope tea-party was held last Monday evening, when about ninety children sat down to tea, after which the Rev. B. Walker presided. The meeting, which was the largest held since the minister entered on his duties—there being about 300 children present, besides adults—was addressed by Mr. Thomas Wright, the prison philanthropist, E. Hodgson, Esq., and Mr. M. Ridgway. Recitations were given, and the juvenile choir, under Mr. Bradley, the schoolmaster, enlivened the evening's proceedings by singing. On the whole, the meeting was of a very encouraging kind.

STRANGEWAYS.—The annual festival of the Band of Hope connected with the Unitarian Free Church, was held on the 27th ult. After tea, the Rev. D. Kerry of Mossley, presided, and made an effective speech on the evils of the drink traffic, and in favour of abstinence. During the evening a presentation was made by Mr. Johnson, president, on behalf of the committee, to Mr. Frederick Ashton, the secretary, who is leaving to pursue his studies at Oxford for the ministry. The offering consisted of a large photograph, framed and glazed, of fourteen ladies and gentlemen, officers of the society, and on behalf of the juvenile choir (trained by Mr. Ashton) a handsome pocket Bible. Mr. Ashton, in acknowledging the gifts, spoke of the good influences of such societies, and thanked the donors for these proofs of their regard.

NANTWICH.—Last Tuesday a tea party was held at the Chapel, mainly intended for the Sunday scholars and their parents. With the addition of some members of the congregation, and a considerable proportion of strangers, upwards of 200 assembled. After tea, the meeting was addressed by the minister, the Rev. J. Macdonald, Mr. Dean, of the *Nantwich and Crewe Guardian*; Messrs. J. Briggs, and P. Barker. The remainder of the evening was filled up with recitations by the scholars, and readings and songs by others. The interest of the meeting was well sustained, and concluded with a hymn and prayer.—This week an adult week evening class has been commenced. Though the Sunday school has been open only six months, there are seventy scholars on the books, and the number grows from week to week. New members are added to the congregation, and the increased energy and organisation now existing make the prospect of the cause a cheering one.

PUDSEY.—On Sunday, the 27th ult., the anniversary sermons were preached, in the morning and evening, by Mr. George Lucas, of Gateshead, and in the afternoon by the Rev. John Bevan. The congregations were large and the collections good.

STRATFORD, ESSEX.—The Sunday afternoon meetings for religious conversation, conducted by the Rev. Thomas Crow, have just been resumed at the Working Men's Hall. The inaugural tea party and conversazione took place on Wednesday, the 29th ult., when a very respectable company, including most of the leading Unitarians and several members of the Orthodox Church in the town, spent a pleasant evening, chiefly in considering the "benefits to be derived from meetings for religious conversation," which had been announced as the subject to be discussed. The chairman stated that, having in the last winter had most of the great doctrinal questions of present interest under review, it was intended during the coming winter to give these meetings a more directly practical aim. A letter was read from Samuel Sharpe, Esq., expressing earnest sympathy with this movement, and announcing the presentation of some volumes of suitable books for the library.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

W. McC.—We are not at liberty to give the name.
R. E.—Received.

A CORRECTION.

To the Editors.—In your report of the recent meeting of the Bolton District Unitarian Association at Hindley, I am stated to have "expressed a hope that Mr. Martineau and Mr. James Drummond will be found well fitted to fill the important offices left vacant by Mr. Taylor's death." A more correct report of what was said is given in the *Bolton Chronicle*, viz., "Mr. Carter expressed his gratification that by the appointment of the Rev. James Martineau to the principalship, and that of the Rev. James Drummond to the professorship of theology, able successors had been found to the deceased gentleman."—Yours truly,

THOMAS CARTER.

Rochdale, October 5th, 1869.

HELP NEEDED IN A GOOD WORK.

To the Editors.—Will you permit me, through your columns, to ask the personal aid of any lady or gentleman who is disposed to assist in a good work? Connected with the Carter-lane Mission, Friar-street, Doctors' Commons, is an evening school, in which girls of twelve years of age and upwards are instructed by voluntary teachers in reading, writing, and arithmetic, on two evenings in the week—viz., Tuesday and Thursday. It is feared that the work of this useful institution must be curtailed unless more labourers will enter the field, as the present staff of teachers is insufficient for the growing needs of the school.—Yours, &c.,

ROBERT J. GREGG.

22, Ironmonger-lane, London, E.C.,
October 5th, 1869.

CHANGE OF ADDRESS.

To the Editors.—It will save many of your readers trouble if you will allow me to inform them, through you, that my new address is "Roselynn Villa, Queen's Park, Glasgow."—Heartily yours,
October 4th, 1869. JOHN PAGE HOPPS.

NOTICE.

We are requested to state that the Rev. J. W. Kaye is not engaged for the Penrose-street Chapel, London, and that he will not be engaged.

THE COMING WEEK.

Birmingham: CHURCH OF THE MESSIAH.—On Sunday morning and evening, Sunday-school sermons by the Rev. H. W. Croskey. On Monday, subscribers' meeting.

Ikeston.—On Thursday, opening of new chapel. Preacher, Rev. R. A. Armstrong.

Liverpool: HOPE-STREET CHURCH.—On Thursday, quarterly sale of work.

Manchester: LOWER MOSLEY-STREET NATURAL HISTORY SOCIETY.—To-morrow evening, the eighth annual meeting.

Manchester: STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday evening, a discourse by the Rev. Brooke Herford on "The Sacrament of Marriage."

Pennmaenawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Rochdale: CLOVER-STREET.—On Sunday afternoon and evening, the Rev. William Gaskell, M.A., will preach the school sermons.

Births.

COOKE.—On the 6th inst., at 3, Bland-street, Moss Side West, Manchester, the wife of John Seymour Cooke, of a son.

JENKS.—On the 27th ult., at 34, Arthur-street, Old Kent Road, London, S.E., the wife of Mr. G. Jenks, of a daughter.

MORTON.—On the 19th July, at Nelson, New Zealand, the wife of R. Ramsey Morton, Esq., of a son.

Marriages.

HALE—ASHLEY.—On the 6th inst., at the Unitarian Free Church, Strangeway, Manchester, by the Rev. William Gaskell, M.A., Mr. George Edward Hale, son of the late Mr. Christopher Hale, to Mary Ellen, eldest daughter of Mr. Charles Ashley, both of Salford.

HOWARTH—WARBURTON.—On the 3rd inst., at Stand Unitarian Chapel, by the Rev. W. C. Squire, Mr. Wright Howarth, of Pendleton, to Miss Ann Warburton, of Whitefield.

MONKS—CLARK.—On the 2nd inst., at Strangeways Unitarian Free Church, by the Rev. James Harrop, Mr. Peter Monks to Miss Margaret Clark.

TREVELYAN—PHILLIPS.—On the 29th ult., at St. George's, Hanover Square, London, by the Rev. William Pitt Trevelyan, rector of Calverton, Bucks, George Otto Trevelyan, Esq., M.P., only son of Sir Charles Edward Trevelyan, K.C.B., to Caroline, eldest daughter of Robert Nesbitt Philips, Esq., M.P., of The Park, Manchester.

Deaths.

BAKEWELL.—On the 26th ult., at Hampstead, London, Frederick Collier Bakewell, Esq., in the 69th year of his age.

Printed for the Proprietors, by WILLIAM EVANS, of Aspley Villa, 377, Waterloo Road, Chestnut Hill, at his printing-office No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row. — Friday, October 8, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 443.

FRIDAY, OCTOBER 22, 1869.

PRICE 1D.

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In sending Stamps for orders for short advertisements, parties must reckon five words for the first line, and eight words for each succeeding line. In cases where the amount sent is insufficient, we leave out unnecessary words to reduce the advertisement.

UNITARIAN CHURCH, PORTLAND-STREET, SOUTHPORT.

On Sunday, October 24th, TWO SERMONS will be preached by the Rev. WILLIAM GASKELL, M.A. The collection of the offertory will be made at each service, in aid of the fund for payment of the debt on the building. Service in the morning at eleven o'clock; in the evening at half-past six.

LOWER MOSLEY-STREET DAY AND SUNDAY-SCHOOL.

The ANNUAL SERMON in support of these Schools will be preached in Cross-street Chapel, on Sunday morning, October 24th, by the Rev. CHARLES C. COE, of Leicester. In the Evening, the same minister will deliver, in the Chapel, an ADDRESS to the Scholars and their Parents.—Morning Service to commence at half-past ten; Evening, half-past six. A collection will be made after each service.

STAMFORD-STREET CHAPEL, LONDON.

The ANNUAL SERMONS will be preached on Sunday, 24th October: in the Morning, by the Rev. T. L. MARSHALL; in the Evening, by the Rev. J. K. APPLEBEE. Service: Morning at eleven; evening at half-past six o'clock. The usual collection will be made after each service; and on this, as on former occasions, the amount will be taken as an offering to the minister, the Rev. R. Spears.

STRANGEWAYS FREE CHURCH.—

On Sunday Morning next, Oct. 24th, the Rev. BROOKE HERFORD will (by request) re-deliver the OPENING SERMON—Subject, "Public Worship"—of the present course on the Religion of the Church and the Home. In the Evening, the CONCLUDING SERMON of the course—"The Farewell at the Gate of Everlasting Life." Service at 10-30 and 6-30. All seats free. The offertory at every service.

UNITARIAN MEETING-HOUSE,

Pickstone-street, Dickens-street, Queen's Road. Opened by Friends from the Rochdale Road Mission. The following gentlemen have kindly consented to conduct the Sunday Evening Services on the undermentioned dates: Oct. 24th.—Mr. JOHN CHADWICK. 31st.—Dr. H. J. MARCUS. Nov. 7th.—Mr. GEORGE SMITH. 14th.—The Rev. W. G. CADMAN. Service to commence at 6-30. Communications to Mr. GILBERT JONES, Hon. Sec., 8, Pickup-street, Queen's Road.

STOKE NEWINGTON GREEN.—The

Rev. J. K. APPLEBEE will PREACH on the following subjects (third series, 1869):

- Oct. 24.—Character of John the Baptist.
 - 31.—The Temptation in the Wilderness.
 - Nov. 7.—Christ's first Passover.
 - 14.—The Healing of the Leper.
 - 21.—The Stilling of the Storm.
 - Dec. 5.—The Transfiguration.
 - 12.—Christ called a little Child unto Him.
 - 19.—"He steadfastly set his face to go to Jerusalem."
 - 26.—The Raising of Lazarus.
- Service begins at a quarter-past eleven.

MIDLAND CHRISTIAN UNION.—

The ANNUAL MEETING will be held at the Church of the Messiah, Birmingham, on Tuesday, October 26th. The Sermon will be preached by the Rev. H. W. CROSSKEY, F.R.S., service commencing at three o'clock p.m. A SOLEEN will be held in the evening; tea at five. The chair will be taken at six by H. HOLLAND, Esq., Mayor of Birmingham.

GORTON CHAPEL.—The CORNER-

STONE of the New Chapel will be laid on Saturday afternoon, October 30th, by RICHARD PEACOCK, Esq., J.P. Friends will meet in the old Chapel-yard at three o'clock. Tea in the Schools at four; tickets 1s.

WEST OF ENGLAND AND SOUTH

WALES UNITARIAN BOOK AND TRACT SOCIETY.—The SEVENTY-EIGHTH ANNUAL GENERAL MEETING of the Members and Friends of this Society will be held at Bath, on Wednesday, October 27th, when a Sermon will be preached at Trim-street Chapel by the Rev. P. W. CLAYDEN, of London. Divine Service to commence at half-past eleven o'clock. Arrangements have been made for entertaining visitors and friends from a distance. There will be a TEA MEETING in the Evening at the Guildhall, after which the Report will be read and the usual business of the Society transacted. S. C. WATKINS, Hon. Secretary.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

A CONFERENCE of Sunday-school Teachers and Friends will be held in the Memorial Hall, Albert Square, Manchester, on Saturday, October 30th, when the Rev. H. E. DOWSON, B.A., will introduce the following subject for discussion: "What is Religious as Distinguished from Secular Instruction?"

Tea at half-past four o'clock; charge, sixpence each person. Chair will be taken at half-past five o'clock.

JESSE PILCHER, } Hon. Secs.
JOHN REYNOLDS, }

N.B.—In order to save expense the first issue of Leaflets will be made to the delegates present at this Conference, for the use of their respective Schools.

UNITARIAN HOME MISSIONARY BOARD.

SUBSCRIPTIONS.
Mr. Thomas Richmond, Stockton, Increased from £1 to £2 0 0
Messrs. Woodward, Clarke, and Co., Nottingham, Increased from £1. 1s. to 2 2 0
Mr. C. Paget, " £2. 2s. to 3 3 0

DONATIONS.
Mr. H. C. Briggs, Dundee, £3 3 0
Miss Bowman, Shrewsbury, 1 0 0

In the last advertisement it was omitted to be stated that the donation from Miss Yates, Liverpool, of £100, was the second this year of the same amount. JAMES DRUMMOND, B.A., } Secretaries.
E. C. HARDING, }

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD,

"The College," Wilmalaw. Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

SOUTHPORT—ALBERT ROAD.—Mr.

MILLSON receives a small number of PUPILS, from 9 to 16 years of age, who are treated as members of his family. He is allowed to refer to the Rev. Dr. Davidson, Kensington; the Rev. G. S. Howse, Bowdon; the Rev. T. Holland, Southport; Holbrook Gaskell, Esq., Woolton Wood, Liverpool; John Dendy, Esq., Worsley; Thomas Alcock, Esq., M.D., Ashton-on-Mersey.

BRITISH GIRLS' SCHOOL.—WANTED.

The late Mistress of the Portland British Girls' School, London, desires a similar ENGAGEMENT at Christmas. References: Rev. James Martineau and Matthew Arnold, Esq. Address H. T., 121, Bamber-street, Edge Hill, Liverpool.

WANTED, a Trained, Certificated MIS-

TRESS for Clover-street School, Rochdale; salary £50.—Address, with particulars, until 26th inst., Mr. JOHN LEACH, Mitchell-street, Rochdale.

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GOVERNESS to Young Children; acquisitions, English, French, drawing, and the rudiments of music. Salary no object, a comfortable home being the chief thing desired.—Address M. A., Post Office, Leeds.

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first of every month, is a free and unsectarian review of books and events relating to the development of religious life and liberty in the Christian Church. Every number contains original Lectures, Meditations, and Essays, together with Reviews of present and permanent interest. Price threepence.

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"AN AMAZING CRITICAL CRAZE."

This is the TRUTHSEEKER's criticism on "The Name of Christ," a Unitarian minister's Sermon last Trinity Sunday.—London: F. B. KITTO, 5, Bishopsgate-st. Without. One Penny.

TRAVERS MADGE: A MEMOIR,

By BROOKE HERFORD. SECOND EDITION, price 1s. 6d.; SUPERIOR EDITION, price 5s. May be had at these prices, post free, from the Author. Address, 6, ARTHUR'S TERRACE, MANCHESTER, N.W. London: Hamilton and Co Manchester: Johnson and Rawson.

CORRECTIONS, SUGGESTIONS, the

Date when the several Chapels were Built, and ADVERTISEMENTS for the "UNITARIAN POCKET ALMANAC" for 1870, are desired, without delay, by J. PHILLIPS, 74, Market-street, Manchester.

MANCHESTER NEW COLLEGE.—

Just published, price 1s., post free. THE ROOTS OF CHRISTIANITY IN MOSAISM: An Inaugural Address. By RUSSELL MARTINEAU, M.A., Professor of Hebrew. Williams and Norgate, 14, Henrietta-street, Covent Garden, London, and 20, South Frederick-street, Edinburgh; E. T. Whitfield, 178, Strand.

THE LEEDS TUNE BOOK, 4s. 6d.—

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the late Robert Leighton), Fancy Stationer, &c., 39, West Derby Road, near the Necropolis, Liverpool. Robert Leighton's Poems. Orders for Books, Magazines, and all the Unitarian publications attended to.

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Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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WHAT THE CHURCHES ARE DOING.

Another colony has finally given up the principle of Church and State connection. A telegram from Melbourne announces that the Legislative Assembly of Victoria has resolved to abolish the State-aid grant in five years, diminishing the amount by £10,000 each year.

Remarking on the departure of Father Hyacinthe for America, *Figaro* says that he belongs to an unfrocked family. He himself was first a Sulpician, then a Dominican, and afterwards a Carmelite; his brother commenced life as a Dominican, and laid aside his habit for a professorship at the Sorbonne; his sister, who was also a Carmelite, left her convent, and now resides on the Boulevard de Neuilly.

According to the Roman correspondent of the *Pall Mall*, there is no truth in the statement, made by the French journals, that the Pope has addressed a letter to the refractory Carmelite, exhorting him to retract his now famous epistle, and submit to the general of his order. The Holy Father has preserved an absolute silence on the subject. He shows, indeed, that he is not pleased at the interference of the Bishop of Orleans whose letter to Père Hyacinthe has given almost as much offence at the Vatican as the one it condemns. The allusions to Father Lacordaire and Father Ravignan have infuriated the Jesuits, and they are again trying to get the bishop's observations on the Syllabus and the Encyclical put on the Index. The *Osservatore Romano* is forbidden to insert the bishop's letter; and it is remarked that neither the *Osservatore*, nor the *Giornale di Roma*, nor even the *Civiltà Cattolica*, has said a word about Father Hyacinthe, so completely does the Pontifical Government ignore topics which it knows to be in every mouth.

We learn from the *Jewish Chronicle* that, at the instance of the board of deputies of British Jews, Sir Moses Montefiore has consented to undertake a journey to the continent, in order to confer personally with Prince Charles of Roumania, and bespeak his Highness's favourable consideration on behalf of the Roumanian Jews.

The *Westminster Gazette* (R. C.) informs us that the ex-Queen of Spain has serious thoughts of retiring from the gaieties of Parisian life. The *Gaulois* states that her Majesty has bought a little property near Gonesse, in the department of the Seine-et-Oise, where Sister Patrocino and a score of nuns are going to set up an establishment. The original landlord of the property is said to have been a retired rag-picker of Paris, who has gone to his native town to enjoy his *otium cum dignitate*.

Priests are flocking into Rome from all quarters, and next month it will be flooded with bishops. The Pope is receiving many presents of provisions for their consumption. The Catholics of Martinique have sent a quantity of coffee, and a large gift of wine is on its way from France.

Bishop Ullathorne, of Birmingham, has issued a pastoral letter to his flock on the subject of the Ecumenical Council, in which he cautions them against believing the reports and speculations which will be rife during its sitting, and recommends them to wait the publication of official documents. "Such documents will probably appear at intervals, and after the Council is concluded will be the time to know what work it has accomplished for God's glory and the service of the Church." In conclusion, he asks for the prayers of the faithful and their offerings to assist in defraying the extraordinary expenses which the Pope incurs by the holding of the Council.

We regret to learn that the Rev. F. D. Maurice has been obliged to resign his living in London on account of impaired health. The *Pall Mall* hopes, and we share the hope, that the opposition excited by Dr. Temple's elevation will not make Mr. Gladstone lose sight of the opportunity which the vacancy in the deanery of Ely affords for the bestowal of a well-deserved reward.

As the *English Independent* says, "Church-rates are very hard to kill." For non-payment of these nearly 150 ratepayers of All Saints, Poplar, were summoned before the magistrates the other day. This parish, it seems, has a local Act, under which a sum of £2,000 or more has been annually raised, chiefly for ecclesiastical purposes. The ratepayers

supposing that, as Mr. Gladstone's Act expressly puts an end by name to compulsory Church-rates, the Legislature really intended that they should exist no longer, refused to pay, and, being summoned *en masse*, they called Mr. Bennett, of Serjeants' Inn, to their aid. The magistrates at first refused to listen to anything the objectors had to say; without even requiring the churchwardens to prove the making of the rate, without any proper information or a line of evidence, they were about to make summary orders for payment. Luckily for them there were some present who understood their duty better than they did themselves, and they were at last, and with much difficulty, made to understand that the rate was totally illegal, and that every distress made under their authority would subject them to an action for trespass. They then adjourned the matter, and most likely nothing more will be heard of it. But, as the *Independent* says, this case should be a warning to Nonconformists throughout the country. There is no saying what audacious churchwardens will not attempt, or ignorant magistrates not sanction. Levies under local Acts should be very carefully scrutinised. No rates of any kind for ecclesiastical purposes are legal now.

A granite monument to the memory of Dr. Robert Vaughan has been erected over his grave in the Torquay Cemetery, bearing this inscription:

"In memory of Robert Vaughan, D.D., formerly Professor of History in the University of London; President of the Lancashire Independent College; Founder, and for many years Editor, of the *British Quarterly Review*; and successively the minister of Congregational churches in Worcester, Kensington, and Torquay. From the midst of faithful and life-long service for Christ he was called to the rest of the blessed on the 15th of June, 1868, aged 73 years. Erected by friends who honoured his life and deplore his death."

Judging by their conduct, one might sometimes be tempted to think that the clergy of the Establishment were really desirous of helping forward the cause of Dissent. The Vicar of Elmstone Hard-wike, near Cheltenham, for instance, has been doing something in this direction. Mr. C. Corbett, a well-to-do farmer, belonging to the Wesleyan body, having lost a child wished to have it buried in the churchyard, where his wife's relatives were interred, and made the necessary arrangements with the sexton. This official, however, after applying to the Rev. J. Byron, the vicar, told Mr. Corbett that that gentleman refused to bury the child, giving his reason that it had not been baptised in the Church. Mr. Corbett sought an interview with the vicar, and, in his absence, with the Rev. W. Boyce, the curate. The latter gentleman first consented, then retracted, and afterwards consented again. The result of this vacillation was that the burial was delayed several days. Mr. Corbett subsequently wrote to the bishop of the diocese, and received a reply in which several legal extracts were enclosed, to the effect that burial cannot be refused except in the case of persons who have been pronounced excommunicate "for some grievous and notorious crime." On receipt of this note, Mr. Corbett addressed Mr. Byron requesting some acknowledgment of his error and unkindness, but no reply has been vouchsafed.

The "Coupar-Angus Heresy Case," has passed into a new phase. The question at issue was, it will be remembered, whether the Free Church authorities had a right to establish themselves into an inquisition of conscience, and subject any member of the body to compulsory examination as to his opinions on any subject on which from general rumour he was suspected of being heretical. The Presbytery has now unanimously approved the action of the Kirk session of Coupar-Angus, and declared the conduct of the two Free Churchmen, in refusing to submit to the inquisition, to be "contrary to the Word of God, inconsistent with the rule of the Church and the relationship which subsists between a Kirk session and the members of the congregation." We wonder how long men will lie patiently down under tyranny such as this.

The last vacancy among the bishops has been filled up by the appointment of Dr. Harvey Goodwin, Dean of Ely, to the see of Carlisle. He is a learned and able man, having graduated in 1840 as second wrangler and Smith's prizeman. At on time he was claimed as belonging to the Broad party in the Establishment, but since his promotion he has shown a leaning towards a more conservative

theology, and would be best described, perhaps, as "a sound Churchman."

In reply to a memorial from the clergy of West Cornwall, praying for a division of the diocese of Exeter, Mr. Gladstone says he will not fail to bring the subject before his colleagues. "The new bishop (he adds), you may rely upon it, will not place any undue obstacle in the way of the division of the diocese. But there are other difficulties. The funds of the Ecclesiastical Commissioners are all appropriated, I believe, by Parliament. Local contributions might, perhaps, be deemed necessary as a proof of local desire. And lastly, the mind of the Church, so to speak, does not seem to be clearly made up on the question what should be the status of new bishops."

The annual meeting of the Congregational Union of England and Wales was opened at Wolverhampton on Tuesday, when the inaugural address was delivered by the Chairman, the Rev. R. W. Dale, of Birmingham. We must reserve our notice of the proceedings of the Union till next week.

On Wednesday a meeting was held in London of clergy and laity favourable to the movement for opposing Dr. Temple's appointment to Exeter. About 200 were present, the majority of whom belonged to the Low Church party. A committee was appointed, among the names on which were those of the Deans of St. Paul's, York, Carlisle, Ripon, and Gloucester, and Archdeacon Denison; and although Lord Shaftesbury had written to the *Record* to say he thinks it better that the two parties should act separately, it was decided to ask him to be the chairman and Dr. Pusey the vice-chairman.

WHAT IS SAYING ON CHURCH MATTERS.

The *Weekly Register* (R.C.) declares that a petition, signed by "a very large body" of clergymen of the Church of England, will be presented to the Council of the Vatican, praying that in the event of the Council deciding against the validity of Anglican orders, the petitioners "should be received into the Catholic Church, ordained as priests, employed as such, and allowed, if married, to continue so until the death of their present wives—those married not to be employed as confessors." Many of the English Catholic bishops are said to be favourable to the petition; and the *Weekly Register* assumes that a favourable decision on the part of the Council would be followed by the secession of "an immense body of the very best men amongst the Anglican clergy."

The same journal publishes a letter respecting the Council from "as high an authority as could be named, always excepting the Holy Father himself," which appears to have been written for the special enlightenment of "the good people of England, Catholics as well as others," and to allay any apprehensions which may be felt as to the probable character of the decrees of the Council. The writer "thinks he may safely say" that the question of the infallibility of the Pope when speaking *ex cathedra* "will neither be raised nor discussed," but will be left, as at present, one of those matters in which Catholics will be free to hold with one side or the other. He is further "quite certain" that "ultra doctrines or ultra opinions will not be mooted or pushed, or agitated in any way." We confess we are inclined to think that the *Civiltà Cattolica* is more in the secrets of the Vatican than the *Weekly Register's* correspondent, and its statements certainly lead us to believe that very ultra doctrines *will* be mooted and pushed.

"In these times of free thought," the *Watchman* says, "there is little danger of Methodists departing from the old landmarks. Once a year every minister is challenged as to his continued adherence to those forms of doctrine and discipline, the acceptance of which was the condition of his admission to the Methodist ministry; and no man can evade that challenge without compromising his honour and tampering with his conscience." We quite agree with the *Watchman* that "with Wesleyan ministers theological tests are a serious reality;" but we have some doubts how far they are consistent with Christian liberty and independence.

The *Pall Mall* thinks there can be very little doubt that of all the changes which could advance Liberalism in general, none would be half so

important or far-reaching as the growth of a Liberal party in the Church of Rome itself. If such a party became really powerful, it would be forced by the nature of the case and by the power of logic to give up all the most important and characteristic Roman doctrines, and would ultimately develop itself into a creed hardly distinguishable for practical purposes from mild English High Churchmanship. It would not, of course, be true, but neither would it be more false than many other creeds, and it would in a variety of ways be greatly less objectionable than the furious theories which are now so eagerly advanced by the zealots of whom Dr. Manning is in this country the best known representative.

Pointing out the sort of ground which a liberal Catholic might take in opposition to the pretensions of the Ultramontane party, headed by the Pope and the Jesuits, the same paper says:

"It is matter of common notoriety, and it is not even denied by the most audacious of Jesuits, that the doctrines about the Pope and the Virgin Mary now put forward so strenuously are not at present and never yet have been amongst the number of the doctrines which Roman Catholics are bound to believe. It is as certain as any such fact can be that the history of them can be traced: that they originated long after the time of Christ and the Apostles, that they were developed in the schools and by theological writers by slow degrees, and that the claim on the part of the Pope and his Council to erect them into articles of faith is in substance, under whatever thin disguises it may be veiled, nothing less than a claim to supreme legislative as well as judicial power over the consciences of men. It is a claim on the part of the Pope to make laws under the pretence of declaring traditions, and to make laws not merely as to what shall be done and thought, but as to what shall be and shall have been. If the Pope makes the doctrine that Mary was taken up bodily into heaven an article of faith, that can only be because he has power to make retrospective declarations as to matters of fact binding as laws upon the consciences of the whole Christian world, than which it would be scarcely less absurd to claim the power of altering facts after they have happened; for what difference is there after all between declaring that all mankind are bound, under pain of damnation, to believe your account of a matter of fact about which you have no special knowledge or means of knowledge, and declaring that you have the power to enact that at a given place and time such a transaction did actually occur?"

In addressing the Leeds Church Institute last week, the bold Archdeacon of Taunton said:

"The British people had for the first time in their history formally declared by the act of a united Legislature that forms of faith were from a national point of view indifferent things. But they had done more; they had dispossessed that particular form of faith which three hundred years ago they established as a national faith. That he called the revolution of 1869. There had been other revolutions, many of them full of blood; but there had never been one greater, more unprincipled, or more full of evil issues than the revolution of 1869. The principle of a national church, he maintained, had been finally destroyed for England. There might perhaps be no immediate prospect of disestablishment for England, or even for Wales; but every one thought so with respect to the Irish Church two years ago, and even Mr. Gladstone himself thought so three years ago. There might be many prevailing political and social reasons against it just now, but all such things made no real difference at all in respect of the ultimate issue. He had always been ready to fight for Church and State, but how was it possible to fight for a thing which had been taken away? He had no belief that the connection between Church and State would ever be recovered for the English people."

The *Saturday Review*, remarking on the recent creation of so large a batch of baronets, says, it would be conceded on all hands that it would be desirable and fair to have the English Nonconformists better represented in the peers than they are now. But if a minister makes a Nonconformist peer he will almost inevitably, by a mere stroke of his pen, alter the new peer's religious creed. The new peer will be above going to chapel, and at any rate the honourable masters and misses, his children, will not demean themselves by doing anything so unfashionable. English dissent is so much a matter of class and social position that it fades away when the class and social position are changed. A baronetcy comes, therefore, as a relief and means of escape to all parties under the circumstances, and a Jew, a Unitarian, or a Baptist likes that he and the other votaries of an unfashionable creed should have so much honour done them, while they see little danger in accept-

ing it. In days when great wealth is found outside the landed families, and when Nonconformity is a real power in the State, an honour appropriate to rich new men and to Nonconformists is most useful, and a minister, far from undermining, really strengthens the aristocracy by honouring and contenting these important classes.

The *English Churchman* thus exposes a clerical delinquent—far too mildly, no doubt, many of his brethren will think:

"The same day that his bishop (Lincoln) was in the very neighbourhood, the Rev. Henry Wright, rector of St. Nicholas, Nottingham, "engaged in prayer" at the laying of the first stone of a Presbyterian chapel in Goldsmith-street!"

Commenting on the Coupar-Angus case, the *Pall Mall* says:

"It is clear that the Presbyterians in Scotland—for both the Established and Dissenting Churches are in this matter in the same boat—must before very long make up their minds either to define what they do believe, or to allow each member liberty to believe for himself. Nobody can dispute their right, if they choose to exercise it, to declare in distinct language the indispensable conditions of Christian membership. Only when they begin to do so it is quite certain they will have to abandon the Confession of Faith; for there is probably not one man in a hundred in all the churches who, if the propositions of that treatise were put to him one by one, could say that he accepts them all. When, therefore, the question arises how a new confession is to be arranged or compiled it is easy to see how desperate will be the conflicts that will arise. But if these are to be avoided there is only one course open. The Church must make no inquiry into the doctrines of its members. It cannot insist upon a belief without defining what it is. The honest way would be to declare explicitly that it asks no distinct profession of any one, and it opens its arms to all who feel disposed to accept the embrace. This obviously need not prevent the rejection, if that is thought desirable, of an open evil-liver. Facts of conduct are easily discriminated, though shades of belief are not. Abandoning the right of inquisition into the mind, the Church would lose nothing of its real influence on the conscience nor of its hold on the affections. But so bold and Christian a course is not to be looked for yet from any Church. What will happen in Scotland will probably be what happens in England. The Church will retain a nominal creed, in which it will assume that all its members concur, being perfectly aware all the time that it dare not put the question; since, if it did, the answer of the majority would disclose that there was no unanimity of belief at all."

At the meeting of the Church Association, held at Bristol last week, the Evangelical clergy seem, some of them, to have indulged in rather strong language respecting their High Church brethren. The Rev. C. H. Davis, for instance, inveighing against their doctrine of the Eucharist, said they swallowed their God. Cannibalism was bad, but they were guilty of theophagism, if he might coin a word. The Rev. S. A. Walker, too, after a violent attack on Dr. Howson's sermon at Liverpool, which was by no means narrow enough for him, said he, for one, would not go to Conferences with such men. They stood in a day when their Church was going into the abyss of Popery, and he could not call these men brethren, but enemies of the cross of Christ; and if he was asked to come to a meeting with them he must expect that in faithfulness to Him who called him the question should be set at rest whether the Church of England was to be a reformed church or whether it was to be an apostate church. How could they say, "We are all brethren," when he recollected the abominations of St. Raphael and All Saints', Clifton? Instead of brethren they were more the children of hell.—Mr. Andrews rejoiced the meeting by stating that, as vice-chairman of the association, he had had the pleasure of signing the first cheque of £500 towards the Archbishop of York's endeavour to put down serious error (in the case, we presume, of Mr. Voysey). And the Rev. W. A. Cornwall elicited loud cheers by urging that a memorial should be prepared and forwarded to the Queen, praying that Dr. Temple should not be appointed to the see of Exeter.

The *Pall Mall* says:

"Those who have been in the habit of listening with awe and adoration to the solemn utterances of domestic furniture will read with some surprise a letter in the *Standard* from Mr. W. G. Faulkner, philosophical instrument maker, in which he states that for many years he has had a large sale for spirit-rapping magnets and batteries expressly made for concealment under the floor, in cupboards, under tables, and even for the interior of the centre

support of large round tables and boxes. He has supplied also quantities of prepared wire to be placed under the carpets and oilcloth, or under the wainscot and gilt beading around ceilings and rooms. All these, he says, were obviously used for spirit-rapping; and the connection to each rapper and battery was to be made by means of a small button, like those used for telegraphic bell-ringing purposes, or by means of a brass-headed or other nail under the carpet at particular patterns known to the spiritualist. These rappers, he adds, when carefully placed, are calculated to mislead the most wary. Then there are spirit-rapping magnets and batteries constructed expressly for the pocket; and these, he tells us, will of course rap at any part of the room. He has also made drums and bells which will beat and ring at command; but these two latter are not so frequently used as the magnets are, because they are too easily detected."

"Minus," with whom we strongly sympathise, writes to the *English Independent*:

"I am one of the unfortunate class of individuals who are asked to preach anniversary sermons, give lectures, attend tea-meetings, and the like. Now, what proportion of those who write to me do you think has the thoughtfulness to enclose a stamped envelope? Why, about one-tenth. I reckon that it costs me the price of a holiday per annum in postage about other people's business. I paid my stationer's bill for the quarter last week, and it was over four pounds. Much of this was for paper and envelopes on other people's business."

In his visitation charge at Cambridge, on Tuesday, the Bishop of Ely (Dr. E. H. Browne) told his clergy:

"There was a breadth about the primitive church which they would do well to imitate and desire. In listening to the records of the early church he heard no names like High, or Low, or Broad Church, or even Catholic or Evangelical, as badges of party distinction. With the exception of heretics, they found all were admitted to the same shrines and the same altars as brother Catholic Christians; and most surely, if the modern church was to work for God, to keep united and at peace, it must allow a certain latitude. That which was destined to embrace the world, and to save it, must fail of its errand if it was confined to the narrow limits of a little sect. Let them give God the services of free hearts; for it was more for His glory, and more accordant with His purposes, that good men should honestly think out their own thoughts than that each should be set a fixed copy, from one letter or one title of which he must never swerve. Saint Clement of Alexandria mingled philosophy with his faith in a proportion which we should now think, and with some justice, to be open to question, if not to censure. Origen did not escape censure, but his inquiries were free to the borders of licentiousness; but it was deserving of attention that the deep faith of those days did not fear searching inquiry."

On the union which Dr. Temple's appointment has brought about between Lord Shaftesbury and Dr. Pusey, the *Pall Mall* observes:

"So strange a combination leaves one in doubt whether to sigh or to smile or to yield to simple astonishment. It is, at least, pleasant to see that those eminent men can be reconciled for a time by a common antipathy, and that these two Christians, at any rate, love one another well enough to combine in bearing testimony against an erring brother. It must be gratifying to them to have at least an excuse for displaying openly those feelings of deep affection which were, doubtless, only concealed for a time by trifling superficial differences. The appointment will not have been quite thrown away if it only brings into open daylight the profound harmony of which we had sometimes lost sight in the heat of passing controversies. Lord Shaftesbury, we know, considered 'Ecce Homo' to have been vomited from the jaws of hell; and he must obviously hold that Puseyism is at worst an emanation from some less objectionable place—we cannot, in deference to his prejudices, suggest purgatory. We would gladly dwell upon this touching spectacle of concord, and forget, if possible, the cause by which it has been brought to light. We would try to think of Dr. Temple's appointment as of the touch of a happier Ithuriel's spear, which has transformed each leader in the eyes of his opponent from the likeness of a serpent to that (comparatively speaking) of an angel of light. And yet it is rather hard upon Dr. Temple. What, we cannot help asking, are his claims to the character of a heresiarch? How is it that his elevation has caused so profound a scandal as to throw those two amiable enthusiasts into each other's arms like a couple of long-lost brothers? The answer, of course, is obvious, that Dr. Temple was an Essayist-and-Reviewer—if that compound substantive is permissible. We know also that it is a general principle in theological controversy to attribute to a writer not only any inferences which you may draw from his opinions, but also any opinions which are held by anybody in any way connected with him."

CANADA LETTER.

TORONTO, PROVINCE OF ONTARIO,
7TH OCTOBER, 1869.

In the *Unitarian Herald* of 17th ult., I find my letter to you dated 25th August. I thank you for the interest you take in the cause of liberal Christianity in Canada, and especially for your friendly action in reference to the Church at Toronto. Although it was not intended for publication, I do not object to its being subjected to that ordeal if any good can be done thereby.

You can have no idea on your side of the Atlantic how much liberal Christians have decreased in Canada from want of religious ordinances. For example, the rural districts of the county of York, in which the city of Toronto is situated, had, according to the census returns for 1851, 198 Unitarians. The census of 1861 gives the number at ten—amounting nearly to extinction. The county of Shefford, in the province of Quebec (formerly Lower Canada), in the census of 1851, gave 239 Unitarians; in the returns of 1861, none! The results presented by whole provinces are not less discouraging. In Ontario, during the decade 1851-61, the decrease has been forty per cent. In the province of Quebec, the decrease, in the same decade, is seventy-nine per cent. What may be the result of the census of 1871 I dare hardly surmise, but I expect to hear of a still greater diminution. The only places where the numbers of Unitarians have not decreased, are the cities of Montreal and Toronto, where churches have been built, and religious ministrations sustained. Here, then, the painful fact becomes patent, that when Unitarians emigrate from Great Britain, or the United States, into Canada, and settle anywhere outside the cities of Montreal or Toronto, they become lost to our household of faith. Within my personal knowledge, during a residence of over fifty years in this country, I have had occasion to notice many cases of such religious "deaths from destitution." Some of the aged never identify themselves with the surrounding denominations, attend their worship but seldom, as they find but little spiritual nurture, and go down to the grave without religious ordinances; but with the young the case is different; they become absorbed into the surrounding churches, and hence the decrease which I have noted.

Some years ago, the Toronto Church, being desirous to turn all its financial resources toward the extinction of a church debt, sustained lay services. On one occasion, when I was officiating, I observed one person, a stranger, who seemed to listen to the sermon (read) with intense interest. After the service, he came up to me, shook hands, and said, "Oh, sir, with what pleasure did I listen to your sermon; it is the first Unitarian discourse I have heard from the pulpit in sixteen years." He was an English Unitarian, and resided in a district remote from Toronto. How many hundreds of such cases have the Canadas furnished within the last half century?

When I see commercial travellers representing English firms, composed in whole, or in part, of Unitarians, traversing our country, and "pushing sales" of their goods, I cannot put from me the thought, that were those rich brethren in England as anxious to send us the "pearl of great price" as they are to sell us their hardware, woollen, cotton, and fancy goods, how different would be the position of Unitarianism in Canada. To-day its numbers may be said to have dwindled down to a merely nominal figure (except in Montreal and Toronto), and probably not more than two or three places could now be found where congregations of from twenty-five to fifty could be gathered together. There is "no vision" (no help of missionaries from our brethren in the motherland), and our "people perish."

[Our parcel for our friends at Toronto will be made up at the end of this month. We shall be glad therefore by the time of our next issue for any further contributions.]

THE SEE OF EXETER.

The opposition to Dr. Temple's appointment as successor of Bishop Phillpotts is just of a kind that would have delighted him, and into which he would have thrown himself with all his strength. The battle threatens to rage loud, if not long, and the stormy winds are sure to blow. High and Low, Shaftesbury and Pusey, *Record* and *Church Times*, laying aside their hostility for the nonce, have combined their forces, and are beseeching the

Exeter Dean and Chapter to disobey the Queen's mandate, and refuse to elect the heretical bishop whom she has decided to set over them. At a meeting in Leeds, Archdeacon Denison, who doesn't always mind what he says, stated that the said dignitaries were prepared to resist the appointment "as one man;" but Archdeacon Freeman, who is one of their number, writes to say that this is a mistake; and it appears that Canon Cook, by far the ablest member of the chapter, is warmly supporting Dr. Temple, and that some of the prebendaries cordially approve his nomination, while only three or four members of the chapter, it is believed, are ready to go the length of refusing to elect him. The opposition among the clergy of the diocese, too, is evidently subsiding, many of them, who probably had not done so before, having read his "notorious Essay," and not been able to detect any dreadful heresy in it. Canon Girdlestone has not only declined to sign the memorial against the appointment, but says, for the clergy to recommend to those in a responsible position a breach of that law which they are all, by their sacred calling, especially bound both by precept and example to maintain, is in his opinion a course fraught with peril to the Church, and even to the truth. And Dr. Benson, head master of Wellington College, and examining chaplain to Bishop Wordsworth, which is a sufficient guarantee of his orthodoxy, boldly tells those who are raising this hue and cry against Dr. Temple that "they know not the courage, the manliness, the life, which they would divert from the service of the Church; they know not the power of inspiration, not short of genius, which he has for others;" and "least of all do they know his sympathetic charity, and the might of his Christian faith."

No one ventures to insinuate a doubt that he is a man of high, pure character, thoroughly conscientious and honest, and one who will most faithfully and conscientiously discharge all the duties of a bishop, according to his understanding of them. And as for the Essay which is made the ground of objection, it is hard to see how any who are in favour of the connection between Church and State can rest on that, remembering that the Judicial Committee of the Privy Council not only sent away from their chamber the much more heretical Dr. Rowland Williams and the Rev. H. B. Wilson vindicated, but adjudged their episcopal prosecutor to pay the costs. In fact, the question which Dr. Pusey and Lord Shaftesbury are raising is whether the Broad party in the Church is to be smothered, and High and Low left alone to bark and fight. As we said last week, considering what occurred when Dr. Hampden was nominated to the see of Hereford, we have no idea that the Exeter Dean and Chapter will defy the Crown in this case; but if they should, according to a clause of the well-known Act of Henry VIII., which still holds good, royal letters patent may be substituted for the usual *congé d'élire*, and the vacant see filled up in the same way that appointments are made to the Indian bishoprics.

Some imagine that, if only noise and clamour enough be made, Dr. Temple may be driven into saying in real earnest *nolo episcopari*. But if we know anything of him, he is not the man to play so cowardly a part, and give such a triumph to High Church intolerance and Low Church bigotry, but one who will stand by his colours, and accept the post to which he has been called, and by the way in which he fills it soon leave no doubt of his fitness for it.

BIRMINGHAM: HURST-STREET MISSION. — The annual congregational tea meeting took place on Monday evening last, the 25th anniversary of the opening of the chapel. Nearly 250 sat down to tea in the large room, after which the meeting adjourned into the chapel, which contained a magnificent show of flowers. The Mayor of Birmingham, Henry Holland, Esq., presided, and the Revs. H. W. Crosskey, B. Wright, Messrs. W. Earl, J. R. Mott, F. Grew, R. Taylor, J. F. Luckett, &c., addressed the meeting. Several anthems and choruses were well sung during the evening by the Hurst-street choir. The opening of the chapel a quarter of a century ago was thus celebrated by a very pleasant and successful meeting.

The Unitarian Herald.

FRIDAY, OCTOBER 22, 1869.

DR. TEMPLE AND THE BIGOTS.

BIGOTS we must call such men as Dr. PUSEY, Archdeacon DENISON, and Lord SHAFTESBURY, because, first, they speak and act as if they knew themselves to be infallible, and all who differed from them therefore convicted of deadly error; and because, secondly, they speak and act as if dogmas—their dogmas—were the most essential things in this world, as if the Church existed but to teach them—and as if to teach them were the only means of saving men from perdition. And yet we cannot help pitying them, and almost, in one sense, sympathising with them in the anguish and indignation of soul they are feeling at the announcement of the appointment of Dr. TEMPLE—one of the heretical writers in the most heretical Essays and Reviews—to the See of Exeter. For though we dislike the spirit of the men, yet we cannot help feeling that the State—that is, the nation at large acting through its Government—has, by its theological belief-moulders, the Thirty-nine Articles and the Prayer Book, contributed most largely to make them what they are. The State, *i.e.*, the nation, has now for three hundred years been jealously guarding a machinery the very action of which has been to compress the mind and prevent it from expanding, as truly as the Chinese shoe is a machine for compressing the foot and preventing its natural growth. Minds like those of PUSEY, DENISON, and SHAFTESBURY are the natural results and the unfortunate victims of the compression: and when a mind like TEMPLE's appears among them, and who has somehow continued to burst or dodge the machine while subjected to it, he appears to them a kind of monster. He is a fox who has not consented to the sacred mutilation of cutting off his tail; he is pitied and shrunk from by them as the visitor to the Alpine village was pitied and shrunk from by the villagers whose necks were deformed by the goitre, while he was without what seemed to them the hallowed excrescence. These men are in their theological narrowness a standing reproach to the nation which has been the means of moulding them to be as they are.

How stands the case? The State has now for more than three centuries undertaken to teach the nation a certain kind of knowledge, or supposed knowledge, called theology or religion. A text book or summary of the knowledge it proposed to teach was drawn up in the sixteenth century—the Articles and Book of Common Prayer. Since that time all who wished to be ministers of the State-Church have had to subscribe to this summary or text book. Their teaching must conform itself to it, or the State, through its tribunals, will suspend the offender or deprive him altogether. Thus what we call the State-Church is, in fact, in one sense, a great State school or body of schools, where the clergy are the schoolmasters or lecturers.

Men confuse themselves by talking about an abstraction called the Church, which has in the general mind no very definite meaning. If, for the national establishment, we think of a school—theological school—we shall be much nearer the fact, and shall understand what we are speaking about. We do

not mean that the work of teaching comprehends the whole work of the clergy; they are the organs also of the people's worship: but the State seems to have laid enormous stress on their teaching: for it is in regard to their teaching that it has laid down the greatest number of principles. And here lies the national folly and sin,—that whilst its own views have been gradually changing—whilst new lights have come upon it on every side, from science, from philosophy, from criticism, from development of the national heart and conscience, so that the thirty-nine articles and the creeds have no longer represented the national faith, so that multitudes receive their propositions only with great modifications—multitudes doubt the truth of most of them—and multitudes again of the most thoughtful and educated disbelieve and deny them altogether, and believe the very opposite to their assertions,—whilst all this has been going on the nation has still practically kept the old formularies drawn up in the sixteenth century, as if these were still the faithful representatives of the national faith. It has required its teachers to subscribe to these formularies, and to go on teaching them as if it believed them. What is this but one huge and terrible lie? And now the lie is bearing fruits in the ecclesiastical complications of the times. There are men like PUSEY and DENISON who have taken the State at its word. They have supposed that the articles and creeds of the State-Church did to a great extent represent the general national faith. They have probably grown up in homes and amid characters already moulded, compressed, and narrowed by them. They have studied in colleges where their shadow at least was always present. When they began to consecrate themselves to the work of religious teaching they felt the necessity of keeping close to the articles and creeds, or of abandoning the work for ever. They rejected all natural doubt—threw it out of their minds like a loaded bombshell. They shut out all light that would have revealed the doctrines they believed as error. And thus they became what we see them to-day. When we see men like those of whom we have just spoken, men of great powers and many noble qualities, and who might have been strong helpers of the age in attaining its noblest aims, and then see what they are—hinderers of education, hinderers of free thought, hinderers of every best and most generous movement, we cannot but feel sad and indignant that the nation should thus keep up a gigantic trap, as it were, for catching and spoiling some of its best minds, especially those whom it sets up as teachers of the people.

Can we wonder that DENISON should proclaim, "that if the appointment of Dr. TEMPLE to the see of Exeter, or any other see of the Church of England, shall be carried out, it will become the duty of every churchman to labour actively and steadily to dissolve all connection between the Church and the State." The truth is, it must seem to the men moulded and formed as we have described, that the State has broken faith with them. They may naturally say, "We have accepted the articles *bona fide*, for what we know they are, the summary of the science of theology, as it was known and believed in the sixteenth century. We have let them mould our minds, and give the impression to all

our thoughts, and then you—the State—first by your tribunals, and next by the patronage of men who deny all that we believe, seem to say, "The more fools you for your pains. We never supposed you would take us—the nation—literally at our word. You may believe as much as you please, but you are not required to believe or teach more than the letter of the articles, as construed by the lawyer, obliges you; and whatever by any subtlety or twisting you can bring within the legal scope of any of the articles you may believe and teach. You may believe in baptismal regeneration and inspiration of the Scriptures and eternal torment if you please, but you are not obliged to believe any of them." "We cannot accept your new liberal gloss," they may say. "We have grown up on the sixteenth century theology, which you imposed upon us, and we cannot change. We cannot and will not accept as fellow-workers, still less as our spiritual heads, those who deny all that we affirm, and would pull down all that we build up."

What is the reply to this indignant declaration? Grant their demand. Cease to support this huge lie of a national faith embodied in the Thirty-nine Articles. Cut the Church free from the State, and let it follow and correspond to the real religious mind of the nation in its various divisions. One other thing might indeed be possible—the simple removal of all dogmatic bonds, leaving a national Church perfectly free and comprehensive. But that is an idea impracticable as yet in a world as dogmatic as ours.

BUNHILL FIELDS.

THIS burying-ground, the casket that holds the jewels of English Nonconformity, was publicly opened last week after its rescue from the tender mercies of the Ecclesiastical Commissioners. At this moment a notice of its literature may be interesting.

The Harleian MS., No. 6212, contains a neatly written collection of the epitaphs in Bunhill Fields; it seems to contain none later than 1738. There is one on Captain John Smith, "Treasurer of St. Thomas' Hospital many years, whose study was to imitate his Redeemer here by doing good, and departed on the 7th day of March, 1698, at Clapham, with a joyfull hope to meet him in glory hereafter."

Another (A.D. 1725) is described as being "On a handsome square pedestal with an obelisk about eighteen feet high (and iron railings); and runs, 'Here lyes Joseph Collet, Esq., late of Hartford Castle, some time President and Governor of Fort St. George in the East Indies, who lived and dyed in the firm belief of a resurrection to an happy immortality, the gift of the One only Supreme God the Father by the ministration of His Son Jesus Christ.' This monument is still in good preservation; but does any abler record survive of the heretical statesman?"

An epitaph (1720) on a Mrs. Bowles, gives—after a quotation from Watts—"the language of her precious soul at the near approach of death in the words of the same author:

"Thy love (a sea without a shore)
Spreads life and joy abroad;
O! 'tis a heaven worth dying for,
To see a smiling God."

An epitaph (1733) is given from a stone erected to a Dissenting minister, the Rev. D. Wilcox, by his congregation, which tells us that he was "called suddenly out of this life," and adds—"Sudden death, sudden glory. A common saying of the deceased."

An epitaph still extant there on Elizabeth Elworthy, who died 1810, aged ten years and five weeks, mentions, "Her dying words 'with Jesus on the road.'"

Surviving friends are sad copyists; grief and funeral expenses annihilate originality. The popular "He who is born to-day, and dies to-morrow, loses some days of rest, but months of sorrow," is at least 200 years old. (See Ayscough's MSS. 719.) Our old friend, "Afflictions sore, long time he bore," which flourishes with such perennial vigour in the churchyards of to-day, appears in Bunhill Fields as long ago as 1735; and "Farewell, vain world," almost as common a one, was there in 1737.

When I visited Bunhill Fields in October, 1868, I

found close to the entrance the tomb of Dr. Price; a little north of this, and plainly legible from the road, is the lengthy epitaph of the Radical Hardy. On the south side of the walk is the tomb of Bunyan, and very near it that of a certain Susannah, thereon recorded as "the mother of nineteen children, of whom the most eminent were the Rev. John and Charles Wesley, the former of whom was under God the founder of the societies of the people called Methodists." On the other side of the ground is an altar tomb, one side of which relates of a Theophilus Lindsey, that "having resigned his preferment in the Church for the sake of truth and a good conscience, he became the founder of the chapel in Essex-street"—aye, and of a goodly fellowship of truthseekers whom no single temple can contain. At one end of his tomb is—if I remember rightly—his wife's epitaph; at the other end that of Mrs. Elizabeth Rayner, who though "nearly allied in blood to the illustrious house of Percy, esteemed it a still greater honour to be the friend and fellow-worshipper of Mr. and Mrs. Lindsey, and by her own desire was deposited in the same grave." Her age is given as eighty-four, but the date of death does not appear. On the fourth side of the tomb is an inscription which I found undecipherable, but above it I could, with difficulty, read "Ossibus ossa meis, et nomen nomen tangam."

I was struck by the number of persons who are recorded on the gravestones by initials only. One stone commemorated eight members of a family in as many brief lines, beginning simply "T. S. 1795," and after six similar entries, closing with another "T. S. 1857." One unlike tomb, near Governor Collet's, bears no trace of any mark or inscription. Some, on the other hand, are sonorous and irrepressible; as "Silent beneath this grassy turf sleep the mortal remains of Robert Young, D.D.; and an urgent poet, determined to press his point:

"The fight is o'er, the conflict's done,
The sword is sheathed, the victory's won;
Jesus, my captain, brought me through,
In every danger he proved true.
Shouldst thou, O reader, doubt the dead,
Consult St. Paul what he hath said,"

(Rom. viii., 38, 39.)

There is a ringing vigour in this one (1792):

"Faith doth triumph o'er the grave,
And tramples on the tombs;
My Jesus, my Redeemer, lives,
My God, my Saviour, comes."

On an old man who died in 1800 is this:

"Ripened for heavenly grace divine,
Like autumn fruit he fell.
Reader, think not to live so long,
But strive to live as well."

Another in 1819 says:

'Tis the survivor dies.—
'Friends part—

CYRIL.

AMERICAN NOTES.

The *New York Methodist*, in an article entitled "Are they Camp-meetings or Pic-nics?" says:

"Our great camp-meetings seem more and more every year to assume the character of great pic-nics; so that it is hard to tell whether the leading feature of the meeting is social or religious. In some instances one inducement offered to proposed purchasers of camp-meeting 'lots' is the fact that the location of the camp grounds is an eligible one for a temporary residence during a few weeks of the summer. Pure, bracing air, good fishing, delightful drives, beautiful scenery, fine bathing, are some of the attractions set down in the bill of fare. Instead of tents, are houses, neatly finished, and comfortably, not to say elegantly, furnished and built to remain on the ground year after year. Here the families of the owners reside for weeks at a time, enjoying themselves in a quiet, rural way, and finding, we dare say, a better return for their money than they could get at a crowded watering-place, with its fashion and its folly. Happy will they be if they can always keep fashion and folly away from their temporary summer homes. Another manifestly pic-nic feature of modern camp-meetings is what is called the 'refreshment stand.' Nobody will pretend to say that the articles usually sold here are essential to a religious meeting. What has piety to do with pea-nuts? or soda-water? or with ice-cream? or with tobacco? or with the score of other wares exhibited for sale at such times? These may be more or less appropriate to pic-nics, according to the tastes of the visitors, but surely no one will pretend that they of right belong to a religious meeting. Remember, too, that these articles are freely sold during public service, so that the preaching of the gospel, the songs of praise, even the prayers of God's people, are mingled with the popping of corks, the cracking of shells, the giddy gossip of ice-cream eaters, and the jingling of pence. These facts, with others, plainly indicate that the pic-nic part of the 'camp-meeting' is fast over-riding the spiritual and religious features."

A correspondent of the *New York Tribune* gives some account of Mr. Laurence Oliphant's society at

Brocton, on the banks of Lake Erie, of which we printed a short notice some time ago. He says that Mr. Oliphant objects to have his association called "a community." "We have no communism," he said, "among us. We are simply a band of persons who, thinking alike on most subjects, having a strong democratic tendency, holding enthusiastically the same religious views, and being equally desirous of doing God's will, and making our daily lives one continuous act of obedience to his command—in fact, making every day a Sunday—have associated ourselves together and live together, hoping that, while by the concentration of our energies and by mutual religious sustenance we may benefit ourselves both here and hereafter, we may at the same time set a lively example to others, and, if we cannot draw them to ourselves, lead them to do as we do in other places." The association does not choose to divulge the terms upon which its property is held, and thinks that if the public has any right to ask questions it has an equal right to withhold any answers. All, therefore, that is to be seen at Brocton is a society of fifty or sixty persons engaged in various farming pursuits, and apparently living very harmoniously together. They are of all nations, including two Japanese. They hold, the *Tribune's* correspondent informs us, "a sort of poetical development of Swedenborgianism." Their conception of Sunday does not involve going to church, as they have no place of public worship, and prefer "internal religion" to external. They have, however, a prophet in the Rev. Mr. Harris, an Englishman by birth, who had previously been a universalist, a rationalist, and a spiritualist (in which capacity some of our readers may remember him lecturing in this country), and had also "a longing to be the head and front of some movement." With this purpose he joined a community at a place called Amenia in 1864, which appears to have subsequently collapsed, and with some of its members has started the present society. The management is eminently practical. "Each one has his or her special duties, and cheerfully performs them." The estate is divided into seventeen farms, containing altogether 1,600 acres, described as flat and uninteresting, with the exception of a small and more picturesque portion on the shore of the lake, near Mr. Oliphant's own house. "About eighty acres is planted with several varieties of grapes, a small quantity supplies the association with vegetables, and there are a few patches of corn and oats; the rest of the estate where cleared is grass land." But it is added, "farming and wine-making are still in their infancy."

Miss Anna Dickinson, from one of whose lectures we gave some extracts a little time ago, resolved to see for herself what Mormonism really is, has visited the Salt Lake City. Among her experiences she describes at length a visit which she paid to the house of a Mormon elder, who was very rich, and lived in great style, and had only two wives. She had been told that it was a very happy family, but as she was not a man, "she did not believe a word of it," and went to see for herself. The wife she first saw was "a fine, good-looking, healthy Englishwoman, who could not speak ten words of grammatical English to save her life." And here is the way in which Miss Dickinson got the truth out of her:

"I asked her how long she had been married. 'Seventeen years.' 'Married here?' 'No.' 'Married in England?' 'No.' 'Where were you married, then?' 'In St. Joseph.' Her husband began to fidget, and sent her out to get a piece of gold, or quartz, or something of that kind. I understood it all. She came back, and couldn't find it, of course. I knew that. I tried to commence where we had broken off, and her husband immediately wanted something on the top of the house. When she got back again I tried to commence again where we had left off, and he broke in, 'Miss Dickinson came to eat strawberries and cream; now, Maria, go off and see they are ready.' I understood it all. Yes, every word of it. By-and-by in came another sad-looking but handsome woman. I looked at her; said I at once, 'Madam, you are the second wife,' and so it turned out. She, also, was an Englishwoman, and the two of them were the handsomest women I saw at Salt Lake. But she appeared sad and worn. There was no 'joyous happiness of married life' about her. There was a piano in the room, and in came the little girl of the house, and at once the father said something about music, and was evidently very proud of his daughter's capabilities in that line, so I asked her to play, and she did, and made a horrid din, and, under cover of the noise and

din, I had my conversation with the wife. She had not understood their doctrines. I asked her, 'Did you know, when you married your husband, that he could, if he would, marry another woman?' 'No.' 'Did he not tell you so at the time?' 'No, he did not. Our missionaries and preachers when they go out never preach that.' 'So you knew nothing of it?' 'Nothing at all.' 'But when you came here and saw it was so, were you not greatly disappointed and chagrined?' 'No, I was not. I was sure my husband would never marry again.' 'But he did,' said I. 'Yes,' she answered, and a sad, harrowed look came over her countenance. 'Yes, only a year after he married again.' 'And do you like that? Do you like him to have more wives than one?' 'Oh, yes, I do; I wish he had six or seven.' I saw through it all in a minute. I understood the state of that woman's mind at once. But I was not surprised. I looked blank, and I went back on the old tack. I commenced and questioned her about her English life, and I painted the picture of the little cottage at home and the courtship, and at last the marriage to one whole-souled, honest husband, and how they would live together, and how she would wait at the door of their home and watch for his coming in the evening; and asked her if she could not be happy there. And she put her handsome hand to her face and bowed her head and cried, 'Oh, my God, couldn't I!' And then it was plain, it was easy to see how that woman really thought and felt."

FIRESIDE READINGS.

GOLDEN HAIR.

GOLDEN HAIR sat on her grandfather's knee;
Dear little Golden Hair, tired was she,
All the day busy as busy could be.

Up in the morning as soon as 'twas light;
Out with the birds and the butterflies bright;
Flitting about till the coming of night.

Grandfather toyed with the curls on her head:
"What has my baby been doing," he said,
"Since she arose with the sun from her bed?"

"Pitty much," answered the sweet little one;
"I cannot tell so much things have I done,—
Played with my dolly, and feeded my 'bun';"

"And I have jumped with my little jump-rope;
And then I made out of water and soap
Buftle worlds, mamma's 'castles of hope.'"

"Then I have readed in my picture-book;
And little Bella and I went to look
For some smooth stones by the side of the brook.

"Then I come home, and I eated my tea,
And I climbed up to my grandpa's knee,—
I'm *jes* as tired as tired can be."

Nearer and nearer the little head pressed,
Until it drooped upon grandfather's breast.
Dear little Golden Hair, "sweet be thy rest!"

We are but children: the things that we do
Are as sports of a babe to the Infinite view
That sees all our weakness, and pities it too.

God grant that when night overshadows our way,
And we shall be called to account for the day,
He may find it as guileless as Golden Hair's play.

And, oh! when a-weary, may we be so blest
As to sink like an innocent child to our rest,
And feel ourselves clasped to the Infinite breast!

Christian Banner.

TOTAL ECLIPSE OF THE SUN.

WE mentioned a fortnight ago that the Rev. J. F. Clark, who went West to see this sight, was so impressed by it that he said he would willingly have gone another 1,200 miles to see it again during another two minutes. We have since met with a graphic description of it by the Rev. T. L. Cuyler, which we here give somewhat abridged. Others, he says, will tell the story *scientifically*; let me jot down a few impressions of a scene that affected me as it did the children that stood beside me. Augusta—a village of Illinois—was almost under the centre of the total obscuration. "You could not have a better place to see it," said the astronomer of Princeton College to me a week ago. "And not to see the eclipse in its *totality* is about equal to being half-married or half-converted."

At four o'clock we stood in the door-yard with smoked glass in hand; and, as one of us was watching the blazing sun, he exclaimed, "There she comes!" When a boy, I had read of this very eclipse, and of the moment it should begin. It *did* begin at the precise second predicted forty years ago! The shadow came over the sun exceeding *gradually*. The landscape around us began to look yellowish and ghastly. The grass seemed to be getting sick. Over the trees played a weird, lurid light, and every leaf hung perfectly motionless. "Oh! see how queer those flowers look! And those currant-bushes! It looks as if Nature was *getting the jaundice*!" An odd thought; and yet I do not know of any other idea that would more truly describe Nature's ghastly hue.

"See who'll catch the first star," said one of our group. The shadow deepened. The devouring moon pushed on, until the helpless sun was nearly smothered. "There—look! look! See—see—it is almost gone!" Only a minute more and it is total! "Yonder is a star!" exclaimed one of our company. It was *Regulus*, blazing away close by the bed of the dying sun. (But *Venus* had been shining for full five minutes, without our discovering her golden locks.) "Only a few seconds more!" But, ah! what a transformation do those few seconds work! Even as in a human history the deed of a moment suffices to darken a destiny for life.

"Total!" we all exclaimed together. In an instant, in the twinkling of an eye came down an awful shadow, as of a black wing, filling the whole heavens. It was ineffably frightful. Coleridge's lines flashed into my mind in a moment—

"The sun's rim dips; the stars rush out!
With one stride comes the dark!"

To the north the horizon was dyed with a rich orange hue. But above us and around us the air seemed to be filled with fine black particles. It was so dark that I could not recognise a countenance a hundred yards off; and yet it was not the darkness of an ordinary evening. It was the darkness of death! Above a group of trees before us a flock of birds flew wildly to and fro, as if panic-stricken. A couple of cows went lowing past the gate—the only sound in the awful stillness. Just over the fence a half-dozen chickens had composed themselves to roost in a cherry-tree. A dozen stars were twinkling in various parts of the heavens. The air was chill as midnight.

The best description I can give of the sun when in total obscuration is that it looked as if a circular shield of sheet-iron had been riveted over it; and just at the lower edge glittered a bright, rosy clasp or nut, as if it was the *head of the screw* which attached the black shield to the sun. All around that shield flashed out the white rays of the *corona*. This corona had a shimmering, silvery brightness, and was *fearfully and wonderfully beautiful*. Its edges were not smooth, but scalloped, and from every point small beads of light seemed to float off into the sky.

The mighty pall of darkness hung over us for almost three minutes. During that time every one in our group had a deathlike hue. So might have looked the face of the universe to the Apostle John in some of his apocalyptic visions. At two minutes after five, as we stood gazing at the black orb, with its magnificent corona, a sudden flash of golden light burst forth from the northern limb. It was the most thrilling instant I ever knew, and the most splendid spectacle I ever witnessed. As if God said "Let there be light!" a sheaf of dazzling rays burst forth in a twinkling and came flying towards us through the air. The whole sky lightened instantaneously. Methought that the "sons of God" must have seen something like this when on Creation's morn the first flood of radiance broke on black chaos at the Almighty voice. He spake, and it was done!

A GRATEFUL PIKE.

In a work by Ernest Menault, a French writer, on the "Intelligence of Animals," the object of which is to show that, to the extent of their faculties, they are all rational creatures, he gives this well-attested story of a pike, which was told by Dr. Warwick, for a time one of our ministers, before the Literary and Philosophical Society of Liverpool, in 1850. The Doctor was one evening walking in Dunham Park, belonging to the Earl of Stamford, by the bank of a lake which abounded with fish. A fine jack, of about six pounds weight, on seeing the Doctor, started from the edge into the middle of the water, in doing which it fractured its skull against a post. In its agony it flung itself clean out of the water on to the bank. On examining the fish he found that a small part of the brain had gone out through the fracture of the cranium. This he carefully replaced with a silver toothpick, raising at the same time, the depressed part of the skull. During the operation the fish was perfectly quiet, and on being replaced in the water seemed at first to be relieved. After a few minutes, however, it began to plunge about as if in pain, and again flung itself upon the bank. Doctor Warwick then called the keeper, with whose assistance he applied a bandage to the fracture. The pike was then flung into the water and left to its fate. But next morning, as the Doctor sat upon the bank of the lake, the pike came quite near to him, and put its head near its physician's feet. Such an extraordinary act rather astonished the Doctor, who took the fish in his hand and discovered that its head was going on well. Then, as the Doctor walked along the bank, his grateful patient swam after him, turning when he turned. Next day he took some young friends to see the wonder, when the pike immediately appeared and swam towards him as before. At length this fish became so tame that it came when the Doctor whistled, and ate from his hand. With other people, however, it was gloomy and fierce as it always had been. Mere instinct, so-called, entirely fails, M. Menault thinks, to account for the singular conduct of this Dunham jack.

TOO BAD OF THE DOCTOR.

THE *Greenock Telegraph* says, that on the afternoon of last Sunday but one, the eloquent minister of the West Parish, in his closing prayer, referred to the long prevailing drought, and earnestly besought the Divine Giver of all good to vouchsafe some seasonable and much-wished-for rain. Immediately rain began to fall—the first for many weeks—and for a short time it fell like a shower-bath. Meanwhile, the church service having concluded, the congregation was dismissed, and then came the scramble for umbrellas. One lady who had no umbrella with her commenced to gather the skirts of her gown over her head before quitting the church vestibule, at the same time remarking to a neighbour, "Eh, wumman, isn't it too bad o' the doctor; he might hae gotten us hame first."

ANTHROPOPHAGY.

PROFESSOR HUXLEY has expressed an opinion that in the earliest ages of the world the first impulse of man was not to love his neighbour, but to eat him; and at a recent meeting of the Archaeological Society of Copenhagen the savants assembled from all parts of Europe, including such well-known names as Worsaae, Hildebrand, and the celebrated Belgian professor, M. Sprieg, unanimously agreed that cannibalism prevailed among the primitive inhabitants of the globe. On one point, however, opinions are divided, some holding that man-eating was a matter of taste, while others are inclined to look on it as a religious, or rather superstitious, observance. As late as the year 785 Charlemagne issued a decree sentencing to death any individual convicted of having eaten a witch in order to destroy her spells. Witch-eating can hardly have been a matter of taste, as even "those who were fond of the flesh could not have been partial to bones." Buckle quotes comparatively recent instances of anthropophagy connected with religious feelings, in Germany during the Thirty Years' War, and in Scotland at about the same period. Among the most curious documents produced at the meeting was a manuscript of St. Hieronymus, who asserts, on the authority of a native of Great Britain, that children were a staple article of food in that country.

NEWCASTLE.

UNITARIAN CONFERENCE AND SOIREE.

A CONFERENCE of ministers and laymen connected with the Unitarian and Free Christian Churches of Northumberland and Durham was held on Monday last in the Church of the Divine Unity, under the presidency of the Rev. J. C. Street. Among the ministers and delegates present were the Revs. E. W. Hopkinson, Barnardcastle; W. Elliott, Stockton; T. Leyland, Choppington; J. Whitworth, Sunderland; W. Brunton, Middlesborough; Messrs. Joseph Clephan, G. Lucas, James Watson, Scott, Pilkington, J. Dickson, Hobkirk, Arthur, Pescott, Miller, J. Miller, J. Robinson, Newcastle; R. Elliott, Holmes, Scott, Thomas Bowman, Doughty, Stevenson, Harrison, John Morpeth, Choppington; Graham, Darlington; G. Lee, Barnardcastle; T. Brown, Crook; J. Metcalf, Sunderland; and Dr. Lunge, North Shields.

The CHAIRMAN, in opening the proceedings, remarked that Liberal Christianity had had a great battle with superstition and indifference in the northern counties of the empire. Of late years, it had done more than hold its own, however, and new centres had been formed wherein the proclamation of their truths took place. In consequence of the activity of the past few years, those who had been engaged in the work had been brought face to face with more difficulties than had been thought to exist. Every new attempt had brought new opponents and new trials. They had had to struggle with the organised forms of credal Christianity, the followers of which, the moment they saw that the Unitarian Church was resolutely bent on securing places wherein a broader and more Liberal Christianity should be preached, made efforts to preserve the ground to themselves. In no instance had the Liberal Church been defeated. They had had to face much obloquy, a good deal of persecution, and a great amount of controversy, but they had passed on with a degree of success, for which they were sincerely thankful to the Almighty. New centres of religious life had been formed, and, it seemed, therefore, to the mission committee in Newcastle, that it would be very desirable at stated times to gather together the representatives of these Liberal Christian congregations throughout the two or three counties in the north, in order to confer as to the progress, method of work, development of principles, and schemes which could be adopted for carrying their truths further than they had hitherto gone.

THEOLOGICAL PROGRESS.

The Rev. J. WHITWORTH, Sunderland, read a paper on "Theological progress and the relation of Liberal churches thereto." After noticing the progress made at home, and in France, and in America, giving it as his opinion that theology must be progressive to advancing civilisation, progressive in the removal of obstructions, and progressive in

the hearing and the teaching of new truth, he asked—What had Liberal churches to do at the present day? Had they to stand quietly by and see themselves deprived of their heritage? Their position was not that. They had to protest as loudly as ever against dogmatism of creed, and against Liberalism still disguising itself as orthodoxy. The Liberal Christian churches had a noble work to do, and if faithful to their trust they would aid in bringing about the day when "the kingdom of this world shall have become the kingdom of our God and of His Christ." (Applause.)—Mr. Jos. CLEPHAN also read a paper on the same subject. He said Calvinistic views prevailed to a large extent within his recollection, and his hearers probably remembered the howl with which Colenso's first book was received from one end of the land to the other. Colenso's writings had done good work. Since then freer and more enlightened opinions are entertained, and the Unitarian body had been instrumental in much of that. Were they as a Church to be satisfied to act in the capacity of a heaven, or should they deem it a duty to assume a more active character, and to aim at extension and enlargement as a denomination? He had no doubt upon the subject. If they possessed the truth let them teach it. They should assume a more active character, and set about enlarging and extending their Church as a denomination. As they valued their religious faith, so should they be anxious that others should share its benefits. The missionary work, he thought, was a step in the right direction, and he called upon their Choppington friends to say whether he was right or not.

Mr. G. LUCAS, Gateshead, referred to Dean Alford's book on "How to study the New Testament," as showing a similarity of opinion to the views enunciated by the previous speaker.

Mr. JAMES WATSON told the Conference how and by what means he became a Unitarian; and asserted that, believing in the doctrines of that Church, he found great comfort and peace of mind.

Rev. W. BRUNTON, Middlesborough, said it was conceded that the world at the present time was at its brightest phase of theological progress. The work of progress had been difficult, but despite difficulties, their Church was abreast of the age, and not behind it. It was the duty of the Unitarian Church to be very Liberal. Let them enforce the old truths and receive the new, and like Christ they would then be the disseminators of a pure and holy religion.

CHRISTIANITY AMONGST WORKMEN.

The Rev. T. LEYLAND next read a paper on "Methods of work in spreading liberal Christianity among the working men of the district." He remarked that in imparting a true knowledge of the Gospel of Jesus Christ, the truth which was freed from creed, canon, and dogma, it was necessary at the outset to have a good and efficient organisation. All who held liberal Christian views should associate more together, from stronger and wider ties, and help each other with money and personal sympathy; while they should also endeavour to extend their principles by means of the spoken and the written word. Firstly, they should endeavour to do this from the pulpit by setting forth the truth; secondly, they should use the platform for comparison between their own and other religions, and allow free and full discussion to all; thirdly, they should extend their visits and influence to the homes of the people, than which, if conducted with a becoming and loving spirit, no plan could be more beneficial; and fourthly, they should endeavour to attract the people by expounding their views in the open streets and lanes. Then as to the written word, they should contrive to circulate as much as possible the works of Channing, Theodore Parker, and Collyer; they should publish tracts and pamphlets containing epitomes of such works; they should disseminate small leaflets on which should be embodied the main facts of their faith; and they should also circulate a periodical devoted to their own interests, and in which should be embodied reports as to the way in which the work was going on. If these suggestions were acted upon, he thought a better day would speedily dawn upon their efforts.

Mr. JAMES WATSON and Mr. PILKINGTON strongly advocated the home visiting system as being likely to bring about the best results.

The CHAIRMAN instanced the good results which had arisen from a discussion on Unitarianism at Blyth, and recommended the adoption of that course whenever it could be applied.

The Rev. WM. ELLIOTT, of Stockton, thought much good could be effected by posting outside the chapel doors a clear exposition of their principles.

Mr. BROWN, of Crook, Mr. PILKINGTON, and the Rev. Mr. BRUNTON also alluded to the different aspects of the debate; the latter gentleman adding that a good means for accomplishing the object in view would be by a freer allusion to the Unitarian doctrine while in converse with their friends.

Mr. METCALF (Sunderland) was pleased to hear that great progress had been made, although they had still the same complaint—as the Presbyterians had had at the recent Synod—that they could not retain the people who were occasionally brought to their places of worship. The reason of this was that the services were too Puritanical, and hence they ought to have some better means of catching the roughs from the Quayside and the alleys, as

well as the men who were in the habit of committing the greatest amount of depredation. For his own part, having only on the previous day seen into the Roman Catholic Cathedral, he was convinced that the Unitarians lost a great deal of power by not making their services more interesting and more fascinating. It was their duty to worship God beautifully, and no harm could possibly arise from having the singing and chanting as sweetly rendered as it was by the Catholics.

Mr. LEE commented severely on some remarks recently made by the Rev. Mr. Pattison, of Newcastle, in the course of an address delivered at an Independent soiree at Barnardcastle, that Unitarians taught them how to have icebergs in the middle of summer. (Laughter.) These remarks ought never to have been made, as he himself had told the utterer, as they only prevented the good feeling which ought to exist amongst the professors of all faiths.

The CHAIRMAN then intimated that the discussion on all the papers must be considered successful, and trusted great good would result from their deliberations. Although no resolutions had been passed, they were all certain to adopt the various suggestions made for the more efficient carrying on of the mission, and would be able to detail their practicability at the next conference, which it was intended to hold annually. They must all agree that it was necessary for the public services of the church to be made as attractive as possible. A place of worship should be the most beautiful of all places, and he would himself have, if sufficient funds could be raised for the purpose, the best pictures of the greatest painters to hang along his chapel walls. The altar or communion table should contain, day by day, the symbol of God's great goodness in flower, and fern, and leaflet, in order that they might speak in their own beauty and glory to the worshippers gathered together; while he would not have it considered any breach of etiquette for the greatest singers to assist at their services, as he thought their talent might certainly be enlisted in the praise of God as well as for the gratification of large multitudes of their fellows. (Applause.)

The business of the conference then terminated with prayer.

The annual soiree of the Northumberland and Durham Missionary Association was afterwards held in the large schoolroom connected with the church. The attendance was large. At the public meeting after the tea, the Rev. J. C. Street presided, and delivered an address on "Religious Thought beyond the pale of Christendom." Addresses were delivered by Dr. Lunge, the Rev. E. W. Hopkinson, the Rev. Thomas Leyland, the Rev. Wm. Elliott, the Rev. Wm. Brunton, Dr. Gammage, Mr. Joseph Lee, Mr. Robert Elliott, and Mr. T. Brown. Their conjoint addresses treated on religious thought in Europe, Great Britain, and America, and Northumberland and Durham; Church organisation, Sunday schools and the church, state of Unitarianism in Sunderland, Choppington, Crook, and Barnardcastle the addresses being agreeably interspersed with music the evening was spent very pleasantly and profitably.

INTELLIGENCE.

MINISTERIAL APPOINTMENTS.—The Rev. William Mitchell, of Leicester, has accepted a unanimous invitation to become the minister of the Accrington congregation in connection with the East Lancashire Unitarian Association, and will enter upon his duties in November next. The Rev. J. Kertain Smith, of Newchurch, has also accepted a unanimous invitation to become the minister of the congregation at Flowery Field.

DUNDEE.—After several disappointments the congregation have secured a building site at the corner of Mid-street and Constitution-road. In all probability the building operations will be begun immediately. Experience has shown that schools will be necessary, and accordingly the design of the building includes the basement story for that purpose. The services held in the Thistle Hall continue to be well attended, the congregation is becoming consolidated, and now presents most of the features of an old established Unitarian congregation. The erection of a chapel it is confidently believed will help to strengthen the cause very much in this important town and district. A series of weekly meetings are being held in another district of the town from the Thistle Hall, not with the view of starting a second congregation, but to invite those who may attend to the regular Sunday services. There has been an average attendance of about 60. A number of zealous energetic laymen are always ready to second the minister's efforts to make this attempt to establish a Unitarian congregation in Dundee a success.

ILKESTON: OPENING OF THE NEW CHAPEL.—The above place of worship was opened for divine service on Thursday the 14th instant, when two appropriate sermons were preached by the Rev. R. A. Armstrong, B.A., of Nottingham. The opening services were continued on the following Sunday, when two excellent sermons were preached by the Rev. T. R. Elliott, of Hunslet, who was formerly, for some time, minister of the old chapel at Ilkeston.

The total amount collected on both days was £25. 2s. 2d. On Monday evening, after partaking of tea, a public meeting was held, when the chair was taken by the Rev. W. Shakespeare, minister of the place, who gave a sketch of the history of the old chapel, so far as the facts, in the absence of any regular record, could be ascertained; and contrasted the times in which the old chapel was erected, viz., about the year 1719, when, though liberty of worship was allowed, it was comparatively insecure, with the times of wider and more settled freedom in which the new building had been erected.—The Rev. A. W. Worthington, B.A., gave some additional particulars connected with the history of the old chapel, showed the value and importance of the various institutions of a Christian Church, not excepting those of a ceremonial kind, and pointed out the desirableness and necessity of seeking to establish a more flourishing condition in the finances of the place, now that so many of the old obstacles had been removed.—The Rev. C. C. Coe spoke on the question of education; and, whilst not failing highly to estimate the voluntary principle, defended compulsory education as the great educational want of the present day, to be paid for by a rate, supplemented by Government grants. He advocated a purely secular education, or, if the Bible be admitted at all, that it must be strictly without note or comment, which cannot be the case so long as the present chapter headings, which contain theological interpretations of the text, are allowed to remain.—The Rev. C. L. Whitham, of Nottingham, related an incident of the previous Thursday, when several visitors who had come to the opening services, went into the old parish church close by, to take a view of the interior, when they were accosted by the clergyman who officiates in the place. Being informed that they had come to the services connected with the opening of a new place of worship just under his sheltering wing, he at once denied the correctness of the description they had given of the relative position of the two places of worship, and informed them that he and his friends were sailing over the sea of time in the ship of life, but that the Unitarians had chosen "to paddle their own canoe." Whilst he (Mr. Whitham) could not admit that the Church or Orthodoxy constituted the sole ark of safety, he could not deny that, to some extent, our position as Unitarians was correctly described.—The Revs. G. Wooler, of Newark, and T. R. Elliott, also gave earnest and suitable addresses. In course of the meeting, Mr. H. Barker, of Ilkstone, gave a suitable reading, and Mr. O. Aves, of Mansfield, some practical counsels appropriate to the occasion. The meeting was brought to a close with singing and prayer.

KIRKCALDY.—The Unitarian minister of Dundee has given three lectures in this town, and has found a number of persons who are prepared to accept the Unitarian position. His lectures are always attentively listened to, and although opportunity is afforded for discussion, it is seldom that very strong objection is offered.

LONDON: CARTER-LANE.—The annual meeting of the reading room connected with this place was held on Monday evening last. After tea, at which about 170 persons were present, Frederick Nettlefold, Esq., took the chair, and was supported by Messrs. I. M. Wade, I. S. Lister, and the Rev. J. Taylor. Reports were read showing the state of the society, and detailing the work done during the past twelve months. On the whole they were very satisfactory. The evening was then given up to singing and reciting,—the different pieces being most excellently performed. Besides being the annual meeting, this was also the opening meeting of the sixth series of fortnightly penny readings.

MOTTRAM.—On Saturday evening last, the cricket club in connection with the Sunday-school held its annual tea party, when about eighty were present. After tea Mr. S. Wyatt presided, and made a few pithy and appropriate remarks on the duty of cricketers as Sunday-school teachers. Mr. Sidebottom then said a few words, after which the remainder of the evening was spent in amusements.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

We have been compelled to hold over several Intelligence paragraphs till next week.

The Gellionen Meeting.—We have received a letter from the correspondent who furnished us with this report, pointing out that Mr. Jones's long explanation in our last really justifies, instead of contradicts, our original statement "that he endeavoured to reconcile the sentiments of those who differed." So, we confess, it seems to us, and therefore, though we have allowed his letter of explanation and the one we insert this week, we cannot admit anything further on the subject.

Although we have not felt ourselves in a position to refuse their advertisement, we deeply regret to see that some of the friends heretofore connected with the Rochdale Road Mission, Manchester, dissatisfied with the way in which the recently appointed missionary, the Rev. B. Walker, is working to gather in the very poorest of the neighbouring population, are attempting to start a new meeting room in the vicinity. Against their withdrawing from the mission we have not a word to say, but there are other chapels within a short distance which they might have joined, and to set up another in the neighbourhood seems to us a step utterly uncalled for and unjustifiable.

REVELATION.

To the Editors.—Owing to a domestic affliction, I was unable at the time to notice a remark in the report of the Gellionen meeting, in your issue of the 8th instant. I refer to the paragraph which states that I "held that it [revelation] could be reduced under the laws of the mind; that the revelation of the New Testament is just of the same nature as that which has been revealed in science and literature by Newton and Shakespeare." &c. The writer of the report (with no bad intention I feel sure) has given to the public a very imperfect account of what I said. My views on the question, briefly expressed at the meeting, were these: That what we call Revelation can be brought within the scope of mental laws, equally with any other mental operations; that the laws of human nature can and ought to be so defined as to include the intellectual processes and the spiritual emotions of which the Jewish and Christian Scriptures are the product; and that the distinction between natural and revealed religion is one without a difference, since all so-called natural religion must be revealed or disclosed to man's faculties, or else remain a dead letter, and all so-called revealed religion must be in harmony with the laws of our moral and spiritual nature.

The names of Newton and Shakespeare were brought in because an objection had been raised to the following effect: how was it that the glorious doctrines of Christianity were vouchsafed to Jesus Christ, and to no one else? I held this question to be beside the point, and maintained it might be equally asked by believers in a supernatural or in a natural revelation. Questions of this kind might be asked without end: how happened it that it was given to Newton and to no one else to write the Principia and discover the law of gravitation? How was it that Shakespeare and no one else was commissioned to write those plays which embody the deepest and grandest views of human destiny? It was said that Newton and Shakespeare had some data to go upon, but that Jesus Christ—say, in the prediction of the destruction of Jerusalem—had not; I contend, however, that Jesus Christ had very definite data such as the ascendancy of the Roman power in the country, and the Catholic aim of his Gospel to include Jews and Gentiles in one fold.

My friend, Mr. R. J. Jones, in your last issue is quite right in saying that he did not so much endeavour to reconcile the two conflicting views upon Revelation, as to set before the audience the definitions and fundamental premises special to each. He also quite expresses my sentiments with respect to the more important question connected with Revelation: that both parties are together in regard for the doctrines of religion and obedience to the spiritual laws of the divine life in Christ. How a revelation came is after all a point of minor importance; that we should all alike learn its lessons, rejoice in its consolations, and exert ourselves with God's help, to discharge the duty it imposes on us, appears to me to be the one thing needful.—Yours faithfully,
Llandysul, Oct. 19, 1869. WILLIAM THOMAS.

THE THEOLOGICAL TENDENCIES OF THE AGE.

To the Editors.—Considering the innumerable enactments for the elevation, instruction, and improvement of man, fought for by enthusiastic politicians and divines through all ages of the earth's history, we might almost have expected the world to be paradisaical ere this, and yet our philanthropists had never their hands so full as at present, and are quite cognisant that progress and reform are as prominent features in the programme of the future as they were ever in that of the past. Touching the theological tendencies, nothing I think can be clearer than—as the writer of the leader in 1st October Herald, entitled "Our Unitarian Faith," said—"that its (Unitarian) essential principles, whatever may become of its name or ecclesiastical organisation, will one day become the religion of Christendom," for, as the Herald has previously stated, Unitarianism is in theology what Liberalism is in politics; but on account of the great peculiarity of religious bigotry and prejudice, and our lack of collecting those who virtually do belong to us, we are very far—in name at least—from occupying the same position. Never, however, were either civil or religious liberty making such strides as at present. Archbishop Manning may talk about the Supreme Judgship of the Pope—may sound forth that most wonderful of all so-called Christian doctrines of worshipping his Creator by regarding as something infernally dangerous, and to be cast away, forsworn, or changed for whatever may be at the bidding of any one who happens, by the sheerest fallible circumstances, to come in possession of a certain diadem, the noblest gift with which he has endowed us; the channel through which has flowed every blessing, every reform, either social, political, or religious, we now enjoy—"the action of our intellect." Others who have cast these shackles only to don chains but little less superstitious and slavish, although acknowledging the benefit and success of each reformed decree when they have been too plainly and practically established to admit of the least possible doubt, may enter the usual splenetic

protest against another course, and at every succeeding one, may be the loudest to expose the fallacy of their own former, deplorable predictions, by asserting that the constitution is now perfectly sound and will not stand any more change of diet; and others, who it must be said are among our greatest political reformers, may cling to the ancestral notion that the authors of our popular credenda, although so miserably unfit to dictate to us in matters political, were infallible in theology,—may appropriate State money to teach that God governs His children by laws which if any one of us, as far as we have power exemplified in managing the children of our own household, we should, by all the laws of civilisation, be forthwith treated as being too infamous or lunatic to be at large. What can we say of the man who, directly after his promising and blissful nuptials, commenced to prepare a place of torture the most awful and monstrous his mind could possibly devise, for the reception of his first-born or such other of his offspring as might in any way offend him, and that because one of them did, under their parents' own temptation, slightly forget itself, the whole family only escaped this Tartarean torture by the father—to appease his wrath and to bring those very divergent properties, his justice and mercy, into union—demanding and inflicting a debasing and severe punishment on his pious, loving, and devoted, and dearly-beloved helpmate; and, although counselling his daughters to pursue the path of purity, gave unrestricted access into their company to one of the vilest, yet wildest and most dangerous characters to be found in the darkest dens of iniquity; and those who were weak enough to be led aside, although their own rod whipped them severely, he was obliged through his great fatherly justice to consign them to this—not everlasting, but life-long agony and torment; and to teach that so far from us taking a lesson from the life of our Great Master, we might as well expect to find grapes on thistles as anything good in the hearts of mankind; and that touching our salvation, if it was possible for our lives to be models of purity, that would be totally unavailing. Such beliefs which have naturally enough, if not caused, accompanied all the theological monstrosities of old, which prompt the Indian fanatics to continue their swinging festivals and other horrible practices, and which for the most part feed this country's present religious animosities, are as surely before light, intelligence, waning as the darkness is eclipsed by the dawn. It is, however, unfortunate that numbers who have discarded creeds which rebel so much against their reason are yet ignorant of the existence of any rational form of worship, and thus lose the soul-stirring and benign influence of the pulpit and orchestra. For this, or much of it, Unitarians, as the body who do recommend liberty of conscience, are responsible.

PAUL GILL.

Catherine-street, Burngrave Road,
Sheffield, Oct. 14th, 1869.

THE COMING WEEK.

Bath: WEST OF ENGLAND AND SOUTH WALES BOOK AND TRACT SOCIETY.—On Wednesday, annual meeting. Preacher: Rev. P. W. Claydon.
Birmingham: MIDLAND CHRISTIAN UNION.—On Tuesday, annual meeting at the Church of the Messiah. Preacher: Rev. H. W. Crosskey. Tea at five o'clock.
LONDON: STAMFORD-STREET CHAPEL.—On Sunday, annual sermons. Preachers: Morning, Rev. T. L. Marshall; evening, Rev. J. K. Applebee.
LONDON: STOKES NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee on the "Character of John the Baptist."
Manchester: STRANGEWAYS FREE CHURCH.—On Sunday morning, the opening sermon of the series will be repeated by request; subject, "Public Worship." In the evening, the last of the series, on "The Farewell at the Gate of Everlasting Life."
Southport.—On Sunday, morning and evening, sermons by the Rev. William Gaskell, M.A., in aid of the Building Fund.

Births.

STEWART.—On the 7th inst., at 37, Alexander-street West, Belfast, the wife of Mr. Alexander Stewart, of a son.
THOMPSON.—On the 6th inst., at Granshaw, Moneyree, the wife of the Rev. David Thompson, of a son.

Marriage.

SCHWANN-HOLLAND.—On the 15th inst., at Birkenhead, by the Rev. William Gaskell, M.A., uncle of the bride, John Frederick, third son of John Frederick Schwann, Esq., of Gloucester Square, Paddington, to Margaret Anne, eldest daughter of Charles Holland, Esq., of Liscard Vale, New Brighton.

Deaths.

DAVIS.—On the 22nd ult., at Lemonweir, county of Juneau, Wisconsin, U.S., aged 67 years, Richard Hatton, the third and eldest surviving son of the late Rev. Benjamin Rigby Davis, of Chobent. Deceased, about a mile from his home, was robbed, cruelly ill-treated, and in a state of insensibility laid across the railway for the trains to complete the horrible tragedy.
PRIME.—On the 14th inst., at Summer Hill Terrace, Birmingham, aged six months, Walter James, the beloved child of Thomas and Elizabeth Prime.
SCOTT.—On the 18th inst., at The Glebe, Dunmurry, County Antrim, Ireland, Muriel Josephine, the infant daughter of the Rev. T. H. M. Scott, M.A.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row. — Friday October 22, 1869.

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WHAT THE CHURCHES ARE DOING.

The *Ceylon Observer* describes the taking an inventory of the property of the shrine in which Budha's tooth is preserved at Kandy. The Government has been compelled to draw up a list of the relics and their values, in connection with the dispute regarding the office of Dewa Nileme, or guardian of the temple. The sacred tooth was uncovered, and attracted attention chiefly from the richly jewelled caskets and trophies surrounding it. The most remarkable object, however, was a figure of Budha about four inches high cut out of what was professedly a single emerald; but most probably is tourmaline. Besides this figure, there were five other Budhas of solid gold, and a book formed of leaves of the same material, on which were engraved the particulars of the treasure in the temple.

The *Jewish Record* learns with unqualified regret that a party of Greeks have resolved to purchase the plain in the neighbourhood of Bethlehem, where Rachel's grave is situated, for the purpose of erecting a church. This will necessitate the destruction of the home erected in that locality by Sir Moses Montefiore.

The chief meeting place of the Skoptzi sect has, it appears, been at length discovered at Moscow in the house of four brothers named Koudrin. These men had a photographic studio, where the idols worshipped by the Skoptzi were manufactured. The Crown prosecutor has discovered some of the persons employed in this manufacture, who have confessed that the Skoptzi hold their religious meetings in the house at night, and that there is a convent attached to the building. An inquiry has since taken place, from which it appears that the brothers Koudrin have been in the habit of kidnapping children between the ages of eight and twelve, and then forcing them to become members of the sect. The district in which the house is situated is said to be full of Skoptzi, and forty-eight women belonging to the sect have been arrested.

The *Pall Mall* says one subject which is to engage the attention of the Council is the price of masses in France. At present an ordinary mass costs just a shilling, which the French clergy complain is too low by half. Several curés have memorialised their bishops on the subject, and their reports afford some revelations which are curious as showing that our neighbours, however sceptic in speech, are much less so in action. It seems that, owing to the cheapness of the terms, the number of people who apply to have masses said for them or their departed relatives averages nearly 4,000,000 yearly. Young men who are going to draw at the conscription, young girls who want their love affairs to prosper, old women who have invested money and are afraid of ruin, all these classes are represented, and make up a good third of the total. The result is that in large towns, and especially in Paris, there are more masses ordered than could be recited by twice the number of priests in the diocese, granting even that they officiated incessantly from morning to night; so that it has become a practice to sub-let or farm out the masses to country priests who have more time to spare. For instance, when a person orders at a Paris church one, ten, or as the case may be, several hundred, masses, he pays his money and gives his name; but, unless he be a rich man and pays generously, his masses are not said in Paris. The order is remitted to some poor curé in the provinces, who takes, as it were, a wholesale commission, and recites the masses for about fourpence a piece. It thus often happens that a tradesman who dies in the Rue St. Denis is prayed for, day after day, in the wilds of Languedoc, where nobody has ever seen or heard of him. However, a good number of provincial curés are growing tired of saying masses at second-hand prices; and, as the urban priests maintain that it is impossible to allow them more than one-third of the original fee—the rest being required to defray the great expenses incumbent upon town churches—it is thought that the Council may take the matter into consideration and suffer the fees to be increased.

A correspondent of the *Patrie* gives the following details respecting the Romish hierarchy:—It is composed of the Pope, as supreme head, the cardinals, patriarchs, archbishops and bishops. By the rules, there ought to be seventy-six cardinals, but that number is rarely attained. At present,

for example, the Sacred College is composed of only fifty-nine members, including two hats reserved, *in petto*, for persons unknown. The oldest of these princes of the Church is eighty-nine, and a Spaniard; and the youngest, forty-two, a Frenchman, Prince Lucien Bonaparte. Among them are four over eighty, thirteen more than seventy, twenty-five who have passed sixty, ten over fifty, and five between that age and forty. Cardinal Antonelli, secretary of state, is sixty-four. The Court of the Vatican, which has not accepted the suppression of certain bishoprics effected in Italy after the unification of that kingdom, reckons somewhat over 1,100 sees in the Catholic world; but in reality they do not quite reach 1,000, for official documents in the Roman archives give the following figures:—Patriarchal dioceses with residence, 747; sees *in partibus*, 234; total, 981. Out of that number, 281 will probably abstain, for one reason or another, from appearing in the Council, and about 700 will probably be present. Each of these prelates will be accompanied by a theologian, sometimes by two, and have at least one priest for secretary. Many archbishops will arrive with a positive suite, so that the average number of ecclesiastics accompanying each prelate may be taken at three, making, with the bishop, four, and 700 multiplied by four gives 2,800 ecclesiastics. To that figure must be added the mitred abbots, the generals of the religious orders, the theologians summoned by the Pope, and who will take their places in the Council, and a total is arrived at of more than 3,000 members of the clergy specially attached to it. This is not reckoning those whom curiosity may bring, and who will probably be as many more.

The Empress Eugénie the other day, after leaving Venice, set an example which might well be followed by some of our own denomination when they happen to be thrown where humble places of Unitarian worship are to be found. As her yacht reached the village of Malamocco, she went on shore in one of the boats, and heard mass in the fishermen's church, with the poor people around her, and a village priest officiating at the altar.

A Roman Catholic Congress has been sitting at Pesth, the object of which was to introduce a new system of ecclesiastical administration into Hungary. A young abbé, named Kuthy, supported by the patriot Deak, strongly advocated liberal principles, and is now called the Père Hyacinthe of Hungary. The Roman Catholic world, he said, is divided into two parties, one of which aims at recovering for the Church that position of intellectual and moral leadership which it has nearly lost, while the other comes forward as the irreconcilable adversary of liberty; and he openly declared that he belonged to the former party, and trusted that the Congress would range itself on the same side. Though his speech was vehemently attacked by the prelates and other High Church dignitaries, at the next sitting the Cardinal Primate promised that the Hungarian clergy "would keep pace with the progress of the people and the times."

Whether as a preliminary or not to the great Church Council we cannot say, but Civita Vecchia has been the scene of a great miracle. A brigand, guilty of numerous murders, was lately missed from the gaol there, but the police, after a raid on the haunts of crime, succeeded in effecting his recapture. The man now avers that he did not break out of prison, but was taken out by an angel, whom the Madonna, touched by his sufferings, sent to deliver him. He demands an inquiry into the facts and a judicial recognition of the miracle. It will be another miracle if it is not recognised.

In a letter to the *Spectator*, Miss Cobbe mentions that Keshub Chunder Sen, the leader of the Brahmo Somaj, or Pure Theists of India, intends to visit England this winter, in order, as he says, "to study the progressive movements which are being carried on in that centre of civilisation and enlightenment; and to put forth my humble endeavours to secure the sympathy and interest of liberal-minded persons for the Brahmo Somaj of India, and to extend the circle of Theistic fellowship." Miss Cobbe trusts that there will be found many to offer hospitality on his arrival to the illustrious reformer.

It is stated that Archbishop Manning, in company with Bishop Grant, will set out for Rome next week, and that with two exceptions, caused by ill health, all the English Catholic Bishops intend to be present at the Œcumenical Council.

The Evangelical Alliance will hold their Conference this year at Derby. The business is to commence on the 23rd of November, and last for seven days.

At the Conference of Irish laymen which met to prepare the way for the new organisation of the Church, it was agreed to demand that the representatives of the laity shall be to the clergy as two to one, and that for electors and delegates alike the only necessary qualification shall be a profession of adherence to the Church. It is understood, too, that at a meeting of the clergy of the diocese of Dublin, held under the presidency of Archbishop Trench, the right of the laity to take part in the determination of questions relating to doctrine and discipline was recognised by a decisive majority; but the clergy and the laity are to vote by orders, that is, there will be a second house, representing only an official class, which seems more likely to lessen than to increase their power.

Just at present it may be interesting to state that the Episcopal incomes of the principal sees are as follows: Canterbury, £15,000 a year; York, £10,000; London, £10,000; Durham, £8,000; Winchester, £7,000; Ely, £5,500. The others are worth some £5,000, and others £4,500 or £4,200; that of Sodor and Man being £2,000.

John Locke lies buried in the little country churchyard of High Laver, near Ongar, in Essex. Just sixty years ago a movement was set on foot for erecting a monument in St. Paul's to the philosopher's memory. About £700 was subscribed, and the late Sir R. Westmacott was commissioned to carve a statue in the finest marble, which he actually began. The *Guardian* would like to know, and so should we, what has become of the statue, and what of the money subscribed.

Dr. Temple's appointment to the See of Exeter is gazetted. And committees of old Rugbeians have been formed in Oxford, Cambridge, and London to determine on the best way of expressing loving respect for him.

At a meeting of the Manchester Branch of the British and Foreign Bible Society on Tuesday evening, it was stated that the Society had spent six and a half millions of money, and circulated 57,000,000 copies of the Holy Scriptures.

The Congregationalists have purchased a site for a new chapel at Cambridge, which is to cost £9,000. A circular which has been issued says:

"The increasing number of Nonconformist students resorting to Cambridge, the steady advance which is being made towards the opening of College fellowships, and the reasonable prospect of the University becoming a really national institution, furnish additional reasons in favour of the proposed undertaking."

A number of the clergy of the diocese of Exeter have appealed to Dr. Temple to repudiate any participation in the alleged heretical opinions of the other writers associated with him in "Essays and Reviews;" but he very properly declines to do so. To allow, he says, that a bishop-designate, or any other person appointed to office in the Church, should be called upon after nomination to make any other declarations than those required by law, would be so serious an infringement of the lawful liberty guaranteed to ministers of the Church that he dare not take the responsibility of giving it a sanction in his own case. He regrets that so much anxiety and excitement should have been caused by his appointment; but he feels confident that "personal intercourse will dissipate most of this uncomfortable feeling."

WHAT IS SAYING ON CHURCH MATTERS.

The Bishop of Montreal, who is at present in Rome, has been telling this story there:

"A Catholic missionary was preaching to an Indian tribe in the extreme north of America, when a packet of letters was given to him, on opening one of which he burst into tears. The chief of the tribe asked him the reason. The missionary replied, 'It is because I learn from it that my father is dead, and many other misfortunes.' 'But,' said the chief, 'thou hast told us that in such circumstances we should not weep, but submit with resignation to the will of the Great Spirit; so to give us an example smoke this pipe with us and be comforted.' The missionary did so at once, and went on opening his letters, among which was a copy of the Bull of Convocation for the Council. 'You have also good news,' said the chief, seeing the priest's joy in his face; 'Let us hear that also.' 'The good news,' said the

missionary, 'is that the Grand Master of Prayer has called the other Masters of Prayer to aid and counsel him.' 'What is his name?' said the chief. 'Pius IX.' 'Am I worthy to name that name?' said the simple warrior. 'Yes,' said the priest; 'rise all of you, and call upon the Great Spirit to bless him.' The savages all did so with the deepest testimonies of respect and reverence, and, in imitation of the missionary, one after the other kissed the name of the Holy Father printed at the foot of the Bull. The missionary then explained to them what the Council was, and how the crimes of the world had made it necessary; and the chief, raising his hands to heaven, exclaimed, 'May the Great Spirit aid Pius IX. in all his designs.'

With regard to Father Hyacinthe, it is stated in Rome, that the Pope has received a letter from the Archbishop of Paris representing his motives for not fulminating his censures against the refractory Carmelite. The letter is to the effect that the Archbishop hopes to recall him to a better frame of mind. Among those who advocate gentle measures is Monsignor de Mérode, who, while blaming the great preacher, bitterly denounces the violent men who have rendered a retraction almost impossible.

There is a belief in Rome that there is a disposition among the ritualistic clergy of England to attend the Council, and it is said that Pio Nono has commissioned Father Frappel to treat with these lost sheep, and to give a liberal interpretation to the Papal letter to Dr. Manning in the Cumming affair.

Dr. Trench has been recommending a resistance on the part of the Irish clergy to a general communion, unless reasonable guarantees are given that there shall be no serious attempt to depress the clergy into a position of mere subordination, or to alter the Prayer Book and Articles. The *Telegraph* doubts the success of his appeal as regards the latter point. For, after all, to what does his advice amount? He says, "You differ, and are likely to differ so thoroughly on points of doctrine and dogma, that your only hope of unity is to accept in silence the Prayer Book as it is, and the Articles as they are." This certainly secures to the new church a dead uniformity of assent—but does it secure a living unity of active belief? For the last thirty years we have heard outcries from "Protestants" that the Prayer Book contains passages too Popish for their taste; while they have denounced the Articles as not condemning with sufficient clearness some heresies not exactly anticipated when those formularies were framed. Now they have an opportunity, if they choose, to omit all that is Papistical in forms of public worship, and to frame condemnatory clauses that will cut the ground from under the feet of Colensoites and Oyseyites; but Dr. Trench lifts up his warning hands, and says, "Don't! you do not understand theology; you would only quarrel and dissolve; for the sake of union take the Prayer Book and hold your tongues. In the Church's name I charge you all to drop your swords and daggers." The appeal may be successful, but the *Telegraph* greatly doubts such an issue. When Irish Protestants once meet to discuss theology, it will be difficult to make them "go off kneeling," each with the Book of Common Prayer reverently held before his eyes.

The *Pall Mall*, after remarking that one of the most interesting topics of discussion at the Congregational Union was the admission of Dissenters to the University, says:

"Hitherto the agitation has principally come from within. The Established Church has a firm hold of some very comfortable and dignified endowments at Oxford and Cambridge, and the natural instinct of its members is to protest against anybody else stepping in to share them. The Radical minority who propose a less exclusive policy are, therefore, regarded as traitors in the camp. They are little better than covert infidels, seeking an alliance with the enemy, or endeavouring to throw the doors open, not so much with a liberal desire for the admission of the external world as from a dislike to certain tests which press awkwardly upon their own consciences. They are supposed to wish their hearts to destroy the Christian character of the Universities, and to make way rather for Unitarists and Freethinkers of all schools than for Baptists or Methodists. People who take this view of the case would do well to consider fairly the argument put forward by Dissenters. If infidelity so rampant as is sometimes represented, might not be worth while to call in Dissenters as allies instead of enemies? And is there not a chance that their admission to the colleges might be more favourable to conversions to the orthodox ranks than to desertions from them? If these questions

be answered in the affirmative—and something may certainly be said for them—it is obvious that the Church would probably derive fresh strength from an abolition of the cherished tests. The policy of protection may really be doing as little genuine service to its supporters in this case as in that of the farmers."

On the idea which some advocated of providing separate Halls for different creeds, the same paper observes:

"No arrangement could possibly be worse. A Baptist college in Oxford, for example, would at once have a black mark against it. Its students would be pariahs. Even if they succeeded in winning high places in class lists, the young gentlemen who consider a seat in the university boat as the highest of human honours would regard them, to use their own pleasant language, as 'snobs' or 'cads,' and would have their hatred of Dissent stimulated by the visible presence of its representatives. The very object for which it is most desirable to throw down existing barriers would be defeated, and the narrow spirit of religious exclusiveness receive an additional stimulus. The more liberal-minded portion of the Dissenters are fully sensible of this, and are inclined to insist upon the only measure which can be really satisfactory, the entire abolition of all religious tests in our national universities. An admixture of promising youths from the Dissenting bodies would be a good thing not merely as softening senseless prejudices, but as introducing a class of students who would have strong motives for valuing intellectual labour more highly than is the fashion at present. The Universities are expensive because the class from which they are chiefly recruited is extravagant; and a few poor men who really came to learn would be of service to the general tone of the studies. But if they were locked up as inferior beings in a separate institution the effect would be simply pernicious, and would simply intensify existing animosities."

Martin Farquhar Tupper has been writing to the *Rock* "A Few Words about Animals' Hereafter," in which there are some things as curious as his "Proverbial Philosophy." "It would be easy," he says, "to multiply instances of every social virtue and cleverness illustrated by birds, beasts, and fishes; from shrewd elephants to industrious fleas; from Colonel Berkeley's cormorant, who died of grief, to Lesbia's sparrow, whose love for her is classical; from the affectionate, if unwieldy, whale to the gregarious carps of St. Cloud." It is Mr. Tupper's faith that all these talents and virtues, the grief of the cormorant, and, we must conclude, the industry of Mr. Kitchingham's lively pupils, are not to disappear in the ordinary course of nature. Our planet is to be regenerated for "earth's spiritualised children," and so arranged that there will be room and to spare for the friendly brutes; a provision will be made even for unborn chickens, for we are assured that "every egg will find room to hatch." As a lion with his old leaven in him for carnal food would not be an altogether comfortable guest in Mr. Tupper's Elysium, he calms our fears by kindly informing us that the chances are that a spirit-lion will be satisfied with plain straw like an ox, and considering what chemistry has done here below in the way of extracting perfumes from unpromising substances, he believes that even a polecat can be etherealised into a fragrant creature of good odour and conduct. A brother poet has spoken of the hope the Indian has of his faithful dog bearing him company in the happy hunting-grounds, and the Proverbial Philosopher is convinced that the redskin had Scriptural sanction for his idea.

In one of his sermons, speaking of the last Continental war, Father Hyacinthe, whose "revolt" has created such a sensation, expressed himself thus heretically:

"Do you know why Prussia triumphed in the field of battle? 'Twas not because there was a lack of bravery on either side; it was not the effect of the most wondrous weapon for the acquisition of which men are so eager; but it was because the assailant was better educated than the assailed, and had a superior religious training; it was because every Prussian soldier had a Bible in his cap or helmet. In other places I have asserted, and I assert it here again, that that which constitutes the strength of Protestant nations is, that when the people come home from their work they enter the family circle, and sitting by their hearths they read the Bible and the national poetry. We are behindhand with Protestant nations, and especially with those that dwell beyond the Atlantic and the Straits of Dover. I have trodden English soil on two occasions, and have come to the conviction that the strength of that country is from the Bible."

On the opposition to Dr. Temple's appointment, the *Church Times* says:

"When we see the *Record* and the *John Bull*

weeping affectionately over each other's shoulders upon this question, and that in the largest-sized tears, which in printer's language would be expressed by leaded leader type, Churchmen cannot help being suspicious. There is not a little reason to believe that much of the agitation against Dr. Temple has been got up as a political dodge. It is scarcely likely that we should take a line in opposition to that of so many men whose opinion we generally respect if we were not fairly assured that Dr. Temple's orthodoxy is at least as sound as that of Archbishop Tait—while in almost every other respect he is infinitely his superior—against whose appointment by Mr. Disraeli no such outcry was raised by the Tory press."

With the heading "Head and Tail of Intolerance," *Punch* has the following:

"So, my Lord Shaftesbury, so, Dr. Pusey, you two opposite partisans agree in striving to prevent, if possible, Dr. Temple from being made Bishop of Exeter. O, Earl of Shaftesbury, what has Dr. Temple done? Written an essay, which but for its literary quality, might have been written by yourself—or by Dr. Pusey. What has he not done? Dr. Temple has never spouted fanaticism, like one of whom it may have been said: '*Mis se jactet in aula*'—Exeter, to wit. He never applied strong language to a mild, good book, which somebody else said was ejected from the jaws of a place not mentionable to ears polite. O, Dr. Pusey, what has not been done by Dr. Temple? No heresy, so pronounced by his University, has been preached by him. No distinctly Roman doctrine has been avowed. Dr. Temple is the leader and denominator of no sect which is constantly endeavouring to Romanise the English Church, and occasionally supplying recruits to Rome. Toleration, Lord Shaftesbury; toleration, Dr. Pusey, Dr. E. B. Pusey, or, as some would write you, 'M. B.' Pusey. Are you not as those who live in glass houses? Behave as such."

THE FACTS OF THE IRISH CHURCH.

We take the following details from a letter of M. Louis Blanc to *Le Temps*:

"Upon the 1st January, 1871, the Irish Protestant Church will cease to exist as a State Church. According to the last census, that of 1861, the population of Ireland amounts to 5,795,835 persons, who are distributed into different sects as follows:

Roman Catholics	4,505,263
Members of the Established Church	693,357
Presbyterians	523,291
Methodists	45,399
Independents	4,532
Baptists	4,237
Quakers	3,695
Jews	395
Other sects	15,666

"Of all the above, the Established Church, that is, the Protestant Episcopal Church, is the only one which, to use the expression of Dr. Ball, enjoys a separate provision from the public funds.

"The Presbyterian Church receives from the House of Commons an annual grant which is known as the *Regium Donum*, and owes its origin to William III.

"As for the Roman Catholic Church, the Church which possesses 4,505,263 adherents out of a population of but 5,795,835, its priests exist upon the scanty sums paid for marriages, baptisms, masses, &c., by a people dying of hunger.

"Yet Irish Catholicism is not always without help from the State. Before 1795 the law did not permit the endowment of any college or seminary in Ireland for the education of Catholics. The result was that the priests of that religion were educated on the Continent, especially in France. At the time of the French Revolution it was proposed to found a Catholic seminary at Maynooth, the endowment of which, in 1845, under the administration of Sir Robert Peel, was raised from £9,000 a year to £26,360 in spite of all that zealous Protestants could say about the sin of aiding the teaching of superstition and error.

"We will now say a few words upon the wealth of the Protestant Episcopal Church in Ireland, the Church which possesses only 693,357 faithful amongst a population of 5,795,835.

"In the words of the parliamentary report published in 1863, the total revenue of the twelve dioceses governed by the two archbishops of Armagh and Dublin, is not less than £580,416, an income whose capitalised value Mr. Gladstone fixes at £16,000,000.

"So the 669,274 acres of land which the Protestant Church possesses in Ireland, the rents which she receives, the money invested for her, and the tithe-rent charge which the Protestant landlords pay, amount to sixteen million pounds sterling.

"On the 28th March, 1865, Mr. Dillwyn remarked in the House of Commons that in the space of sixty-four years the Archbishop of Armagh found he had received £177,580. Are his services in accordance with his salary? How can that be in a place where so many shepherds

have but the shadow of a flock? One reads in a pamphlet by Archdeacon Stopford that there is in Ireland an union or assemblage of parishes whose spiritual director receives an income of £330 for superintending the salvation of twenty-four Protestants. There is another such fold that shelters barely seventeen sheep. Is there not cause here to remember the words of Lord Plunkett? *Those who really rob the Church are the men who eat her bread without working for it?*

"Is it astonishing, after this, that the Irish Catholic regards with jealousy the wealth of the dominant clergy, which contrasts so strikingly with the poverty of the nation's clergy? Is it astonishing that the mere sight of empty churches, belonging—empty as they are—to a privileged religion, awakens, in the broken spirit of the poor Irish peasant, the recollection of centuries of subjection, and ages of spoliation?"

"Let us now see by what state of affairs the Irish Church Act will replace that which I have just described.

"First, the Irish Episcopal Church loses its privilege of being a Church established by the State; it is disestablished. After the 1st January, 1871, it will be detached from the State, and the archbishops and bishops, who are at its head, will no longer sit in the House of Lords. Upon this point the reform will be complete.

"Again, the Episcopal Church ceases to be endowed, at least in an official and permanent manner, by the State; it is, except a part—but that a large part—disendowed. Its ministers, whether rectors or curates, are to be maintained during their lives in the enjoyment of the income which they now possess; that is, they are to receive an annuity equal to that income; this annuity they will not receive from the State, it will be paid to them by commissioners specially appointed to complete the work of disestablishment at discretion, as the situation permits, and as justice requires. The members of the Irish Episcopal clergy will enjoy annuities taken from special funds; but they will no longer have any lands to farm, or possess livings; nor will they have any right to receive the rent charges which represent the ancient ecclesiastical tax of tithes.

"The capitalised value of the annuities which the bill ensures to the bishops, rectors, &c., composing the Irish Episcopal clergy, is estimated at £4,900,000.

"Here is given up to her a sum of £4,900,000, out of a capital of £16,000,000, the wealth she has possessed up to the present date.

"She receives, in addition, as the value of endowments received, or supposed to have been received, from private munificence since 1660, the very respectable sum of £500,000.

"The churches will remain in her possession.

"The same may be said of the houses and their appurtenances. Those who now occupy them will continue to do so, upon paying £232,335, a sum which, if the calculations of Dr. Hall are correct, will cover the expenses of maintenance, repair, and rebuilding.

"Lastly, £800,000 are laid aside for the curates."

From the compromise which has taken place, in consequence of the negotiations between Lord Cairns and Lord Granville, it has been agreed that, when in a diocese three-fourths of the clergy wish to exchange their annuities for their realised value, the capital to be paid them shall be calculated with an addition of 12 per cent. to the ordinary value, 7 per cent. as estimating the life of a clergyman at a greater value than that of other men, and 5 per cent in order to encourage the exchange.

CYRIL.

REVIEW.

Francois d'Assise: Etude Historique d'apres Karl Hase. Par Charles Berthoud. Paris, 1869.

To many Englishmen, as well as Frenchmen, Hase's interesting work will be rendered accessible for the first time by M. Berthoud's translation. It fills an important blank in ecclesiastical history. Not indeed that so interesting a topic as the life of the founder of the first order of mendicants had been left untouched; independently of works written from a purely ecclesiastical point of view, the writings of Ozanam and Montalembert, and more especially Frédéric Morin's interesting estimate of the social bearings of S. Francis's labours, have rendered the subject familiar. But until Hase's book appeared, we had no trustworthy biography, written from the standpoint of the scientific historian.

From the darkness of the Middle Ages the figure of S. Francis shines out amid a halo of love and charity. In the vast crowd of mediæval saints he stands especially distinguished by his wide sympathies and his tender pity. To him luxury seemed to be a robbery of our fellow-men; wealth, a treason to our Christ. Self-devotion, self-abandonment were his sole ambition, his chosen aim in

life. From his youth he lived in dreams and visions, and deemed these outbursts of his ardent soul to be revelations from the lips of God. To obey their guidance he renounced his family and the world, and embraced a life of misery and privation. To imitate Christ's life of poverty was his ideal, and the ideal of his disciples. "It is harder," said he, "to go to heaven from the palace than from the hut. You must come naked to the arms of the Saviour. Poverty is a hidden treasure; and to gain it is well worth the loss of all one has. It is the supreme virtue, the seal of the elect, for the Son of God for our sakes became poor. He who offends the poor offends Christ; for the poor are the image of Christ and of his poor mother. To beg is a worship, a worship of life, a worship specially divine."

But though he sought alms, it was not to hoard them; all was at once given to the poor. In one time of dearth S. Francis speaks of robbing the Virgin's altar of its last ornaments. In another, finding himself without resources, he gave a poor woman the Bible which the monks used in the choir. "Let her sell it," said he; "God will have more pleasure in seeing her misery relieved than in hearing us read the Bible in the choir."

Yet in spite of the great importance he attached to poverty, he did not hold that austerity and physical denial could ensure salvation. "Let no one," he says, "pride himself on things which the wicked also can do. The wicked can fast and pray, weep and crucify the flesh; of only one thing are they incapable—faithfulness to the Master."

So wide and sympathetic was his nature that he embraced all creation in an equal love, and treated plants and animals with an affection that almost moves our smiles. Everywhere he saw the hand of God; to all things did he feel linked by common brotherhood. Worms he would carefully put out of the way of danger; he delighted in the flowers of the field, which recalled to him the Flower of Jesse, whose perfume has awakened thousands of men from death. Legend, of course, has borrowed these facts, and exaggerated them. We are told of animals that followed him and obeyed him. On a fig-tree near his cell a grasshopper encouraged him to prayer, and came upon his hand at his call. "Sing, sister grasshopper," said he, "and praise God with thy joyous song;" and it sung until he sent it back to its fig-tree. Then there was a wolf which devastated the neighbourhood of Gubbio. "Brother Wolf," said Francis to it, "thou worriest the creatures of God, thou art a murderer. 'Tis hunger that hath driven thee to thy crimes; promise that if thou art fed thou wilt sin no more." The wolf bowed its head in token of assent, and at the saint's request put its paw into his hand. Thenceforth, begging food from house to house, the wolf lived a domestic and moral life.

We can well understand that a saint so venerated as he, could not live in mediæval times without working many miracles. By prayer and the laying-on of hands he is said to have cured paralytics, given sight to the blind, and cast out devils. Hase points out that records are preserved only of the cases in which his efforts succeeded; but that in these, even after full abatement of legendary additions has been made, we can see the immense effect produced by the presence of a man like S. Francis, in whom the sufferers felt perfect confidence, and the strange power exercised by men in whom the spiritual element is supreme. Either of these causes would suffice to work miracles.

But even after his death many prodigies were attributed to him. We are assured that the invocation of his name had power to raise a dead man. Again, a watchman falling from his tower, continued to sleep, dreaming that he was in the arms of the saint.

The greatest of his miracles was, however, worked not by, but upon him:—that of the sacred wounds. Lost in the contemplation of Christ's sufferings, he saw in a vision a seraph, who impressed on his body the marks of the five wounds of the crucified Saviour. Of the history of this miracle the appendix to the book before us gives a curious account, showing the growth of the legend by the accumulation and exaggeration of its details. But, as M. Berthoud says, S. Francis has nothing to lose by this scepticism. His greatness is of himself, and not of his miracles. Ceasing to regard him as either the

worker or the subject of prodigies, we shall love him as much—or all the more—for his true glory, his absolute devotion to his life's idea, the passionate love of God, and of all His creatures. Without great genius, his greatness of heart supplied its place and ranked him amidst the leaders of his race. From criticism he has nothing to fear; and his brow will still be holy in our eyes, though the miraculous halo play no more around it.

The Unitarian Herald.

FRIDAY, OCTOBER 29, 1869.

THE NATIONAL EDUCATION LEAGUE.

WHILE the interest awakened by the recent educational conference in Birmingham is still fresh in the public mind, we wish to draw attention to the particular aims of this association, which must, by the way, be carefully distinguished from the National Education Union, a feeble attempt at a rival association, which a clergyman in the neighbourhood of Manchester is endeavouring to form, on the basis of patching up the existing denominational system. It is especially important at the present time that there should be no division in the camp of those who wish to see a really national system of education, and we will therefore briefly state the programme of the National Education League, which we commend to the support of our readers.

In the first place, since voluntary effort has failed, and necessarily failed altogether in a large number of cases, to provide the required schools, the League proposes to supplement voluntary effort in these cases by compulsory rating, wherever it is proved that there is not sufficient school accommodation. Since, however, a heavy rate would be an excessive burden on those poor districts where it would most frequently have to be made, it is to be supplemented in a large proportion, no less than two-thirds, by a grant from Government. By this very simple means the first requirement of education, sufficient school accommodation, can, it is clear, be completely met, without throwing any greater burden on even the poorest district than its people may fairly be expected to bear in the interest of their children. Further, although the system proposed is purely supplementary in the outset, it provides machinery for taking over any of the present schools that choose to be put upon the rating plan. It may be that a natural law would operate to turn the supplementary system into one that should supplant the other, as people might refuse to pay subscriptions as well as rates for education, and prefer only to take their fair share in the payment of the latter, but that would be an indirect consequence rather than the direct purpose of a system of which the aim is in no sense aggressive, except on ignorance.

On the religious difficulty, around which the great education controversy has ever been waged, the position taken up by the League is very simple and very clear. It meets it by relegating to altogether other agencies the religious teaching that creates it. After adopting rating as its basis, could it without the grossest injustice take any other course? It would never be tolerated for a moment in this country that rates should be levied on Roman Catholics to teach Protestantism, or on Protestants to teach Catholicism, or on Independents to train up children in the Establishment, or on members of the Establishment to

train up Independents. A system of education based on rating must be unsectarian, or it would raise again the ghost of the old church-rate grievance. And so manifold are the differences of doctrine prevalent in this country, that a system truly and honestly unsectarian must be one practically secular. The League accordingly has decided that in its schools no dogmatic or theological instruction shall be given and no creeds or catechisms used. It does not exclude the Bible, but would have it read only without note or comment. A short opening service would be allowed, but the painful sham which at present passes for religious teaching in day-schools is to be altogether excluded.

We need say very little on the next point in the programme of the League. Their schools must be *free*. Having paid the rates for their establishment and maintenance, the ratepayers, it says, should have a right to use them without further payment. The education given there should accordingly be as freely at the disposal of the ratepayer as the streets he walks, and the lamps which light them. Granted the plan of rating at all, the necessity of this seems self-evident.

Even if it were not so, however, the fact that the League takes its stand for compulsory education, makes the adoption of the free system almost a necessity. Compulsory attendance in itself will be hard enough to secure, compulsory payment of fees would be infinitely harder. But this compulsory attendance is the only cornerstone of the system of the League. It is that without which it regards all else as vain. It is that without which its first step cannot be taken, namely, rating for the establishment of schools. It would be out of the question to rate a district for an object which would not be secured; and the education of all the children of the district would never be secured without compulsory attendance. Just as you must provide that there shall be schools, and good ones too, before you can compel parents to send children to them, so, if the schools are provided out of the rates, we must see that we get our money's worth in the fulfilment of our object. But apart from the necessity of compulsory attendance as a sequel to compulsory rating, it is, in the eye of the League, the one necessity in itself. It is intolerable, it holds, that selfish and unnatural parents should be allowed, with impunity, to deny their children their dearest rights. If there be no schools, of course parents are not to blame in the matter, but if, as the League proposes, there is to be provided school-accommodation for every child in England and Wales, then there must be no hesitation in telling every parent—"Neglect to send your children to school at your own peril. Their minds are in your keeping no less than their bodies, the law compels you to see that both alike are fed."

Such is an outline of the machinery, with a few of the reasons for its adoption, whereby the National Education League proposes to accomplish an aim which demands, before all others, the attention of Englishmen. Its two cardinal points are, the making parental negligence in the matter of education a punishable offence, and the giving up in the elementary schools the attempt at religious instruction which has long been abandoned in ordinary schools. To this platform we cordially adhere. We look forward to the day

when religion shall no longer be rendered an object of contempt by the lessons which at present falsely bear its name. Nor will the cause of education, in our opinion, be more surely served than that of religion, when the latter is released to find its true channels to the children's minds in the church, the Sunday-school, and the home.

THE SEE OF EXETER.

AFTER all the bounce and threatening called forth by the "frightful enormity" of Dr. Temple's appointment to Exeter, the agitation against it may be pronounced a failure, and seems likely to end in *vox et præterea nihil*. Much as the High and the Low dislike the Broad, it comes out clearly that they dislike each other not less, and cannot join hands even in holy warfare against it. Dr. McNeile does not hesitate to say that since Dr. Pusey published his "Eirenicon," he has "considered him more really dangerous to the best interests of our reformed Church than two Dr. Temples;" and adds, "I see what I consider two poison cups. The one is labelled poison, the other syrup. The one honestly proclaims its warning; to drink of it is wilfully suicidal. The other dishonestly conceals its deadly drug, enticing the unwary by a honeyed edge." And as this allegory is not sufficient to satisfy him, he draws out at length an example from the Mosaic law. Moses pronounced that a man entirely covered with leprosy was ritually clean, because no body would be likely to touch him. A man, on the other hand, with less unequivocal symptoms was held to be unclean, because less manifest, and so more dangerous. That is, in the opinion of the Dean, we may call Dr. Temple's doctrines poison, and Dr. Pusey's concealed poison; or we may say, if we please, that Dr. Temple is leprous all over, whilst Dr. Pusey can still conceal his leprosy under his ecclesiastical robes. Mr. Hobart Seymour thinks it altogether unworthy of Evangelicals to interfere in the quarrels of Rationalists and Ritualists, and counsels his friends to let such "potsherds of the earth" as Dr. Pusey and Dr. Temple strive with one another without taking any part in the strife. Dean Close is indignant even at the supposition that he should have been capable of uniting with the leader of the High Church party, and though he dislikes the bishop-designate as much as any one can do, he "cannot see the wisdom or consistency of joining with the chief representatives of one class of error in order to put down another." And Lord Shaftesbury's decision, after "sleeping over" the matter, is that he cannot act "in unison" with the Oxford Professor, and that they had better strike at their common object separately. His position reminds the *Pall Mall* of a singular custom prevailing in some wandering Mohammedan race. When two neighbour tribes have been long engaged in a desperate feud, and are getting rather tired of bloodshed and mutual robbery, the respectable veterans of each side agree on terms of reconciliation. A camel is procured—the camel, no doubt, of a third party whose consent is not asked—and regarded by each tribe as representing the enemy. The tribes stand apart, and spears are thrust into the animal from both sides, each thrust accompanied by an accusation, "You killed my father," "You stole my mare," "You defiled the grave of my mother," "You uttered blasphemy against the Prophet," and so forth, until the unhappy victim is killed outright. Relieved by this little demonstration, the men of both tribes, it is said, feel much better, and live together in the most amicable relations—until the next occasion. Lord Shaftesbury's proposal to his rival Sheikh, Dr. Pusey, seems to partake of this venerable Arab philosophy. People of opposite opinions, he says, may act together for a good purpose, but then they ought not to act "in unison." Let my tribe and yours, the children of Low Church and High Church, stick their spears severally into our camel of reconciliation, Dr. Temple, from their respective sides; to thrust at him jointly would be a deviation from correct principle.

As we mentioned last week, if the Chapter delay to elect for twelve days after receiving the letter calling upon them to do so, the Sovereign may appoint at pleasure by letters patent under the

Great Seal. We hardly think it will be found necessary to have recourse to such a step, but the threat, on the part of some, now is, that if Mr. Gladstone persists in his resolution to perpetrate this "horrible scandal," when *disestablishment comes* Dr. Temple will not be acknowledged as bishop, because not canonically elected! And, if we may take Archdeacon Denison at his word, when the heretical bishop enters on his see, we shall have the former, as an ally of the Liberation Society, advocating the separation of Church and State. Dr. Pusey, too, is evidently made to see more clearly even than before that he cannot have at once the advantages of a State Church and freedom and self-government, and his conclusion is, "viewing them steadily in the face, all the sufferings incidental to passing from a state of establishment to disestablishment, all the loss of that influence which the title of 'the Church of the nation' conveys, all the privations of the village poor in the transition, we have no choice but to long, at any cost, for a severance from the iron hand of the State." "Hitherto," remarks the *Pall Mall*, "it has been the great boast of the defenders of the State Church that it has gathered together with a wise liberality men of very wide divergences of opinion. Now it seems as if the bond, instead of keeping them in harmony, only made their mutual antipathies more furious. Dr. Pusey fairly raves against Dr. Temple, not because he has serious grounds for believing him to be a heretic, but because he thinks him deficient in proper zeal against the extreme liberal wing of the Establishment. Meanwhile, the Dean of Ripon holds the doctrines of both his brethren to be equally poisonous, and only condescends to say that one is covered with leprosy and the other leprous enough to be contagious without being openly offensive. The party which professes more liberal principles is by far the weakest in everything but ability. How are three such hostile forces to be retained within one camp? Are we not, in Dr. Pusey's words, merely observing one petty addition to 'the great tide which is already setting towards disestablishment?' If fifty years have been enough to bring out this hostility, what will be the state of the Church by the end of the century?"

DR. TEMPLE'S HERESIES.

As it is now ten years since "Essays and Reviews" appeared, and the work has fallen, for the world in general, into oblivion, the *Pall Mall* thinks it may not be undesirable to recall to the memory of those who have forgotten it what the share was that Dr. Temple had in that work, which is occasioning the present outcry against him.

The essay which he contributed to it was called "The Education of the World," and consisted of an eloquent, though perhaps rather fanciful, expansion of the analogy between the development of the world and of an individual. The human race, he said, might be considered as a colossal man, whose life reached from the creation to the day of judgment; generations were days in this man's life; the creeds and doctrines of successive ages his thoughts; the state of society his manners; and his education was precisely similar to ours. Thus in the earliest period the law acted the part of schoolmaster, and arbitrary rules were intermixed with moral precepts, because the intellect was not yet ripe for distinguishing the difference, whilst implicit obedience was the highest duty. Thus the Jewish nation was disciplined and specially impressed through its early training with two great lessons, the connection between which was eloquently explained—belief in the unity of God, and an acknowledgment of the special value of chastity. When the intellect had gradually refined, we reach the meeting point between the law and the gospel. Whilst the Hebrews had disciplined the human conscience, Rome had disciplined the will, Greece the reason and taste, and Asia the spiritual imagination. The world was thus ready for the teaching specially appropriate to adolescence, though never at any age losing its power—the teaching of example. This, therefore, was the time of our Lord's presence on earth, and there can never be another example in the same sense as that which affected our race in its youth, when its preceptors were at their liveliest, and when it had not yet stiffened into the more rigid forms of maturity. The early Church contrived to impress us rather by example than by giving definite precepts or logical definitions of creeds. And now, although we are still in need of discipline and example, we have to work out in practice the teaching thus imparted. Here our great need is precisely that which is met by the bible. Admirable reasons are, of course, given for proving that the bible gives us all that we want in the best possible form. Even if careful criticism reveals interpolations or occasional errors of fact, its value

cannot be diminished. "The immediate work of the day is the study of the Bible. Other studies will act upon the progress of mankind by acting through and upon this," and Dr. Temple adds, apparently as an equivalent statement, that if science is to have any effect it must be by acting upon men's moral and religious convictions. Although "this study must be for the present and some future time the centre of all other studies," there is no other which will not affect it; and we must now think as men, "governed by principles, if governed at all, and cannot rely any longer on the impulses of youth or the instincts of childhood."

It would be easy to criticise this statement in various ways, and to complain of it as giving rather a limited view of human progress; but at least it is an eloquent statement of the view which makes all history centre round the Christian revelation as its main determining influence, and accepts the Bible as the one great exponent of the divine intentions towards man. When one reads such a speculation, and hears that its author is considered as a flagrant heretic, one can only think of Lord Macaulay's remark upon Robert Montgomery's "Satan"—namely, that he had always known that the Prince of Darkness was a gentleman, but that he was surprised to find him a highly respectable gentleman whose worst fault was a tendency to pious twaddle. It requires a theological microscope of extraordinary powers to discover the slightest latent approach to anything like heterodoxy in an essay which consists in great measure in working out some remarks of St. Paul, mixed with a certain quantity of very excellent moral and philosophical reflections. If it had been pronounced, as the substance of it was, as a sermon at Oxford, and flavoured with a few more texts in deference to the place, we are sure that the most respectable heads of houses and professors of divinity would have gone home without a doubt to check their appetite for luncheon.

We know, however, that this is not the real point of the charge. It was stated in the preface to "Essays and Reviews," that each author was responsible for his own essay only. They were written, it was added, in entire independence of each other, and without concert or comparison. The degree to which Dr. Temple can fairly be held responsible for the opinions of his colleagues is therefore a delicate question. It is perfectly obvious to any candid reader that nothing in his own essay could be laid hold of by the most ingenious of theologians as by itself objectionable. Nor is there even a presumption that he agreed in any particular opinion expressed in the other essays. It is said that, "though urged thereto by more than one bishop," he did not withdraw his essay nor disapprove the opinions of his co-essayists. But, inconceivable as is the obduracy which would resist more than one bishop, it would not be a generous action when his friends were undergoing trial in the law courts and by public opinion to express any disagreement if he felt it; it would necessarily imply that there was a certain "solidarity" which had been expressly disavowed, and that his other companions might fairly be put to the question. Any man of common spirit would naturally challenge his accusers to point out any faults they could find in his own writings, without attempting to saddle him with the opinions of his friends. To give way to such demands would certainly look like a desertion. All that can fairly be said is that he held, in the words of the preface, that a free handling of such subjects would be advantageous to the cause of moral and religious truth. This is the extent of his offending; the worst that can be said of him is that he sincerely held that such a book as "Essays and Reviews" was, on the whole, a beneficial stimulant to inquiry. No one will wonder that the ordinary clergyman should regard even this modified degree of approbation with intense disgust; though more sensible persons would not consider it to be sufficient justification for a revolt against the constitution of the State Church.

AMERICAN NOTES.

The Rev. J. F. Clarke says:

"When I preached in Milwaukee a few Sundays ago, it happened that three churches, of three different denominations, all sang the same hymn the same evening, 'Nearer, my God, to Thee, nearer to Thee.' That hymn was first published in America in our own hymn-book. It was taken by me from a little volume called 'Hymns and Anthems,' for which it was written by Mrs. Sarah F. Adams, to be sung in W. J. Fox's church, an extreme radical in opinion. Now, not an orthodox society in America but values that hymn as one of its very best. All this shows us the meaning of the phrase, 'Unity of the Spirit,' and indicates how easily the Christian Church may become one, when it finds its unity, not in opinion, but in a communion of spirit and life."

If we may believe some of the stories which we find in American journals, boys in the States, especially "out West," are "smarter" than our own. One of them, for instance, being lately asked if he knew where liars went to, replied, "Yes; they go to New York to write for the papers."

The *Liberal Christian* says:

"It is high time that the Protestant part of our population, and all friends of political and religious liberty, were awakened to the fact that the Roman Catholic faith and church are coming to be recognised and favoured by our civil authorities as the State religion and ecclesiasticism of New York. It is well known what the Legislature has done with reference to this matter. That ought to have been enough to arouse Protestants to a sense of their danger and duty. Now comes the recent action of the city government whereby a rebate of taxes and assessments to the amount of about \$9,000 was granted to a Roman Catholic cathedral and orphan asylum, while a similar grant of five or six hundred dollars, in behalf of a struggling Presbyterian church, was ignominiously refused. This is only 'the beginning of the end,' unless Protestants lay aside their petty divisions and strifes, and prepare themselves aright to meet this new issue of the times. It is notorious that the overwhelming burden of the taxes and assessments by which our civil and educational institutions are maintained is borne by Protestants and not by Catholics. Yet it is by the latter that our city and State officers seem now to be elected, and elected for no purpose so much as to plunder the pockets and trample on the rights of the former."

Brigham Young says there are three preachers in America he wants to hear preach in his Tabernacle—Chapin, Collyer, and Beecher.

Dr. George B. Cheever thinks people are suffering for want of "Spiritual Ventilation." "We pack ourselves close," he says, "even our souls, for traffic—closer than slaves in the hold of a slave-ship. We shut down the hatchways, and forbid the air of heaven. Many of our occupations are so unlawful and explosive by the truth that we fend off its atmosphere, and carry safety-lamps against the possibility of some adverse current of it blowing on us. Its breezes and our sepulchral life, our life of masked balls at noon-day, cannot go on together. Some of our very theological systems, and forms of Christianity, so called, are contrived to keep this air of truth divine from having free course through human society and human souls."

Ward Beecher expresses himself thus strongly against a very common practice:

"There is a large class of deceptions which are pleaded and extenuated, such as telling lies to children and telling lies to sick persons. I set my face against the whole of this miserable tribe of wickedness. A lie told to a child is a monstrous thing. I abhor it. And yet lies are told to the children as thick as cloves are stuck in hams when dressed for a public occasion. Your child is sick, and you bring him a potion and say, 'It is good, my dear, it is good,' when it is bitter as gall. You are not only a liar, but a fool. The child learns after a little time not only that the medicine is not good, but that the truth is not to be regarded. You not only give the child an odious dose of medicine, but you give him a more odious dose of morals. You inculcate him with a spirit of lying from the beginning. I think we cannot be too careful to speak the truth, and above all to the children. As to the sick, I do not believe it necessary to tell them all the truth. A doctor is not justified in lying to his patient. It is easy for him to say to the person whose case he has undertaken, 'You must have confidence in me.' But if he says anything, let him say the truth. It may excite the patient, or may not; but if excitability is a reason for not telling the truth, then it is a reason for silence; it is not a reason for deception. I think that such persons are oftentimes injured by being deceived. I think there is a great deal of cruelty practised towards sick people in this way. And I think it is a shame to let sick people go blindfolded down to death, and drop off without a single word, for fear that they will be injured if the truth is told them. I think if a person is going to die he has a right to know it."

A church out West advertises for sale a pew which "commands a view of nearly the whole congregation."

In a sketch of the Protestant Episcopal Bench of the United States, the *New York Herald* informs us that it has 49 bishops. The Right Rev. B. B. Smith, D.D., of Kentucky, is the presiding bishop; the Right Rev. C. P. McIlvaine, D.D., LL.D., of Ohio, the next in seniority; and the Right Rev. F. D. Huntington, D.D., of Central New York, the last in the order of consecration. Bishop Tuttle, of Idaho and Utah, is the youngest in age, and Bishop Kemper, of Wisconsin, the oldest. Of the bishops 33 are High Church, 2 Broad, 14 Low. Of the "High," a dozen are more or less inclined to ritualism—not given to its excesses, but favourable to many of its forms and measures; daily prayer, free seats, surpliced choirs, choral services, weekly communion, frequent offertories, elaborate decorations, systematic charities. The others belong to

the "High and Dry," who are noted for the tenacity with which they stick to the Prayer Book as it is. They are extremely conservative of old ways and notions; they repudiate all schemes of revision or reformation; they prefer Protestant to Catholic custom, and American to Sarum "use." They have no taste for aesthetics or ecclesiology, delight more in dogmas than dalmatics, creeds than chasubles, articles of religion than antependiums. The only two bishops at all worthy of the appellation "Broad" are Clark, of Rhode Island, and Davis, of South Carolina. Bishop Clark considers the glory of the American Church to consist in its catholicity. He would tolerate within its pale every phase of churchmanship, from ritualist to rationalist. Every taste and talent should therein find scope. Lovers of a high ceremonial or simple form should both have exercise. The old creeds, not modern articles of faith, should be the basis of union, and the motto, "In essentials unity, in non-essentials liberty, in all things charity," be the Church's watchword. Low Churchmen all belong to the invisible Church, believe in conversion and the Evangelical Knowledge Society, in high pulpits and honest tables, in all "unions" but those of Churchmen, in all evangelical churches and orthodox preachers, in vital religion and prayer meetings. They are fond of breaking canons and spiritualising rubrics. The Low Church prelates, however, are less radical than their flocks. They won't revise the Prayer Book till they themselves are revised. They will stick to Prayer Book "regeneration," if it requires whole sermons to explain the word. They will stick to the Episcopal office, if they don't "magnify" it. They will hold to the Church while it affords them pasture. The most distinguished of them, Bishop McIlvaine, has been conspicuous, not only "in the courts of the Lord's house," but in other courts. He is just now at war with his presbyter, Tate. The latter would worship toward the Lord's temple and would "enter into His gates with thanksgiving and into His courts with praise." The bishop doesn't agree with the Psalmist or Mr Tate. He dislikes processions and processional hymns. They evidently smack too much of the Prayer Book. Advanced and advancing Churchmen won't do for Ohio.

The *New York Times* of the 14th inst. mentions that 350 English Mormons had arrived at Omaha on the previous Monday on their way to Utah.

THE CONGREGATIONAL UNION.

THE autumn meeting of this powerful Union, held this year at Wolverhampton, commenced with a religious service on Monday evening, Oct. 18th, when about 1,200 persons were present. The sermon was preached by the Rev. R. A. REDFORD, of Hull. He took for his text Isa. xlii. 10, "Ye are My witnesses, saith the Lord," and showed that in all ages and amongst all nations of the earth God had provided Himself with witnesses of one kind and another, though it was only in Christ that the revelation had been made complete. After his ascension, the apostles were witnesses for him. They resigned their functions into the hands of the Church, and now the vocation of His people must be fulfilled by preaching the Word, by Christian fellowship, and by the development of Christian life in the heart of society. Under the first of these heads, he said the present time brings with it the question, What is the Bible in its relation to other books? and the witness must be prepared with an answer. The Bible is God's testimony concerning redemption. Those who preach the Word of God are not commanded to preach out of the Bible inspired science, or inspired history, or inspired philosophy; no, nor even, in the restricted sense of the words, inspired ethics. We are not derogating from the authority of Scripture if we refuse to preach it where it is not sent by God. Moses is not wanted to teach us astronomy or geology. A doctrine of inspiration which demands that the Scriptures shall be a kind of head authority in all departments of knowledge because they are the oracles of God, cannot comport with the facts of history and the progress of the world; and, therefore, instead of lending power to the voice of God's witnesses, shuts the ear of those whom they would win to the truth. To preach the Bible is to preach Christ, the personal Redeemer.

On Tuesday morning at least 700 ministers and delegates assembled in the body of the chief Congregational chapel, while the galleries were filled with visitors. The opening address was delivered by the President, the Rev. R. W. DALE, the successor to Angell James, at Birmingham. His subject was "The Holy Spirit in relation to the Ministry, the Worship, and the Work of the Church." In speaking on the first of these heads, after showing that in the Congregational theory of the ministry

the direct action of the Holy Ghost was recognised, as much as in the Romish Church, and expressing his belief that all true and successful ministers are supernaturally qualified for their office, he said, while admitting to the full the necessity for a learned ministry, he contended also that ample room existed for the services of men endowed by divine gifts and graces who had not been to college, and rebuked those who would hinder any devout and holy man becoming a minister of the Gospel and a pastor of a church. He asked, "Must the Divine call never come to any one who is over four-and-twenty, and is too old to enter college? Are we to lay it down as an axiom that when a man has ceased to be 'a novice,' and when, by many years of devout and holy living, he has not only obtained 'a good report of them which are without,' but acquired a depth of spiritual knowledge, and a steadfastness of faith, and a wealth of human experience, hardly possible in early manhood, the spirit of God cannot be permitted to stir his heart to 'desire the office of a bishop,' and that, if he does desire it, the desire should be suppressed as presumptuous, irregular, and illegitimate? Colleges are intended for men who are capable of becoming scholars; can we venture to say that no man who does not show a capacity for mastering a Greek chorus or the intricacies of the Athanasian controversies can ever receive direct from heaven the supernatural gifts which constitute the qualification for the ministry?" After calling upon religious laymen to give help as preachers, more especially among the neglected poor, he strongly insisted on the need of men of intellectual vigour for other kinds of service, and pleaded for a far more liberal culture being given to the sons of merchants and wealthy tradesmen of their body, in order that young men of this class might be better fitted for service in the church. He said, "If we desire to have a learned ministry, and yet believe that no man should be a minister who has not received a Divine commission, the only reasonable course seems to be to induce a far larger number of educated Christian youths to consecrate the years of early manhood to theological studies, and then to implore God to grant them that inspiration of the Holy Ghost without which no intellectual discipline, no wealth of theological learning, can fit them for ministerial service. Our present methods, though the best available in our actual circumstances, are artificial. We shall never have a really learned ministry until we have a more learned church." Then addressing himself to the subject of the Holy Spirit in relation to the worship and work of the Church, Mr. Dale said that the spirit of prayer must come from the Holy Ghost, as well as the spirit of thanksgiving and worship, and that "when we pray, our great design is not to move men, but to move God, and if we fail to do that, we fail altogether;" and while pressing upon all the members of their churches the obligation to take part in the conversion of the world, he maintained that it was not from a sense of responsibility that this evangelistic work would ever be successfully done, but from an ardent love of men, and a deep compassion for their sin and misery.

Our notice of the other proceedings must be very brief.

Mr. CARVELL WILLIAMS moved resolutions, which were passed with only a single dissentient, expressing the thankfulness of the Assembly that justice had at length been done to the Irish people by the Act of last Session, and tendering sympathy and help to the Episcopalians of Ireland under the new circumstances in which they are placed. We are afraid that Irish Churchmen have hardly yet settled into the frame of mind needed for a proper appreciation of such a message of sympathy from their non-established brethren.

On the motion of the Rev. T. BINNEY, seconded by Mr. S. MORLEY, M.P., a resolution was carried, commending the British missions to the support and confidence of the ministers and churches, and recommending an annual collection in their behalf.

A resolution was also passed instructing the committee of the Union "to prepare in a form, suitable for general circulation, a well-considered statement of our views on the question of Church and State, and of the grounds of our objection and opposition to their union, showing how foreign that union is to the genius of Christianity, as well as unsupported by Scripture, and how, in various ways, it interferes with the general government of the nation, inflicts injury on its social life, impedes the progress of education, and raises up obstacles on all sides to the spread of Christian faith and morals."

On Wednesday, the Rev. J. C. GALLOWAY read a paper upon the subject of a proposed Chapel Insurance Society. He stated that with respect to 1,297 buildings, about which returns had been obtained, it was found that they were valued at £3,108,000. Only 24 fires had been reported in their history, for which £5,000 had been received, while the premiums paid were £50,000 at least. Guarantees had been received to the amount of £7,000. Mr. Galloway suggested that by insuring their property themselves the Congregational body would save a considerable amount, which might be applied to denominational purposes. The matter was referred to the Union Committee.

A report was read from a special committee on a plan for establishing a ministerial sustentation

fund, which should secure a respectable income to every minister.—The subject was referred to the Committee, with instructions to obtain information, with the view of holding a conference when the subject was ripe for consideration.

Addresses were also delivered on the Evangelical Continental Society, on chapel building societies, and on a pastor's retiring fund. In relation to the last, Mr. MORLEY said he would give £1,000 to the fund, if £19,000 were raised within twelve months.

On Thursday, the PRESIDENT, in reference to a suggestion of Dr. Merle D'Aubigné for a general Protestant Council in opposition to that which the Pope has summoned at Rome, said: "I do earnestly trust we shall in our congregations not pray against the Roman Church, but pray on behalf of the Roman Church. The Council will first meet, as you are aware, on the 8th of December, the anniversary of the definition by the Pope of the doctrine of the Immaculate Conception; and from that time I trust we shall all of us feel it to be a special duty to entreat God to grant to that Church what He did grant to many of its illustrious members in centuries gone by—the teaching of His own good Spirit. Let us not forget that what of Christian light there was in Europe for many ages was revealed mostly in connection with that communion, and that the grace bestowed on Rome in days gone by may be bestowed again in our own days. And let us rather hope that the great reformation we desire to see accomplished in that Church may be the result of a development of a deeper and richer and more vigorous life in itself, than the result of attacks made on that Church from without. God may use the agency of the Protestant communions in order to give light and freedom to the members of the Roman communion. Let us do our own part, so far as we can, towards the emancipation of our brethren in that Church from the errors and thralldom under which they have been held so long; but let us, above all things, entreat God, by the Spirit of Truth, to lead the Roman Church into all truth."

On Friday the members discussed the Birmingham secular education scheme, but without coming to a definite resolution upon it. The PRESIDENT strongly protested against denominational education. Mr. BINNEY was more guarded in his observations. He doubted whether much good usually came from the religious instruction given in day schools, but he was in favour of reading the Bible, even the Old Testament portions of which (such as the Psalms and the Prophets) might be read as Hebrew classics with more benefit to the children than they could gain from Homer.

The next meeting of the Union is to be held at Plymouth.

FIRESIDE READINGS.

SABBATH BELLS.

LOUDLY ringing Sabbath Bells!
Glad sounds on my ear they fall,
And my willing, eager footsteps
Joyful answer to the call,
While my heart rings back their gladness,
Strangely intermixed with sadness.

In the cool and silent chapel,
Now I bend my knees, and pray:
"Father! bless me with thy presence,
Make me all thine own to-day;"
And sweetly on my troubled breast
Descends a calm and heavenly rest.

Holy stillness for a season;
Then upon the summer wind,
Yet a few faint echoes linger,
Loth to leave the world behind,
Falling on each saddened feeling,
Like to balmy drops of healing.

Now the organ softly swelling,
Welcomes in a calm pale face;
Eyes of silent adoration,
Lips that utter words of grace—
Words that fall like dews from heaven,
Telling earth of sin forgiven.

"Father! keep me in this hour,
Merge my every wish in one,
Content to live, content to die,
So Thou leave me not alone;
Past the reach of sin, O, take me!
All that Thou would'st have me, make me." R. F.

CHURCH CURIOSITIES.—XXIII.

HOW TO QUIET A NOISY MAN.

At the late meeting of Presbytery in America, when the subject of Scripture was under discussion, Brother Watson said that early in his ministry he and another preacher were conducting a meeting in which there was much religious interest. An old man gave expression to his joy by shouting, and continued it until it began to interrupt the services. Brother Hall said to brother Watson, "Go, stop that old man's noise." He went to him and spoke a few words, and the shouting at once ceased. Brother Hall asked brother Watson, "What did you say to the old man that quieted him so

promptly?" Brother Watson replied, "I asked him for a dollar for foreign missions."

BISHOPS' GATE.

It has often been said, by way of jest, that the living of "Bishopsgate" has proved a gate to a bishopric. The fact was visibly shown one Sunday in 1834, when three sermons were preached in Bishopsgate Church by three former vicars, Dr. Mant, Bishop of Down and Connor, Dr. Blomfield, Bishop of London, and Dr. Grey, Bishop of Hereford.

NO IMPROVED VERSION ALLOWED.

When Dr. Phillpotts became a bishop he also, as is well known, became a very High Churchman, compelled his clergy to preach in their surplices, and would not brook the most trivial departure from the liturgical letter. One Sunday, at Torquay, he sat with the worshipping congregation in a church where the Rev. E. Elliott officiated. That clergyman, in reading the Communion Service, ventured to soften the phrase "eat and drink their own damnation." He read it "condemnation," when a voice was heard to exclaim "damnation!" startling all ears in the church. It was the voice of their bishop, who would have the forcible, undiluted word.

A LITTLE OUT.

A short time ago, an old lady, more noted for piety than learning, left her native Highlands for a visit to Edinburgh. While there, she was taken to see the various public places of interest, and among the rest Holyrood Palace and the Chapel Royal. After having shown her and her friends some of the resting-places of the Scottish kings, the guide at length stopped short at a particular tomb, "And this is the tomb of King David;" on hearing which announcement the good old woman became greatly excited, and clasping her hands and casting her eyes heavenwards, gasped out in wondering accents, "Eh, sir, d'ye tell me so? Eh, did I ever think my auld een would see sic a glorious sight! An' whar is Saul's tomb, an whar does Solomon, the glory of Judah an' Israel, rest? Have ye not got their banes here, too?"

WELSH ENGLISH.

The following note was recently addressed, by a candidate for the post of chapel-keeper, to the deacons of a Welsh chapel:—"Sir and Gentlemen of Committee of Ros Place Chapel,—I was here from a member that your gude father public that there was want a Capel Ceper for new Braspterraine Capel in Clarence Street, and I offers myself for plase. I was not be member but was have it in my mind to offer myself and it was get Capel I comes a member quick sticks. I was not mared but was have a woman who is member in my mind's eye to marry 'er. I certifie that I will kape the Capel awful clane—My professun is labor and I was work sometimes for Mr. Jones, Adle-street. Plase let us no as soon as you can as I was like to by fernish for new hose. I was sit under gallary in Rose Plase, and I was be 29 ears in my life. I remene, Gentlemans, your umble servan ———."

A PULPIT HUMORIST.

There are not many of the old style of sensational preachers left in the Wesleyan Connexion, but the Rev. Peter Mackenzie, sometimes called the "black diamond," is one, as a few examples of his style will show. Upon one occasion, speaking of the dying thief on the cross, he said, "He took a first-class ticket and went to heaven express; passing through stations and tunnels without stopping until he arrived in glory." On another occasion, taking Paradise for his subject, he said, "The hedge of it was so tall that the devil could not get over it, so thick that he could not shoot through it, and so well secured at the bottom that the littlest dog in hell could not creep under." He once described Methodism as "a cheap religion—only a penny a week and a shilling per quarter, with a few anniversaries as extras." He dealt with Ritualism thus—"Some try to make an improvement upon the white horse by fitting it with worn-out tapestry." Commenting upon the desire of some Wesleyans to join the Establishment, he said, "Methodism is going over to the Church as fast as the hound goes after the hare, and the Church is going to Popery as fast as legs can carry it, and Popery is going to the naughty place even faster."

A RESULT OF BIBLE TEACHING.

The Rev. F. C. Routledge, Inspector of Schools, in a report to the Committee of Council on Education, gives the following "exact copy" of a Life of David, written, he states, by "an otherwise shrewd and clever boy:" "David was the son of Saul, and when he was yet quite young he could play upon the harp; when his father was in trouble he used to send for his son. But above when Belshazzar were having a large feast they were an hand upon the wall, and Belshazzar were afraid, but he called for his physicians together, so has he would get to know what the handwriting was? But they could not tell him, so then he said he would give any man a new suit of clothes that could tell him. So then he sent for David and David told him."

THE LOST CHILD.

THE following touching narrative occurs in Hawthorne's "Diary," which was published a short time since:—"As we drove home, E— told a story of a child who was lost, seventy or eighty years

ago, among the woods and hills. He was about five years old, and had gone with some workpeople to a clearing in the forest, where there was a ryefield, at a considerable distance from the farmhouse. Getting tired he started for home alone, but did not arrive. They made what search for him they could that night, and the next day the whole town was turned out, but without success. The day following, many people from the neighbouring towns took up the search, and on this day, I believe, they found the child's shoes and stockings, but nothing else. After a while they gave up the search in despair; but for a long time, a fortnight or three weeks or more, his mother fancied that she heard the boy's voice in the night, "Father, father!" One of his little sisters also heard this voice; but people supposed that the sounds must be those of some wild animal. No more search was made, and the boy never was found.

But, it is not known whether it was the next autumn, or a year or two after, some hunters came upon traces of the child's wanderings among the hills, in a different direction from the previous search, and farther than it was supposed he could have gone. They found some little houses such as children build of twigs and sticks of wood, and these the little fellow had probably built for amusement in his lonesome hours. Nothing, it seems to me, was more strangely touching than this incident,—his finding time for childish play, while wandering to his death in these desolate woods,—and then pursuing his way again, till at last he lay down to die on the dark mountain side. Finally, on a hill which E— pointed out to me, they found a portion of the child's hair adhering to the overthrown trunk of a tree; and this was all that was ever found of him. But it was supposed that the child had subsisted, perhaps for weeks, on the berries and other sustenance such as a forest child knew how to find in the woods. I forgot to say, above, that a piece of birch or other bark was found, which he appeared to have gnawed. It was thought that the cry of "Father, father!" which the mother and little sister heard in the night time, was really the little fellow's voice, then within hearing of his home, but he wandered away again, and at last sank down, and death found him and carried him up to God. His bones were never found; and it was thought that the foxes, or other wild animals, had taken his little corpse and scattered the bones, and that dragging the body along, one lock of his flaxen hair had adhered to a tree.

I asked a physician whether it were possible that a child could live so long in the woods; and he thought it was, and he said children often show themselves more tenacious of life than grown people, and live longer in a famine. This is to me a very affecting story; and it seems to be felt as such by the people of the country. The little boy's parents and his brothers and sisters, who probably lived to maturity or old age, are all forgotten; but he lives in tradition, and still causes wet eyes to strangers, perhaps, as he did to me.

To account for the singularity of his not having been found by such numbers as took up the search, it is suggested that he was perhaps frightened and concealed himself when he heard the noise of people making their way through the forest, people being apt to do so when they get mazed with wandering in the woods. But it is strange that old hunters, with dogs, should have failed to find him. However, there is the fact.

INTELLIGENCE.

MINISTERIAL APPOINTMENTS.—The Rev. W. S. Smith, minister of the Unitarian chapel, Doncaster, has accepted an invitation to take charge of the Tavistock congregation. Mr. Smith's uniform courtesy and gentlemanly conduct are universally acknowledged, and his friends have received the announcement of his removal with expressions of regret.—The Rev. Wm. Bargrave, B.A., of Newport, Isle of Wight, has accepted the invitation of the congregation of Oakfield-road Church, Clifton, to become their minister, and will enter upon his duties early in January.—The Rev. Noah Green, of Longton, has accepted an invitation from the congregation at Mottram to become their minister, and will enter upon his new duties at Christmas.

BURY: DISTRICT SUNDAY-SCHOOL UNION.—A meeting of the schools forming this association was held at Stand, on Sunday last,—about 120 teachers and scholars present. After tea, the Rev. W. C. Squier presided, and Mr. William Freeston delivered an address on "Some neglected subjects of Sunday-school education." A discussion followed, in which Messrs. Darbyshire (Stand), Holt (Bury), John Holt (Stand), R. Diggle (Heap Bridge), Lord (Bury), and Jones (Lower Mosley-street) took part. The general opinion of the speakers seemed to be in favour of teaching the doctrines of Unitarianism to elder scholars, and of conveying religion by means of the study of the lives of apostles and preachers of Christianity. Though Mr. Freeston's address provoked no opposition, valuable suggestions were thrown out by the different speakers. The meeting closed with singing and prayer.

LONDON: BAYSWATER.—Mr. A. J. Ellis, B.A., F.R.S., is now delivering lectures on the relations

of Religion and Modern Thought, at the Free Church, in Linden grove.

LONDON: UNITARIAN LAY PREACHING UNION.—At the monthly meeting of the preachers, held at Stamford-street Chapel, on Monday last, Samuel Sharpe, Esq., after a brief religious service, delivered an address on the Book of Revelation. After the address Mr. Sharpe presided at the business meeting, which dealt with the reports from the several stations, many of which at the present time report considerable activity and some success. The importance of doing something at Chelsea was pointed out, and the desirableness of the friends of this Unitarian movement forming another Union in the north of London. The secretary of the Book Club, Dr. Dixon, sold the books to the members present, and promised at the next meeting there would be a parcel of recent theological works for adoption by the subscribers.

PERTH.—Considerable difficulty has been experienced in Perth in obtaining the use of halls. The local committee secured, as they thought, a hall for four weeks, and invited Mr. Williamson from Dundee to resume his lectures. Accordingly he visited the town on the 12th inst., but learned that external pressure had been brought to bear on the person letting the hall, which made him anxious to break the engagement. This makes the third time such treatment has been experienced here. Fortunately there is a good local committee who will use every means to secure a place in which the inhabitants of Perth may hear something of Unitarian Christianity.

SOUTHAMPTON.—A performance of sacred music, selected from Haydn's oratorio, the "Creation," and Handel's "Messiah," took place at the Church of the Saviour on Tuesday evening last, the object being the liquidation of the expenses incurred in the alteration and repairs of the organ. We are glad to learn that this purpose was fully attained. The sum raised, with the separate private subscriptions, amounted to £27. 10s. The chapel was completely filled on the occasion.

SOUTHPORT.—On Sunday last two sermons were preached by the Rev. William Gaskell, M.A., in aid of the building fund of the Portland-street Church, when the collections amounted to £52. 1s. 2d. This, with a donation of £5 received the same day, reduces the debt to £265. The congregation have done all that can reasonably be expected of them to complete their beautiful place of worship, and we feel no hesitation in calling upon our friends to help in relieving them from the remaining encumbrance, which must to some extent interfere with their efforts.

STOCKPORT.—The annual congregational soirée was held in the schoolroom, on Wednesday evening week. Nearly 250 persons were present. The room was most tastefully decorated with evergreens and the choicest flowers. The opening address was delivered by the Rev. James Black. A few remarks were subsequently made by the Rev. W. H. Herford and Major Coppock. The choir during the evening contributed much to the company's enjoyment.

STRATFORD, ESSEX.—The first social tea meeting was held in the new chapel, on Wednesday, October 20th, and the following took part in the proceedings of the evening: The Revs. R. Spears, J. Phillips, J. Cooper, and T. Rix; also Messrs. S. S. Tayler, W. N. Green, and J. Warne. Letters expressive of sympathy were received from the Revs. P. W. Clayden, H. Ierson, and J. C. Means, who were unable to attend the meeting. Mr. Rix announced that Mr. G. Hosking had offered to preside at an harmonium for six months gratuitously if one could be bought. A number of persons promised subscriptions for this object.

STROUD.—On Tuesday evening week, the Rev. H. Austin, of Cirencester, delivered his third lecture in the Corn Hall. The subject announced was "Eternal Punishment—not a doctrine of Christianity." The dogma was treated philosophically and Scripturally, and shown to be opposed not only to the truest and holiest instincts of man's spiritual nature but also, that it had no real foundation in Holy Scripture. Some feeling was stirred in the meeting, which resulted in a little discussion at the close.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 74, Market-street, and not to the private addresses of the Editors.

A. C.—We cannot admit that our quotation of such a paragraph as an item of "What is Saying," involves a correspondence on the subject, and therefore we must decline your letter.

J. W.—Received.

"Words from a Layman's Ministry."—We have received several letters asking about the likelihood of a second edition being issued, the first having been exhausted in a few weeks after publication, and no copies being now to be had. We are glad to call attention to an advertisement

on the subject on our first page. Any friends who wish to promote the reprinting of the work can do so most effectually by sending their names, and the number of copies they would take, at once to Mr. Joseph Lee, of Barnard Castle.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—INDIAN MISSION.

To the Editors.—The committee have deferred until now to call upon the subscribers to this mission for the sums so kindly promised, as they were not prepared to send out a European missionary whose salary would be less than £400 per annum. But now, as they see their way clear to some useful Christian work in that great empire of two hundred millions of souls, they hope the friends of this mission will aid them. Two native missionaries are engaged by the committee, the Revs. William Roberts and David Chonsimoothoo, and at the close of this year Mr. Roberts will probably be authorised to engage another native missionary. The committee have also made large grants (upwards of 500 volumes) of our best and most valuable books to Calcutta, Bombay, and Madras, and are in correspondence with some of the leaders of the religious reform movement in India, and Parsee gentlemen in London, interested in the diffusion of our literature among the educated Hindoos, as our Unitarian and religious literature is highly prized by them. These books will be circulated among hundreds of families who are conversant with our language. The committee hope that the misrepresentations, by some English writers, of these reformers will not be credited. The charges against Keshub Chunder Sen, that he imposes the worship of himself, is utterly false, and aims to damage this movement, because it repudiates the ordinary Trinitarian doctrines. In a letter we have by us from that distinguished and eloquent leader, he says, "The absurd paragraph you allude to has created some sensation here. It involves a charge beneath my notice. How can I, sinner as I am, and myself in need of salvation, undertake to be a redeemer unto others? All that I have done, and still do, is humbly to pray for the salvation of my friends and countrymen. If any of my countrymen stand in need of the help of a prophet, will they not naturally run to Jesus? Why will they stultify themselves by resorting to a sinner like myself?"—In a letter to us, from another of the most prominent men in this movement, he says, "We hold our meetings once a week, at which hymns are sung and prayers are made to the Great One, and good moral discourses are read. We conduct our service in our own language, that the uneducated people may understand. Our religious belief seems exactly such as you hold. The books you will be kind enough to send will be most thankfully received by us."

Here is now in India a door of Christian usefulness open to us, and we pray our people not to allow the opportunity to pass unemployed.

R. SPEARS, Secretary.

178, Strand, London, Oct. 23, 1869.

* * We are desired to send out as many copies of Rammohun Roy's works as possible; they are very scarce. Would our friends kindly forward what they can spare from their libraries.

THE COMING WEEK.

Gorton.—To-morrow, Saturday, laying the foundation stone of the new chapel.

London: STOKES NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee on "The Temptation in the Wilderness."

Manchester.—On Saturday, a conference of Sunday-school teachers at the Memorial Hall. Subject for discussion: "What is Religious as Distinguished from Secular Instruction?" Tea at half-past four in the afternoon.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Marrings.

GLENWRIGHT—LENG.—On the 25th inst., by the Rev. William Elliott, at the Unitarian Chapel, Stockton, Henry John Glenwright to Miss Mary Leng, both of that town.

OSLER—POWER.—On the 19th inst., at the parish church of Ouchy, Lausanne, Switzerland, William Channing, eldest son of Clarkson Osler, of Birmingham, to Mary, second daughter of the late Tyrone Power, Esq., of 1, Oxford Square, Hyde Park, London.

Deaths.

DAVIES.—On the 19th inst., at 4, Trafalgar Place, Warrington, aged 63, Sarah, the beloved wife of John Davies. Deeply regretted.

REYNOLDS.—On the 22nd inst., in her second year, Margaret Mackenzie, only child of John and Mary Reynolds, of Bury.

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Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Chesham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, October 29, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 445.

FRIDAY, NOVEMBER 5, 1869.

PRICE 1d.

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UPPER BROOK-STREET CHAPEL.—

On Sunday Evening next and following Sundays, a COURSE of LECTURES on the Old Testament, intended to state those results of criticism which must be taken as established. Service at 6-30 p.m. All seats free.
W. H. HERFORD, Lecturer.

STRANGEWAYS UNITARIAN FREE CHURCH.

In CONTINUATION of the recent Lecture on "The Farewell at the Gate of Everlasting Life," the Rev. BROOKE HERFORD's subject on Sunday Evening next, November 7th, will be "The Re-union of Friends in the Heavenly World." Next Sunday is the Fifth Anniversary of the opening of the Chapel as a Free Church entirely supported by the Offertory. The Communion will be held at the close of the morning service.

FREE CHRISTIAN CHURCH, 8, LINDEN GROVE, NOTTING HILL, W.

Sunday Morning Service at quarter-past eleven precisely, conducted by ALEXANDER J. ELLIS, Esq., B.A., F.R.S., who commences next Sunday a SERIES of DISCOURSES on the Sermon on the Mount, considering the relations of the teaching of Jesus to modern thought and modern civilisation. Subjects for this month: 7th, The Teaching of Jesus (Introductory discourses); 14th, Reward and Punishment; 21st, Poverty and Wealth; 28th, Beatitudes and Denunciations.

STRATFORD, ESSEX.—WORKING MEN'S HALL.—

Sunday Afternoon Meetings for Religious Conversation, conducted by the Rev. THOMAS CROW, commencing at three o'clock.

Nov. 7th.—Helps to a Religious Life.
" 14th.—Character of Saul, King of Israel.
" 21st.—Our Relations to the Divine Being.
" 28th.—Life and Teachings of Baron Swedenborg.

UNITARIAN MEETING-HOUSE,

Pickstone-street, Dickens-street, Queen's Road. Opened by Friends from the Rochdale Road Mission.

Sunday Evening, November 7th, at 6-30.
Mr. GEORGE SMITH (of Lower Mosley-street).

COLLYHURST MUTUAL IMPROVEMENT SOCIETY.

Formed by Members from the Rochdale Road Mission. In the Schoolroom, Hannah-street, Collyhurst-st., Saturday Evening, November 6th, JOHN PLANT, Esq., F.G.S., "On the Origin of Man." Chair to be taken at eight o'clock by the president, Mr. J. E. BENSON. Admission free.

[Special Meeting for Important Business.]

LONDON DISTRICT UNITARIAN SOCIETY.

The FIFTY-FOURTH SOCIAL MEETING of this Society will be held at Radley's Hotel, on Thursday, November the 12th, 1869. A member of the committee will open the discussion on the following topic: "The Past History, Present Position, and Future Prospects of the London District Unitarian Society." The chair will be taken at seven o'clock. Tea at six o'clock. Tickets for tea, One Shilling each, and may be had of Mr. WHITFIELD, or the Stewards.

S. DAVISON.
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REV. R. L. CARPENTER, Bridport, wishes to meet with an ASSISTANT MINISTER; salary £100.

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SOUTHPORT.—ALBERT ROAD.—Mr.

MILLSON receives a small number of PUPILS, from 9 to 16 years of age, who are treated as members of his family. He is allowed to refer to the Rev. Dr. Davidson, Kensington; the Rev. G. S. Howse, Bowdon; the Rev. T. Holland, Southport; Holbrook Gaskell, Esq., Woolton Wood, Liverpool; John Dendy, Esq., Worsley; Thomas Alcock, Esq., M.D., Ashton-on-Mersey.

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WORKS, by Rutt, 25 vols. 8vo. half calf neat, £8. Another in boards, £4. 14s. 6d. Priestley's Separate Works, Belsham's, Lindsey's, &c. Catalogues gratis.—THOMAS MILLARD, 38, Ludgate Hill.

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A SKETCH OF THE CHARACTER OF

JESUS: A Biblical Essay. By Dr. D. SCHENKEL, Professor of Theology in the University of Heidelberg, and Kirchenrath in the Grand Duchy of Baden. Translated from the Third German Edition.

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London: LONGMANS, GREEN, & CO., Paternoster Row.

"AN AMAZING CRITICAL CRAZE."

This is the *Truthseeker's* criticism on "THE NAME OF CHRIST," a Unitarian Minister's sermon last Trinity.—London: F. B. Kitts, 5, Bishopsgate-st. Without. One Penny.

BAND OF FAITH TRACTS.—

Specimen Packet, post free, for One Shilling.—Address Rev. GOODWYN BARMBY, Wakefield.

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This volume of Sermons, by the late Mr. GEORGE BROWN, of Barnard Castle, with Preface by the late Rev. J. J. TAYLOR, B.A., and Memoir by the Rev. BROOKE HERFORD, is of print, and many inquiries have been made as to a Second Edition. The friends at Barnard Castle would willingly have it reprinted if sufficient copies could be subscribed for—say at half-a-crown—to secure them against loss.—Address JOSEPH LEE, Barnard Castle.

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WHAT THE CHURCHES ARE DOING.

The Rev. C. H. A. Dall, after ten days' missionary labour in Bombay, left for Calcutta on the 8th of October.

The cause of religious liberty is making progress all the world over. The Spanish Government has decreed that in Cuba and Porto Rico no one shall be prevented from holding office on account of his religious belief, but all denominations be placed on a footing of equality.—In Australia, too, the days of State aid to religion are numbered. Protestants of every denomination, Catholics and Jews, received a share of the grant of £50,000 a year set apart for religious purposes by the Constitution Act, but resolutions, proposed by the Chief Secretary, have been carried unanimously, and a bill founded upon them, that the grant shall be reduced £10,000 a year, so that at the end of five years it should entirely cease.

The Pope seems to be almost rejuvenescent at the anticipation of his approaching Council, and smokes his cigar, it is said, with unusual vigour. The other day a German priest brought him an address and a considerable sum of money from the ladies of a German diocese, and in accepting the gift his Holiness inquired whether the bishop was coming to the Council. The priest replied that he was too old, being in his seventy-first year. "You call seventy-one old?" exclaimed the Pope. "I am seventy-eight, and I feel young, and shall assist at the Council without neglecting my other duties." The week before last, he walked all the way to the tobacco manufactory in the Trastevere, and was presented by the manager with several thousands of the best cigars. Being told that a great part of the work was done by the girls of the Trastevere, who are more celebrated for their good looks than good character, he exclaimed, "Conduct me, then, to these servants of God." What a splendid text is here for Dean Close's next anti-tobacco blast! We respectfully call his attention to it.

The first stone has been laid of the monument commemorative of the "Council of the Vatican," to be erected in front of the church of San Pietro in Montorio, on the Janiculum. Cardinal Berardi, who was robed in pontificals, placed under the stone the usual deposit of coins and a plate bearing this inscription: "An. MDCCCLXIX. Tridie Idus Octobrij. Ego Joseph tituli SS. Marcellini et Petri, S.R.E. Presbyter Cardinalij Berardi, de mandato SSmi. Dni. Nostri Pii Papæ IX. hunc lapidem auspicalem benedixi memorie columnæ B. Petro Apostolorum Principi dicatæ erigendæ in memoriam Concilii Œcumenici pro die octava Decembrij ejusdem anni indicti."

The hearing of the charge of heresy against the Rev. Charles Voysey, vicar of Healaugh, is to be commenced on the 1st of next month, at York Minster, before the Worshipful G. H. Vernon, judge of the Consistory Court of the diocese.

It is encouraging to find that, in spite of the denunciations of Cardinal Cullen and his priests, the attachment of the Roman Catholic laity and youth to the Queen's Colleges remains unabated. At the annual meeting of the Queen's University, when the Lord-Lieutenant presided, the report presented showed that of 740 students in the colleges during the past year nearly a third had been Presbyterians, a slightly smaller number Episcopalians, about an eighth were from other Protestant denominations, but nearly a fourth had been Roman Catholics. It is a fact, too, worthy of notice that notwithstanding the cardinal's threat to withhold the sacrament from parents who sent their children to the model schools, there are at present 1,000 Roman Catholic children in attendance at the schools in Marlborough-street, Dublin.

Preparations are being made for the meeting of the General Synod of the Irish Episcopal Church. Notice was given in the parish churches on Sunday that after an interval of five days lay representatives will be chosen in the proportion of, at most, two for every officiating clergyman, the voters being all male adult members of the congregations. The persons so chosen will be returned, in the first instance, as to diocesan synods, from which delegates will be selected for the "General Synod." The Bishop of Ossory has stated that the bishops and clergy will probably accept, but not unanimously, the principle of "voting by orders," and the double representation of laymen. Like the

Archbishop of Dublin, he condemns the raising of controversies on the formularies of the Church, as certain to lead to confusion and weakness, if not to schism.

Upwards of £10,000 is being expended in restoring the parish church of Berkhamstead, interesting for its associations with the poet Cowper, whose father was the incumbent of that parish. It was from the rectory there that the gardener Robin "wheeled the sickly child to school along the public way," as described in Cowper's beautiful lines, "On receipt of my mother's picture." The rector and his wife are both buried in the church, the latter within the communion rails, where the touching inscription to "Mrs. Cowper, who died in the 34th year of her age," and to her six children, who "all died infants," is now entirely hidden from sight by a dusty carpeting. A contemporary remarks that "it is curious that while money is thus found in such abundance for restoring a parish church, the neighbouring abbey of St. Albans, the most venerable, and in some respects the most interesting ecclesiastical building in England, remains almost entirely neglected—doomed, like its once richly-endowed school, to constant but not inglorious poverty and decay. Perhaps if St. Albans, as has been suggested, should be made the seat of a bishopric, some of the old prosperity of the abbey may yet return."

It was expected that the *congé d'élire* for the election of a bishop of Exeter would reach the dean and chapter yesterday, and the election in that case will most likely take place to-morrow, Saturday being the usual day for the meetings of the chapter.

WHAT IS SAYING ON CHURCH MATTERS.

The *Pall Mall* hears from Rome that at the approaching Council red, blue, and white balls will be employed to represent the votes in the following manner: The red will be affirmative; the blue, negative; the white will express doubt or dissent, hesitation or scepticism. If the Fathers of the Council are to be thoroughly sincere, it is likely they will principally make use of the white balls.

It is reported that one matter brought before the Council will be a proposition of the Emperor Napoleon respecting the composition of the Sacred College. He complains that Italy, with only 24,000,000 inhabitants, is allotted thirty-six cardinals, while 35,000,000 obtain for France only five or six, and he demands that the dignity shall be distributed in the ratio of the population. The rule is to extend to Austria, Spain, Portugal, and other Catholic nations.

The Rev. J. Crompton, of Norwich, "a Dissenter against his will," who a short time since stated in the *Guardian* his objections to the imprecations of the Athanasian Creed, in replying to several notices which these had called forth, says:

"As to the question whether the Athanasian Creed damns the whole Eastern Church, as asserted by the Dean of Westminster, but controverted by Mr. M. W. Mayow, I leave the dean to answer for himself, only declaring on my part that I agree with him, and think Mr. M. W. Mayow adds one more specimen to my steadily increasing collection of the special pleadings to which men resort, in all unconsciousness, when some favourite point is to be maintained. I fear, had he lived in the times of the struggles of the Churches, his acute distinction of leaving out the '*filioque*' and not denying the doctrine would not have saved him from the prison or the stake, by which both sides of the controversy, in those earnest days, were accustomed to prove at once their charity to the souls of doubters, heretics, or scrupulous believers, and their sincerity of belief in their own shape of the formula."

In answer to one whose experience of the way in which the creed was treated by the clergy was "singularly different" from his own, he says:

"I cannot find one in ten who has not some mode of evading and explaining it away, or some practice of escaping reading it. The fact that I was requested to print and circulate my 'Letter to the Bishops' by a society of clergy, formed under the express auspices of the late Bishop of Lichfield, surely speaks one volume at least, and that a thick one, in my favour."

And he assures some who had expressed their sense of the value of the creed in guarding against mysticism on the one hand and rationalism on the other, that—

"They would be astounded at the amount of Sabellianism, Arianism, and utter indifference to a negation of the doctrines, as explained and enforced

in that creed, that would be revealed, were the clergy generally or even learned men of the Church well tested; as, for instance, if it were now freshly enacted and now for the first time demanded to be subscribed, and if the clergy were required to explain their views in terms of their own, not copied from the regular scholastic sources or the phrases of the Liturgy and Articles. That is an experiment I have frequently tried with very curious results."

Dean Boyd, addressing on Friday a Bible Society meeting at Exeter, observed that the stones of the earth were made to bear a certain testimony which was esteemed of greater value than that of the word of God. For example, he was reading the other day a popular lecture delivered at a mechanics' institution, in which it was stated that the Bible should not be credited because it was not consistent with facts. Among those facts it was said to be impossible that the human race could be descended from one pair, because of the curious physiological distinctions in the members of the human family. The story of the Garden of Eden was questioned, proof as to the existence of the rivers mentioned in the Bible was challenged, and the idea of a universal deluge was altogether scouted by men of scientific investigation. In reply to this the dean said that never were a number of statements so characterised by downright ignorance, and then proceeded to display his own. It was forgotten, he said, that a fresh start had been given to the human family, which began, not with Adam and Eve, but with the three sons of Noah—Shem, Ham, and Japheth. These three sets of progenitors accounted for the different races of men! As for the rivers running through the Garden of Eden, the deluge altered the physical features of the country; no wonder then that the rivers were washed out of existence. The dean mentioned a "triumph" of geologists in Derbyshire. The bed of a river was lowered ten feet, and under the very bottom were discovered fossils contradicting the chronology of the Bible. There was a great cry amongst the geologists that they had discovered something. The philosophers discovered unfortunately, however, amongst the fossils a coin of the reign of Edward III.

Some of the more rabid Evangelicals are making it too evident that no inconsiderable element in their opposition to Dr. Temple's appointment is a feeling that their party in the Church has not had its full share in the good things going. Thus, in what the *Record* calls an "admirable address" to the Working Men's Association at Doncaster, Mr. Robert Baxter, after mentioning that those whom Mr. Gladstone had appointed to the Episcopal bench were "either of the High Church party or Liberal Latitudinarians," went on to say:

"It is well known that the man who holds the reins of power in this realm is at the same time a High Churchman and also a man who has written in recommendation of 'Ecce Homo'—a work in which everything is made to depend upon this, that there needed no miracles, that our Lord needed to be nothing more than a man, to accomplish what he did accomplish. He was thus leaning towards Romanism on the one hand, and repudiating all Scriptural miracles or Divine doctrines on the other—a strange Liberalism, in the highest degree unsound and mischievous when acted upon in the appointment of bishops."

In a sermon last Sunday but one in praise of "devotion" to the Virgin Mary, Dr. Manning said that "in France and other Catholic countries that devotion was practised extensively and with good results in religion, while in England, Germany, and other Protestant countries, where devotion to the blessed Virgin was not cultivated, but was rejected, there had grown up Rationalism and Infidelity." We were not previously aware that France was exactly the country to be singled out for its freedom from infidelity.

The Bishop of Ely, in his visitation charge last week, undertook the defence of national Church establishments. He said that the Irish Church was doubtless the weakest outpost of a great fortress, and so might have been hard to defend; but it had fallen, and the force which laid it prostrate was advancing. A new principle had been enunciated, and the theory of Church and State had been rudely shaken. "Church-rates are gone, the marriage law is changed, there is a design to secularise all education; there is a threat of immediate attack on the Welsh Church, and the seats of the bishops in the House of Peers. The same influences are at work in Continental Christendom, the Church and the civil power being

often at open war. All seems to indicate that we are entering on a new era, passing, perhaps, as much into a new atmosphere as those who lived in the times of Constantine, of Charlemagne, or Hildebrand, or the Reformation."

In Mr. Dale's address to the Congregational Union, he laid it down that "the direct and supernatural action of the Holy Spirit" is involved in the call to the ministry; that "the qualifications for it are also supernatural;" that "a supernatural power of 'exhortation' is necessary; that "every true minister of Christ must have received a Divine call, revelations of Divine truth, not necessary to his own personal consolation and sanctity, a supernatural faculty for speaking to the nobler powers of the human soul, and spiritual affections and sympathies of a special order, originated and sustained by the special inspiration of the Holy Ghost." On which the *Christian World* remarks:

"A High Churchman or a Roman Catholic might add to this that the supernatural power referred to is communicated to certain persons by laying on of hands; but no High Churchman, no Roman Catholic could claim more for the priesthood. Mr. Dale affirms that the true minister has undergone the action of a supernatural power additional to that exerted upon every man who is united by faith to Christ. He specifies Wilberforce, whose conversion he would not dispute, as not having the supernatural call to the ministry, and Whitfield as having it. He holds, indeed, that the supernatural called minister may be a tradesman, a labourer, a landed proprietor, and may continue his vocation while filling, in the full sense, the office of a bishop. But this does not affect the supernatural and mystic character which he assigns to the episcopal office. . . . Mr. Dale seems to us to mix up confusedly the supernatural inspiration of Scripture, the converting influence of the Spirit of God on the heart of every believer, and a third inspiration, that of those called to be ministers, to which, as additional to the others, we decline to give the title of supernatural at all."

Two writers in the *Guardian* take serious exceptions to some parts of the paper on "Modern Phases of Unbelief," which Mr. Richard Hutton read at the late Church Congress. One of them, while admitting its ability, "fears the thoughts expressed will do great mischief and spread as a subtle spiritual poison." He specially calls attention "to one point, which is the leading feature of the whole," and that is the idea that there can be such a thing as "conscientious truth-seeking scepticism." This, he says, "is an impossibility, and involves even a contradiction in terms. 'Conscientious truth-seeking' is absolutely incompatible with the habit of mind which is described as scepticism. We might as well be told of 'pious faithful infidelity.'" And the other objector, the Archdeacon of Clogher, entirely denies Mr. Hutton's statement, that "the historical detail . . . taken alone, would have been insufficient to have proved the existence of the physically supernatural, had it not been proved for us by the resurrection," inasmuch as "the facts are quite within the reach of the faculties and senses of ordinary men to ascertain and judge of, and if those facts are correctly recorded, we are as competent judges now as they were then, merely looking at the circumstances related." And he further maintains that it is not correct to say, as Mr. Hutton does, "that 'the miracles of Christ had little apparent part in the Gospel the Apostles preached.'" The most philosophic of the Evangelist-Apostles declares of the first miracle, in Cana, that Jesus thereby "manifested forth his glory (the glory as of the only-begotten of the Father), and his disciples believed on him." He makes an earnest seeker say to Christ, "No man can do these miracles that thou doest except God be with him." He complains of the Jews that "though he had done so many miracles before them, yet they believed not on him;" while Jesus himself is described by another as upbraiding those cities where most of his mighty works were done because they believed not; while, towards the close of the Gospel, St. John declares that the signs which Jesus did are written that we might believe that Jesus is the Christ, the Son of God. Neither is it true that 'St. Peter alludes only to the transfiguration in addition to the death and resurrection of his Master.' In his very first address to the Jews, on the day of Pentecost, he speaks of 'Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;' and again, in his

address to Cornelius and his company, he sets prominently forth 'how God anointed Jesus of Nazareth with the Holy Ghost and with power; and we,' he adds, 'are witnesses of all things which he did.'"

AMERICAN NOTES.

America possesses not only the oldest Methodist preacher in the world but the oldest Methodist newspaper. The latter is *Zion's Herald*, a Boston journal. The former is Father Boehm, who was born in Lancaster county, Pennsylvania, in 1775, and is therefore now in his ninety-fifth year. Old as he is, he still preaches in the large churches.

The *Lutheran Observer* mentions a striking instance of liberality in connection with one of the German Reformed Churches in New York. It had a debt upon it of 35,000 dollars, and the congregation were called together in order to consider whether they should accept an offer of 90,000 dollars which had been made for it. During the discussion a member arose and said: "Brethren, I am opposed to the sale of the church. Providence has put it into my power to relieve you of this indebtedness, and I feel it my duty to do so. It would, however, neither be just to me, nor best for you, that I should pay the debt alone. Do what you can towards reducing it, and I will assume the balance." The astonishment and delight of the congregation may be imagined. They raised among themselves about 10,000 dollars, and their generous brother pays the balance.

The *Christian Recorder*, of Philadelphia, the organ of the African Methodist Episcopal Church, contains several announcements from persons formerly in slavery who desire to ascertain the whereabouts of their missing relatives. We subjoin two samples of these notices:

"Information wanted of my sisters Margery and Mahala Cannon, and Stephen Cannon, my brother. They belonged to Joseph Neil. Margery fell to his daughter Eliza Ann Robinson. All of Seaford, Delaware. I left Delaware thirty-five years ago, since which time I have heard nothing definite. They were sold South. Any information please address to Somerset Cannon, Valley Forge, Chester County, Pennsylvania."

"Information wanted of Robert, George, Anthony, Winnie, and Lucy Murray, who were owned by Dr. Smith, in Upperville, Virginia. Robert went away before the war and George was sold. Any information of their whereabouts will be thankfully received by their mother, Hannah Murray. Address, &c."

In connection with the recent session of the Illinois Methodist Conference there was celebrated the ministerial jubilee of Peter Cartwright, "the Backwoods preacher." The Rev. W. M. Punshon sent a communication in which he dwelt on the labours through which Dr. Cartwright has passed—"labours apostolic in their extent, and prosecuted with a bravery like that of chivalry, and with a fidelity to God and to the souls of men which neither opposition nor discouragement could frighten." In his reply, after mentioning that he was the son of a Revolutionary soldier, and was in his 85th year, Mr. Cartwright said:

"I have no language to describe to you the situation of this frontier country. I could tell you a thousand tales that you would not believe of the scenes through which I have travelled. I have suffered a good deal in body, in mind, and in circumstances. I have been caught 500 miles from my father's house with but 75 cents in my pocket, in a strange land, on a blind horse, and not a garment on but what had come to the patch. I stood it three years, and then I returned home. I thought three years was a pretty good lesson; but I rallied again. Our early bishops were old bachelors; they wore small clothes and buckles at the knee, and if they could get a long pair of stockings and top-boots, and have their vests turned in, they felt very much like Methodist preachers, and young as I was they drilled me into it. McKendree was my presiding elder, and I was junior preacher the first time I ever travelled, and when we came to quarterly meeting conference, he asked the questions that all presiding elders ask: 'Are there any complaints or appeals?' There was a grave old class-leader, with straight coat and broad-brimmed hat, who rose and said, 'Yes, I have a complaint against the young brother.' Says McKendree, 'What is it, brother?' 'Why,' said he, 'the young brother is corrupting the morals of the young people, for he is following the fashions.' 'What fashion?' 'Why, he has got a pair of gallowases.' I see members of the Methodist Church now, who had they lived then would have been turned out of the Connexion. Well, I am not going to deliver a lecture on dress, but if you can afford it, I say, wear decent clothes."

I started out at an age of the world of which the present generation can form but a very limited conception. I lived through the log cabin dispensation, and I had been a preacher for several years before I saw a shingled roofed house of any description. . . . To-day I thank God that the chief thing that has borne me up is the comforts of religion. If I had been seeking for money I would not have travelled, for I knew that I could have made more money splitting rails than I could travelling a circuit when I started. It was not honour; there was no honour about it. It was to fulfil my own convictions of duty. There was an old Scotch doctor, who was an infidel, in the neighbourhood where my father lived, and when I got under very deep conviction my father sent for him to come and see what was the matter with me. The old doctor told me to poke out my tongue, fumbled over my pulse, and pronounced the disease a determination of blood to the head, or brain, and advised me to shave my head, and have a large blister-plaster put on. Well, now, I got full satisfaction out of that old doctor. After God converted my soul I was appointed to preach; but I did not know anything under the heavens about preaching, but they thought, because I could halloo a little, that I could preach, and when I came to open the services there was a young lady just before me that fell as if a rifle ball had entered her body. Well, I had never seen the like before, I did not know anything about it, and I frankly confess to you I did not know what to do. The old Scotch doctor hustled up and felt her pulse, and if her teeth had not been clinched he would have examined her tongue. He had a phial of hartshorn with him, and he rammed it to her nose, as if she had been a blind horse, but that did not move her nerves. Well, I did not know what to do; the doctor was grey-headed, and I a poor ignorant boy, but I concluded that he must quit that, and I went up to him, and said: 'Now don't do that again; the girl is crying for mercy, and I want you to get down on your knees and pray for her.' 'I never prayed in my life,' said he. 'Well,' said I, 'it is time you were at it.' I had never prayed in public in my life, but I got down and did the best I could, and just as I closed my prayer she sprang up like a deer and made for the doctor, and he ran like the fend was after him, when the idea struck me and I cried out, 'Doctor don't run, but just try the virtue of hartshorn to your nose.' He was like most other doctors, he could prescribe very freely, but he could not undertake his own prescriptions. I have come up to this Conference (for I have never missed but one in my life, and one General Conference), and I feel that I no longer have the strength to labour as a regular travelling preacher. I feel that I must retire; I thought so last Conference, but you saw proper to bid me go to the district and work out the fiftieth year. And now I retire from the regular work, not because I do not like it, for I say to you one and all, to the young preachers and to the old, that with all the losses and crosses, labours and sufferings peculiar to the life of a Methodist travelling preacher, I would take, if it was left to my choice, the same track over again with the same religion to bear me up, rather than be President of the United States. Glory to God, there is a religion that sustains a man and will bear him on and up and through. I have never tried to feel that pasteboard religion that will not allow a man to say 'Amen' or shout 'Glory.' I have no friendship at all for that kind of Christianity. A Christian still-born into the family of heaven is an anomaly. I love that religion that a man can feel and know for himself, that can support us under trials, that can bear anything and everything while God gives us His love in our hearts."

BIRMINGHAM.—The collections for the Queen's Hospital on Sunday last at our churches were: Church of the Messiah, £125. 1s.; Old Meeting-house, £48. 4s. 5d.; Newhall-hill, £10. 11s. 8d.; Hurst-street Mission, £7. 3s. 6d.; Church of the Messiah Mission, £2. 1s. 8d.; total, £193. 2s. 3d. Adding the amount collected at the Church of the Messiah (George Dawson's), £133. 12s., the total amount is £326. 14s. 3d.

BRIDPORT.—On Sunday last, sermons were preached by the Rev. S. Martin, of Trowbridge, to large congregations, on behalf of the Unitarian Sunday-schools. On the following evening, at a social meeting of the teachers of both schools, the Rev. R. L. Carpenter in the chair, Mr. Martin gave an instructive and animating address, fraught with the "experience which worketh hope."

LONDON: CARTER-LANE.—At their usual weekly meeting, last Friday evening, the elocution class, through their secretary, Mr. E. H. Scott, presented to their teacher a very beautifully bound copy of Tennyson's "Elaine," with Doré's illustrations. The inscription was as follows: "A testimonial of respect and gratitude to the Rev. J. Taylor, from the members of the Carter-lane Mission Elocution Class, who, conscious of not having done justice to his able tuition, yet desire to express their sense of his constant efforts to render them efficient." This was followed by the names of the respective members. Mr. Taylor in a few appropriate words thanked his class, not only for the very elegant present, but also for the quiet and unostentatious manner in which they had given it.

The Unitarian Herald.

FRIDAY, NOVEMBER 5, 1869.

COMPULSORY EDUCATION.

No cry is more popular when a novel reform is proposed in this country, than the assertion that the scheme is "Un-English." Our national pride revolts from the idea of adopting a plan which has been tried and found successful elsewhere. To confess that the Germans or the Swiss can have made a discovery in politics which it is worth our while to adopt, is more than can be expected from the British Philistine. And when that plan has the misfortune to bear the ugly name of "Compulsory Education," we are up in arms immediately against the threatened interference with the cherished liberty of the subject, which the proposal involves. And yet we are glad to notice some signs which show that this un-English proposition is winning favour among the people. A crowded gathering of working men in the Birmingham Town Hall unanimously approved of this so-called encroachment on their liberty; a meeting of delegates from the Union of Lancashire and Cheshire Institutes, held in Manchester, on the 26th of last month, carried a resolution in its favour with about four dissentients only; at the distribution of prizes at the Manchester Mechanics' Institution, and at a similar meeting in the Manchester Town Hall, the favourable mention of compulsory education was sure to draw forth a hearty round of applause; so that we are almost led to believe that the time is coming when so necessary an element of educational reform may help, instead of retarding, the agitation for national education.

Fortunately, too, we have, with characteristic English inconsistency, introduced compulsory education in certain cases by the agency of our factory and other kindred acts. Since the year 1844, we have passed no less than eight acts of Parliament which compel employers to give no work to children unless they can present certificates of school attendance. These acts have undoubtedly done much good in promoting education, though they would have been more efficacious had they insisted upon the presentation of certificates of educational attainments, instead of mere attendance at school. But they have, at any rate, destroyed all the reality of the cry that compulsory education is un-English, and though we think that their provisions are most valuable, we cannot deny the assertion made by the advocates of general compulsion, that they come into force too late, and when least necessary. Two precious years at least of a child's life may have been wasted in idleness, as it may have been learning nothing up to its eighth year, and comes into the half-time school unprepared to reap the advantage it might otherwise have done from the opportunities there afforded, and unable therefore in the years it is compelled to attend school to obtain such a facile use of the rudimentary arts of knowledge as ever to be truly educated; so that many young men and women, when they have reached the age of twenty or twenty-one, are altogether unable either to read or write, though they have spent five years in a factory school. But, further, it cannot be denied that children

in a factory or well-organised workshop inevitably learn something beside their trade. They are taught punctuality, order, obedience, honesty, and other moral virtues of incalculable value, which their compeers who are not so occupied do not find inculcated in the streets and in the fields.

Undeniable statistics show us that at least one million two hundred thousand children of school age are neither in school nor at work, and upon these no compulsion is brought to bear. They are left exposed to all the immoral influences and temptations of uncontrolled self-indulgence; and upon them no compulsion is brought to bear, unless they commit some crime which sends them to a Reformatory, or are committed by the magistrate to the Certified Industrial as vagrants. It appears to us that in most cases of this kind the wrong person is taken into the police court. The parent, and not the child, should be brought before the magistrate. And here we come to the class in which a judicious system of compulsion is needed. There is no necessity, in most instances, to force educated people to attend to the education of their children. They have too high a sense of the value which knowledge has been to them to withhold its advantages from their offspring. But the uneducated have no sense of their responsibility in this direction. They are aware of the necessity of providing food and clothing, and only the very worst class of the community deprive their little ones of the necessities of life; but knowledge is to them a luxury, the need of which they do not comprehend, and they require to be taught that they have no more right to leave the mind unsupplied with necessary food than the body. Here the law ought to step in. It has made it a crime, even now, to withhold food from a child, it ought to make it an equal, if not a greater, offence to deprive the child of the opportunities of learning. The fact that a man or woman is liable to punishment for starving his offspring, has never been thought to lessen the parental sense of responsibility, no more would the legal enforcement of the child's claim to education. On the contrary, the enactment of a compulsory system would only be recognising with the highest human sanctions of parental responsibility, and bringing the whole power of society to compel the fulfilment of such responsibility. We feel assured, also, that in a very short time the law would not be felt to be in the slightest degree burdensome. When a generation had passed over under the beneficial influence of general education, all men, with but very rare exceptions, would act as the educated classes do now, and would have become a law unto themselves, sending their children to school from a sense of duty, not from fear of punishment. Exceptions there would be; even the most perfect system of national education would not make the whole nation moral. And the compulsory clauses would be valuable to meet these exceptional cases. The authorities in Saxony, Prussia, and Switzerland are rarely indeed forced to have recourse to the compulsory clauses of their law, but they would never consent to their being repealed. They are a standing proof of the universal recognition by the community of the duty of the parent and of the right of the child. Most earnestly do we long for the day when we shall have

equal right to rejoice in the possession of a truly national and compulsory system of education.

THE EXETER HUBBUB.

As we ventured last week to predict would be the case, the opposition to Dr. Temple's appointment, although Bishop Trower has declared that he will propose some one else, is clearly destined to have no practical result—unless it may be to make Dr. Pusey and his *confères* sigh more deeply to be relieved from the pressure of "the iron hand of the State." Dr. Temple, having been asked to disavow his participation in the opinions expressed by the other contributors to the "Essays and Reviews," has publicly stated that he will make no other declarations than those required by law. To allow that a bishop or rector, after he has been nominated by the proper authorities, is called upon to do anything more than this "would be so serious an infringement of the lawful liberty guaranteed to ministers of the Church that he dare not sanction it by his own example." He is sorry for the excitement caused by his nomination, but is confident that personal intercourse with the clergy of his diocese will dissipate all uncomfortable feeling. Canon Cook, the editor of the *Speaker's Commentary*, and the one man of any real distinction in the Exeter chapter, has from the first been in favour of the election of Dr. Temple; and the dean (Dr. Boyd), greatly to the affliction, we may be sure, of his Low Church friends, feeling evidently that the better part of valour is discretion, "cannot permit himself to commit an act of (as it seems to him) disrespect to the Crown, and unfairness to an individual, by promoting a refusal" to confirm the Queen's nomination. We may, therefore, take for granted that Dr. Temple will be elected, and that the Archbishop of Canterbury, whom Mr. Gladstone is understood to have consulted in the matter, will be ready to consecrate him.

But though the battle may be said to have been lost and won, the hurly-burly is by no means done. Several closely-printed pages of the *Guardian* are taken up with correspondence on the subject. His opponents (with the exception of Mr. Ken-naway and Mr. Perceval Ward) are utterly unknown men, nor do they contribute any fresh argument to the stock already employed, unless it be that "the evident volo *Episcopari* on the part of Dr. Temple savours strongly of presumption in *rebus divinis*." We are not aware that great reluctance has been shown by other nominees, whether High or Low, to be bishoped; but at any rate, as the *Pall Mall* suggests, conscious fitness is no worse than conscious *unfitness*. One writer thinks if two names, instead of one, were sent down to the electors, it would "do away with the awful mockery of the invocation of the Holy Ghost on what is after all a foregone conclusion." Another hopes that the appointment of "a clergyman of Dr. Temple's opinions and associations to the office of a bishop may open the eyes of the Church to see that, whether this appointment be tolerable or intolerable, whether it be persisted in or withdrawn, it is impossible for the Church long to submit to the present anomaly of what are called Crown appointments."

Some of the Evangelical journals are much more wroth, and unable to moderate the rant of their pens. One of them says, "It is to the everlasting disgrace and the indelible scandal of the Church of England that she has already one sceptic, one un-Christian prelate; but will Christian England tolerate two?" The *Advertiser* is quite sure (it is never wanting in assurance) that Dr. Temple believes neither the Apostles' Creed, nor the Nicene, nor the Athanasian. And if a few more are to join him on the episcopal bench it will become quite evident, and quite indisputable, that the Church of England has no definite faith of any kind. Nay, believing that he will be elected to-morrow, the *Advertiser* says, that same day the decree will go forth, "Cut it down! Why cumbereth it the

ground?" His election signifies, so far as an election in a diocesan chapter can signify anything (not very complimentary that), that the principle is acknowledged that "conscience," that is, man, is lord; and that Scripture is nothing. This is the main result of Dr. Temple's paper; and those who say that they can find nothing heterodox in it do, in effect, say that this principle is, in their view, true. The chief "pillar and ground of the truth" has been, hitherto, the Established Church, with its ancient creeds and standards. But these are evidently vanishing away. Well-a-way!

The opposition to his appointment, however, has called forth testimonies on his behalf, of which Dr. Temple may justly feel proud. Mr. Mackarness, the bishop-designate of Oxford, and a High Churchman, says of him, "a more high-principled, hard-working, and true-hearted man it has never been my lot to know." Dr. Lake, the Dean of Durham, while regretting that he should have joined in "Essays and Reviews," contends "that since the time when this volume was attacked and condemned there has been no moment when, as a man of honour, he could publicly dissociate himself from its other authors;" and says, "I have never known a man who combines a firm Christian belief with such astonishing energy and such absolute self-forgetting devotion to duty." Mr. Furse, who ventures to think that "the maintenance of doctrine is not all the Church's work," and that "orthodoxy and ossification may be found together," testifies to the pure and lofty Christian life which Dr. Temple led in his undergraduate days at Oxford—a life not merely of blameless integrity and intellectual repute, but marked with "a bracing and kindling love of work, a robust and masculine sense of duty," which realised to a greater extent the true genius of Christianity than he had ever witnessed elsewhere. Mr. Lyttelton (spite of the *Advertiser's* assurance) says, "The fact is well known to all Dr. Temple's friends that he holds as strongly as any man the Catholic doctrine of the Divinity of our Lord, and is as strongly opposed as any man well can be to the Unitarian theology;" and, giving his own experience of Dr. Temple's work at Rugby, "Most of us who know that work are only ashamed to make any such statements about one whose earnestness of faith we feel to be so much greater than our own." And a "Liberal Evangelical," even in the *Record* writes, "Those who know Dr. Temple know also his earnest and unaffected piety, his religious sympathy, his power of drawing out the best side of every man, the contagious intensity of his love for his Lord and Master Jesus Christ, and of his faith in the great doctrines of our Church. Assuredly few greater or holier men have ever been consecrated."

To his catholicity of spirit we could give many testimonies. This from the *Freeman* will suffice. "In his bearing toward Dissenters he has always shown a genuinely liberal and Christian spirit, which his detractors would do well to imitate. His friendliness toward us has never been tainted with that offensive, patronising air which some Churchmen assume when they try to be liberal, and which makes their friendship harder for us to endure than their hostility." Unlike some, who can smile on Nonconformity in large cities where it is a great power, but who treat it very differently in small towns, "he has not gone to far-off places to talk about the duties of union and charity, but he has in his own earnest and manly way shown a most fraternal spirit toward the few, and, therefore, comparatively feeble Dissenters in his own town. When the Baptist minister of Rugby was leaving the town Dr. Temple presided at the farewell meeting, and spoke, not as one who deems doctrinal differences of no importance, but as one who can admire Christian consistency wherever he sees it, and rejoice in Christian usefulness in whatever section of the Church it may be found."

Of the non-appointment of a man like this well may Dr. Lake say, "the only body it could injure would be not Dr. Temple himself, but the English Church, by robbing it of the service of a noble mind, and of the affections of many who love Christian truth and justice."

FIRESIDE READINGS.

SOLITUDE.

BY ROBERT LEIGHTON.

How sweet the yoke of chosen solitude,
With the allurements of the town at hand,
To take or leave according to the mood!
How easy to withstand!

We let the buskined stage expend its wit,
The panorama of the streets go by,
The orator declaim unheard, and sit
At home in lonely joy.

The morning columns that with breakfast come,
Filled with the living drama of the age—
E'en them we can afford to leave for some
Elizabethan page.

But solitude afar from all that moves
The wheels of history, the hearts of men,
Beyond the range of life's accustomed grooves—
How hard the yoke is then!

We do not live, but longingly exist
Upon the slow combustion of the heart,
Leisure unused, the end of being missed,
Craving the world apart.

Ah, then, the worthiest volume poorly meets
Our fancied wants; we hanker after news,
And lay down Shakspeare for the tattered sheets
That wrapt our last new shoes.

THE LOCUST PLAGUE.

THE *Bombay Gazette*, of October 8th, gives a sad account of a deluge of locusts which had swept for the second time this season over the Northern districts of Goojerat, devastating one of the most fertile regions of India, just as a magnificent harvest had ripened to perfection, and it was hoped would have afforded a surplussage for the famine-stricken country about Marwar. The appearance of these fearfully destructive creatures is said to have been something which it is difficult to describe in words. There was nothing peculiar in the weather, nor had been, to indicate that anything unusual was about to occur. They first appeared on Sunday afternoon. The day was fine, and a cool breeze from the north was playing over the yellowing cornfields. About four o'clock a long line of reddish cloud, which the beholders put down to the smoke from a large weed fire creeping slowly along the horizon, made its appearance, becoming denser as the line advanced, and extending itself on either flank. What it was remained a mystery to the uninitiated for an hour or so, and then, by the aid of glasses, it became possible to distinguish that the cloud was neither more nor less than a flight of rose-coloured locusts, thousands of millions in number, advancing steadily, in huge battalions, before the wind. After a while, the leading swarms arrived over head, and the sight was wonderful in the extreme. Above, flying about fifty deep, and extending apparently to a thickness of ten or twelve feet, they were passing over with the greatest rapidity, the sharp screech of their wings, making a strange sound as though a myriad of tiny saws were at work. In front the air was simply filled with them, so as to obstruct the view, the scene resembling a very heavy snow-storm descending diagonally before a strong wind. And so, for two hours, they continued to pass over, when darkness fell. The whole night through, the air was filled with a sort of purring sound, which proceeded from the trees, especially the tamarinds, upon which, at daylight, they were discovered clustering in enormous masses, as though some Brobdingnagian hive of hornets had swarmed on every branch. In size these creatures were about an inch and a quarter long, with large, double, gauzy wings; the body, as well as these, being of a rose tint, and the forelegs armed with strong serrated points, by means of which they seized firmly hold of whatever they alighted upon. In head, and in shape generally, they resembled the large grasshoppers which we meet with, of all sizes and colours, on black-soil fields. Judging from the fact that, as the swarms passed over they literally rained pellets of excrement nearly as large as those of a rat, and that these presented the appearance of perfectly digested matter, it would appear that not only are these creatures endowed with a terrible appetite, but that their organisation is of a high order. Nevertheless, that stupidity which always seems to attach to individual members of a vast body acting under some common impulse, appeared to attend upon them, for they exhibited barely any fear of capture, and seemed quite as happy when deprived of their wings as with them. The crows, and a few other birds, partially revenged mankind upon them, hawking for and devouring them in great quantities; but they were far too few to make any perceptible impression. Wherever a swarm alighted, they steadily set to work to devour everything green which came in their way. The cultivators, with flags and tom-toms, did their best; but it was but little after all, for, as one flight was induced to move on, thousands and millions followed in their track, and where they made up their minds to sit down and eat, there resistance was all but vain.

Large branches of trees gave way under their weight, and large green trees in five minutes were left quite bare. The *bajri* and *jowari*, which had become almost ripe for the sickle, were the special objects of their attacks; and numbers of the ryots, despairing of escape, proceeded to cut their fields as they stood, to save the fodder, at any rate, by sacrificing the grain. As the sun became warm on the following day, all places where the locusts had taken up their quarters for the night became alive with the signs of preparation; and by nine o'clock the whole body was again in motion, either hovering from one field to another, or setting out in great masses upon their march again. Their general direction was south-easterly. In some cases, where, perhaps, dyspepsia had supervened, huge flights had lit upon the roads, giving them the appearance of having been covered by a rose-coloured snowfall. By the evening of the second day they had entirely disappeared.

The *Gazette* says this is a thing about which we ought to know a great deal more than we do. Here is a magnificent tract of country, laughing with fertility, presenting thousands of square miles of splendid corn-fields just ready for the sickle, when, without a sign of warning, a cloud suddenly darkens the whole northern horizon, and, in an hour or so, myriads on myriads of huge, voracious insects, coming no one knew whence, and going no one knew whither, produced no one knows why, and hardly even how, and dying always at some place a considerable distance from where anybody happens to see them, appear settling in swarms upon tree and field, and clearing it of vegetation, just as a flight of pigeons clear up a handful of scattered peas. Nothing offensive or defensive that humanity can do avails. Myriads may perish, but there are myriads enough behind to do that which they would have done; and when they have gone, all the ruined cultivator knows is that they have come and gone; that yesterday he was rich and hopeful, and that to-day he is poor and despairing; and that, for aught he can tell, just as many myriads more may come again the day after to-morrow. It is true we know that the creatures spring from eggs, laid in moist sand, that one parent locust can produce a hundred young; that they first appear in the grub condition, crawling *en masse* in one direction, and devouring everything in their way, just as, when older, they fly *en masse* in one direction, and do the same. We also know that, if they happily come to the sea, they are destroyed. But that is all. And the *Gazette* thinks Government should make it its business to learn a great deal more. It should know where these creatures breed, and when; it should know the method of seeking or destroying the egg-bags, the birds and animals which are most destructive to them, and whether smoke, or rocket, or other means would have the effect of scaring away a swarm manifesting intentions to stay its march and alight.

MAHOMET.

THE *Quarterly Review* has an article on "Islam," evidently from the pen of Mr. Deutsch, whose account of the "Talmud" excited so much interest a short time since, which contains the following sketch of the Arabian prophet, the materials for which are drawn from the traditions:—"He was of middle height, rather thin, but broad of shoulders, wide of chest, strong of bone and muscle. His head was massive, strongly developed. Dark hair—slightly curled—flowed in a dense mass down almost to his shoulders. Even in advanced age it was sprinkled by only about twenty grey hairs, produced by the agonies of his 'revelations.' His face was oval-shaped, slightly tawny of colour. Fine, long, arched eyebrows were divided by a vein which throbbed visibly in moments of passion. Great black, restless eyes shone out from under long, heavy eyelashes. His nose was large, slightly aquiline. His teeth, upon which he bestowed great care, were well set, dazzling white. A full beard framed his manly face. His skin was clear and soft, his complexion 'red and white,' his hands were as 'silk and satin'—even as those of a woman. His step was quick and elastic, yet firm, and as that of one 'who steps from a high to a low place.' In turning his face he would also turn his full body. His whole gait and presence were dignified and imposing. His countenance was mild and pensive. His laugh was rarely more than a smile. 'Oh, my little son!' reads one tradition, 'hadst thou seen him thou wouldst have said thou hadst seen a sun rising.' 'I,' says another witness, 'saw him in a moonlight night, and sometimes I looked at his beauty and sometimes at the moon, and his dress was striped with red, and he was brighter and more beautiful to me than the moon.'

"In his habits he was extremely simple, though he bestowed great care on his person. His eating and drinking, his dress and his furniture, retained, even when he had reached the fulness of power, their almost primitive nature. He made a point of giving away all 'superfluities.' The only luxuries he indulged in were, besides arms, which he highly prized, certain yellow boots, a pre-

sent from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive of smell. Strong drinks he abhorred.

"His constitution was extremely delicate. He was nervously afraid of bodily pain, he would sob and roar under it. Eminently unpractical in all common things of life, he was gifted with mighty powers of imagination, elevation of mind, delicacy, and refinement of feeling. 'He is more modest than a virgin behind her curtain,' it was said of him. He was most indulgent to his inferiors, and would never allow his awkward little page to be scolded, whatever he did. Ten years, said Anas, his servant, was I about the prophet, and he never said so much as 'Uff' to me. He was very affectionate towards his family. One of his boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children. He would stop them in the streets, and pat their little cheeks. He never struck any one in his life. The worst expression he ever made use of in conversation was, 'What has come to him?—may his forehead be darkened with mud!' When asked to curse some one he replied, 'I have not been sent to curse, but to be a mercy to mankind.' 'He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked his goats, and waited upon himself,' relates summarily another tradition. He never first withdrew his hand out of another man's palm, and turned not before the other had turned. His hand, we read elsewhere—and traditions like these give a good index of what the Arabs expected their prophet to be—was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those he protected, the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence, those who came near him loved him, they who described him would say, 'I have never seen his like either before or after.' He was of great taciturnity, and when he spoke he spoke with emphasis and deliberation. No one could ever forget what he said. He was, however, very nervous and restless withal, often low-spirited, downcast as to heart and eyes. Yet he would at times suddenly break through those broodings, become gay, talkative, jocular, chiefly among his own. He would then delight in telling amusing little stories, fairy tales, and the like. He would romp with the children and play with their toys—as, after his first wife's death, he was wont to play with the dolls his new baby-wife had brought into his house."

NEW UNITARIAN CHAPEL AT GORTON. LAYING THE CORNER STONE.

ON Saturday afternoon last the corner stone of a new chapel was laid in the presence of about 1,200 people by Richard Peacock, Esq. Shortly after three o'clock the friends, who had assembled in the old chapel adjoining, followed by the Sunday scholars, walked in procession to the new site, where a temporary gallery had been erected for their accommodation. A platform, extending over the centre of the new chapel, had been erected for the scholars who, with their teachers, led the singing. Among those present were the Revs. G. H. Wells, M.A., Dr. Beard, H. E. Dowson, B.A., W. H. Herford, B.A., Henry Green, M.A., T. E. Poynting, Brooke Herford, James Drummond, B.A., Jeffery Worthington, James Black, M.A., J. N. Porter, T. Carter, L. Taplin, M.A., J. Harrop, F. Revitt, and D. Berry; Messrs. Joseph Wood, sen., Joseph Wood, jun., John Wood, R. T. Heape, Royston Oliver (Rochdale), T. B. Wood (Middleton), Thomas Worthington, the architect (Manchester), Henry Bayley (Stalybridge), Alfred Aspland, Samuel Broadrick (Dukinfield), H. T. Darnton (Mayor of Ashton), John Thornely, Thomas Thornely, Orlando Oldham (Hyde), Major Wilkinson, G. Wilkinson, E. Wilkinson (Stockport), Joseph Smethurst, G. H. Grimshaw, S. Grimshaw, Thomas Clay, the builder (Gorton), John Armstrong, Harry Rawson, H. J. Leppoc, George Taylor (Manchester), and John Taylor (Haughton).

A hymn having been sung, and prayer offered by Mr. WELLS,

Mr. STANSFIELD GRIMSHAW presented to Mr. Peacock a silver trowel for the occasion, on which was the following inscription:

"Presented to Richard Peacock, Esq., C.E. and J.P., of Gorton Hall, on his laying the corner stone of Gorton Chapel, by the members of the congregation, October 30th, 1869."

A bottle containing the *Unitarian Herald*, the *Inquirer*, several newspapers of the district, and various coins of the realm, having been deposited in a cavity underneath the stone, a brass plate was placed over it on which was engraved the following:

"Erected for the worship of God, anno Domini 1869, by Richard Peacock, Esq., of Gorton Hall, civil engineer and justice of the peace, and presented by him to the congregation of Protestant Dissenters assembling for worship in an old chapel near this site, called Gorton Chapel, bearing date A.D. 1703. Minister, Rev. G. H. Wells, M.A. Building Committee, Brown David, Clay Thomas, Grimshaw George Henry, Hadwen William, Peacock Richard, Wells George Henry. Architect, Thomas Worthington, Manchester. Builders, Thomas Clay and Sons, Audenshaw."

The stone was then formally laid, a son and daughter of Mr. Peacock and a son of the minister (Mr. Wells), each furnished with a mallet, rendering assistance, to the great gratification of the assembly.

Mr. PEACOCK then said: Ladies and gentlemen, I need not say how proud I am to have performed, with the assistance of my juvenile helpers, the ceremony of laying this corner-stone. I am glad to see so considerable an assembly of friends and fellow-worshippers gathered together on this occasion. It is an evidence of the great interest all take in the work of which this is a part. When I first became connected with this neighbourhood, nearly thirty years ago, there was only one church and another chapel, in addition to the one we assemble in, within the township. It is true the population was much less at that time, and for that reason perhaps the demands for church accommodation were as fully met as they are now. Our old chapel bears date 1703, and the earliest date at which I have any reliable return of the population of Gorton is for the year 1801, when the number of inhabitants is given at 1,167. I believe they now number 20,000, which is about equal to 800 to the square mile. And when I tell you that during all this time, and in the midst of all this increase of population, there is only one place of worship in the township designated Unitarian, and that that is our old chapel built 166 years ago, you will naturally conclude that either our forefathers had large hearts and built chapels big enough for future generations, or that we have been sluggards as regards the progress made in promoting our religious tenets, or that the faith we hold is objectionable—or, to say the least of it—not a popular one. As regards the first, I believe the men who built our old chapels had both large and sound hearts. I also think that the word sluggard may not be inappropriate in the sense that we do not attempt in any force to proselytise either at home or abroad. (Hear, hear.) But I do not admit that our faith is an objectionable one, though it may have been unpopular. (Hear, hear.) Bigotry and intolerance are, however, now fast passing away; and thanks to our glorious constitution, we have in this country comparative freedom in all things, not only in politics, but in that greater matter—religion. (Applause.) And now, my good friends, permit me to inform those whom we look upon as visitors, and who may not be so well informed as to the necessity for a new chapel, that the ceremony of this day is being performed because the old chapel is fast falling into decay, and has become scarcely safe to assemble in; that the accommodation is no longer equal to our growing requirements; and that last, though to my feeling not least, I am taking the share it has pleased God to enable me to take in the erection of this building as a token of thanksgiving and in fulfilment of a pledge to Almighty God for the restoration to health and strength of some of the dear ones of my own family from severe affliction and illness. (Hear, hear.) For these reasons, then, I solemnly declare the corner stone of this chapel to be duly laid; the forerunner of a building to be hereafter dedicated to the teaching of the plain and simple truths of Christianity, and to the worship of the one true God. (Applause.)

The hymn "Nearer my God to Thee" was then sung, and the Lord's Prayer chanted by the scholars, after which the company went to tea in the schoolroom adjoining.

The following description will be read with interest:

"The new chapel is situated on the Hyde-road, about three miles from the city of Manchester, on land adjoining the present schools and old chapel, and will consist of a nave 77ft. long, 21ft. wide; north and south aisles, each 70½ft. long, 10½ft. wide, making a total width of 42ft. (inside); communion space or chancel 25ft. long, 19ft. wide, raised above the floor of the nave by three steps; organ chamber on the north side of chancel, and vestry on the south side (with heating chamber under). The tower is on the north side, fronting the turnpike road, the lower part forming the principal entrance to the chapel, and is surmounted by a plain spire, which rises to a height of 100ft. from the ground. In the upper stage of the tower it is intended to place the bells, for which proper provision will be made. There is also a porch on the opposite side, intended chiefly for the use of the school children. The chapel will afford easy and comfortable sittings for 230 adults, 140 children, and 24 singers in the choir, in all 400 persons; but would really accommodate from 500 to 600 should occasion require. The Building is designed in the Gothic style of architecture, and may be more particularly described as 'Geometric Decorated.' It will be faced entirely with stone on the outside, having ashlar dressings of Darley Dale stone to the doors, windows, buttresses, angles of tower, &c., and the spire will be wholly built of the same description of stone. Internally the walls will be of brick, plastered; the piers between the nave and aisles (which divide the length into six bays), and the shafts to the chancel arch will, however, be of polished marble, and the arches above of stone. The roof will be open-timbered, and all internal woodwork, seats, doors, and other joiners' work, of pitch pine, stained and varnished. The pulpit, reading desk, communion table, font, and other fittings are not yet determined; but it is expected that ample funds will be forthcoming to finish them handsomely, and materially enrich the general effect of the building. The chapel will be heated by hot-water pipes, and special attention will be given to render both the warming and ventilation as effective as possible. Mr. Thomas Worthington is the architect, and Messrs. Clay and Sons, of Audenshaw, the contractors for the building; the amount of their estimate being

£5,504. This sum, however, is exclusive of the marble pillars and stone arches to the clerestory, and of the fittings also."

TEA MEETING.

Upwards of 300 persons sat down to a substantial tea, after which Mr. PEACOCK presided. He opened the meeting by observing: I said a few words to you this afternoon about our chapel. My good friend, Mr. Wells, has furnished me with some information in reference to our schools. When the question of Sunday-schools was first introduced into this district, about 1786, the children belonging to those who worshipped in what is now known as the "Parish Church," and the children of those who attended our old chapel, met on common ground in what is called "Gorton Old School,"—now occupied as a day school. For many years the children were conducted thence by their respective teachers to worship wherever their parents assembled. On the breaking-up of this "happy unity," it was found necessary to occupy the small building adjacent to our old chapel which would not accommodate more than thirty children. This state of things went on until Mr. Wells came among us about thirty years ago, when he caused the elder scholars to meet him for instruction in the old chapel, but for many years it was found impossible to accommodate the children who sought admission. At that time the greatest number that could be taught in chapel and school combined was about seventy, and that at very great inconvenience. Mr. Wells, however, laboured on until it was necessary to provide further accommodation. Many obstacles occurred, but were at length overcome by the purchase of a plot of land by Mr. Wells and myself parallel with Hyde-road, and in the year 1863 we had the gratification to see erected, by the help of a portion of the congregation—some of whom have passed away—the building in which we are now assembled—(hear, hear)—with its class rooms and other conveniences. We can here accommodate four hundred children, and I have the great gratification of knowing that a large number assemble within these walls every Sunday, and that the staff of teachers—some of whom are of the highest order—number over fifty. It is also highly gratifying to know that a class of adults of both sexes, numbering about 100, meet here for instruction on two evenings of the week during the winter months. These are under the superintendence of our worthy minister and the elder Sunday-school teachers—themselves having been trained in the Sunday-school. I believe the female teachers who attend these classes deserve great praise for their attendance and assiduity. (Hear, hear.) As a large employer of labour in the district, I have reason to know (and I think it is but due to Mr. Wells and his helpers in this good work of teaching that I should say it) that some of the best workmen and the best servants in our establishment have been educated in connection with the Sunday-schools belonging to our old chapel. (Hear, hear, and applause.) I fear I have to-day dwelt too long upon matters connected with our chapel and schools. The subject of education is, however, of such importance that I cannot sit down without wishing those who are exerting themselves in promoting and extending it God speed. (Loud applause.) Educate! be it national, denominational, or secular. Educate! and if a preference is to be given to either sex—though I hope this will not be—I say educate the women—(applause)—for my observations through life have convinced me that an educated mother will look better after the general training and culture of her children than the father; and I state advisedly that our brightest ornaments in society are men and women who claim educated and enlightened mothers. (Loud applause.)

The Rev. G. H. WELLS said: The occasion that brings us together is not a usual one, but to myself and some of us present here it is a very interesting one. For many years I have looked forward to some such occasion as this, and now, with the good heart and cordial support of our friends, we are within sight of our object. We are living in a period of change, when old modes of working will no longer suit or satisfy, and we must conform to new methods of thinking and acting—we must go on with the times. One of these changes to which we are brought is the erection of this new place of worship—to new and perhaps more attractive forms of architecture, suited to the altered wants and tastes of the present age. It is with a feeling of gratitude, though with some long lingering look behind, that we contemplate bidding adieu to the venerable meeting-house where we ourselves have assembled many a day and year, and where our forefathers assembled and found a shelter for the quietude of worship and the sanctity of conscience in times when religious liberty was less understood than happily it is now. But though we are willing to leave the old building, we still carry with us the same principles, the same great truths, the same religion which made the place sacred to us. We change our place of meeting, but we do not change our principles. Religion is like God, the same yesterday, to-day, and for ever. It shines on in its sameness of splendour through all the ages. It gave strength and comfort to our forefathers who fought Liberty's battles, who laboured, and we enter into their labours. And we trust in the same Divine

Being, and in the same power of religious truth, to minister strength and hope to our descendants, and to make them carry forward the work which we leave uncompleted. The foundation stone now laid is an earnest that we desire to build on a good foundation—even on the Rock of Ages. We build not on the sandy rock of tradition or church authority; but with Paul we say, "Our trust is in the living God, who is the Saviour of all men." The house which we hope to rear, and the cornerstone of which is now laid, is to be dedicated to God our Father in the name of him who taught us to say "Our Father," and to feel our brotherhood. To the great duties of life, to the broad principles of our common Christianity, this building will be set apart. In no spirit of sectarianism, or contempt, or ill-will to any of our Christian brethren, do we rear this place. Not even in any controversial spirit do we apply ourselves to our work, for we believe that however we may differ in creeds, yet, wherever there is the spirit of Christ, there is a true church. Our doors will be open to all; but we shall be anxious not so much to proselyte to an opinion as to change men from sin to righteousness. We hope in this place to do our part, to spread knowledge and increase charity, and diffuse the spirit of Christ wherever our influence extends. Here men will meet after the toils of the week are ended, to refresh their minds with the elevating and sustaining influence of religion. Here we shall meet as men and brethren to strengthen each other's hands for good, and encourage one another in all right works; to instruct youth, to support age, to comfort sorrow, to be the dispensers of such moral and material blessings as we are privileged to bestow, helps to mind and body: this is our mission; this is our work; and our reward is before us, because our work is with us. May none of us ever prove unfaithful to the ideal we have here set up; and may this building which we begin to-day remain to be a sign to after times of the importance which we attach to our principles—the sacrifice we have made, and are yet willing to make for them. But I pause, and instead of indulging in anticipations of the future, I must glance at the facts of the passing hour. It would be a foolish and ill-timed modesty not to say how very largely we are indebted to one individual. The elder members of the congregation have passed away. In their day they did their part, and no doubt it was to them a great and important work; and could they now be with us, they would be anxious to secure to their descendants and to us the blessings for which they so earnestly laboured. But we should never have been able to accomplish this great work had not a gracious Providence moved the heart of one individual to attempt its accomplishment. I may be permitted to say, as the minister of the congregation, how very grateful I am for all the assistance that has been rendered; and I may say, in the name of the congregation, how thankful they are for what has been done. They have this day seen the foundation of a building laid, not to fame, but to God; not for the purposes of worldly distinction or human display, but a votive-offering to God and goodness, to Christian truth and to immortal hope. But I have said enough. The individual who could engage in such an undertaking as this builds not for himself but for the good of others; and I do hope that in this busy neighbourhood, where so many are well and usefully employed, there may be found with many, a place in their hearts for the still small voice of wisdom and an attentive ear for the dictates of goodness and truth.

The Rev. Dr. BEARD was then called upon, and delivered a very interesting and eloquent address. After bearing his testimony to the excellent arrangements of the day, he spoke at some length, in terms which were very warmly responded to by the meeting, of the labours of Mr. Wells at Gorton, and thanked Mr. Peacock for his great liberality as a benefit not only to the congregation at Gorton, but to our churches throughout the country. He then urged upon his audience the great significance of the struggle that was going on between authority and the traditional element in religious matters, and the rights of the individual conscience.

The meeting was also addressed by Mr. Stansfield Grimshaw, who thanked Mr. Peacock on behalf of the congregation for his liberal gift, by the Revs. Brooke Herford and James Drummond, B.A., and by Messrs. Alfred Aspland and H. T. Darnton, mayor of Ashton. The Rev. William Gaskell was prevented from being present, and offering his good wishes, by the state of his health.

MINISTERS' BENEVOLENT SOCIETY.

THE seventeenth annual meeting of this society was held in Birmingham, on Wednesday, Oct. 27th; the president, the Rev. S. BACHE, in the chair. The balance-sheet, presented by the treasurer, Mr. T. KENRICK, afforded a favourable view of the present condition of the society's funds. He was, however, unable to report many additions to the list of honorary members, the income from annual subscriptions remaining nearly the same with that of the preceding year. No donations had been received, and only one congregational collection (from Horsham). He, however, announced a legacy

of £100, duty free, from the late Miss Downing, of Cheltenham.—The following officers were appointed for the ensuing year: President, Mr. A. F. OSLER; vice-presidents, the Revs. S. Hunter and D. Maginnis; Mr. Kenrick and Dr. Russell were re-elected as treasurer and secretary, and Mr. Hornblower and Mr. Warden as auditors. The following is the report of the directors:

"The amount of the grants made during the past year is £490, being £20 in excess of those made during the preceding year. The present number of recipients is fourteen, two having been added to the list during the year. Two have died. Nine beneficiary members have been elected since the last annual meeting, and three ministers await election at the next meeting of the board of directors. One member has received back his subscriptions on retiring from the ministry, agreeably with law 8. The present number of beneficiary members is one hundred and eleven."

"The directors cannot leave this part of their report without noticing the loss which the society has sustained in the death of three of its most valued beneficiary members, the Revs. W. McKean, R. B. Aspland, and Francis Bishop."

After referring to the work of these ministers, the report continues:

"The directors feel that they cannot offer a more striking illustration of the value of the Ministers' Benevolent Society than by adding that of these gentlemen Mr. McKean derived timely aid from its funds during the period of his decline; and that the widow of Mr. Bishop also looks to it for that help, which her late husband was precluded from securing for her through other means during his useful life. The past history of the society affords similar testimony to the urgent need which exists for the help it is so well calculated to afford. Since its foundation in October, 1852, thirty deaths have occurred among its beneficiary members; of these the representatives of sixteen have received or are still receiving assistance from its fund, and in five of these cases the member had also availed himself of that assistance which was afterwards to be continued to his widow or family. Five others were in receipt of benefit at the time of their death, but left no representatives, making a total of twenty-one out of the thirty deceased members, who either in their own persons or in that of their families, have depended upon the society; and to this number must be added three others who are at present availing themselves of its benefits."

"In looking to the means they possess for answering claims which will hereafter be made upon them, the directors would say that although the balance sheet for this year shows a favourable result, yet, with the certainty of increasing demands, they would appeal to the friends of the society not to relax their interest in its behalf. This year the treasurer has received no donation, and only one congregational collection, namely, the usual one from Horsham, though he has to report the receipt of a legacy of £100, duty free, from the late Miss Downing, of Cheltenham."

"Circumstances to which it is not necessary here to refer more particularly, have lately drawn special attention to the necessity of a supply of educated ministers, for the prosperity of the religious body to which we belong; whatever other influences may be created for attaining this object, the subject of a livelihood for the minister cannot be left out of the question. The Ministers' Benevolent Society has no relation with the important subject of ministers' salaries; but it steps in in cases wherein the deficiency at present existing in this particular is most keenly felt. Though it is unable to secure for a minister a competence during his period of active service, it can at least receive him when disabled by age or infirmity, and promise to do something towards relieving the natural anxiety he must feel for those who are dependent upon him for support, and for whose welfare he is unhappily too often precluded by his position for providing, when their present means of support are withdrawn."

MIDLAND CHRISTIAN UNION.

THE annual meeting of this society was held at the Church of the Messiah, Birmingham, on Tuesday week. Among those present were the Revs. S. Bache, C. Clarke, H. W. Crosskey, B. Wright, E. Myers, J. Wilson (Birmingham), W. Cochrane (Cradley), D. Maginnis, G. Knight (Stourbridge), G. Heavyside (Coventry), H. McKean (Oldbury), H. Eachus (Coseley), J. Birks (Kingswood), J. Kedwards (Lye), C. F. Biss (Wolverhampton), Messrs. Herbert New (Evesham), J. White (Dudley), J. and W. Grainger (Coseley), J. Kertland (Wolverhampton), S. B. Whitfield, I. R. Mott, W. Earl, B. Smith, G. R. Twinn, A. B. Matthews, S. Greenway, R. D. Kneebone, H. Payton (Birmingham), &c.

Public worship commenced at three o'clock, the Rev. GEORGE HEAVYSIDE conducting the devotional services. The Rev. H. W. CROSSKEY preached from Eph. ii., 19-22, an eloquent and Catholic sermon on "The Church of Christ."

At the close of the service the business meeting was held, the Rev. CHARLES CLARKE in the chair.

The secretary, the Rev. D. MAGINNIS, having read the minutes of the previous general meeting, the thanks of the meeting were voted to Mr. Crosskey for his "admirable discourse: its inspiring tone and its Catholic spirit," and to Mr. Heavyside, for conducting the introductory services.

Henry Holland, Esq., Mayor of Birmingham, was elected president for the ensuing year; Mr. S. B. Whitfield, treasurer; and Rev. H. W. Crosskey, secretary. A committee and auditors were then appointed, after which thanks were voted to the ministers and lay preachers who supply the pulpits of the preaching stations, to the Rev. D. Maginnis, for his services as secretary during the past two years and to the chairman, for presiding.

In the evening there was a *snaffle*. The new president, the mayor, who had been announced to preside, was unavoidably absent in consequence of a severe family bereavement. In his much regretted absence, Mr. S. B. WHITFIELD (treasurer)

was called to the chair, and gave in succession the following sentiments: "The strength and weakness of our liberal Churches for missionary work," "The Midland Christian Union," "The progress of liberal opinion in the Churches around us," "An increased supply of able and earnest men for the ministry of our Church," "Our Sunday-school Conference," "The liberation of education in school and college from sectarian restraints," which were spoken to briefly, but ably and earnestly, by the Revs. C. Clarke, H. W. Crosskey, H. McKean, and E. Myers; and Messrs. Herbert New, H. Payton, B. Smith, and the chairman.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

THE annual meeting of this society took place at the Great Meeting, Leicester, on Tuesday, the 26th of October. Divine service was held at noon. The Rev. R. A. ARMSTRONG, B.A., of Nottingham, led the devotional service. The preacher was the Rev. Charles Wicksteed, B.A., of Liverpool. There were present the Revs. John Ferrar, B.A., T.C.D. (Ashford and Flagg), W. W. Robinson (Boston), H. W. Ellis (Hinckley), W. Shakespeare (Ilkeston), W. Mitchell (Leicester), C. C. Coe (Leicester), J. J. Bishop, B.A. (Loughborough), A. W. Worthington, B.A. (Mansfield), C. L. Whitham (Nottingham), J. L. Short (Sheffield), H. Hill (Stannington), G. Wooller (Newark), J. T. Cooper (Buxton), and C. Berry (Leicester); and Messrs. Clephan, Mott, Stone, A. Paget, Kempson, E. Smith, Gill, Burgess, F. Johnson, Davidson, Hawkins, Aves, Deakin, Dare, Garner, Whitmore, Frith, Riley, Dobell, Fisher, Handley, Vallance, and many other friends.

Mr. WICKSTEED preached on the true principle of union among Christian worshippers.

He pointed out the immense variety of thought and character among nations and men, and how the gospel in its first preachers, and in its oral and its written traditions, met that variety. The history of the church—in spite of the artificial distinction introduced between orthodox and heretical—showed that that variety of ministration had been continued—to the contemplative, the intellectual, the ethical and practical, the devotional and sentimental, the enthusiastic and passionate nature of man. Christian unity could not consist in an identity of opinion, and an identity of character—as these must and did vary, not only with every Church, but with every age, nation, and individual. The basis of a true Christian unity must lie in the acknowledgment of this variety. But while the broad bosom of the Church must receive all these varieties, the separate communities of which the whole was composed must have each its own homogeneity or agreement, and this agreement must be intellectual as well as moral. Christianity was pre-eminently a religion of thought and of doctrine, and on these in fact the main specialties of its moral and spiritual character rested. Love to God and man, he was happy to think was not the "differentia" of the Christian religion, but was common to all the higher faiths of man. He congratulated the association on its name, "Presbyterian and Unitarian," as in the first was presented the tradition of its liberty of thought, and in the second was embodied one of the very highest and holiest of the results of the exercise of that liberty.

At 1-30 the members of the Association and the visitors lunched in the upper schoolroom, and the proverbial hospitality of Leicester was fully maintained. After lunch, the Rev. C. C. COE took the chair, and the annual report having been read by the Rev. A. W. Worthington, the chairman called on Mr. Kempson to propose its adoption, which was seconded by Mr. Edward Smith.

The Rev. CHARLES BERRY then rose to propose that the thanks of the meeting should be given to the Rev. Charles Wicksteed for this appropriate and eloquent sermon, and to the Rev. R. A. Armstrong, for conducting the devotional services. Having alluded to the ingenuity, novelty, force of reason, and felicity of illustration displayed by the sermon of the morning, he said he was probably the oldest Unitarian minister in this country. But he did not remember an instance of a person who had retained the vivacity, freshness, and vigour of youth in mature manhood to the degree that his friend Mr. Wicksteed, had done so. In his retirement he often reflected on the slow progress of the Unitarian body. He was speaking in the presence of younger ministers, and he hoped they would imitate and excel their predecessors, for he believed that, though our numbers were small, our principles had produced great blessings in society. We had done much to subdue the spirit of bigotry abroad. (Applause.) Our principles were apostolic, and would in the end prevail, but not without strenuous effort from us. Yet truth must finally prevail. (Loud applause.) After appreciative allusion to the conduct of the service by Mr. Armstrong, the speaker resumed his seat.

Mr. MOTT said it was a good thought to unite the young, from whom much was expected, with a minister who was already known as Mr. Wicksteed was known. Mr. Wicksteed's discourse united and blended advanced and conservative thought. After some very searching remarks in reference to the gradual disintegration of worshipping societies, and the possibility that on Mr. Wicksteed's theory, which he (Mr. Mott) fully believed to be the true one, public worship must ultimately cease,—he said he had pleasure in seconding the vote of thanks.

The CHAIRMAN, in putting the motion to the meeting, said he had been delighted to find himself agreeing throughout with the preacher. It was pleasant to him to hear so forcible and clear an exposition of the views he had himself often endeavoured to put forth. His congregation had, from Mr. Wicksteed at any rate, taken it all in. He only wished all ministers were like him. They had sustained heavy losses in the association, but it was a pleasure to him to welcome his friend Mr. Armstrong as a new comér.

The Rev. C. WICKSTEED was greeted with applause. He said it was impossible for him to say that he had listened to the kind remarks of the previous speakers without gratitude and pleasure. He liked to be in Leicester and among Leicester people, but his great pleasure had been in hearing his old friend, Mr. Berry; he was delighted to see him retaining so much of his ancient vigour of body and mind. He rejoiced that he, the kindly, genial, public-spirited and gentlemanly minister—whom Dr. Parr had characterised as worthy to be called a classical scholar—still lived to come among them and shed his cheering influence upon them, and he had himself deemed it a privilege to be present to hear his truly wonderful speech. (Applause.) Referring to the remark of Mr. Mott, that the principle of his morning address was sound, but must inevitably lead to such a disintegration as to make social worship at length impossible, he said, that any one who knew the name of Mott must know that it would be connected with acuteness of thought—(laughter and applause);—but while Mr. Mott had truly pursued one line of consideration to a possibly logical result, there were parallel lines of thought that would lead to other results, and the integral conclusion must be composed of all. Thus there was a “logic of the heart,” as well as of the head, and as long as the human race existed, eye would speak to eye, and heart to heart, and communion, religious communion, would be an undying want. We had indeed an individual nature, which must be left free and could not be tampered with, but we had also a social nature, which led us to make use of our intellectual and spiritual agreements and affinities to combine. The whole was simply a matter of proportion and degree. Those who did associate, whether for worship or for any other purpose, must doubtless find their individualities running together in some intellectual, moral, or practical grooves, but as far as regarded Christian unity and Christian union, it did not matter whether such associations consisted of two, or twenty, or two hundred, or two thousand individuals, if they were allowed and received as themselves constituents of a still larger association—the Church. Mr. Wicksteed then gave a most interesting account of the Church Congress which he had recently attended in Liverpool, paying a warm tribute to the spirit of nationality which had there been manifested, and the desire displayed to do good to men. The combination of the lay and clerical elements had given dignity to our old English Protestant institution. At the approaching Ecumenical Council the lay element would not be represented, and that would prove the ruin of the Roman Catholic system. He had been struck at the Congress by the extreme importance attached to the death of our Lord—not to his life, or his teaching, but to his death. This had assumed the two forms which distinguished the High Church and the Low; and one speaker, advocating the elevation of the Host, had gravely said that if you lifted up Jesus Christ every day, Christ himself had said he would draw all men up to him, and had attributed the failure of the Church to the neglect of the daily sacrifice. Unitarians knew what it was to enjoy communion with their Lord, and to feel the presence of his Holy Spirit in that service, but they differed widely from the paganism of this sacrificial doctrine. Another thing that had excited his regret was, that although many outward changes and improvements were suggested in the services, scarcely one word was said on the necessity of revising the Church’s thought. After an amusing description of Archdeacon Denison’s declaration that there were thirty-seven reasons against altering the Prayer Book, and none in favour of it, the speaker sat down amidst loud applause.

The Rev. R. A. ARMSTRONG rejoiced to stand there as a member of that association. He was grateful for the acknowledgment of his conduct of the morning’s service, and certainly not the less so that it was proffered by one whose name he had long honoured, and that he was associated with Mr. Wicksteed. He believed that organisations for purely religious purposes were of higher importance than at any time before. It had become a truism to say that this was an age of progress. Save one or two, there never had been an age of which this was more emphatically true. But the assertion was made in very different senses. Some meant by it that thoughts of God, of theology, of religion were giving place to what were thought more practical topics. Others, that there was a fresh young spirit of religion abroad. Europeans might, without great inaccuracy, be divided into four great classes. The first class would comprehend the maintainers of the old orthodoxies. For his part, whether High Church or Low, Ritualistic or Evangelical, he

thought they were of one type—men of purely passive mind, who simply believed what they were taught. From them no great service to the cause of progress could be expected. (Applause.) The second class were the indifferent. When they came to church they did unmitigated evil. They were a clog on the preacher and an interruption to the congregation. The third were men of upright and noble lives, who deliberately rejected religion. They were the most earnest philanthropists of the day. It was a shame for us that, while we shook hands with those who scoffed at our religion, and often thought them good company, our liberality could not stretch to those who gravely shook their heads at it. (Applause.) But from these he expected no lasting help. It had been demonstrated again and again that nothing but religion had in it vital force, to initiate a sustained development. Therefore he looked to that fresh and thoughtful religion, at once old and new, which marked the fourth class amongst us, and which he trusted characterised the members of that association for the salvation of humanity. (Applause.)

The Rev. J. L. SHORT, in a speech which our correspondent wishes “he could reproduce word for word,” spoke to the sentiment of liberal legislation in connection with religion. He hoped that the precedent of the Irish Church Bill would not be applied to the English Church when its day should come, arguing that the abandonment of national property to a sect was altogether wrong and unfair. He was not so sure that the disestablished Church had a claim even on her private endowments. They had been bestowed on her as a national Church, representing the common belief of the people. Suppose the Ptolemaic system of astronomy had been endowed by Croesus with his wealth, would it be fair to the nation that after the discoveries of Copernicus the old system should still be taught by endowed professors? It would impose an unjust burden on the people. But he would leave the Church. It was sure to sink. He had, however, a great interest in the Universities. (Applause.) The present arrangement was one of the most intolerable positions that he could very well conceive, and could not be borne with any longer. Yet he did not hope for any great things for our denomination in the change. The old Universities had opposed every great progressive movement for the last three hundred years, and had dismissed one great man after another from their service. Not so the venerated, and ever to be venerated, New College, at York. When he remembered that its alumni had stood forward every where as founders, supporters, or developers of the liberal institutions of the country, he contemplated with dismay our young men entering our Universities, lest they should be lost in the conservatism of those schools, and our fine old Nonconformity be crushed beneath it.

The Rev. A. W. WORTHINGTON thought that the fact that Unitarian opinions were unpopular, which had been regretted by previous speakers, was in fact capable of satisfactory explanation. So soon as popular opinion overtook their point of view, the Unitarian thinkers moved on to some new out-post of advancing thought, and left their number again behind. If their number was small, and their views scantily supported, they might yet be hearty and firm in their union with each other, and he had great pleasure therefore in expressing the hearty welcome of the district, the association, and the ministers to the Rev. C. L. Whitam, whose labours in Nottingham were already reaping their full measure of success; to the Rev. R. A. Armstrong, whose services of that day had already earned their expression of gladness at his coming into the district; to the Rev. R. C. Jones, whose settlement with his father’s congregation, showed his affection for his early associates, and their respect for his father and himself; and to the Rev. George Wooller, whose speedy settlement at Newark attested the goodwill which he had conciliated to himself there.

The motion was seconded by Mr. S. BACON, and carried unanimously, and was warmly responded to by the Rev. C. L. WHITAM.

The Rev. J. FERRAR proposed and Mr. GILL seconded “the memory of the Rev. J. N. Dresser and of the Rev. Francis Bishop, who had been removed from the association by death within the year.”

Other speakers followed, among whom was the Rev. W. Mitchell, to whom the chairman expressed the regret felt at his approaching removal.

INTELLIGENCE.

MINISTERIAL APPOINTMENT.—The Rev. Philip H. Wicksteed, M.A., of Taunton, having received a most cordial and unanimous invitation from the Dukinfield congregation to become their minister, has accepted the same; but it is understood that it will be some time before Mr. Wicksteed can enter upon his new sphere of duty.

RESIGNATION.—The Rev. William Brunton has resigned the pulpit at Middlesborough, and will terminate his duties there at the end of the year.

MANCHESTER: CONFERENCE OF SUNDAY-SCHOOL TEACHERS.—On Saturday evening, upwards of 150 persons interested in Sunday-schools assembled at the Memorial Hall. After tea Dr. Marcus presided, when the Rev. H. E. Dowson, B.A., read a paper on “What is religious as distinguished from

secular instruction?” He urged upon all that teaching such as we have in ordinary day-schools—reading, writing, and arithmetic—was what might be regarded as secular instruction; whereas the function of the Sunday-school should always be, and more especially when secular education was made truly national, to draw out the soul towards God our Father, leaving dogma alone, and so to make the Sunday-school the children’s church. Looking to the future, he urged that Sunday-school teachers should prepare themselves for the coming time when the children of our land would no longer be permitted to grow up in ignorance of secular knowledge, but be prepared for thorough religious culture in the Sunday-school.—The Chairman, in the main, expressed his approval of Mr. Dowson’s views, but held that even in day-schools the scholars should be led to God as the Source of all moral law.—The Rev. W. H. Herford, B.A., urged that Sunday-school teachers could better give religious lessons than lessons on secular subjects, because they involved less thought and preparation, which were essentially needed in secular teaching.—Mr. John Heys vindicated what he thought was the practical teaching-power in our Sunday-schools. Nine-tenths of it came from the working classes, who did the best they could, and willingly, and therefore he did not like to hear their efforts disparaged. As a rule, he thought that both teachers and schools should be left to themselves to judge what course was best suited to their individual circumstances.—The Rev. J. Harrop contended that religious instruction might be given even in teaching how to write a copy, and that secular and religious instruction could be blended. The Rev. T. E. Poynting said secular efforts cultivated the intellect to help a man to earn his livelihood in the commercial world, whereas religious instruction drew out the moral and spiritual aspirations of the soul, and helped man to use secular blessings in the way God desired them to be used.—The Revs. Jeffery Worthington and J. Freeston, Messrs. D. Baxter, J. Pollard, J. Pilcher, George Smith, and William Freeston also addressed the meeting, after which it was agreed, with Mr. Dowson’s consent, to print the paper which he had read to them.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

J. R.—In the supplement to the *Guardian* of September 29th.

R. E.—W. H.—P. G.—Received.

LOCKE’S STATUE.

To the Editors.—The following extract from the *College Calendar* for the current session (p. 170) will give to you and your readers the information respecting Westmacott’s statue of Locke, which in the last number of the *Herald* (p. 352) you express a wish to have:

“About the year 1808 a subscription was set on foot by several admirers of John Locke, for the purpose of erecting in some public edifice a permanent memorial to his genius and virtues. They collected a sum which, with accumulations of interest, amounted at last to about £1,000, and they caused a statue of Locke to be executed in marble by the late Sir Richard Westmacott, R.A. In 1836, pursuant to a resolution passed in 1833 by a general meeting of subscribers, the statue was presented to University College by a committee appointed to carry into effect the vote of the subscribers. It was placed where it now stands, at the east end of the General Library, on the completion of that room in 1849.”—Yours faithfully,

JOHN ROBSON, Secretary.
University College, London, Nov. 1st, 1869.

THE COMING WEEK.

London: FREE CHRISTIAN CHURCH, LINDEN GROVE.—On Sunday morning, one of a series of discourses on the Sermon on the Mount by Alexander J. Ellis, Esq., B.A.

London: STOKES NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee on “Christ’s First Passover.”

London: STRATFORD WORKING MEN’S HALL.—On Sunday afternoon, a meeting for conversation on “Helps to a Religious Life.”

Manchester: STRANGEWAYS UNITARIAN FREE CHURCH.—On Sunday evening, a discourse by the Rev. Brooke Herford on “The Re-union of Friends in the Heavenly World.”

Manchester: UPPER BROOK-STREET.—On Sunday evening, one of a course of lectures on the Old Testament by the Rev. W. H. Herford, B.A.

Deaths.

BREEDEN.—On the 1st inst., at the General Hospital, Birmingham, William Breeden, aged 36, for many years a teacher in the Lawrence-street Sunday-school, and for the last six years secretary to the Children’s Saving Club, during which period his attendance was perfect.

SHAWCROSS.—On the 31st ult., at 44, Lister-street, Stockport Road, Mary, daughter of the late Mr. Peter Shawcross, of Levenshulme.

Printed for the Proprietors, by WILLIAM EVANS, of Aspley Villa, 37, Waterloo Road, Cheetham Hill, at his printing-office, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row. — Friday, November 5, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 446.

FRIDAY, NOVEMBER 12, 1869.

PRICE 1D.

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W. H. HERFORD, Lecturer.

[Special Meeting for Important Business.]

LONDON DISTRICT UNITARIAN SOCIETY.

The FIFTY-FOURTH SOCIAL MEETING of this Society will be held at Radley's Hotel, on Thursday, November 18th, 1869. A member of the committee will open the discussion on the following topics:—"The Past History, Present Position, and Future Prospects of the London District Unitarian Society." The chair will be taken at seven o'clock. Tea at six o'clock. Tickets for tea, One Shilling each, and may be had of Mr. WHITFIELD, or the Stewards.

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J. RICHARDSON.

DOMESTIC MISSION, EMBDEN-ST.,

OPPOSITE UPPER MEDLOCK-ST. HULME. The ANNUAL SERMONS will be preached on Sunday, November 21st: in the Morning, at a quarter to eleven, by the Rev. G. H. WELLS, M.A., subject "The Power of the Gospel;" in the Evening, by the Rev. JAMES DRUMMOND, B.A., subject "Love the Revealer of God." A collection after each service. Friends are earnestly invited to these services. On Monday, November 22nd, at half-past six, a TEA PARTY will be held. Tickets 6d. each.

LIBERATION SOCIETY.—

MANCHESTER YOUNG MEN'S ASSOCIATION. PUBLIC SOIREE in the Town Hall, King-street, on Tuesday Evening, November 16. The chair will be taken by SAMUEL WATTS, Esq., and the following gentlemen are expected to address the meeting:—J. Carvell Williams, Esq., Hon. E. Lyall Stanley, Rev. James Gwyther, Rev. H. E. Dowson, H.A., and Alderman Rumney. Tea will be provided from 6.30 to 7.30. Single ticket, 1s.; double ticket (admitting a lady and gentleman), 1s. 6d., may be obtained from Messrs. Tubbs and Brook, 11, Market-street; Mr. John Boyd, 15, Piccadilly; Liberation Office, 8 York street; or by post from the hon. secretary, Mr. J. R. CROSFIELD, 10, Union-street, Ardwick.

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WHAT THE CHURCHES ARE DOING.

The Rev. W. Taylor, "the California preacher," who recently visited this country as a "revivalist," has probably carried out in more literal fashion than any other Methodist preacher the theory of Wesley, "The world is my parish." He has laboured extensively in America, Africa, Great Britain, Australia, &c., and the last we hear of him is that he is about to visit India and Ceylon. Mr. Taylor chiefly defrays his own expenses by the sale of various books of which he is the author.

By order of the King of Prussia special services were to be performed in all the Evangelical churches of Prussia on Wednesday last, the anniversary of the birth of Luther.

The Synod of the Greek Catholic Bishops, which met at Damascus, has decided that the Patriarch Melchitus shall go to the Ecumenical Council at Rome with eight prelates, the others remaining at home for reasons of age or of health.

The *Correspondence de Rome* gives the following statistics of the Roman Catholic hierarchy, summoned to attend the Ecumenical Council:—Patriarchs, archbishops, and bishops resident in their respective sees, 776; the same "in *partibus infidelium*," 228; total, 904. Of these, 12 are patriarchs, 75 resident archbishops of the Latin rite, 25 resident archbishops of other rites, and 35 archbishops in *partibus*: 605 are resident Latin bishops, 45 are resident bishops of other rites, and 193 are bishops in *partibus*. Three of the prelates are 95 years of age, two 90 and upwards, and 20 octogenarians.

The Pope was presented a few days since, by Mr. D. J. Oliver, of San Francisco, with one of the most splendid specimens of silver ore ever extracted from the mines of California. It required eight soldiers to carry it up the staircase of the Vatican. It weighs 3,885 ounces, and is reckoned to be worth upwards of 5,000 dollars.

The radical movement which has for some time been taking place among European Jews has extended to America. The National Reform Convention of Jewish Rabbis in session at Philadelphia have passed resolutions in favour of adopting modern languages in the prayers, and of introducing modifications in the dietary, marital, and other laws.

The language to be used in the Ecumenical Council is Latin, and as nearly every country has its own way of pronouncing it, the Congregation of the Index has been commissioned to fix a uniform pronunciation, in order that in the diversity of accents the assembly may not degenerate into another Tower of Babel. We fancy some of the pupils will be found rather too old to be taught a new method of pronouncing their Latin, even if they have much of it left.

The Pope has sent a letter "to his holy daughter Isabella II., Queen of Spain," inviting her to attend, with her "very happy husband," and "holy children," the Ecumenical Council. This would look like bitter satire, if we did not know that "holiness" at Rome means simply allegiance to the Church.

We should have had another outcry against heresy, if Professor Maurice had been appointed to a stall at St. Paul's, as was stated would have been the case if Canon Dale had accepted the deanery of Ely. This, however, he has declined to do.

At a meeting in Dublin on Friday last the bishops of the Irish Protestant Church passed several important resolutions on the subject of "reconstruction." They "are prepared to co-operate with the laity in the formation of a committee to consider the subjects to be brought before the General Synod—as suggested at the late Lay Conference." They add that they have already taken steps to convene meetings for the election of clerical and lay delegates to that General Synod; and they, thirdly, declare their resolve that "the bishops shall sit and vote as a separate order, with the right of conference and discussion in common whenever desired by themselves or either by the other orders."

The Primate has written to the Ritual Commission, who certainly cannot be accused of over-haste, desiring them to meet at once in London, and sit

from day to day till their report is finished, and stating that it must be made before Christmas. The report of the Lectionary Committee was given in last June. According to this the Lessons from the Apocrypha, which for saints' days number twenty-six, are reduced to four; but for ordinary days forty are still retained out of the one hundred and six lessons. A second series of "Lessons for Evensong on Sundays" is provided; so that they may be used either as alternative Lessons at the second service, or at the third service, if thought desirable.

Mr. Sedley Taylor, a fellow of Trinity College, Cambridge, who has just resigned his fellowship from religious scruples, writing to the Bishop of Ely, says:

"I was ordained deacon in 1862 by your predecessor, but, owing to ill health, did not proceed to priest's orders at the time, when I could have done so with a good conscience. A course of inquiry, since undertaken and carried on for several years, has led me to form convictions very seriously at variance with the formularies which bind the consciences of the English clergy. This being so, I relinquish, as far as in me lies, the ministry of the Established Church, though of course perfectly aware that, while the law remains as it is, I cannot free myself from certain disabilities attaching to the clerical office, notwithstanding the resignation of all its attendant advantages, including, in my own case, a fellowship in this college." Since his resignation, a lay fellow has likewise given up his fellowship for the same reason.

The Bishop of St. Asaph, Dr. Short, who for some time past has been unable to discharge the duties of his office, has sent in his resignation. This makes the seventh bishopric which it has fallen to Mr. Gladstone's lot to fill up within a few months, the others being Winchester, Salisbury, Oxford, Exeter, Bath and Wells, and Carlisle.

A numerous and influential meeting was held in Liverpool, on Monday, respecting the University Tests Bill, Mr. James Macrea in the chair. Mr. J. J. Stitt, in proposing a resolution in favour of the re-introduction of the bill, said it was not a Dissenters' question, but one of great national necessity, in which all ecclesiastical distinctions should be merged and sunk. The burden of the tests now applied in the universities had been felt to be intolerable, not only by Nonconformists, but by the most enlightened section of the members of the Church of England.—Mr. W. J. Lampart seconded the resolution.—The Rev. J. Kelly, Congregational minister, supported the resolution, denying that the interests of religion would suffer by the change, and citing the experience of the Scotch Universities. Mr. H. Bright (the first Liverpool Dissenter who took the degree of M.A. at Cambridge) moved that the gentlemen present form a deputation to meet Mr. Forster. He explained in detail the grievances and disabilities which the present system imposed, and the exclusion from fellowships and other college prizes which it involved.—The Rev. C. M. Birrell, Baptist, seconded the resolution; which was supported by Mr. R. Trimble, who contended that if one half of the nation were shut out from educational advantages which were intended for the whole, a national injustice and wrong was committed.—On the motion of Mr. Rathbone, M.P., seconded by Mr. George Melly, M.P., thanks were given to the chairman. At the interview which the deputation had with Mr. Forster on Tuesday, he said he was unable to state what course the Cabinet would take next session, but for his own part he altogether sympathised with the movement for the repeal of the existing restrictions at the Universities. The cause had also warm friends in the Cabinet; indeed he might say that last session Sir John Coleridge's bill was pushed on by his colleagues with as much energy as if it were in reality a Government measure.

After the morning service in St. Paul's on Tuesday, the 3rd inst., Canon Gregory expressed his sorrow at the disgraceful manner in which the services of the cathedral were usually attended by the vicars-choral and their assistants. He said that the performance of the service had become a public scandal, and that it was a question whether it should not be entirely discontinued. "On All Saints'-day, one of the greatest festivals of the Church, there were only two gentlemen present at either service, and there are only three this morning; it is really too bad; it is disgraceful." These and some other remarks were answered by one of

the singing men, who said that their attendance was as regular as they had engaged to make it, and that they should be happy to attend more services if they were paid better, for the miserable stipend they at present received compelled many to seek other engagements to keep them from starving. Canon Gregory then said that the service of God and the public service were above the convenience of the individual, and that that was not the time or place to discuss the question of pay, but, he added, he would make all England ring with the story of the disgraceful performance of the services at St. Paul's; and if this, his public remonstrance, had no effect in procuring a better administration, he would invoke the power of the visitor of the cathedral.

Dr. Cumming (as he stated at a meeting held in Liverpool on Tuesday evening) is "preparing at great length" an answer to the Pope's Latin letter to himself, and he intends to give His Holiness "a spell of his mind and belief" on the doctrine of infallibility—of course, still maintaining his own.

WHAT IS SAYING ON CHURCH MATTERS.

The *Civiltà Cattolica*, in an article attributed to the direct inspiration of the Pope, accuses M. Maret, Bishop of Susa, of having written a work tainted with modern Liberalism, and committed the error of believing that this is reconcilable with the Church, and boldly defends the absolute monarchy of the supreme Pontiff, which M. Maret's views, it says, would reduce to a mere phantom. The said work, which is on the Council, has been seized at all the booksellers' shops in Rome.

The Pope, who is a great "joker of jokes," is reported to have likened Ritualists to bells, inasmuch as they call people to the church without entering themselves.

In some remarks on the approaching Council, the *Fall Mall* says:

"To us there is something striking and pathetic in the spectacle presented by the Pope and his bishops. It is like the frantic rush of all the Mrs. Partingtons in both hemispheres to order off the Atlantic Ocean under pain of every penalty which they can inflict upon it. The pathetic part of the matter is that they really believe, at least that so many of them really believe, that they really can do what they say they can do, that they do actually suppose that the winds and the sea will obey them and will be still at their command. There is, indeed, something pitiable in the straits to which they are reduced. They are obliged to affirm propositions so monstrous that every child, one would think, must be able to point out where their absurdity lies. The Pope has to declare himself infallible, and the supreme judge of truth and falsehood, good and evil, right and wrong, and at the same time to ask a Council to vote him to be infallible and omnipotent because his infallibility would not be quite infallibly sure of itself without their vote, and because his omnipotence requires some assistance. He has to declare that he is the guardian and keeper of eternal truth revealed to man by God once for all, and transmitted to him by a tradition of 1,900 years, and at the same time he is about to add to the Christian creed doctrines which notoriously did not form part of that revelation, which were never heard of for centuries after it was made, which are in themselves violently improbable, not to say impossible, and which have been specifically denied by many of the most eminent members of the body of which he is the head. All these, however, are but branches and particular applications of that one huge master fallacy which runs through and pervades every part of the whole system. When people can seriously accept the pretensions of the priest they can believe in anything. If a man can bring his mind to suppose that any one mortal man has been empowered to work invisible miracles, to forgive sins, to be the channel of exceptional favours given to individuals whereby bad people may be made good, or at all events may be treated as if they were good, he has taken leave of common sense, and has made the first step in a long line of absurdities on which he does not know where he may stop. We rejoice in the Council and in the claims on which it is based, because both one and the other show priestcraft in its true colours, and distinctly raise the issue whether after all Obi and magic are or are not the true solution of human difficulties."

In an interesting lecture at Liverpool, Dean Alford said that the great object of an ordinary Englishman's faith in our day seemed to be not so much Christ as his own Christianity—i.e., the validity of the historical and outward framework by which his faith in Christ was displayed. He much feared their faith in their Church system, in

their creeds and formularies, and in the Written Word, was a more real and stronger thing than their faith in the living person of their Divine Master. He went on to show that, as God had manifested Himself in both His Word and works, it was impossible these two should ultimately be at variance, if rightly studied and understood. In this connection he thought there was much wanted an attitude of faithful courage and humble self-distrust towards scientific inquiry. For instance, in the investigation and classification of facts, if not in speculations, they should have the manliness to hail the researches of such men as Darwin and Huxley as so much solid gain in understanding nature, which was in its own degree the exponent of God. His opinion was that some of the greatest eclipses truth ever suffered had been owing to men gathering round it, instead of giving it free play and ventilation. One matter in which he thought the Christianity of the present was hardly making due preparation to be the Christianity of the future was in its treatment of Holy Scripture. Excellent as is our present version, scholars were constrained to confess that it does not now, within many degrees, represent what they know of the text and meaning of the Bible. The time, he believed, was ripe for an authorised revision. The Church of Christ ought to be put in possession of all facts as to the gospel of Christ, and not left, even on the smallest point, to fight her enemies in the dark. In conclusion, he argued that their present Christianity needed more directness, more simplicity, less subjection to the cramping of precedent, or the persistence in honoured abuses.

The *Watchman* says that from eight to ten thousand members are annually lost to Methodism by removals—that is to say, this number of members, on removing from one place of abode to another never again join a Wesleyan Society.

On Sunday morning, the Rev. F. D. Maurice preached an impressive farewell sermon to his congregation at St. Peter's, Vere-street, in which he vindicated the course he had pursued since he entered upon his charge there. His only object, he said, had been to represent the Almighty as the friend of all mankind and the enemy of evil. The sole message which he had sought to convey was that God was fighting for each of them against the foes which each had within him, and that, with God upon their side, if they would but trust themselves to Him, their victory was certain. He had never represented the Almighty to them as a mere sovereign power, omnipotent not only against sin but against the sinner; nor had he ever darkened His features with the clouds of wrath which too many theologians had drawn before His face. The statesman and the lawyer might have desired that he should teach such a creed as this, in the hope that by so doing he might aid the feeble efforts of the policeman and the executioner, and restrain people from evil by inspiring them with the terror of future punishments; but he had felt that it was safer and nobler to invite those around him to see God as He really is—a God of love; and this had been the only end of his preaching all the time he had been in that place.

Dr. Hanna, a minister of the Free Church of Scotland, and son-in-law of Dr. Chalmers, who has "brought himself out of the belief in denominationalism," at a public dinner in Edinburgh last Saturday, said the one thing the country has to do is "to teach the common people, and that by compulsory means, the common branches of education, and leave it to the churches of the different denominations to do as they please—and he trusts they will energetically exert themselves—as to religious education." He is perfectly satisfied that the general intelligence of the country is going along with the view that we should have "no denominational education in any form whatever."

It is almost as amusing to find the *Exeter Flying Post*, which quotes some remarks complimentary to the educational efforts of the clergy from the *Inquirer*, calling it "a Radical Dissenting organ," as it was to find this, a fortnight ago (in noticing Mr. Kenrick's "Memorials of St. Saviour-gate Chapel," which originally graced our columns), resorting to the periphrasis of "one of our periodicals," rather than condescend to name the *Herald*, which, for reasons of its own, the *Inquirer* has scrupulously avoided doing from the first. It

may argue a want of grace in us, but we must admit that we have not been able to keep from smiling at this.

A correspondent calls our attention to the following display of Christian charity by one of the successors of the Apostles, the Rev. W. Keane, rector of Whitby. At a meeting for the adoption of a memorial to the Queen against the recent appointment to the see of Exeter, after quoting a passage from the *Westminster Review* to show that that latitudinarian organ hailed Dr. Temple's essay as an onslaught on revealed religion, he said it had also been translated into the Indian dialects for the perusal of the votaries of Hindooism, to counteract the teachings of Christianity. The appointment was as bad as that of Dr. Colenso, whom he (the Rector) knew at Cambridge as a splendid mathematician, but as a *hater of religion and of good men!* Mr. Keane then read some strictures which he wrote on the essay on its appearance in 1860, representing it as both *blasphemous and puerile, and full of the subtlest poison for religious minds!* Yet, as our correspondent remarks, the speaker was one who is in the habit of enforcing on his parishioners their duty towards their neighbours, as contained in the Catechism of his Church—that they hurt no one "by word or deed," and that they "keep their tongues from evil speaking, lying, and slandering."

The *Advertiser*, organ of the publicans but strictly Evangelical, in announcing that Mr. Dale declines to become Dean of Ely, thus grumbles at Mr. Gladstone's ecclesiastical appointments:

"He is a discreet man, and knows how to dispense his favours judiciously. To the High Church party or the semi-Ritualists he gives the bishoprics of Salisbury and Oxford. To the Rationalist he gives the bishopric of Exeter, and the deanery of Durham, and a canonry at Chester. He then turns to the Evangelicals, and to show his 'impartiality,' he singles out a canon, aged 73, who has already preferments of £1,937 per annum, and he offers him a deanery. The offer, as he probably expected, is declined; but Mr. Gladstone will take credit for having 'done the civil thing,' and having allotted to the Evangelicals a valuable preferment, if they had but chosen to accept it!"

As one of the deputation to the Vice-President of the Council on the University Tests Bill, Mr. W. J. Lamport, in the course of an able speech, said:

"They were most anxious to impress on Mr. Forster, and, through him, on Her Majesty's Government, that Nonconformists were not, as they had often been accused of being, indifferent to learning and science. It was very hard to see one of their own friends, like Sir Roundell Palmer, complaining that notwithstanding Nonconformists could now take their degree at Cambridge and a bachelor's degree at Oxford, and were offered the advantages of a good education at the universities, so few of them availed themselves of it. But there would continue to be very few Nonconformists who would take advantage of those privileges until the just and rightful results of a career of academical distinction were completely open to them. Until that result was achieved the number of Nonconformists going to Oxford and Cambridge would be limited, as at present, to the sons of a few rich men who could afford the time and money, and who went for the sake of the education simply, without any idea whatever of devoting their after lives to the study of learning and science. The Nonconformists were told that their ministers, in point of learning, were not up to the standard of the clergymen of the Church of England. He was not prepared to say that that was not true; but there again their opponents locked up the key of knowledge, and then complained that they did not enter in. Still, the Nonconformists had men amongst them that they could put forward on any platform with any clergyman of the Church of England."

"CROWN OF JESUS MUSIC."

We give a few more extracts from this favourite Catholic hymn-book, which will, we think, not at all astonish some of our Protestant community.

The following is an address to St. Joseph:

"Joseph our certain hope of life!
Glory of earth and heaven!
Thou pillar of the world! to thee
Be praise eternal given.

"The Lord of Lords and King of Kings,
Ruler of sky and sea,
Whom heaven and earth and hell obey,
Was subject unto thee.

"Hail! holy Joseph, hail!
Prince of the house of God!
May His best graces be
By thy sweet hands bestowed.

"Hail! holy Joseph, hail!
Prince of the house of God!
Cheer thou the hearts that faint
And guide the steps that fail."

HAIL! SOLOMON'S THRONE!

"Hail Solomon's throne!
Pure ark of the law!
Fair rainbow! and bush,
Which the Patriarch saw.
"Hail Gideon's Fleece!
Hail blossoming rod!
Samson's sweet honeycomb,
Portal of God."

"Well fitting it was
That a Son so divine
Should preserve from all touch
Of original sin.

"Nor suffer by smallest
Defect to be stain'd
That Mother whom He
For Himself has ordained."

HAIL! DIAL OF ACHAY!

"Hail! dial of Achay.
On thee the true sun
Told backward the course
Which from old he had run!
"And that man might be raised,
Submitting to shame,
A little more low
Than the angels became.
"Thou, wrapt in the blaze
Of his infinite light,
Dost shine as the morn
On the confines of night."

What mean these strange ditties?

COMPLINE.

"The little office of our Blessed Lady."

"May Jesus Christ, thy Son, reconciled by Thy prayers, O Lady, convert our hearts, and turn away His anger from us. O Lady, make speed to befriend me. From the hands of the enemy mightily defend me."

"O Mother of mercy!
O Star of the wave!
O Hope of the guilty!
O Light of the grave!
Thro' thee may we come
To the haven of rest,
And see heaven's King
In the courts of the blest."

THESE PRAISES AND PRAYERS.

"These praises and prayers
I lay at thy feet,
O Virgin of virgins!
O Mary most sweet!
Be Thou my true guide
Thro' this pilgrimage here,
And stand by my side
When death draweth near."

THE IMAGE OF MARY, OUR QUEEN.

"This is the image of our Queen,
Who reigns in bliss above;
Of her who is the hope of men,
Whom men and angels love!
Most holy Mary, at thy feet
I bend a suppliant knee;
In all my joy, in all my pain,
Pray thou to God for me."

COMING COUNCILS.

A NUMBER of free-thinkers have been considering whether it might not be possible to assemble, at Paris, a philosophical congress, at a moment when the Roman Church is preparing to renew, in full council, her anathemas against the principles of modern society.

Only last year two philosophical congresses produced excellent results; one at Hamburg, composed of the disciples of Herbart; the other at Prague, convoked at the proposal of De Leonhardi. The idea is novel and excellent.

The Eastern and the Protestant communions, in answer to an appeal from Rome, have declared that they cannot unite with an assembly where the rights of all are not recognised as alike sacred. A Jewish synod has quite recently shown a wide and conciliatory spirit in relation to the feelings of the age, thus presenting a striking contrast to the tendencies of Rome.

Doubtless, very soon, an extraordinary Masonic meeting will assemble and produce a declaration of its principles, in the interests of rationalism and universal toleration. A congress of free-thinkers will also assemble at Naples during the time of the sitting of the Council, and will lay its stone towards the foundation of public liberty.

M. Henri Carle, in the *Libre Conscience*, insists upon the opportunity for an assembly of this nature, and proposes the meeting at Paris of a

philosophical congress, in the shape of a private assembly, whose proceedings are to be made public by the press. He says: "We propose to join with these several manifestations—all unanimous for the claim of free inquiry and the inviolable respect of conscience—that of a congress of Theists, asserting the truths of natural religion and the principles of social union which proceed therefrom, among others, the affirmation of the independence and inviolability of the individual conscience. We ask all our readers to present to us their views upon this project. They will thus facilitate its realisation."

THE REFORMATION IN ITALY.

THE present eventful period in the history of the Romish Church carries us back to that all-important era when its errors began to be first perceived and its corruption execrated; and the following, abridged from the *Sunday Magazine*, will we think interest our readers:

According to Luther, in his days "The greater part of the clergy, especially the occupants of the cloisters, were very unlearned blockheads, some of whom could hardly read, and of those who could the most part contented themselves with babbling the words of the service without understanding them, alleging in defence that 'the Holy Ghost understood them, and Satan was scared by them.'"

Of himself he records that he was twenty years old before he had seen a Bible, or knew that there were any more of the Gospels or Epistles than are contained in the Postils. In Italy the ignorance of the clergy, like all the other discreditable characteristics of the Romish Church, manifested itself in an exaggerated form. These "Frates Ignorantiæ" made it their boast that they knew nothing, and would learn nothing.

The Church having thus gone over to the side of ignorance, there naturally emerged a state of hostility, more or less pronounced, between her adherents and those for whom culture and literature presented attractions. Indeed, from the very dawn of modern literature in Italy, a decided anti-Papal spirit manifests itself in the writings of its cultivators. Dante, Petrarch, Boccaccio, Ariosto, to say nothing of less famous names, have each, after his own fashion, indicated unmistakably the antagonism which they felt to exist between their tendencies and pursuits and the spirit, practices, and influence of the hierarchy. The language they sometimes employ in denouncing both individuals and classes passes the bounds of moderation. With Petrarch, Rome is constantly "Babilonia;" and both in his poetry and his epistles he inveighs against it and its rulers in the strongest terms. In one sonnet he speaks of having "escaped for his life from impious Babylon, whence all good is gone; hospice of evil, mother of errors." In another he denounces her as "the school of errors, temple of heresy, forge of deceit, dire prison, where the good dies and the evil is fostered and engendered; against which it will be a great wonder if Christ do not come forth in wrath."

Dante, a higher and purer spirit than Petrarch, uses language not less severe in reference to the corruptions which reigned in the Church. Addressing the Popes, some of whom he represents himself as finding in the Infernal Regions enduring the most frightful torments, he says:

"Trampling the good and raising up the bad,
Your avarice o'erwhelms the world in woe.
Your gods ye make of silver and of gold;
And wherein differ from idolaters,
Save that their god is one, yours manifold?
Oh, Constantine! what evils caused to flow,
Not thy conversion,—but those fair domains,
Thou on the first rich Father didst bestow."

Many more such passages might be culled from Dante, whose severe and lofty spirit could ill brook the levities and corruptions which characterised the court and clergy of Rome in his day, and whose intensely religious feeling led him into sympathy with doctrines which, at a later period, would have been signalled as "Protestant;" such, for instance, as the supremacy of Scripture as the final rule of faith and duty; the denial of the validity of priestly absolution; the repudiation of prayer for the dead; the upholding of Christ as the rock on which the Church is built; and the assertion that the temporal authority is not to be derived from or dependent on the spiritual. One feels grateful to hear from amidst the gloom of the sixteenth century a grand voice like that of Dante, proclaiming, in support of the doctrine of the soul's immortality, such words as these: "It is certified to us by the most true doctrine of Christ, which is the way, the truth, the life; *the way*, because by it we advance to the felicity of that immortality; *the truth*, because it suffers no error; *the light*, because it illuminates us in the darkness of mundane ignorance." When we consider the giant grasp which Dante laid upon the opening intelligence of Italy, we can easily believe that the bold utterances to which we have referred were not without a powerful effect in preparing for a revolt against the supremacy of the Romish See.

More antagonism to evil, however, is not always

in itself positive good; and, unhappily, irreligion so prevailed throughout Italian society that rebellion against priestly domination assumed to a large extent the form of an entire renunciation of Christianity. Yet from time to time earnest spirits had arisen, who not only lifted up their voice against the prevailing corruption, but were faithful witnesses of the truth "as it is in Jesus." Even at Rome itself there were men who taught and held truths usually distinctive of Protestantism. An association was even formed, including a number of men of high position in the Church, which sought to counteract the unhallowed tendency of the tone of society under Leo the Tenth. The Reformation spread much farther in Italy than many suppose. But it was met everywhere with the violent hostility of the dominant powers; and at length the light that had been kindled was trampled out or quenched in blood, and Erebus and Night once more resumed their reign.

THE TEMPLE AGITATION.

THE Exeter See storm has nearly spent its fury, and little now remains of it save some low moanings and growls.

Dr. Pusey has evidently given up all hope of persuading Dean Boyd and the rest of the Chapter to set themselves into opposition to the law, as in a long letter on the hated appointment he never so much as mentions them; and he now turns his eyes wistfully towards the bench of bishops for help. "He cannot conceive," he says, "how it will be possible for them, without previous explanation (which Dr. Temple has refused to give), to consecrate one lying under the censure of their House of Convocation."

Archdeacon Denison expresses his conviction that it is hopeless now to resist Dr. Temple's election, but he proposes "that a great effort should be made to stay his consecration till such time as he has given public satisfaction for public offence."

The *Standard*, however, feels that the time for effectual resistance has passed. This should have been made before the *congé d'élire* was issued, and Dr. Temple became the nominee no longer of Mr. Gladstone, but of the Crown. The opportunity has been lost; and if he takes his place on the throne of Dr. Phillpotts as Bishop of Exeter, it will be due either to the cowardice, the apathy, or the narrow-mindedness and bigotry of Churchmen themselves. Never in modern times has the Church made such a confession of weakness, or exhibited such a display of impotence as in this case. It is not a question of party feeling. High Church and Low Church are equally revolted at the scandal of nominating the most distinguished of the Essayists to a bishopric. Yet with all this they cannot unite in resisting it. They hate each other so much that they cannot join hands in combating a common enemy.

This certainly has been made quite clear. As the Rev. James Skinner, a well-known Ritualist, puts it, those who are faithful sons of the Catholic Church had equally good grounds for averting Dr. Baring's or Dr. Bickersteth's consecration, as for uniting with the Evangelical party in active opposition to the consecration of Dr. Temple. "When," he says, "we have Lord Shaftesbury's associates of the 'Church Association' receiving with 'laughter' the profane blasphemy of Mr. Walker, of Bristol, that believers in the Catholic doctrine of the Blessed Eucharist are '*Theophagists*,' and when there are bishops who go the length of rejecting curates from a licence who hold this part of the Catholic faith, I need hardly stop to draw comparisons between the virulence of heresies."

One or two of Dr. Pusey's statements, likewise, have been called in question. "A Hertfordshire Incumbent" shows that the condemnation of the "Essays and Reviews" by Convocation, of which so much has been made, was left incomplete. And a correspondent of the *Guardian* wishes to know what grounds the Doctor has for declaring that in consequence of that volume "soul after soul has been carried off in the whirlpool," and for speaking of it as having caused "the loss of human souls." "Such expressions," the correspondent justly thinks, "can only mean that the writer is definitely acquainted with many cases in which, owing to the particular cause specified by him, individual souls have been, or certainly will be, condemned in the other world;" and he asserts that "such a statement, so remarkable in all its parts for the extent of knowledge which it implies, and, if true, so exceedingly important, ought, if made at all, to be substantiated by names,

dates, and circumstances." "It is a matter of more than temporary interest to learn what are the facts on which Dr. Pusey relies for so positive a declaration on so mysterious a subject, and whence he obtained his knowledge."

If, too, Dr. Temple is a heretic, the Rev. M. Mac Coll wants to know why he has "been allowed all these years, without protest, to have charge of the education of so large a portion of the youth of England. It is no part of the duty of a Prime Minister to assume the office of an ecclesiastical dictator, and pass arbitrary judgments in matters of heresy. He has a right to assume that every clergyman in the English Church, who is neither condemned nor under trial, is eligible, on the score of doctrine, to a bishopric. It is his business, as the dispenser of patronage in a national Establishment, to do justice to all parties whose position in the Church of England is fairly tenable." If Dr. Temple's position is not tenable as a Bishop, it cannot be tenable as a Priest."

Dr. Lake, the Dean of Durham, notes with satisfaction "that scarcely any eminent name, in what may be called the younger generation of English Churchmen, supports the agitation." And Dr. Ewing, the Bishop of Argyll, in a bold, outspoken letter, speaks of the heretical volume which has caused it as "an attempt to serve the best interests of revelation and morality," and is thankful that the attempt was protected by the State. "Had we," he writes, "been under the Governments of Philip II. or of the United Provinces, they would have protected the superstitions of Dr. Pusey or the artificial theology of Dr. McNeill. Happily, our Government had a more intelligent perception of truth and its duties, and prevented the fair stature of Christ from being dwarfed to the size of the one, or dislocated to the satisfaction of the other."

As Dr. Pusey does not seem likely to have much of a following in seeking to relieve the Church from "the iron hand of the State," the only result which the present agitation appears likely to have is that of leading to the abolition of the farce of the Dean and Chapter praying to be guided by the Holy Ghost in choosing a bishop, when the fact is that they have no choice whatever in the matter, but are obliged to elect the nominees of the Crown.

The Unitarian Herald.

FRIDAY, NOVEMBER 12, 1869.

THE SALT OF VOLUNTARYISM IN THE ENGLISH CHURCH.

It is interesting and satisfactory to note the rapid advances made by the Irish branch of the Church, since the Act was passed which decreed its separation from the State. Every report shows it to be penetrated with unwonted excitement, and pervaded by activities as vigorous as they are new. Donations of a munificent character have assured its pecuniary means, and evinced the willingness of its wealthy members to supply, ungrudgingly, its general needs. In an earnest and resolute spirit, most creditable to the manly sense and just appreciation of their position, its laymen have claimed, and have won their right to a due share in the Councils of the Church, even to a participation in the settlement of doctrinal requirements. Some of the clergy—and of the highest rank—tried hard to maintain in lofty isolation certain special and irresponsible powers; but they failed egregiously to suppress, or even control, the new-born energy and self-reliance of the people. Accordingly, the great assemblies which hereafter are to direct the action and determine the policy of the Irish Protestant Church, will be composed jointly of laymen and priests, with voting powers duly arranged to secure a just share of influence to those for whose highest service it is that the Church exists, and whose clergy are literally their ministers.

All this should yield encouragement to

the mother Church of England, in the prospect, no longer distant, of her own emancipation from the trammels of the State. Events in these days march with rapid strides. Questions of public importance are settled with comparative promptitude and facility. Railways, the telegraph, and the ablest, most enlightened and widely-diffused press which the world has ever known, scatter information broadcast over the land; penetrate every hamlet with argument and illustration; and inspire the general mind with consentaneous resolves, which quickly secure attention in the halls of legislation and the cabinets of government. The harvests of popular opinion and the nation's will ripen much faster than heretofore. Two or three years of general discussion and concentrated attention sufficed to abolish the Irish Church; and the signs of the times unmistakably denote a speedy solution of the fate of the elder branch of the Establishment.

It needs no gift of prophecy to forecast the future of the disestablished English Church. All that has been great in her history, every activity which has augmented her usefulness, and every missionary effort she has made, has been born of the spirit of voluntarism. On the side of her relations to and connection with the State, she has been cold, inert, and dead. Just to the extent to which she has thrown herself on voluntary effort has she put forth mighty energies, and seated herself in the heart of the people. The touch of the State has been paralysis; the contact of the free spirit of the dissenting churches has been life and power. To the hard and worldly tendencies of the former she must ascribe the sad and indisputable fact, that she has always been a laggard in popular movements, and in the evangelisation of the masses. It was not the influence of the State which eventually induced her to follow in the steps of Robert Raikes, and attach a Sunday-school to every church; which led her to found missions, either at home or abroad; or to establish great agencies for the diffusion of pure and religious literature. In all these things the State has been to her an incubus and a drag; and only as, by sympathy with external movements, she has emancipated herself from its icy grasp, has she widened her borders, extended her stakes, and fought, not unsuccessfully, for a share with other denominations in the affection and interest of the people at large. Like the central figure of the celebrated picture, "*Mors Janua Vitæ*," the Church has two distinct aspects. On the one side, is the bare attenuated outline, revealing the skeleton form of death; on the other, the lovely and attractive figure of an angelic presence, emerging into the light and glory of a higher and better existence. As the Church leans on the State, she becomes lethargic and powerless; as she throws herself on the free spirit of spontaneous sacrifice, she is vitalised and enriched with grace. Once set free from her present bonds, she will start with a bound on a new race of usefulness and influence; and possibly reacting on the Nonconformist Churches, will stimulate them to a noble rivalry. Her differing and now distracting sections, will then find, in a freer scope for their several peculiarities of discipline and doctrine, a common ground of yet greater love for her institutions, attachment to her name, and pride in her history. Their aims, in-

stead of being divergent only, will probably become more united than ever. When the Broad Churchman can publish his opinions and advocate his theories, undeterred by legal penalties or ecclesiastical ban; when the Evangelical can hold and enforce his views without fear of persecution from a hostile Bishop; and the Ritualist can regale his eyes with gorgeous vestments and becloud himself in incense, unmindful of possible actions at law,—each will cling less pertinaciously to the special views which now ensure somewhat of the charm of persecution and martyrdom, and will rather contract than widen the lines which at present divide the Establishment into hostile camps.

Other benefits and blessings may also be anticipated, in which the religious world generally may share and rejoice with the Church. The stolid prejudices which now obstruct the path of improvement in many ways will dissolve and disappear. Liturgical revision will become possible,—a matter of interest not alone to Churchmen, but to every man who admires, though he may not use in his public services, the inspired and noble utterances of her offices and prayers. The dead-weight of authority removed from the publication of the Bible, improved translations—rejecting not a little of proved interpolation and acknowledged misrendering—will become popular, and will be used with no imputation of heterodoxy, or none that will secure a momentary regard. The universities, no longer claimed as belonging to a Church by law established, will open wide their embrace to all, irrespective of creed. Popular education, relieved from the overshadowing influence of a dominant priesthood, will seek to make instructed and intelligent citizens of all the children of the realm; whilst the voluntary and nobly emulating zeal of the different Churches will bring the saving truths of religion to their consciences and hearts. In Ireland, Protestantism has been, for the first time, placed on ground favourable for a bold and effective challenge to the Roman Church; and will engage, not without hope of success, in the struggle with the malevolent influence of Ultramontaniam, which contributes so largely to augment the evils of Ireland, if it does not even lie very close at their root.

OUR ROMAN LETTER.

ROME, NOVEMBER 4TH, 1869.

I SHOULD like to give you a little news from this place; only things are so different from all one is accustomed to see and hear that I hardly know where to begin. I suppose, however, that the Council interests you most, and that you would like to know what is said about it here. It is not easy to give much information on this point, as the Romans do not like to talk of it; partly because they are a discreet people, who try to live in peace with the ecclesiastical powers, partly because they know that whatever the Council may decide, it will not change anything in their lot, as the purpose of the Council is principally to fortify, in the rest of the Catholic world, the authority of the Pope and the uniformity of ecclesiastical discipline. They assure me here that Cardinal Antonelli was not favourable to the plan of holding it, but was overruled, and consoles himself with the certainty of a great majority for the Papal propositions. But it seems to me that therein lies precisely the danger, because this facility of getting voted any decree they like will lead to proposals which may endanger the Church, in overstepping what the liberal and educated Catholics and what the Governments can bear.

These propositions are elaborated in congregations of theologians, each presided over by a cardinal; they are said to comprise 600 questions,

which are to be freely discussed by as many bishops in Latin. But how many of the bishops will be able to speak intelligible Latin, and how many to understand the pronunciation of a French or English speaker? And then all the Latin in the world would not be sufficient to carry on a real debate on things actual and living. You may easily get up a Latin declamation, or put together the terms of a decree, but a parliamentary discussion is quite a different affair. The result must be that every article which is not adopted by acclamation will be sent to a committee, named by the Council, and the politic art will, of course, find play in the choice of these committees. The common belief is that there will be very little opposition, even to very extravagant propositions—as, for instance, the personal infallibility of the Pope.

However cautiously the propositions may be worded, they can be nothing but an improved and enlarged edition of the Syllabus. This will displease many learned and sincere Catholics; it will widen the gulf between the Church and those who are not wholly accustomed to look upon Church and Religion as one and the same; but will these dissentients be earnest enough to favour a schism? I do not believe it. Will a new Gallican Church arise, or a national Patriarchate be formed in Germany? Nothing as yet leads me to conclude that such things are possible. A movement of this kind could only take rise in the Church itself, among ecclesiastics; but although I know full well that there is discontent in the minds of many of these, one does not see the man who could originate so great a change, and find a sufficient clerical and laical following. My own impression is that the Council will weaken the Church, and help to undermine it, but not that it will endanger it directly and immediately.

It will certainly, however, offend and disgust many Governments, because it will interfere in the matter of education and of mixed marriages, and they will be driven to resist these attacks, by the introduction of civil marriages, non-confessional schools, and other measures directed against the danger of clerical oppression of their subjects. This will be a long, and in some countries an arduous fight, but one which must end in the defeat of Roman pretensions.

Several points in regard to the Council are not yet decided; for instance, whether bishops *in partibus* are to have a vote or only a right to speak, and whether representatives sent by bishops who cannot attend in person are to be admitted. There are many other difficulties of a more material kind; such as how to find room inside St. Peter's for the assembly, its committees, and all sorts of wants of so numerous a body; how to assign decent lodgings to so many men of high rank, and very often insufficient means, bringing with them the theologians, chaplains, and servants. Many are provided for in monasteries; some of the Roman princes have offered to take in to their palaces one or two bishops each; not a few have hired houses or flats at their own expense; but a great number must depend on the Pope for lodging and food, which is a rather awkward circumstance for the independence of their votes.

I have talked with several bishops, who all say that they have found the Pope full of health, good humour, and hope, and very happy to see the representation of the whole Catholic world assembled around him. He is very busy with all the arrangements, and, as he is extremely fond of ceremonies, he is quite in his element. I saw him yesterday in the Sixtine Chapel when the "*dies iræ*" was sung, and could observe him well during this long high mass. He is a strong, hale old man, of tall stature, and with a very good voice, which filled the chapel when he pronounced the benediction. His countenance is good-natured; his smile has a touch of slyness in it; he is very witty, and the town is full of his bon mots; but he is not a man of talent and mind. His health is much better than it was some years ago. He drove to-day in great state to the Church of S. Carlo; the space in front of it was filled with a dense mass of people, who cheered him, but not very loudly, and some ladies waved their handkerchiefs. The lower classes are afraid of him, as they believe that he has the "evil eye."

I have been very much struck with the theatrical aspect of these great Papal ceremonies, and how little they are fitted to produce a religious or solemn feeling. In the Sixtine Chapel, the Pope sat on a

high throne, under a baldachin, with a silver mitre on his head, and covered with heavily-embroidered vestments, looking very much like a half-barbarian oriental king in an opera. The cardinals sit round him in an enclosure, in their red clothing, and at the feet of each, on a lower bench, a chaplain in purple; behind them, and facing the Pope, are two long benches for the bishops, the senator, and distinguished strangers, who must be in dress coats; the ladies, in black and wearing veils, have seats further off. The Swiss guards, with their quaint uniform, the beautiful middle-age court dress of the Roman nobles—all give one more the impression that one is looking at an old picture, than that one is joining in a religious act. The singing is beautiful; it is without any instrumental accompaniment; but the nature of this heathenish soprano choir is blamed here even by the clergy, and this hideous monstrosity will certainly be abolished. The chapel itself is not fit for a church; it might as well be a room for an exposition of pictures, or a lecture room. The altar is simply placed against the straight wall, which is covered with Michael Angelo's "Last Judgment," and the Pope's baldachin is put as awkwardly on the side wall. The place was evidently not built for a chapel, and the service there is nothing but an exhibition of Papal pomp for strangers.

AMERICAN NOTES.

It is stated that the oldest clergyman in America is the Rev. Mr. Richardson, of Washington, Ohio. Although he is 106 years of age, he walks five miles on Sundays and preaches a sermon.

Brigham Young has been delivering an address to the female portion of the congregation assembled in the new tabernacle at Salt Lake City, urging them to abandon the foolish habits and customs of Babylon, and to stop sending to New York for the latest patterns and fashion plates. Fashion, however, is likely to be stronger than the prophet, whose authority seems to be somewhat on the wane.

The *Nation* thinks that probably the happiest man in Europe to-day is the Pope. He believes in himself with a fervour and confidence which the rest of the higher clergy can hardly be supposed to feel; and this, and his ignorance of the world and its ways—or, in other words, of the condition of European society—prevent him from seeing any of the difficulties and dangers to the Church by which other minds are troubled. The pantheists, and materialists, and rationalists, who are alarming ecclesiastics of less simplicity, are to him so many *corpora vilia* on which the Church is to exhibit its power; and with them, as with the renegade Governments, he is said to believe the Council completely sufficient to deal. He has, in the plenitude of his good humour, even replied to Dr. Cumming, the great Protestant bore, and graciously informs him that the heretics will be allowed to come in and submit themselves at the Council, but not to argue; and the doctor is apparently nearly as much pleased by being answered at all as if he were in the fourth hour of his refutation of Popish doctrine before the Council itself.

According to a custom which is becoming disagreeably common with our American cousins, before Father Hyacinthe had landed from the vessel which conveyed him across the Atlantic, he was "interviewed" by a reporter for the *New York Times*, who furnishes us with this description of him:

"Pausing to survey the man whose name has been borne on the wings of fame to the remotest bounds of Christendom, we could not help being amazed at the calm simplicity of his exterior. He is below the middle height, stout, stoops a little, has grey hair, dark eyes, and a round face. At a distance there is nothing striking in his appearance, but the moment you come in contact with him you feel an indescribable charm coming over you, and when he speaks his soft, earnest voice completes the fascination, and you are completely won. Immediately you realise that this is no ordinary man, but one whose mental powers are marvellously developed. He is gentlemanly and affable without the beau ideal of refinement. Approaching him, we took advantage of a pause in his reading to introduce ourself, and to make known the object of our visit. He very politely accorded us a brief interview, during which he told us that he was in excellent health, and, apart from a little fatigue, felt not a whit the worse for his journey. He came to America for the purpose of learning more of the

people and studying their institutions. He informed us that he purposed sojourning among us for two months at least."

Shortly after landing, he was "interviewed" also by the reporter of the *New York World*, and when the interesting stranger had remarked that several religious edifices were visible from the window of his room, the following conversation ensued:

Reporter: Well, monsieur, do you think you are likely to preach to us in any one of them?—Father H.: Oh, no; I shall not preach. I desire to avoid everything like notoriety or publicity. I wish quietly to observe your country. I wish to study the social, political, and religious condition of your people. I wish also to study the language. I desire to make no public appearance whatever.

And what are we to consider your relations with the Roman Catholic Church, monsieur? Have you broken with the Church?—No; I have broken with abuses, but I have not broken with the Church. I shall remain a Catholic all my life.

And in regard to the excommunication?—I stand simply on the defensive in regard to that matter. I can do nothing else at present. But there are friends who will defend my action. I am a Catholic, and intend to remain one.

But not a monk?—No.

There is undoubtedly a considerable amount of sympathy with your course on the part of the French clergy. Do you think there are any aspirations for a national Gallican Church; I mean a separate Church?—Oh, not at all. The French clergy are opposed to the infallibility of the Pope.

And the bodily assumption of the Virgin, monsieur?—Yes, to both of these dogmas; but they are also anxious to maintain the unity of the Church.

Then a separate national Church is not aimed at by the French clergy?—By no means. The Gallican Church does not desire to be separate. She desires unity. You see what Protestantism has led to! All these divisions! Ah, that is a warning to her! And yet I recognise the grace of the religion of Christ in all Churches that maintain his worship.

But these abuses, monsieur, that you speak of; we who are outside do not see how you can consistently speak of abuses. We understand that the whole body of dogma of the Roman Catholic Church is considered a body of infallible teaching; what room is there, then, for abuses? It is to stultify oneself to say that abuses and infallibility can exist side by side.—The fact that Councils have been called to reform the Church is sufficient to dispel that idea. Along with infallibility of teaching there may be errors in practice; even irregularity of conduct. But these are matters that we cannot now discuss.

At all events, monsieur, anything looking to reform does not seem to enter into the theory of the coming Ecumenical Council. There is no such thing as reformation talked of; but only an attempt at heaping up more dogma.—Perhaps without success. However, I have little hope of the Council. Everything seems to have been settled, in an Ultramontane sense, beforehand.

Reporter (rising): I think, monsieur, I have troubled you long enough.—Father H.: Oh, non, non. I was pleased to see you.

You think we shall never be able to claim you as a Protestant?—Non, monsieur (smiling). I remain Catholic all my life. I do not resist the Church, but I resist tyranny; I resist oppression. That is the position I take. Adieu (shaking hands), adieu! I shall be pleased to see you again. *Au revoir*.

The *Nation* thinks, and very justly, that the best thing his admirers can do for the Father is to offer up fervent prayers that all ministers of all denominations, including the "Evangelical clergy of Boston," and all proprietors and publishers of newspapers, and all politicians, "prominent citizens," and "advanced thinkers," may be filled with sufficient grace to let him alone; to refrain from giving him, or causing or procuring to be given him, public "receptions," including brass-bands and refreshments; to refrain from pressing him to deliver lectures, discourses, or sermons, for the purpose of widening the breach between him and his Church, and from hanging round his bedroom door, or looking in at the keyhole, or soliciting his autograph. And the reason is this—that if Father Hyacinthe gave himself up to these injudicious worthies, and did their bidding, his influence, which is now great, would vanish like a mist; all the *mind* of the world—and the world is still governed by mind—would desert and repudiate him as a blatherskite, a voice and nothing more; and there would be an end of him.

On Sunday fortnight, the Father excited no little sensation by his presence in Ward Beecher's church at Brooklyn. The *Herald* informs us that, after the service, "the two great pulpit orators shook hands, and the reception on the part of the Rev. Mr. Beecher was apparently very cordial, Mr. Beecher saying that he cordially welcomed Père

Hyacinthe, not because he was a curiosity, but because he had asserted his independence."

The Rev. C. H. Brigham, who has been visiting Salt Lake City, and made the acquaintance of most of the Mormon leaders, says the place is Paradise, but the system is Perdition. He found a number of Unitarians there, who are anxious for a church of their own.

The *Liberal Christian* says:

"Chicago is soon to have a fourth Unitarian society, and is more of a Unitarian city than New York. If Boston is the Jerusalem of our faith, Chicago is the New Jerusalem."

The *New York Tribune*, mentioning that Mr. Titus Salt has been made a baronet, observes that he is said to be a lineal descendant of Lot's wife. This must be taken, we suppose, *cum grano salis*.

Fanny Fern (sister of the late N. P. Willis, and wife of Mr. James Parton, the biographer and essayist), in an article on "Sunday" in a New York paper, thus describes the kind of sermon she wants:

"I want a *human* sermon. I don't care what Melchisedek, or Zerubbabel, or Keren-happuch did ages ago; I want to know what *I* am to do, and I want somebody besides a theological bookworm to tell me—somebody who is sometimes tempted and tried, and is not too dignified to own it; somebody like me, who is always sinning and repenting; somebody who is glad and sorry, and cries and laughs, and eats and drinks, and *wants* to fight when they are trodden on—and *don't!* That's the minister for me. I don't want a spiritual abstraction, with stony eyes and petrified fingers, and no blood to battle with. What credit is it to *him* to be proper? How can he understand *me*? Were there only such ministers in the pulpit I wouldn't go to church either, because my impatient feet would only beat a tattoo on the pew floor till service was over; but, thank God, there are; and while they preach I shall go to hear them, and come home better and happier for having done it."

LITERARIA.

The native papers of Calcutta are loud in their praises of a work by a Hindoo lady, named Koilashasini Devi, who is a member of the new and spreading sect of the Brama-Somaj. The book is called "Visheva Shobdha;" and, in accordance with that title, it contains, in prose and verse, "of very tender and beautiful character," praises of the Creator, and meditations upon the loveliness and the destinies of the animated world.

Professor Döllinger, of Munich, has in the press a new work on the Religious Sects of the Middle Ages, a subject which in his hands can hardly fail to be made interesting.

Professor Lipsius, of Kiel, announces a work on the chronology of the Roman bishops during the three first centuries.

Bunyan's "Pilgrim's Progress" has been translated into the Chinese language, and, in answer to an appeal made a short time since, means have been provided for printing it.

Dr. Frederick H. Hedge, of Brooklyn, Massachusetts, has published an interesting series of discourses, with the title "The Primeval World of Hebrew Tradition," treating the various questions that are raised by the first chapters of the book of Genesis in connection with modern science. They deal with such subjects as the creation of the world—when, how, what from, and for what purpose; the origin of the human species, the development theory, and the divine sonship and brotherhood of man; the brute creation; man in Paradise, or the beginning and end of human society; Paradise lost, or the theory of evil; Cain, or property and strife as agents of civilisation; nine hundred and sixty-nine years, or patriarchal and human longevity.

The Rev. Henry Giles, whom some of our readers will remember as minister of Toxteth Park Chapel, Liverpool, has just published a volume of "Lectures and Essays," the former of which have been delivered with great acceptance before various institutions in the States, and contain much interesting and valuable information and reflection upon Irish history and character.

Mr. Macgregor, of Rob Roy canoe celebrity, has a work in the press giving an account of his wanderings on the Abana, the Pharpar, and the Jordan.

Mr. E. Wortley-Montagu, whose autobiography has been announced as about to be published, was

in the brief space of forty-two years, a Westminster boy, a sweep, a Spanish muleteer, a student, an author, a Protestant, a Papist, and finally a Mahometan.

A book has just been published by Longmans, entitled the "Great Epoch," from which we learn that the "millennium commenced with the confinement and restraint of the Dragon's power and influence in 1866." We knew that the kingdom of God "cometh not with observation," but it argues great blindness on our part not to have seen at all that "a time of blessedness has arrived" such as is understood by the millennium. This, however, may be urged in our behalf, that by a slightly different manipulation the figures indicate 1873 as the time when millennial blessedness is to begin.

One of the most beautiful gift-books for the coming season will be "Shakespeare and the Emblem Writers," by our friend the Rev. Henry Green, of Knutsford. It is illustrated by nearly 250 woodcuts and photolith plates, and presents a great variety of curious information which cannot but be interesting to every student and lover of our great poet.

The Charlemagne Bible, about which the French papers are inquiring, bears no proofs of its being what it is called. M. de Speyr-Passavant, failing to obtain 60,000 francs for it abroad, was glad to take £750 for it from the trustees of the British Museum, where it now is. Mr. H. Shaw, in his "Handbook of the Art of Illumination," allows that Alcuin produced a copy of the Bible for Charlemagne; but he believes that the MS., so-called, purchased for the nation, is not older than the time of Charles le Chauve, or the latter part of the ninth century.

FRENCH SECULARISM.

(From *Le Protestant Libéral*.)

THE irreligious movement which commenced in France some years ago becomes daily of greater importance. There is being formed at the present time a *Civil Society of Families independent of all External Religion* (*de toute pratique religieuse*), which recalls the societies of the *Solidaires* in Belgium.

The following are the terms in which the founders of this society explain the work which they desire to carry out, and the end which they propose to attain:

"The principal cause of the perpetuity of theological forms, even when belief exists no longer in the mind of the individual, lies in their organisations of charity.

"The principal cause of the smallness of the number of freethinkers who succeed in bringing all the acts of private life into perfect accordance with their philosophical convictions is the absence of effective association.

"The existing laws authorise societies for mutual assistance among citizens of the same state, the same county, or the same religion. Would they forbid a society for mutual assistance among persons independent of all external religion?"

"On the contrary, it seems to us—and to this we call the attention of lawyers—that even in France nothing hinders freethinkers from the practice of fraternity among themselves, and from organising for further usefulness a society for mutual assistance in case of sickness, accident, loss of work, and for the adoption of orphans, the assistance of widows, &c.

"We publicly invite citizens, who, like ourselves, believe in the possibility of such a society for the mutual help of independent thinkers, to send a written assurance of their approval to the office of *La Démocratie*, 39, Rue Rochecouart, Paris.

"The emancipation of the human mind will be complete when all have come to act exactly as they think."

Twenty-one names are appended to this manifesto. Several detailed declarations of sympathy have been received, both from Paris and from the provinces, by the originators of this society.

It is interesting to see by what spirit these declarations are dictated. That which we subjoin shows fairly the general tendency of the supporters; it bears many signatures:

"The undersigned, considering that all religions have the same object—domination; and that all their leaders use the same means for its attainment—ignorance, fanaticism, and consequently superstition, the results of doctrines more or less mysterious, but always incomprehensible;

"That the influence of religious idolatry has, among other results, that of destroying all that is best and greatest in the mind of man; that this influence especially affects woman;

"That it has become necessary to protect as soon as possible from the fatal errors of the religious sects the wife and mother—that first teacher of the child;

"That we have no right to warp from the cradle the mind of the child, who in after years will

reproach us for so doing, should his mind, more developed than ours, allow him to see the absurdity of the principles which we imposed on him before he could judge them;

"That the ministers of all sects are by destiny the tools of despotism, and that on referring to history, as the Catholic inquisition has produced the Massacre of St. Bartholomew, the Dragonnades, &c.—the English Protestant Church has incessantly martyred Catholic Ireland for centuries;

"On these grounds declare for the support of the Civil Society of Families Independent of External Religion."

Certainly, nothing is more touching than the idea which has inspired the founders of this union. They wish to fight against "ignorance, fanaticism, absurdity." This is admirable. But what a confusion of ideas! What ignorance of history! What misuse of violent expressions! Is there not an extreme simplicity in supposing "that all religions have the same object," and that that aim is none other than the degradation of mankind? Again, to say "that the ministers of all modes of worship are by destiny the tools of despotism," is surely to use words without understanding their meaning! Lastly, is there not some novelty in stating "that as the Catholic inquisition has caused the massacre of St. Bartholomew, the Dragonnades (!), the English Protestant Church has incessantly martyred Catholic Ireland for centuries?"

But this extravagance of language, this ignorance of history is here of only secondary importance. What is really worthy of note, is the feeling which impels so large a number of our contemporaries to revolt against the observances of religion. This is one of the most exalted and noble sentiments; it is the love of justice, the hatred of intolerance and superstition. It is because a deplorable confusion has been made between wicked and cruel deeds which have proclaimed themselves as an expression of religion, and the principle of religion itself, that this war against all religion has been declared. Christianity thus bears the burden of all the pharisaisms which have seized upon its name and placed themselves under its protection.

This confusion will endure until we arrive at a full knowledge of the religion which we wish to defend and to see triumphant; until the words of a confession of faith or a syllabus cease to be regarded as an echo of the Sermon on the Mount. But when truth stands clearly revealed by history, when each can assure himself that true Christianity, the Christianity of Jesus, far from destroying our love of right, liberty, and justice, exalts and strengthens it—on that day, religion—though its triumph will not be complete, for other and more powerful causes delay it—will at least no longer be opposed by the honest and manly consciences which combat it to-day because they fancy it productive of "intolerance and absurdity."

CYRIL.

FIRESIDE READINGS.

MY CHILD.

BY JOHN PIERPONT.

I CANNOT make him dead!
His fair sunshiny head
Is ever bounding round my study chair;
Yet, when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!
I walk my parlour floor,
And, through my open door,
I hear a footfall on the chamber stair;
I'm stepping toward the hall
To give the boy a call;
And then bethink me that—he is not there!
I thread the crowded street;
A satchelled lad I meet,
With the same beaming eye and coloured hair;
And as he's running by,
Follow him with my eye,
Scarcely believing that—he is not there!
I know his face is hid
Under the coffin lid;
Closed are his eyes; cold is his forehead fair;
My hand that marble felt;
O'er it in prayer I kneel;
Yet my heart whispers that—he is not there!
I cannot make him dead!
When passing by the bed,
So long watched over with parental care,
My spirit and my eye
Seek him inquiringly,
Before the thought comes that—he is not there!
When at the cool, gray break
Of day from sleep I wake,
With my first breathing of the morning air
My soul goes up, with joy,
To Him who gave my boy;
Then comes the sad thought that—he is not there!
When at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer,
Whate'er I may be saying,
I am in spirit praying
For our boy's spirit, though—he is not there!

Not there! Where, then, is he?
The form I used to see
Was but the raiment that he used to wear.
The grave, that now doth press
Upon that cast-off dress,
Is but his wardrobe locked—he is not there!
He lives! In all the past
He lives; nor, to the last,
Of seeing him again will I despair;
In dreams I see him now;
And, on his angel brow,
I see it written, "Thou shalt see me there!"
Yes, we all live to God!
Father, Thy chastening rod
So help us, Thine afflicted ones, to bear,
That, in the spirit land,
Meeting at Thy right hand,
'Twill be our heaven to find that—he is there!

RIISING ABOVE DIFFICULTIES.

IN the Count de Paris's recently published work on the "Trade Unions of England," we meet with the following striking narrative in the chapter on the coal trade:

"In reading their evidence before the Royal Commission it is impossible not to feel admiration and sympathy for the determined hardy men bred by this life of toil, privation, and risk. We have hitherto refrained, as a rule, from mentioning individuals, confining our attention to the more general features of the subject in hand; but it would be conveying a very imperfect idea of the influence of trade unions and of the future before them, if we omitted to notice some of their leading men, who are an honour to the cause which they represent. One of these, Mr. McDonald, told the story of his life with striking simplicity. He was born in Scotland forty years ago, and at the age of eight began to work in an iron mine. He was obliged, summer and winter, to get up at two o'clock in the morning, and never returned home till seven o'clock the following evening. For sixteen or seventeen hours he was employed in pushing along trucks in galleries often only eighteen inches high, and so badly ventilated, and charged to such a degree with carbonic acid gas, that three or four lamps placed close together did not afford sufficient light for loading the ore. Not one of the twenty children, who were McDonald's companions in the mine, lived to grow up. In the second mine in which he worked there were thirty boys and a good many girls. All these, with the exception of himself and his brother, died quite young, broken down by hard work, and extinguished, like one of their own wretched lamps, by the poisonous atmosphere. Nevertheless, so great was his desire to obtain higher pay and an improved position, that, in spite of these terrible trials, and almost before he had fairly attained manhood, McDonald devoted himself to miner's work in its most laborious form. He undertook by contract to construct the galleries by tunnelling through the rock (called running a level) in places where he had to work up to his knees in water, and with the moisture from the walls incessantly dripping upon him. He says himself 'In the morning when I entered, the first thing that I always did was to roll myself all over right in the water, and wet every part of the body, for the express purpose that the water falling from the roof should not create the very unpleasant sensation which water does to one who has gone recently from his bed into the mine that is wet.' The toilsome life he led did not prevent him from attending the night school which had been recently set up for the benefit of the workmen. Having saved a little money by the time he was one-and-twenty, he resolved on dividing his time; during the summer he continued to work with his hands, in the winter he went to the University of Glasgow, where he studied Greek, Latin, rhetoric and mathematics; the six months spent thus cost him about £60. At last, after having been foreman of a mine, he dropped the pickaxe and mattock to become secretary of an union. The confidence placed in him by all his fellow-workmen has since called him to the position he now occupies,—that of President of the National Association of Miners, a vast society which embraces all the pitmen's unions in the three kingdoms."

In conjunction with this it may not inappropriately be mentioned that Secretary Rawlins, who was the faithful coadjutor of General Grant during the American war, and whose death, at the age of 38, recently excited such regret throughout the States, was the son of parents in the very poorest condition in Illinois, and was at school for only eight months in his life. Up to the age of twenty-two he worked at his father's trade of a charcoal burner, but subsequently went to the bar. He had at one time almost decided to become a Methodist minister.

YOUTHFUL INDULGENCE.

ON this subject Ward Beecher well says: "Men are accustomed to look upon the excesses of youth as something that belongs to that time. Men say that of course the young, like colts unbridled, will disport themselves. There is no harm in colts

disporting themselves, but a colt never gets drunk. I do not object to any amount of gaiety or vivacity that lies within bounds of reason or of health, but I do object and abhor, as worthy to be stigmatised as dishonourable and unmanly, every such course in youth as takes away strength, vigour, and purity from old age. I do not believe any man should take the candle of his old age and light it by the vices of his youth. Every man that transcend's nature's laws in youth is taking beforehand those treasures that are stored up for his old age; it is taking the food that should have been his sustenance in old age and exhausting it in riotous living in his youth."

A MEMORIAL OF WAR.

MR. HARLAND COULTAS, in some "Botanical Wanderings in the United States," has the following, dated "June 10, Liberty, Virginia." "This morning sitting in the parlour I ventured to ask Mr. Curtiss why he did not have replaced a broken pane in the window. I had noticed this ugly fracture for some time, and its continuance seemed very unaccountable, especially as the furniture and all the surroundings of the homestead were in such excellent good taste. The reply of Mr. Curtiss was quite characteristic. 'Sir,' said he, 'I keep that pane broken as an historical reminiscence of the late war. There are about fifteen bullet perforations in this house. A rifle ball passed through that window and is now lodged here—going to the window opposite and pointing to its woodwork. 'You notice there is another mark below the window, and now, sir, if you will step to the front door—here you see three more have passed through this door. The fact is, this house occupied an intermediate position between the Union and Confederate forces; the former fired from the top of yonder hill, the latter from the woods at the back of this farm, and the balls from the rifles passed through the house and left these perforations in its windows and woodwork. There are similar marks in the rooms upstairs.' It was a beautiful calm Sunday morning, and the sun shone brightly on the landscape, over which a Sabbath quiescence appeared to be diffused; but for the evidence before me, it would have been difficult to believe that this house had witnessed such dark and murderous strife between brothers speaking the same language and professing the same faith, and that the tranquillity which now reigned far and wide over this lovely vale had ever been disturbed by the booming of cannon or the crack of the rifle."

SPIDER FARMS.

THE *Gentlemen's Magazine* asks, if the silkworm disease should assume a serious phase, would it or would it not be worth while to try what could be done towards rearing spiders for their fibrous product? Spider's silk is a wonderful and beautiful material: when woven it gives a fabric that is described as spun gold; and its strength is prodigious. An inch bar of iron will sustain a weight of twenty-eight tons, while it is computed that a cable of spider thread one inch in diameter would carry seventy-four tons. A spider can yield a hundred and fifty yards of silk at a spinning—half the length given by a silkworm. But the worm only gives its quantum once, whereas the spider will repeat its yield at intervals of two or three days for a month or more. When allowances are made for the difference of thickness and weight of the two threads, it is reckoned, by an American naturalist, that a spider silk dress would cost two and a quarter times as much as one of worm silk. This is according to American prices for ordinary silk, and these are high compared to ours. The drawback is that the spider does not wind its thread; the insect has to be impaled, and the delicate filament reeled from it. However, this does not appear to be at all a difficult operation, only several threads have to be drawn and wound together, as one alone will not stand the strain. The spiders can be bred in vast numbers, if proper precautions are taken to prevent the old females eating their consorts, and the young ones devouring one another—two unpleasant habits peculiar to arachnid families. One cocoon will contain from five hundred to a thousand eggs, all of which will hatch; the insects are reared on wire frames and fed on drops of blood, crushed flies, bugs, or any other insects. The rearing frames are placed in trays of water to prevent the spiders straying. Perhaps some country gentleman in want of a novel occupation will set up a spider farm, and give his experience to the world. He might come to be monumented as a benefactor to mankind.

A STRANGE QUARTERING OF ARMS.

THE following pasquinade is from the pen of an American poet and artist, on hearing of the new carpet presented to the Pope by the King of Prussia:

"The Hohenzollern arms enwoven there
With Mastai-Peretti's." Outs and ins
Of heretic-Papal stitches! tell us where
The Arms of Nazareth. How St. Satan grins!

GAMESTERS' SUPERSTITION.

WE remember once watching with some curiosity one of the players at the roulette table at Baden, who, every time before staking his money, tossed up a five-franc piece for his guidance; and though two times out of three it led him wrong, such was the strength of his superstition, that his faith in it still seemed unshaken. A correspondent of the *Pall Mall* gives two curious instances of like credulity which came under his notice at Saxon les Bains, in Switzerland. He says, "A study of any gambling room might discomfit optimists who base their hopes on the reasonableness of mankind. 'I was sent this bill to-day,' said a player in my hearing. 'It is dated the twelfth, and is for twelve pairs of gloves. I will play twelve and twenty-four.' Here was the extremity of superstition, unaccountable if we were not something else besides being rational creatures. An hour at Monaco or Homburg might convince the most sanguine how little common sense has to do with life, and how inefficient it is to combat credulity." The development of this round a gaming table "may suggest that doubt is the generator of superstition, and exactly as we become hopeless of certain results do we rush into unreasonable credulities. The sketch of a day at Saxon hardly warrants me in preaching a sermon, but as I looked on at the sharp-witted men there who had fallen into such unreason, I was reminded of the imminent dangers of that reaction towards superstition which is probable now that the formulas clung to by Europeans seem one by one to be losing their hold. What credulities will replace the creeds we are breaking up? for just in proportion as doubt becomes systematised will credulities become necessary. What effect will our new superstitions, or rather our revived superstitions, have on manners? 'How old are you?' asked a player of a young girl standing near him. He played on the number she mentioned and lost. 'That was not your true age,' he muttered, with a sufficiently savage glance at her—for the charities of life do not thrive in company with credulities. His superstition had been stronger than his faith in a fellow creature's honesty."

INTELLIGENCE.

ACCRINGTON.—On Saturday last, a meeting was held to welcome the Rev. William Mitchell as the resident minister. The Rev. J. W. Rodgers, of Burnley, presided; and there were present the Revs. Jeffery Worthington, of Bolton, and R. H. Cotton, of Padiham, and friends from Burnley, Padiham, Rawtenstall, and Newchurch, all of whom joined in offering a cordial welcome to Mr. Mitchell. Mr. Mills, on behalf of the congregation, gave Mr. Mitchell a hearty welcome, and spoke with an encouraging faith of their future success. Mr. Mitchell, in the course of an interesting address, spoke of the Lancashire people as being straightforward, plain to be understood, &c., and he trusted that by the co-operation and assistance of the congregation the day would not be far distant when the chapel would be too small.

AINSWORTH.—The teachers and elder scholars on Saturday last held their social gathering, an annual one, originated about ten years ago by one of the superintendents with the hope of diffusing a brotherly feeling among the teachers. In the course of the evening a handsome lever watch was presented to Mr. John Spencer, who had long worked in their midst. The Rev. J. Whitehead accompanied the presentation at an address, pointing out the zeal and self-sacrificing spirit with which Mr. Spencer had laboured amongst them as a teacher and superintendent for more than twenty years. Mr. Spencer thankfully acknowledged the gift. The meeting closed with the national anthem.

CIRENCESTER.—On Tuesday last, at the marriage of Miss Clark to the Rev. W. S. Smith of Tavistock, the general esteem which she had secured was pleasingly shown. Though heavy rain was falling, the chapel was filled with well-wishers, and a number of girls belonging to the Sunday-school (in which Miss Clark had been a most kind and efficient teacher) dressed in white, met her at the entrance into the chapel, and strewed flowers on her way. At the close of the ceremony, a number of the members of the congregation assembled in the vestry, and the Rev. H. Austin, on their behalf, presented the bride with part of a handsome tea-service, as a mark of the affectionate regard in which she was held.

FOREST HILL.—A social meeting was held last Monday evening in the little chapel, which was well filled, and an agreeable evening passed with music and addresses, the speakers expressing their faith that though located in a Primitive building, yet, like the early disciples, "with perseverance, a greater future would dawn upon them."

LEICESTER: FREE CHRISTIAN CHURCH.—The members and friends of this church held a tea-meeting on Tuesday evening, Nov. 2, on the occasion of the Rev. Wm. Mitchell's departure for Accrington. After tea many friends expressed their high appreciation of the zeal and ability with which he had laboured during his three years' resi-

dence in Leicester; and Mr. F. T. Mott, on the part of the congregation, presented him with a testimonial, consisting of several handsomely-bound books and a purse of money. Mr. Mitchell feelingly responded, strongly urging the congregation to hold together in unity and to persevere in the work of building up a flourishing Free Church. The secretary announced that for the present the services would be conducted chiefly by members of the congregation. A cordial vote of thanks was passed to the guarantee committee, who had so liberally contributed towards the maintenance of the church during the past three years. The gentlemen referred to responded, expressing their unabated interest in the success of the movement.

MANCHESTER: LOWER MOSLEY-STREET SCHOOLS.—On Monday evening, the half-yearly meeting of the Congregational Society was held in conjunction with the parents' party. The Rev. Jas. Drummond, B.A., occupied the chair. The meeting had a peculiar interest as being the last of this kind that he could attend as minister. A large number of parents and members of the society were present, in testimony of the high esteem and affection they felt for Mr. Drummond. In his address, he spoke of the religious education of children. He looked forward to the time when the Sunday-school would only be required to impart religious instruction, and the home to give moral and religious impressions. In alluding to the work of the Congregational Society, he said the tract distribution had been arranged so that house-to-house visitation of certain streets would be secured. The Revs. Joseph Freeston and W. H. Herford, B.A., and Messrs. George Smith and R. Wade likewise addressed the meeting.

NEWCHURCH.—On Sunday evening, November 7th, a tea party was held in the schoolroom, when about two hundred of the congregation were present. After tea a meeting was held, and a testimonial presented by Messrs. A. Law and Maden Clegg to the Rev. J. K. Smith, consisting of a dressing-case, together with an address expressive of the esteem in which he is held by the congregation. Several friends in connection with the place expressed their regret that circumstances should have necessitated his removal to Flowerly Field, and spoke of his labours as being conciliatory, amiable, and Christian in character.

STROUD, GLOUCESTERSHIRE.—The Rev. H. Austin, of Cirencester, delivered a lecture on November 4th, in the Corn Hall, on "The Unity and Fatherhood of God." The *Stroud Journal* says there were "a numerous and intelligent audience, who listened with great attention. The discussion which followed was conducted in the best temper and spirit throughout." The chief difficulty in the way of commencing Sunday services at Stroud is that the Corn Hall, and all suitable buildings yet discovered, are closed to them on that day.

NOTICES TO CORRESPONDENTS.

P. G.—In type, but obliged to be deferred till next week.

THE COMING WEEK.

LONDON: DISTRICT UNITARIAN SOCIETY.—On Thursday, at Padley's Hotel, fifty-fourth social meeting. Subject for discussion, "The Past History, Present Position, and Future Prospects of the Society."

LONDON: FREE CHRISTIAN CHURCH, LINDEN GROVE.—On Sunday morning, one of a series of discourses on the Sermon on the Mount by Alexander J. Ellis, Esq., B.A.; subject, "Reward and Punishment."

LONDON: STOKE NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee on "The Healing of the Leper."

LONDON: STRATFORD WORKING MEN'S HALL.—On Sunday afternoon, a meeting for conversation on "The Character of Saul, King of Israel."

MANCHESTER: UPPER BROOK-STREET.—On Sunday evening, one of a course of lectures on the Old Testament by the Rev. W. H. Herford, B.A.

PENMAENMAWR: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Marriages.

ISAACSON—BUTLER.—On the 8th of September, at the Church of the Holy Trinity, Kew, Melbourne, by the Right Rev. the Lord Bishop of Melbourne, assisted by the Rev. G. Vance, M.A., and the Rev. K. Hayward, the Rev. Charles Sutcliffe Isaacson, M.A., Fellow of Clare College, Cambridge, and rector of St. John's Church, Camberwell, near Melbourne, to Emma Robinson Woolfield, second daughter of Mrs. Spilsbury Butler, Cotswold, Beaufort Road, Edgbaston.

SMITH—CLARK.—On the 9th inst., by the Rev. H. Austin, at the Unitarian Chapel, Cirencester, the Rev. W. S. Smith, late of Doncaster, to Clara Ann Clark, of Cirencester.

Deaths.

BACKSHELL.—On the 6th inst., at Southsea, Elizabeth, relict of the late Mr. William Backshell, in the 75th year of her age.

BATT.—At Dighton-street, Bristol, Mr. Joseph Batt, aged 65.

MACE.—On the 21st ult., at The Pebbles, Tenterden, Amelia Cole, relict of Joseph Mace, Esq., in the 84th year of her age.

SUTTON.—On the 5th inst., at Liverpool, Mr. Amos Richard Sutton, aged 32, formerly of Manchester.

Printed for the Proprietors, by WILLIAM EVANS, of Apsey Villa, 377, Waterloo Road, Chesham Hill, at his printing-offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, 1st and 2nd Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, November 12, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 447.

FRIDAY, NOVEMBER 19, 1869.

PRICE 1D.

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DOMESTIC MISSION, EMBDEN-ST.,

OPPOSITE UPPER MEDLOCK-ST. HULME.
The ANNUAL SERMONS will be preached on Sunday, November 21st: in the Morning, at a quarter to eleven, by the Rev. G. H. WELLS, M.A., subject "The Power of the Gospel;" in the Evening, by the Rev. JAMES DRUMMOND, B.A., subject "How the Revealer of God." A collection after each service. Friends are earnestly invited to these services. On Monday, November 22nd, at half-past six, a TEA PARTY will be held. Tickets 6d. each.

UPPER BROOK-STREET CHAPEL—

On Sunday Evening next and following Sundays, a COURSE OF LECTURES on the Old Testament, intended to state those results of criticism which must be taken as established. Service at 6-30 p.m. All seats free.
W. H. HERFORD, Lecturer.

THE NINTH ANNUAL MEETINGS OF

the Scottish Unitarian Association will be held in Glasgow, on Monday, 22nd November, in the Merchants' Hall. Business Meeting at 6-30; tea at 7-30.
The Meetings will be preceded by SPECIAL SERVICES, on Sunday, 21st November, at St. Vincent-street Church: To be conducted in the Morning, at 11, by the Rev. H. W. CROSSKEY; and in the Evening, at 6-30, by the Rev. J. PAGE HOPPS. Subject of Morning Sermon: "Liberal Christianity: Its Nature and its Claims." Subject of Evening Sermon: "The Church of the Future, foreshadowed in the Unitarian Church of To-day." Collections at each service in aid of the funds of the Association.
Tickets for the Meeting in the Merchants' Hall, 1s. each.

LONDON AUXILIARY SUNDAY-SCHOOL ASSOCIATION.

The TWENTY-FIRST ANNUAL MEETING of this Association will be held at the Carter Lane Mission, Friar-street, Doctors' Commons, on Wednesday, November 24th, the Rev. F. W. CLAYDON in the chair. Tea at six o'clock. Tickets 6d. each, to be had of the School Superintendents, or of the Secretary. Chair to be taken at seven o'clock.

FREE CHRISTIAN CHURCH,

CLARENCE ROAD, KENTISH TOWN, LONDON.
SUNDAY EVENING LECTURES by the Rev. P. W. CLAYDON.
Nov. 21st.—The Doctrine of Eternal Punishment.
" 28th.—The Supposed Scripture Proofs of the Eternity of Punishment.
Dec. 5th.—The other Reasons urged in Support of the Doctrine.
" 12th.—Future Punishment Reformatory not Vindictive.
The service commences at seven o'clock.

FREE CHRISTIAN CHURCH,

WHITFIELD-STREET, ARDWICK.
ANNUAL SCHOOL FESTIVAL, Sunday, November 28th.
Preachers: Morning, at 10-30, Rev. JOSEPH FREESTON; Evening, at 6-30, Rev. S. A. STEINHAL; Afternoon, at 2-30, Singing and Reciting by the Scholars. JOHN BAELOW, Esq., in the chair. The offertory at each service.
On Monday Evening, at 6-45, Parents of Scholars TEA MEETING, G. J. TAYLOR, Esq., presiding. Charge for tea, 4d. each.

MEADOW CHAPEL, GODALMING.

The Committee of the above Chapel have determined to supply the want, which has long been felt, of greater accommodation for their Sunday-schools, and of a room suitable for congregational purposes, meetings, and lectures.
For this purpose upwards of £200 has been raised by the congregation, and another £100 is required that the new building may be opened free from debt in April, 1870.
The Committee now confidently appeal to the Unitarian public to assist them in raising this sum.
Subscriptions will be thankfully received and duly acknowledged by the Secretary.
EDWIN ELLIS, Womersley, Guildford.

THE UNITARIAN CHAPEL, POOLE.

This neat and commodious Chapel, erected at a cost of £1,200, including also a convenient Schoolroom, has been opened. There is the prospect of a not inconsiderable congregation being gathered were it practicable to secure the services of a zealous and able pastor. The debt which hangs over the place, £310, must be paid before this object can be attained.

The undersigned, having been present at the opening service, and being cognisant of the capabilities of the congregation and its prospects, respectfully recommend the case to the attention and help of the Unitarian body, believing it to be on every account deserving of the assistance asked.
Donations may be forwarded to any of us, or to Mr.

Alfred Balston, Poole.
W. J. Lamport, 21, Water-street, Liverpool.
Charles Beard, 13, South Hill Road, Liverpool.
Edmund Kell, Portwood Lawn, Southampton.
William Hargrave, Carlisle, Cumbria, or to Messrs. Robert Pincock, Newport, Isle of Wight.
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Russell L. Carpenter, Bridport.
R. Brook Aspland, 1, Frampton Villas, Hackney, London.
John Chopper, Fursebrook, near Wareham.

Referring to the correspondence column of this week's Herald, the Poole congregation earnestly solicit public aid to enable them to liquidate their debt.

Subscribed by the congregation.....£100 0 0
Steph-n S. Taylor, Esq.....2 2 0
Rev. William Gaskell, M.A., Manchester....1 0 0

MIDDLESBROUGH.—WANTED, a

UNITARIAN MINISTER, apply to WILLIAM FALLOWS, Esq., Southfield Villas, or the Secretary, T. W. MACNAY, Cromwell Terrace, Middlesbrough.

CERTIFICATED SCHOOLMASTER

WANTED.—The Trustees of the Paris-street School, Exeter, having nearly completed the rebuilding of the School-house, desire to receive applications for the situation of MASTER. The School will be mixed and undenominational, and under Government inspection; and the remuneration of the Master will mainly depend on results.—Further particulars may be obtained of, and applications may be made to, the Honorary Treasurer, Mr. W. MORTIMER, 14, Bedford Circus, Exeter.

BANK-STREET SCHOOLS, BOLTON.

WANTED, after Christmas, a MISTRESS for the Infants' School; salary £45 a year.—Applications to be sent to the Rev. JEFFERY WORTHINGTON, Claremont House, Bolton-le-Moors.

A Lady wishes to obtain a SITUATION as

GOVERNESS to Young Children; highest references. Address S. E., Post Office, Bridport.

UPPER NURSE WANTED in a gentle-

man's family where there are two young children; she must be a thoroughly experienced and trustworthy person and a good needlewoman; at least a year's character is required; good wages.—Apply personally, any day during the ensuing week, before two o'clock, or by letter to M. N., care of Mr. Clark, grocer, 60, Beaumont-street, London, W.

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"AN AMAZING CRITICAL CRAZE."

This is the *Truthseeker's* criticism on "THE NAME OF CHRIST," a Unitarian Minister's sermon last Trinity.—London: F. B. Kitch, 5, Bishopsgate-st. Without. One Penny.

1870. ALMANACKS, DIARIES,

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This volume of Sermons, by the late Mr. GEORGE BROWN, of Barnard Castle, with Preface by the late Rev. J. J. TAYLER, B.A., and Memoir by the Rev. BROOKE HERFORD, is out of print, and many inquiries have been made as to a Second Edition. The friends at Barnard Castle would willingly have it reprinted; sufficient copies could be subscribed for—say at half-a-crown—to secure them against loss.—Address JOSEPH LEE, Barnard Castle.

THE UNITARIAN POCKET ALMANAC

For 1870 will be ready on or about November 26th. The DIARY this year will not consist, as it did last year, of blank paper only. It will contain a space for memorandums for every day in the year, as in 1868.

No. 1, price 2d., will contain a List of Ministers, Chapels, and Institutions, &c., together with other denominational information.

No. 2, ditto, ditto, bound in limp cloth, to which will be added a Diary for every day in the year. Price 6d.

No. 3, ditto, ditto, with tuck and pocket. Price 1s. Please give your order for a copy of it to your bookseller, the agent of the *Unitarian Herald*, in your town; Mr. JOHN PHILLIPS, 74, Market-street, Manchester; or to Messrs. Smart and Allen, 2, London House Yard, Paternoster Row, London.

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MR. HENRY PLANCK, DENTIST, 8,

Levyer-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

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WHAT THE CHURCHES ARE DOING.

The Brahmo Somaj has now a "temple" at Calcutta, of which the use on Sundays is thus described in a circular:—"Hymns, 6½-7; Morning Prayer, 7-10; Prayer and Meditation, 12-1; Readings, 1-2; Conversation, 1-4; Hymns, 5-7; Evening Prayer, 7-10." There is a "ladies' gallery," this sect having adopted the separation of the sexes just at the time when the Armenians are beginning to relax it. The northern gallery contains the choir and harmonium. The example set by the opening of this temple at Calcutta will be followed by the many groups of Brahmos scattered throughout Lower Bengal.

Letters from Florence report that it was commonly asserted there that the Archbishop of Pisa had forbidden the Royal confessor to give absolution to the King of Italy unless the latter should first make a full and formal retraction of all that he had done or permitted against the interests of the Church. The condition was flatly refused, and after some negotiation was withdrawn, and the sacrament was administered.

The Pope, who finds a harmless pleasure in making saints, has ordered "acts" to be prepared for the canonization of Eugenius III. and Urban V. Eugenius is the Pope to whom St. Bernard, in the twelfth century, addressed his famous treatise, "De Consideratione," in which he advised the renouncement of the temporal power. He died in 1153, and is buried in the vaults of the Vatican. As soon as the process is taken out for the canonization, the tomb will be opened, and the faithful will be admitted to adore his remains. Urban V. was one of the Avignon Popes, and, though he made a flying visit to Rome, passed his pontificate under theegis and on the soil of France, dying in 1370.

The Holy Father is in expectation of a visit from his "holy daughter," Queen Isabella of Spain, who proposes to attend the Council. Both his Holiness and Cardinal Antonelli are much disturbed at the prospect, feeling it will be impossible to deny the fallen monarch the honours paid to a sovereign, and fearing this may lead to complications with the *de facto* Government of Spain, which has been more prompt in the payment of the Spanish subsidy than that of the Queen was in a position to be.

Mr. Peabody was a Congregationalist, and on the occasion of his visit to his native town, Danvers in August last, he joined in the communion of the church, assembling in the beautiful edifice built by him in memory of his mother, by whose side he is to lie. On Sunday last, reference was made to his death by the Rev. Newman Hall and other ministers of that denomination. The Bishop of London also preached a funeral sermon for him, in which he said, the name of many a man who filled a page in our country's history, or who was illustrious in literature, science or art, was inscribed on the monuments around them, but there was the name of no man inscribed there who was more remarkable for his munificence to mankind than Mr. George Peabody. He had entered on his rest from his labours—labours not for himself only, but for others and for God. His work was to acquire wealth, his delight was to expend it for the good of others. Henceforth the name of George Peabody would be the common property of both the land of his birth and that of his adopted home—another strand in that great bond of unity which draws together the people of two nations having a common origin, language, and laws, and in whose union and peaceful progress side by side in the work of civilisation and social improvement was involved the true welfare, not of themselves only, but of the entire world.

A splendid new church has been built for Dr. Candlish in Edinburgh, at an expense, including the site, of £31,000. This is another proof to the many we have lately had of what voluntarism can do.

Dr. Parker, late of Manchester, now minister of the Poultry Chapel, London, has the following strange and somewhat pretentious note appended to a recently-published discourse:

"As an arrangement for self-protection, I am driven to announce the following as my charges for general public services; in all cases travelling expenses must, of course, be paid:—Preaching on behalf of the salaries of poor ministers, nothing;

preaching for ministers whose salaries are less than £100 a-year, nothing; preaching at the opening of chapels, six volumes of standard literature; attending tea-meetings, £50; going to bazaars, a hundred guineas; serving on committees, £2,000."

Some of the Devonshire clergy, apparently not able to answer or to silence them, seem to think Dissenters may be starved into submission. At a meeting at Torquay of the Church Institution, one reverend "regretted to say it, but it was a fact, that the Dissenters had most of the trade amongst them, and the wealthy Churchmen patronised them to the exclusion of those who belonged to their own Church." The ladies, he continued, were the worst offenders, "because they went to any shop that suited their fancy, without first ascertaining whether the person with whom they were about to deal was a Churchman or a Dissenter." Without this aid, he said, Dissenters would not be as powerful as they were; and he asked, "if an invading army were to appear in Torquay, would any one think of supplying the enemy with provisions and the munitions of war?"—with more of the same sort. Another speaker called attention to the fact that Devon and Cornwall furnished £192 a-year to the Liberation Society, while they sent but £39 to the Church Institution. He, too, supported the proposal that Episcopalians should avoid Dissenting shops; though he had grace enough to admit "it would be very painful to adopt such weapons."

Statistics given by the *Liberator* are dead against State extension of Episcopacy in the West. In regard to Wales and Cornwall, the census of 1851 showed that only about one-fourth of the attendants at public worship belonged to the Established Church; and that Dissenters provided sufficient accommodation for all the worshipping population; for the principal figures are—out of 1,104 places of worship the Church provided only 265. The Church provided accommodation for 28 per cent. of the population; Dissent for 50 per cent. At the most numerously-attended service on the census Sunday, the Church had 44,919 persons, Dissent 116,650. Out of a population of 400,000, the Church has probably not 100,000 adherents. Then, as to the cost of this minority, the net annual value of such livings as can be ascertained from the clergy list is £63,289; including parsonage houses and every thing, the annual value is computed by the *Liberator* at £88,000. This gives the income of the Church as about £1 per head for all the members of its communion—man, woman, and child—which is about the same as it was in Ireland. The inference is obvious.

The death is announced of the Rev. Wm. Harness, Prebendary of St. Paul's. Mr. Harness, who was in his eightieth year, was on a visit to his former curate, the Dean of Battle, and in descending a stone staircase fell, and died almost instantaneously. He was a schoolfellow, and afterwards an intimate friend, of Lord Byron. He was for many years incumbent of Regent-square Chapel, St. Pancras; and afterwards of All Saints', Knightsbridge, towards the rebuilding of which he was the principal contributor. He had ceased to preach during the last three years. Mr. Harness was not unknown in the field of literature. His edition of "Shakspeare" was well received and has become scarce; and he was at different periods a contributor to the *Quarterly*, to *Fraser's* and *Blackwood's Magazines*. His last undertaking was writing the introduction to the "Life of Mary Russell Mitford," which he just lived to see published.

The late Bishop Phillpotts gave to the county of Cornwall an important and valuable theological library. It was given on condition that within three years of his demise a room suitable for its reception should be provided. A large and handsome structure is now being erected at Truro, and is intended as a memorial to the deceased bishop. It will be used as a depository for the Christian Knowledge Society, as well as for purposes of the library.

The Government has signified its readiness to comply with the request of Bishop Wordsworth for the appointment of a suffragan bishop for the extensive diocese of Lincoln. This is a measure which requires no new legislation, but may be effected at once by means of a statute already in force. The suffragan, of course, will not be entitled to a seat in the House of Lords. It does not appear whence his stipend is to come; but this probably will be a matter of private arrangement, as in the case of a curate.

WHAT IS SAYING ON CHURCH MATTERS.

The Pope has addressed a letter to Dr. Manning, to explain that, though no place can be given in the approaching Council for any defence of errors that have been condemned, yet he does not wish to leave no way open to "non-Catholics" of making known the difficulties which keep them separated from the Catholic Church. His Holiness says:—"So far are we, the Vicar upon earth, although unworthily, of him who came to save that which was lost, from repelling them in any way whatever, that we even go forth to meet them, and nothing do we seek for with a more ardent wish than to be able to stretch out our arms with a father's love to any one who shall return to us. And never, certainly, have we wished to impose silence upon those who, misled by their education, and believing their opinions to be right, think that their dissent from us rests upon strong arguments which they would wish to be examined by wise and prudent men. For, although this cannot be done in the Council, there will not be wanting learned divines, appointed by ourselves, to whom they may open their minds, and may with confidence make known the reasons of their own belief; so that even out of the contest of a discussion, undertaken solely with a desire of finding out the truth, they may receive a more abundant light to guide them to it." His Holiness, of course, never for a moment supposes that these same "learned divines," in the course of such a discussion as he alludes to, can receive any "light to guide them" towards the truth. It is evidently to be conducted on the principle of "heads I win, tails you lose."

Pio Nono's last is this. On being told the circumstances connected with Dr. Temple's appointment to the see of Exeter, he said: "This Temple will soon destroy all that remains of the old Temple."

Well may orthodoxy feel alarmed when, in a paper read at a meeting of the office-bearers of the English (Scotch) Presbyterian Church in and around London, the Rev. Mr. Murray ventured to suggest, and with general approval, the expediency of shortening the Confession of Faith, the principal standard of all the Presbyterian churches in all parts of the world! There were, he said, parts of that document which, however suitable for the times in which the Westminster divines lived, were not now required. These should, he suggested, be omitted. Were this done laymen would be more ready to subscribe it, and would intelligently do so.

A correspondent of the *Guardian*, after mentioning that the Anglican communion in Scotland consists of about 50,000 souls, and is ministered to by 173 priests, and is governed by no less than seven bishops, asks:

"Is it reasonable to suppose that out of a body of clergy only thirty in number, one can often be found who would make a good bishop? Is it reasonable to expect that out of a body which numbers only 173, there can be supplied seven men who could, even *respectably*, fill the episcopal office? Experience has proved that such expectations are utterly unreasonable."

In an address delivered in Glasgow recently, the Rev. Sir Henry Moncrieff, Moderator of the Free Church of Scotland, dwelt on the important place which the lay element had ever borne in the Presbyterian Church, contrasting with it the different ideas entertained in the English Church. He scouted the notion that the clergy were a distinct order of men in the Church of Christ, and while referring to the change for the better which had come over the Irish Episcopal Church through its disestablishment as to the position and functions of the laity, and expressing his gratification on this account, said that their old conceptions were still hampering them, an illustration of which he cited from the plan proposed of making the clergy and laity vote as separate orders. This would, however, in his opinion, work its own cure; for the Irish Episcopalians would, in time, discover that this mode of voting on difficult questions was beset with perils, and was not adapted for securing a cordial, liberal, and growing support from the members of the Church towards its various schemes.

From the cries which come from all sections of the clergy of the Establishment, it would appear to be in a very bad way. Dr. Pusey thinks there is little hope for it unless it can be relieved from the "iron hand of the State." Dr. Thirlwall, Bishop of St. David's, says it seems to him impossible to doubt the impending

disruption of the Church into two or three distinct parties from the internal conflicts which are taking place within it. And the Rev. J. C. Ryle, a leading member of the Evangelical School, gives a list of dangers to which his Church is exposed that is truly formidable. It is in danger from the Church of Rome; from the English and Scottish Dissenters; from the alarming progress of infidelity; from the wide-spread alienation of the working classes in large towns; from the evident political tendencies of leading statesmen; from its own internal divisions; from the growing indifference and disgust of scores of its best members in the upper and middle classes; and from the utter want of organisation to enable them to act on any emergency, in which last particular it is completely unlike most other Churches. "The Church of England alone, like a huge stranded whale, lies helpless and shiftless, and its parochial clergy are practically like the ministers of Independent congregations." All this calls for immediate reform; and he suggests a few remedies which scarcely seem powerful enough to go to the root of the evil.

The Bishop of Oxford's farewell visitation charge was shorter than usual and more to the point. In protesting against narrowness and bigotry, he said that, putting all questions of master truths aside, there is large room for difference of tone and feeling, and the mode of expressing the common faith, amongst those who hold earnestly the same Word of God, the same traditions of creed, and the same definiteness of articles. The temper of one man's mind led him to apprehend most readily, and to embody most completely, one aspect of mighty, far-reaching, many-sided dogma, that leavened all his being and teaching; and it was well that that should be so. Instead of divergency of opinion in the Church being an evil, it was a sign of life, and he would no more make every voice in a diocese speak in the same tone than he would abolish the music of nature by requiring the same note from every songster. To a certain extent the rule of liberty as to thought must be extended to the rule of observance. Feeling that strongly, few things had grieved him more than the recent controversy in the Church respecting dresses and externals. With the mighty work we have to do—with the growing masses on every side, it was heart-breaking to see the zeal of earnest spirits diverted from their true mission, and miserably wasted on unmeaning contests as to the cut of a surplice or the colour of a stole. In such a strife both sides appeared to him to be in the wrong, because both exalted things comparatively indifferent into an utterly undue importance. It was hard to understand the religion which consisted on one side in refusing to wear a surplice, and on the other in convulsing a parish by introducing into its services the startling novelty of a gorgeous vestment. To the Romanisers the bishop said there was one change which he viewed with great apprehension, and that was the tendency manifested in certain quarters to change the idea of the Holy Eucharist from a communion of the faithful into a function of the celebrating priest. The presence of the people and the actual communion were bound indissolubly together. The solitary mass of Rome was so absolutely unwarranted a deviation that we were not certain that it did not altogether overthrow the very nature of the sacrament. It was certain that the practice was most intimately connected, both as to cause and consequence, with the greatest practical corruptions of the Papal Communion.

If we do not take care, our Dissenting utterances in favour of the separation of Church and State will sound tame and poor compared with those of members of the Establishment. For instance, in a sermon at St. Lawrence's, Southampton, the other day, the Rev. J. Slater, after sketching the mode of procedure in electing a bishop, and pointing out how full it was of strange anomalies, went on to say, they would ask, "Wherein lies the remedy?" He answered at once he could see no other, and he wished no other, than the severance of the Church from the State. If they wished to heal the waters of a river, they must heal the fountain first. If they wished to undo the train of evils that are now dragging their unclean length across the face of the Church, they must heal not those evils themselves, but the source whence they sprung; and he had no hesitation in saying that one and all of these, from the

appointment of bishops to the last blunder of the law courts, were the result of State patronage and State pressure. He had no hesitation, therefore, in urging upon them the necessity, nay the duty, of using every lawful endeavour to break this yoke from their necks. It might be said, What were they to do without their endowments? The matter was not worth thinking about. Let their endowments, their possessions, their position, go to the winds. The Church, when its home was in deserts and caves of the earth, was stronger and richer than when it was enthroned in the palace of the Cæsars. And so would it be again. An Established Church was a sham, a snare, a delusion; a Disestablished Church would be a spiritual power. Anyhow, their concern was not with those things, their concern was not with earthly riches, but with Christian souls. Their banner was purity; their watchword reality, and truth at any price.

Mr. Spurgeon, in addressing his congregation last week on the Mission of the Church, and particularly that of the Church of England, uttered some good plain truths in a forcible and telling manner. He said:

"When Christ's Church understood her work she would perceive that she was not here to gather to herself wealth or honour, or to seek any temporal aggrandisement and position; she was here unselfishly to live, and if need be unselfishly to die, for the deliverance of the lost sheep, the salvation of lost men. Did anyone imagine that churches were made to maintain ministers or clergymen? Did they conceive that the Church existed in this land merely that so much salary might be given to bishops and deans, and prebends and curates and rectors, and he knew not what. It were well that the whole thing were abolished, if that were its only aim. The aim of the Church of England was not to provide out-door relief to the sons of the nobility. Now-a-days, when they had not brains enough to win anyhow else their livelihood, they were stuck into family livings. Nor were churches of any class made that men of ready speech might stand up on Sundays and talk, and so win daily bread from their admirers. Nay, there was another end and aim apart from this. These places of worship were not built that the various congregations might sit comfortably and hear something that should make them pass away their Sundays with pleasure. A Church in London which did not do good in the slums, and dens, and kennels of London, was a Church which had no reason to justify its longer existing. A Church which did not exist to reclaim heathenism, to fight with evil, to destroy error, to put down falsehood—a Church which did not exist to take the side of the poor, to denounce injustice, and to hold up righteousness, was a Church which had no right to be. Let her have her bishops and her preachers, and let them be supported; let all things be done decently and in order; but let the end be looked to—the conversion of the wandering, the teaching of the ignorant, the help of the poor, the maintenance of the right, and the pulling down of the wrong."

The *Freeman* says sharply, but truly:

"Anglican Tractarianism died on the bosom of Rome when Dr. Newman yielded himself to the latter as to a mother. The Tractarians would have a supremacy, and, bad as is Rome's title to this, it is, at least, superior in its claims to that of the English Crown. They took the consequences, and revolted from the ecclesiastical headship of the temporal sovereign. The Ritualist is incapable of so high a flight as the Tractarian. He creeps after the Romanist as a mere imitator. If he adopts Romish doctrine it is not from conviction or knowledge, but only as a copyist. His highest ambition is to produce a plaster cast of the Italian original. The Romanist by his ritual symbolises doctrines which we hold to be absurdly unscriptural. The Ritualist symbolises nothing. He does not hold the doctrines; he does not understand them. We say that the Romish ritual is a substitute for truth, though regarded by devout Romanists as its representative. The Ritualism of the Anglican is a sham of a sham."

The light in which he is viewed by the real Romanist may be seen in a few remarks which are culled from an article in our Catholic contemporary, *The Month*. The great ambition of the Ritualist is to repeat the Anglican communion service in such a way, to surround it with such ceremonies and observances, as may render it undistinguishable from the Catholic mass. Nothing gives him so much pleasure as to hear that some unfortunate Catholic has wandered by chance into St. Alban's, Holborn, and has thought that he was in a Catholic church. When the Ritualist clergyman travels on the continent, one of his objects in frequenting Catholic worship is to perfect himself in Catholic practices; but he never thoroughly succeeds; he is never quite at home in the meaning of the various bells, or in the proper manner of crossing himself

at the gospel; and he can never quite get rid of the custom, enjoined by Queen Elizabeth, of saying a little preliminary prayer on first entering the church; but still he might be mistaken for a Catholic by a superficial observer. And when he returns to England he carries with him some implement or other of Catholic ceremonial, wherewith to adorn his services at home—a processional cross, or some new candlesticks, or a banner of his patron saint. We cannot help remarking in the Ritualistic party the almost entire absence of any men of intellectual force. With one or two exceptions, their leaders are rather "notorious" than distinguished; their names are known to the public for their eccentricities, or their ingenuity in imitating Catholic services, rather than for any mental vigour or power of influencing mankind. This is especially noticeable at Oxford. Among the leading men there is not one who is in any sense a Ritualist, among college tutors scarcely one, although several of them, especially in Conservative colleges, still cling to the old orthodox Anglicanism. And if Ritualism still prevails to a considerable extent among the junior members of the university, it is an article foreign to the soil, imported in general from the influences of home or of school, and prone to wither and die before they attain to their degree.

We have frequently wondered what were the duties of the Public Orator at Cambridge. A wit there, during the recent election, being asked the question, replied, "To serve out butter in a lordly dish."

In the weekly travels which we have to take through orthodox papers, we very often come upon things which are startling, to say the least, to human reason. In a copy of verses in last week's *Guardian*, for instance, we have this strange combination of ideas:

"O for that spirit now!
Incarnate Patience, meek, Almighty, God
Of God beloved, yet taught beneath the rod
To Heaven's decree Thy human will to bow!"

SHORT REVIEWS.

Scenes from the Life of Jesus. By S. Greg. Second Edition. Edinburgh: Edmonston and Douglas, 1869.

We have been prevented from giving a welcome to a second edition of this excellent little work much longer than we could have wished. It is now fourteen years since it was first published, and having proved its usefulness, our wonder is that another edition has not been called for much sooner than it has. In the present it is considerably enlarged, and in some respects improved, several chapters having been re-written, and two new ones added. So many of our readers must be already acquainted with the book, that we feel there is no occasion for us to give anything like a critical notice of it. To those who have not yet met with it, we may just say that the "Scenes" are judiciously chosen for the purpose which the writer had in view, clearly conceived, and often beautifully described. We are sometimes asked to recommend books for young people that are suitable for Sunday reading; we can without hesitation recommend this, as helping to make more real and life-like scenes and events that often through familiarity lose something of their freshness and power, and as calculated by the spirit which breathes throughout it to cherish a loving sympathy with the holiest and best of our race. It is well fitted to follow Mrs. Greg's "Little Walter," and seems to us no unworthy companion to it; and those who are familiar with that admirable work will feel that this is no slight praise.

A Hand-book for Teachers of Infant Schools. By the editor of "Holy Thoughts." Manchester: John Heywood. London: Simpkin, Marshall, and Co.

To those who are acquainted with "Holy Thoughts," and other publications of the same authoress, we need hardly say that this Hand-book is marked by judgment and taste. It has been altogether a labour of love. Not content with simply establishing an infant school, she gave to the management of it what many are least of all disposed to give, time and thought, and was anxious to render it as efficient for its purpose as she could. With this view she procured many books intended as guides to the teachers of such schools; but "she almost invariably found that, though each contained much that was valuable, there was also much that was

not at all suited to such young children—many things much too difficult for them, and many perfectly useless." In one, for instance, "a whole page was taken up with all the names for the Devil, which the children were to learn by heart." In the Hand-book which she has been at the pains of drawing up, "her great object has been to make the whole system of teaching as simple as possible, and to recommend no rules, or modes of teaching, which she has not tested." The result, we can honestly say, is the production of the best work of the sort which we have seen; and we feel convinced that not only those who are engaged in the special kind of teaching for which it is designed, but mothers also, and others that have "little ones" under their charge, will find it a valuable help in making instruction pleasant, while at the same time it is systematic and conducive to mental and moral development.

Notices of the Life of the late Rev. R. B. Aspland. Whitfield.

THIS is a brief, but interesting, biographical sketch of one who was most widely known and respected throughout our denomination, and whose death called forth such universal expressions of regret. It supplies some particulars which serve to fill up Mr. Higginson's excellent memoir, and adds another testimony to those which had been previously given, of the untiring zeal and energy with which our friend devoted his talents to the promotion of what he firmly believed to be the cause of Christ, and which he truly and ardently loved.

THE Rev. Benjamin Glover, who has rendered good service at Crewe in recommending our views of Christian truth, has just published four tracts with the same object. They are entitled, *The Claims of Religion—a Secular Sermon; Human Nature; Thoughts on the Doctrine of Eternal Punishment; and, What do Unitarian Christians Believe?* Though short, they contain good matter, much to the point, and are well fitted for circulation among those, a very large number yet, who do not know what Unitarianism means.

THE TEMPLE BAR REMOVED.

THE opposition to Dr. Temple, as from the first we said it would, has ended in nothing. Yesterday week the ceremony of electing him, if electing it can be called, was gone through. Nineteen members of the Chapter were present, of whom thirteen voted for the bishop-designate. In the minority there was no one of any mark. It consisted of Bishop Trower (only a colonial bishop), Archdeacon Freeman (who "hates newspapers," and believes if there had been any in St. Paul's time, "he also would have hated them"), Canon Lee, and three obscure Prebendaries. The Dean, Mr. Mackarness (bishop-designate of Oxford), Chancellor Harington, Canon Cook (editor of the *Speaker's Commentary*), and Archdeacons Woollcombe, Downall, and Phillpotts (a son of the late bishop) recorded their votes for Dr. Temple.

The Chapter having thus signally failed them, it is reported that the Cockspur-street committee, of which Dr. Pusey is one, now intend to oppose the confirmation of the bishop-elect, and according to the *John Bull* they have decided to take counsel's opinion as to the mode of proceeding. This, of course, will do nobody any harm but themselves. It is understood that the Archbishop of Canterbury, and the Bishops of Winchester, Worcester, and St. David's, with perhaps the Bishop of Argyll, to whose bold defence of Dr. Temple we referred last week, are ready to consecrate him.

When that has been done, we shall be curious to see whether the doughty Archdeacon of Taunton, who, according to himself, "says what he means and means what he says," will carry out his late threat, and go in with Dr. Pusey for the separation of Church and State. Many of the clergy have been made to see that if they will have the advantages of an Establishment, they must likewise put up with its disadvantages, and to ask whether the latter do not outweigh the former. They have been so long pampered and favoured that it will probably take some time for them to come to the full recognition of the truth that this is really the case; but if they look simply to the interests of religion, we have no doubt that they will in the end.

INDIAN METHODISTS.

A CORRESPONDENT of the *Methodist Recorder* describes a camp-meeting which he attended, in August, at Parry's Sound, on the north shore of the Georgian Bay on Lake Huron—at present on the very outskirts of civilisation. The meeting was held in a scene which wonderfully combined the wild, the romantic, and the lovely; on the margin of a bay, unsurpassed in beauty perhaps by any on the continent of America, in a kind of natural amphitheatre, among the rocks which rise from 100 to 150 feet above the level of the encampment, with the unbroken primeval forest rising in dark masses around. It was presided over by the chairman of the district, who was assisted by a strong staff of ministerial and lay labourers, some of whom had come a considerable distance. There were probably five hundred persons in all present, nearly one-half of whom were Indians. The services were held in both the English and Ojibway language. The English sermon was generally followed by an address or sermon in the Ojibway; and when the first sermon was in Indian, an address was usually delivered in English; after which the Indians and whites departed and held their prayer-meeting, each by themselves. I have seen many prayer-meetings, but I doubt whether I ever witnessed such evident displays of the power of God as among those poor Indians. There was a quietness, a seriousness, a reverence, and a propriety about all their movements which was very impressive. The penitents were placed in the centre of the group, the others gathered closely round them. Two or three of the aged men, thoroughly patriarchal in appearance, stood in the midst of the multitude, or rather bent over them, while with tearful eyes and tones of uncommon tenderness they exhorted and encouraged them. Then commenced the agony of prayer; and it was in the most literal sense of the term an agony. Nothing but the Spirit of God could have taught them to pray as they prayed. There was not one careless person in the group—not one that did not appear to be thoroughly in earnest. There was very little noise—none in fact but that which was inevitable—the natural and appropriate expression of emotion too intense to be concealed.

Among the Indians present was a small band of pagans with their chief at their head. The chief was a very fine specimen of this particular type of humanity. He was scarcely above medium height, but straight as a reed; his dark olive face did not betray the slightest indication of the admixture of Caucasian blood; and everything in his manners, and even his dress, indicated that he was proud of the race to which he belonged, and coveted no higher honour than to be known as an Indian chief. His wardrobe, it is true, differed very materially from that of his savage fathers, but on the other hand it differed enough from that of the white man to protect him from the suspicion that he had any desire to adopt his fashions. He wore a neat felt hat ornamented with a black ostrich's feather, a black broadcloth coat, a striped muslin shirt, which hung down loosely to his knees, scarlet pantaloons, and leggings which extended from the ankle to the knee, elaborately ornamented with beads. He is said to be deeply learned in the legends and traditions of his people; he understands and respects the faith of his fathers; and he rejects Christianity on the very same ground upon which so many have rejected it before him; "if it be true, what has become of our fathers?" He and his people attended all the public services, and appeared to pay marked attention to all that was said; but they withdrew from the prayer-meetings, and kept at a respectful distance when the Lord's Supper was being celebrated. At these times it was impossible for any one to fail to perceive the great difference between their appearance and that of their Christian brethren. Paganism degrades, Christianity elevates.

FATHER HYACINTHE'S FALL.

THE clerical press of the continent is never very scrupulous as to modes and means when it wishes to expose its enemies or victims to the hatred of its readers. Father Hyacinthe has by this time experienced a good deal of its temper. Among the various accusations heaped upon him the most frequent is that of having been "in league" with the Protestants; his co-religionists cannot forget that once he was (oh, horror!) complimented by Pastor Martin Paschoud. This is what one of them says of it:

"Can you find words too severe to condemn the speech of a preacher of Notre Dame who, in addressing the Peace Congress, could utter such a sentence as this: 'Three religions find a home in the civilised world—the Jewish, Catholic, and Protestant!' He puts the Catholic religion second—Christ between two thieves!"

"Do you not shudder when you hear the congratulations addressed to the same speaker by the Lutheran minister, Martin Paschoud? Amazed at the indifference and unheard-of tolerance of the servant of S. Theresa, he stuns him with this

compliment: 'I am not certain whether I am a Catholic; still less certain am I whether you are not a Protestant.' And the monk bowed him thanks with a smile."

"On that day, Reverend Father, your guardian angel veiled his face and wept for you."

Poor Father Hyacinthe!

CYRIL.

The Unitarian Herald.

FRIDAY, NOVEMBER 19, 1869.

HOMES v. ASYLUMS FOR ORPHANS.

AMIDST the ecclesiastical agitations of the present time and the variety of social questions struggling for settlement, it is not easy to obtain much consideration for such a subject as the education of destitute orphan children. And yet this is part of a great subject. It goes to the very root of the mass-tendency in modern philanthropy—the tendency to believe in doing good only by large, showy institutions. And as the class to which we have specially referred are emphatically "the children of the State"—completely in its hands to mould and fashion—the question how best to train them for their place and work in life is one not merely of thoughtful interest but of public importance.

The system at present in vogue for the training of the orphan children of society is that of aggregating them in schools or asylums and educating them wholesale. The more fortunate are massed together in huge orphanages, the less fortunate in great workhouse schools. That this state of things has arisen from the best motives no one can doubt. Orphanages like that of Mr. MULLER, if mistakes, are the mistakes of a noble zeal, and the institution by the new Poor Law of workhouse orphan schools was a natural reaction from the undoubted abuses of the previous system of farming out or even of compulsory billeting of children upon unwilling ratepayers. But in either case the training lacks every element of home life, and it is doubtful whether any advantage can compensate for this defect.

With regard to the orphan-training in workhouses, the experience of thirty years has shown that the system of herding children together, which cuts them off from any experience of the family relation, with the monotonous life and strict repressive discipline of the workhouse, has a most deadening effect upon their nature, and renders them but an easier prey to the corrupting influence of the very worst families that are constantly passing through the workhouses, from whose children many of them derive their chief impressions of the world without. The depressing influences of workhouse life are such, as, in spite of superior school instruction, to make them stupid, awkward, and when sent out incapable of work, and to render the temptations to which their new life exposes them far more dangerous than they would be to children naturally brought up. The result commonly is harshness on the part of their employers, frequently ending, as to girls, in their return once or twice to the workhouse; so that it is rarely that these girls become fit for anything but household drudges, and sooner or later many find their way on to the streets. And though the case as to boys is not quite so bad, since the situations to which they are sent are commonly more permanent—and, as a fact, Parliamentary returns show that the proportion of

workhouse boys who fall into crime is smaller than that of girls—yet the same thing is essentially true.

A like evil effect is found to attach in a scarcely less degree to children brought up at a heavy cost in orphanages where every attention is paid to moral training. Dr. LAURIE, one of Her MAJESTY'S Inspectors of Schools, in a late report on some of the Edinburgh orphanages (called hospitals), speaks very strongly as to the deadening influences of these institutions on the mental and moral qualities of the children. It appears that large numbers of the hospital-bred orphans break down when sent out into the world; they have had no experience of family disciplines; they are unable to face the difficulties of their position, and they finally become workhouse inmates.

It has been from practical experience of these things that a different system is now coming into notice. So dissatisfied were the authorities of the city parish of Edinburgh with the results of the training in their orphan hospital, that about twenty years ago they broke up the school and placed the children in families. This plan has since been followed in all the larger parishes of Scotland, and more recently in a few English unions, among which it is now rapidly spreading.

This system of "boarding out" is sometimes confounded with the old system of "farming out;" but the difference is radical. The idea of the old system was simply to minimise the expense to the parish of the children's maintenance, at whatever cost to their welfare or their lives; the idea of the present system is to secure the welfare of the children, as resulting ultimately in the truest economy to the community. Under the old system the children were farmed out in batches to the lowest bidder, and suffered to die off wholesale; under the present system the children are placed in separate homes, and their maintenance, on the usual scale of cottagers' children, including schooling and clothing, is provided by the guardians. The parents with whom they are boarded are carefully chosen, so as to exclude any merely mercenary motive in their taking charge of the children, and a careful and constant superintendence of these is kept up.

And now as to the practical results of this experiment. They have been most remarkable. On fair terms there has been no lack of applicants for the young orphan children, and there is no room for doubt that they usually meet with homes. Mr. GEORGE GREIG, inspector of the poor for the city parish of Edinburgh, reports "that while the children come to regard their foster parents and to be regarded by them very much like their own children, it is a very rare thing for a child thus brought up to become chargeable to the parish in after life, as was frequently the case with those brought up in the hospital or workhouse school;" while he adds that the children when grown up frequently support their foster parents in after life. And the satisfaction of the Edinburgh guardians with the system is further shown by the fact that in their recent erection of a workhouse no accommodation for children is provided.

In England the system has not been in operation long enough to be so thoroughly tested as it has been in Scotland, but all the information which reaches us as to its operation is thoroughly satisfactory. In one union with which we are well ac-

quainted—the Chorlton Union, near Manchester—everything indicates that the success of the system will equal that in Scotland. Homes among the very *élite* of the working classes have been readily found for all the Protestant orphans of suitable age in the workhouse, and frequent and unexpected visits leave no doubt that the relation of the children to their foster parents is of the best and happiest kind. One important fact is that it is found, unmistakably, that more money is spent upon the children than is received from the Union. The foster parents generally speak with pride of the children's improvement in health and intelligence since they left the workhouse. And in many cases it is certain that the children would not be allowed to return thither, if from change of residence the Union allowance were necessarily withdrawn.

We ask our readers to ponder these things. Large asylums have a noble look, and good workhouse orphan schools present capital results in scholarship; but we believe that the rough and varied training of head and hand and heart, which even the most ordinary home affords, is infinitely better as a real preparation for life. It is a matter of concern to all, and one in which rich and poor alike may have some part by calling attention to it, and helping to truer and more Christian thought respecting it.

POOLE CHAPEL.

We often feel that our larger and wealthier congregations are by no means as ready as they should be in assisting the smaller and poorer ones. Not seldom these are left to struggle on encumbered with a debt which, though of no great amount, is yet sufficient to occasion them constant anxiety and interfere with the success of their efforts, when a little help from only a few of those who are so well able to afford it would set them free and send them on their way rejoicing to do good. Such a case is that of Poole, to which we would earnestly call the attention of our friends; and the circumstances of which they will find given in a letter from the Rev. John Cropper, who is thoroughly acquainted with them, in this day's *Herald*.

AMERICAN NOTES.

From the *Pall Mall* we learn that the Philadelphia *Sunday Mercury* keeps a "religious reporter" on its staff. For five years "Charley Graffen" was the man, and did a world of good by "tomahawking hypocrites." But, a year ago, writes his successor, "Charley folded the mantle of sleep around him, and lay down to pleasant dreams." His tomahawk, however, seems to have fallen into hands able to wield it with force and spirit, as one or two specimens of his style of dealing with "the cloth" will show. The pastor of the Tabernacle Methodist Church took no holiday this year. Nevertheless, says Charley's successor, "we do not expect to survive our dear brother. Through the instrumentality of black tea and fried potatoes, he will, doubtless, extend his longevity to the year of our Lord 1892. When called to the harvest of the Lord, he will certainly come bearing with him a two-horse load of first-class sheaves." Brother Murphy, too, kept his church open all the summer. He is another devoted man. "The first sheaf he garnered—and it has proved to be the base of the biggest kind of a subsequent stack of them—was Alfred C. Harmer, now engaged in piously laying out the saints in the glades and dells of lovely Old Oaks." The Rev. E. E. Arnold is described as "an extremely fine specimen," whom the ladies of his parish regard as "by long odds the best-looking pastor in all Pennsylvania. He doesn't need any artificial bloom of roses; while his moustache is as a trumpet vine throwing its laughing tendrils over the arch of a garden gate." The Rev. S. W.

Hallowell is of a rougher stamp; he is "upwards of seventy years of age, and has constantly kept the devil with a black eye since the first day he received holy orders." The reporter, having heard this gentleman preach, was offered the hospitality of a brother "from New England, the land of cold Sunday dinners and sixty-minute prayers." The hospitality was declined, because after such a sermon nothing short of broiled fowl would do; and luckily, Mr. Brick, of the American House, had a spring chicken ready. Having done justice to this, the "religious" reporter went to hear Brother Badger, of St. Stephen's. Mr. Badger is a small man, and "as he emerged from the vestry room in his white surplice, we thought of Zacheus climbing the sycamore on the day that our Lord took dinner at his house." He passes his time in a state of warfare with Brother Joe Parker, who holds out-door prayer meetings, and "addresses the Lord in shockingly ungrammatical English." The reporter deals with laity as well as clergy in the same free style. A Mr. Jordan, "who so long supplied Philadelphia with bottled stout," having joined a Catholic Church, is described as "one of the few men over thirty years of age that hasn't lost the faculty of blushing;" and Brother William Matthews, just fresh from California, is credited with "a heart about the size of an egg-plant" and a pocket-book to match. "It is a nice thing," muses the reporter, "to have treasures laid up where burglars can't get at them; a big balance in bank is also a good thing. We should like a taste of the sensation." Noticing the departure of a gentleman from the Reformed Presbyterian Church, the writer says:—"Brother Dunlap, like so many useful Christians, finds the road to fortune a good deal shorter by way of New York than by way of Philadelphia. The only drawback to New York is that its distance from Heaven exceeds that of this city about 65,000 miles. When Brother Dunlap starts for Paradise he intends to do so from Philadelphia." After visiting a suburban church, the reporter writes:—"Our brother John Stone, the oilman on Walnut-street, was there, and the manner in which he acknowledged himself a miserable sinner was succulently refreshing." In one of his exordiums, "Charley's" successor says, "we don't believe that when Moses came down the lava-strewn slope of Sinai he had any more idea of a *Sunday Mercury* than he had of a galvanic battery, a locomotive, or automatic machines for making bricks." Which is very likely.

The *United States Economist and Dry Goods Reporter* is leavening its great broadside of commercial news and trading notices by the republication, *in extenso*, of Mr. Spurgeon's sermons.

Trouble seems likely to arise between the United States revenue officers and the Mormons, owing to the many efforts of the latter to evade paying taxes. A majority of the houses at Salt Lake have been consecrated for "religious purposes," and the theatre, though it has long been in use, has been purposely left "unfinished." On the subject of polygamy, Brigham Young is becoming sarcastic. He says he is ready to limit himself to one woman, if every member of Congress will do the same.

The "backwoods' preacher," of whose jubilee we gave a short account a fortnight ago, has written the following characteristic letter on the subject:

"Through the mercy of God I have survived the operation of the jubilee at Lincoln, and I am glad to know that while the heavenly bodies run their appointed and brilliant courses, and God rules supreme, I shall never see another jubilee on earth. But do not think me ungrateful to my brethren and friends at large, for I have no language at my command to express my gratitude to them for the honour done me on the occasion, such was the sudden transition from frontier, backwoods life, in which I had served the Church for sixty-five years as a travelling Methodist preacher, to this golden and silver age in which my fiftieth year as Presiding Elder expired. Add to this the eloquent addresses made on the occasion, well calculated to make me doubt my identity. It is true, I had read of Peter the Great, Peter the Hermit, and Peter the Apostle, but Peter the Cartwright, I said to myself, who is he? It is also true the golden and silver tokens of respect were abundant. All honour to the donors; their names will go down to generations yet to come; and while I remember the good word, 'Blessed is the man that endureth temptation,' yet the thought would rise, What shall I and my old faithful wife eat and wear? for all the available means received on the occasion that could be used in that way with any consistent propriety would not secure a comfortable overcoat or warm shawl

to breast the winter storms of Illinois. I now say I feel thankful to the Lord that I have been able, by grace, so to speak before the world and the Church as to secure their respect and confidence. If I live and have health sufficient I shall be out among you."

A large number of the prelates of the Roman Catholic Church in America are leaving, or have left, to attend the Ecumenical Council. Nearly every American bishop will go to Rome—but one, so far as is known, remaining in this country. He—Bishop Rosecrans, of Cincinnati—sends Father Hecker, a noted priest of New York, as his proxy.

The *Nation* is glad to learn that Father Hyacinth has had sufficient perception, or been sufficiently well advised, to avoid the snares laid for him by noisy and foolish Protestants. They are only able to get their card into his room, and he remains in blessed ignorance of their "views" as to what he ought to do. What has been most astonishing about their performances has been the ignorance or forgetfulness shown in them of the fact, that whatever value the Father has as an enemy of the Papacy lies solely in the fact that he is still a Catholic. If he left the Church, he would perhaps draw a crowd for a month or two to hear him speak, but after that his denunciations of Rome would weigh even less with the world than those of any average Protestant minister, who disposes of the Pope and Cardinals, under three heads and a conclusion, in a Sunday evening discourse. Besides, to all right-minded persons, the monk would prove himself simply a charlatan by running over here to put himself in the hands of sensation-alists for public exhibition, at such a crisis in his religious history as that through which he is now passing. Strange as it may seem to a large class of preachers, and lecturers, and writers, and politicians, there are times in which men of real mental power and real weight of character do not wish to star it at public meetings and receptions, and feel the need of solitude and reflection and the society of intimate friends only. It is not everybody who is willing to reveal his deepest personal experiences at fifty cents a head or twenty dollars an article.

We learn with regret that the late alarming fire in Montreal has completely destroyed the roof of our church there, and done much damage to it in other ways besides. It was one of the finest churches in the city, and it is estimated that the cost of restoring it will be not less than \$10,000. This untoward event will, for a time, necessarily impede the labours of our esteemed minister, the Rev. John Corder, and his congregation; but the energetic spirit which he and they have manifested in the past will, we feel sure, now only show itself still more vigorously, and that we shall ere long have to report that their church has been reopened in even greater beauty than before.

GEORGE PEABODY.

ON Sunday last, the Great Meeting, at Leicester, was crowded by numbers rarely witnessed before, to listen to a lecture* from the Rev. C. C. Coe on the generous philanthropist whose death has called forth such regret on both sides of the Atlantic. Taking for his text, "He hath dispersed, he hath given to the poor: his righteousness endureth for ever his horn shall be exalted with honour" (Psalm cxli., 9), Mr. Coe, after a brief sketch of Mr. Peabody's life, said:

I remark, in the first place, that he was liberal with his own money—with money earned by his own exertion. That which comes easily is apt to go easily; and the man who is born rich, or who comes into the sudden possession of riches, may be liberal from a mere ignorance of the worth of wealth: and is certainly not in a good position to estimate the cost of its production. But the man who starts as a poor apprentice—whose first commercial speculation is ruined by an unforeseen accident—knows something of the difficulty of beginning to acquire; while he, who is sought out for his business talent, and by whose exertions success is mainly gained for the business with which he is connected, knows something of the difficulty of keeping and of increasing wealth. The self-made man owns property which is of his own earning, and if he gives this away, the gift is the more valuable on that account. Next, we may observe that the money of George Peabody was amassed not only by his own exertions, but also by the strictest honour and probity. There is always a fear lest the man who has amassed a large property

should have done so by unworthy means; and it is painful to think of money so acquired being offered for the service of God and man, as though by the gift of a part the use of the rest might be secured and sanctified! No such taint of suspicion rests upon the acquisitions of George Peabody. Speaking of his business relations in London, the writer of a notice in the *Times* says, "The magnitude of his transactions in that capacity (as merchant and banker), perhaps, fell short of one or two other great houses of the same class; but in honour, faith, punctuality, and public confidence, the firm of George Peabody and Co., of Warrford Court, stood second to none!" He gained his wealth by his own exertion and talent, and he gained it honourably. And I may further add that he was not led away and deluded, as so many have been, into worshipping money as the god of his idolatry. As Mr. Gladstone has well said, he taught "that lesson which is the most difficult and the most needful of all lessons—that of showing that in amassing a colossal fortune a man may be the master of his wealth instead of being its slave." It is quite clear that he did not pursue wealth for the mere sake of adding heap to heap, and fortune to fortune, and gloating with a miser's passion over the increasing hoard. Nor did he think, as some have conscientiously thought, that his wealth would be applied to better use, if employed in trade than if given wisely for charitable purposes. Now I do not wish to unsay any word I may ever have said in favour of the conscientious use of wealth in the business of life. I believe that a conscientious man may do his duty in his business as well as anywhere else, and that the most beneficent results will follow the frugal, and intelligent, and upright employment of capital. Still, human nature has other needs than those which are satisfied by a commercial prosperity;—needs on which, perhaps, in some subtle way that commercial prosperity itself may depend. The money taken from a business, in order to promote education, in order to restore commercial confidence, in order to meet national difficulties, and to save national honour, in order to make the homes of the poor more comfortable, and even to aid the charitable pitying efforts to discover traces of brave lost voyagers in Arctic seas—such money perhaps may, after all, be only lent to the Lord, and may be blessed so as to promote the social peace, and the mutual confidence, and the commercial productiveness of the society in the midst of which such sacrifices have been made. But, if such efforts were not commercially productive, they have a far higher value; they lift man into a region of higher life; they promote nobler interests than pertain to this existence, and in proportion as they seem to sacrifice present pecuniary profits they call out the noblest principle in the nature of man—the law of disinterested affection. Mr. Peabody was not one of those who, in getting wealth, are so enamoured of business that they cannot promote any other interest with a hearty zeal and good-will. And least of all, was this good American citizen one who pursued wealth for the sake of the luxuries and personal indulgences which it can purchase. Simple in his habits, his needs were few; and it was this absence of personal gratification which made it possible for him on the one hand to gain a princely fortune, and on the other hand to administer it with a more than princely munificence. There is absolutely nothing then in the conditions under which the wealth of Mr. Peabody was acquired to dim the glory of his charitable donations. What he gave he had first earned by vigorous, manly effort; what he gave so freely he had acquired with the utmost honesty and probity; while in the acquisition of his fortune he clearly escaped the temptations which so often induce men to pursue wealth for the sake of gain, for the sake of mere business, or in the hope of earning the means of luxurious enjoyment.

Let us now consider the way in which he bestowed the wealth which had been so honourably gained, and the spirit with which he was ever animated. We may safely say, that throughout his life he ever remained faithful to the solemn vow which he made when he was a mere youth: "If God spares my life and prospers me in business, then the property of which I may become possessed I will devote to His glory, in seeking the good of my fellow-men, wherever their claims may seem most to rest upon me." He fulfilled this vow in the first place by the magnificent extent of his munificence. Clearly he was not one of those who offer sacrifices unto the Lord, of that which doth cost them nothing. When he was a rising business man, at that crisis of a man's life when money, I should suppose, seems of the highest value, and when the first taste of success naturally suggests the possibility of further and of speedier gain, I find it said of him that, "with the generosity which distinguished him throughout life, he charged himself with the maintenance and education of his father's family." In a commercial crisis he did much to save the American credit abroad; he acted with the utmost patriotism, as well as with the greatest financial skill; and then refused all recompense for his successful services. At the time of the Great Exhibition in 1851, he re-deemed the good name of his countrymen by promptly supplying a sum of \$15,000, which was required to place the contributions of America in orderly array. He gave first \$20,000, which sum was afterwards increased to \$500,000, for educa-

tional purposes in his native city of Danvers. In 1852, he found the necessary means for equipping the vessel which had been offered for the purpose of carrying Dr. Kane in search of Sir John Franklin, at a time when Congress hesitated to do so, and when hesitation would have involved the abandonment of the expedition. In 1856-7, he expended \$500,000 for the purpose of establishing in Baltimore the scene of his early mercantile successes, a Literary and Scientific Institute. His contribution to the American Southern Educational Fund long since amounted to \$2,000,000, and may, ere this, have far exceeded that sum. For a long time he contemplated making a donation to the poor of London; and accordingly he gave first £150,000, then £100,000, and again £100,000, and he has left in his will a further sum of £150,000, making a total of half-a-million, to the poor of London, and a million and a quarter spent in charity during his life. Now, rich man as he was, I contend that he gave to such an extent that he could feel the loss. He did not deny himself the necessities, or even the luxuries of life; but *that* was because he had no selfish indulgence to forego. But he did make himself sensibly and observably poorer. If he had had any selfish greed in him he could not have parted with such sums without regret. There are few wealthy men who would not look twice at one thousand dollars, to say nothing of a quarter of a million sterling, before parting with it. He gave sums relatively large enough to be missed; but he had a soul too noble to feel the loss as anything but a spiritual gain.

It is another element in the gigantic disinterestedness that he should give such large sums during his life. When the sons of William the Conqueror wished him to divide his kingdom amongst them, he replied that he did not intend to undress before he went to bed. Most rich men feel in the same way; and though they are compelled to do something for their children, and may rejoice to set them up in a remunerative business of some sort, they are very apt to leave bequests for charitable purposes in their wills, instead of giving noble donations during their life. To do this is thought a great virtue—a few legacies to a few philanthropic institutions form that charity which covers the multitude of sins, and constitutes a splendid topic for friendly eulogium and for pulpit eloquence. But what does this vaunted generosity amount to, after all? It comes to this: A man says, "I will keep my wealth as long as I can; when I can't keep it any longer, then I'll begin to be generous with it." There is something very touching in the unconscious selfishness which finds expression in the words of the dying girl in Tennyson's *May Queen*:

"Good night, Good night; when I have said Good night for evermore,
And you see me carried out from the threshold of the door,
Don't let Effie come to see me till my grave be growing green,
She'll be a better child to you than I have ever been.
She'll find my garden tools upon the granary floor;
Let her take them,—they are hers,—I shall never garden more!"

In this passage, almost unrivalled in its pathos and affection, note the unconscious selfishness displayed. She gives away that which she can no longer use. And it is in a similar way that this age sets about its most approved charity. "God may have my property," says one man—"men may have my estates for charitable purposes," says another, "when I cannot keep them any longer." George Peabody did not wait for death before he gave good gifts unto men. He gave what he gave; he did not simply direct where they should fall out of his dying hand! He gave at a cost to himself, but it was not to purchase anything for himself. He had no afterthought of personal ambition, no political or party motive to influence him in what he gave. The honours and rewards which others gladly receive he respectfully declined. It was not to gain a baronetcy or a grand cross that he spent his money so freely. He died as he lived, a plain American citizen, the beloved and honoured denizen of our land, the friend of England's Queen, and of all who, like her, know how to honour such transcendent worth. But he had not such recognition before him as the motive of his conduct, for he avoided as much as possible the public recognition of his services. Still less, if possible, did he seek to aggrandise himself by promoting the selfish interests of sect, or party, or nation. The conditions and circumstances of his own career had trained him for the exercise of the largest sympathies. He was a citizen of the world, and the cause which he aimed to promote was the cause of his fellow-creatures' happiness. His educational bequests were based upon purely unsectarian principles. Although a Massachusetts man, and thoroughly loyal to the cause of the American Union, his sympathies were substantially exhibited towards the South after the conclusion of the civil war; and so far from fostering the miserable hatred and jealousy which Americans often feel towards England—which are so frequently a mere party cry and means of personal aggrandisement—Mr. Peabody gave his munificent donation to the poor of London at the very time when, owing to the civil war and the Trent affair, a good deal of ill-will existed between Great Britain and America. As one said at that time, "Here is a man, a denizen of our city, bound to us by no ties but those of common humanity, at a

* We are indebted to the courtesy of the editor for a copy of the *Midland Free Press*, in which the lecture is given in full.

crisis when some men delight themselves in reviving the memory of ancient jealousies, talking fiercely of national animosities and implacable hates, who stands out and rebukes our unworthy suspicions by an act of kindness to our poor, which brings the blush of shame to our cheeks when we think of merchant princes of our own, who, living have been strangely insensible to the claims of Christian charity, and dying have left no trace behind."

But while this munificence was most disinterested, in that it arose from no selfish motive whatever, we must not suppose that it is without its unsought and unthought-of reward. The act itself is its own sublime reward. Tradition had well nigh let slip those precious words of Jesus, "It is more blessed to give than to receive;" but they deserve to be cherished in our inmost hearts, for to noble souls it is a greater pleasure to do good than to accumulate wealth; and though a sense of loss might well come in connection with such princely gifts, the heart would bound again at the joyful idea of the service which was thus conferred. At such a crisis we can well believe that

"Love took up the harp of life and smote on all its strings with might,
Smote the chord of self which trembling passed in music out of sight."

Such munificence is its own reward in the hour of death. The rich man dies, and it will be woe to him if all that is distinctive of him dies with him! But the generous soul who has freely parted with some, can gladly part with all of outward wealth, if such be the will of God. But in parting with this he does not lose the upright mind which won this wealth, nor the generous soul of love which dispersed it so freely. It has been truly written as the epitaph of a generous man, "What I spent I had, what I left I lost, what I gave I have." That for which he seemed to get nothing in return remains his for evermore; for "he hath dispersed, he hath given to the poor, therefore his righteousness endureth for ever; his horn shall be exalted with honour." On earth his name is honoured. He has been already honoured by a splendid and touching funeral, in the noblest of churches, where he was mourned by rich and poor, by English and Americans; and he will be honoured for generations to come in the schools of Danvers and of Baltimore, in the great Harvard University, and in the Southern States of his native land. He will be honoured in the overcrowded districts of our own huge metropolis; he will be honoured where merchants most do congregate around our Royal Exchange; he will be honoured even in frozen Arctic lands, on whose map his name appears; he will be honoured in innumerable homes and hearts made happy by his munificence. He will be honoured because he has offered a "more acceptable sacrifice" than ordinary humanity, or than extraordinary humanity, can boast; and by it, he being dead will long speak to every soul which knows how to appreciate disinterested goodness. While in another world he will stand pre-eminent among those to whom the Saviour will declare, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me." Over such a grave the rich and poor may well shake hands, and thank the God who is the maker of them all. And the common emotion of painful regret, overwhelmed by joyful admiration, which thrills through all England and America to-day, will do more to bring us closely together than the telegraph wire along which the news of George Peabody's death was sped, or the swiftest sailing steamers in one of which his remains are to be conveyed across the Atlantic. If only the spirit of this good citizen could be poured forth upon all men, the bitter envy with which class pursues class, and nation regards nation, would quickly die away, and a Christ-like love would reign in every heart!

But, my friends, it is not with mere admiration, however cordial, that a life like this of George Peabody ought to be viewed. Depend upon it, it is for us to imitate, not to admire only; and my fear is lest some should think that this lesson is for those who are extraordinarily rich, and not for the men of moderate income, and least of all for those who work with their hands for their daily bread. My fear is that some man with a large family should say, "Well, Peabody is no example to me, for he had never wife or child." My fear is that each one of you should claim to be a warm admirer of the departed philanthropist, but with kind consideration should depute it to some other person to become his imitator. Brethren, he has imitators more than we are apt to suppose. The poor widow who gives her mite to the treasury of the Lord is an imitator of George Peabody. The man who maintains the poor relatives that belong to him is doing what George Peabody did. The man who works hard and earns a good living, and spends it not on selfish personal enjoyment, but in ways in which many can participate, has the spirit which animated George Peabody. But it must be confessed that there are many who need to study this example a little more; and they should ask themselves these questions:—Am I using my talents as faithfully as George Peabody did his? Am I working from a sense of duty, and not from personal greed? Am I prepared to give as much in proportion to my means as he did? Am I prepared to take his vow,

"If God should prosper me, I will spend my wealth for others rather than for myself; and the fellow-men by whose help I have amassed wealth shall have their share, and shall have it in such a way that they shall not be degraded into paupers, but shall be educated into good and honourable citizens?" These are the questions which the spirit of the departed philanthropist puts from his grave; and the answers which we give as individuals and as a nation will be written in the history of the world, and will help to modify in no slight degree the spiritual capacity and sympathy which our deathless souls will carry with them to the portal of the Eternal Ages!

FIRESIDE READINGS.

UNWEPT TEARS.

OUR tears full oft from different sources rise,
But ah! what tears of pity, pain, and grief,
Yielding my burdened soul a short relief,
Have flowed in bitter floods from these sad eyes!
Yet there are tears that will not, cannot flow,—
Too deep within the heart's most hidden cell
In dark and seething agony they dwell,
And none their doleful meaning e'er can know,
Save they who in their misery heard them there.
Oh! could they from their scalding prison break,
Of what sharp pangs, what anguish would they speak—
Of vain remorse—of woe and wild despair!
O God! be this in thy remembrance kept,
And, pitying, think on all our tears unwept!

SAM LAWSON.

ONE of the best drawn characters in Mrs. Stowe's "Old Town Folks" is Sam Lawson, the shiftless, lazy, inquisitive Bohemian of the place, who is for ever drawing morals and quoting texts. This is one of his side hits at the old hard Calvinism:—"I s'pose that Deacon Bangs is a Christian, but, lordy massy, he's one o' yer drefle ugly kind o' Christians, that when they gits their backs wud do worse things than sinners will. I really think they kind o' take advantage o' their position, and think es they're going to be saved by grace—grace shall hev enough on't. And of old Crab. Ef I pay for good strong doctrine, why I want to hev good strong doctrine, says old Crab, says he. Ef I pays for hell fire I want to hev hell fire; and hev it hot, too. I don't want none o' yer prophesying smooth things. Why, says he, look at Dr. Stern. His folks has the very hair took off their heads most every Sunday, and he don't get no more'n we pay Parson Perry." Sam, though full of good nature, is dreadfully exasperating to his wife Hepsy, the stirring, scolding mother of his six children. Being asked one day concerning the health of his household, he replies:—"Wal, the young uns has all got the whoopin' cough, an' I'm e'en a'most beat out with 'em. For fust its one barks, and then another, an' then all together. An' then Hepsy she gets riled, an' she scolds, an' take it all together a feller's head gets a kind o' turned. It's enough to wean a body from this world. Lordy massy, yester afternoon I see yer Aunt Keziah an' yer Aunt Lois out a-cuttin' cowslip greens t'other side o'th' river, an' the sun it shone so bright, an' the turtles and frogs they kind o' peeped so pleasant, and yer aunts they sot on the bank so kind o' easy and free, an' I stood there a-lookin' on 'em, an' I couldn't help a-thinkin', lordy massy, I wish t' I was an old maid. Folks 'scapes a great deal that don't hev no young uns a-hangin' onter 'em."

One of the most solemn national festivals was Thanksgiving-Day, which was kept with great social hospitality. Sam's house was never prepared for ordinary requirements, much less for extra expenditure, so the night before Thanksgiving-Day he shambled down to Mrs. Badger's farm with the view of borrowing or begging a turkey for next day's dinner. Welcomed to a seat and a mug of cider in the chimney corner, he commenced in a musing tone:—"Lordy massy, how prosperous everything does seem here, so different from what 'tis i' our house. There's Hepsy, she's all in a steew, she says she's sure she don't see how she's to keep thanksgiving dinner, an' she's down on me about it, jest as ef 'twas my fault. Yeh see last winter our old gobbler got froze. You know, Miss Badger, that ere cold night we had last winter. Wal, I was off with Jake Marshall that night. Ye see Jake he had to take old General Seaborn's corpse into Boston to the family vault, an' Jake he kind o' hated to go alone; 'twas a drefful cold time, an' he ses to me, 'Sam, you jes' go long with me.' So I was sort o' sorry for him, an' I kind o' thought I'd go long. Wal, to Josh Bissels' tavern we stopped to take a little suthin' warm, an' we sot an' sot over the fire till fust we knew we kind o' got asleep, an' when we woke up we found we'd left the old general hitched up t' th' post pretty much all night. Wal, didn't hurt him none, poor man; 'twas always a favourite spot o' his'n. But, taking one thing with another, I didn't get home till about noon next day, an' Hepsy she was right down on me. She said the baby was sick, and there hadn't been no wood split, nor the barn fastened up, nor nothin'.

Lordy massy, I didn't mean no harm; I thought there was wood enough, and I thought likely Hepsy'd get out and fasten up the barn. But Hepsy, she was in one o' her contrary streaks an' wouldn't do a thing, an' when I went to look, why sure 'nuff there was our old Tom turkey froze as stiff as a snake, his claws gist a-sticking right straight up like this." And Sam struck an attitude expressive of a frozen turkey. Nevertheless he went home with a turkey and a mince and a pumpkin pie for the little ones. "Poor things; they ought to have something good to eat Thanksgiving-Day: 'taint their fault that they've got a shiftless father," was the grandmother's remark. And Sam moralised to the children as they walked beside him, "A body'd think that Hepsy'd learn to trust in Providence, but she don't. She allers has a thanksgiving dinner provided, but that ere woman aint grateful for it by no manner o' means. Now she'll be jest as cross as she can be 'cause this 'ere aint our turkey and these 'ere aint our pies. Folks does lose so much that hes such dispositions."

Miss Asphyxia Smith is a terribly hard-working female, whose views of life contrast remarkably with those of Sam Lawson's: "O, well, if folks is goin' to begin to talk about being happy, I ha'n't got time; it don't seem to me that that's what this ere world's for, but hard work, I s'pose." Compare this with Sam. "I aint a wastin' my time if I be enjoying myself. I say it's a part o' what we's made for."

PROTOPLASM AT THE ANTIPODES.

IN the first number of "Nature," a new journal of science, after mentioning the interest which the Protoplasm theory has excited in Melbourne, and referring to the Rev. Henry Bigginson's able lecture upon it with an unworthy sneer, we have the following practical application of it in the Australian colony:

"THE PHYSICAL BASIS OF LIFE.

Huxley's celebrated Essay on this subject is lectured on daily, by
WILLIAM BARTON,
who has made the matter a life study. It is also illustrated daily at his tables, where the 'physical basis' can be laid in from 11 to 3, in the best cooked and most varied
HOT LUNCHEON."

A BURROWING RACE.

DR. LIVINGSTONE, in his search after the sources of the Nile, has lighted upon a mystery of another kind. "Always something new from Africa," he says. "A large tribe lives in underground houses in Rua. Some excavations are said to be thirty miles long, and have running rills in them—a whole district can stand a siege in them. The 'writings' therein, I have been told by some of the people, are drawings of animals, and not letters, otherwise I should have gone to see them. People very dark, well made, and outer angle of eyes slanting inwards."

MARRYING TO ORDER.

A CORRESPONDENT of the *Daily News* gives this among the incidents of the Empress Eugenie's visit to Egypt:—"At about half-past ten on Saturday evening some wild flames were seen, and some wilder cries announced the Viceroy's and the Empress's approach to the bazaars. The Empress, who must surely have drunk of the waters which preserve youth and beauty, wore a pale blue satin evening dress, with a slender fillet of velvet of the same colour ornamented by a diamond of immense size, and with clusters of the same precious stone in her hair, was without bonnet or hat, and indeed had come direct from the dinner table at his Highness's harem to the wedding of an officer in the Khedive's service, and from thence to her inspection of Cairo at night. Actuated by the hospitable desire of showing his fair and illustrious guest as much as possible of the manners and customs of the people over whom he rules, the Khedive instructed one of his court to take to himself a wife last Saturday, in order that the Empress might behold the ceremonies attending a Mohammedan marriage. In so small a matter, of course to speak was to be obeyed, and the officer in question was made happy to order, and with much pomp, the Khedive giving away the bride, or performing the Egyptian equivalent to that formal act of duty, and providing her with a magnificent dowry."

TENTERDEN DISTRICT ASSOCIATION.

THE anniversary of this society was held on the 10th instant. The Rev. ROBERT SPEARS was the preacher, his text being Hebrews ix, 10, "The time of reformation." There was a large and attentive congregation.

In the evening a public meeting was held in the Town Hall, when about one hundred and eighty sat down to tea, friends being present from Battle, Cranbrook, Rolvenden, &c. The Rev. J. A. BRIGGS presided. He remarked on the largeness of the

assembly, and how pleased their late pastor, Mr. Talbot, would have been to have seen such a meeting, and hoped the people were prepared to work, for Mr. Dendy had plenty for them to do.

JOSEPH MUNN, Esq., Mayor of Tenterden, spoke to the first sentiment, "The Tenterden District Association—may it be instrumental in strengthening all outlying congregations, and may their united action encourage the Rev. R. C. Dendy in the good work he has undertaken." Mr. Munn thought there was great good in having these meetings in bringing the people together, and called upon the meeting to give Mr. Dendy a hearty welcome, which was cordially done by three rounds of applause.

The Rev. R. C. DENDY said he could not have been more kindly received among his own relatives and friends, and was only afraid he should not be able to meet their expectations. At a meeting held that afternoon a plan for an exchange of ministers throughout the district had been formed, which he hoped they would be able to carry out. He always liked meetings of this sort, and thought we ought to attend similar ones in other places. This very evening, said he, my late congregation at Flowery Field are met to welcome my successor, the Rev. J. K. Smith.

The Rev. JAMES BAYLEY, late of Cranbrook, now of Battle, responded to the next sentiment, "May our national education be complete, while unsectarian in its character."

The CHAIRMAN proposed a vote of thanks to Mr. Spears for his sermon, to which Mr. Spears replied. The Chairman then made a few remarks on the freedom of the Primitive Church, which he was convinced was a decidedly Unitarian one, and said we ought to keep our chapels as free as our Presbyterian forefathers had left them.

Rev. R. E. B. MACLELLAN, in responding to the sentiment, "A free Church in a free state the ecclesiastical want of our age," gave a most excellent address.

The CHAIRMAN then proposed "Our denominational literature," and said that he could always find something in the most advanced to improve his less advanced theology. But he must remind them that we cannot have it without giving it our support by purchasing it.

The Rev. R. SPEARS responded, after which Mr. MUNN proposed a vote of thanks to Mr. Briggs for his kind services in the chair, which was carried, and Mr. Mace took his place.

Mr. BRIGGS said he was glad to take a part in that glorious meeting, and hoped he should often be with them, as he was only going to reside at a short distance (Hastings).

Mr. H. BURGESS, of Battle, spoke to the state of the Battle congregation. He said they had had no minister for some time, but Mr. Bayley had now settled with them.

The meeting broke up after singing the Evening Hymn.

INTELLIGENCE.

LONGTON.—A tea meeting was held in the Mission room on Monday last in aid of the chapel building fund, when about ninety persons were present. After tea the chair was taken by the Rev. N. Green, and old and young heartily enjoyed themselves, the meeting being diversified with speeches, singing, recitations, &c.

SHEFFIELD.—The Rev. George Knight, till about six months ago minister of the Baptist congregation, Stanbridge, has received, and accepted, a cordial and unanimous invitation to take charge of the Upperthorpe congregation.

STAND.—On Wednesday evening, Nov. 10th, a lecture was delivered by the Rev. W. C. Squier, on "The Pilgrim Fathers." The lecture was illustrated by some large coloured pictures descriptive of the scenes and sufferings which the heroic founders of New England passed through. It afforded pleasure to a considerable number of persons.

STOCKTON.—On the 7th and 14th inst. the Rev. W. Elliott delivered two lectures on the Doctrine of Eternal Torments. At the first the chapel was filled; at the second crowds gathered about the door before it was opened, and the building became so densely packed in every part, the vestry, aisles, communion, and pulpit stairs, that Mr. Elliott could not get into the pulpit without stepping over some of the people, and not more than two-thirds of them were able to get in. The lecture, a very long one, was listened to with deepest interest. In order to counteract the influence of the lecture, the Orthodox distributed tracts to the hearers as they left, and large crowds remained in the neighbourhood discussing the subject. Many who were never in a Unitarian place of worship have heard the lectures, and a strong impression favourable to Unitarianism has been produced.

CORRESPONDENCE.

THE CHAPEL AT POOLE.

To the Editors.—I would respectfully and earnestly ask your attention, and that of your readers, to the circular which is being issued, through your paper and in other ways, respecting Poole Chapel.

In my last interview with my deeply lamented friend, the Rev. R. B. Aspland, he volunteered his promise to promote a general subscription for the liquidation of the remainder of the debt incurred by the re-erection of the above-named place of worship. He said such was the interest and gratification felt by him in the character, zeal, and exertions of the Poole congregation that he would most cheerfully give them every assistance in his power to remove their pecuniary difficulties. Death has intervened and deprived us of his aid. And hence, since there is an urgent necessity for the completion of that in which (had he lived) he would have given us his valuable assistance, I beg permission to ask your advocacy and the pecuniary contributions of your readers in behalf of the society herein named. £210 from the public will entirely free the society from debt, and that sum, if this appeal be responded to by the Unitarian body generally (even in limited gifts), may at once, I conceive, and without discomfort to any one, be subscribed, and paid to whom it is due.

The school and the congregation are steadily increasing; and I can appeal with unhesitating confidence to the gentlemen whose names are appended to the circular, and also to the Rev. John Wright, of Bury, who lately visited and preached to the congregation, for testimony to the goodness of the cause for which I ask assistance, and also to the excellence of the men and women who uphold it. Generous help has been hitherto given and most gratefully acknowledged; still that portion of the burden which will remain after what they intend giving is really more than they can of themselves remove.

To you, therefore, and to all whom you can induce to lend the Poole congregation their needed assistance, is this urgent and final request made by, yours truly,

JOHN CROPPER.

THE THEOLOGICAL TENDENCIES OF THE AGE.—II.

To the Editors.—It was implied in my last that the very profane creed that "God, in starting man on his earthly career, gives him a revelation and guide that totally clashes with the conscience with which he has given him to use it," is fast foundering. It was also implied that in this progressive time Unitarianism as a body is far from occupying that prominent position that religious free thought calls for, and which, were its teachers possessed of half as much wit as wisdom, and its supporters of a tithe as much enthusiasm as wealth, it could not fail soon to attain. Although Unitarians were wont to be most remarkable for their humility and sociable disposition towards their less fortunate neighbours, it is now rather freely asserted that we are proud, and show no desire to be joined in our worship by any who cannot come in broad cloth and fine linen. Whether or not there be any foundation for this, it is evident that some of our ministers and prominent laymen consider that those who can't come without so much urging and coaxing have no claim on our notice. This, I think, is making but little allowance for the circles in which large numbers have been bred, their labour and companions into which they are daily thrown, and the general tone and atmosphere of the localities of their homes. It is, too, not at all uncommon to find in our congregations everything suppressed which is not likely to tally with the taste and sentiment of the most profound and contemplative of the assembly; thus the young and less serious, who might in a few years many of them become valuable members, are led to form other associations, and carry with them that spirit and animation for which such congregations are drooping. Not the least important part of worship is its music; and a very enchanting and effective part of this, especially in rural districts where the sound has room to soften, is a set of nice-toned bells. We have seen large and respectable congregations at churches where the sermon was felt to be quite an insignificant part of the affair. One I have known, that stands on an eminence near the base of several lofty hills which rise from a most beautiful and magnetic valley, whose bell-peals are really bewitching. The children when gambolling in the surrounding meadows have almost fancied the flowers they were plucking looked pleasanter and smelled sweeter by their melodies; the young men and maidens when taking their love rambles in the leafy groves have felt a fresh thrill of affection warm up their breasts at an outburst of those musical strains; and even the aged have started a tear of tenderness when listening to those peals which reminded them afresh of the day when they, young and sprightly, were welcomed by the same sweet notes into a new and happy stage of their lives. Then there is at the services the numerous body of earnest choristers, among whom are a dozen boys whose unbroken voices give a sweetness and harmony which cannot be attained in church music without them; and who are dressed in a garb that is in keeping with, and seems to lustrate the happy and heavenly music they are producing. Here, if a person ventures to respond rather audibly in the liturgy (as we have seen it in some churches) there is no danger of a number of heads being turned to see what's the matter. There is a charm about the whole proceedings independently of the sermon that has a very attractive,

winning, and religious effect. In this, as in other things, knowledge, however deep, is of little use unless there is some philosophy and taste in the application of it. There was a certain tradesman whose knowledge of his wares, uprightness of dealing, facilities and disposition to sell cheap were second to none, and yet, sooner than (as he said) pander to the new-fangled notions of the populace by supplying what he thought might be done better without—sooner than bring his shop into a prominent part of the town, or enlarge his windows to make his goods conspicuous, he would be crowded out, and thus lost wealth, note, everything which his class seek to gain. Some of our ministers seem to have graduated at a like school. Why not seek to make their voices reach the multitude? Why not seize on an opportunity now and then for speaking on doctrine, explaining without any shyness what is Unitarianism, for expounding its broad, liberal, and rational principles, and thus dispelling some of the wild notions with which it is regarded by thousands who are themselves of the same faith? And why take such pains in preparing sermons as if to be held up to the criticism of all the sages in the world; and yet show not the least desire to push them a yard outside their own congregation? On Sunday morning and Sunday morning week last, I listened to two sermons which for style, information, and force of argument I believe I never heard anything to equal; and the subjects being so appropriate to the present time of religious stir, to refuse such productions their places in this cheap printing and great reading age is a course that I cannot attempt to reconcile to that law which very justly forbids the hiding of such rare talents. Many ministers would do well if they could when rising in the pulpit change that grave appearance for a deportment which denotes a "Good morning, my friends!" and throw their eyes round the audience with an expression that seems to say, "I intend to say something novel—something that will interest you this morning." In ours as well as other bodies it is too common for preachers to be so absorbed in the subject of the discourse—their attention so riveted on the cause as to all but forget the consequence of it—their eyes being fixed steadily on the manuscript from beginning to end, a style of delivery that would have rendered flat the speeches of Cicero himself.—Faithfully and obediently yours,

PAUL GILL.

Sheffield.

THE COMING WEEK.

Glasgow: SCOTTISH UNITARIAN ASSOCIATION.—On Sunday, special services; and on Monday, the ninth annual meeting, in the Merchants' Hall.

London: AUXILIARY SUNDAY-SCHOOL ASSOCIATION.—On Wednesday, the 24th, annual meeting at Carter Lane.

London: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday evening, one of a series of lectures by the Rev. P. W. Clayden; subject, "The Doctrine of Eternal Punishment."

London: FREE CHRISTIAN CHURCH, LINDEN GROVE.—On Sunday morning, one of a series of discourses on the Sermon on the Mount by Alexander J. Ellis, Esq., B.A.; subject, "Poverty and Wealth."

London: STRATFORD WORKING MEN'S HALL.—On Sunday afternoon, a meeting for conversation on "Our Relations to the Divine Being."

Manchester: EMBDEN-STREET.—On Sunday, annual sermons: morning, Rev. G. H. Wells, M.A.; evening, Rev. Jas. Drummond, B.A. On Monday, tea meeting.

Manchester: UPPER BROOK-STREET.—On Sunday evening, one of a course of lectures on the Old Testament by the Rev. W. H. Herford, B.A.

Penmaenmawr: PENDRYFNYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Birth.

SPEARS.—On the 17th inst., the wife of the Rev. R. Spears, 55, Grosvenor Park, London, of a son.

Marriage.

DOWSON—BOLINGBROKE.—On the 11th inst., at the Octagon Chapel, Norwich, by the Rev. H. Enfield Dowson, assisted by the Rev. J. D. H. Smyth, Frank Withers Dowson, of Ashwell, Herts, to Hannah Sophia, eldest daughter of George E. Bolingbroke, Esq., of Norwich.

Deaths.

ARMSTRONG.—On the 12th inst., at Liverpool, aged 63 years, Harriet Rebecca, relict of the late William Armstrong, Esq., of Manchester.

SIMPSON.—On the 14th inst., Annie, infant daughter of Mr. J. T. Simpson, Bolton.

WILLMOTT.—On the 13th inst., at his residence, in Manchester, Robert Willmott, in the 59th year of his age.

HOME PAGE TRACTS.—All ORDERS and COMMUNICATIONS must now be addressed direct to Rev. BROOKE E. HEILFOLD, 6, Arthur's Terrace, MANCHESTER, N.W.

Post office orders should be on the Manchester Central Office.

HOME PAGE TRACTS.—PRICES:—4 page Tracts, 4d. each, 4d. per doz., 2s. per 100. 8 " " " 8d. " " 4s. " " " And the 12 pp. and 16 pp. Tracts in proportion. One penny in the shilling to be added for postage when the Tracts are sent by post.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Canetham Hill, at his printing-office, No. 8, Cross-street, Parish of Manchester; and Published by JOHN PULLER, at 74, Mark-street, in and for Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, November 19, 1869.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 448.

FRIDAY, NOVEMBER 26, 1869.

PRICE 1d.

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FREE CHRISTIAN CHURCH, CLARENCE ROAD, KENTISH TOWN, LONDON. SUNDAY EVENING LECTURES by the Rev. F. W. CLAYDEN.

Nov. 28th.—The Supposed Scripture Proofs of the Eternity of Punishment.
Dec. 5th.—The other Reasons urged in Support of the Doctrine.
„ 12th.—Future Punishment Reformatory not Vindictive.
The service commences at seven o'clock.

FREE CHRISTIAN CHURCH, WHITEFIELD-STREET, ARDWICK. ANNUAL SCHOOL FESTIVAL, Sunday, November 28th. Preachers: Morning, at 10-30, Rev. JOSEPH FREESTON; Evening, at 6-30, Rev. S. A. STEINTHAL; Afternoon, at 2-30, Singing and Reciting by the Scholars, JOHN BARROW, Esq., in the chair. The offertory at each service. On Monday Evening, at 6-45, Parents of Scholars TEA MEETING, G. J. TAYLOR, Esq., presiding. Charge for tea, 4d. each.

UPPER BROOK-STREET CHAPEL.—On Sunday Evening next and following Sundays, a COURSE of LECTURES on the Old Testament, intended to state those results of criticism which must be taken as established. Service at 6-30 p.m. All seats free. W. H. HERFORD, Lecturer.

CHURCH OF THE MESSIAH, BIRMINGHAM. TWO SERMONS will be preached by the Rev. EDWARD HIGGINSON, of Swansea, and Collections made in behalf of the Lawr-nice-street Ministry to the Poor, on Sunday, November 28th, 1869.

On Monday, November 29th, the Annual Meeting of Subscribers and Friends will be held in the Congregational Room. Tea at Six o'clock. The Chair to be taken at Seven o'clock.

WESTERN UNITARIAN CHRISTIAN UNION.

The HALF-YEARLY MEETING of this Society will be held at Yeovil, on Tuesday, November 30th. In the Morning, Divine Service will be conducted at the Vicarage-street Chapel, to begin at half-past eleven o'clock, and a Sermon preached by the Rev. P. H. WICKSTEED, B.A., of Taunton. After dinner, the report will be read and the business of the Association transacted.
There will be a TFA MEETING at five o'clock. And in the Evening, a LECTURE will be delivered at the Chapel by the Rev. W. J. ODGERS, of Bath. To commence at half-past seven o'clock.

AINSWORTH, NEAR BOLTON: PRESBYTERIAN CHAPEL.

Subjects of a COURSE of SUNDAY EVENING LECTURES, to be delivered by the Rev. J. T. WHITEHEAD, commencing on Sunday, November 21st. Service at half-past six.

- II.—Nov. 21st. Thomas a Becket; born, 1118; died, 1170.
- III.—Nov. 28th. John Wicliffe; born 1324; died, 1384.
- IV.—Dec. 5th. Martin Luther; born, 1483; died, 1546.
- V.—Dec. 12th. Thomas Cranmer; born, 1489; died, 1556.
- VI.—Dec. 19th. John Milton; born, 1608; died, 1674.
- VI.—Dec. 26th. John Wesley; born, 1703; died, 1791.

N.B.—Service: morning 10-45, and evening 6-30.

SHEFFIELD: UPPERTHORPE CHAPEL.—On Sunday, December 5th, the Rev. G. KNIGHT will commence his Ministerial DUTIES. On Wednesday, December 8th, a RECOGNITION SERVICE will be held at 3-30, and a SOIRÉE at 5-30.

HOME MISSIONARY BOARD.—The PUBLIC EXAMINATION of the Students will take place on the 17th, 18th, and 19th of January, 1870. Sir JOHN BOWRING will preside at the Soirée. Further particulars in future advertisements. E. C. HARDING, Hon. Secretary.

MEADOW CHAPEL, GODALMING.

The Committee of the above Chapel have determined to supply the want, which has long been felt, of greater accommodation for their Sunday-schools, and of a room suitable for congregational purposes, meetings, and lectures.
For this purpose upwards of £200 has been raised by the congregation, and another £100 is required that the new building may be opened free from debt in April, 1870.
The Committee now confidently appeal to the Unitarian public to assist them in raising this sum.
Subscriptions will be thankfully received and duly acknowledged by the Secretary.

EDWIN ELLIS, Womersley, Guildford.

A MINISTER is required to take the CHARGE of the effort at Mile End, London, E. salary to commence with £150.—Apply to Mr. J. WELLS, Cottage Farm, Leytonstone, Essex.

WANTED, a Situation as Useful Companion or Housekeeper; highest references.—Address FAITH, care of Mr. Horrocks, stationer, New Wandsworth.

LONGTON.—The Unitarian congregation meeting in this town are very desirous to erect a more suitable place of worship than the one they at present have. For a long time they have had to hold their religious services in a room of a public house, situated in a back street. The success of the Unitarian cause is injured, in this part of the country, by the building in which its claims are advocated. It is often said, if there were a chapel instead of a public-house room to meet in, many persons who sympathise with us would attend the services.

There is another consideration which urges the congregation to get a place worthy of the views they hold of the religion of Jesus Christ. At present there is no Sunday-school in connection with the society, as the person who lets the room for the religious services will not allow it to be used for a Sunday-school.

Longton is a rapidly increasing municipal town in the Staffordshire Potteries. It also forms part of the parliamentary borough of Stoke-upon-Trent. Collected around the site of the proposed chapel at a very short distance there is a population of thirty thousand inhabitants; a wide field here presents itself to those who are engaged in teaching the pure and simple doctrines of the Gospel.

The congregation is composed chiefly of working people; they have, as stated above, secured a site, and they have contributed according to their means towards building a place of worship, the cost of which they estimate at about £500.

As the congregation are fully felt that there is a reasonable prospect of much more good being done if they had a chapel of their own, they therefore cast themselves upon the generosity of their Unitarian brethren to assist in erecting one, and they appeal to the kindness of all those who are desirous to promote the success of liberal Christianity and the religious instruction of the young.

The following gentlemen will be Trustees in conjunction with other gentlemen living in the locality:—

George Melly, Esq., M.P., Rev. Brooke Herford, Manchester.
Rev. Benjamin Glover, Crews, Mr. Robert Spears, London.

In addition to the following subscriptions which have been promised, two gentlemen will give £100 providing the remaining sum of (£400) be raised:—

£ s. d.	£ s. d.
Collected by George Melly, M.P.,.....	91 0 0
B. and F. Unitarian Association.....	25 0 0
Mr. Joseph Brough.....	10 0 0
Mr. J. Rigby.....	7 0 0
R. N. Phillips, M.P.,.....	5 0 0
Miss Phillips, Chestnut A. Friend.....	5 0 0
Mr. C. Goodwin.....	5 0 0
Mr. H. Byatt.....	2 10 0
Dr. Davis.....	2 2 0
Mr. Hawley.....	2 0 0
Mr. Peakin.....	2 0 0
Mr. Turner.....	2 0 0
Rev. N. Green.....	2 0 0
Mr. Warren.....	2 0 0
Mr. Wood.....	2 0 0
Mr. Hill.....	1 0 0
Mr. Reaney.....	1 0 0
Mr. Patsan.....	1 0 0
Mr. Wilson.....	1 0 0
Mr. Gilbert.....	1 0 0
Friends per Mrs. Russell.....	1 5 0
Mr. Baker.....	1 0 0
Mr. Biron.....	1 0 0
Donations will be thankfully received by Mr. Joseph Brough, Chemist and Druggist, High-street, Longton, Potteries; and the Rev. N. Green, 11, Red Bank, Dresden, Longton, Potteries.	

THE UNITARIAN CHAPEL, POOLE.

This neat and commodious Chapel, erected at a cost of £1,200, including also a convenient Schoolroom, has been opened. There is the prospect of a not inconsiderable congregation being gathered were it practicable to secure the services of a zealous and able pastor. The debt which hangs over the place, £310, must be paid before this object can be attained.

The undersigned, having been present at the opening service, and being cognisant of the capabilities of the congregation and its prospects, respectfully recommend the case to the attention and help of the Unitarian body, believing it to be on every account deserving of the assistance asked.

Donations may be forwarded to any of us, or to Mr. Alfred Bainton, Poole.

W. J. Lampert, 21, Water-street, Liverpool.	
Charles Beard, 13, South Hill Road, Liverpool.	
Edmund Kell, Portwood Lane, Southampton.	
William Hargrave, Carlisle, Isle of Wight.	
Robert Pinnock, Newport, Isle of Wight.	
J. B. Lloyd, Wareham, Dorset.	
Thomas Thornely, Godley, near Manchester.	
Russell L. Carpenter, Liverpool.	
R. Brook Aspland, 1, Frampton Villas, Hackney, London.	
John Cropper, Fuzzebrook, near Wareham.	
The Poole congregation earnestly solicits public aid to enable it to liquidate the chapel debt of £310.	
Subscriptions announced.....	£102 2 0
Rev. William Gaskell, M.A., Manchester.....	1 0 0
Mrs. Grant, per Rev. William Gaskell.....	1 0 0
Samuel Sharpe, Esq., Highbury, third donation.....	10 0 0
William Spiller, Esq., Clapton Square, per Rev. J. Cropper.....	5 5 0
Fredk. Craven, Esq., Keral, per Rev. J. Cropper.....	5 0 0
Amie Elizabeth Bainton.....	0 10 0
Harry Love Bainton.....	0 10 0
Cuthbert Raymond, Esq.,.....	1 1 0

A Young Lady desires a Situation as GOVERNESS in January: she undertakes to teach English, French, music, German, and drawing; can be well recommended.—Address A. B., Post Office, Wakefield.

BANK-STREET SCHOOLS, BOLTON.

WANTED, after Christmas, a GOVERNESS for the Infants' School: salary £25 a week; applications to be sent to the Rev. JEFFERY WORTHINGTON, Claremont House, Bolton-le-Moors.

CERTIFICATED SCHOOLMASTER

WANTED.—The Trustees of the Paris-street School, Exeter, having nearly completed the rebuilding of the School-house, desire to receive applications for the situation of MASTER. The School will be mixed and undenominational, and under Government inspection; and the remuneration of the Master will mainly depend on results.—Further particulars may be obtained of, and applications may be made to, the Honorary Treasurer, Mr. W. MORTIMER, 14, Bedford Circus, Exeter.

A Lady wishes to obtain a SITUATION as GOVERNESS to Young Children; highest references. Address S. E., Post Office, Bridport.

LINDOW GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmslow.

Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

SOUTHPORT.—ALBERT ROAD.—Mr. MILLSON receives a small number of PUPILS, from 9 to 16 years of age, who are treated as members of his family.

He is allowed to refer to the Rev. Dr. Davidson, Kensington; the Rev. G. S. House, Bowdon; the Rev. T. Holland, Southport; Holbrook Gaskell, Esq., Wootton Wood, Liverpool; John Denny, Esq., Worsley; Thomas Alcock, Esq., M.D., Ashton-on-Mersey.

LIBERATION SOCIETY. — PRIZE

WORKS.—The Executive Committee of the Society for the Liberation of Religion from State-Patronage and Control being about to issue a Series of new Publications, explanatory of the objects, and illustrative of the principles of the Society, offer the following Prizes:—

I.—WORK FOR CHILDREN.

A Prize of £50 for an illustrated Volume, historical and biographical in its character, and suitable for Children of from ten to fifteen years of age—to contain 250 pages small 8vo., 240 words in a page.

The Manuscripts should be sent in not later than the 20th of February next.

The Adjudicators will be the Rev. Samuel Green, B.A., President of Rawdon College; and Herbert S. Skeats, Esq.

II.—THE ESTABLISHMENTS IN SCOTLAND AND WALES.

1.—A Prize of £25 for a Pamphlet of about 80 pages, large 8vo., 480 words in a page, on the history and practical working of the Established Church in Scotland.

2.—A Prize of £20 for a similar Pamphlet, of about 60 pages large 8vo., on the Establishment in Wales.

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III.—POPULAR TRACTS.

Five Prizes of £5 each, for Tracts, 8 pages in length, on certain aspects of the Establishment Question, and more especially for Tracts for circulation among the working classes and in the rural districts.

The Manuscripts should be sent in by the 15th of January.

Further particulars, for the guidance of intending writers may be obtained on application to the undersigned,

J. CARVELL WILLIAMS, Secretary, 2, Sergeants' Inn, Fleet-street, London.

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WHAT THE CHURCHES ARE DOING.

The scandals that are from time to time occasioned by clergymen refusing, from real or imagined canonical scruples, to bury the bodies of objectionable parishioners are as common in France as in England. The latest is the case of the priest of Serrigny, who has refused to bury the *Sieur Chalumeau*, because it was said that he had died from the effects of a fight. In spite of the entreaties of the mayor and the procureur-imperial, the *Curé Finney* refuses the Church's benedictions to the corpse. Yet, it seems hard that a man should be damned for having been killed. As usual, much indignation has been excited, especially in the minds of practical men, who think that State officials paid by everybody should work for everybody. But why be angry when the remedy is in our own hands? We can easily prevent the clergy from refusing us their aid—by never asking for it.

It is stated that the Pope has prepared a bull, at the instigation of the Jesuits, making known the arrangements he wishes to be carried out during the sitting of the General Council in case of his death, and his instructions for the government of the Church. It seems from this as if infallibility could extend into the future, and it might save much trouble if his Holiness would give "instructions" as to what should be done in all time to come.

The High Church Revival in London, the "war against sin and Satan," is regarded by those who have taken part in it as a great success, and the *Church Review*, and one or two other papers of the same school, are delighted with it. The *John Bull*, however, while chronicling the services at length, expresses but a qualified approval of them. The movement was set on foot by the extreme Ritualists, and though a few Evangelical clergymen joined it, the names of the Revs. W. J. E. Bennett, Dr. Littledale, Luke Rivington, R. Liddell, and about a score of other well-known Puseyites, were enough to indicate its character. The special services, which were conducted for twelve days in succession, are estimated to have been attended daily by at least 35,000 persons, many of whom it is said have never been to a place of worship before. The form of service employed, called "The Book of the Mission," contains many extracts from "The People's Hymnal," a "Litany of the Holy Name," a form of service called "The Renewal of Baptismal Vows," a form of confession, and instructions how the penitent shall conduct himself before the priest. Some idea of the style of preaching may be formed from a description of that of a young "mission priest," on the Sunday evening, at All Saints', Margaret-street. Wearing a white surplice, he crossed himself as he entered the pulpit, saying "In the name of the Father, Son, and Holy Ghost." He then, in a loud voice, gave out his text, Lamentations i. 12, from which he preached extempore, and in a most sensational manner for fully an hour. The Primitive Methodists are sometimes thought to be noisy in their discourses, but there are not many of them who could beat him in this respect. The greater part of his sermon was delivered at the top of his voice, and at times he seemed almost frantic. He began by saying, "O my soul, these are the words of thy God, who is speaking to thee;" then to the congregation, "I am not going to tell you to-night anything you did not know before; a mission is not for teaching, but for action." The sufferings of Christ were then depicted in the most exciting language: "There," said he, "is Jesus with his hands tied to the pillar, the soldier is lifting his whip, it is just about to descend upon that sacred back covered with blood. I see him there! Cannot you see him? I can. What was our imagination given to us for, if it was not to bring up such scenes that they might be re-acted before us." Then he spoke of an unheeding world, how men passed by Christ and would not pity him. Sometimes the preacher would turn away from the congregation, and fixing his eyes on the painted picture over the altar, break out in a passionate address to the suffering Saviour. At another time he would bow so low in the pulpit that his head rested on the desk. At the close of the sermon (it was then nine o'clock) he invited those who wished to turn from their evil ways to stay to a Bible-class. On each seat was a paper, headed with a black cross, containing a plan of the services, and at the bottom this sentence: "The Mission Priest will be in the vestry daily from 12 to 1, from 2 to 4, and from 5 to 6, and after the mission service, to see any who may desire to avail themselves of his personal assistance, either for confession or for further individual instruction."

Mr. R. F. Clark, of St. John's College, Oxford, has been obliged to resign the office of Modera-

tor, under circumstances which will not fail to attract the notice of the supporters of Sir John Coleridge's University Tests Bill. Having "left the Church of England," as he stated in a convocation held last week, he considered whether he was or was not bound to retire from the moderatorship, and the conclusion he came to was "that he was justified, both legally and morally, in retaining his office, since a B.C.L., who need not be a member of the Church of England, might be a moderator." His degree, however, was an M.A.; and he found that "it was intended to enforce against him an obsolete statute, by which any Master who would not, when called upon, declare his assent to the Book of Common Prayer might be banished from the precincts of the University." He could not resist this "persecution," and therefore resigned under protest.

At the annual synod of the Scottish Episcopal Church a discussion took place among the bishops on the prayer of a number of petitions asking that a general synod should be summoned to consider whether the privileges of the laity in ecclesiastical administration should not be increased. Bishop Wordsworth was afraid the laity were going too fast, and referred to an influential correspondent in Ireland, who was staggered at the way in which Church matters were being arranged there. With the exception of the Primus, who seemed to be in favour of extending the privileges of the laity, all the bishops indicated an opinion that such a course would be perilous and dangerous at the present time.

Testimonials have been so often given to mere success that they have rather fallen into disrepute. The *English Independent*, however, reports one which every one will feel was right well deserved. For fifty years two worthy members of the Congregational Church at Worcester have trudged from ten to fifteen miles every Sunday, summer and winter, in all weathers, with absolutely no intermission except that which illness compelled, to gather neglected children into Sunday-schools, and teach them the elements of religious truth and the life and words of the Lord Jesus Christ. This they have done without desire for fee or reward. The members of the congregation to which they belonged, and some of the villagers whom their labours have benefited, have now had the grace to acknowledge the completion of the fiftieth year of service by giving them a "testimonial," a trifling present, yet one which in their position of life was probably not unwelcome. At any rate, we feel, it was something which most of us might with good reason envy.

The directions which the apostle gave to his beloved Timothy as to how he "ought to behave himself in the house of God," would have seemed sadly imperfect to the Rev. Charles Parnell, of St. Margaret's, Liverpool. He has recently issued a series of instructions to his congregation, and some of the observances which he enjoins have not a little perplexed the simple Protestants of his parish. For example—"The people are requested to rise at the entry of the clergy; for they come as ambassadors," &c., &c.; and the congregation, at the conclusion of the service, are to keep their seats till the clergy and the choir have left the church. Further, they are informed that "there is a right and a wrong way of receiving the Blessed Sacrament. No one should attempt to receive the Lord's body between the finger and thumb. The ancient and proper mode is to cross the hands, the right being uppermost, open, and quite flat. The Lord's body will be placed in the palm, and the hands should be raised to the mouth without touching it with the fingers. Communicants should kneel upright, and should not forget to take off their gloves before they come up to the altar; there should be no prostrations while receiving. The chalice should be taken firmly by the knob in the centre of the stem, and not tilted by the foot, which is a very dangerous practice. It should be raised slowly to the lips, and then returned to the priest without any hurrying. To wipe the lips afterwards with a pocket-handkerchief is an irreverence impossible to any who believe they have received the Lord's blood." If this is not puerile superstition, we should like to know what is.

In connection with this we may mention two volumes on "Church Ornaments" and "Church Vestments," by Mrs. Anastasia Dolby, from which

one might almost be led to conclude that the Christian religion had much more to do with millinery for the body than with the things of the spirit. According to her every article in the ritualistic costume is symbolical. By the cape, for instance, "holy conversation is represented, therefore it is used by every order. It has a hood above, which marks the joy of heaven. It reaches to the feet, because in good living we must persevere to the end. By the fringes the labour is denoted by which the service of God is consummated. It is open before, because eternal life lies open to the ministers of Christ who lead a holy life." These be pretty fancies; but in the same way it would not be difficult to show that clergymen ought to preach in the old three-cornered cocked hats, the corners symbolising the Trinity, and the whole head-gear representing the Church militant.

A work, too, of a similar character has been published by Mr. M. E. C. Walcott, entitled "Sacred Archeology," by which is meant "all the appendages of the priesthood and the rituals, knobs and bosses, choral pauses in the Psalms; popularies, or consecrated drinking-cups;" "pargettings," "the ornamental plastering on walls;" grave-diggers in the catacombs; torch-bearers; every thing, and every man, in fact, that has had anything to do with matters ecclesiastical. Paradise is sacred; "Hawpulling Towels" are sacred; "Pultog Holes," apertures for scaffolding left in church-walls, are sacred; we have the holy sponge, the holy brush, the holy spoon, the holy voice-tube, and the holy pouch. The work shows what ritualism is tending towards, and what childish folly it would land the churches in, if it had its own way.

The deanery of Ely, having been refused by Canon Dale and Dr. Bateson, has been offered to the Rev. C. Merivale, Rector of Lawford and Chaplain to the House of Commons. It is worth £1,000 a year, which is double the value of the chaplaincy. The richest deanery in England is Durham, its value being £3,000 per annum. Oxford is worth £2,500; Canterbury, York, St. Paul's, Exeter, Lincoln, and Manchester, each £2,000; Bath and Wells, Chester, Ely, Gloucester, Hereford, Lichfield, Ripon, and Salisbury, each £1,000. The value of St. David's is said to be only £250 a year.

Except in Rome, perhaps, the heavens seem scarcely to smile just now on Catholicism. The Czechs, it appears, are not satisfied with the state of the Bohemian Church, wanting, among other things, that a general synod should meet at Prague every three years for the discussion of Church matters, and that the Czech language should be substituted for Latin in the religious service. Before their bishops set out for the Council they were urged to support these demands in it, and it is stated that if they are not granted, there is reason to believe that the inferior clergy will combine with the national party to construct a Bohemian Church distinct from that of Rome, for the popular mind is so agitated on the subject that it is quite ready to come to an open rupture with the ecclesiastical authorities.

At a meeting of the Liberation Society it was stated by Mr. Miall that it was not their intention to recommend any direct or positive measure concerning the Church during the next Session, but to wait until they could deal with the whole question of disestablishment and disendowment of the English and Scotch Churches.

A fortnight ago we referred to the speech of the rector of Whitby at an anti-Temple meeting, at which a memorial was adopted, and afterwards forwarded to Mr. Gladstone; and our readers, no doubt, have seen the sharp cut which he gave to the promoters, by informing them that he had been led to make some inquiry on the subject, and had learnt that the meeting was "misdescribed," having been, not as was represented to him, "a meeting of the town of Whitby at all, but called in a school-room, addressed principally or exclusively by the rector and other clergy, and never attended at any one time by more than sixteen persons." From the *Fork Herald* we learn that of the sixteen who composed the "public meeting," six were clergymen, one was a churchwarden, one a Scripture-reader, two were newspaper reporters and one was a personal attendant upon the rector, so that what was described as the "inhabitants of Whitby" numbered five persons—reminding one of the famous "three tailors of Tooley-street."

WHAT IS SAYING ON CHURCH MATTERS.

The *Telegraph* is struck with the mental commotion now pervading the world of speculation and religious thought. Never has religious teaching awakened more profound curiosity, nor have men more fearlessly and more anxiously asked the ever-recurring questions respecting the great hereafter. America has shown the force of the impulse in her crowd of new churches, in her mushroom-like growth of new religious creeds, and in the wonderful uprise of Mormonism, with its extraordinary demand on the spirit of self-sacrifice, frugality, and industry. As M. Prevost-Paradol has been telling us, the Roman Catholic Church of France, so much hated before the great revolution, so much despised after it, has regained such power over the "bourgeoisie" that "it is deemed now, in provincial life, a blemish and a fault, not only if you are the opponent of the Church, but even if you are not reckoned amongst its supporters and friends." In England the great wave set in motion by fractarianism is still moving, and Ritualism is one token of its force, the disestablishment of the Irish Church another; so is the protest which the Roman Catholics are making against secular education, and to which Bishop Ullathorne has given utterance at Birmingham. Rome proclaims that she is under the influence of the same force, by summoning for the first time during 300 years an Ecumenical Council, and by inviting non-Catholics to return, confess their errors, and rejoin the Church undivided by the Reformation. The Greek Church is joining in the general movement, by expressing through her chief Patriarch a desire for reunion with the Christendom of the West. Germany is to hold a great festival in honour of Luther; Evangelical Protestantism is to spend the month of December in prayer, that the Pope may be brought to see the error of his ways, and the Ecumenical Council be led to affirm Evangelical truth. In a word, we see in all directions a new spirit of inquiry and a new consciousness of the common faith; while each branch of the Christian Church stands stubbornly on the defensive, shrinking from the bare idea that it should surrender its special tenets. Yet, while each thus offers itself as the centre round which all the others may rally, the very conflict between the arrogance of separate authority and the professed desire for alliance, shows how strong is the reawakening instinct of life and unity throughout Christendom, even to its remotest borders.

The Jesuits are scarcely showing, in some of their proceedings, the worldly wisdom with which they are credited. Surely they must know that a work, which has just issued from the press of the *Civiltà Cattolica*, containing passages like these that follow can but excite disgust in the minds of men of the least cultivation:

"Only Catholicism could produce a Dante, a Tasso, a Galileo, a Columbus. The anti-Catholic sects can do nothing but state paradoxes and sow ignorance. What has natural philosophy been from the times of Newton till our own? A myth. What is Newton's theory of attraction? The height of extravagance. Who are the most thought-confusing sophists in the world? The astronomers with their attraction of gravitation, and the natural philosophers with their mechanical theory of heat. When will an orthodox and sensible philosophy again arise? When the theories of gravitation and affinity, the central fire and Humboldt's 'Kosmos' are banished to the region of chimeras. A single man rises superior to all others, of whatever class, and whatever station they may be. He is Pius IX., Rome's great priest. His word has authority, and before him the mighty men of the earth and the wise men of this world shall bow their heads."

The London correspondent of the *Cambridge Independent* says:

"There was a time when baronets were rare amongst the Dissenters; but as the love of religious equality extended, Nonconformists obtained a share of titular distinctions, and several can now write 'Bart.' after their names. At present the peerage seems fatal. The only Lords I know—save one who preaches—who have attended chapels, are Earl Lovelace, Earl Zetland, and Lord Belper, who are Unitarians, but they rarely go now, I understand, to the chapels of their sect. Mr. J. P. Heywood, who refused a peerage the other day, is a Unitarian; and Lord Houghton is sometimes amongst the attendants at Mr. Martineau's services. But a peer who did not go to church would require, as things are, great force of will and some strong conviction. Lord Overstone's father was at one time a Dissenting minister, and to the last remained a Nonconformist; but his Lordship is understood to be anything but proud of the fact, and would probably wince at any reference to his father as the 'Rev. Jones Loyd.' The retiring Lord Mayor of London, now a baronet, is a Unitarian Dissenter, and his successor is an Independent. Nobody cares for such details in civic matters, but they serve to illustrate the altered feeling of our time."

We learn from the *Rochdale Observer* that "spiritualism" is spreading far and wide, not only among the highly cultured, but also among the most religious of the middle and the working classes, and it has a drift and purpose of a very sweeping and revolutionary character. "It aims at nothing less than the complete removal and burial of all the orthodox creeds—the tripersonality of God, the vicarious atonement, salvation by substitution, justification by faith alone, the resurrection of the cast-off body, the destruction of this world, the eternity of wickedness and misery, and every particle and phase of priestcraft and sectcraft. It propounds the simple truths, that there is one God, however variously men may see Him, that God is all-loving and all-wise, that true religion consists in constantly doing the will of the Good Father as it is individually perceived, that every human being will, sooner or later, by progressive stages, be saved from whatever evil, error, and misery he may have contracted and brought upon himself, and that the church, or spiritual temple of the Lord, is the human mind, considered both individually and universally. In short, spiritualism aims at the progressive improvement of humanity in all its faculties and duties." Large gatherings of people assembled at Rhodes, near Middleton, two Sundays ago, to receive information from the spirit world, conveyed through a Mr. Jackson and a Mr. Johnston, "speaking mediums." After addresses from, or rather through them, questions were put and answered. Among them were these:—Will any human being be lost for ever? What is the true idea of the church? Is any faith of value without obedience? It was answered that no one would be lost for ever, that the true idea of the church was that of the Universal Church, every human being, irrespective of creed or country, who had in him a spark of love for the right, being a member of this church, and that no faith without obedience was of any avail to human well-being. The idea that none of God's creatures will be tormented to eternity kindled the *odium theologium* in one or two minds, but the resistance which they offered to the view of the ultimate triumph of good over evil, "was crushed," we are told, "with tremendous force."

Lord Shaftesbury and the Bishop of Ripon have been making speeches, the former in Dorsetshire and the latter at Huddersfield, on the position and prospects of the Church. Both, of course, denounce Ritualism and Broad-Churchism, and hold up their own "ism" as the one thing needful for England. The bishop keeps a watchful eye on the movements of the Liberation Society. That an assault upon the Church is imminent he has no doubt, but he bids his fellow-Churchmen take courage. "They were not disestablished and disendowed yet, and by the help of God, they never would be." Lord Shaftesbury deemed it necessary to defend his brief flirtation with Dr. Pusey in the Temple affair. If, he said, the Pope himself were to come to him to ask for his assistance "to maintain the integrity of the Gospel," he would give him his hand or even his arm. They could work together up to a certain point, "although they might be at loggerheads immediately afterwards." As the *Manchester Guardian* observes, "here is something for the imagination to dwell upon—Lord Shaftesbury and the Man of Sin running some hapless Broad-Churchman to earth, and, that business settled, proceeding forthwith to determine which of the two should have the privilege of extinguishing the other."

The Greek Patriarch at Constantinople has addressed a letter to the Archbishop of Canterbury which contrasts favourably with the two that have come from the Pontiff at Rome, who styles himself the Vicar of Christ. The Patriarch terms the Anglican Primate a "brother in Christ," and the Church over which he presides a "God-beloved fold." There is a tinge of oriental exaggeration about the complimentary expressions used, but this was to be expected from the manners of a country where the customary formula in addressing a respectable stranger is, "God is first, and you are the next." The Patriarch says he has examined the Prayer-book which the Archbishop had sent him, and while he finds in it much to commend, he takes exception to the Thirty-nine Articles, and thinks it is not quite consistent with the objects of a prayer-book to employ it as a medium for condemning other Churches, as is done in the 19th Article!

PAPAL INFALLIBILITY "A PROTESTANT INVENTION."

THE Rev. Llewelyn Davies sends the following well-timed letter to the *Pall Mall*:

"When the development of doctrine is rapid, it is almost inevitable that catechisms should grow obsolete. Let me invite the attention of your Roman Catholic readers to some of the teaching in a catechism of the present generation which appears already to require revision. This work, entitled the 'Controversial Catechism,' is recommended by Archbishop Hughes and four bishops, and has attained in less than twenty-five years a circulation of 24,000. The *Tablet*, which speaks as the organ of Archbishop Manning, only the other day (Oct. 16) commended this catechism as follows:—'Its large circulation has not exceeded its merits. As a controversial catechism, equally well adapted for the instruction of Catholics and Protestants, it is all that could be desired.' Those who look into it for instruction on the question of Papal infallibility are thus taught:—'Q. Must not Catholics believe the Pope in himself to be infallible?—A. This is a Protestant invention: it is no article of the Catholic faith; no decision of his can oblige under pain of heresy, unless it be received and enforced by the teaching body; that is, by the Bishops of the Church.' (Chapter ix. section ii.)

"The same number of the *Tablet* contains an article headed 'Pontifical Prerogatives,' in which it contends for 'the Church's power in temporals—the power, e.g., of deposing kings under certain conditions.' 'The Popes,' it says, 'have never spoken less severely of the first Gallican article, which denies this power, than of the remaining three. All which can be said is, that they have not sought to exercise the power in question under circumstances which render its exercise impossible. Surely this obvious fact cannot possibly be alleged as a proof, either that the power has not been divinely given, or that Catholics are not bound to believe in its existence.' But in the catechism Catholics are instructed as follows:

"'Q. What if a General Council or Papal Consistory should undertake to depose a king or absolve his subjects from their obedience?—A. No Catholic is bound to submit to such a decree. Indeed, every Catholic may renounce, upon oath, any such doctrine, and this without the least breach of Catholic principle.—Q. Can the Pope absolve subjects from their allegiance on account of the heresy or schism of their king?—A. No; such dispensation or absolution is null; Catholics are still at liberty to defend their king and country at the hazard of their lives, even against the Pope himself.' (*Ibid.*)

"It would surely shock Archbishop Manning to learn that such rank 'Gallicanism' as this is being taught under authority, both in America and in Great Britain, as sound Catholic doctrine."

AMERICAN NOTES.

Father Hyacinthe has written a letter to the Rev. L. W. Bacon, of Williamsburg, which is to serve as a preface to a translation which he is about to publish of the Father's sermons into English. In it he says he continues faithful to his Church and faith, but has protested against the excesses which dishonour them. He is none the less sensible of the interest felt in other churches as to what he may say or do within the pale of Catholicism. "For that matter," he adds, "I have never deemed that the Christian communions that have separated from Rome have been disinherited of the Holy Ghost, and without a part in the infinite work of the preparation for the Kingdom of God." Whatever may be the differences separating the various Christian bodies, they are all, Father Hyacinthe considers, labouring in common for the Church of the future.

A New York paper states that the Father intends to start a paper in Paris, to be called *Le Chrétien*, which shall be both religious and political in its character.

The New York *Protestant Churchman* mentions that the Hon. and Rev. Baptist Noel, in a letter to the Rev. C. H. Malcolm, of Newport, thus writes in favour of open communion:

"To refuse communion to any of his disciples who obeyed his commands as far as they knew them was an offence against him and against brotherly love, not known, as I believe, in the apostolic churches. No person in that day could manifest obedience to the Lord's command while

refusing to be baptised, but many who are not immersed as believers now do so; and to exclude them from his table has always appeared to me to be an offence against him, partaking of the nature of schism."

The Rev. Henry Ward Beecher sometimes gets as well as gives a thrust, as appears from the following which is related by a correspondent of the *Advance*:

"One evening the exercises ran into the form of personal experience, and several of the brethren told of their spiritual enjoyment. Mr. Beecher suggested that this testimony was all very well, but that the account of such smooth sailing did not at all edify as much as the log book of some mariner who had harder navigation, and he said they would like to hear from some brother who had been called to contend with a very proud disposition, or a rough, crabbed temper! 'I like that suggestion,' exclaimed one of the deacons; 'Bro. Beecher, suppose you lead off!' It is said that Mr. Beecher took the remark very kindly, reckoning it only appropriate change for some of his own home-thrusts."

From the statements made by a correspondent of the *Times*, it looks as if Salt City was approaching a crisis, and that not merely in one way but in several. A combination of causes is apparently sapping the strength of the sect. The gentiles threaten them through the railroad, divisions are springing up among themselves, and though the richness of the soil at Utah furnishes ready resources for almost any increase of population, the growth of the community, in the absence of sanitary arrangements, is beginning to tell severely on the public health, and the mortality among children is very great. David and Alexander Smith, too, sons of the prophet Joseph, are preaching a hot crusade against polygamy, denouncing Brigham Young himself in his own city as "foul, false, and corrupt," but though people are somewhat shaken in their faith as to the purity of the institution, it has a strong hold on vested interests. The wives detest polygamy, but dread destitution. A keen inquisitorial supervision is maintained over the city by Young and his coadjutors, who go from house to house prying, questioning, and if they observe anything that does not please them throw out alarming hints of "cutting off from the church." This "cutting off" is a serious thing, for it means no work to be had of Mormons, no help, no charity, no pity. Notwithstanding the irritation thus created, the writer's conclusion is that, though the Mormons quarrel bitterly among themselves, "any severe handling of them by Americans would produce a large party ready to resist to the death if they could preserve their institutions at all; they are fanatics by nature and choice, and would fight with the desperation of fanatics." He looks more hopefully to the operation of Christian missions, of which the American Episcopal Church has successfully been the pioneer.

The *New York Herald* declares that there never existed but one Mormon Irishman, and a Mormon Irishwoman is something totally unknown to naturalists.

Sojourner Truth, a black woman, who was for forty years a slave, and of whom we once heard Mrs. Stowe give a most interesting and touching account, attended a prayer meeting the other night at Mr. Beecher's church, when she was invited by him to make some remarks to the congregation. "Whereupon," says the *New York Independent*, "she rose and spoke for about half an hour in a vein of mingled sense, pathos, and wit, by which all who heard her were both profited and pleased. The recital of her religious experiences was a treat much above the common confessions of prayer-meeting speeches. Her unique discourse will not be forgotten by those who heard it."

In a speech at the meeting of the Canadian Wesleyan Missionary Society, the Rev. W. M. Punshon said:

"An American was once boasting to an Italian about the beauty and greatness of his country. They had greener fields, and bluer skies, and louder thunder, and 'forkeder' lightning than any other country. 'But,' said the Italian, 'you have no Vesuvius.' 'Well, no,' said the American, 'we have no Vesuvius, but we have a Niagara that could put it out in five minutes!' And so there is no fire of human passion that cannot be put out by those healing streams that issue from the fountain of life."

From the Rev. Newman Hall's account, the Free Episcopal Church of America, in its government, partakes of the Congregational element almost as

much as of the Episcopal. The heads of families, or seat-holders, in a parish, constitute the "parish." On Easter Monday they elect from eight to fourteen persons as elders, or churchwardens, who constitute the parish vestry, and do the work of the "deacons" of an Independent church. Of these there are two "wardens" specially to act as between the minister and the people. The vestry determines on repairs, levy rates, vote supplies, and make all other church arrangements. They, as representing the people, nominate the clergyman. At a general meeting of the "parish" three or four lay representatives are elected, who with the minister are delegates to the annual diocesan convention. All clergymen attend the convention and vote, whether they have a parish or not. This assembly, in which the lay element greatly predominates, is presided over by the bishop, and determines all matters relating to that particular diocese. This council elects the bishop when a vacancy occurs. It also sends four clerical and four lay deputies to represent the diocese in the Lower House of the triennial General Assembly of the Church. The bishops sit apart with closed doors, and constitute the Upper House. They can veto any measure passed by the Lower House. Questions affecting the whole Church are here discussed, and no change can be made unless the measure receives the sanction of both Houses. The bishops hold consecrations, ordinations, and confirmations. They superintend the diocese by advising rather than by any exercise of absolute authority; and they have no power to interfere in the administration of parishes. It cannot therefore be said that the "clergy" constitute the "church" of the Episcopalians. The equal membership of the laity is fully recognised. Pastors are appointed by electors chosen by each congregation; and every question is discussed and determined in open assembly, where the clergy have only a preponderating influence by superiority of wisdom and moral influence.

There has recently been considerable excitement in Cincinnati concerning the use of the Bible in the common schools, the Roman Catholics, of course, opposing it, as also the Jews, and some who hold what are called "advanced" opinions in religious matters. In consequence of their representations, the city Board of Education a short time ago passed, by five more than a majority of its members, an order limiting the instruction given in the schools to secular instruction. This has caused a great deal of popular excitement, and what the result is likely to be we have not yet heard.

In several of the American papers of late we have met with notes of alarm at the growing power of Romanism, especially in New York. This, in the *Liberal Christian*, comes from a quarter where we should have least expected anything of the kind:

"Crossing Boston Common the other morning, an Irishman of fifty years of age, with the materials of a picture-framer under his arm, saluted us suddenly with 'Good morning, your Reverence; isn't it Bishop Williams?' 'No,' we modestly replied. 'But it is Bishop Williams, I'm sure,' he insisted. 'No,' we reassured him. 'Well, but ain't you a Catholic?' he urged. 'No! not in your sense,' we said. 'And why ain't you a Catholic?' he screamed, raising his voice in a very excited manner. 'Didn't our blessed Lord say, 'All power is given me in heaven and earth,' and didn't he say to Peter, 'On this rock I build my Church?' etc. Not feeling inclined to a theological argument with a stranger, on the public common, we were passing on, when he discharged after us a volley of abuse of the most excited and exciting character. A few moments would have raised a mob, and a little of his fanaticism, added to by others' sympathy, would have subjected us to injury as well as abuse. May we not live to see the Roman Catholic Church resuming its character of inquisitor and persecutor in our country yet? This was one sliver from the coming bonfire!'"

Dr. Bushnell, in a recent sermon, entitled "God's Thoughts fit Bread for Children," thus refers to the duty of ministers to preach to the young:

"Is it not our privilege and duty, as preachers of Christ, to do more preaching to children? I think of nothing in my own ministry with so much regret and so little respect as I do of my omissions here. We get occupied with great and high subjects that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do that we call it coming down when we undertake the preaching to children; whereas it is coming up, rather, out of the subterranean hells, darknesses, intricacies, dungeon-life profundities of old, grown-up sin, to speak to the bright daylight creatures of

trust and sweet affinities and easy conviction. And to speak to these fitly, so as not to thrust in Jesus on them as by force, but have him win his own dear way, by his childhood, waiting for his cross, tenderly, purely, and without art—oh! how fine, how very precious the soul equipment it will require of us! I think I see it now clearly: we do not preach well to adults because we do not preach, or learn how to preach, to children. Jesus did not forget to be a child; but, if he had been a child with us, we should probably have missed the sight of him. God's world contains grown-up people and children together; our world contains grown-up people only. And preaching only to these, who are scarcely more than half the total number, it is much as if we were to set our ministry to a preaching only to bachelors. We dry up in this manner, and our thought wizens in a certain pomp of pretence that is hollow and not Gospel. The very certain fact is that our schools of theology will never make qualified preachers till they discover the existence of children."

The Unitarian Herald.

FRIDAY, NOVEMBER 26, 1869.

TOTAL DISESTABLISHMENT NEXT.

WE are glad to find that among all the various organs which represent the real strength of Nonconformity, there is only one opinion as to the necessity of now at once pressing upon the public mind the whole question of Establishment. There is to be no more contending about side issues, no more nibbling at exceptional abuses. For a moment it seemed as if Sir WATKIN WILLIAMS's motion with regard to the Church in Wales would prove too tempting an opportunity to be passed by of once more taking the Church of England at a specially weak point. But the leaders of the Liberation Society—and they comprise the real leaders of Nonconformity—have wisely resolved to spend no more strength in assaults upon the outworks, but to proceed against the citadel itself, and openly proclaim to the world that what we ask is that religion be left to work itself out freely by its own forces and associations, in all churches and in all sects alike, the State neither helping nor hindering any.

This is not indeed an entirely new thing, inasmuch as this is the principle on which the great liberal-religious movements of the past twenty years have by a considerable number been based. But it has hardly been put prominently forward. The reforms which have occupied us have all had immediate practical claims of their own. The abolition of Church-rates, the opening of Universities, the disestablishment of the Irish Church, have forced themselves upon the mind of the nation by broad, strong arguments of fair play and common sense, which have made it needless to talk much about abstract principles. It has no doubt been clearly seen that the disestablishment of the Anglican Church was the ultimate object at which a large number of those who took part in the agitation of these questions were aiming, but it appeared too far off to be worth saying much about. So far as it has been brought forward it has seemed almost a source of weakness. The intention of eventually claiming complete disestablishment has been adduced as the *reductio ad absurdum* of such movements towards religious equality, and flung back upon their advocates as an object the mere statement of which was sufficient to discredit their cause. It has been the last defence of indefensible ecclesiastical wrongs, that their removal was sought only as a stepping-stone to some ultimate revolutionary measure of perfect religious equality. This, at any

rate, must be so no more. Henceforward it is the cardinal principle which we put forward, to which we ask attention, and which we claim to have fully carried in one national action. We will no longer fight the battle as one against special abuses. We take our stand upon the ground that the whole system of establishments is a wrong and a mischief; an injustice to those outside, and an injury to religion itself.

That the first effect may be to alienate some of those with whom we have of late been working side by side, we are quite aware. But we can afford to wait now, and to work not for next year, but if needful, for the next generation. We do not indeed think the struggle will be so long as that. We shall all work better and argue better with the broad, clear principle, distinctly kept before us. Moreover, we are persuaded that an open avowal of this purpose will be the best for securing a fair public consideration of the principles at issue—even from its opponents. Even the *Conservative Globe*, commenting upon the announced policy of the Liberation Society, acknowledges that it is at least frank and courageous, and says that the question of the union of Church and State has never yet really been discussed on its merits. And the same paper concludes with a sentiment, which we are sure will find a cordial response in many quarters, "We are glad that the Liberation Society has made up its mind no longer to tease and torment Parliament by the pursuit of a nagging policy."

That it will be a long and severe struggle needs no gift of prophecy to tell. The English Establishment is much more deeply rooted in the traditions of English life, and is far more closely intertwined with the whole fabric of English society, than was the case with the sister Establishment in Ireland. The Church of England, whatever may be its anomalies, at any rate has *not* any such preponderance of abuses as had forced upon every statesman of mark for a generation past the conviction that the Irish Church was too monstrous to be maintained. And on the other hand, it has a fair account to give of work doing, if not done. Moreover, as soon as it comes to really taking sides, a good many of our seeming allies will decamp. Most of the clergymen who are now uttering brave words about the only hope of the Church being in separation from the State will by-and-by find their Liberationist courage oozing out at their finger-ends. A few, like Dr. PUSEY and Archdeacon DENISON, may be too deeply and explicitly committed to draw back, but the rest will return to the old camp and fight for Establishment as if it were the very ark of God. Nor, on the whole, is this to be much regretted. The fact is, that the professed eagerness which is shown in some clerical quarters for cutting the Church loose from the State is rather damaging to the cause of disestablishment, because its aim is confessedly to diminish, not to increase, liberty, and to gain greater power in dealing with heresy. True; yet this is after all only another argument for our conclusion, though from a direction opposite to our own. The religious life of men can only work healthily when it works freely, and chooses its associations, and organises its worship and its government according to the life that is in it. If it is composed of men who hold certain views very strongly and earnestly, you do not liberalise them by forcing them to march in the same line, and

to assume a certain responsibility for each other by joint membership in one religious organisation. As a matter of fact, you embitter their repulsion by forcing them into an artificial union. We believe that the antagonisms in the Church of England would be immediately lessened and the sooner reconciled if every congregation were left to its own independent action. So, quite as much as we ask justice to those outside the Church do we seek to set free the now cramped and swathed life which is within the Church itself. Let us be twitted, as we shall be, as political dissenters, our aim is really a mighty religious reform—the abolition of a system which injures Religion even more than it cripples the Church, and even more than it dishonours Dissent.

REBELLION AGAINST ROME.

It is generally acknowledged by those who have had opportunities of forming a fair judgment, that Pio Nono, though a good, kindly old man, is one of but narrow culture, and who has little acquaintance with society at large, having passed his life before his elevation to the episcopate in a monastery; and his impolicy in summoning the Council which, mainly for the gratification of his vanity, is to meet next month, is daily becoming more apparent. As Antonelli, with his usual sagacity, foresaw would be the case, it has set in motion questions which, for the power of the Papacy and the interests of the Romish Church at large, had better have been left at rest.

Notwithstanding the urgent entreaties of Bishop Ullathorpe, and some others in this country, that until the reports of the Council are issued no opinion should be formed respecting the subjects that are to be discussed, the statements of the *Civiltà Cattolica*, the organ of the Vatican, have made it sufficiently clear that two of the leading objects for which cardinals and bishops are being brought together, at such great expense and loss of precious time, from all parts of the world, are, to raise into dogmas, on the acceptance of which salvation depends, the personal infallibility or practical deification of the Pope, and the bodily assumption of the Virgin into heaven.

It is understood to have been already arranged, though the result will be represented as dictated by the immediate inspiration of the Holy Ghost, that the former of these dogmas is to be proposed by Archbishop Manning, who in leaving Protestantism seems to have left his reasoning powers behind him, and given himself over, heart and soul, to something very like idolatry. He has become a Papist of the Papists; and before starting for Rome, addressed a pastoral letter to his clergy, in which he tries to justify the position he will there have to assume—that "the Pope, the universal doctor and teacher of the Church, *cannot err*"—and expresses his conviction that the affirmation of this dogma by the Council "will prove a bond of union to the faithful," "place the Pontifical Acts of the last three hundred years beyond cavil," and "bring out more vividly than ever the only alternative proposed to the human intellect—Rationalism or Faith." In this he may show himself a most devoted son of the Church, but certainly not a very wise, nor even a very well instructed one. And men who have been much longer connected with it, and more thoroughly understand both its history and its working, so far from agreeing with him in his doctrine and the results which he anticipates from it, contemplate its proclamation with alarm, and are openly and decidedly testifying against it.

The first note of opposition came from Mr. Ffoulkes, who some fourteen or fifteen years ago left the Church of England and went over to Rome. His pamphlet entitled "The Church's Creed or Crown's Creed," which we noticed soon after its appearance nine months ago, and which has been translated into Italian, put the case so clearly and forcibly that not only was his publication condemned by the Congregation of the Index, but Archbishop Manning had recourse to the extreme step of refusing him absolution, and sus-

pending him from the sacraments of the Church, unless he signed a sort of retractation, which he refused to do.

The one among the French bishops who has been considered to be most in favour of holding the Council, Monseigneur Dupanloup, before setting out to be present at it, addressed a letter to the clergy of his diocese, in which he says that a declaration of the personal infallibility of the Pope would be inopportune at the present time, because it would be useless and dangerous; would drive schismatics and heretics still further from the Church, their restoration to which ought not to be despaired of; would provoke the mistrust even of Catholic Governments, and would revive the hatred of the Pontifical Power. The Bishop of Marseilles agrees with his brother prelate as to the "prudence with which it is necessary to consider questions that have been raised so inopportune." And the Archbishop of Paris is apparently prepared to take his stand on Gallicanism, and protest against "compelling people to believe, on pain of damnation, what they have never believed before."

In other parts of the Continent, the spirit of alarm and opposition is still more distinctly manifested. In Italy the Marquis de Villamarina, a man of high character and intelligence, in a letter to Father Hyacinthe, strongly protests against the tinkering to which it is supposed the faith of his Church will be subjected by the Council, and thinks it time to lift up a voice against those who would "denaturalise the religion of Christ, and make a traffic of it," who "seek to turn the truths of Christianity and the Gospel into lies and darkness." In Baden, a "Society of Catholics" has been formed to "resist the aggressions of Rome," and is establishing branches throughout Rhenish Prussia: At Fulda nineteen German bishops met, and issued a letter, in which, as among the rumours that are in circulation about the objects of the Council, but which they cannot believe to be true, they give these:

"People accuse the Holy Father of wishing, under party influence, to make use of the Council exclusively in order to augment more than is proper the power of the Apostolic See, to change the old and true constitution of the Church, and to erect, in fact, a spiritual sovereignty incompatible with Christian liberty. Men do not fear to apply the name of partisan to the head of the Church and the episcopacy, an outrage hitherto confined to the declared enemies of the Church."

And one of the most celebrated German Catholic scholars, J. Frohschammer, has just published a pamphlet concerning the Council, in which he thus plainly delivers himself:

"The time seems to be come for speaking freely on the infallibility of the Catholic, or rather of the already Papal Church, as it is most important that educated Catholics should make up their minds about the value of a dogmatic proclamation, establishing the infallibility of the Pope, by the bishops assembled at Rome in a General Council—that is, by the hierarchical Church itself. As they are subject to error, no declaration of theirs with respect to the Pope can be binding on the consciences of Catholics. Indeed, if the assembled bishops declare so very fallible a Pope infallible, they will only prove how vain are their own pretences of infallibility even when they meet in a General Council. It follows that whatever decisions on other subjects this Council may be led by its loyalty to Rome to pronounce cannot be considered as divinely inspired. Its encroachments on the rights of states and nations, its denunciations of the science and culture of modern times, are of no authority, nor can its sanction change the heavy burden which Rome has laid upon the minds of the people into a divine or Christian ordinance."

A still more remarkable work which the Pope's project has called forth is "Janus," the production of two or more from among the learned and thoughtful Catholic theologians of Germany, who indulge the hope, a vain one it seems to us, that liberalism and priestism, scientific and religious progress and a system of spiritual despotism like that of Rome, may be reconciled. This work, however, is too important to be merely described at the close of an article, and we must reserve our notice of it for another occasion.

Meanwhile, these illustrations of the kind of spirit which the action of the Vatican has called forth may serve to show that, though no doubt the Ultramontanes will be strong enough in the Council to decree whatever dogmas they fix beforehand to be inspirations of the Holy Ghost, it will not be without resolute opposition from the more learned and cultivated Bishops, and it may be not without such a feeling of disgust being excited in the minds of some as will lead them to shake off the bondage of Rome altogether, to seek for full religious freedom.

THE HIGH CHURCH REVIVAL.

A correspondent of the *Pall Mall Gazette*, who "can listen with almost equal pleasure to a Roman Catholic, a Baptist, or a Unitarian so long as they exhibit that rarest of gifts" powerful eloquence, was attracted to the "combined assault on Satan" which we have referred to in "What the Churches are Doing," by a report in the papers that he should hear eloquence rivalling that of "Wesley, Whitfield, or Father Hyacinthe;" and some portions of his description are worth giving.

He found an audience belonging to the thoroughly respectable class, with many ladies of course, and a large number of clergymen. Presently, a gentleman appeared in the pulpit, dressed in some tight-fitting black garment, and after due preparation began his sermon. "A sentence or two was enough," says the writer, "to show that I was not in the presence of one of the good old humdrum preachers of my recollection. The favourite pulpit orator of my undergraduate days was a gentleman who used to settle his spectacles firmly and elaborately, and then clutch his sermon with an air of dogged determination, as though it did not want to be read and he was resolved to read it; his only gesture was an occasional twitch at his shirt-collar, and though he preached excellent sense, made no more attempt at grace than the clerk who reads an indictment for murder." But this one "disdained none of the appliances of his art. He raised his hand to heaven and spoke in tones of impassioned appeal; he stretched out his arms and indulged in a sarcastic imitation of the professorial air of some imaginary infidel lecturer; he leant upon his elbows, and almost resting his head upon them, addressed us in the easy colloquial manner; he sprang up again, brought down his arms with emphasis, and shouted till he strained his voice; he flourished his Bible in the air, or clasped it vehemently to his breast; nay, at one time he fairly shook his fist in our faces, and told us that we (that is, certain hypothetical sinners) were fools! fools!! fools!!! Not Chatham himself when he rivalled Garrick, no French nor American orator, could possibly be more animated in his gestures or go through more violent physical exercise; but, to speak frankly, the energy was rather more obvious than the art. Really good speaking implies the power of dwelling upon one strain; the abrupt and incessant changes of our preacher seemed to indicate not an intense earnestness so much as a sort of nervous restlessness. Whitfield, no doubt, like every genuine orator, would heighten the effects of his earnest passages by bits of familiarity or playfulness; but to be incessantly oscillating between the two shows a want of sustained power. Our preacher began by straining his voice and muscles to their full pitch in almost the very first sentences, instead of gradually rising with the rising excitement of his hearers. Indeed, though his language was far more fervent and more grammatical, the manner reminded me less of the models mentioned in the report I had read than of such oratory as I have heard from the distinguished Protestant champion, Mr. Murphy, of riotous reputation."

In regard to the preacher's matter, the general topic of it was the Bible, and the duty of reading it in a proper spirit. "The conception which he took of his task may be best understood by imagining him placed upon a hustings, the opposite portion of which was filled by the conventional infidel, with a cheering crowd below. The great point of the sermon was ridicule of those presumptuous and conceited persons who fall into the sin of intellectual pride. It was they who were apostrophised as fools, fools, fools!—words which were obviously used in the theological sense, and therefore by no means offensive, even if the preacher had not described himself also as a miserable fool. He chaffed them (I can use no other word) by exclaiming, You are wonderfully learned, aren't you? You have your criticism, and your scientific methods, and your profound investigations, haven't you? You profess to pick and choose, and to call Solomon's Song the questionable love poetry of some licentious old Jew, and to say that this book is spurious and that is doubtful; a third is full of forgeries, and—(such was the apparent inference), you are a set of fools for your pains. Then he made his man of straw declare, with the charming frankness generally exhibited by blackhearted traitors as interpreted in their opponents' rhetoric, that God might rule his body, that God might dispose of his soul, but that God shouldn't have anything to say to his intellect. Infidels, it appears, have an objection to moral crimes; but they insist upon the liberty of committing mental crimes, that is to say, of thinking differently from the orthodox. The man of straw being flogged, the Protestant had a turn of denunciation. This variety of error was symbolised by a lady who had once told our preacher

that she knew she was right on a certain point because she had prayed to be enlightened before deciding upon it; to which the preacher had replied with a good deal of force that he had also prayed to be enlightened, and had come to a directly opposite conclusion. From this he inferred that the right of private judgment amounted to a claim of every individual to be an infallible pope in his own person. Our proper course, it seems, is to discover on any doubtful point what is the opinion which has been adopted by the unanimous consent of the Church, and to submit our proud intellects to that decision. Instead of daring to criticise for ourselves we should search Tertullian and Cyprian, and the fathers of our own Church, and discover what is the view which they have all sanctioned; and then he said with bitter sarcasm, "It is just possible, just barely possible, that all these saints and martyrs and prophets may be right, and we poor presumptuous mortals wrong." If we haven't Tertullian at hand, doubtless the preacher would be ready to enlighten us. He did not, however, explain what we were to do if the saints and martyrs fell foul of each other, nor how to define the Catholic Church so as to find a unanimous and consistent body. However, the point was that we were to bow down and humble ourselves in the dust (and, suiting the word to the action, he almost sank out of sight in the pulpit) before the Church—whatever the Church may be. All this was enforced with occasional bits of real eloquence, more frequently with a vigorous straining after eloquence, with vehement appeals to his Maker, with abrupt drops into the conversational and extremely familiar style, with taunts, irony, indignation, and occasional but not very daring touches of humour.

I had no objection to the frivolity of the argument. As everybody in the church was, of course, a believer, perhaps it mattered little what was the nature of the assaults. But I rather wondered that there should be arguments at all. The infidel would only have smiled at the *naïveté* of a reasoner who assumed as the first principle and groundwork of his whole argument that the voice of the Church was the voice of God, and that he, the said reasoner, was the voice of the Church; and would be rather amused at a person who puts forward such astounding claims charging another with wicked arrogance for disputing them. But still less could I understand the value of such preaching to believers. The preacher said in substance, "These infidels are a set of impious, scandalous, blasphemous wretches, who ought to be humbled to the earth." If he had added, "Let us go and burn one of them at Smithfield," I could have understood his logic. But as he seemed to be an amiable and fairly educated man, who would doubtless repudiate persecution, his inarticulate shout of rage against absent people seemed singularly pointless. Certainly it was not calculated to call forth bursts of pious emotion, or to humble the hard-hearted but not unbelieving sinner. "All infidels are presumptuous prigs," was, perhaps the sermon put into plain English; and, however true that may be, it is not one of those truths which specially warm the Christian heart.

THE EXETER APPOINTMENT.

ALTHOUGH they cannot but be aware that their opposition now is perfectly useless, and serves merely to show the bitterness of their *odium theologicum*, Dr. Temple's opponents still keep "nagging" at him. As soon as the election was over, two protests against it were deposited, one by the dissentients as a body, and another by Bishop Trower, who is sub-dean of the Cathedral. Both recite the grounds of objection which have been commonly urged; but Dr. Trower goes farther, and declares that he would not have admitted even to ordination as a deacon, the heretical Head Master of Rugby; and if the *John Bull* may be relied upon, he intends, singly or with others, to oppose the confirmation of the Bishop-elect, in Bow-street Church. But we fancy he will think better of this when the time comes.

One of the hardest bits of censure dealt out against the new bishop, sad to say, comes from an old friend—Mr. Burgon, Vicar of St. Mary the Virgin, Oxford. He has kept silence, he says, as long as he could, but to do so any longer he feels would be a sin. "No earthly regard whatever," he declares, "shall now deter him from speaking out his mind;" and accordingly he pours forth his wrath remorselessly, and gives it his poor friend in doses hot and strong. He regards Dr. Temple's appointment as "a flagrant scandal, and a deplorable calamity," and charges him "with a strange greed for ecclesiastical office." And after

some not very charitable invective, he holds it his duty "seriously and publicly to protest against Dr. Temple's being made a bishop," and adds, "and hereby, in the name of God, I do protest. I declare that in the judgment of tens of thousands besides myself his consecration to that sacred office would be a grievous injury and insult to the Church, a heavy blow to the truth, a great discouragement to faith and piety, a stumbling-block in the way of all; it would be even an outrage to common decency and common sense." He affirms that Dr. Temple's contribution to "Essays and Reviews" is all of a piece with the rest of the volume, undistinguishable from the context in which it stands—except, perhaps, by its greater deficiency in logical power and grammatical propriety." Further, he asserts that "it is the work of an unbeliever in Christ's religion"—supposing, of course, he adds, "the writer of it to mean the things which he says." He thus kindly gives his old friend the option of writing himself down either knave or fool—a knave, if he deliberately said what he did not mean—a fool, if he was incapable of saying what he meant to say. But as if he felt he had yielded too much, Mr. Burgon immediately afterwards retracts one part of the alternative which he had given, and makes his friend plainly into a knave, for he associates him in his anathema with "six other dishonest persons." One of the demands very generally made upon the bishop-elect has been a recantation or explanation of his sinful essay; but Mr. Burgon insists "that no withdrawal of this from circulation now can be of any avail; no, nor his expression of regret that it has been productive of terrible mischief;" for, he asks, how can an expression of sorrow for "so heinous a sin constitute fitness for the apostolic office?" The appointment of the Essayist to the charge of a see he compares to the selection of "a condemned criminal to be a judge in civil causes," and he appeals to the bishops to interfere and prevent "this terrible scandal—the perpetration of this gross iniquity."

It may be some consolation, however, to Dr. Temple, that, in answer to a memorial from the Rural Dean and other clergy of the rural deanery of South Maling, the Primate says he does not consider that any blame can fairly attach to Dr. Temple for having contributed to "Essays and Reviews." While he regrets that he did not take the earliest opportunity of dissociating his name from all connection with the volume, he feels bound to give full consideration to the fact that the preface commits each writer only to the opinions expressed in his own essay. And the Archbishop declares that the divine who has been so uncharitably stigmatised as an "unbeliever" is "an earnest and intelligent believer in all the great doctrines set forth in the Prayer-book and Articles."

We may likewise just add, as proofs of the esteem in which Dr. Temple is held by those who know him best, that the assistant masters in the school over which he has so ably presided have commissioned Woolner to execute a bust of him to be placed in the Arnold library; that the boys intend to present him with a testimonial; that a number of old Rugbeians have signified their wish to testify their personal regard for him; that he will receive a congratulatory address from the friendly societies of the neighbourhood at a public dinner; and that his departure from Rugby is the subject of universal regret, both in the school and the town.

FIRESIDE READINGS.

ANGEL CHILDREN.

MRS. A. M. WELLS.

ONCE I took a picture fair
To my heart and kept it there,
And I blessed the artist's thought
Who that lovely picture wrought.
Even as I saw it then
Now it comes to me again.

Three small children on their knees,
Under drooping willow-trees!
Pleased and shy they bend to look
In the mirror of the brook.
Not a flower upon the brink
Bending gracefully to drink—
Not a bird that skims the lake,
Softer shadowing could make;
Nor behold reflected there,
Form more innocent and fair.

What, beside those faces three,
In that mirror do they see?
All the blue depths of the sky
In its waters they descry;
And, not theirs alone, but near
Other faces three appear—
Angel faces, dimly seen,
Serious, tender, and serene;
Bending meekly, bearing trace
Of the Heavenly Father's face.
This is why the children look
Pleased, yet thoughtful, in the brook.
Unto little children here
Seraph forms are always near.
Messages of heavenly things
Angel-child to earth-child brings;
So I blessed the hand that wrought
Into form the shadowy thought.

SHARP MEMORIES.

THE following letter appears in *Land and Water*:
"A friend of mine at Stratford-on-Avon wishing, this past autumn, to procure some honey from his hives, applied the fungus to stupify the bees, as usually done. However, whether from his own awkwardness or the badness of the fungus, he could not thoroughly succeed. The consequence is, he has become an outcast from his garden; the inmates of those two hives will on no account allow him to enter it; his wife and children walk as usual, and stand and watch the hives without any molestation, but immediately he is recognised, however far off, he is pursued and stung by constantly increasing numbers, and made to fly at his best pace; and this occurs months after the event; and he expects the only remedy must be the total destruction of those hives and their vindictive little tenants."

"THE ENGLISH OF IT."

IN the Rev. Hugh Stowell Brown's "Lectures to the Men of Liverpool" we meet with this passage, the only fault that can be found with which is that it is too true:—Dishonest things are often varnished over with words and phrases that cleverly hide their real character. I should like to know what "the English" of "value received" amounts to in some commercial bills. "Speculation" is a very innocent looking word. It may mean no more than the faculty of sight. "Thou hast no speculation in those eyes." It may mean some very harmless exercise of thought upon theology, philosophy, or politics. But in many a case, when the word is used in a mercantile sense, "the English of it" is swindling and robbery. When a man is said to be "in difficulties," "the English of it" often is that he has spent three-halfpence of his own money, and 19s. 10½d. of other people's. Even the word "embezzlement" puts a polish, though slight, I admit, upon fraud; and the word *defaulter* lets down a wrong-doer rather more gently than the rough and ready word *thief*. Often, too, when a man has been unfortunate and comes, not begging, but "asking assistance," "the English of it" is that he has played the fool with himself, that he has been an idle, drunken, good-for-nothing fellow. I say often, not always; don't misunderstand me; but if I am to judge from the cases that I have met with, "the English" of "misfortune" is, in nine cases out of ten, "misconduct." And so, for vice in its various forms we, blunt, honest, straightforward Englishmen, who are supposed to "call a spade a spade,"—we, I say, have for vice in its various forms words that don't tell the truth. I suppose we, or our forefathers rather, tried to paint the bloated face of the profligate by calling him a libertine, thus cunningly conveying the idea that he was a person who considered himself free, or a person of liberal ideas; but the paint would not wash, or, rather, it was soon washed off; the beastly features of the animal showed through it, and now the name exposes rather than conceals him; and, so far as the word implies freedom, all know that "the English of it" is freedom from all virtue and from all decency. Instead of calling him a libertine, we now commonly call him a gay man, a man who lives a very gay life; and this word gay is good and pleasant, as we think of it in connection with the mirthfulness and lightheartedness of children, or with the bright plumage and the merry songs of birds; but, as applied to a mode of life, "the English of it" is a thoughtless life, a licentious life, a life spent in ruin of both body and soul, a life in which whatever gaiety there is, is heavily discounted by misery and shame. This word, this great word "life," is itself subjected to the same perversion. To see life is to see folly and wickedness and dirt; for, according to some people, to see life you must see all the slums and stews of the town. Life in fact is a word that often stands for death in its very worst and most horrible form, for the worst and most horrible form of death is a soul dead to wisdom, to truth, to purity, and to God. A career of folly and dissipation is glozed over by the phrase "sowing his wild oats." Many are the attempts to shirk the plain "English" of the words "he is drunk;" no one likes to have this said of him—no one is willing to confess it. And so a man in this condition is excited, or he is not

quite himself, or he is disguised, or he is in a state of slight inebriety, or he is mellow, or he has been dining out; and if even a statesman make a fool of himself in an after-dinner speech the apology is that it is an after-dinner speech; and we have got a fine new name for orations of this sort—we call them post-prandial speeches, "the English" of which is "wine-in and wit-out speeches." But to descend from such refined ways of putting it, you may say that your friend has had a drop too much, or he is fresh, or he is tight, or he is screwed; or, strangest of all, he is glorious. It depends a good deal upon who or what he is; if he be a gentleman, he is a little elevated; if he be a working man, he is fuddled; "the English of it" is, in every case, that the fellow is drunk.

THE NEW SCRATCH.

AN American paper says that the buffaloes found in the telegraph poles of the overland line a new source of delight on treeless prairie—the novelty of having something to scratch against. But it was expensive scratching for the telegraph company, and, there indeed, was the rub, for the bison shook down miles of wire daily. A bright idea struck somebody to send to St. Louis and Chicago for all the brad-aws that could be purchased, and these were driven into the poles with the view to wound the animals and check their rubbing propensity. Never was a greater mistake. The buffaloes were delighted. For the first time they came to the scratch sure of a sensation in their thick hides that thrilled them from horn to tail. They would go fifteen miles to find a brad-awl. They fought battles around the poles containing them, and the victor would proudly climb the mountainous heap of rump and lump of the fallen and scratch himself into bliss until the brad-awl broke, or the pole came down. There has been no demand for brad-aws from the Kansas region since the first invoice.

PAPER IN JAPAN.

THE Japanese use paper for a great variety of purposes. A recent traveller states that he saw it made into materials so closely resembling Russian and Morocco leather and pig-skin, that it was very difficult to detect the difference. With the aid of peculiar varnish and skilful painting, paper made excellent trunks, tobacco-bags, cigar cases, saddles, telescope-cases, the frames of microscopes; and he even saw and used excellent waterproof coats, made of simple paper, which did keep out the rain, and were as supple as the best india-rubber. The Japanese use neither silk nor cotton handkerchiefs, towels, nor dusters; paper, in their hands, serves as an excellent substitute. It is soft, thin, tough, of a pale-yellowish colour, very plentiful, and very cheap. The inner walls of many a Japanese apartment are formed of paper, being nothing more than painted screens; their windows are covered with a fine, translucent kind of the same material. It enters largely into the manufacture of nearly everything in a Japanese household; and he saw what seemed to be balls of twine, but which were nothing but long shreds of tough paper rolled up. If a shopkeeper had a parcel to tie up, he would take a strip of paper, roll it quickly between his hands, and use it for the purpose; and it was quite as strong as the ordinary string used at home. In short, without paper, all Japan would come to a dead lock; and, indeed, lest by the arbitrary exercise of his authority, a tyrannical husband should stop his wife's paper, the sage Japanese mothers-in-law invariably stipulate in the marriage settlement, that the bride is to have allowed to her a certain quantity of paper.

THE ROMAN SENTINEL.

THERE was nothing in Pompeii, says Dr. Guthrie, that invested it with a deeper interest to me than the spot where a soldier of old Rome displayed a most heroic fidelity. That fatal day on which Vesuvius, at whose feet the city stood, burst out into an eruption that shook the earth, poured torrents of lava from its riven sides, and discharged, amidst the noise of a hundred thunders, such clouds of ashes that filled the air, produced a darkness deeper than midnight, and struck such terror into all hearts that men thought not only that the end of the world had come and all must die, but that the gods themselves were expiring—on that night a sentinel kept watch by the gate which looked to the mountain. Amid unimaginable confusion and shrieks of terror, mingled with the roar of the volcano, and cries of mothers who had lost their children in the darkness, the inhabitants fled the fatal town, while falling ashes, loading the darkened air, and penetrating every place, rose in the streets till they covered the house-roofs, nor left a vestige of the city, but a vast silent mound, beneath which it lay unknown, dead, and buried, for nearly one thousand seven hundred years.

Amid this fearful disorder the sentinel at the gate had been forgotten; and as Rome required her sentinels, happen what might, to hold their post till relieved by the guard or set at liberty by their officers, he had to choose between death and

dishonour. Pattern of fidelity, he stood by his post. Slowly but surely the ashes rise on his manly form; now they reach his breast; and now covering his lips they choke his breathing. He was "faithful unto death." After seventeen centuries they found his skeleton standing erect in a marble niche, clad in its rusty armour—the helmet on his empty skull, and his bony fingers still closed upon his spear. And next almost to the interest I felt in placing myself on the spot where Paul, true to his colours, when all men deserted him, pleaded before the Roman tyrant, was the interest I felt in the niche by the city gate where they found the skeleton of one who, in his fidelity to the cause of Cæsar, sets an example of faithfulness to the cause of Christ—an example it were for the honour of their Master that all his servants followed.

THE LONDON DISTRICT UNITARIAN SOCIETY.

FIFTY-FOURTH SOCIAL MEETING.

THE fifty-fourth social meeting of this society was held on Thursday evening, Nov. 18th, at Radley's Hotel, Blackfriars; S. SHARPE, Esq., in the chair. The attendance was about 100. Among those present were the Revs. H. Ierson, R. Spears, J. C. Means, J. Taylor, M. C. Gascoigne, T. Rix, J. Phillips, J. Marten, T. L. Marshall, R. Shaen (Royston), Dr. Davison and Mr. Richardson (the secretaries of the society), Dr. Dixon, and Messrs. C. Hill, J. T. Preston, S. S. Tayler, C. Moore, R. Bartram, J. Conway, H. H. Stannus, R. Keating, R. Cooper, G. Withal, R. Eve (Aldershot), &c.

The earlier part of the meeting was occupied with some business of a purely official character, relating to the number of the committee and the frequency of their meetings. Some little discussion took place on these matters, but ultimately two resolutions submitted by the committee were passed: 1st, to alter the first rule in order that the number of the committee shall in future consist of twenty, inclusive of treasurer and secretary; and 2nd, that the committee should meet four times a year instead of six—six to form a quorum, instead of nine as heretofore.

A long and interesting paper was then read by Mr. S. S. TAYLER, on "The past history, present position, and future prospects of the London District Unitarian Society." He began by tracing the rise of the society, which originated in a movement among some of the younger members of the London congregations about twenty years ago, who, touched with a profound sense of the value of Unitarian principles, felt that the time was come for a more determined and united effort to make them known. He showed that ever since its establishment in May, 1850, it has in various ways been acting beneficially on the condition of our body in the metropolis—by its quarterly meetings for considering subjects of great interest and importance to our churches; by providing courses of good lectures in eligible districts, in which many of our leading ministers have taken part; by the engagement of the Rev. R. Spears at Stamford-street; and by the operations of the Lay Preachers' Union in forming centres of missionary effort. In a great measure to these various developments and activity he attributed the fact that whereas in 1850 there were fifteen ministers and missionaries steadily working in London, there are now twenty; that against fifteen places where Unitarian Christianity was then preached, there are now twenty-six; and that the average total attendance upon our Unitarian services is nearly doubled. He regarded the retrospect as full of encouragement. The most directly important part of Mr. Tayler's remarks to our readers, however, was his view of the society's

PRESENT POSITION.

"I now come to the present position of the society. Twenty years have not sufficed to accomplish the objects of this society as regards the outside public; I find them still lamentably ignorant of our position and principles. I believe that the large majority of the three million inhabitants of the metropolis have never heard the name Unitarian, or, if they have, it has passed them so incidentally as to raise no thought in their minds; and the greater number of those who have heard it suppose it to refer to an all sect of people whose position is rather negative—deniers of Christ! doubters! Rationalists!—who have little religious sympathy, or enthusiasm, or anxiety for the salvation of the world. The posing up of the declaration of Unitarian opinions has conclusively proved this, for a great number have inquired for copies of it, and many have expressed their astonishment at Unitarians quoting Scripture, and others that there existed people in churches holding such opinions. The work of familiarising the public with our tenets and principles is not then fore yet done. The other original object of this society, viz., that 'of promoting a closer bond of union amongst the members of different Unitarian congregations,' can only be said to have been very partially effected; for I find in our last year's report only one hundred and forty-one subscribers, including two ministers, one of whom has died; five of our congregations each furnish about a dozen subscribers, or more than half the number. Our congregations are not represented in proportion to their numerical strength, though our meetings are often attended by those who do not subscribe, but who, at any rate, give their countenance. In a body like ours, which aims to practice as well as preach the right of private judgment, it seems most desirable that opportunities of speaking out in a Christian spirit from the vast number of opinions should be afforded as the most reasonable course for attaining real harmony and union in any direction in which we can work in common. The making arrangement for the holding

such meetings as this is therefore one of the present operations of our society; their cost is but trifling.

"There are six chapels or rooms dependent upon your society for a great portion of their rent, averaging about 10s. 6d. per week (about £150 per year); and two others, eight in all, which have to be assisted with supplies for religious services, and lectures, and the contingencies connected with directing public attention to them. The utility of lectures in these places and in other chapels depends a good deal upon the publicity which is given to them by bills, which are an item of considerable expense. But the expense is much less than that of hiring rooms for this especial purpose. The Theological Library, now so useful to the lay preachers, would be improved by additional books. These operations are doing a large amount of good in some parts of the metropolis. We are sometimes told that our efforts have been failures, our operations full of blunders; well, but this only proves the fallibility of its conductors, that they, like ourselves, have been ordinary mortals, and it in no way prevents the aim and objects of this society from being divine; and ultimately crowned by the Divine blessing. If it is true that the collective wisdom of our London body is outside of this society, there is no law that excludes it; and the sooner it comes in and leads us to a wiser course the better.

"The present condition of your society financially will be considered as weak, for a society of this kind is best supported by a large area of small regular subscriptions. The work of making special appeals is a great drag on the energies of your honorary officers, and far from an agreeable task. Now your subscription list is not much over £100 a year, and there is a most alarming deficiency of 5s. subscriptions. I see just twelve. In making this remark I am not going to overlook the fact that many have so nobly responded to appeals, and during the last eight years raised considerable sums, sometimes £300 or £400 in a year.

"The present condition of your society as regards its field of work is most promising, and I cannot doubt that when the great utility and even necessity for this society as a means of diffusing Unitarianism in the metropolis are considered, the well-known generosity of our body will provide larger means. But we cannot be surprised that your officers are not reassured by finding that whilst the district has increased in population three-quarters of a million, the number of subscribers has fallen from two hundred and forty-five to one hundred and forty-one.

"It is well worthy of consideration that any help that you give in founding a society for worship is not in the direction of a pauperising charity, but an encouragement to work, to self help; the people come to give help as much as to receive it. Giving their help as they do on the spot (some £150); it cannot be expected that they should always be able to join as subscribers also. It is therefore necessary to press upon those who have the advantages of comfortable chapels and well ordered services that they are the people who should come forward and subscribe the necessary funds for carrying on this work."

The paper closed with a very hopeful outlook on the future, and an earnest appeal for more active and evangelical work among the people; and at its conclusion was warmly applauded. An animated discussion followed.

The CHAIRMAN said that the society had removed from the Unitarian churches of London the reproach that they were only congregations of the respectable classes, and might boast that it had done the important work of winning great numbers of the humbler classes.

Mr. C. HILL thought that persons of the working classes would appreciate our views of religion presented to them by the studious learned men who had made them the study of their life, rather than by comparatively uneducated men of their own class. He referred to the little permanent good resulting from the labours of Methodist local preachers, and the undesirableness of following their example in lowering the standard of our preaching when the Independents and Baptists and other denominations were making greater efforts than ever before to promote the highest culture of their ministers.

Mr. N. M. TAYLOR, on the other hand, thought that the Methodist local preachers had exercised very great effect upon the working classes, and that the Unitarians might do the same with their simpler and purer religious views. He complained that men of a better and more educated class did not come forward and take part in this work.

Mr. CARTER, of the Walworth Mission, while granting that it would be very desirable that educated laymen should take up the work, said that the fault lay not with those who were doing the best they could, but with those who were able to do better, and yet gave them no aid or countenance.

Mr. MOORE thought there was, in the essence of Unitarianism, an essence of mystification, and contended that they should take their stand upon the simple fatherhood of God and brotherhood of man, without adding the yoke upon the human mind of any other belief. He thought that men could be Unitarians without having anything to do with faith in Christ, and that it was on account of its Christian limitations that the present Unitarianism does not represent the highest intellect and greatest heart of Christendom, and that our religion is based upon the sand and not on the rock. Therefore, he would altogether do away with the idea of Free Christian Churches, Christian Unions, &c.

The CHAIRMAN objected that the speaker was too theological, and reminded him that the society did not interfere with the particular views held by its ministers or members.

The Rev. R. SPEARS vindicated the distinctively Christian character of the society, with the evident general concurrence of the meeting. The society was not a society of Jews, Mahomedans, or mere Theists, but a Christian society. We may write "Ichabod" on our churches if Christ is shut out

of them. Those who profess to preach Christianity without Christ are the least successful of all, and in America the greater success of our Churches may partly be attributed to their nearness to Christ. He thought that our want of success arose from our want of zeal and of a full appreciation of the work we have undertaken. He was not disheartened at the smallness of our numbers, but he was disheartened at the want of zeal and liberality on the part of Unitarians, who believed that such important views had been entrusted to their charge.

Mr. SYMONS, one of the lay preachers, said it was not the highest intelligence the working men would follow, but the greatest warm-heartedness—such as led the multitude to Christ. There was much intelligence in our Churches, but little popular sympathy. As a working man he urged them to help the smaller stations, and to send earnest men of his own class to diffuse the simple principles of the religion of Christ.

Mr. BARTRAM said that it was acknowledged by all the preceding speakers that this society seemed to possess little of the confidence of the Unitarian body. He thought that the true cause was that it had a superabundance of zeal but not of discretion. He traced a large portion of the want of success to the time when the Lay Preachers' Union was established. If ours is a great cause, is it not right to send out the best men instead of men totally unfit for the missionary work, who have only driven people away from us instead of attracting them? He deprecated the establishment of a number of unsuccessful little mission stations, and would temper the zeal which had been so much lauded with a considerable amount of discretion.

Mr. WARREN (of Walworth) asked if there was any bar to educated men taking part in the missionary work of the society, and if not, why do they not come forward?

Dr. DIXON vindicated the society from the charge of sending out a number of uneducated men to preach Unitarianism, and pointed out that it had used its funds in assisting in the promotion of Unitarian principles through a great number of places in the metropolis at a very small expense, because the work was almost entirely done by volunteer agency. It was not the fault of the volunteers who came forward for this work, but the fault of the Unitarian public, that sufficient funds were not supplied to place an educated minister in every mission station. The society had done the best it could with the materials and the funds placed at their disposal. In regard to Mr. Moore's speech, he hoped it would be clearly understood that that gentleman expressed his own individual views, and that they do not correspond with those held by Christian Unitarians. He believed that everything that could be done was done in the latter part of the last century to promulgate pure Deistical doctrines, and the result has been not exactly what Mr. Moore predicted would be the case if we preached the opinions he had advocated.

Mr. J. T. PRESTON maintained that long before the establishment of the Lay Preachers' Union this society was never supported by the Unitarian public of London in the way it ought to have been. Many who find fault forget that the society had not the means at its disposal to do the good it wished. In regard to the Lay Preachers' Union, it had been taken up by the District Society as a branch of its operations in the hope that it would have obtained a much larger amount of support from a certain section of our denomination. He thought that the step taken to support one or two of the most promising of the new mission stations a wise one, and it was for the Unitarian public to say how far they will support it. He did not fear for Unitarianism, and never did. It will live and spread, even if we die out. Others will take up the work in other churches, and in the long run our opinions will spread even if by other agencies than ours.

Dr. DAVISON regretted that Unitarians who do not belong to the society had not taken the opportunity of the present meeting to come forward and state plainly what faults it had committed, and why it had lost the confidence of the Unitarian public. Although established as a strictly denominational society, it had met a larger part of opposition from its own denomination. Many Unitarians would rather be Unitarians outside the body than inside. It was very clear that if more support was not given the efforts of the society must be very much contracted, and the committee could not hope to keep up what they are now doing.

The CHAIRMAN reminded the younger members of the society that in 1813 it was criminal to teach Unitarianism, so that all the success we have to talk of must begin from that time. In the year 1844 Unitarians had for the first time fair play, for that was the time when the Dissenters' Chapels Act gave them secure possession of their chapels. We have a large number of persons who call themselves of the "advanced" school who will not own their Unitarianism. But he thought those were most "advanced" who honestly spoke out their opinions. On the whole, however, we had not much reason to be discouraged with our condition.

The meeting was brought to a close by prayer offered by Mr. SPEARS.

INTELLIGENCE.

FLOWERY FIELD.—On Wednesday week a meeting was held in the school-room, to give a cordial welcome to the Rev. J. K. Smith as successor of the Rev. R. C. Denny. The room was nearly full, and there were present Messrs. Thos. Ashton, J. Alcock, J. Thornely, and others. Mr. Alcock presided, and expressed a wish that congregation and minister would work together harmoniously. The Rev. F. Revitt, on behalf of the congregation and ministers of the district, gave Mr. Smith a hearty welcome; and in reply Mr. Smith said he came among them to work, if they would work with him, and to work faithfully, and hoped to be able to show his interest for the welfare of their church, and for their distinctive views. Mr. Thomas Ashton said the question of their chapel would be settled sometime, and the best thing for them to do in order to get it was to show that one was needed. Messrs. J. Broadbent, E. Broadrick, J. Jackson, A. Stafford, and G. Slater also addressed the meeting, which was warm and hearty in its greeting to Mr. Smith.

NEWCASTLE.—A sermon was preached on Sunday morning, the 20th inst., by the Rev. J. C. Street, in the Church of the Divine Unity, on "National Education." Taking as his text the plaintive cry "My children are desolate," he shewed the terrible state of millions of children in England, and the urgent need of our no longer neglecting this peril which would otherwise cripple the Empire. In considering the practical requirements of this matter he upheld the main features of the National Education League scheme.

NOTTINGHAM: CHRIST CHURCH.—The anniversary sermons were preached on Sunday, November 14th, by the Rev. W. Blazey, B.A., of Rotherham. The collections amounted to over £12. On Monday evening, November 15, the annual meeting of teachers and friends was held in the school-room, when about 120 were present. After tea a most satisfactory annual report had been read by Mr. T. W. Lewis. The meeting was addressed by the Revs. Thomas Moss, B.A. (New Church Minister), W. Blazey, B.A., R. A. Armstrong, B.A., C. L. Whitam, and other gentlemen. Most of the speakers spoke earnestly in favour of a national system of education, and of the future work of Sunday-schools.

NOTICES TO CORRESPONDENTS.

W. J. M., R. F., and R. E.—Received.

Several Intelligence paragraphs stand over till next week.

THE COMING WEEK.

Ainsworth.—On Sunday evening, one of a course of lectures by the Rev. J. T. Whitehead; subject, "John Wicliffe."

Birmingham: CHURCH OF THE MESSIAH.—On Sunday, sermons by the Rev. E. Higginson in aid of the Lawrence-street Ministry to the Poor. On Monday, annual meeting.

London: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday evening, one of a series of lectures by the Rev. P. W. Clayden; subject, "The Supposed Scriptural Proofs of the Eternity of Punishment."

London: FREE CHRISTIAN CHURCH, LINDEN GROVE.—On Sunday morning, one of a series of discourses on the Sermon on the Mount by Alexander J. Ellis, Esq., B.A.; subject, "Beatitudes and Denunciations."

London: STOKES NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee on "The Stilling of the Storm."

London: STRATFORD WORKING MEN'S HALL.—On Sunday afternoon, a meeting for conversation on "Life and Teachings of Baron Swedenborg."

Manchester: FREE CHRISTIAN CHURCH.—On Sunday, annual school festival. Preachers: Morning, Rev. J. Freeston; evening, Rev. S. A. Steinhilber. Recital in the afternoon, and tea party on Monday evening.

Manchester: UPPER BROOK-STREET.—On Sunday evening, one of a course of lectures on the Old Testament by the Rev. W. H. Herford, B.A.

Penmaenmawr: PENDRYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Yeovil: WESTERN UNITARIAN CHRISTIAN UNION.—On Tuesday, half-yearly meeting; preacher, Rev. P. H. Wicksteed, B.A. Afterwards a tea meeting.

Births.

BRAMLEY.—On the 21st inst., at Claremont Crescent, Sheffield, the wife of Herbert Bramley, Esq., of a son.

BROADBENT.—On the 15th inst., at "The Hollies," Latchford, Warrington, the wife of Charles Broadbent, Esq., of a daughter.

Marriages.

HOLLAND-TAYLOR.—On the 18th inst., at the Unitarian Chapel, Stand, by the Rev. W. C. Squier, Mr. Thomas Holland to Miss Alice Taylor, both of Manchester; and

SHATWELL-HOWARD.—On the 20th inst., at the Old Chapel, Dukinfield, by the Rev. Francis Revitt, Mr. John Shatwell, of Bradford, to Miss Sarah Anne Howard, of Stalybridge.

Deaths.

ADAMSON.—On the 22nd inst., at Wem, Salop, Martha, wife of Mr. Ebenezer Adamson, inspector of poor, Glasgow, and eldest daughter of the late Mr. Hepworth, surgeon, Crofts Bank, Barton-upon-Irwell, near Manchester.

CHAMPION.—On the 23rd inst., at Harley Lodge, Clifton Down, Ann, relict of W. D. Champion, Esq., aged 80 years.

LLOYD.—On the 16th inst., after a short illness, in his 53rd year, Thomas Lloyd, of Balsall Heath, Birmingham.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices, No. 3, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row.—Friday, November 26, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 449.

FRIDAY, DECEMBER 3, 1869.

PRICE 1D.

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LOWER MOSLEY-STREET SUNDAY-SCHOOLS.

FAREWELL SOIREE to the Rev. JAMES DRUMMOND, B.A., To-morrow, Saturday, December 4th. Tea at five. Tickets 9d. each. Friends of the school are invited.

UNITARIAN CHAPEL, FORD-ST., SALFORD.

ANNUAL SERMONS next Sunday by the Rev. JAMES BLACK, M.A., of Stockport: morning, 10-45; evening, 6-30.

STRATFORD, ESSEX: WORKING MEN'S HALL.

MEETINGS for Religious Conversation, conducted by the Rev. THOMAS CROW, on Sunday Afternoons, commencing at three and closing at four o'clock. Subjects for December:—5th.—"Nature and Necessity of Regeneration." 12th.—"God's Spirit Man's Teacher in all Ages." 19th.—"Progressive Development in the Bible." 26th.—"Traditional, Spiritual, and Natural Nativity of Jesus."

UPPER BROOK-STREET CHAPEL.—

On Sunday Evening next and following Sundays, a COURSE of LECTURES on the Old Testament, intended to state those results of criticism which must be taken as established. Service at 6-30 p.m. All seats free. W. H. HERFORD, Lecturer.

SHEFFIELD: UPPERTHORPE CHAPEL.—

On Sunday, December 5th, the Rev. G. KNIGHT will commence his Ministerial DUTIES. On Wednesday, December 8th, a RECOGNITION SERVICE will be held at 5-30, and a SOIREE at 5-30. The Revs. J. L. Short, Brooke Herford, D. Maginnie, W. Blazby, B.A., and H. Hill will take part.

LECTURES will be delivered at the Unitarian Church, Stockport, as follows:

Dec. 5th.—"The Holy Catholic Church," Rev. WILLIAM GASKELL, M.A.
Dec. 19th.—"Servetus," Rev. BROOKE HERFORD.
Jan. 2nd.—"The Education and Treatment of the Blind," Rev. A. PAINE.
Jan. 16th.—"The National Education League," Rev. S. A. STEINTHAL.
Jan. 30th.—"Ritualism," Rev. H. E. DOWSON, B.A.
Feb. 13th.—"The Ecumenical Council and Father Hyacinthine," Rev. J. BLACK, M.A.
Service at half-past six.

MISSION TO THE POOR, ROCHDALE ROAD.

The Rev. S. A. STEINTHAL will ADDRESS a Meeting of Reclaimed Drunkards on Tuesday Evening next. Meeting will commence at eight o'clock.

A CORDIAL INVITATION is hereby given to any lady or gentleman who will kindly volunteer to teach a good-sized class of ragged, street youths, from eleven to seventeen years of age, on Sunday mornings at the Mission, from 10-30 to 11-45.

RE-OPENING SERVICES at the Old Meeting House, Wolverhampton-street, Dudley, on Sunday, December 12th,

when TWO SERMONS will be preached by the Rev. WILLIAM JAMES, of Bristol. Morning service at 11; evening at 6-30. The London Liturgy will be used for the first time. A collection will be made at the close of each service in aid of the expenses incurred in the alterations.

PENROSE-STREET CHAPEL, WALWORTH.

The ANNIVERSARY SERMONS will be preached on Sunday, December 12th, by the newly-appointed minister, the Rev. H. CALLOWAY, late of Bridport. Morning service, eleven; evening, seven.

A MINISTER is required to take the CHARGE of the effort at Mile End, London, E., salary commences with £150.—Apply to Mr. J. WELLS, Cottage Farm, Leytonstone, Essex.

THE PAPAL COUNCIL in the Light of the New Testament.—TWO LECTURES on the 8th and 15th inst. in the Memorial Hall, Manchester, at seven o'clock (admittance free), by JOHN E. BEARD, D.D.

HOME MISSIONARY BOARD.—The PUBLIC EXAMINATION of the Students will take place on the 17th, 18th, and 19th of January, 1870. Sir JOHN BOWRING will preside at the Soirée. Further particulars in future advertisements.

E. C. HARDING, Hon. Secretary.

MOSSLEY CHRISTIAN CHURCH.—

On Saturday, December 19th, the Sewing Meeting connected with the above church intend holding a SALE of USEFUL ARTICLES of Ladies' Winter Clothing. They intend also to have a Christmas Tree, ornamented with useful and fancy articles for sale. The proceeds of the Sale of Work and of the Christmas Tree are to be devoted to the painting and beautifying of the church.

Donations of money and gifts of fancy or useful articles, from friends near and distant, will be thankfully received on behalf of the Sewing Meeting by the minister, the Rev. DANIEL BERRY, Stamford Road, Mossley.

Sale of Work to commence at one p.m. Charge for admission, 3d. each.

During the sale a special selection of music will be sung by the choir, and by the Lawton Family, whose services will be given for the benefit of the church.

MEADOW CHAPEL, GODALMING.

The Committee of the above Chapel have determined to supply the want, which has long been felt, of greater accommodation for their Sunday-schools, and of a room suitable for congregational purposes, meetings, and lectures.

For this purpose upwards of £200 has been raised by the congregation, and another £100 is required that the new building may be opened free from debt in April, 1870.

The Committee now confidently appeal to the Unitarian public to assist them in raising this sum.

Subscriptions will be thankfully received and duly acknowledged by the Secretary.

EDWIN ELLIS, Wonerah, Guildford.

THE UNITARIAN CHAPEL, POOLE.

This neat and commodious Chapel, erected at a cost of £1,200, including also a convenient Schoolroom, has been opened. There is the prospect of a not inconsiderable congregation being gathered were it practicable to secure the services of a zealous and able pastor. The debt which hangs over the place, £310, must be paid before this object can be attained.

The undersigned, having been present at the opening service, and being cognizant of the capabilities of the congregation and its prospects, respectfully recommend the case to the attention and help of the Unitarian body, believing it to be on every account deserving of the assistance asked.

Donations may be forwarded to any of us, or to Mr. Alfred Balston, Poole.

W. J. Lamport, 21, Water-street, Liverpool.
Charles Beard, 13, South Hill Road, Liverpool.
Edmund Kell, Portwood Lane, Southampton.
William Hargrave, Carisbrooke, Isle of Wight.
Robert Pinnock, Newport, Isle of Wight.
J. B. Lloyd, Wareham, Dorset.
Thomas Thurnely, Godley, near Manchester.
Russell L. Carpenter, Bridport.
R. Brook Aspland, 1, Frampton Villas, Hackney, London.
John Cropper, Furzebrook, near Wareham.
The Poole congregation earnestly solicits public aid to enable it to liquidate the chapel debt of £310.

Subscribed by the Congregation.....	£100 0 0
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Rev. E. Kell, Southampton, third donation.....	5 0 0
Miss Dunkin, Southampton, third donation, per Rev. E. Kell.....	5 0 0
Thos. Susans, Esq., Southampton, per Rev. E. Kell.....	1 1 0
John Johnston, Esq., Ryde, third donation, per Rev. E. Kell.....	1 1 0
Miss Chatfield, Ryde, per Rev. E. Kell.....	1 1 0
"H.".....	5 0 0
C. T. Thomas, Esq., Bristol, per Rev. J. Cropper.....	2 0 0
Mrs. Armstrong, Acre Lands, Lancaster, per Rev. J. Cropper.....	5 0 0
Mrs. Hutchinson, Lune Villa, Lancaster, per Rev. J. Cropper.....	2 10 0
Richard Smalley, Esq., Lune Villa, Lancaster, per Rev. J. Cropper.....	2 10 0

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MILLSON receives a small number of PUPILS, from 9 to 16 years of age, who are treated as members of his family. He is allowed to refer to the Rev. Dr. Davidson, Kensington; the Rev. G. S. Howse, Bowdon; the Rev. T. Holland, Southport; Holbrook Gaskell, Esq., Woolton Wood, Liverpool; John Denny, Esq., Worsley; Thomas Alcock, Esq., M.D., Ashton-on-Mersey.

FALLOWFIELD SCHOOLS.—The Com-

mittee of these Schools intend beginning a Day School for Boys and Girls early in the New Year. They therefore require the services of a MASTER and a MISTRESS, and request applicants to send in testimonials to the Rev. S. Alfred Steintal, 67, Upper Brook-street, Manchester. The School will be under Government inspection. For the first two years a salary will be guaranteed.

A Lady wishes to obtain a SITUATION as GOVERNESS to Young Children; highest references. Address S. E., Post Office, Bridport.

WANTED, by an experienced middle-aged Person, a Situation of Trust, either as Housekeeper, Matron, &c., or to undertake a Mother's Care for Children where an under-nurse is kept: most respectable references.—Address Mrs. CHARLES, at Mrs. Brooke Herford's, 6, Arthur's Terrace, Higher Broughton, Manchester.

RESIDENT GOVERNESS.—A lady of experience seeks a RE-ENGAGEMENT.—Address Y. E. S., General Post Office, Bristol.

1870. ALMANACKS, DIARIES, POCKET BOOKS, PLAYING CARDS, BEZIQUE, &c.—Johnson and Rawson, Market-street.

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MEMOIR of MRS. ELIZA FOX. To which extracts are added from the journals and letters of her late husband, the late W. J. Fox, M.P. for Oldham. Edited by FRANKLIN FOX.—London: Trubner and Co., 60, Paternoster Row.

THE SUNDAY-SCHOOL PENNY

MAGAZINE for DECEMBER, 1869, contains:—Unselfishness.—Tobias Witt.—Sam Lawson.—An Ancient Lady. Title and Index.

Published by the Manchester District Sunday-School Association, agent, Mr. T. P. Jones, Memorial Hall, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 89, Market-street.

Just published, price One Penny.

"OUR TEMPERANCE HARVEST."

By ANNIE ROLLINSON. Being the substance of an Address delivered by Miss Annie Rollinson in the Mechanics' Institute, Adwalton, August 31st, 1869. Price 1d.; twelve, post free, 10d.; 100, post free, 6s. Post-office orders payable at Gildersome-street to JOHN PARKER.

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Belfast, and most other Unitarian collections will be found in the LEEDS TUNE BOOK, price 4s. 6d.—London: E. T. Whitfield, Strand. Manchester: Johnson and Rawson. Leeds: Hopkinson and Co., Commercial-street; and all book and music-sellers. 1,500 copies sold since publication.

"AN AMAZING CRITICAL CRAZE."

This is the Truthseeker's criticism on "THE NAME OF CHRIST," a Unitarian Minister's sermon last Trinity.—London: F. B. Kitts, 5, Bishopsgate-st. Without. One Penny.

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THE UNITARIAN POCKET ALMANAC

for 1870.

The DIARY this year contains a space for memorandums for every day in the year, as in 1869.

No. 1, price 2d., will give a list of Ministers, Chapels, and Institutions, &c., together with other denominational information.

No. 2, ditto, ditto, bound in limp cloth, to which will be added a Diary for every day in the year. Price 6d.

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1870. CHARLES CHORLTON'S 1870.

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first of every month, is a free and unsectarian review of books and events relating to the development of religious life and liberty in the Christian Church.

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of all the Tracts, with particulars as to price, &c., may be had on application, enclosing stamp, at 6, Arthur's-terrace, Manchester, N.W.

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WHAT THE CHURCHES ARE DOING.

Writing from "Cairo, Nov. 1st," the *Daily News* correspondent gives an account of the way in which Mahomet's birthday was kept, that in some respects calls to mind the rites of Juggernaut. He says:

"The great public ceremony of the Mussulman year took place to-day. The prostrate bodies of fanatics were ridden over by the Sheikh el Bekree, live snakes were eaten, glass crunched and swallowed, bodies slashed with swords, cheeks and breasts pierced with sharp metal instruments, which were left sticking in the wounds they made, and hundreds of men and boys shrieked and writhed, and wrestled, in what professed to be a mad ecstasy of religious fervour. All this was gone through in the public streets in broad daylight. The chief performers were of the rank of what are called 'street Arabs' at home; though here and there men of a grade higher wound themselves up by shrieks and prayers, and then threw themselves down with the rest."

The Jews, after much negotiation, have obtained permission to erect a synagogue in St. Petersburg, being the first building of the kind that has existed in Russia.

Free-Churchism seems to be everywhere making way. A letter from the Hague states that the Government of the Netherlands "appears to be thinking very seriously of deciding the question of the relations between Church and State in the sense of a separation as complete as possible," and the leading Liberals in France are calling out for the same thing.

Herr Anton, priest of Sarmingstein, in the diocese of Linz (Austria), following Father Hyacinthe's example, has addressed a letter to his bishop in which he states that "it is impossible for him conscientiously to continue to fulfil his spiritual functions at a time when the clergy seem bent on bringing the Church into conflict with the spirit of the age." He has, therefore, resigned his office, with its emoluments, and betaken himself to a secular calling.

Pio Nono must be either very oblivious or very ungrateful. In Cardinal Antonelli's reply to Monsignor Maret's exculpatory letter, he is reported to have assured the archbishop that the Court of Rome was so little acquainted with his book that the Holy Father never dreamt of making it a subject of complaint, still less of persecution. At the same time we read among the subscriptions sent to the Pope for the expenses of the Council, and published in the Catholic organs of France and Rome, numerous entries, of which the following are fair specimens:

"Mlle. Blanche de Raime, who believes implicitly in what the Roman Church teaches, and who protests against Mgr. Maret's book, two francs. "A poor girl who believes more readily in the infallibility of the Pope than in that of Mgr. Maret, one franc.

"Anonymous, who protests against the work of Mgr. the Bishop of Susa in *partibus infidelium* [biting that!], one franc."

Among the presents brought to the Pope by the Archbishop of New York is a gold fish, with the mouth formed of rubies. This rarity only opens its mouth to throw out pieces of gold, and the coin is both of the best quality and appears to be almost inexhaustible in quantity. Gift fish, it would seem, are not of the nature of gift horses, but are intended to be looked in the mouth. If this shower of gold, however, continues to enrich the Vatican, it will almost induce a doubt in the minds of devout Catholics whether the schoolboy's translation of *auri sacra fames* as "a sacred thirst for gold," may not be infallibly correct.

The *Correspondence* has been filling its columns with violent tirades against the Catholic Liberal party; and Monsignor Nardi is addressing letters to the *Osservatore Cattolico*, in which he bitterly denounces a French Catholic review and the *Correspondant* of the Prince de Broglie. Such is the boasted harmony of the Roman Church, and the spirit in which it prepares for Council.

The Pope has issued an order enjoining the inhabitants of Rome to prepare themselves for the great event by devotional exercises. Among these are a novena in honour of the Immaculate Conception, which is made obligatory in all churches, and a strict fast on the Vigil of the Conception; and in twenty-two churches there is to be an exposition, (or imposition) of relics and images.

The *Westminster Gazette* adduces the special invitation which Dr. Newman has received to attend

the Council as a theologian, while some well-known continental theologians have been passed over, as a proof how entire is the confidence reposed by the Holy Father in Dr. Newman's orthodoxy.

Since Mgr. Dupanloup, as Bishop of Orleans, became a person of influence in France, the question has often been asked there, but never very satisfactorily answered, "Who is he?" By some he is said to be the son of Charles X.; and those who judge from personal appearance alone might have some show of reason on their side, inasmuch as he bears a remarkable resemblance to the last Bourbon king. Others connect him with Talleyrand. All that is known of the bishop's past life is that, in consequence of certain informalities about his birth, there were some difficulties at Rome about his ordination. Shortly after taking orders he became curé of the parish of St. Roch at Paris, and was always employed by the Court in baptising, preparing for confirmation, &c., the various members of the royal family. He was subsequently transferred to Tours, where he remained as grand-vicaire until his promotion to the see of Orleans in 1857.

The Marquis of Bute, although a Roman Catholic, is not debarred from the exercise of ecclesiastical patronage in Scotland, as he would be in England. Several churches to which he has the right of presentation have become vacant since his lordship attained his majority, and in every case he has left it with the parishioners, greatly to their delight, to choose their own minister.

The Rev. Dr. Wilson, of Bombay, is to be the Moderator of the next General Assembly of the Free Church, and the Rev. George Ritchie, of Jedburgh, is to succeed Dr. Norman Macleod as Moderator of the Supreme Court of the Established Church of Scotland.

The St. Alban's case is to be brought once more before the Judicial Committee of the Privy Council. The promoters of the suit allege that Mr. Mackenzie has not complied with their Lordships' judgment as to the use of lights, elevation of the elements in the Holy Communion, and prostration during the prayer of consecration. They therefore pray that the monition may be so enforced that "right and justice may be effectually done."

At the last meeting of the Cambridge Union a motion in favour of the abolition of all religious tests at the University was carried by seventy votes against sixty-two. Hitherto the Union has invariably rejected all motions to this effect.

On Monday, too, at the same University, a meeting was held, composed of Heads of Houses, resident Fellows, and others, on the subject of University Tests, at which the unanimous opinion appeared to be that Sir John Coleridge's bill did not go far enough, and a resolution was passed declaring that any measure brought forward with the view of settling the question "should include an enactment that no declaration of religious belief or profession shall be required of any person on obtaining a fellowship, or as a condition of its tenure." And it was agreed that a memorial in the spirit of this resolution should be presented to Mr. Gladstone by a deputation from the University. In moving the first resolution, the Rev. Dr. Thompson, Master of Trinity, said that he heartily hoped that the removal of the tests might attract Dissenters, and that not for their own sakes only, but for the sake of the University. He was confident that the sons of Dissenters of the middle class—and such would chiefly be attracted—would strengthen that element among the students, which all who had the interests of the University at heart most desired to strengthen, the quiet, the temperate, the thoughtful, the industrious. Of such we had now some among us; he wished heartily we could have more.

In consequence of a dispute between the incumbent, the Rev. J. Fisher, and his congregation, nearly the whole of the church-going people of Heapey, near Chorley, to the number of about 500, have "disestablished" themselves, and joined the sect known as the Free Church of England, which consists of two associated bodies, the Countess of Huntingdon's Connexion and another. The cause of the dispute was that the congregation were desirous that Mr. Fisher should appoint the Rev. J. Shaw, LL.D., as his curate; but Mr. Fisher's answer to their representations was, "Mr. Shaw shall never enter that church as long as I have

breath." Whereupon, seeing no prospect of concession on his part, they began to build a church of their own, which will be ready for opening at Christmas; and the other evening a meeting was held to determine with what religious body they should connect themselves. While expressing his reluctance to quit the Established Church, Mr. Shaw showed how unlikely it was that they should be able to get their new building consecrated by the bishop of the diocese; and in recommendation of what seemed to him the best course, he said the members of the Free Church were left entirely to manage their own affairs, and would not be tyrannised over either by incumbent, patron, or bishop; they had the selection of their own clergymen, and had everything connected with the church as they wished it to be. Dr. Jackson said if they joined the Free Church they would only be going in advance of the Established Church, as there would be no "Church of England" shortly. A resolution that they should unite themselves with the Free Church was carried unanimously.

The first of the series of meetings for prayer, suggested by Dr. Merle d'Aubigné, during the sitting of the Roman Council, was held on Wednesday, in Freemason's Tavern. After a few remarks from the chairman, the Hon. Arthur Kinnard, M.P., the Hon. and Rev. Baptist Noel read a few passages of Scripture; and then Prebendary Auriol, rector of St. Dunstan's, Fleet-street, prayed that all the machinations of Rome might produce confusion, that truth might be brought out, and many people rescued. After which Dr. Cumming prayed that mercy might be shown to the victims of a great and ancient delusion, that people might be led to contrast the Church in Rome planted by St. Paul with that presided over by its present chief, and that the days of Rome's anticipated triumph might prove that of her predicted ruin; that many might be brought out of darkness into light. This was followed by an address or two, more prayers, and some singing.

The case of the Rev. C. Voysey was heard in the Chancery Court at York on Wednesday. The specific charges against him were:—First, that he had taught that Christ had not made atonement or reconciliation for sin, and had not been made a sacrifice to reconcile his Father to us; and that there was no need for such atonement. Secondly, that mankind were not by nature born in sin and the children of God's wrath, and were not separated from Him by sin, or under His wrath and curse; that they were not in danger of endless suffering; that there was no curse to be removed by the shedding of the blood of Christ, and that the doctrine of man's fall was contrary to the teaching of Christ. Thirdly, that he had taught that our Lord Jesus Christ was no more "very God of very God, begotten, not made," than men were, or doctrine having the same purport and effect; and lastly, that he had maintained, in derogation and degradation of Holy Scriptures, the doctrine that revelation and knowledge of God by means of any book was impossible; that all true knowledge of God came directly from the law of God in men's hearts; that all knowledge of God came only from men's own sense of what He required them to do; and that the only true revelation that was possible by God to man was through the sense of God's presence, and was originated in the heart of man, independently of God's written word.—At the time of our going to press the Chancellor's judgment has not reached us; but we imagine there can be little doubt that he will see sufficient grounds for sending the case to the Judicial Committee of the Privy Council.

WHAT IS SAYING ON CHURCH MATTERS.

The Roman correspondent of the *Pall Mall* informs us that a painful impression has been produced at the Vatican by the pastoral letter of Monsignor Dupanloup, to which we referred last week. The decisive language held on the subject of the Pope's infallibility is itself a surprise; but the fact that a Catholic bishop should denounce the bull launched by Paul III. against our own Henry VIII., and deny the power of the Holy See to issue such edicts, has set the theologians mad. The Jesuits can only account for the bishop's temerity by declaring that he has given up all hope of ever obtaining the cardinal's hat. Never-

theless, they are said to be shaken in their design of forcing the Council to adopt the Pope's infallibility as a dogma, and a rumour prevails that the Council will only be asked to give this doctrine the same countenance as the Council of Trent conceded to that of the Immaculate Conception, which was simply to forbid its being made a subject of discussion in Catholic schools. Archbishop Manning and his party, however, are not likely, we imagine, to be satisfied with this.

The *Univers*, the French Ultramontane organ, is evidently beginning to feel that the opposition which has arisen to the supposed intentions of the Council is of a kind not to be slighted. It accordingly attacks with no little bitterness at once M. de Montalembert and the authors of the address of the laity from Coblenz, and the Abbé Dollinger and Mgr. Maret, and accuses them all of a "plot" against the Church and society. The Abbé Dollinger, it says, is the "chief criminal and instigator of the movement." But the "concert" which exists between all the conspirators "becomes more and more evident;" and the moment chosen for the attack—that, namely, when most of the bishops are absent from their sees—is most "craftily calculated." We can but hope that the fears of the *Univers* have not unduly magnified the boldness of the "conspirators," and that, like Father Hyacinthe, they will have *le courage de ses opinions*.

Le Monde, another Ultramontane paper, has made the notable discovery that "Pope Sixtus Quintus, who died in 1590, was the first to conceive the idea of cutting through the Isthmus of Suez." This is another important correction of those profane historians, who are always leading us into some blunder or other. Herodotus tells us that Pharaoh Necho "was the first to undertake a canal, leading into the Red Sea, and which after him Marius carried on; it extends a distance of four days' voyage, and its breadth is such that two galleys may work their oars abreast in it." Somebody must, of course, have imposed on the "father of history," and it is kind of *Le Monde* to set us all right.

At the annual meeting of the Ecclesiall Conservative Association, in responding to the toast of "Our Constitution in Church and State," a Rev. Dr. Hardinge, after dinner evidently, delivered himself of a speech, the effect of which, in recommending his Church as an ally of the State, few can doubt. These are one or two bits from it:

"The idea of a State separate from the Church was 'earthly, sensual, devilish,' conceived by Satan, brought forth by apostate man, and nursed by idolatry. The man, then, who aimed at separating the State from the Church, however good his intentions, was trying to perpetuate one of the consequences of sin, to preserve one of the works of the devil, to defeat the purposes of God, and to delay the triumphs of the Gospel and the universal felicity of man. The man who pronounced the unity of Church and State to be unlawful gave the lie to the Scriptures, both of the Old and New Testaments, and condemned the constitution of the kingdom of God. They would never desert that good old, tried, and trustworthy vessel, their glorious Constitution in Church and State; and, though she was surrounded with breakers ahead, they would go and take their stand upon her weather-beaten timbers, sound to the last, ready, all ready, and, each of them at his tackle and his gun, would give their adversaries to learn that they would never compromise a single rope in her rigging, nor lower a square inch of her canvas before mortal men."

In his *Sword and Trowel*, Mr. Spurgeon, who, we are glad to learn, is nearly recovered from his attack of smallpox, thus notices one of the more startling of the recently published works on prophecy—"The last great battle; or, war among the nations until the year 2000."

"We are so sick at soul with the hundreds of pamphlets which are poured forth upon prophetic subjects, that, although we intended to give the titles of this and a score more of such productions which afflict our table, we stop short, and will not help the sale of the rubbish even by mentioning them. That good paper and ink should be wasted in maunders over vials and trumpets is bad enough, but that Christian men should be led to draw vain imaginings as to coming events from the grand Apocalyptic vision, is grievous to the last degree. The imposture of those who foretold the end of the Papacy in 1866 ought to have covered them with shame sufficient to have deterred all aspiring prophetings, but it seems only to have called forth another band of vaticinators who set the date a little later, or, more wisely still, postpone it to the year 2000, by which time they expect to have spent their profits, and to have retired from the scene. Our Lord cometh in

such an hour as we think not, and this studying of times and seasons, and setting of dates, is foolery, and worse."

In a third letter to the *Record* on "Church Reform" the Rev. J. C. Hyle, one of the Evangelical leaders, advises the total suppression of deans and canons, and the application of the cathedral revenues first to the payment of two bishops, chaplains to carry on worship in the cathedrals, and after payment of all expenses of the building and choir to the increase of small church livings. "But there is no time to be lost. If we do not mind what we are about we shall find ourselves in the hands of politicians who will leave us no cathedral establishment to reconstruct, and no Church property to redistribute."

The *Record* has got into trouble through some assertions it has been making on the spread of Rationalism in the Free Church of Scotland. Our Evangelical contemporary declared that Neological and Rationalistic views have spread to such an extent among the clergy of the Free Kirk, as seriously to darken the prospect of its future. This the *Weekly Review* emphatically denied, and called on the *Record* to prove its assertions by naming any instances of the kind which it referred to. We hardly think the *Record* could fairly be expected to do this; and it seems not unlikely that its opinion has been founded on the fact, though there are some others which support it, that the *North British Review*, which was established to be the organ of the Free Church of Scotland, and has been so for about twenty years, has recently changed hands, and become the property of a more liberal party in theology. The *Weekly Review* however, repels the accusations of the *Record* with no little warmth, and admonishes it to guard in future against being a false accuser, and even goes so far as to impute wilful dishonesty to our saintly contemporary—which is rather hard.

In replying to the charges brought against him at York, the Rev. C. Voysey spoke thus strongly in reference to one of them:

"The theory which he was charged with denying, namely, that mankind were born in sin and the children of God's wrath, and that they (unbaptised infants, for instance) were under the curse, and in danger, apart from actual sin, of endless suffering, was one of the theories and glosses which had been put upon the Articles. If the Court considered that this and this only was the doctrine of the Church of England; if the Church really taught what he denied, to wit, that when Eve ate the apple God the Father cursed the whole human race, and determined that they should all be perpetually tortured in hell fire after death, and that before, or at the time, or subsequently, he made a covenant (in the proper sense of the word, which implied distinct contracting parties) with God the Son, by which, if God the Son would be crucified (which the contracting parties considered equivalent to being accursed), the Father would relieve all or some of the human race from the curse upon some condition of their believing something or other of which most of them never heard,—if this was really the doctrine of the Church, let it be stated distinctly, and let him (Mr. Voysey) be turned out if he denied it. He should only be too glad to go. No power on earth should induce him to teach such an odious mixture of falsehood and absurdity. If he had understood that the thirty-nine Articles meant what the court was asked to say they did mean, if he had not been led by the caution of their language, and by the ambiguous half meanings which clergymen usually attached to those doctrines, to suppose that he was not pledged to the revolting theory which he had stated in order to denounce, he would rather put his hand into the fire than have signed his name to such infamous blasphemy."

MAX MULLER ON NIRVANA.*

BUDDHISM is one of the most widely-spread religions on the earth. The teachings of Siddharta are the spiritual food of one-third of the human race, who reverence the Great Master, for his humility, his benevolence, and his wide-extending mercy. This large acceptance alone must give Buddhism an importance in the eyes of those who study mythology, or that new science or hope of one—the Science of Religion. But when we find also that Buddha was a teacher of peace, and that of all his myriad disciples none owe their convictions to the overhanging sword; when we find too that however far from being practised in all their

integrity, the Buddhist code of morals is one of singular purity, and nearly allied to the morals of Christianity, which it preceded by some six centuries, we cannot but rejoice at the signs that now present themselves on every hand of the deep attention which is being given by English students to the life and teachings of Buddha Gautama. Of the morality of the Buddhists one single example may suffice. The first commandment of the Buddhists is, Thou shalt not kill. Living in a land where blood flowed like water, and where a man's life was as little esteemed as a dog's, Siddharta did not content himself with saying, Thou shalt not murder. His soul raised itself to a higher aim, and with the stars of heaven above his head and the stars of earth beneath his feet, his love embraced all the creatures to whom the Great God had given the gift of life, and he said, Thou shalt not kill. No disciple of Buddha may take away from the least of animate beings that breath of life which he cannot give.

Of all the Buddhist doctrines, that of Nirvana is the one which has caused most dispute. The word which signifies extinguished, is the name given by the Buddhists to the final condition of the human soul. On the one hand it is argued that the word must be taken *ou pied de la lettre*, to mean total, utter extinction and annihilation. On the other, it is urged that the name is not confined to Buddhism, but is used also by the Brahmins for the condition in which the soul loses its separate existence by entering into, and being absorbed by, the godhead. The words of the Buddhist teachers, we think, point to some ideal state not unlike the Christian's heaven, a place of rest where the wicked cease from troubling and the weary are at rest. Upon this interesting and important question we have now to notice the latest contribution of Professor Max Müller, whose previous labours in the same wide field of labour have given him a world-wide reputation. Professor Müller argues from the clear, honest character of the Buddha against that theory of annihilation taught by the Buddhist divines in his name. He shows that this is not the popular belief in Nirvana, and quoting some sayings from the Buddhist canon opposed to the idea of the total destruction of the soul, he observes, "If these sayings have maintained themselves, in spite of their contradiction to orthodox metaphysics, the only explanation in my opinion is that they were too firmly fixed in the tradition which went back to Buddha and his disciples." "The living are few but the dead are many." Shall we not rather think, then, that the Master offered to the faithful servant, who had grown faint with the contest against the world and the flesh, that repose which is the contrast to the turmoil of the present life. Would he not lead the weary one through the green fields and by the pleasant streams, and let him see the glories of the asphodel valleys beyond the dark river of death? And such is the popular idea of the Nirvana; such, we think, would be what Siddharta himself taught about it. Mr. Müller concludes his lecture by an extract from the volume now in the press—"The Parables of Buddhaghosa's Parables, translated from the Burmese by Captain Rogers, with an introduction containing Buddha's Hammapadam, or the Path of Virtue." This work when it appears will be of high interest to the student of Buddhism, containing as it does specimens of those teachings, in parable and metaphor, which would come home to the breast and business of the great mass of the people, who see in a religious teacher not a metaphysician, but a moralist. They care little for the abstractions of the theologians, but absorb eagerly lessons of mercy, and justice, and love. At a future opportunity we may return to the subject.

AMERICAN NOTES.

An article, headed "Mr. Beecher's Private Habits," in a recent number of the Philadelphia *Sunday Dispatch*, makes some amusing if not authentic contributions to the "great preacher's" biography. After telling us at what hour Mr. Beecher goes to bed, and that he never dines with his hat on, the writer enlarges upon his peculiarities as a farmer. Mr. Beecher cultivates thirty-six acres on scientific principles. He does nothing without consulting books. "Upon one occasion, when it seemed morally certain that the hay ought to be cut, the hay-book could not be found, and before it was found the

* Max Müller's Lecture on Buddhistic Nihilism, delivered before the general meeting of the Association of German Philologists at Kiel, 28th September, 1869.—*Triübner's American and Oriental Literary Record*, October, 1869.

hay was all spoiled." But, apart from accidents, Mr. Beecher is successful with hay, and "raises some of the finest crops of wheat in the country." His strawberries would rival either crop "if the robins would eat turnips, but they won't, and hence failure." Mr. Beecher makes mistakes sometimes. Two years ago he sowed twenty-seven acres of water melons, which came up pumpkins. A grand idea of "concentration" that occurred to him was even a greater failure. Having discovered one egg in every hen's nest, he gathered them all under an experienced old fowl, "which roosted over that contract night and day for eleven weeks," anxiously supervised by Mr. Beecher himself, but nothing came of it. The eggs were "infamous porcelain things." Finally, we learn that, though Mr. Beecher's farm does not pay now, it is expected to do so when the outlay for books ceases. Under the head of moral habits the writer assures us that Mr. Beecher never swears; but, if he did, "he would throw into it an amount of pathos, and splendid imagery, and moving earnestness, and resistless energy, topped off and climaxed with a gorgeous pyrotechnic conflagration of flagree and fancy swearing that would astonish and delight the hearer, and for ever after quiver through his bewildered memory an exquisite confusion of rainbows, and music, and thunder and lightning. A man of high order of intellect could sit and listen to Mr. Beecher swear for a week without getting tired."

The Rev. Thomas Timmins, one of our Home Missionary Students, and for a time minister at Bridgwater, having been invited to supply the pulpits of the Unitarian societies of Brighton and of Chelmsford for six months, has accepted the invitation of the former.

A new mission society has been started at Chicago with good prospects of success, under the charge of Mr. Wendte. At the opening service, the Rev. Laird Collier, the leader of the movement, said the prime object of it was to gather in those who had no religious home, and were flitting from church to church, not fully satisfied with any, and to give them a welcome to a generous faith. He wanted, too, to bring the half-hearted Unitarians out of the orthodox Churches into the Unitarian fold, and let them find what they want and crave in a genial, loving, liberal faith. He did not want, or expect, to draw any from the other liberal Churches; there was enough material to found a new society without that. The Rev. C. A. Staples followed in some earnest words, describing the purpose of liberal Christianity. He thought it was a union of the heart, and not an effort to reconcile the irreconcilable, to mould men to the same intellectual pattern. The unity was a unity of purpose, of love, and not of exact theological dogmas. The Rev. Robert Collyer supplemented his brother Collier's list of those to be gathered into the new enterprise by adding sinners. He trusted that Mr. Wendte's ministry would be entirely successful in this respect, in drawing in those who needed saving, those who had always been outside the pale of any Church or any direct Christianising influence. He believed that the society would and could be built up without draining a single member from either of the three churches. He gave earnest encouragement to the new society and its minister, and prayed for the blessing of God upon them both.

At an ecclesiastical court held at Westboro, composed of delegates from neighbouring orthodox churches, and called to try the case of the Rev. Mr. Dean, some curious facts were brought to light. The opponents of Mr. Dean objected to him because he preached too harshly the doctrine of eternal punishment, and had refused to take part with the Unitarian minister at a funeral. It would seem from the trial that a portion of the orthodox church were liberal, and desired to recognise the Unitarians as Christians, but the minister could have no fellowship with such heretics. He informed one of his members that for thirteen years the orthodox church had been "hugging Unitarianism like a kitten." "Unitarians," he said, "persistently trampled on the blood of Christ and scouted the Atonement; yet a portion of the church indicated a tendency to slide into Unitarianism." Some of them had even gone so far as to say, "There are as good Christians in Unitarians as in other Christian churches." But he, as preacher of a sound orthodox gospel, would have no fellowship with Unitarians. "They had no

God if they denied His son. Their creed was a damnable heresy, and one that brought damnation in its train. He did not wish to partake of the evil deeds of Unitarian ministers, and he had not done it; his hands were clean." Notwithstanding this faithfulness to the orthodox doctrine, and the fact that he had received large accessions to the church and had a flourishing Sunday-school, the council advised his dismission.

The Unitarian Association have decided to take the *Christian Examiner* and unite the *Monthly Journal* with it, making a new magazine, of which, we are glad to learn, the Rev. E. E. Hale has consented to become the editor.

The Unitarian Herald.

FRIDAY, DECEMBER 3, 1869.

THE TWELVE DAYS' MISSION.

SATAN ought to be in a poor way just now. The Ritualists have been having what some of them call a "combined assault" upon him, almost literally after the approved ancient method, with "bell, book, and candle;" while the Evangelicals are on the point of executing a sort of flank movement on his reputed ally by praying for the Pope—might we not say at him?—all through the meeting of the Ecumenical Council. But what will be the practical result? To read the description of the style of oratory that has been largely in vogue during these twelve days, one's hope that SATAN may indeed be demolished is distracted by the wicked thought that, if so, his fate must have been akin to that which SYDNEY SMITH invoked on some obnoxious bishop, of being "preached to death by wild curates," even if we are not septical enough to think that after all he may take it as easily as the navy took his little wife's beating, with the consoling reflection that "it pleased her and did not hurt him."

So much for the ludicrous side of the movement, for it has had its ludicrous side. There has been a great deal of display and bombast about it—a good deal of rant and clap-trap and exaggeration. And we have the less hesitation in attacking this side of it because there is another side deserving of far different treatment. However true the account in the *Pall Mall Gazette*—written, be it remembered, by one who went, as he confesses, to listen merely to a display of eloquence,—that was but one out of many hundred services; and the general reports in others besides church papers bear a testimony too uniform to be rejected, that the movement has been on the whole a bold, earnest attempt, manfully and ably carried out, to arrest the attention of society from richest to poorest, and to interest the sinful and indifferent in religion. For a fortnight about 120 churches in the metropolis have been open, with short services held from time to time during the day, in some cases almost continuously from seven in the morning to nine at night; and sermons have been delivered—short, homely, and with an utter breaking away from the ordinary pulpit style; and these churches have mostly been continuously well attended, and many of them have been crowded by congregations among whom has been exhibited the most absorbing interest, and very commonly tokens of strong impression and emotion.

It is difficult, of course, to judge what the permanent effects may be, but if it be true that thousands have been attracted who ordinarily never enter a place of

worship, we cannot but regard it as a good work. Many will decry it as mere excitement. Be it so—is it not, at any rate, a better excitement than that amid which such people are commonly living? After all, religion is the most tremendous reality that man has to do with, and if at the bottom of the excitement there has been any honest speech right home to men's souls about God, and righteousness, and eternity, it cannot but have done good.

The most significant thing, however, in the whole movement has been the complete bursting loose by the Ritualists, under the impulse of what we believe to be in the main a genuine enthusiasm, from all the pretence of conformity to the old church standards, which they have heretofore studiously maintained. For the time, Courts of Arches, Privy Council decisions, understandings and compromises, have been forgotten, and the Ritualists have gone to lengths before unknown. Incense has been freely used, Mariolatry has been preached up as plainly as infidelity has been preached down, confession and penance have been enjoined and practised as a systematic part of the movement, the liturgy has been treated with about as little regard as if it were a private compilation of prayers, and while some clergymen have preached without even the enjoined gown or surplice, others have run riot in the tawdry millinery of counterfeit Romanism. Now, we do not for a moment desire to press this as in any way dishonest or discreditable. We believe it to be the most honest thing that the Ritualists have ever done. It seems to us as if they had at last become disgusted with their trifling and playing with their principles, and had been stirred with a vehement impulse to stand forth with them, as strong, genuine men, face to face with the awful problem of the world's apathy and sin. And we believe they have done this—done it as the Evangelicals have never succeeded in doing it, and as the Broad Church party have hardly even dreamed of trying to do it. And what is most remarkable, perhaps, is the boldness alike of their conception and of its execution. They have attempted a great popular movement in the churches—and, what certainly we hardly looked for in the High Churchmen, mainly by preaching. While the Evangelicals in the Church, the great upholders of the pew system which keeps the common people out of the churches, have, in despair, been resorting to all kinds of irregular services in theatres and neutral places; and while a supercilious Broad Churchism, viewing the religious defects of the time through its eye-glass, has kept suggesting as its great panacea that sermons should be done away, or the congregation allowed to leave before they begin; these High Churchmen have boldly chosen their position in the churches themselves, and, merely letting it be known that men could come into them as freely as into a public park, have said, "Here we will take our stand, and we will speak to men so that even in the busy week days in England's busiest city we will make them hear."

And they have made them hear; and we are much mistaken if they do not suggest to others thoughts of some of the conditions needful to men generally being made to hear—thoughts of how our churches might be made at once more open and more attractive places, and our worship go with more of the ring of hearty reality in it, and

our preaching be more that of men who have a message to deliver—a message which we feel will be a very Gospel to those who will receive it, a message which we will make men hear.

RECENT HONOURS TO UNITARIAN PUBLIC MEN.

SEVERAL noteworthy illustrations have lately been supplied of the active and prominent part which, as a rule, Unitarians take in public matters. We suppose it is indisputable that, in proportion to its numbers, our body supplies more representatives to Parliament than any other; whilst in hardly a less degree the civic chairs of our corporations, magisterial benches, and boards of guardians, find them occupying positions of usefulness and honour.

Within a very few months several of our friends have been complimented with special distinctions. Mr. JAMES CLARKE LAWRENCE, long a generous supporter of Unitarian interests, has retired from the ancient and dignified office of Lord Mayor of London with a Baronetcy. Mr. T. G. FROST, of Chester, after discharging with great ability and success the duties of the mayoralty of that city, was made a Knight, on the occasion of the visit of the Prince of Wales. Mr. Alderman PINNOCK has just been elected Mayor of Newport (Isle of Wight), for the second time. His appointment was a unanimous one; and at a banquet, given in honour of the occasion, on the evening of the 9th ult., many interesting references were made to the fact, that he was "the first Dissenter and Liberal who had been chief magistrate of that town. His uniformly consistent, firm, and courteous conduct, and the independence with which he had ever maintained his opinions, unpopular as they are, were amply acknowledged, and by none more handsomely and kindly than by the liberal-minded vicar of Newport. The Unitarians of Somersetshire have often been indebted for liberal aid and personal zeal to Mr. W. F. CUFF, of Moorlands, near Crewkerne. He recently retired from the chair of the Chard Union, a post which he had filled with great acceptance for upwards of fifteen years. His former colleagues resolved to ask his acceptance of a handsome silver salver and tea service, and the presentation was attended with many circumstances calculated to enhance the value of the compliment. Mr. Cuff "gratefully accepted the present at the hands of the Chairman of the Board of Guardians, happy to hear that they approved of his services on behalf of the poor, and happy also that his children were present to witness the honour done to him." This compliment to Mr. Cuff is all the more marked from the fact (if we are rightly informed) that he has had to overcome a good deal of odium in past times arising from his practice of giving his farm-labourers not only fair but good wages—himself setting the unpopular example—instead of first under-paying them, and then keeping them partly out of the poor's rates—a practice but too common in many agricultural districts.

THE BISHOP OF EXETER.

THE question *brulante* (as the French would call it) of Dr. Temple's appointment has now ended, as we always said it would; and there can be no doubt that he will be duly consecrated, and in a few weeks be enthroned, and quietly installed in his see. He has shown how confident he himself feels of this by having appointed his secretary, Mr. Burch, who filled the same office for his predecessor, and having given notice that he intends to hold an ordination on the Feast of the Epiphany. There will still be some wild talk on the matter, and the *John Bull* makes known that Bishop Trower and two of the clergy of the Exeter diocese have retained the services of a proctor to oppose the confirmation of Dr. Temple's election, and the committee appointed to resist his episcopation are calling upon all who desire the purity of the faith to supply them with funds (the Hampden appeal cost £1,500) for carrying on the war against him; but to no purpose, except to display their spite and impotence.

In the meantime, one of the leading High Churchmen of Exeter, the Rev. John Ingle, has not only declined to sign a memorial against Dr.

Temple's consecration, but in a caustic letter he gives him a severe but well-merited rebuke. He says:

"You speak of Dr. Temple's continued countenance of the 'Essays and Reviews,' forgetful of the fact that such countenance is certainly a matter purely of your own inference and surmise, and may for all you know exist only in your own imagination. Your only ground for the charge is that he did not adopt that particular mode of purgation which you (and I too) think he should have adopted. Your other unfounded assumption is an uncharitable one. You speak and write and act as if no one but those who join your protests and memorials can care for the purity and integrity of the catholic faith. On this head I wish only to say, that I would point simply to my own past life and to that of your lordship. There is about the memorial before me only one thing on which I can look with satisfaction: it is the absence of those fearful accusations which made my blood run cold as I read your lordship's letter to the Lord Primus of the Church of Scotland. How can you or anybody else know that even 'Essays and Reviews' have ruined souls? Does your lordship still dare thus to sit on the Throne of the Eternal Judge? I trust that the absence from the memorial of this fearful element of the letter may be taken as proof that your lordship's eyes have been opened to its terribly profane character."

Mr. Burdon, too, Dr. Temple's old friend, who was forced, as we mentioned last week, to relieve his mind by venting a number of uncharitable things against him, receives a still severer castigation at the hands of the Rev. J. A. Doyle, of All Souls' College, Oxford. In a letter to the *Guardian* he says:

"Mr. Burdon charges Dr. Temple with holding and teaching heresy. The grounds of this accusation are twofold. Mr. Burdon tells us that he has read Dr. Temple's essay, and is prepared to assert, in all the dignity of italics, that it is 'the work of an unbeliever in Christ's religion.' Who is Mr. Burdon, that he should claim to lay down the canon of orthodoxy and heresy with *quasi*-Papal infallibility? But Mr. Burdon does not depend solely on his own authority. He calls confirmatory evidence; and whose? That of the *Westminster Review*? A clergyman of the Church of England is accused of heresy, on the authority of a magazine notoriously hostile to Christianity. How long has Mr. Burdon regarded the *Westminster Review* as a final court of appeal upon Anglican doctrine? Mr. Burdon knows well enough that no one would repudiate more earnestly than Dr. Temple that unholy alliance with infidelity which the *Westminster Review* tried to force on the latitudinarian party in the Church of England. What is the charge which the *Westminster Review* brought against Dr. Temple, and which Mr. Burdon has not scrupled to repeat? Dr. Temple is accused of complicity in a work which denies many of the doctrines taught by the Church of England, and throws doubt on many of the fundamental doctrines of Christianity. Were this true, every liturgy and creed which Dr. Temple had repeated, every form of Christian worship in which he had joined, would have been an act of hypocrisy. I use no strained or rhetorical language when I say that I cannot imagine a more appalling charge brought against a clergyman of the Church of England. Yet this is the charge brought against Dr. Temple by these new allies, Mr. Burdon and the *Westminster Review*. That a partisan magazine, writing for party purpose, should have brought forward such an accusation, is sad enough; what shall we say when a priest of the Church of England is found to repeat that accusation? Dr. Temple has, according to Mr. Burdon, shown himself unfit to rule over a diocese. Mr. Burdon has shown himself unfit to dogmatise on any question which is to be treated, I will not say on principles of Christianity, but on principles of justice and truth."

In answer to a kind letter from the Bishop of Lincoln, urging him to repudiate all responsibility for the opinions expressed by the other writers of "Essays and Reviews," Dr. Temple replies:

"All consideration only brings me back to this, that the one safe rule for me to follow is the law of the Church of England. While I am neither refusing to say or do what the law does not require I am on safe ground; and the responsibility lies with the law, and not with me. The moment I step beyond these limits, I take the responsibility on myself, and I cannot shift it; and whatever ill consequences may follow, the blame is mine. It is true, my lord, that what you propose is studiously, generously moderate. But to concede it is to concede the whole principle. And, while I am quite sure that very few indeed would be satisfied with what you propose, who are not in their hearts tolerably well satisfied already; I am sure, too, that were I to agree, I should only lay myself open to fresh demands to which I could no longer return the one sufficient answer, that I was keeping strictly within the limits of the law of the Church of England."

Almost the only point of interest connected with the subject which remains for us as Nonconformists now is, how far the High Churchmen, who look up

to Dr. Pusey as their leader, will follow him should he be prepared to act on his talk of seeking disestablishment. We opine but a very little way. *Nous verrons.*

THE LIBERATION SOCIETY: NEW PUBLICATIONS.

It would be seen from an address in our columns last week, that the Executive Committee of the Liberation Society are preparing for the issue of several new series of publications, adapted to various classes of the community, and that, besides securing the services of competent writers by direct application, they intend throwing a portion of the work open, by offering prizes for the production of particular works, especially a volume for the young, to be historical and biographical in character, and some good popular tracts. We wish to call attention to these announcements, as it is important that all the available talent at the society's command should be enlisted in its cause. Of the work for the young we will say only, that we believe the committee's proposal will prove to be especially useful, as there is great need of some counteractant to the churchy twaddle which some popular writers mix up with their otherwise good stories for the young; and certainly the annals of Nonconformity, if fairly used, afford a noble store of materials calculated to make young people proud of their Dissent.

FIRESIDE READINGS.

OUR ANGEL-BABY.

We mourn for a spirit gone,
Gone from us far away;
An angel that came in a baby form,
To bless us in peace and soothe us in storm,
From the realms of light and day.
Fresh from our Father's arms,
To dwell with us she came,
And His blessing lay on her shining head—
But ere two happy years had fled,
To His arms she returned again.
And her mother weeps full sore,
And sad grows her father's face,
When they think that their darling shall never
more,
With willing feet o'er the nursery floor,
Run smiling to their embrace.
Her eyes were of purest blue,
Her cheeks so soft and fair,
And her sunny locks o'er her snow-white brow
Hung—Ah, I think I can see them now—
With a grace and beauty rare.
Often when tired with play,
As she sat on her mother's knee,
We marvelled to note the deep, deep thought
That lay in her eyes—We knew not she sought
Things that we could not see.
She was her father's joy,
And at the close of day,
When with fevered brow and throbbing brain
He lay on his couch, she soothed the pain,
And kissed his cares away.
E'en now while thus I write,
I seem to hear the tread
Of tiny feet that run tripping by,
And I see the glance of a beaming eye,
And the gleam of a golden head.
But, baby, thou art gone—
Gone from us far away!
Were our hearts too cold for thine so warm,
Was our life so fraught with care and storm,
That with us thou couldst not stay?
Yet why should we sorrow thus?
Our darling is not lost;
She is but gone to the home above,
The home of eternal peace and love,
From this world so storm be-tossed.
And ever her memory dear
Shall be like a guiding star,
To lead us onward o'er life's rough road,
Onward, and onward to God's abode,
Where nought our joy shall mar.

E. R.

WONDERS OF THE DEEP.

At the last meeting of the Royal Society, our friend Dr. William Carpenter communicated some remarkable results of deep-sea dredgings off the north of Scotland, the Faroe islands, and the Irish coasts, made in a ship placed by Government at the disposal of the men of science. With the help of an ingenious captain, who took a deep interest in their researches, they were enabled to explore the bed of the sea at a depth of 2,500 fathoms, that is to say, nearly as far down as Mont Blanc is high,

with a dredge which weighed eight hundredweight, and brought up more than a hundredweight of sea flooring at once. It had hitherto been supposed that at these great depths, where the temperature of the water is always below freezing point, where it is full of carbonic acid, and where the quantity of light is exceedingly small, there was and could be no animal life whatever. These dredgings, however, have proved that there is abundance of life at the bottom of the deepest ocean abysses. A large number of molluscs hitherto unknown to science were brought up in the dredge along with innumerable animalcule, of whose bodies and shells the chalk formations are largely composed. At one haul they fished up, at a moderate estimate, 20,000 specimens of a single form of echinus (sea-urchin). And along with these infinitesimally minute creatures were others of much higher organisation with perfect eyes, proving that fishes can see down in the very depths. Sir Charles Lyell suggests that much phosphorus is probably used for night lamps down there. After a storm the quantity of carbonic acid in the sea is found to be greatly diminished, so that the gales which wreck the poor sailors contribute largely to the health and enjoyment of the fishes.

A LITTLE HERO.

In spite of Mr. Carlyle and some who follow in his wake, we firmly believe, and should be sorry not to believe, that there is now as much true heroism in the world as ever there was, though it may be, somewhat different in kind, and manifest itself in a quieter and less striking way. We have a touching instance of it, given in an American paper, on the part of a noble little fellow, only six years of age. He and his two sisters, five and three years old respectively, children of Mrs. Lewis, of New Orleans, wandered into a swamp and lost their way. When night came on, the little fellow stripped himself of his own clothing and wrapped it around his sisters, and they all lay down on the ground to spend the night. When found in the morning all were insensible, and the youngest has since died.

THE ARAB.

In the last number of the *Atlantic*, the Rev. James Freeman Clarke, in an interesting notice of "Mohammed," gives an account of the race to which the prophet belonged. He says that the Arabs are a Semitic people, belonging to the same great ethnologic family with the Babylonians, Assyrians, Phœnicians, Hebrews, Ethiopians, and Carthaginians. It is a race which has given to civilised man his literature and his religion; for the alphabet came from Phœnicians, and the Bible from the Jews. In Hannibal, it produced perhaps the greatest military genius the world has seen; and the Lyrian merchants, circumnavigating Africa, discovering Great Britain, and trading with India, ten centuries before Christ, had no equals on the ocean until the time of the Portuguese discoveries, twenty-five centuries after. The Arabs alone, of the seven Semitic families, remained undistinguished and unknown till the days of Mohammed. Their claim of being descended from Abraham is confirmed by the unerring evidence of language. The Arabic roots are, nine-tenths of them, identical with the Hebrew; and a similarity of grammatical forms shows a plain glossological relation. But while the Jews have a history from the days of Abraham, the Arabs had none till Mohammed. During twenty centuries these nomads wandered to and fro, engaged in mutual wars, verifying the prediction (Gen. xvi., 12) concerning Ishmael: "He will be a wild man; his hand will be against every man, and every man's hand against him." Wherever such wandering races exist, whether in Arabia, Turkistan, or Equatorial Africa, "darkness covers the earth, and gross darkness the people." The earth has no geography, and the people no history. During all this long period, from the time of Abraham to that of Mohammed, the Arabs were not a nation, but only a multitude of tribes, either stationary or wandering. But of these two the nomad or Bedouin is the true type of the race as it exists in Northern Arabia. The Arab of the South is in many respects different—in language, in manners, and in character—confirming the old opinion of a double origin. But the Northern Arab in his tent has remained unchanged since the days of the Bible. Proud of his pure blood, of his freedom, of his tribe, and of his ancient customs, he desires no change. He is in Asia what the North American Indian is upon the Western Continent. As the Indian's, his chief virtues are courage in war, cunning, wild justice, hospitality and fortitude. He is, however, of a better race—more reflective, more religious, and with a thirst for knowledge. The pure air and the simple food of the Arabian plains keep him in perfect health, and the necessity of constant watchfulness against his foes, from whom he has no defence of rock, forest, or fortification, quickens his perceptive faculties. But the Arab has also a sense of spiritual things, which appears to have a root in his organisation. The Arabs say, "The children of Shem are prophets; the children of Japhet are kings; and the

children of Ham are slaves." Having no temples, no priesthood, no religious forms, their religion is less formal and more instinctive, like that of children. The Koran says, "Every child is born into the religion of nature; its parents make it a Jew, a Christian, or a Magian." But when Mohammed came, the religion of the Arabs was a jumble of Monotheism and Polytheism—Judaism, Christianity, Idolatry, and Fetishism. At one time there had been a powerful and intolerant Jewish kingdom in one region. In Yemen, at another period, the King of Abyssinia had established Christianity. But neither Judaism nor Christianity had ever been able to conquer the peninsula; and at the end of the sixth century, idolatry was the most prevailing form of worship.

WEDDED LOVE.

JOHN G. WHITTIER.

WHAT if the husband or the wife
In home's strong light discovers
Such light defects as failed to meet
The blinded eyes of lovers?
Why need we care to ask? Who dreams
Without their thorns of roses,
Or wonders that the truest steel
The readiest spark discloses?
For still in mutual sufferance lies
The secret of true living,
Love scarce is love, that never knows
The sweetness of forgiving.

SCOTTISH UNITARIAN ASSOCIATION.

THE annual meetings of this association were held in Glasgow on Sunday and Monday, 21st and 22nd November. Special services were held in St. Vincent-street Church, where, on Sunday morning, the Rev. HENRY W. CROSSKEY preached an eloquent sermon on "Liberal Christianity;" in the evening the Rev. J. PAGE HOPPS, the minister of the church, spoke of "the Church of the future as foreshadowed by the Unitarian Church of to-day."

The ninth annual business meeting was held on Monday, 22nd ult., in the Directors' Room of the Merchants' House—A. BETHUNE, Esq., of Leibo, Fifeshire, presiding. There were deputations from Dundee, Paisley, Aberdeen, Edinburgh, and Liverpool.

The Rev. H. W. CROSSKEY read the report for the year 1869:

The association was formed for the purpose of connecting together their isolated churches in Scotland, and enabling the strong to help the weak, and of promoting a wider diffusion of their cherished principles. The British and Foreign Unitarian Association had generously aided their aid, in the first instance £100 a year, and subsequently an additional £100, having been voted for missionary work in Scotland. There was little personal fellowship among the scattered churches of their body, and each was struggling for itself and by itself in comparative loneliness; but through the instrumentality of the association relationships had been established between individuals and churches, which had increased alike the geniality and power of their labours on behalf of their common faith. Without the association the church at Aberdeen could not have sustained a regular ministry, there could not have been any church established at Dundee, and no assistance would have been given to their Paisley brethren.

Mr. Crosskey then read reports from these places as to the progress which Unitarianism was making there, and then proceeded with his general report, which stated that the lectures, which had diffused religious knowledge in large centres of population by their missionaries, had entirely depended upon the association for their opportunities of delivery. The treasurer stated that they had a balance in hand of upwards of £70. The Rev. J. F. SMITH, Edinburgh, moved that the report be received, adopted, and printed. He observed that there was everything to encourage the members of the Unitarian body to still more strenuous and unwearied effort. Mr. A. L. KNOX, Glasgow, seconded the motion, which was adopted. Mr. George HOPE, Fenton Barns, moved that the warmest thanks of the association be presented to the Rev. Mr. Crosskey for many services in the past as one of the secretaries of the association. Mr. Adamson, Glasgow, seconded the motion, which was also adopted. Mr. Crosskey, in returning thanks, said that the prosperity of the association would always give him the greatest satisfaction. The office-bearers for the ensuing year were then appointed; Mr. W. Mackie, of Auchincraig, being re-elected president, and the Revs. J. Page Hopps and R. B. Drummond joint secretaries. This concluded the business meeting.

There was then held, in the hall above, the *soirée* of the association. A. BETHUNE, Esq., presided; and on the platform were the Revs. H. W. Crosskey (Birmingham), Alex. Gordon (Liverpool), J. Page Hopps (Glasgow), H. Williamson (Dundee), J. G. Slater (Aberdeen), J. F. Smith (Edinburgh), T. W. Scott (Paisley), and Messrs. R. B. Blyth and J. Warren (Edinburgh), H. C. Briggs (Dundee), George Hope (Fenton Barns), and others. After tea, the Chairman delivered a short address, in which he observed that it was the duty of Scotchmen to rally round the Unitarian Church, and that

it was no stretch of the imagination to realise the fact that there was room for half a dozen Unitarian churches in the great city of Glasgow.

The Rev. J. PAGE HOPPS, in the name of the Glasgow church, gave to the representatives from other Unitarian churches in Scotland a hearty welcome. He was sorry they were so few in number. He had paid a visit to each of their missionary stations except Aberdeen, and, though he regretted to see so little result of so much hard and generous work in the past, he believed something might be done in time, though he counselled them to look for no startling changes. The existence of this association was a necessity, having its origin in their natural desire to make known to others what they felt to be good for themselves, and what they believed others would be the better for. They did not believe that acceptance with God here or hereafter was dependent upon church or creed; but they did believe it was a good thing to have bright and true thoughts of God, the soul, and the future life of man. They had every reason to be encouraged. The better faith was abroad, and opposition to it must be fruitless. Like the boy who nailed the weather-glass at "set fair" when he wanted it to be fine, so theologians and divines sought to fix the future weather in the religious world; but the wind would change in spite of them, and work its will. He earnestly urged the need of persistent, untiring work.

H. C. BRIGGS, Esq. (Dundee), responded to the welcome which had been awarded, and gave an account of the progress made by the Dundee congregation, and invited the members of the association to the next annual meetings, which will be held in Dundee, and, as Mr. Briggs hoped, in the new church which is being built there.

The Rev. J. FREDERICK SMITH spoke to the topic, "The Christianity of Jesus neither a theology nor an ecclesiasticism, but a spirit and a life." He said: It is the privilege of Unitarians to cast off the fetters of the literal text, and to rejoice in the freedom of the spirit. If I, therefore, speak to the spirit rather than the letter of the topic that has been given me, I shall make use of a privilege that we justly boast of. Religion is neither thought nor action, but feeling. It is reverence, trust, peace, and joy. But as pure feeling, it is as a spirit without a body, as colour without outline. Religious feeling, therefore, called to its assistance ideas and expressions. These ideas and expressions formed theology. Religion, too, as feeling, was from its nature communicative and social. We must communicate to others our deepest feelings; and men of similar feeling always seek to have fellowship with each other. Religion, therefore, tended to produce societies, churches, as well as creeds. Now, when the theology and the church were the production of the religious necessities, neither more nor less, then they were full of life and power. But when either was more than the religious feeling had made it, then it sank into dead machinery, being a hindrance to the free movement of the religious life. The religion of Jesus was peace and joy in God. It found its full expression in the creed, the whole of which was comprised in the word "Father." It found its social impulses satisfied in the friendship and discipleship of His followers. The theology and the Church of Jesus were thus the simple satisfaction of the religion of Jesus. The theology was embodied in the words, "Our Father which art in heaven;" the church was simply a band of men and women who felt the attraction to each other which the possession of this theology created. In succeeding ages of Christianity, as we know, additions were made to both the theology and the organisation of Jesus. Generally these additions had not been the creation of the religious life, but the augmentation of the eternal elements around the living centre. As foreign additions, not organic products, these more complex theologies and ecclesiastical systems had fettered, hardened, and destroyed to a great extent the free, simple, living Christian feeling. Of late men had tried to revivify these externals of Christianity, but they had not succeeded. Nothing therefore remained but for us to go back, as Unitarians are doing, to the pure, simple religious feeling which had filled the heart of Jesus. If we go back to the single religion, and leave it to form our theology and our religious associations, our theology and our communion will be the living exponents and products of the external and universal necessities of our religious natures. And this is what men long for. At present, in England, on the Continent, everywhere, the theology and the ecclesiastical organisations of Christianity are not the expression of religion, and, therefore, men feel them to be a difficulty and a bondage that they long to get rid of.

The Rev. J. G. SLATER (Aberdeen), as the representative of the oldest Unitarian congregation in Scotland, briefly addressed the meeting in support of this sentiment.

The Rev. HENRY W. CROSSKEY cordially congratulated the meeting on the progress of the association. It would have been a very painful experience to have found that their long labours together had resulted merely in cherishing personal ties to himself; and he rejoiced that there was so heartily existing among them a love of great principles, which would sustain their work, whether or not he had been succeeded in office by one of acknowledged power.

Be described the spirit in which he had endeavoured to carry on the business of the association. It had or retort with scorn upon the cherished principles of not been their effort to cherish bitter antagonisms, others. They had not opposed notion to notion in the spirit of theological prize-fighting. We must seek out the deeper things of hope and faith, and appeal to the aspirations and prayers of the devout heart, whether it beat beneath the crust of formal creeds or within our own free churches. We must take the love, and poetry, and worship, existing when the Calvinist father reads the Bible to his children as well as in our own community, and show that the deep realities of the same love and poetry and worship may be felt without the peculiarities of creed which divide us, being grander and purer than all antagonisms and related to our common humanity. If we show the Calvinist that we understand the holy spirit of his worship, we may teach him to understand the holy spirit of our own. Mr. Crosskey proceeded to dwell on the higher characteristics of the association's work. By it the worlds of nature and of history were made more intelligible and more dear. He could again and again have sought refuge in silence from the burden of the mystery, but had been sustained by the faith that touched the loftier aspirations of men, united their pure thoughts with their prayers, ministered peace to sorrow, and, amid the shadows of change, on everlasting hopes reposed their souls.

The Rev. ALEXANDER GORDON (Liverpool), having addressed the meeting,

The Rev. THOMAS W. SCOTT (Paisley) proposed the following sentiment: "Unitarian Christianity, founded upon reverence for the perfections of God and respect for the rights and duties of man."

The Rev. H. WILLIAMSON (Dundee), in speaking of this sentiment referred to the great value of the beautiful and ennobling thought of God which Unitarians hold. He appealed to the friends of our Heavenly Father known to those with whom they were brought into contact, who, alas! have not the blessing of believing God to be, at least, as good as a good human mother.

The proceedings, which had been interspersed with sacred music, closed with a vote of thanks to the chairman, proposed by George Hope, Esq.

LONDON AUXILIARY SUNDAY-SCHOOL ASSOCIATION.

THE twenty-first annual meeting of this association was held under the presidency of the Rev. P. W. CLAYDEN, at the Carter Lane Mission, on Wednesday, the 24th November. The meeting was largely attended, and proved one of the most successful which has been held in connection with the society for some time past. Among those present were the Revs. H. IERSON, M.A., Marshall, Spears, Cooper, J. Taylor, Phillips, Heywood, Marten, and C. L. Corkran, and Messrs. F. C. Clarke, H. B. Stannus, F. W. Turner, J. Green, W. N. Green, A. Titford, G. Wells, G. P. Jackson, and Hockley.

In opening the proceedings, the CHAIRMAN remarked that the object of such Associations as these was to organise the activity of Sunday-schools. He often thought of the difference that existed between the *ideal* Sunday-school and the *real* one, and in all discussions on the subject it was noticeable that while some were arguing with an ideal school in their mind's eye, others had only the real before them, which was in direct opposition to the ideal, and hence the great divergence of opinion on the matters in discussion. The old Presbyterian idea of no evening service had passed away, and with it the old habit of meeting the children of the family to be catechised and taught. It was a remarkable thing that for 1750 years after the time of Christ there was no such thing as a Sunday-school, and it might be asked, seeing how important to the welfare of our churches and chapels they were, how it was that Christianity had succeeded so well without them? The answer to this was that the necessity for them had not arisen. In bygone times the old catechising by the priest and by the parent had been in vogue, but the pressure of other things had displaced this. The ideal Sunday-school was to "take up the dropped threads" of this work. The actual Sunday-school, however, instead of supplying the deficiencies of the church as it ought to have done, had tried to supply those of the State. And this was a matter of necessity, constituted as the State was; it could not undertake the duty of giving instruction to the young, for there would have been great opposition to hand over the whole juvenile population to the ecclesiastical power. Happily, this state of things is passing away, and when this is done the actual Sunday-school would cease its functions, and the ideal Sunday-school would come into existence. Secular education in Sunday-schools had been, and was now almost a necessity. No doubt the object of Sunday-schools was the religious education of the young, but until the State does its duty, secular education must be given. Another object which should be borne in mind was that of promoting a cordial feeling between the congregation and the school. He then called upon the secretary, Mr. J. W. WADE, to read the annual report.

After alluding to the formation of the society

twenty-one years ago, and the fact that since that time the number of our schools in London has more than doubled, and to some changes which have taken place during the year, with grateful mention of the late Rev. J. J. Taylor, the report gave the statistics of the London schools, which will be of general interest to our readers:

	Total No. on Books.	Average Morning Attendance.	Average Afternoon Attendance.	Total No. of Teachers.
BRIXTON.				
1869	58	23	44	6
1868	...	...	...	...
CARTER LANE.				
1869	260	75	142	26
1868	236	83	134	26
CHAPEL-STREET.				
1869	217	73	125	26
1868	225	82	129	23
CLERKENWELL.				
1869	150	40	90	10
1868	113	20	65	15
ESSEX-STREET.				
1869	63	46	49	10
1868	73	43	61	9
HACKNEY.				
1869	79	—	54	8
1868	80	—	60	7
HAMPSTEAD.				
1869	32	16	20	8
1868	38	19	28	10
HOXTON.				
1869	31	—	20	2
1868	34	—	14	2
ISLINGTON.				
1869	83	25	54	17
1868	70	28	65	17
MILE END.				
1869	84	29	45	8
1868	...	...	...	...
NEWINGTON GREEN.				
1869	85	46	55	15
1868	88	38	53	15
PECKHAM.				
1869	80	40	60	5
1868	65	30	45	7
PORTLAND-STREET.				
1869	269	139	184	39
1868	192	119	140	35
SPIER-STREET.				
1869	230	101	136	32
1868	190	98	118	31
STAMFORD-STREET.				
1869	120	30	95	23
1868	144	41	139	26
WALWORTH.				
1869	22	—	13	5
1868	...	...	...	...
WORSHIP-STREET.				
1869	62	14	39	13
1868	70	16	37	12
Totals, 1869	1761	645	1123	234
1868	1746	674	1162	251
Increase	15	—	—	—
Decrease	—	29	39	17
KENTISH TOWN SCHOOL.				
1869	80	40	55	11
Total	1841	685	1178	245

If the three schools which have been closed had held their ground, the increase, with the addition of the Clarence Road School, on last year's returns would have been 244 on the books, 92 in the morning attendance, 137 in the afternoon, and 30 teachers; the totals would in that case have been the highest your association ever recorded. It will thus be seen that the majority of the existing schools show signs of slight improvement, whilst the others remain nearly stationary, the only marked exception being Stamford-street, which, owing to the illness through overwork of the Rev. Robert Spears, its superintendent, and the extraordinary exertions made by the Church school in the neighbourhood to entice away the children, shows a considerable reduction in its numbers.

The visitor's report followed, but we prefer to give it entire next week, as it is of real value, rather than to abridge it.

The Rev. H. IERSON moved the adoption of the report, and in doing so congratulated the society on its having attained its majority. It was a matter of pleasure to hear Mr. Wade at any time, even when he censured them, but still more pleasing to hear Mr. Wade when he expressed himself satisfied. In training he had given them was such as they should feel grateful for, and he desired the meeting to express this to Mr. Wade. He could not help noticing the difference which existed between the schools in different localities: while some seemed to flag under circumstances which one would suppose would help them, others seemed to increase and have greater vitality in spite of the difficulties which beset them. He thought we should congratulate the teachers who work under such disadvantages with so much zeal. Organisations were very well, but he could not help thinking that much more depended on the force of individual energy. The attendance at the schools depended much more upon the quality of the teachers than upon their number. In conclusion, he desired to welcome their chairman among them, and to a sphere of usefulness which he was eminently fitted to fill.

Mr. T. C. CLARKE seconded the motion, and in the course of his remarks expressed a hope that we should soon have such a system of national education as should banish from Sunday-schools the necessity of secular education.

The Rev. F. L. MARSHALL rose to explain the circumstances under which the Brixton Sunday-school had been discontinued, which he hoped was only a temporary matter. They had, however, an admirable day-school, and in his opinion a good day-school was worth eight Sunday-schools, for the former has twenty-five hours a week devoted to it

while the latter has only three. The children of the congregation are taught in a minister's class. The same difficulty in obtaining children is felt by our American friends, even with their large and flourishing congregations.

Mr. BARTHAM, one of the visitors of the schools, was then called upon to read a paper he had prepared on "How to increase the usefulness of this Association." The following are the principal suggestions which he made:—1. That the teachers of the various schools should meet and exchange ideas upon the work of the Sunday-school. 2. That arrangements should be made, through the medium of the Association, for an occasional interchange of teachers. 3. That the Association should publish a monthly or quarterly journal for teachers. 4. That the school and the congregation should be brought into closer connection.

The CHAIRMAN said this was one of those practical papers, which bore out the remarks he had made in his opening address. An ideal association, such as Mr. Bartram had depicted, ought to do all and more than he stated. There was, however, frequently great difficulty in finding work for an association to do, but he thought that the three things this one did were a sufficient justification for its existence. With regard to the suggestion of more frequent meetings, there was a great difficulty in getting people to come to them. As to the establishment of a journal for teachers, he doubted whether it would be found to pay. The only way in which he could see that the congregation could recognise the school was by making the scholars meet on a footing of equality with the children of the congregation.

Mr. W. N. GREEN said that his experience of Sunday-schools went back considerably beyond the time of the establishment of this association. The meetings of teachers suggested would be of those who are the most useful and zealous, and he thought they might be of great help in Sunday-school work. He referred to the lectures given by the late Rev. J. J. Taylor, which he lamented were so poorly attended. We must pitch the ideal of a Sunday-school high, as this would tend to elevate the character.

The Rev. J. PHILLIPS, in referring to his experience at Manchester, believed there would be a necessity for secular education in the Sunday-school, even under a system of national education.

Mr. TAYLOR (Clerkenwell) mentioned the plan among the Wesleyans of holding such meetings as had been referred to on Sunday evenings, and thought we might adopt it.

The Rev. T. L. MARSHALL hoped the committee would not burn their fingers by rushing into print. Mr. Brooke Herford had tried the plan of a 'teachers' Journal without success, and if he could not do it he did not believe there was any other man better fitted for the work. It would be better to get a column in the *Christian Freeman* or *Unitarian Herald*. He suggested the holding an annual meeting of teachers on some distinctive day, such as Good Friday.

The Rev. JOHN TAYLOR supported this suggestion, and spoke of the great good effected by the Manchester Good Friday meeting. He thought it would be wise to bring together the elder scholars as well as the teachers.

Mr. KENNEDY expressed surprise that the things proposed by Mr. Bartram were not already in existence. As to the difficulty of meeting he supported the suggestion to meet on a Sunday. If it was felt that to establish a journal would not pay, and in this commercial age that of course was "a settler," would it not be possible to circulate papers among the different schools as was often done among literary societies?

Mr. STANNUS suggested quarterly meetings of the teachers and the publication of papers in the *Unitarian Herald*. He was opposed to the meeting on Good Friday, a day connected with an objectionable dogma; he would prefer if he could fix it to meet on the day when Christ set his face towards Jerusalem.

Mr. S. L. GREEN suggested that through this association poor schools might be helped. He complained that there was no treasurer's report.

Mr. WADE explained that the society had no funds, hence the omission. He did not see the advantage of changing the day of meeting to Good Friday. He was in favour of quarterly meetings of the teachers. He referred to the publications of the Parent Society and to the forthcoming issue of Mr. Brooke Herford's "Outline Lessons on the Life of Christ."

Mr. F. W. TURNER thought that the publications of the Parent Society were not enough known, and suggested the sending round to the Metropolitan schools of boxes of books as specimens.

Mr. CORKRAN wished to say that this was not an association for the purpose of promoting Unitarianism, and protested against the assumption of a sectarian name. He thought organisations were a sign of weakness. Life in London was a high-pressure life.

Mr. BARTHAM, in replying, said that his main suggestion—viz., that of more frequent meetings—had been favourably received, and he hoped the committee would endeavour to carry it out. He regretted that Mr. Corkran should have thought fit to introduce a doctrinal tone to the discussion, which neither anything in his paper nor in the

remarks which had fallen from the various teachers warranted. He must, however, emphatically assert that to all intents and purposes this was an association of Unitarian Sunday-schools, if it were not it had no reason for its existence, as there was the Sunday-school Union to which they might belong. He for one should not belong to it unless it were a Unitarian association.

The Rev. T. L. MARSHALL reminded the meeting of Sidney Smith's definition of benevolence, namely, A wishing B to relieve C, and on that principle he moved the appointment of Messrs. Wade, Bartram, and Brabner as visitors to his brother ministers' schools. This was seconded by Mr. Stannus, and carried, Mr. Bartram having first desired it to be understood that Mr. Wade had done all the work last year.

The meeting was brought to a close by prayer, the chairman disclaiming all thanks.

INTELLIGENCE.

AN IMPOSTOR.—Friends are warned against a woman who is going about practising a very clever imposition. Her aliases are many; sometimes she goes to the counting-house of a wealthy layman, with a confidential note, purporting to be from one of our ministers, asking for a subscription to a case of urgent need—the money to be sent back by the bearer, who is "one of his servants;" sometimes she is herself collecting for a chapel—but always has a private note of introduction from a minister to the person to whom she applies. Will the first person who can, please hand her over to the police and inform us.

MINISTERIAL APPOINTMENT.—The Rev. H. Calloway, having accepted the pastorate of Penrose-street Chapel, Walworth, will commence his ministerial duties on Sunday, December 12th.

ABERDEEN.—On Wednesday, the 17th ult., the Rev. J. G. Slater gave the first of a series of week-evening lectures, in one of the public halls, the subject being "A statement of Unitarian Belief." About 100 persons, principally strangers, were present. After the lecture, several questions were asked and replied to.

ACCRINGTON.—Rev. W. Mitchell is giving a series of lectures in "Refutation of the Doctrine of Eternal Punishment" in the Chapel on Wednesday evenings, which are exciting considerable interest. At the second lecture, on Wednesday week, the place was crowded, many being unable to gain admittance. These lectures are creating considerable interest; four local papers have given reports of them.

ARDWICK.—On Sunday last the annual school festival took place. The Rev. J. Freeston preached in the morning, and the Rev. S. A. Steintal in the evening, when the congregation was very large. In the afternoon there was a large attendance at the recital. The offertory amounted to £5. On Monday evening 140 parents, teachers, and scholars took tea together, after which Mr. G. J. Taylor presided, and a very pleasant evening was spent.

BIRMINGHAM: HURST-STREET MISSION.—The annual meeting of the Church of the Messiah Ministry to the Poor was held on Monday evening in the Congregational Room of the Church of the Messiah. Notwithstanding a down-pour of rain, snow, and sleet, the room was well filled. After tea Mr. T. Kenrick presided, and amongst those present, in addition to many ladies, were Messrs. W. R. Wills, J. R. Mott, A. B. Phipson, A. Chamberlain, H. F. Osler, R. F. Martineau, W. Kenrick, C. Paget (Nottingham), Dr. Russell, Revs. E. Higginson (Swansea), S. Bache, H. W. Crosskey, and John Wilson. After a few opening remarks by the chairman, in which he spoke of the continuous usefulness of the Mission and the efforts now being made to increase the means of education, the secretary, Mr. W. R. Wills, read the report of the committee and the treasurer's balance sheet. The Rev. John Wilson, the minister of the society, read his annual report.

After describing the aim of the work, and the spirit in which it was prosecuted, allusion was made to the great social questions now agitating the public mind. The condition of the several institutions located at the Mission was then described. These included religious service on Sundays, morning and night, and on Wednesday nights. The congregation was steadily increasing. On Sunday nights it ranged from one to two hundred adults. On Wednesdays from sixty to eighty adults. The musical services had been improved by the addition of an organ during the year. The Sunday-schools were improving in order, and increasing in usefulness. The numbers were: Girls, 140; boys, 190. The average attendance for the year was 245 in the morning, and 263 in the afternoon. The night classes, mothers' meeting, and temperance societies had been continued as usual. The day schools included 339 scholars, with an average weekly attendance of 154 in the infant school, and 109 in the upper schools. The children's dinner, supplied at the suggestion and cost of Mr. Joseph Chamberlain, jun., had been more largely attended than in any preceding year. They were supplied during nearly three months of the coldest weather to poor children—most of them occupied in workshops. One thousand and twenty dinners had been supplied. The receipts in the savings club had been larger than in former years. They were £163.4s.9d. The repayments amounted to £148.16s.6d. The number of deposits was 4,467, and the repayments amounted to 395. The deposits in the Sunday School Savings Club amounted to £71.1s.8d., and the repayments to £68.8s.6d. The social meetings and treats included a trip to Dudley, and also a day trip to Liverpool. The various business of the meeting, the adoption

of the reports, election of officers, &c., was then transacted, addresses being given by most of the friends named above.

EAST LANCASHIRE UNITARIAN MISSION.—The treasurer of this society has received a donation of £100 from the executors of the late Mr. Robert Heywood, of Bolton, who was from the commencement of the mission one of its most constant supporters.

MANCHESTER: HULME DOMESTIC MISSION.—The first anniversary sermons in the new premises, Embden-street, were preached on Sunday week; that in the morning by the Rev. G. H. Wells, M.A., and that in the evening by the Rev. James Drummond, B.A. The congregations were large, and the collections amounted to over £18.—On the Monday evening following a congregational tea party was held, about two hundred persons present. After tea the chair was taken by the minister, the Rev. J. Harrop. A report was read by Mr. John Barnes, secretary for the Sunday-school, in which it was stated that the Mutual Improvement Society, the recreation and entertainment classes, as well as several other evening institutions, for the instruction of both males and females, were in a flourishing condition. The Sunday-school had considerably increased during the year, while the day-school had more than doubled its numbers in that time, and so necessitated the appointment of an efficient certificated mistress. Since last November to the present time there had been a steady increase in the congregation, and the evening offertory, which had been introduced on the first Sunday in January, including the collections at annual sermons, already exceeded £50. Various articles had been bought, and projects entered upon with a view to the increased usefulness of the Mission, by the workers and worshippers in connection with it, involving an expense of upwards of £50 more. The meeting was subsequently addressed by the Chairman, by the Revs. T. E. Poynting, James Black, W. H. Herford, B.A., Benjamin Walker, and by Mr. John Chadwick, the Sunday-school visitor. The proceedings of the evening were agreeably interspersed with readings, songs, and glees; and concluded with a hymn and the benediction.

MANCHESTER: PICKSTONE-STREET MEETING-HOUSE.—The first tea party in connection with this place of worship was held on Monday evening last, to inaugurate a band of hope; 110 children and friends partook of tea, and the number increased to 130 afterwards. Mr. J. E. Benson, president of the band, occupied the chair, and delivered an excellent opening address. Telling speeches were also made by Messrs. C. H. Branscomb, (the United States Consul), William Touchstone, and Thomas Howe. The Rev. Joseph Freeston was also present. Select pieces were sung by the chapel choir, and recitations and songs given by the children and other friends.

SHEFFIELD: UPPER CHAPEL SUNDAY-SCHOOLS.—On Tuesday evening week the usual fair treat was given to the children. After tea, many of the parents being present, the children recited appropriate pieces and sang a few songs very creditably. Mr. Chadburn added to the enjoyment by his magic lantern exhibition. John Hobson, Esq., gave a short and interesting account of the schools as they were forty-five years ago; and the chairman (the Rev. J. Lettis Short), in speaking of the decorations of the room, drew attention to the coloured pictures hung on the walls. Part of these pictures are published by the Religious Tract Society, and the others are supplements of the *Illustrated London News*, choice having been made of those which teach a good moral; the whole are mounted, bound, and varnished.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors.

Stroud.—We do not insert paragraphs about the separate lectures of a course.

POOLE CHAPEL.

To the Editors.—May I be permitted to add my very earnest appeal to your own, and to that of the Rev. John Cropper, in behalf of the funds requisite to pay off the comparatively small remaining debt on the new Poole Chapel, an amount which, small as it is, the congregation are unable themselves to raise, and which seriously impedes their settlement with a minister and their power to push forward. I can testify, as a secretary of the Southern Unitarian Fund Society, and a visitor at Poole for a series of years, to the zeal and persevering activity of the members of the congregation. They have, indeed, in their determination to raise a chapel, made greater efforts and done more than we could have hoped they would have done. And long have they gathered together for worship without the aid of a pastor. All honour to their new lay preacher, Mr. Balston, and to

others who have worked with him. Would that every congregation under similar circumstances would manifest the same religious consistency! They have indeed my very hearty sympathy and congratulations in their successful efforts to raise a Sunday-school. In addition to my interest for Poole itself, I have felt the great importance of Unitarian worship there, from its proximity to Bournemouth, four miles only distant, and to which many Unitarians every year resort as a watering place, to whom the distance will be nothing when the railway shall connect the two towns.—Hoping that generous and simultaneous contributions will respond to our appeals, I remain, yours respectfully,
EDMUND KELL.

Portsmouth Lawn, Southampton, Nov. 30, 1869.

THE COMING WEEK.

Ainsworth.—On Sunday evening, one of a course of lectures by the Rev. J. T. Whitehead; subject, "Martin Luther."

London: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday evening, one of a series of lectures by the Rev. P. W. Clayden; subject, "Other Reasons urged in Support of the Doctrine of the Eternity of Punishment."

London: STOKE NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee on "The Transfiguration."

London: STRATFORD WORKING MEN'S HALL.—On Sunday afternoon, a meeting for conversation on "Nature and Necessity of Regeneration."

Manchester: FORD-STREET.—On Sunday, morning and evening, annual sermons by the Rev. James Black, M.A.

Manchester: LOWER MOSLEY-STREET SUNDAY-SCHOOLS.—On Saturday, farewell soirées to the Rev. James Drummond, B.A.

Manchester: MEMORIAL HALL.—On Wednesday evening, the first of two lectures by the Rev. Dr. Beard, on "The Papal Council in the Light of the New Testament."

Manchester: ROCHDALE ROAD MISSION.—On Tuesday evening, a temperance meeting.

Manchester: UPPER BROOK-STREET.—On Sunday evening, one of a course of lectures on the Old Testament by the Rev. W. H. Herford, B.A.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Sheffield: UPPER THORPE.—On Sunday, the Rev. G. Knight will commence his ministry. On Wednesday, recognition service.

Stockport.—On Sunday evening, the first of a course of lectures. Lecturer: Rev. William Gaskell, M.A. Subject: "The Holy Catholic Church."

Births.

GRUNDY.—On the 28th ult., the wife of William Grundy, Esq., Seedfield, Bury, of a daughter.

POTTER.—On the 28th ult., at Dinting Lodge, Mrs. E. C. Potter, of a daughter.

TYNDALL.—On the 29th ult., at 21, Harborne Road, Edgbaston, Birmingham, the wife of Edward Lant Tyndall, solicitor, of that town, of a daughter.

Marriages.

HOUGH—PAWSON.—On the 27th ult., at the Unitarian Chapel, Stand, by the Rev. W. C. Squier, Mr. Richard Hough, of Prestwich, to Miss Elizabeth Pawson, of Whitefield.

Deaths.

JOLIFFE.—On the 27th ult., at Crewkerne, Mary, eldest daughter of the late Samuel Jolliffe, chemist and druggist, of that town, aged 75 years.

KENNEDY.—On the 27th ult., at Ardwick Hall, Manchester, in her 56th year, Eliza, the wife of John L. Kennedy, Esq., of Knocknalling, Kirkcubrightshire, N.B.

THE SEASON OF THE YEAR

When Light Wines, so acceptable in warm weather, give place to those possessing properties more suited to the temperature being at hand, we again have the pleasure of directing attention to our

DINNER SHERRY,

24s. PER DOZEN.

The extensive use of which is a proof of the estimation in which it is held, and is an additional incentive to renewed efforts to keep up the quality.

JAMES SMITH & COMPANY,

WINE MERCHANTS,

26, MARKET-STREET, MANCHESTER.

Liverpool: 11, Lord-street.

Birmingham: 23, High-street.

GLENFIELD STARCH is the only kind used in Her Majesty's laundry. Those ladies who have not yet used the Glenfield Starch are respectfully solicited to give it a trial, and carefully follow out the directions printed on every package. It is rather more difficult to make than other starches, but when this is overcome, they will say, like the Queen's laundress, that it is the finest Starch they ever used.

BUY your TABLE CUTLERY at

KNEEBONE & TIMMIS'S,

23, Snow Hill, Birmingham.

No cheaper or better.

Ivory Table Knives..... 12s. per doz.

Do. Dessert do. 10s. do.

MR. HENRY PLANCK, DENTIST, 8,

Lever-street, Piccadilly, Manchester.—Mr. Planck

was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

LONDON: SHIRLEY'S TEMPERANCE

HOTEL, 27, Queen's-square, Bloomsbury. Beds from 6s. 6d. Plain breakfast or tea, 1s. 3d.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 377, Waterloo Road, Cheetham Hill, at his printing offices: No. 8, Cross-street, Parish of Manchester; and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smith and Allen, 2, London-house-yard, Paternoster-row. — Friday, December 3, 1869.

The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 450.

FRIDAY, DECEMBER 10, 1869.

PRICE 1d.

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DUKINFIELD.—The Rev. CHARLES WICKSTEED, B.A., of Liverpool, will CONDUCT the SERVICES, morning and afternoon, on Sunday the 12th instant.

PENROSE-STREET CHAPEL, WALWORTH.
The ANNIVERSARY SERMONS will be preached on Sunday, December 12th, by the newly-appointed minister, the Rev. H. CALLOWAY, late of Bridport. Morning service, eleven; evening, seven.

RE-OPENING SERVICES at the Old Meeting House, Wolverhampton-street, Dudley, on Sunday, December 12th, when TWO SERMONS will be preached by the Rev. Wm. JAMES, of Bristol. Morning service at 11; evening at 6-30. The London Liturgy will be used for the first time. A collection will be made at the close of each service in aid of the expenses incurred in the alterations.

UPPER BROOK-STREET CHAPEL.
On Sunday Evening next and following Sundays, a COURSE of LECTURES on the Old Testament, intended to state those results of criticism which must be taken as established. Services at 6-30 p.m. All seats free. W. H. HERFORD, Lecturer.

THE PAPAL COUNCIL in the Light of the New Testament.—The SECOND LECTURE, on the 15th inst., in the Memorial Hall, Manchester, at half-past seven o'clock (admittance free), by JOHN R. BEARD, D.D.

HEYWOOD.—A CHRISTMAS TREE
On January 12th, the proceeds to form an Organ Fund.—Materials and donations will be thankfully received by Mrs. FOX, Starkey-street, or Mrs. KAY, Market Place, Heywood.

MEADOW CHAPEL, GODALMING.
The Committee of the above Chapel have determined to supply the want, which has long been felt, of greater accommodation for their Sunday-schools, and of a room suitable for congregational purposes, meetings, and lectures. For this purpose upwards of £200 has been raised by the congregation, and another £100 is required that the new building may be opened free from debt in April, 1870. The Committee now confidently appeal to the Unitarian public to assist them in raising this sum. Subscriptions will be thankfully received and duly acknowledged by the Secretary, EDWIN ELLIS, Womersley, Guildford.

THE UNITARIAN CHAPEL, POOLE.
This neat and commodious Chapel, erected at a cost of £2000, including a magnificent Schoolroom, has been opened. There is the prospect of a not inconsiderable congregation being gathered were it practicable to secure the services of a zealous and able pastor. The debt which hangs over the place, £310, must be paid before this object can be attained.

The undersigned, having been present at the opening service, and being cognisant of the capabilities of the congregation and its prospects, respectfully recommend the case to the attention and help of the Unitarian body, believing it to be on every account deserving of the assistance asked. Donations may be forwarded to any of us, or to Mr. Alfred Balston, Poole.

W. J. Lampert, 21, Water-street, Liverpool.
Charles Beard, 18, South Hill Road, Liverpool.
Edmund Kell, Portwood Lane, Southampton.
William Hargrave, Carlisle-road, Isle of Wight.
Robert Pinnock, Newport, Isle of Wight.
J. B. Lloyd, Wareham, Dorset.
Thomas Thornely, Godley, near Manchester.
Russell L. Carpenter, Bridport.
R. Brook Aspland, 1, Frampton Villas, Hackney, London.
John Cropper, Furzebrook, near Wareham.
The Poole congregation earnestly solicits public aid to enable it to liquidate the chapel debt of £310.
Subscribed by the Congregation.....£100 0 0
Subscriptions already advertised.....72 3 0
John Grundy, Esq., Summerseat, second donation, per Rev. John Wright.....5 0 0
Miss Ralph, Halifax, second donation, per Rev. John Wright.....2 0 0
Rev. John Wright, Esq., Leeds.....1 0 0
S. W. Brown, Esq., Hyde Park, London, second donation, per Rev. John Cropper.....2 2 0
R. Shute, Esq., Exeter, per Rev. John Cropper.....1 1 0
John Collyer, Esq., Birmingham, fourth donation
W. Haslam, Esq., Bolton, second donation.....0 10 0
Joseph Lupton, Esq., Leeds.....5 0 0
Dr. Greenhow, Leeds.....1 0 0
Daniel Martineau, Esq., London.....2 2 0
Edward Humble, Esq., and the Misses Humble, Chester, second donation.....5 0 0
E. Dixon, Esq., Southampton, per Rev. E. Kell.....5 0 0
Mrs. Richd. Marineau, London, per Rev. E. Kell.....5 0 0
Presbyterian Board, second donation.....10 0 0
Edwin Chapman, Esq., Redland.....5 0 0
Lindsay Aspland, Esq., Sawney.....1 1 0

A MINISTER is required to take the CHARGE of the effort at Mile End, London, E., salary to commence with £150.—Apply to Mr. J. WELLS, Cottage Farm, Leytonstone, Essex.

THE REV. JOHN MURRAY, of the United States, is willing to SUPPLY PULPITS in England or Scotland from January to May, 1870.—Address, care of Rev. R. Spars, 178, Strand, London.

BAND OF FAITH MISSION.—OSSETT IRON CHURCH.

This church is now in course of building. Upwards of £100 is still required.

Amount received or promised.....	£250 0 0
British and Foreign Unitarian Association.....	10 0 0
Mrs. Bili, Farley Hall.....	5 0 0
George Wool ev, Esq. (second donation).....	1 0 0
Archibald Briggs, Esq., Moorhouse.....	2 0 0
Horatio Bollingbroke, Esq., Norwich.....	2 0 0
James Bull, Esq., Cleveland.....	1 0 0
Samuel Sharpe, Esq., London.....	5 0 0
S. W. Brown, Esq., London.....	2 0 0
J. Day, Esq., Walsall.....	1 0 0
John Child, Esq., Leeds.....	1 0 0
Mrs. Melbush, Sidmouth.....	1 0 0
William Spackman, Esq., Belfast.....	1 0 0
Lancaster Friends.....	1 5 0
Huddersfield Friends.....	1 6 0
Selby Friends.....	0 10 0

Further donations will be thankfully received by the Rev. GOODWYN BARMBY, Westgate Parsonage, Wakefield.

LONDON DISTRICT UNITARIAN SOCIETY.

The committee acknowledge with thanks the following donations and subscriptions:

DONATIONS.		FOR THREE YEARS.	
Rev. R. Spars.....	£ s. d.	Mr. James Yates.....	£ s. d.
Mr. John Troup.....	5 0 0	Edmund Potter, M.P. 10 0 0	
Mr. S. S. Taylor, L.M. 10 10 0		Mr. F. Wright.....	1 1 0
Mrs. M. Hall.....	5 0 0	Mr. S. Taylor.....	1 0 0
Mr. J. W. London.....	1 1 0	Mr. H. Jeffery.....	1 1 0
Mr. S. S. Taylor.....	0 10 0	Mr. John Johnston.....	1 1 0
Mr. J. Richardson.....	1 1 0	Mr. W. Scrivener.....	1 0 0
Mr. Squire.....	1 0 0	Mr. F. Vertue.....	1 1 0
Mr. Bayle Bernard.....	1 0 0	Mr. Henry Challis.....	20 0 0
Mr. H. A. con.....	1 0 0	Mr. E. Cooper.....	1 0 0
Mr. C. Tagart.....	1 0 0	Mrs. E. Cooper.....	0 10 0

DR. S. DAVIDSON,
JAS. RICHARDSON, } Hon. Secs.
178, Strand, December, 1869.

LONGTON.—The Unitarian congregation meeting in this town are very desirous to erect a more suitable place of worship than the one they at present have. For a long time they have had to hold their religious services in a room of a public-house, situated in a back street. The success of the Unitarian cause is injured, in this part of the country, by the building in which its claims are advocated. It is often said, if there were a chapel instead of a public-house room to meet in, many persons who sympathise with us would attend the services.

There is another consideration which urges the congregation to get a place worthy of the views they hold of the religion of Jesus Christ. At present there is no Sunday-school in connection with the society, as the person who lets the room for the religious services will not allow it to be used for a Sunday-school.

Longton is a rapidly increasing municipal town in the Staffordshire potteries. It also forms part of the parliamentary borough of Stoke-upon-Trent. Collected around the site of the proposed chapel at a very short distance there is a population of thirty thousand inhabitants: a wide field here presents itself to those who are engaged in teaching the pure and simple doctrine of the Gospel.

The congregation is composed chiefly of working people; they have, as stated above, secured a site, and they have contributed according to their means towards building a place of worship, the cost of which they estimate at about £500.

As the congregation earnestly feel that there is a reasonable prospect of much more good being done if they had a chapel of their own, they therefore cast themselves upon the generosity of their Unitarian brethren to assist in erecting one, and they appeal to the kindness of all those who are desirous to promote the success of liberal Christianity and the religious instruction of the young.

The following gentlemen will be Trustees in conjunction with other gentlemen living in the locality:—
George Melly, Esq., M.P., Rev. Brooke Herford, Manchester.
Rev. Benjamin Glover, Crews, Rev. Robert Spars, London.

In addition to the following subscriptions which have been promised, two gentlemen will give £100 providing the remaining sum of £400 be raised:—

Amount previously advertised.....	£294 5 0
NEW CONTRIBUTIONS.	
Samuel Sharpe, Esq., London.....	£10 0 0
Sir James Lawrence, M.P.....	5 0 0
F. Nettelford, Esq., London.....	5 0 0
E. J. Nettelford, Esq., do.....	5 0 0
James Heywood, Esq., do.....	5 0 0
Russell Scott, Esq., do.....	2 2 0
Samuel Pitt, Esq., do.....	2 2 0
John Warren, Esq., do.....	2 2 0
E. Enfield, Esq., do.....	2 0 0
Miss F. Cooper, do.....	0 10 0
A Friend, do.....	5 0 0
A Friend, do.....	0 2 6
Rev. J. Hamilton Thom, Liverpool.....	5 0 0
Mark Phillips, Manchester.....	5 0 0
Upper Brook-street Fellowship Fund, per Mr. Aspland.....	5 0 0
Mrs. Bili, Farley Hall.....	5 0 0
Mr. Green, Northwich.....	1 1 0

Donations will be thankfully received by Mr. Joseph Brough, Chemist and Druggist, High-street, Longton, Potteries; and the Rev. N. Green, 11, Red Bank, Dresden, Longton, Potteries; which will be acknowledged in the *Unitarian Herald*.

UNITED KINGDOM ALLIANCE for the TOTAL SUPPRESSION of the LIQUOR TRAFFIC.—A PUBLIC MEETING of the Members and Friends of the United Kingdom Alliance will be held on Monday, December 13th, 1869, in the Large Room of the Free Trade Hall, Manchester, TO WELCOME THE

Hon. S. F. CARY, of Ohio, ex-member of the United States Congress, now upon a visit to this country.

In addition to the address of the Hon. Mr. Cary, the following gentlemen are expected to take part in the proceedings: Dr. BREWER, M.P., London.
Dr. MUNROE, F.L.S., Hull.
Rev. W. MCKERROW, D.D.
Rev. CHARLES GARRETT.
Rev. Canon TOOLE.
Rev. ALFRED JONES.
JAMES BOYD, Esq.
WILLIAM HOYLE, Esq.
JAMES H. RAPER, Esq.
And others.

The Chair will be taken by BENJAMIN WHITWORTH, Esq., J.P.

Admission by Ticket: Reserved Seats, One Shilling; Gallery and Body of the Hall Free; to be obtained at the Alliance Offices, and at various places, as per placards and handbills. Doors open at half-past six, and chair to be taken at half-past seven o'clock prompt.

United Kingdom Alliance Offices, 41, John Dalton-street, Manchester.

A Young Lady desires a Situation as GOVERNESS in January: she undertakes to teach English, French, music, German, and drawing; can be well recommended.—Address A. B., Post Office, Wakefield.

FALLOWFIELD SCHOOLS.—The Committee of these Schools intend beginning a Day School for Boys and Girls early in the New Year. They therefore require the services of a MASTER and a MISTRESS, and request applicants to send in testimonials to the Rev. S. Alfred Steinthal, 107, Upper Brook-street, Manchester. The School will be under Government inspection. For the first two years a salary will be guaranteed.

RESIDENT GOVERNESS.—A lady of experience seeks a RE-ENGAGEMENT.—Address Y. E. S., General Post Office, Bristol.

LINDORF GROVE SCHOOL, ALDERLEY EDGE.—Postal address, Mr. WOOD, "The College," Wilmslow.
Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

SOUTHPORT.—ALBERT ROAD.—Mr. SMILLSON receives a small number of PUPILS, from 9 to 16 years of age, who are treated as members of his family. He is allowed to refer to the Rev. Dr. Davidson, Kensington; the Rev. G. S. Howe, Bowdon; the Rev. T. Holland, Southport; Holbeck Gaskell, Esq., Wootton Wood, Liverpool; John Denny, Esq., Worsley; Thomas Alcock, Esq., M.D., Ashton-on-Mersey.

TUNES to ALL Martineau's Hymns, the Belfast, and most other Unitarian collections will be found in the LEEDS TUNE BOOK, price 4s. 6d.—London: F. T. Whitfield, Strand, Manchester: Johnson and Rawson, Leeds: Hopkinson and Co., Commercial-street; and all book and music-sellers. 1,500 copies sold since publication.

A NEW CHRISTMAS BOOK.
THE LIFE OF JESUS: Re-written for Young Disciples. By the Rev. J. PAGE HOPPS. Elegantly printed and bound. Price One Shilling.—London: Trubner and Co., 50, Paternoster Row; through all booksellers and agents; or by post from the Author, Queen's Park, Glasgow. [To be ready on the 13th.]

Just published, 8vo., pp. 242, cloth, 5s.
MEMOIR OF MRS. ELIZA FOX. To which extracts are added from the journals and letters of her late husband, the late W. J. Fox, M.P., for Oldham. Edited by FRANKLIN FOX.—London: Trubner and Co., 50, Paternoster Row.

1870. ALMANACKS, DIARIES, POCKET BOOKS, PLAYING CARDS, BEZIQUE, &c.—Johnson and Rawson, Market-street.

BAND OF FAITH TRACTS.—Specimen Packet, post free, for One Shilling.—Address Rev. GOODWYN BARMBY, Wakefield.

"THE CHURCH OF THE FUTURE." FORESHADOWED BY THE UNITARIAN CHURCH OF TO-DAY. A Sermon by the Rev. J. PAGE HOPPS, preached before the Scottish Unitarian Association, November 21st, 1869. Price Two shillings.—London: Trubner and Co., and all booksellers. [To be ready on the 13th.]

"AN AMAZING CRITICAL CRAZE." This is the *Truthseeker's* criticism on "THE NAME OF CHRIST" a Unitarian Minister's sermon last Trinity.—London: F. B. Kittis, 5, Bishopsgate-st. Without. One Penny.

Now Ready.
THE UNITARIAN POCKET ALMANAC for 1870.
The DIARY this year contains a space for memorandums for every day in the year, as in 1869. No. 1, price 4d. No. 2, bound in limp cloth, to which is added a Diary for every day in the year; price 6d. No. 3, with tuck and pocket; price 1s. The Almanac may be obtained of the agent of the *Unitarian Herald* in your own; or Messrs. Smart and Allen, 2, London House Yard, London.

WHAT THE CHURCHES ARE DOING.

A church for the Evangelical congregation at Jerusalem is to be erected on the ground formerly belonging to the Order of the Knights of St. John, which was presented to the King of Prussia during the late visit of the Crown Prince to Constantinople.

The German painter Kaulbach is said to be engaged in the composition of a picture representing our Saviour driving the speculators and self-seekers out of the Œcumenical Council, as he once drove the money-changers out of the Temple.

The Roman correspondent of a German paper describes the state of feeling existing in Italy with regard to the Œcumenical in terms which agree well with representations which we ourselves have received. The Italian press in general, he says, take as little notice of it "as if it were a meeting summoned by the Mikado (of Japan) to canonise some new Kamis." "The pastorals of the bishops, mostly brief and somewhat vague on the one side, and the proclamations of the so-called freethinkers on the other, confront each other without anything like transition or mediation." The writer accounts for this by the fact that Liberal Catholicism, properly so called, does not exist in Italy; there is merely, on the one hand, "the presumed orthodox faith," and on the other "a species of coarse materialism, as blind and unreasoning as superstition itself." No one can reside there, even for a short time, without being made painfully aware of this.

According to the Roman correspondent of the *Times*, it does not seem likely that the prelates now gathered in council will exactly realise one's idea of a happy family. As our references to the work of Bishop Maret, and the letters of Monsignor Dupanloup and the Archbishop of Paris, must have made our readers aware, there is promise of a strong Gallican opposition to the Papal party; a large proportion of the German bishops take the same side; and with regard to the Italians, the *Times*' correspondent states that while "some will be subservient enough, the majority are said to be suspending their judgment with a caution and a method rather alarming to the Holy See." As we have mentioned before, it has not been with Cardinal Antonelli's goodwill that the Council has been summoned at all, and his aim now will be, by bringing into play those wily arts of which he is such a master, to keep dangerous questions from being stirred, or, if that may not be, from receiving too sharp and formal a definition. This, no doubt, will be a grievous disappointment to the British and American prelates, who seem foremost of the Ultramontane party, and whose great hope from the Council has been that it would "proclaim in the accurate words of a dogmatic definition the personal infallibility of the successor of St. Peter."

The Council of the Vatican was opened on Wednesday with great pomp. The Pope was borne in his state chair into St. Peter's, at the head of a procession, consisting of 6 archbishop princes, 49 cardinals, 11 patriarchs, 680 archbishops and bishops, 28 abbots, and 29 generals of religious orders. After mass had been chanted by Cardinal Fabrizzi, the Archbishop of Iconium delivered the inaugural discourse; and his Holiness invoked the aid of the Holy Ghost for the Council three times, and gave the Benediction.

The same day, the Italian Liberals were to hold meetings at Palermo, Catania, Salerno, Aquila, Foggia, Ancona, Parma, Venice, Verona, Brescia, Treviso, and some other places, at which resolutions were to be proposed declaring war against the Papal system, and affirming the principles of liberty of conscience.

Not unnaturally, Welsh Churchmen feel aggrieved that their bishops should be chosen, not from their own countrymen, but from among the English and Scotch clergy, who are unacquainted with the language and customs of the people over whom they have to preside. This feeling has found vent in a remonstrance addressed to Mr. Gladstone on the subject, and he has replied that, "should a vacancy unhappily occur, the matter shall have his serious consideration."

The Evangelical clergyman of Bishopwearmouth, with a salary of £2,000 a year, and a handsome rectory to live in, does not, if we may judge from a statement in the *Newcastle Chronicle*, appear to have done much in calling out a readiness to contribute to the wants of the church. The churchwardens have given the bell-ringers, organist, and pew-openers a three months' notice of the termi-

nation of their engagements, owing to an "insufficiency of income;" the congregation having declined either to furnish voluntary contributions or to pay a levy of twopence a week for seat rents!

We are glad to find Oxford following the lead of Cambridge in regard to University Tests. At a meeting, presided over by Dr. Liddell, the Dean of Christ Church, at which eighty were present, and among them some of the most distinguished members of the University, resolutions were moved by Dr. Wayte, the President of Trinity, Mr. Jowett, Sir Benjamin Brodie, and the Rev. C. W. Sandford, in favour of a compulsory removal of tests, in preference to the Permissive Bill of Sir John Coleridge. The Lords last Session would hardly deign to look at this; before long, there can be little doubt, they will, as in so many other instances, be convicted of short-sightedness in not quietly accepting it.

One of the profane might be tempted to say that what took place at St. Alban's, as the closing scene of the Twelve Days' Mission, was making light of religion. The church was densely crowded. The whole of the centre part was raised off for the penitents, the men being placed on the one side and the women on the other. After some introductory services the Rev. S. W. O'Neill, a member of the Society of St. John the Evangelist, ascended the pulpit. Before this he had acted the part of a Father Confessor to several young persons of both sexes, for which purpose a little box had been erected in the corner of the church. In explaining the nature of the service of that evening he stated that a number of candles were to be blessed, and then handed to the penitents. He said that what was not consumed of the candles after the evening's ceremony might be taken home, and should be kept to the hour of death, when it would comfort them to remember how they had confessed Christ before men. After blessing the candles at the altar Mr. O'Neill called upon the penitents to respond to the questions from the Book of Common Prayer in a bold and manly way, and not as though they were ashamed of them. Let them speak out, so that the church might be glorified and the devil tremble. In a minute or two afterwards about 500 lighted wax candles, each about a foot in length, were brought in and given to as many men and women. As the penitents, thus armed, were drawn up in the body of the church, it was a blaze of light, while the chancel was nearly dark. While all this was going on the penitents, as they are called, were singing a penitential hymn. The Revs. Mr. Mackonochie, Walker, and other Ritualist leaders next headed the band of men, women, and boys, and the procession, the members of which still continued to carry the candles and to sing hymns, moved round the church. This extraordinary display was wound up by the pronouncing of a blessing.

The organisation of the Irish Episcopal Church is not proceeding so smoothly as it at first promised to do. Two points of difference have arisen between the clergy and the laity, and are causing no little agitation. One is that the latter insist upon having a majority of votes in the governing body; the other is that the bishops are resolved to sit in a separate chamber, and to have a veto on the proceedings of the Lower one. This, the laity contend, would give the clergy a power which they are not willing to yield; and, on the other hand, the bishops (the *John Bull* informs us) are unanimous in their resolution to maintain the position they have assumed.

The Rev. Henry Hyman, the head of Bradfield College, has been appointed Dr. Temple's successor in the Mastership of Rugby. He is said to be a High Churchman, and his appointment the result of a determination on the part of the trustees to clear the school from any suspicion of heterodoxy. The *Daily News*, which thinks it would be difficult to imagine a more flagrant instance of the necessity of State supervision and control over educational institutions which have become national in their influence, and significantly asks, "Is it or is it not the case that the head master whom they have chosen out of several competitors had only three testimonials for Rugby itself, and that the rest were testimonials given on other occasions, and without the permission of the writers?"

An important conference of Wesleyans on the education question, at which upwards of a hundred and fifty representative ministers and laymen, from all parts of the kingdom, were present, has just been held in London. Much stronger opposition was shown to the denominational system than had been expected. It was urged that this had proved inefficient to supply the educational wants of a large proportion of the lowest and most needy

classes of the population; that it had enabled the clergy of the Established Church to exert upon other classes in the country, especially in rural districts, an undue influence; that it also placed in the hands of the Roman Catholic party large sums of money which were directly used for the maintenance of their politico-religious tenets and power; that the continuance of the system in England would most probably lead to its extension to Ireland, where it would certainly be used for sectarian purposes; and also the benefits which Methodism had derived, or could derive, from it, were not a sufficient offset against its disadvantages. On the other hand, it was contended that the deficiencies and faults of the existing system had been greatly exaggerated by its opponents; that the residuum of children for whose education provision had not been made was much smaller than alleged; that the denominational system, so far as Methodism was concerned, had been cramped in its operations by the restrictions which Government had placed on building grants; that even now the rendering Denison's Act compulsory would bring into existing schools the greater part of the neglected classes; that the system had conferred great moral and religious benefits upon scholars, the loss of which could not be counterbalanced by any arrangements yet proposed; that the many thousands of school properties created on trusts for religious education could not be confiscated; that it was most improbable that the Roman Catholic party would consent to any national system of Bible-reading schools for England, much less for Ireland; and that any system which had been suggested might, under given circumstances, be used for objectionable purposes. Various resolutions were proposed, but decision upon them was postponed to a subsequent meeting.

The ceremony of Dr. Temple's confirmation took place on Wednesday in the church of St. Mary-le-Bow. Counsel were allowed to appear for Bishop Trower and other remonstrants, and long and tedious arguments followed; but the Vicar-General (Sir Travers Twiss) decided that the statute gave him no discretion, and that he was bound to confirm the election in obedience to the mandate of the Crown; which he accordingly did. The matter will now, it is said, be carried into the Court of Queen's Bench; and Dr. Temple's opponents will thus have the satisfaction of harassing him a little further; for even they, we imagine, cannot expect their opposition to have any effect beyond that.

WHAT IS SAYING ON CHURCH MATTERS.

Dr. Döllinger, the learned Roman Catholic professor of Munich, who, while loyal to his Church, tries to be loyal likewise to truth, has just published a pamphlet, addressed to the Catholic bishops of Germany, on the doctrine of Papal Infallibility. In which he points out how the adoption of this doctrine, arrived at, as it indisputably has been, by continuous fabrications, must necessarily weaken the respect of the laity for the Church. "The fabrications," he says, "by which this doctrine was prepared, recommended, and finally introduced into the scholastic theology and law books, extend from the sixth century to the thirteenth, and even St. Thomas of Aquinas, whose authority has contributed so much to its spread and confirmation was deceived by the fabricated evidence of the Greek Church."

Rationalism is creeping in among the Jews, as well as among Christians. One of them writes thus to the *Jewish Chronicle*:

"I attended the Portland-street Synagogue last Sabbath, and was much surprised at the character of the sermon that was delivered on that occasion. As an Israelite I have always been taught to believe, and to be convinced of, the sacred truth of our Bible, but to my very great astonishment I heard, for the first time in my life, that the struggle between Jacob and the angel was only a vision. If so, why are we forbidden to eat the hind quarter of the animals to this very day? And, further, another strange piece of intelligence, that the passage over the Red Sea was but a natural occurrence, and not a miracle. Then why do we keep and celebrate the redemption from Egypt? Again, that Balaam's ass did not speak; that, also, was only a vision. Consequently, the whole history of Balaam and Balak was only a fabrication. And last of all came the daring, startling, and dangerous assertion that God never spoke at all, it was only a vision of Moses. Further, we were told that the water flowing from the rock, and the earth swallowing Korah and his company, were not miracles—that all were in perfect harmony with nature. As a member of the synagogue, I hereby protest against such heterodox principles being introduced into the synagogue."

In one of his recent addresses at Liverpool Mr. Foster expressed his belief that the prevarication

of the clergy in the matter of subscriptions and tests had had no little to do with producing the flagrant commercial dishonesty which is bringing so much discredit on England and so much loss to the countless victims of fraud. The *English Independent* thinks:

"The opinion may attract more serious attention when uttered by a minister of the crown than when expressed in Nonconformist journals, which are supposed to be prompted by spite and envy. The clergy who are practising these deceptions are quite unaware either of the sinfulness or the mischief; but if they would but set themselves fairly to find out how they look to outsiders, they would be shocked—at least we hope they would."

And, as a first contribution to their collection of opinions, the *Independent* presents them with the following from the *Pall Mall*:

"Sophistry which would be inexcusable in a lawyer arguing in favour of life, distortions of meaning which would be inadmissible where the object was to defeat the grossest injustice arising from the obvious interpretation of a contract—all these 'dodges,' and many more, become sanctified where the purpose is to justify ourselves in remaining in communion with a church which we either fancy we can reform or do not wish to leave. Such was the policy initiated thirty years ago in the famous Tract number Ninety, and it is a policy continually renewed whenever any fresh innovation on the ordinary opinions or practices prevalent in the Protestant Church of England is contemplated."

A correspondent of the *Freeman* having wished to know what had become, since his illness, of Thomas Cooper (author of the "Purgatory of Suicides," and at one time a lecturer against Christianity), he writes in reply:

"I trust I am doing a little good in the world—at least I am trying to do a little, and wish I could do more. But—do you know?—I cannot help entertaining a suspicion that some good sort of people think I ought to consider that it is time for me to 'retire'—as genteel folks say when they give up business. I was pronounced to be dead about a year and a-half ago, and 'biographies' of me, two or three columns long, and of a not very truthful stamp, were inserted in the newspapers of the Midland Counties. Ever since that time I have felt a deepening impression that many people think I have lived long enough, and ought, almost, to be ashamed of myself for living so long—although I am not yet sixty-five! I am confirmed in this uneasy impression by the kind of replies that I get from some Christian friends (after writing to them two or three times before I can get any reply at all), that they cannot lend me their chapels for my lectures—or, they would rather I deferred my visit till another year—or, they see no necessity for the delivery of lectures on the evidences of Christianity in the hearing of the young men who are members of churches and teachers in Sunday-schools! Such replies sound to me like, 'Go to bed, sir! You are no longer wanted; you are used up!' Permit me to inform such of these, no doubt, well-meaning friends, as happen to read this letter, that I am not of their opinion. I have no fancy for dying—at least, at present; and I shall not make myself miserable by turning idler. I preach twice every Sunday, and lecture four times every week; and, by the Lord's good help, I mean to go on at the same rate of work until He gives me unmistakable order to stop."

The *Daily News* reminds us that the synodical condemnation of "Essays and Reviews" by Convocation, of which so much is made by Dr. Temple's opponents, was dealt with by Lord Westbury when he occupied the woolsack, in the month of July, 1864. "If," said his lordship, "the book had been the work of one hand, the sentence might have had some effect; but seeing that the book is nothing but a pair of covers holding together seven separate essays, being the distinct works of so many authors, and seeing that this sentence does not attribute any offence to anything but the volume containing those separate writings, no one of the authors is condemned. Convocation could not have been more successful if they had synodically sat down to produce a sentence of no meaning than they were when in their labour they produced this ridiculous *mus*. As a judgment this sentence has no meaning whatever—this judgment is no judgment at all."

One cannot help being reminded by the decision in the Mackonochie case of the mighty difference 'twixt tweedledum and tweedledee. The *Telegraph* thinks that in such a case obedience to the law is not a question of inches in the height to which the hands are lifted and the extent to which the knee is bent, or of minutes in the extinction of candles. If the battle at St. Alban's is to be fought over such trumpery expedients on the part of the defeated party, the Ritualists will become more than a nuisance—they will be broadly accused of

Jesuitical subterfuges.—While allowing that Mr. Mackonochie's evasions are pitiful enough, the *Daily News* asks, but is not the whole question of ceremonial a small one? The doctrines of the real presence, and of confession and absolution, are worth striving about; but it is humiliating to find the most distinguished of our judges sitting to decide upon the difference of a few inches in the elevation of a cup, or whether bending the knee is kneeling.—The *Times* regards the case as exhibiting the real spirit of the Ritualists. They were wont loudly to boast that they, and they alone, were fully acting up to the Rubrics and other ordinances of the Prayer Book.—The result of the first formal trial to which they have been challenged is that five of their most distinctive practices are condemned as inconsistent with the Prayer Book. And it becomes them now to consider whether their position is consistent with their own self-respect, and whether they can expect that it will be tolerated by the country.

A learned friend, who thinks we were "rather too hard" upon the editor of *Le Monde* in our last number, writes to us:

"I believe he is right in saying that Sixtus V. was the first who conceived the idea of cutting through the Isthmus of Suez. What the native Egyptian sovereigns, the Persians, the Macedonians, attempted or accomplished, was something very different, cutting a canal from a branch of the Nile to the Bitter Lakes and thence to the Red Sea. This is a very different thing from cutting through the Isthmus. I am sure you would wish to do justice to a brother editor, though an Ultramontane, and will be glad to find that in this instance the 'Father of History' has not been misled."

At St. Augustine's, Bighbury, the Rev. G. Calthorp, an eminent Evangelical, testified strongly against the Twelve Days' Mission. He said the preachers in many cases might and did set forth Christ, but afterwards, in the intervention of the confessional and the priest, the teaching of the pulpit was practically negated. And then the end—the blessing, lighting, and parading of the candles by the penitents—the candle-ends to be kept as the comforts of a dying hour! The thing moved his indignation—it was so puerile, so blasphemous. Warmly as he was attached to the Church of England, it made him hang down his head for a Church in which such things were practised.—At St. Botolph's, Bishopsgate, at the same time the Broad Church was speaking in the person of the Rev. W. Rogers. He would not deny the zeal, earnestness, and power with which that movement had been sustained. But two fundamental errors—the doctrine of auricular or private confession, and that of the bodily presence of Christ in the sacrament—gave a taint to the whole work. "He felt that these doctrines, which tended to exalt unduly the office of the priesthood, were just those which were most contrary to the principles of the Church of England, and that if they were to prevail, then the Reformation for which our fathers bled and died was stultified."

The *Pall Mall* thinks that the Chancellor of York has either not understood Mr. Voysey's defence, or, with commendable discretion, he has left the points which it raises intact for the decision of a higher tribunal. It is very difficult to believe that this remarkable argument proceeded, as he seems to suppose, from an "amiable" but misguided clergyman, who is to be pitied for not having had legal assistance. For if one thing is clearer about it than another, it is that it is strictly relevant to the issue which the court had to try. Mr. Voysey states, with absolute correctness, that the question for the court was, not whether he had denied doctrines which are generally or partially received among Christians, but whether he had denied the specific doctrines of the Church of England; which doctrines he affirms to be, in the view of the law, exclusively contained in the Thirty-nine Articles. Not only does he assert that he has never affirmed any doctrine enunciated in the Articles to be untrue, but he asseverates that he believes every such doctrine. What he denies, and claims the right to deny, is a set of popular glosses or interpretations put upon these doctrines by persons not in any way authorised by law to explain, vary, or amplify them. It may be laid down with some confidence that, if the Court of Appeal confirms the Chancellor's judgment, it will pay great attention and respect to the defendant's reasoning; and it may be guessed that, if he is condemned, it will be because the higher court is of opinion that he has somehow contradicted, or (as the lawyers say) traversed, the particular propositions of the Articles. An even safer prediction is that the Privy Council will not charge Mr. Voysey, as does the Chancellor, with having adopted the opinions of Arius, or of the Pantheists, or of the German metaphysicians. Not to speak of the utter absurdity of fixing the imputation of heresy on all the metaphysicians of Germany alike, or of discovering anything in common between Pantheism and the views of a gentleman whose objection to the

opinions which he disputes is almost exclusively that they seem to him irreconcilable with the necessary attributes of an all-beneficent personal God, a competent tribunal will assuredly consider metaphysics and Pantheism no more germane to the true question than the creed of the Sakhya sect of Hindoos, and it will as little dream of referring to the doctrines of Arius as to those of Buddha.

At the Oxford meeting for the removal of University tests, Sir Benjamin Brodie spoke thus well on the subject:

"While he was anxious to extend the advantages of the University in the fullest sense to every class of the community, yet this he held was not the only, nor even the most real, end to be attained by the abolition of tests, for the principle of the imposition of tests and their effects on the persons on whom they were imposed were alike contrary to public and private morality. To make important pecuniary advantages contingent upon a declaration of moral and religious belief was to associate together two things which it was the very essence of morality to keep distinct. They had recently heard a great deal from high quarters as to the importance of not placing stumbling-blocks in the way of conscientious men; but what, he would ask, was to be thought of those persons who, at a certain epoch, made the sum of the benefits which a young man was to reap in the University from his previous ability and industry to depend entirely upon his expressing his unfeigned and immediate assent to a scheme of religious doctrine? He would ask whether this was a proper opportunity for inviting a young man to form an absolute and final conclusion upon his religious belief? Free choice and unbiassed conviction were the very essence of religion. But more, he would say that no man for this or any other object should attempt to pledge himself permanently to the convictions of the moment. The search for truth was amongst the highest of the duties of an intelligent being, but no man can search with much advantage if serious penalties are to be attached to a change of opinion."

Punch has this on "the price of persecution":

"The *Athenæum* says:—'It appears to have cost the Government of Mary £1. 5s. 2d. to burn the two martyrs, Latimer and Ridley. How cheap! And now the poor High Church and Low Church parsons can't get one of the Broad Church burnt for love or money; and not only are they unable to send him to the stake, but must go to the expense of above a thousand pounds if they only endeavour, when they generally fail, to bring him to book.'"

SHORT REVIEWS.

Memorials of the Presbyterian Chapel, St. Saviour-gate, York. By John Kenrick, M.A. London: Whitfield.

At the time when Mr. Kenrick favoured us with the original sketch of these Memorials, we felt that the space which we could allow for it was quite insufficient to enable him to do justice to the materials at his command, and we are glad that he has been induced to throw them into their present form. While in the minds of old York students they serve more especially to call up touching reminiscences of bygone days, no one we think could study without interest the historical details which are given. We only wish that we had as correct and careful accounts of all our other leading Presbyterian chapels; and it would then be seen what an important part the high-principled men that once worshipped in them have had in endowing us with our civil and religious privileges, and in moulding society into its present form.

Among the accounts which Mr. Kenrick gives of the ministers of St. Saviour-gate, that of Mr. Edward Bowles, whose Catechism was so often referred to in the Lady Hewley case, is particularly full and interesting. He appears to have been a man of extraordinary talent for affairs, and to have exerted no mean influence amidst the stirring scenes of the eventful times in which he lived. When Lord Fairfax was at his seat in Wharfedale, to which political intelligence was not speedily transmitted, Mr. Bowles, having readier communication with the metropolis, kept him informed of the proceedings of the Parliament and the army. Through the esteem in which he was held by the ruling powers, he enabled the magistracy of York to defeat a proposal for diverting to other purposes a part of the revenues of the Minster allotted for the maintenance of the fabric; he was in confidential correspondence with Secretary Thurloe; and when it was essential to Monk, on

his march from Scotland to the metropolis in 1660, to obtain admission into York, Mr. Bowles's influence with the magistrates and citizens greatly contributed to it. During the five days that the General remained in York the intercourse between them seems to have been of a very confidential kind, and on the Sunday Mr. Bowles preached before him. Like most of the Presbyterians, he was in favour of the restoration of monarchy; and when it was determined upon, he went with Lord Fairfax, Calamy, and Manton to Breda. What followed we must give in Mr. Kenrick's own words:

How far they were deceived by the King and Clarendon, how far blinded by their own animosity to the Independents and Republicans, it is difficult to decide; but it is certain that they were bitterly disappointed by the result, and that Mr. Bowles and his colleagues were reproached by their party for the credulity with which they had received the specious words of Charles. Mr. Bowles had especial cause for repentance, as no man had been more instrumental in promoting the King's restoration. It is not impossible that grief and vexation contributed to his early death. On the 29th of May, 1715, when the kingdom was about to be invaded by the Old Pretender, the celebrated Independent minister, the Rev. Thomas Bradbury, preached a sermon which he afterwards published under the ironical title of "Εἰκὼν βασιλική, a Restoration Sermon." The text is Hosea vii., 7, "All their kings are fallen; there is none that calleth unto me;" and an appendix contains several papers relating to the restoration in 1660. At page 33 it is said, "when Mr. Bowles saw what impiety and sorrow were coming upon the nation, the prospect drove him out of London, and perhaps out of the world. The last visit he made in town was to his old acquaintance the Duke of Albemarle (Monk). He talked to him to this purpose: 'My Lord, I have buried the good old cause, and I am now going to bury myself. I never expect to see your Grace more in this world, and therefore must be plain to say, that you have had greater opportunities than any other person to make the king happy and the people easy, and all this you have given up for a feather in your cap, a little trifling honour. But the Lord says of you, as he said of Coniah (Jerem. xxii., 30), 'Write this man childless, a man that shall not prosper in his days: none of his seed shall prosper.' This title will be mentioned with a reproach to yourself, and after your son has had it a little while it will go out in a snuff.' [The Duke-dom of Albemarle became extinct in 1688.] That day the good man went homewards, and was met at Doncaster by several of the ministers in that county, and as one of the company told me himself, he bewailed what he had done, exhorted them to take care that they did not make shipwreck of faith and a good conscience, and in a little time after died at York delivering these words, not long before his death, 'Thou wast a God that forgavest their iniquities, though thou tookest vengeance on their inventions.' When this last passage was told to the Duke it gave him a great commotion, and he spoke like a person in sore distress, 'This was a man of God, and none of his words shall fall to the ground.'"

Hephzibah: a Christmas Story for Children. By Lucy Field. London: Griffiths and Farran, St. Paul's Churchyard. 1869.

We remember Miss Field's name as the author of some pleasing novels which appeared about fifteen years ago, but this is the first time (so far as we know) that she has written for children. We hope it will not be the last, for this is an excellent little tale, with a spice of romance in the plot, yet thoroughly homely and childlike in detail. We recommend our readers to make the acquaintance of Hephzibah, and the silver-white pigeon to which she owed so much, and shall be glad to hear more of her adventures when the author favours us with the promised sequel.

CURSES IN DISGUISE.

"A MINISTER of Religion," in reading an article in the *Pall Mall Gazette* on this subject, bethought him of some notes which he made in 1858, when a revival was sweeping through American cities, and the great object of pious animosity was Theodore Parker. He says:

"On one occasion during the revival a prayer-meeting was held for the especial purpose of 'praying for Parker.' The first brother called upon to 'lead in prayer' said, 'O Lord, if this man is

a subject of grace, convert him, and bring him into the kingdom of Thy dear Son. But if he is beyond the reach of the saving influence of the gospel, remove him out of the way and let his influence die with him.' A second saint prayed, 'O Lord, send confusion and distraction into his study this afternoon'—it was Saturday—and prevent his finishing his preparations for his labours to-morrow. Or if he shall attempt to desecrate Thy holy day by attempting to speak to the people, meet him there, Lord, and confound him.' In the intervals of prayer an exhorter asked those present to pray that 'God would put a hook in his (Parker's) jaw, so that he might not be able to speak.' Among many other memoranda which I made at the time, one prayer deserves to be quoted for its naïveté: 'O Lord,' prayed this brother, 'we know that we cannot argue him down, and the more we say against him the more will the people flock after him. O Lord, what shall be done for Boston if Thou dost not take this and some other matters in hand!' When not very long after Parker was struck with a fatal illness, there were not wanting some of the participants in the meeting referred to, who believed that the prayers offered in it had influenced the course of Providence."

FATHER HYACINTHE.

A FEW extracts from a sketch of the great Carmelite preacher by Dr. E. de Pressensé, can hardly fail, we think, to interest our readers. He says:

"From the moment that Father Hyacinthe appeared in the pulpit of Notre Dame, every one felt that there was a new inspiration in his words, such as never came from Rome. I shall always remember the first time I heard him. I knew nothing of him. I only knew in a vague manner that a new preacher was the subject of general remark, whose talents, it was said, were creating a sensation. I chanced one Sunday to enter the cathedral. The sermon was already begun. But I was at once impressed by his diction, which was full of fire and beauty. It breathed moreover a loving freedom and charity. I was specially impressed with the fact that the preacher said nothing of the peculiar dogmas of his Church, while he proclaimed Jesus Christ with rare power. This charity seemed the more remarkable in him, inasmuch as he wore the dress of the Carmelites, of all religious orders one of the narrowest and most subservient to an inflexible rule.

"So deeply was I impressed that the same evening, being present at a meeting of our Evangelical Alliance, I told my brethren that a few hours before I had felt that our association ought to embrace, not merely the sons of the Reformation, but also the Christian party among the Catholics. I also spoke enthusiastically of the preaching of Father Hyacinthe. That was five years ago.

"From that time he has more than fulfilled his early promise. In that same pulpit of Notre Dame he has done better than I anticipated. His sermons have often been most earnest protests against modern Pharisaism, while they have all manifested the warmest appreciation of all that is high and holy in evangelical Protestantism. The last year his discourses have been characterised by a more emphatic earnestness and charity. He has boldly planted his flag on the heights of an evangelical Catholicity, which spurns all arbitrary rules and acknowledges no authority but that of Jesus Christ. Undoubtedly he still held views which prevented him from breaking openly with the Church, but all his blows told. They told so effectually that admonitions from Rome came thick and fast. The Ultramontane press in Paris kept an ominous silence, and it was easy to see that in no long time a rupture must take place. In fact, Father Hyacinthe was ordered to Rome to receive a fatherly admonition. Nothing was said in the way of reproach; he contented himself therefore with receiving the admonition in silence. But the cup was full; one drop more would make it overflow.

"The effect of the Holy City of Popery on a mind beginning to shake off the chains of religious despotism is always to hasten its emancipation. It has no attraction for any but blind devotees. In fact, all the servitude of Catholicism is aggregated at Rome. There its yoke presses the most heavily. There we see what it makes of a people. There, too, Catholicism appears unveiled, just as it is. Elsewhere it disguises itself more or less, with a flexibility which is necessary in countries enjoying more or less freedom. At Rome the tyrant can hate liberty at his leisure, and especially in its most sacred manifestation, the liberty of conscience. There, also, the Pharisees in religion buy and sell in the temple, trafficking in holy things, in order that they may obtain in exchange honours, gold, and that temporal power which is to them the one thing needful. Luther's impression of Rome is well known. Lamennais went to the city in 1832, a credulous and humble pilgrim. He left it, his soul filled with indignation, shaking off against it the dust of his feet, and crying, 'At Rome they traffic in sacred things. If it were in their power they would sell the Father; they would sell the Son; they would sell the Holy Ghost.' And it is

not surprising that Father Hyacinthe returned from Rome more detached than ever, not from Catholicism, but from Ultramontanism and from Jesuitism, which find on the scorched and sterile soil of the city of ruins their most congenial abode."

Our readers are already aware of the letter which he received from the General of the Carmelites, written evidently under the influence of the Vatican and at its dictation, requiring him not to appear in promiscuous assemblies, as he had done at the Peace League, and to give his preaching a new turn, so as no longer to favour that liberal Catholicism which he so heartily embraces. This would have been to deny his dearest convictions, and he was not the man to do it. The result is known to all the world.

Dr. Pressensé thus describes the man who has so effectively lifted up his voice on behalf of liberty of faith:

"Father Hyacinthe is of the ordinary stature and of a good form. His eyes sparkle with the scintillations of thought. The outlines of his mouth indicate invincible firmness. His manners are perfectly simple, having nothing either of that conventional softness or austerity which is often found in priests—a kind of clerical stamp, an indelible seal of the sacerdotal rank. You see in him a man and a Christian, never the representative of a class. Notwithstanding he went barefooted, wrapped in his monkish cowl, and having only a friar's cap upon his head, it was easy to see that he was a stranger to nothing that belongs to human nature, and, I will add, to the usages of modern society."

The Unitarian Herald.

FRIDAY, DECEMBER 10, 1869.

A WORD FOR OURSELVES.

WE say a good many words for others in the course of the year, helping on, with such influence as we possess, the best of the objects which come before our readers, and we see no reason why we should not say a few words for ourselves.

As our readers must be aware, the *Herald* was not started with any view to pecuniary profit, but solely because it was believed that the state of our churches rendered some such cheap means of communicating information, &c., necessary. The circulation which it has obtained, far larger than any similar publication has had amongst us, sufficiently proves that that belief was well founded; and the testimonies which we have received from men whose opinion is well worth having, not only within our own borders, but beyond them, encourage us to believe that our work has not been of a kind of which we have any reason to feel ashamed. Although the amount of time and thought and labour which we give week by week to the preparation of the paper might fairly call for remuneration, what we most anxiously desire is that it should be made still more extensively useful, and more successfully serve the purposes for which it was established.

Publishing the *Herald* at a price which brings it within the reach of all, we feel that we may fairly ask for a copy to be taken by every member of our congregations. This need not interfere with the circulation of other periodicals. Our monthly contemporaries occupy a different ground, while those who take our big five-penny brother, *The Inquirer*, will hardly feel the modest penny which taking the *Herald* in addition involves. But, large as its circulation has been, it is actually not taken in anything like half the homes connected with our various churches; and this not so much from any disinclination as from the slight trouble involved in procuring it regularly, and in many cases from ignorance of its existence. We have great difficulties to contend with in the local arrangements for its circulation, owing to the fact that our low price makes it hardly worth while for newsagents to take the trouble of procuring

and sending it out for the number of subscribers that can be obtained in each separate locality. Moreover, there are many new members of our denomination who are hardly aware of its existence, and have never been asked to subscribe for it. Now, it is impossible for us to remedy this ourselves. It can only be done by those, in each locality, who feel that it is a good work that we try to do, and who are willing to help us in making it at once more widely useful and entirely self-supporting. To such friends we would say—the best help you can render us is by getting more copies of the paper taken. Some of our subscribers have taken extra copies for distribution, and we are glad to be helped in this way, but what we are most anxious for, is, to have our regular circulation extended, and we venture especially to ask our readers to try if they cannot each procure a new subscriber or two, to begin with the ensuing year.

Another way, hardly less important, in which our friends may help us is by making a more liberal use of our advertising columns. With regard to advertisements inserted for a direct pecuniary object, there is no need for us to say anything, as the large amount of money which has been raised in answer to really deserving appeals through our columns speaks for itself without any solicitation of ours. But there are a number of announcements connected with our congregational wants and doings which may not result in such palpable profit, and yet which, on a broader view, are well worth the small cost which their insertion as advertisements would involve. We allude especially to announcements of meetings, lectures, and special services. Our friends show that they regard these as widely interesting to our readers at large by the readiness with which they send us reports—often, indeed, in such embarrassing profusion as to necessitate our curtailing them in ways which some do not like. Now, we have reason to know that no part of the denominational intelligence which the *Herald* contains is so universally read as the advertisements of meetings, lectures, &c., on the first page, and it surely is not unreasonable to ask that our various congregations, apart from any consideration of whether it would be directly advantageous to themselves, should be willing to incur the slight expense of advertising, once, all their special gatherings and lectures, as their share in keeping up the intercommunity of feeling and interest which is produced far more by a common knowledge of the meetings and subjects which are about to engage the attention of our churches, than by any record of them afterwards.

It is three years since we made any appeal of this kind to our friends. During these three years the *Herald* has been more prosperous than ever before, but it is yet far from what it might be, and we ask our readers to do their best for us as we do ours for them.

AMERICAN NOTES.

A short time ago we published part of a letter from Bishop Payne, who is at the head of Wilberforce University, which belongs to the African Methodist Church, warmly thanking the American Unitarian Association for the aid it had rendered in procuring the services of lecturers from Antioch College. The editor of the *Monthly Journal* of the Association, who has lately paid a visit to the university, says it is sad to know that "certain leaders in the Congregational and Methodist denominations are trying to excite prejudice because of this aid—unable to comprehend either how the African Methodists could accept aid from

us without compromising their position, or how we could render it without some concealed sectarian design." He adds:

"Our visit to Wilberforce has made us more than ever satisfied that what we have done there has been well done, and it has made us hope that we may do more. The theory of the institution is this: Bishop Payne, who is the head and soul of it, believes that one very important method of elevating the coloured people of the South is by training a class of men and women of their own race, who shall go forth as missionaries among them. Moreover, he believes that the best way of training these missionaries is to take them away from the atmosphere of ignorant caste prejudice which exists in every Southern community, and the evils of which all our teachers at the South have learned to realise; and to keep them, during the four years of their preparation, under the influences of Northern society, and in contact with Northern ideas. And he believes in giving them, not merely narrow professional training, but the most liberal culture which the opportunities will allow."

Mr. Lowe mentions that one of the students, that conducted him over the building, who had just entered his second year, had his exercises that morning in Xenophon's *Anabasis*, Hebrew, grammar, and astronomy.

The Rev. Harry Jones gives us an amusing account of a visit which he paid while in Philadelphia to the Sunday-school Jubilee of the "Methodist Episcopal Church." This is the most numerous Protestant community in the United States, numbering about five times as many as the "Protestant Episcopal." President Grant is a member of it, and being then in the city, his presence was secured. Mr. Jones says:

"I took my place in the theatre, one among 4,000 or 5,000 who filled every corner and gallery of the building. A portion of the Sunday-school scholars from a number of chapels were seated on the stage. They comprised 1,100 girls, many of them grown young women, in white dresses, and the crowd of them reached as far back as the space behind the footlights could be cleared out to accommodate them. They entirely covered the floor of the stage, and as they mostly fanned themselves as they sat ready for the proceedings to begin, the sight, from the middle of the lower gallery, where I sat, was very striking. One of the stage boxes was reserved for the President, and the hum of conversation broke into clapping of hands and cheers when he appeared and took his seat, accompanied by Mrs. Grant and a party of friends.

"Bishop Simpson then stood facing the audience in front of the conductor's seat and offered a short, sensible prayer, and the proceedings, which consisted of songs and recitations by the scholars, some religious, some comic, commenced. The singing was not good; it lacked the fulness and the light and shade of similar school choruses in England. Part of it moreover was simply painful, at least to myself. On more than one occasion two scholars were brought forward to sing a duet. They were horribly frightened, poor girls, and made no more noise than two mice in a barn. Of course, their untrained voices could not fill the building. They were heard and seen, that was all; and some of the audience cheered good humouredly. But the sense of failure was somewhat effaced by about thirty infant scholars, who sang a song called the 'Jolly little Clacker.' These little tots had no sense of shyness, and did their very best, standing in a row behind the foot-lights, and clapping their hands in accompaniment to the refrain, which was—

'Click, click, click, clack, clack, clack,
Jolly little clacker, with your clack, clack, clack.'

Then they all bobbed a curtsy, and were trooped out by a teacher. The clacker is, I believe, an American bird.

"But the President was there, and the chance of dragging him into the performance was too great to be lost. He is very shy and reserved, but he is the President, and a member of the 'Methodist Episcopal Church,' so he had to gratify his friends.

"One of the songs, far on in the programme, was 'See the conquering hero,' &c. 'His they took out of its turn and compelled the President to assist in rendering effective. They led him out of his box and set him behind one of the scenes about one-third of the way down the stage. 'Here he stood looking very uncomfortable till the verse began—'See the godlike youth advancing.' Then he marched out to a chair in the middle, directly in front of the footlights, and sat down with a big nosegay in his hand, looking still more out of his element. After the song, the people insisted on a speech from him. He is a very wise man, and seldom speaks in public; but they were too much for him on this occasion. He therefore got up and made a few remarks, in a tone so low that some of the audience were rude enough to shout, 'Speak louder!' But he did not, choosing rather to shut his mouth and sit down. Then he was asked to walk towards the back of the stage, and either see or show himself to the scholars, the young ladies in white. This he did, but the temptation was too strong for the damsels, who

presently made a rush upon him and kissed him by the dozen at a time. They kissed his ears, his eyes, his nose, and his beard. They devoured him, falling upon him in such force that presently I could see only the top of his head—he is very short—in a whirlpool of white muslin. The scene was so ludicrous that a general cackle of laughter rose from the whole audience, and the poor President swam out as fast as he could, leaving the theatre immediately afterwards."

A union has taken place between the Old School and New School Presbyterian Churches in the States. A jubilee meeting in honour of the event was held at Pittsburg, and the two Moderators clasped hands in recognition of the union. One of the first proposals made in the united Church was that a special thank-offering fund of a million dollars should be raised, but the Rev. Dr. John Hall moved that it should be 5,000,000 dollars. The increase proposed was cordially approved of, and other members said they were sure this amount would be raised.

LONDON AUXILIARY SUNDAY-SCHOOL ASSOCIATION.

At the meeting held on Wednesday evening, the 24th ult., of which we gave a report last week, the following was the Visitor's report:

"Gentlemen,—In visiting the schools this year I have unfortunately not had the advantage of my colleague's help. The demands of his own school have been too urgent to admit of his absence. All the schools, however, have been visited once, and three of them have been seen twice. It has been very gratifying to find that most of them present some feature of improvement—either the number of scholars is larger, the attendance more regular, the order better, the rooms cleaner and more tastefully kept, or there is more life in the school, and spirit amongst the teachers. There are some two or three, on the other hand, that have remained nearly stationary, one large school has considerably declined, and three others have been totally extinguished, for a short time only, it is to be hoped. I have tried to discover a cause for these untoward features in our past year's history (the symptoms of decline lying mainly in the southern and extreme eastern districts), but have only half satisfied myself on the point. There can be little doubt, I think, that lay-preaching is dividing with lay-teaching the efforts of some of our most active workers—as the labourers in each vineyard are few, and the work great, it is beginning to be discovered that neither health nor strength will long stand the strain of both these interests at once—the teachers of the day being often the preachers at night. Of course these observations do not apply to the closing of the Brixton school—that is a case *suu generis*, and will, in the committee's report, have explained itself. It will be a cruel irony of fate, however, if the great zeal of some of us for the spread of the Unitarian name, and the strong advocacy of others for denominational education, should result in the closing of those particular sections of our Sunday-schools.

"Not the least useful portion of the visitor's duty is to make known to one school the best approved plans of another, leaving, of course, the suggestions to go for what they are worth, and to be received or rejected at pleasure. Some schools readily receive a new idea, adopt it, and probably improve upon it; others are very conservative, and the particular plans that would most benefit them they are the last to see in a favourable light. I visited a school in the morning which commenced, very late, by singing a hymn; only a child here and there had a book, and if they all knew the hymn few sang it; immediately it was finished the children scuttled to their classes. The only class-book with more than one copy to a class seemed to be the Scriptures. Observing a teacher with a class of children, some of whom could read short words, whilst others could not tell one letter from another, I took the latter apart by themselves, but could not find a single elementary book to teach them A from B, but a stray number or two of the *Chatterbox*.

"Here it is evident the school wants method, not money nor teachers. It does not grow, and hangs by a very precarious thread of existence indeed, as everybody with the smallest amount of experience would expect. On the afternoon of that same day I visited another school which has only two very young teachers, one of them acting as superintendent. Here in a very poor room, and with slender means, the best seemed to be made of everything. There were about twenty children present, divided into three classes, an elder girl teaching the younger ones. Each child, however, had a book; the records of entry and attendance were accurately kept; and, if I mistake not, even home visiting was accomplished, by two of the youngest, but bravest and most spirited of our teachers. Whilst I am upon this subject let me say that there is another school in the south-eastern district, lying outside the range of all our ordinary school intercourse, that surprises me more and more every year by the spirit and energy manifested, under what ninety-nine people out of a hundred would consider the most depressing circum-

stances. The minister lives miles away during the week; none of the male part of the congregation lend the slightest aid; two superintendents and one teacher I have myself known break down at their posts; class-books are exceedingly scarce—and the sources from whence these might be replenished I imagine still scarcer—and yet I find that this school has been conducted throughout the year by two or three young ladies, all of them looking under twenty years of age, and yet at the time of my visit there were nearly sixty children present. In such a case as this it would be hopeless to expect that any roll or admission-books could be kept, or that any exact method of recording the attendance prevailed. It is a courageous struggle with difficulties every Sunday, and all the year round, and one can only pray that health and strength may be preserved to these most zealous teachers to enable them to continue their arduous but glorious work. As another instance of the very able management of a Sunday-school by ladies, I cannot refrain from here mentioning Hackney. It was with great pleasure I found this school in every way showing, as I thought, steady signs of improvement. There are two or three of our schools so poor that they cannot afford to buy new books, even when the old ones are worn out. Of course, none of the more recent publications of the parent society ever find their way into such schools, and a glance at the literature for the youngest children often shows that it consists mainly of an unsightly bundle of torn and dirty leaves. For children of the infant class standard a few large boards with simple lessons in short words of clear, bold type is the best medium of teaching; and that generally in a collective, rather than an individual way. Two of the best conducted infant classes are those at Portland-street and Chapel-street. It is nothing but a pleasure to stand by and see them taught. The secret of this success in a great measure probably is that the teachers of the weekday school teach them also on the Sunday. There are few things that help to steady a school more than a successfully managed infant class. Turning to the other end of our school system, I found two of the best conducted and the largest of our elder classes at Essex-street and Spicer-street. The former of these is taught by the superintendent himself, in a very superior way indeed; the result is that the youths stay on for years. I noticed some MS. books written with great care, and in a style of unusual neatness; the subjects consisted of short essays and sermons. On inquiry I found the class were in the habit, amongst other things, of writing out from memory as much of the substance and aim of Mr. Ham's sermons as they could remember when they got home. Formerly they used to take notes during the service, but this plan is now discarded. Curious to see what would be the result of their mental transcripts of the sermon I had the pleasure of hearing, I visited the school again on the following Sunday, and was well rewarded by seeing how accurately upon the whole they had caught the idea and spirit of the discourse. In this school as many of the scholars as chose take a short turn in the Temple Gardens before the service begins; only one or two teachers go with them. 'Do they all come back always?' 'Oh dear, yes,' was the reply, 'without fail.'

"The elder class of youths at Spicer-street is conducted by one of the former scholars, and it is very gratifying to find how well he keeps them together year after year.

"Desirous of seeing something more of orthodox schools than I was able to do last year, I went, in company of the same kind friend from Chapel-street, to visit the school attached to a chapel numbering a congregation of over one thousand five hundred people. At half-past nine, the time for commencing the school, there were but three scholars and as many teachers present. During the twenty minutes we stayed conversing with the superintendent about twenty or thirty more came in, and as we were leaving we met several others on the steps, teachers as well as scholars; but it was then striking ten o'clock. The numbers on the books of this school, we are told, were about two hundred and fifty.

"When we left this school we went to another in Bishopsgate-street. Here there was an attendance of about seventy or eighty out of a total of three hundred, and this we found was the usual morning average. The feature of this school that pleased us best was the elder scholars' class, consisting entirely of young men, presided over by a gentleman whose special aptitude for the work was strikingly apparent in all he said and did. It is the habit of the class to take it in turn to read a paper each Sunday morning. One had just been read on the Beatitudes, and the teacher was amplifying the text and commenting on the paper when we entered. He did this in a free, yet tender, tone of criticism, and showed a liberality of thought, with a wider reading and interpretation of Scripture than we have been accustomed to hear in schools other than our own. His evident piety and earnestness, mingled with his gentle and affectionate style of address, were clearly very effective with these young men. We did not wonder in the least when we were told that for years they had never had a teacher of the boys' school that had not passed through his class; indeed, all the teachers in the

school but two, we were informed, were formerly scholars in it. In all but this first class the school was conducted on the simultaneous lesson plan of the Sunday School Union, viz., each class in each school doing the same lesson at the same time every Sunday throughout the year. The next Sunday morning we went to a large school attached to one of the most popular chapels in the south of London; it commenced as early as a quarter-past nine. In the afternoon they have had as many as nine hundred children present; the morning average is reckoned roughly at about half that of the afternoon. No roll-book is kept, nor any admission-book; the children are placed in a class the superintendent thinks best suited to them, and all responsibility for the scholar's welfare is placed in the teacher's hands; he is considered to be the pastor of his little flock. Every teacher is a member of the congregation; his fitness to teach is, therefore, considered to be in a measure guaranteed. There is not a class-book in the school but the Bible; armed with this, and choosing his own subject, he meets his class, be it of infants or youths, and with the single object in view, 'to bring them to Christ;' he reads, exhorts, expounds, and discourses on subjects having reference to their souls' salvation, and nothing else; they do not attempt to teach the children to read, it is assumed that they learn this elsewhere. You would suppose that this kind of teaching would soon exhaust both teacher and scholar, but it is not so. As we looked round the large room we could see class after class leaning forward with the greatest eagerness, listening to the teacher whose words seemed to hold his little audience spell-bound. We moved amongst them, and everywhere found the theme the same; it might be summed up in the words, 'There is a fountain filled with blood, that blood was shed for me.' We looked in last of all at the oldest class of boys—the chapter they were reading was 12th Exodus; as each boy read his verse he explained what he thought was its meaning. The 10th verse, which is as follows: 'And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire,' was thus interpreted—'We are not to half-eat Christ, but to wholly eat him,' and was supplemented by the teacher's explaining the latter part of the verse, which the boy was unable to manage, as being 'the devouring fire of God's wrath against sin, which was thus utterly burnt up in Christ's sacrifice.' I asked him whether he considered this chapter as having actual reference to Jesus, and he said 'he did.' When we entered this large school there were not above seventy children present at the commencement; during the reading, singing, and prayer, the doors are locked. Crowds of children gathered meanwhile outside, and all the while the subsequent teaching was going on they continued to arrive. By half-past ten there were about three hundred present. Differ with the doctrines taught at this school as much as one may, it was impossible not to admire the intense earnestness and power that could enlist the attention of a number of children so completely for a whole hour at least. Last Sunday evening we went to the service which is held every Sunday specially for children, at the schoolrooms under Mr. Spurgeon's Tabernacle—'The Children's Church' it is called. There were between one hundred and eighty and one hundred and ninety boys and girls present. The service is conducted in exactly the same way as that for adults. One of the superintendents officiated, and two other teachers were present to keep order. It is an admirable idea, and is well worthy of our consideration. We were told they are being tried with great success in other places as well. In the afternoon there is a lady at this chapel, who meets a class of between two and three hundred young women every Sunday; it is not attempted in the morning.

"If from the experience I have given of the attendance at other schools the conclusion is arrived at that the morning schools in London are, and must be, a comparative failure, I beg most emphatically to differ from such conclusion. We give in to this idea much too readily. A glance at the returns of the Essex-street, Newington-green, Portland-street, and Clavence-road schools will show that the morning attendance is not very far behind that of the afternoon, and even among the Missions, Spicer-street appears to considerable advantage. The first of these schools I look upon as having almost solved the problems which have puzzled us so long, viz., how to bring up the morning averages, and how to retain the elder scholars. What is done here can be done in other places if as much strength, zeal, and ability can be thrown into the work. As has been said over and over again, there is no difficulty that besets this question of Sunday-school education that cannot be overcome, provided the congregations will make it their business to supply the schools with teachers in sufficient numbers, and of the right kind."

LEICESTER: FREE CHRISTIAN CHURCH.—On Sunday, December 5th, the anniversary sermons were preached—in the morning by the Rev. C. Clarke, of Birmingham, and in the evening by the Rev. C. C. Coe, of Leicester. Collections were made on behalf of the church funds, amounting to £12. 5s. 0d.

FIRESIDE READINGS.

IMAGINATION.

BY ROBERT LEIGHTON.

WHEN Reason has built up on facts all clear
The highest truth its arguments can teach,
Imagination steps into a sphere
That Reason cannot reach.

And there it plucks high thoughts out of the mist,
And round them throws its sunshine—thoughts
that need

No further proof, but unto those that wist
Are very truth indeed.

And thus it is that passing through the clouds
Where Reason halts, it brings from far above
Those mysteries the present time avoids,
And after days approve.

CHURCH CURIOSITIES.—XXIV.

A BLUNDER OR NOT?

In the Cardinal Vicar's *invito sacro* for the Council, the words "Roma immorale" were printed instead of "Roma immortale." As may be supposed, this has caused much merriment among Roman liberals, who say it is no mistake at all, but that for once the Cardinal Vicar had been moved by the spirit of truth.

A BEADLE'S IDEA OF CHANGE.

When Dr. Norman McLeod resigned his parish at Linlithgow, and removed to Glasgow, at the dinner after his induction he told the following anecdote: "I confess that I had hoped to have been permitted to live and die at Linlithgow. Indeed, my old beadle was very much of the same mind. When I first went to Linlithgow he took me into the graveyard, and, showing me the graves of my predecessors, said, 'There's where Dr. Bell lies, and there's where Dr. Dobie lies, and there's where you will lie if you are spared.' He was indignant with me when I accepted the call to Glasgow. 'Well,' he said, 'ye are the first minister that was ever lifted out of Linlithgow, except to the grave.' And I don't think he yet pardons me for having deprived him of that satisfaction."

A JURY ON INFANT BAPTISM.

The *Western Baptist Review* (American) says that early in the last century a Baptist by the name of Robert Calver, living in New Jersey, published an advertisement in a newspaper, offering twenty dollars reward to any that would produce a text to prove infant baptism. The Rev. Samuel Harker, a Pædobaptist, took him up, and carried a text to the advertiser; but Calver would not allow that infant baptism was in it, and Harker sued him. The case was tried with all due formality, and the jury found for the defendant. After that, Mr. Calver, in another advertisement, offered forty dollars for such a text; but being warned by the want of success on the part of Mr. Harker, none ventured an effort to obtain the premium.

This reminds us of what was done by good old John Mason, of York. After his conversion to Unitarianism, he had small handbills printed, offering a reward of Five Pounds to any one who would find for him the word Trinity in the Bible. These bills he distributed up and down, and it was said that many persons were disappointed in not being able, after long and painful search, to claim the reward.

AN AWEWARD BREAK.

The minister of a parish church gave out the hymn, "I love to steal awhile away." The chorister commenced singing, but, owing to some difficulty, in recollecting the tune, could get no farther than, "I love to steal," which he did three or four times successively, when the clergyman, in order to relieve him from the dilemma, humorously remarked that "it was very much to be regretted," and added, "Let us pray."

A CHRISTIAN IN SPIRIT OF PREACHING.

Bishop Bloomfield used to relate that, on one of his visits to Cambridge, seeing at the University Church a verger whom he remembered many years before when he was himself an undergraduate, congratulated him on his healthy appearance at so great an age. "Oh yes, my lord," the fellow said, "I have much to be grateful for. I have heard every sermon which has been preached in this church for fifty years, and, thank God, I am a Christian still."

AN EXTREME COMMENTATOR.

The Rev. James Oliphant, of Dumbarton, had a curious habit of making running comments, in a low tone of voice, as he read the Scriptures. Hence, as he never cured himself of the practice, those seats nearest the pulpits were the most highly prized. Here are two samples of his "pulpit notes": Reading of the swine running into the sea, he muttered, "Oh, that the devil had been choked too!" Reading Peter's remark, "We have left all and followed thee," the minister ejaculated, "Aye boastin', Peter, aye braggin'; what had ye to leave but an old crazy boat, and may be two or three rotten nets?"

PRIESTCRAFT OVERSHOOTING ITSELF.

Some months ago a woman, belonging to the little body of Protestants in Bologna, died, and the

priest of the parish announced to his parishioners that by means of a dream he knew that she was in a sad state in the other world, and greatly in need of masses for her soul. He also said that certain doleful cries came to him at midnight from the house in which she died. On this some took alarm, the occupants left the house, and for a time it remained empty. But it turned out that the woman did not die in the house, but at the hospital; and this becoming known, the priest has been a good deal laughed at.

THE THREE CONSTITUENTS OF WOMAN.

S. BARING GOULD, in his "Curiosities of Olden Times," gives various uncomplimentary myths as to what woman was made of, closing with his own account of her composition: "Poor woman! it is pleasanter to believe that she is made from our ribs, which we know come very close to our hearts, and thus to account for the mutual sympathy of man and woman, and thereby to account for that compassion and tenderness that man feels for her, and also for the manner in which she flies to man's side as her true resting-place in peril and doubt. But we have a cosmogony of our own, elucidated from internal convictions, assisted by all the modern appliances of table-rapping and clairvoyancy. According to our cosmogony, woman is compounded of three articles, sugar, tincture of arnica, and soft soap. Sugar, because of the sweetness which is apparent in most women—alas! that in some it should have acidulated into strong domestic vinegar; arnica, because in woman is to be found that quality of healing and soothing after the bruises and wounds which afflict us men in the great battle of life; and soft soap, for reasons too obvious to need specification."

MANCHESTER: FAREWELL PARTIES TO THE REV. JAMES DRUMMOND, B.A.

ON Friday evening last, the Cross-street congregation held a party at the Memorial Hall to say farewell to the Rev. James Drummond on his leaving Manchester to undertake the chair of Theology in Manchester New College, London. About 200 persons were present, including many neighbouring ministers and a few friends from other congregations, present by invitation. Among those present were the Revs. Dr. Beard, W. Gaskell, T. E. Poynting, W. H. Herford, G. H. Wells, J. Wright, B. Herford, H. E. Dowson, J. T. Whitehead, J. Worthington, J. Harrop, W. G. Cadman, Jos. Freeston, and B. Walker; and Messrs. W. R. Wood, I. Mackie, H. J. Leppoc, R. M. Shipman, W. Hirst, R. D. Darbshire, David Gordon, J. Armstrong, H. Rawson, J. Walkden, P. Allen, J. Peacock, J. Hadfield, G. J. Taylor, J. Barrow, E. C. Harding, P. Eckersley, P. Eckersley, jun., C. H. Blackley, B. Templar, S. Barton Worthington, T. Worthington, Dr. Marcus.

Tea was served in the large hall, which was beautifully decorated with pictures, &c., and the meeting assumed, during its earlier part, the character of a *conversazione*. At a quarter to nine, however, WILLIAM RAYNER WOOD, Esq., was called to the chair, to preside over the more formal business of presenting to Mr. Drummond a beautiful parting gift of a timepiece, together with a cheque for £240.

As the meeting had been understood to be of a private character, no reporting arrangements had been made; but by the kindness of a friend we are enabled to give our readers the speech of the Rev. James Drummond, which was of more than private interest.

After addresses from the CHAIRMAN, Mr. R. D. DARBISHIRE (who was called upon to make the presentation), and the Rev. W. GASKELL, all dwelling upon the regret with which they parted from Mr. Drummond, and wishing him God speed in his new sphere,

The Rev. JAMES DRUMMOND, who was received with warm applause, rose to reply. After acknowledging, on the part of Mrs. Drummond and himself, their strong appreciation of the kindness they had received during their ten years' connection with the congregation, he said he had not only to leave a large circle of kind and dear friends; he had also to leave, to some extent, a profession which he had thought he never could leave. Then, there was also the strong attachment which grew up in a minister's mind to the place where he had laboured. Looking around he missed many faces whose kind smiles welcomed him when first he came to Manchester, and who had passed away to their long rest. But he saw many new faces who had come to the chapel whilst he had been there, and many more were growing up; and he felt that a congregation had a continuous life which never came to an end so long as men had hearts to worship, and there was philanthropic work to be engaged in. He would also have to separate himself from a kind, considerate, and valued colleague, his intercourse with whom had been one of unvarying pleasure; and no small part of the pain he felt in going away was lest his leaving might cause any pain or anxiety to him.

He did not know that he need allude to any efforts he had made whilst there. What he had had to say he had tried to speak in a simple candid manner; but he was not much given to criticise the efforts of others, and would not, therefore, begin to criticise his own. With regard to the future, they lived in a time which, to them, constituted as their congregation was, must be of great interest, and he should always rejoice to hear it was successful in the highest sense—that its members were carrying forward the glorious work inaugurated by an older generation, and that the cause of religious freedom and fidelity of worship prospered in their hands. "We are proud of our freedom. We live in times when freedom is making great strides. Many men, in no way connected with our churches, are coming to believe that the various forms of religious belief may change and may change not only with no detriment to their religious life, but with benefit to it; and it is for us, if we can, to stretch out our hands to these men, and show by our own experience that it is possible to reconcile the demands of true religion and loyal worship with perfect intellectual freedom and the greatest liberty of conscience. But in order to do this we must pay chief attention to the religious life. There are some to whom freedom seems most advantageous in enabling them to throw off old errors. But this is in the deepest reality not advance; it is simply retracing a wrong path. Our advance is made when we grasp the highest principles and noblest truths, and when in our own individual lives we apply those principles to their highest use. I hope and believe that this congregation will have the honourable distinction of applying to its own life, as well as to the lives of its members, all that is noblest in the religious activity of the present day, and of combining this with a just respect for its principles of freedom, and it will have a great work to do in this large town. We know not at all what the future shape of the religious life of England is to be. That it is not to be what it is now is every day more apparent, but of one thing I am persuaded, it must grow out of what we are at present. And it was this which led me to accept the work which is taking me to London. It has been thought, if I may trust the expressions of others, that I have some qualifications which may interest others of the rising generation of ministers, and that while labouring in such a sphere I might have a wider influence than that over any particular congregation. Our college, I believe, is the only theological college in this kingdom which is based on principles of entire religious freedom. Its professors are chosen for their qualifications of character and intellect, and its students are fettered by no articles while they pursue their studies. And it has seemed to me not impossible that, resting on such a basis, our college might in time extend its sphere, because I believe that men in other churches will gradually come to appreciate its position, and that we may possibly gather in a few of the freest minds from this wider circle; and I have no doubt that you will sympathise with me in any efforts I may be able to make in this direction. And now may I express one most earnest wish, that you may soon meet with one for a successor who may, I will not say, cause you to forget me—(no, no)—but not to miss me—one who will address himself to your religious feelings, and in some way lift up your hearts and thoughts higher than I have done. And do you on your side let the minister of your choice feel he has your true sympathy. The work of the ministry is a work in which, more than any other, a large amount of help may be given in various ways by the members of the congregation. I have no doubt that a large part of the true success of any minister must arise from his having a conviction that there is a real sympathy between himself and his hearers; and that when he is uttering to them the thoughts which to himself must possess an absorbing interest, those thoughts are finding a response in the breasts of very many. It has been my happiness with regard to many of you to have that conviction; and though I cannot hope to have done one hundredth part of the work which I have desired, yet still I gratefully accept these gifts as expressions of your sympathy, and still more the kind words of sincere feeling which you have addressed to me this evening. (Loud applause.)

After a vote of thanks to the chairman and to Mr. E. C. Harding, to whose exertions it was said the success of the meeting had been largely owing, the meeting closed with the singing of the hymn, "For ever with the Lord."

On Saturday evening, upwards of 100 of the teachers, scholars, and members of the Congregational Society of the Lower Mosley-street School took tea together, and afterwards a meeting was held in the boys' schoolroom, over which Mr. GEORGE SMITH presided, for the purpose of saying farewell to the Rev. James Drummond, B.A., who as one of the ministers of Cross-street Chapel had taken great interest in the Sunday-schools and the Congregational Society, and also of presenting to Mr. Drummond an address from the teachers and Congregational Society, which consists of elder scholars and teachers, and an album containing the photographs of many familiar faces at the

schools. The presentation was made by Dr. Marcus, and warmly acknowledged by Mr. Drummond.

The meeting was subsequently addressed by the Rev. W. H. Herford, Messrs. R. D. Darbshire, C. J. Herford, and John Chadwick, and was closed with the benediction.

LEEDS: HOLBECK DOMESTIC MISSION.

THE annual meeting of the Holbeck Domestic Mission was held on Monday evening in the Congregational Hall connected with the Mill-hill Chapel, Leeds. Mr. Councillor MATHEWS presided, and there was a large attendance.

The report was presented by the Rev. E. WILKINSON.

The past year had again been one of extreme difficulty and severe trial to almost every class, employers and employed having had to contend with circumstances no less critical than harassing. In addition to the poverty dependent upon bad trade during the early months in the year, there had been an unusual amount of sickness in the district, and it had been the object of the missionary to carry the Gospel into the homes of the poor in the face of the trials and difficulties of life.

He then went on to speak of his labours as being divided into domestic visitation and the duties attendant on the various institutions having the mission as a centre. He also spoke of the social and moral life that he met with in his rounds. In summing up the results of his experience and operations during the year, he was again compelled to acknowledge that there was much to depress and sadden the heart, as well as a great deal to cheer and stimulate. First and foremost, he placed drunkenness as the cause of poverty and crime, which made every Englishman burn with shame as he looked upon the statistics thereof, and as demanding some decided action on the part of Christians and philanthropists if we were to maintain our position among the nations of the earth with dignity and honour, for the more he knew of the social life of the lower classes of society, the deeper did he see them sunk as slaves to our drinking customs. The multitude of agencies for the social, moral, and religious elevation of the people in the district had been actively at work throughout the year, and their efforts had been attended with marked success.

Mr. JOSEPH LUFTON proposed, and Mr. GEORGE BUCKTON seconded, the adoption of the report.

The CHAIRMAN gave a sketch of the history of the mission, and dwelt with satisfaction on the progress of the work during the past year, especially mentioning the steps that had been taken with the view of solving the problem of how to keep their elder scholars.

The Rev. J. E. CARPENTER, M.A., proposed a resolution heartily acknowledging the success which had attended the labours of the Rev. E. Wilkinson, and expressing sympathy with him in his endeavours to promote the moral welfare of the inhabitants of Holbeck. In speaking of the social life around us he remarked that in this town, as in other large places, the tendency was that every year the people became more and more widely separated, from the fact that a large smoky town was not considered a desirable residence. The consequences were extremely disastrous, and one portion of the community lived in almost complete ignorance of what the rest were doing. Such meetings as that, and such reports as they had that evening had presented, appeared to him to be most important, because they might be considered to bring them into actual contact with the life that was around them. He spoke of the two modes of attempting to secure the improvement of the people—the mechanical mode, by social reforms, the power from without; and the spiritual mode, the power from within—and concluded by asking the audience to express their sympathy with Mr. Wilkinson, not only in words but by deeds.

The resolution was seconded by Dr. GREENHOW, who looked to increased good being accomplished by Sunday-schools when the new system of national education came into operation.

Mr. DARTON LUFTON supported the resolution in a speech, in which he attributed much of the fever which was spreading in the town to the greatest possible carelessness, and even perverseness, on the part of the people themselves, with regard to some of the simplest sanitary precautions.

The resolution having been also supported by the Rev. T. R. ELLIOTT (Hunslet) and Mr. Councillor GAUNT, it, like the rest proposed during the evening, was agreed to unanimously.

The Rev. E. WILKINSON acknowledged the vote of sympathy, after which, on the motion of Mr. SCOTT, seconded by Mr. MORTON, the members of the committee for the ensuing year were elected.

WESTERN UNITARIAN CHRISTIAN UNION.

THE half-yearly meeting of this society was held on Tuesday last at Yeovil, but the attendance, owing to various fortuitous causes, was unusually limited. Amongst the visitors were J. Worsley, Esq., treasurer (Bristol), the Revs. W. J. Odgers (Bath), J. E. Odgers, M.A. (Bridgwater), R. L. Carpenter, B.A. (Bridport), P. H. Wickstead, B.A. (Taunton), J. B. Lloyd (Wareham), W. Robinson

(Crewkerne), Messrs. W. F. Cuff (Moorlands, Merriott), T. Colfox (Bridport), W. Colfox (Bridport), T. Ralls (Bridport), Higgins (Colyton), &c.

An opening service, commencing at twelve o'clock, was held in the chapel, Vicarage-street, conducted by Rev. W. Robinson, the Rev. P. H. Wicksteed preaching from Zachariah viii. 16.

After the service the visitors and friends had lunch together at the Choughs Hotel, Mr. Cuff presiding, when various toasts were proposed.

Mr. J. WORSLEY, of Bristol, read the report, in the unavoidable absence of the secretary, the Rev. W. James. He remarked, in the outset, that Mr. James was the father and founder of this society, and that no one, excepting those associated with him in the committee, could form any idea of the time and labour he had expended. The Unitarians of the West, and, indeed, of the whole country, were greatly indebted to him.

The report stated that five congregations were now receiving aid, viz., those of Yeovil, Crewkerne, Marshfield, Topsham, and Cirencester; and local reports, favourable in each case, except that of Marshfield (near Bristol), were submitted. At Yeovil, some progress had been made under the ministrations of the Rev. W. Matthews, who had consented to remain at his post for another year. The Crewkerne congregation maintained the same numerical strength as at the date of the last report, but, in the interim, the minister in charge, the Rev. W. Robinson had been called upon to do battle against the Vicar of the parish in defence of Unitarian truth. More than 500 tracts had also been distributed. The Rev. H. Austin, of Cirencester (late of Warminster), had met with considerable success in his sphere of operations; and something had also been done at Topsham (Devonshire). With reference to the condition of the various churches embraced by the Union, no alteration had taken place since the date of the last report.

A financial statement was also submitted, from which it appeared that the income of the society for the past year amounted to the sum of £168 4s. 11d.; and that, after making the usual disbursements, including £82 for salaries, there remained on hand a balance of £61 16s. 1d.

Various business resolutions were then passed, adopting the report, appointing the committee, &c.

In responding to a vote of thanks, Mr. WORSLEY said he hoped to live to see the day when the cause in Yeovil would be in as flourishing a state as it was when he first knew it, nearly fifty years ago, his family being then settled in the locality. There were several sources of encouragement to be taken into account; and he earnestly advised the congregation to stick fast to their present minister.

The friends present afterwards had tea together, and the meetings concluded with an evening service in the chapel, when the Rev. W. J. OGDERS preached on the bad effects arising from false and unscriptural views of God.

SHEFFIELD: UPPERTHORPE CHAPEL.

OUR Sheffield friends had a very interesting service and meeting last Wednesday to inaugurate the ministry of the Rev. G. Knight, who, after being for some time the pastor of a General Baptist congregation, has, in consequence of a change of views, sought and found a place in the ministry of our churches. The Upperthorpe congregation has for some years had very discouraging circumstances to contend with, but the workers there have held together with singular heartiness and fidelity, aided by their friends of the parent congregation at Upper Chapel. On the occurrence of the last vacancy in the pulpit, a few energetic laymen, with Mr. Charles Woolen at their head, undertook the services, with what ministerial help they might obtain in the immediate neighbourhood, until a minister should be found who would be likely to carry on the work thoroughly well; and with occasional assistance most kindly rendered by Rev. J. L. Short, Mr. Blazeby, B.A. (Rotherham), and Henry Hill (Stannington), they have done so with acceptance, and marked success, the congregation having improved both in spirit and in numbers. The good which they have done was very evident in the unitedness and heartiness of the welcome which was given to the minister of their choice on Wednesday last. A good congregation assembled in the beautiful chapel at half-past three in the afternoon, for the Recognition Service, including many friends from Upper Chapel, and from Rotherham and Stannington. The Revs. G. Knight, J. Lettis Short, Henry Hill, David Maginnis (Stourbridge), W. Blazeby and Brooke Herford took part in the proceedings, Mr. Short giving the charge to the minister, and Mr. Maginnis, by whom we understand Mr. Knight was introduced into our ministry, giving the charge to the congregation. A very deep and fervent feeling characterised the service throughout, and Mr. Knight's address in accepting the "welcome" (given by Rev. W. Blazeby) was simple and manly, and gave the impression of genuine ability and earnestness. After the service the congregation, joined by other friends, assembled for tea in the large school-room, which was afterwards crowded by as hearty and enthusiastic a meeting as we ever attended. The chair was taken by John Hobson, Esq., one of the trustees, and one of the warmest friends and supporters of

the congregation from the time of its first starting, now eleven years ago, in the little "St. Philip's preaching room," and addresses were given by the ministers already named, Messrs. Woolen, Alfred Osborne, Stockton, and others also taking part. Altogether it was such a welcoming day as augurs well for our new friend's ministry, and for the future of the Upperthorpe congregation.

INTELLIGENCE.

CHATHAM.—In June last the congregation here, in losing Mr. William Smith, of Camden House, a man who had made himself generally respected, both by his public and his private life, lost one of its oldest and staunchest friends. For very many years he had been a liberal supporter of what he held to be the cause of truth, and now that he is no more, he has left behind him a testimony of his desire to promote its interests, which for years to come will serve to remind those who knew him of his generous kind-heartedness and his love for his religion. By his will he directed his executors to pay to the treasurer of the congregation with which he was so long connected the sum of £800, to be invested, and the annual income arising from it to form a part of the congregational fund. This sum has accordingly been paid over to Mr. John Tribe, the treasurer; and we can only hope that this addition to their means will excite our friends at Chatham to still greater efforts for the promotion of the pure and simple faith which Mr. Smith was anxious to extend.

MANCHESTER: MEMORIAL HALL.—THE ECUMENICAL COUNCIL.—The first of two lectures on this subject was delivered by the Rev. Dr. Beard in the Memorial Hall on Wednesday evening last. We are unable to give even an outline of this very interesting and valuable contribution to the information of the public on one of the most important questions of the day. We regret that, owing, as we cannot but think, mainly to insufficient notice, the audience was but limited in numbers. Our readers will do well to avail themselves of the opportunity of attending the second lecture, when an epitome of the first will also be given; and we trust the attendance will be very much larger—more worthy at once of the learning and ability of the lecturer and of the exceedingly important subject, which, at no little cost of time and labour, he voluntarily brings before the public.

MANCHESTER: ROCHDALE-ROAD MISSION TO THE POOR.—On Tuesday evening last the Rev. S. A. Steinthal addressed a meeting of reclaimed drunkards, some of whom also addressed the meeting. The Rev. B. Walker presided. It is worthy of notice that several of these men are co-workers with the minister in the temperance work around the mission.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the Unitarian Herald Office, 74, Market-street, and not to the private addresses of the Editors.

W. S. P.—Received.

B. T.—Next week.

NEW SCHOOL, GODALMING.

To the Editors.—Will you allow me to call the attention of your readers to an advertisement which appears in your columns soliciting subscriptions for building a new schoolroom at Meadrow, Godalming. The population in the neighbourhood of the chapel has very largely increased during the past few years, and we are now constantly receiving applications for admission into the school which, from want of room, we are compelled to refuse. It is also felt that our small chapel is not only unsuitable, but inadequate for week-evening lectures, classes, and readings, all of which are greatly needed to enable us to keep pace with the increase of population, and to meet the demands which the neighbourhood makes upon us. The members of the congregation, although few, have very freely contributed towards the building fund, and have not appealed for help until their own resources were exhausted. They now ask the Unitarian public to help them in raising £100 which is required to enable them to open their new schoolroom free from debt, feeling sure that all who help will be contributing to the furtherance of our faith in a district where Unitarianism is at present but very little known. Hoping that a generous response will be given to this appeal, I am, yours respectfully,

W. A. CLARKE.

Meadrow, Godalming, Dec. 7th, 1869.

THE COMING WEEK.

Ainsworth.—On Sunday evening, one of a course of lectures by the Rev. J. T. Whitehead; subject, "Thomas Cranmer."

Dudley.—Re-opening services on Sunday morning and evening, by the Rev. William James.

Dukinfield.—On Sunday, morning and evening, the Rev. Charles Wicksed, B.A., will preach.

London: FREE CHRISTIAN CHURCH, KENTISH TOWN.—On Sunday evening, one of a series of lectures by the Rev. P. W. Clayden; subject, "Future Punishment Reformatory, not vindictive."

London: PENROSE-STREET.—On Sunday, morning and evening, anniversary sermons. Preacher: Rev. H. Calloway.

London: STOKES NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee on "Christ called a little child unto him."

London: STRATFORD WORKING MEN'S HALL.—On Sunday afternoon, a meeting for conversation on "God's Spirit Man's Teacher in all Ages."

Manchester: MEMORIAL HALL.—On Wednesday evening, the second of two lectures by the Rev. Dr. Beard, on "The Papal Council in the Light of the New Testament."

Manchester: UPPER BROOK-STREET.—On Sunday evening, one of a course of lectures on the Old Testament by the Rev. W. H. Herford, B.A.

Births.

ASHWORTH.—On the 3rd inst., at 4, Lenox St. Lozells Birmingham, the wife of Rev. J. Ashworth, of a son. HOLLAND.—On the 30th of September, at Port Elizabeth, Cape of Good Hope, the wife of Joseph B. Holland, of a daughter.

Marriage.

BAGSHAW—OAKES.—On the 8th inst., at the Unitarian Church, Stockport, by the Rev. James Black, M.A., Thomas Henry Bagshaw, of Salford, to Mary Jane, eldest daughter of Mr. James Oakes, of Stockport.

Deaths.

ELLIS.—On the 3rd inst., at Farncombe, Godalming, Rebecca, widow of John Ellis, late of Littleton, near Guildford, Surrey, in the 83rd year of her age. HUTTON.—On the 7th ult., at Old Hove House, Brighton, Mary, the wife of Joseph Henry Hutton, B.A., and daughter of J. N. Mottram, of Norwich. VENNING.—On the 6th inst., Martha Venning, aged 79, at 5, Vapal Place, N. Brixton. WOOLLEY.—On the 2nd inst., of consumption, in his 25th year, John Summerville, only son of James Woolley, of Lower Hockley-street, Birmingham, and late master of the Church of the Messiah Day-schools.

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MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

THE SEASON OF THE YEAR.

When Light Wines, so acceptable in warm weather, give place to those possessing properties more suited to the temperature being at hand, we again have the pleasure of directing attention to our

DINNER SHERRY.

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GLENFIELD STARCH is the only kind used in Her Majesty's laundry. Those ladies who have not yet used the Glenfield Starch are respectfully solicited to give it a trial, and carefully follow out the directions printed on every package. It is rather more difficult to make than other starches, but when this is overcome, they will say, like the Queen's laundress, that it is the finest Starch they ever used.

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The Unitarian Herald.

EDITED BY
REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 451.

FRIDAY, DECEMBER 17, 1869.

PRICE 1D.

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CROSS-STREET CHAPEL.—The Rev. JAMES DRUMMOND, B.A., will preach on Sunday next, Morning and Evening, the religion of authority at the above place prior to entering upon the duties of a Professor in Manchester New College.

MORNING DISCOURSES in the Unitarian Chapel, Sale, Cheshire, by JOHN R. BEARD, D.D. 1869-70.

- Dec. 19.—God's goodness contemplated at the close of the year.
- " 26.—The Lord Jesus considered as "Born of a Woman." (Gal. iv. 4. Dean Alford's version.) Administration of the Lord's Supper.
- Jan. 2.—"Sun, stand thou still." Josh. xii. 12.
- " 9.—Religion, the foundation of happiness to the young.
- " 16.—Roman Catholicism, the religion of authority.
- " 23.—The principle of authority in religion compared with the principle of private judgment.
- " 30.—Church of Englandism—Uniformity its aim, Diversity its product.
- Feb. 6.—Ritualism, the religion of the senses.
- " 13.—Christianity, the religion of moral and spiritual perfection.
- " 20.—The true Christian unity.
- Service at 10-30 a.m.

MOSSLEY CHRISTIAN CHURCH.—SALE OF WORK AND CHRISTMAS TREE on Saturday next, Dec. 18th. Sale to commence at one p.m. Gifts of money or articles will be thankfully received by the Rev. DANIEL BERRY, Mossley.

THE UNITARIAN CHAPEL, POOLE.

This neat and commodious Chapel, erected at a cost of £1,200, including also a convenient Schoolroom, has been opened. There is the prospect of a not inconsiderable congregation being gathered were it practicable to secure the services of a zealous and able pastor. The debt which hangs over the place, £210, must be paid before this object can be attained.

The undersigned, having been present at the opening service, and being cognisant of the capabilities of the congregation and its prospects, respectfully recommend the case to the attention and help of the Unitarian body, believing it to be on every account deserving of the assistance asked.

Donations may be forwarded to any of us, or to Mr. Alfred Dalton, Poole.

W. J. Lampert, 21, Water-street, Liverpool.

Charles Beard, 13, South Hill Road, Liverpool.

Edmund Kell, Portwood Lawn, Southampton.

William Hargrave, Carlsberg, Isle of Wight.

Robert Pincock, Newport, Isle of Wight.

J. B. Lloyd, Warham, Dorset.

Thomas Thornely, Godley, near Manchester.

Russell L. Carpenter, Bridport.

R. Brook Aspland, 1, Frampton Villas, Hackney, London.

John Cropper, Fursebrook, near Warrington.

The Poole congregation earnestly solicits public aid to enable it to liquidate the chapel debt of £210.

Subscribed by the Congregation.....	£100 0 0
Subscriptions already advertised.....	123 19 0
Mrs. Evelyn, Portsmouth, per Rev. H. Hawkes.....	0 10 0
Mrs. Redward, Portsea, do. do.....	0 5 0
A Friend.....	0 5 0
Mrs. M. White, Loughborough.....	5 0 0
A Friend, London, per Rev. K. Spears.....	1 0 0
A Friend, Ringwood.....	0 2 6
Mrs. Brown, Wareham.....	2 0 0
Mrs. Preston, London (2nd donation).....	2 0 0
Philip Worsley, Esq., per Rev. E. Kell.....	2 0 0
Mark Phillips, Esq., per Rev. J. Cropper.....	10 0 0
G. Thompson, Esq., do. do.....	1 0 0
Mrs. Thompson, do. do.....	1 0 0
Mrs. Thompson, do. do.....	1 0 0
A Friend, do. do.....	0 10 6
A Friend, do. do.....	0 5 0

COLYTON, DEVONSHIRE.—The Pulpit of George's Chapel, Colyton, will be vacant at Christmas. Candidates for it are respectfully referred to Messrs. ROBERT HIGGINS and THOMAS STRAWBRIDGE, Chapel-wardens.

MEADOW CHAPEL, GODALMING.

The Committee of the above Chapel have determined to supply the want, which has long been felt, of greater accommodation for their Sunday-schools, and of a room suitable for congregational purposes, meetings, and lectures. For this purpose upwards of £200 has been raised by the congregation, and another £100 is required that the new building may be opened *free from debt* in April, 1870.

The Committee now confidently appeal to the Unitarian public to assist them in raising this sum.

Subscriptions will be thankfully received and duly acknowledged by the Secretary.

EDWIN ELLIS, Wonerah, Guildford.

CARTER LANE MISSION SOUP KITCHEN.

Contributions thankfully received by Miss Sarah Waterall, 81, Bennet-street, Stamford street, S.; Mr. Henry Y. Brace, 34, Baker-street, Pentonville; Rev. John Taylor, Grove Road, Forest Hill, S.E.

SOUTHPORT.—ALBERT ROAD.—MR.

MILLSON receives a small number of PUPILS, from 9 to 16 years of age, who are treated as members of his family. He is allowed to refer to the Rev. Dr. Davidson, Kensington; the Rev. G. S. Howse, Bowdoin; the Rev. T. Holland, Southport; Holbrook Gaskell, Esq., Woolton Wood, Liverpool; John Dendy, Esq., Worsley; Thomas Alcock, Esq., M.D., Ashton-on-Mersey.

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Conducted by Mrs. EASTWOOD.—Terms and references forwarded on application.

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References:—The Rev. W. Odgers, Bath; the Rev. T. Poynting, Manchester; the Rev. W. Cochrane, Netherend; J. Murch, Esq., Bath; E. Cobb, Esq., Bath; W. A. Cass, Esq., M.A., Hampstead, London; J. Snute, Esq., Clifton, Bristol.

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MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

IMPORTANT NOTICE.—SUNDAY-SCHOOL PENNY MAGAZINE.

The Volume for 1869 will shortly be ready.

The Committee would urge upon all friends of the Association the necessity of doing what they can to extend the sale of this periodical—suitable for school prizes, Christmas presents, &c., &c. Price, bound in cloth, &c., 15s. per dozen; or single volumes, 1s. 6d. each. Bound in cloth and gilt edges, 18s. per dozen; or single volumes, 1s. 9d. each. No discount can be allowed upon the above prices, and no carriage can be paid. Covers for the Volume for 1869 can be had at 4s. 6d. per dozen, or 4jd. each, nett cash.

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Lover-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 71, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

WHAT THE CHURCHES ARE DOING.

Polygamy in Natal is causing some trouble. It appears that the old Kafirs, having many cows, buy up all the wives, leaving the young men without any, and thereby causing much discontent. The Natal Legislature has, therefore, limited the price for a wife to twenty cows, established a registry, and fixed a marriage fee. The question is whether the old and rich men will not buy up more wives than ever.

The Swedish law which punished proselytism from the pure Lutheran Evangelical Church with fines has just been repealed. The only wonder is that it can have continued so long.

A keen and cutting attack on the Romish clergy, entitled "Qui êtes vous? Qui vous êtes," has just appeared in Paris, and is the subject of general talk. It is written by Alexandre Wéill, well known as a Hebrew scholar and a brilliant pamphleteer.

Everywhere Liberation principles seem making way. The Supreme Council of the State of Neuchâtel has proposed the following decree:—The relations between the State and the Church shall cease from the 1st of January, 1871. The revenues of ecclesiastical property shall be annually distributed by the State amongst the people of the churches or parishes to which the revenues belong. The houses to be appropriated as residences for the clergy as before; the church fabrics to be vested in the municipalities, who are to keep them in repair, and to place them gratuitously at the disposal of the various churches or religious societies existing in future for the purposes of worship. Priority in the choice of hours of service to belong to the majority.

An American missionary describes Mohammedanism in Constantinople as undermined by scepticism. The University at Constantinople, a Government institution, is prohibited from all religious instruction. The students are composed of Moslems, Christians, and Jews. Those of each faith are permitted to keep their own Sabbath. The professors are Frenchmen of the Rénan type. The prevailing tendency among the young educated Turks is to admire and adopt French manners. If Mohammedanism were not so thoroughly incorporated with the politics of the country, so that religious defection is regarded as treason, this tendency would reveal itself in a startling manner. Manifestations of fanatical hatred towards Christians are extremely rare. Among the common people a sincere spirit of toleration is rapidly developing into genuine good will. The same writer represents the Christian sects as very immoral. Said a candid Bulgarian merchant to him, "We cannot become Protestants, you are so strict; in this country we must lie and cheat to do business." The pompous ceremonies and the gaudy decorations of the churches, with their images and pictures, together with the corrupt practices of many even of the higher clergy, produce anything but a favourable impression of Christianity upon the minds of the Mohammedans, while the mutual distrust and enmity of the different sects is a perpetual scandal.

According to the Roman correspondent of the *Pall Mall*, the Pope, regardless of obstacles, clings to his resolution to procure from the Council the dogmatic enunciation of his infallibility, and has, indeed, so set his heart on this issue that his household believe he will not survive its rejection. There seems to be no doubt that the majority of the bishops will do whatever he wishes; but, on the other hand, the opposition is so powerful that Cardinal Antonelli a day or two ago urged him to defer the question, representing that the consequences of pressing it now might prove very serious. The Pope combated his arguments, and at last flew into a passion, exclaiming, "Hold your tongue. You are a diplomatist; you are not a theologian. Confine yourself to what you understand." Cardinal Antonelli is greatly exasperated, and has since avoided having an audience. Throughout the episcopal camp preparations are being made for battle. The Spanish bishops have had a conference with the bishops of South America, and it was unanimously resolved to support the dogma of infallibility. A section of the Italian bishops, convened by Cardinal Borromeo, and the Ultramontane French bishops, headed by Cardinal Bonnechose, have come to the same decision. These cliques will start a journal in their

own language to uphold their principles during the sitting of the Council, and the Dominicans intend to publish a journal twice a month in support of the liberal party.

The number of buildings used in London every Sunday evening for theatre services now amounts to eleven, eight being engaged by the United Committee, of which the Earl of Shaftesbury is the chairman—viz., Astley's, Standard, Pavilion, Royal Amphitheatre, Sadler's Wells, Britannia, and the Metropolitan and Oxford Music Halls. The other buildings are St. James's Hall and the Effingham and Victoria Theatres.

In every religious body change seems to be going on. The Editor of the *Jewish Record* announces that he will receive the names of members of the Great Synagogue, who are in favour of a revision of the present ritual of the Hebrew Church, and would be willing to sign a requisition to the executive of that synagogue, requesting them to co-operate with the Rev. the Chief Rabbi, towards the accomplishment of their desire.

The Solicitor-General (Sir J. D. Coleridge) is to deliver an address at Sion College to the clergy of the archdeaconry of London on the 22nd of Jan., on "The freedom of opinion necessary in an Established Church in a free country."

The Rev. J. C. McCausland, rector of Clonmore, near Drogheda, some time ago published a pamphlet, entitled "The Hope of Israel." This came under the notice of Mr. Peabody, and in consideration of the "pleasure" which its perusal gave him, he has bequeathed to the author the sum of £2,000.

Two Nonconformists, Mr. Gardner, of Christ's, and Mr. West, of Trinity, are bracketed for the first place in the Moral Science Tripos, at Cambridge, adding another illustration to the number which have recently been given of the utter injustice of the present system by which Dissenters are excluded from the posts of honour and emolument at the Universities.

The difficulties in reconstructing the Irish Episcopal Church seem to be rather increasing than diminishing. The bishops appear determined not to relinquish the power which sitting and voting as a separate order would give them, and are very unwilling to grant the laity a preponderating number of votes in the General Synod. Dr. Tresham Gregg, the vowels of whose Christian name were so ingeniously transposed by Archbishop Whately, is for evading these difficulties, and has been trying to persuade his co-religionists, though apparently not with much success, that, if they attempt to relieve the Government of the task of reconstruction, they will commit the sin of Dathan and Korah!

According to the *Weekly Register*, the Bishop of London has lately refused to ordain two candidates for Anglican orders because they professed their belief in the Real Presence.

The Church of England seems always to be in trouble. Running back over the period to which our own memory extends, there was first the famous Tract No. 90 which threatened to split the Establishment in twain. Scarcely had the commotion this excited subsided when Henry of Exeter strove hard to expel the Evangelicals, but was beaten by Mr. Gorham, to his intense disgust, and in his wrath he excommunicated the Archbishop of Canterbury. Then came the Liddell and Denison prosecution, when the Evangelicals in turn tried to purge the Church of what they called semi-Popery, with what results recent teaching and practices sufficiently show. Peace had not been established before the dire "Essays and Reviews" threw both parties into a panic, and forthwith thousands of clergymen declared they could hold no fellowship with Rationalists, and both Houses of Convocation pronounced a solemn condemnation of the seven champions of un-Christendom, as they were called. Again an appeal was made unto Cæsar, but in vain; Dr. Rowland Williams and Mr. Wilson were confirmed in their benefices. Next came the Colenso fight, which was the hottest of all; but he proved himself more than a match for his opponents. And while High and Low were joining forces against him, the old foe re-appeared on the field, and Semi-Popery had to be met, and by shifts and evasions it has made good its ground. And now we have the attack on Mr. Voysey; and the question which many ask is, If Mr. Mackonochie may deal with the Articles and Rubrics at pleasure, why may not

he? All these things, to our mind, serve to show that a statutory Church is not the best kind of Church for peace and concord.

The *Times* names the Bishops of London, St. David's, Worcester, and Ely as the prelates who will consecrate Dr. Temple, under a commission from the Primate, on Tuesday next. The bishop-elect still refuses to be drawn into a declaration of his theological views at the dictation of those who have no authority to question him. He seems to feel that if he sings A he may be called upon to sing B; and he wisely adheres to the line which he has fairly chosen as a member of a Church established by law. He will answer no questions which the law does not require him to answer. To do so would be creating a precedent which might be used to the disadvantage of other bishops in a similar position with himself.

WHAT IS SAYING ON CHURCH MATTERS.

Our readers may remember how anxious the Papal authorities were to get the liberal Cardinal d'Andrea into Rome, and that soon after his arrival there he died. His private secretary, in an article published in this month's *Galaxy* (American), does not scruple to affirm that he was murdered. At the time of his death there were whispers in Rome of poison; and the character which the Cardinal-Minister has obtained there would hardly free him from the suspicion of having recourse to this, if he considered it expedient. More details, however, than are given would be necessary to make the secretary's statement one to be relied upon.

The *Athenæum* informs us that medical literature has contributed a new term to the "Slang Dictionary." That peculiar swelling of the knee which used to be called the "housemaid's knee" is now known among surgeons as the "ritualistic knee."

In a pamphlet entitled, "Why I left the Church of England," the Rev. Edward Husband says:

"I am bound with thankfulness to acknowledge that it was Ritualism that led me to Rome. This experience is being confirmed daily by the numbers who are seeking admission into the fold. It is in this way that 'Ritualism' is doing good. In making men love the shadow, they soon yearn for the reality; thus paving the way for the goal of peace which lies before them."

What extraordinary things still pass current in evangelical circles is shown by an article in the *Christian World*, which, remarking on the Voysey prosecution, makes part of "the faith for which Christians of all churches contend" the idea, against which Mr. Voysey protests, of "Deity coming from heaven and dwelling in an individual man for some years, and then going away again."

The *English Independent* observes:

"It is delightful to see our brethren of the Establishment adopting the voluntary principle, and it is not to be wondered at if at first treading on their new ground they should make a few mistakes. It seems necessary to remind them that all the methods of working their new principle are not equally desirable. For instance, the mode which the rector and churchwardens of Holy Trinity, Gray's Inn Road, expend in the following circular, may certainly be described as objectionable:—'The rector and churchwardens having given their acquiescence to the kind offer of the gentlemen amateurs generally known as the "Black Diamonds of Louisiana" to give their favourite negro entertainment on behalf of the choir fund of Holy Trinity, Gray's Inn Road, may I ask your kind and generous support for the above object? Your obedient servant, W. W. G. WORTHINGTON. Tickets (stalls, &c.) may be had of me at the rectory and of the churchwardens.' We find it hard to put up with bazaars and raffles, and the 'Black Diamonds of Louisiana' would be quite too much for us."

The rector of Merthyr, Rev. J. Griffith, has just published a sermon, in which he says:

"Probably there is not, and never was, a set of men more lamentably deficient, as a body, in 'the great ordinance of preaching,' as Hooker calls it, than the clergy of the Church of England. Preaching is not so much thought of, may be, in England, but in Wales it is everything, and without it there is nothing. The Sunday sermon is the great topic of the week. It is the theme of every two or three gathered together. The collier at his dinner underground; the miner in the patch; the mariner on the schooner's deck; the fisherman in the watches of the night; and even the drunkard at the bar of the public-house. Welshmen everywhere take the sermon for their ordinary talk. Is it not folly then, of a most suicidal kind, to neglect an art which has obviously, even in a worldly point of view, to say nothing about saving souls, so many advantages to recommend it?"

The *Tablet*, in referring to "Anti-Council Meetings," somewhat unkindly says that "the Bishop of Orleans may reckon among his freethinking supporters the Anglo-Continental Society." Even an infallible Head does not seem an infallible specific for producing unity in a Church.

The *Record* learns, on authority which it cannot doubt, that the Bishop of Lincoln will not stand alone among the bishops in making protest against the consecration of Dr. Temple, on Dec. 21. Our contemporary also understands that bishops who may not feel it incumbent on them to protest against the consecration, have declined to take any part in it. Well, the general thought will be, they don't know when they have a good thing—that's all.

In a long and able speech at Yarmouth, Mr. Neville Goodman, M.A. (who is one of those that, having qualified themselves in all other respects for the emoluments of our two great national Universities, are excluded because they cannot conscientiously say they are members of the Church of England), pointed out the injustice of this in a very clear and forcible manner. He said that

"He, and those who were similarly situated, could not enter the Senate, could not be on the roll of the electors who choose the Council of the Senate, could not vote for their representatives in Parliament; they could not become professors in art, literature, or science, although there was not much in these departments to require that they should be lashed with the Thirty-nine Articles. They were excluded, not by the will of the founders of the colleges, but chiefly by the Act of Uniformity passed some two hundred years ago."

After mentioning that these institutions were very rich, possessing between them an income of something like three-quarters of a million sterling, and showing that, as probably nine-tenths of this was expended in awarding prizes to those who distinguished themselves, admitting Nonconformists to instruction only was admitting them to comparatively little, he went on to observe:

"If in the regatta it were provided that no competitor should win a prize unless he believed in the transmigration of souls, they would not be surprised if some very indifferent oarsmen sometimes got prizes. He ought to say there was one thing besides the instruction—Dissenters were permitted to put two letters at the end of their names. That concession was made eleven years ago, and the result was that whereas there was then only one Nonconformist at Cambridge, there were now about thirty. He was happy to say that these gentlemen had not disgraced Nonconformity. There had been three Nonconformist senior wranglers, Mr. Aldis, Mr. Sterling, and Mr. Hartog, but unfortunately some had gone over from their own faith and form of worship to another because of these tests, and that was to his mind a worse evil than the exclusion of the others. The senior wrangler, when his name was read out, heard that he has achieved ease and fortune, social position, leisure to recruit his exhausted strength, a competence to enable him to pursue his own course, the means of entering any of the liberal professions. All these were his, provided he could declare himself *bona fide* a member of the Church of England. But if not, he felt that though he had done more than command success, he had only deserved it. They recently heard that the senior wrangler of last year had been made a common clerk in the Treasury, no doubt because the Government wished in some degree to redress the injustice of the University. That man might have discovered another planet; might have given us another great generalisation like Sir Isaac Newton—he might have told us the chemistry of the sun—he might have pursued his investigations on the subject of light, as Professor Stokes had done; but from all this he was debarred unless he would tell a lie."

It has been supposed that Latin, being the official tongue, would be the one used at the Roman Council, and that it must be familiar to the lowest and most incapable members of it. But the *Pall Mall* says:

"At a little rehearsal held the other day they came to signal grief at once. It was not a question of entering into a complicated debate about any dogmatical mystery, but simply of concocting the address to his Holiness in answer—*more parlamento*—to his speech from the Chair. And it was found that all the Latin available did not suffice for a common conversation. Cardinal Albieri, in whose rooms the scene took place, was beside himself. There was such a babel as had never been heard in or out of Genesis. At last a few American bishops proposed to substitute French, as a language in which a few present might understand each other. Things went on smoothly for a few minutes in the tongue of the Galileans, when uprose the Bishop of Reggio and loudly protested against the profanation. Matters of the Church

could only be treated in Latin, he said, the Vulgate (which he evidently considered the original 'Revelation') being written in that holy tongue, and some one even suggested Christ and the Apostles as having spoken that tongue, no doubt, sarcastically. And so the Latin debate was resumed by the few who had mastered the language to a speakable degree. The others sat in silence, but when it came to signing the address they did sign it all like men. This meeting may well be taken as a prototype of the whole Council."

According to the correspondent of the *Times* at Rome, the Episcopal flock assembled there are anything but a happy family. He even goes so far as to "affirm that, behind the screen of Christian decorum and harmony which has been exhibited before the inexperienced eyes of trustful strangers, there has been going on in the last week as much active intrigue, counter moves, and cunning device as would gratify the soul of the craftiest electioneering agent." The story set afloat that the Pope had no idea of having the dogma proclaimed of his personal infallibility, but that if it comes before the Council it will do so only as a question spontaneously mooted by the members, "is but an instance of the deliberate falsehood so freely dealt in here with admirable uncton." "It is a fact, which only those who have no hesitation about lying till they are black in the face would attempt to deny, that the intention to get the present Council to proclaim dogmatically the Pope's personal infallibility has not merely been entertained, but that a most elaborate plot has been hatched to smuggle through the promulgation." By a bull for the regulation of proceedings, the Pope arrogates to himself the appointment of the Commission that is to have the power of receiving or rejecting, *subject to his supreme approval*, the questions which the Fathers may wish to lay before the Council. This reduces it to a mere machine, dependent for motion on the Papal main-spring. The president of the Commission is Cardinal Patrizi, "type of crass bigotry;" and the other principal members are Cardinal Antonelli, whose only care is to keep things smooth, the Archbishop of Malines and Dr. Manning, two of the most ardent of infallibilists; and the Bishop of Paderborn, who is described as "the one German bishop who is the sworn slave of the Jesuits."

A sketch of the life of Dr. Henry Cooke, of Belfast, in *Sunday at Home*, has chanced to fall under our notice, in which, after a description of Dr. Montgomery, the following passage occurs:—"It was by this 'lion of Arianism' that Henry Cooke, the minister of Killyleagh, was confronted. He survived his antagonist by several years, but Dr. Montgomery lived long enough to see and deplore the sad results of that system which he had upheld and defended." This statement is altogether at variance with the impression which we received from Dr. Montgomery in his last visit to this country, and we believe it to be only one of those loose assertions in which orthodoxy is so ready to indulge when referring to those whom it regards as heretics.

NOT PAUL BUT JESUS.

We have always considered Professor Newman's estimate of St. Paul an exaggerated one, and his elevation of Paul above Christ as the principal defect of his system, attributable, doubtless, to a reaction from orthodox deification. We observe that M. Renan in his recent work on *St. Paul* ranks him not only below the Saviour, but below S. Francis of Assisi and the author of the *Imitation of Christ*. "The writings of Paul," he says, "have been a dangerous stumbling-block, the cause of the principal defects of Christian theology. Paul is the father of the subtle Augustine, of the barren Aquinas, of the sombre Calvinists, of the bitter Jansenists, of the ferocious theology which damns and predestines to damnation. Jesus is the father of all who seek rest for their souls in dreams of the Ideal. It is that little which we know of the teachings and person of Jesus that gives life to Christianity."

In a recent article in the *Siècle*, M. Taxile Delord criticises M. Renan's view in the following words: "Poetical mysticism may satisfy M. Renan, but men seek from religion something else than poetry; they seek from it the solution of the moral problems that weigh upon their minds. This is the sole object of theology: and religious solutions of philosophical problems are dogmas. To create

dogmas is to create a religion. Paul by being one of Christianity's most acute theologians became one of its chief founders. Had Christianity stopped short at the Gospels it would have been a poetry and not a religion. It is not for the inspirations of a Sermon on the Mount that the Pope is now summoning a Council. The threatened church is trying to strengthen itself by proclaiming new dogmas. By dogma has it conquered the world; by dogma does it hope to preserve its conquests."

We agree neither with M. Renan nor with his critic. On the one hand, the teachings of Jesus are not the mere mysticism that the former writer deems them. On the other, the wondrous triumphs of Christianity are due, not to its dogmatical theology, but to that spirit of piety which underlies all systems of belief, and must survive them all.

CYRIL.

ORTHODOXY ON ITS OWN SHOWING.

WE commend to the attention of our readers, especially those who prefer the publications of orthodox societies to those which are published by their co-religionists, the following which we have cut from the *British Workman* of this month:

"NOW FIRE A SHOT IF YOU DARE!"

"We read in the papers lately how a man was saved from being shot. He had been condemned in a Spanish court, but being an American citizen, and also of English birth, the consuls of the two countries interposed, and declared that the Spanish authorities had no power to put him to death; and what did they do to secure his life? They wrapped him up in their flags; they covered him with the Stars and Stripes and the Union Jack, and defied the executioners. 'Now fire a shot if you dare; for if you do, you defy the nations represented by those flags, and you will bring the powers of these two great nations upon you.' There stood the man, and before him the soldiery, and though a shot might soon have ended his life, yet he was as invulnerable as though in coat of triple steel. Even so Jesus Christ has taken my poor guilty soul ever since I believed in him, and has wrapped around me the blood-red flag of his atoning sacrifice; and before God can destroy me or any other soul that is wrapped in the atonement, He must insult His Son and dishonour this sacrifice; and that He never will do, blessed be His name.—C. H. SPURGEON."

Accustomed as we have been to the extravagance of many of the utterances of this gentleman, we must confess that our first feeling on reading this, which appears to us to be rank blasphemy, was one of intense pain; our moral nature seemed to receive a shock, such as even the ravings of professed atheists could scarcely give. The idea of God our Father being afraid of His own creature struck us as inexpressibly dreadful; perhaps, however, if we could believe that God is the fiend that some people delight to picture Him, we could more readily accept the notion of His being ashamed in the presence of Christ. As we cannot do this, we must protest against this monstrous view, and express a hope that our friends who are so dreadfully "unsectarian" will see that it is better to aid the circulation of our own periodicals, even though they may not present such an "attractive" exterior as the journal from which we have taken the extract, and others *ejusdem generis*.

ARNOBIUS.

BY M. FRANÇOIS CORBIÈRE.

ARNOBIUS was an African writer whose defence of Christianity appeared about the end of the third century. He is an extreme specimen of the school who deny all intuitive connection between truth and the mind, and link them together only by a chain riveted from without. He adopts on behalf of the Gospel a most materialistic and degrading line of defence. He was a rhetorician at Sicca, in Numidia, and was converted by visions—a fact we can well believe, for his whole Apology reads like an evil dream. According to him, not only was there nothing good in paganism, but absolutely nothing good in mankind before the coming of Christ. Before that, God was incomprehensible, incommunicable; and the soul could have no communion with Him. True, a belief in the Divine was universal, but men could make no use of it. Had animals a language they would worship the Creator as well as men could do; there would be a mere mechanical echo. The brutes would show

their natural superiority to man, and if they possessed human organs would certainly do more than he. Do not they always fulfil unerringly the objects of their existence, whilst man constantly blunders in every field of action? Truly men are useless to the world; nay more, dishonour it by their sins. Immortality has been conferred on mankind only by Christ.

Is not this madness? Can a Christian speak thus? Arnobius has so spoken, and I have impartially summed up his declarations. He has ranked mankind below the brutes, and fancied that by so doing he enhanced the merits of Christ. Yes, when he prefers animals to men, when he waves his scalpel over the human body in search of the soul with colder irony than the most materialistic anatomist, when he sees in human wanderings not progress but impotence, when he denounces our race with more bitterness than the hardest public prosecutor, his aim is this—to glorify the work of Christ, who has bestowed immortality on a creature nameless, futureless, and purposeless.

Such a theory is blasphemous. Never did the idea of assisting the Almighty lead a profaner hand to touch the sacred ark. What glory can Heaven gain from such a representation of the vileness of our race? The glory of Christianity can be so enhanced only by lessening the glory of the original creation. Arnobius saw this difficulty, and evades it by another absurdity. When he has described man as so miserable, he does not dare to attribute his creation to God, but suggests that he is the work of some lower Being.

Again, if there be no spontaneous tendency of man to truth, how did the work of Jesus produce its effect? Here the results of Arnobius' system again show themselves: it is not enough that man be dishonoured, the Gospel is degraded also. Christian faith must be based no longer on those gracious words which moved the multitudes on the Mount, on the shore, in the market places, in the synagogues; man, according to Arnobius, has been made with ears *not* to hear. He has only eyes to see: all must be effected by miracle. Jesus Christ worked wonders. Arnobius recounts with delight the miraculous narratives of the Gospels; amplifies them, and retouches them with oratorical colouring. But they do not suffice; he borrows the wildest legends of the Apocryphal Gospels. Let us repeat it—it was in a vision of night, and not in the experience of daily life, that Arnobius conceived this mutilated Christianity, which, denying the internal evidences of truth and retaining only the materialistic support of miracle, makes man a mere automaton, and the Saviour a mere thaumaturge. But the rash orator is soon forced to contradict himself. For when he is pressed with the prodigies to which paganism also pretends, he can appeal only to the personal character of Jesus as the mark by which his miracles are distinguished. Yet surely this is a formal contradiction of his previous position: for how can the character of Jesus be appreciated except by the human mind? And thus Arnobius, the bold lover of the marvellous, is driven at last to rely on a purely moral proof and on that internal witness which at first he so obstinately rejected.

He has no thorough-going disciples in our days; but we still hear theories which vilify mankind, dwell upon the corruption of our race and our radical incapacity for good, and seek thereby to increase proportionately the glory of God and His Christ. Were it needful I would advance the following conclusions:—Man is as fit for the Gospel when he feels amid his imperfection the strivings of his higher nature, as when a feeling of vileness oppresses him and forbids his rise. God is as worthy of adoration when the germ of good which he has planted in the soul resists the attacks of sin, as when every spark of divine life is supposed to have been extinguished in a Fall. Jesus is as worthy of our homage when his life-giving words awake our consciences, as when his work is deemed to be entirely external and miraculous.

Let me say a word, since it is unfortunately needed, against the materialistic conceptions which make miracle the essential proof of Christianity. They are self-contradictory; for, just as the believers in man's total depravity are obliged to admit that there is a point where the soul can be stirred, else would the Gospel have no effect on it, so the partisans of material miraculous evidence are forced to take the moral sense as the test to distinguish between the miracles they deem true and those they deem false (as those of Catholicism in our own day). Why then not adopt the moral sense as the primary proof, and subordinate other evidence to it?

Remember the duty of faithfulness: it is not enough to give yourself to the Gospel, you are also responsible for the wisdom of the way in which you serve it. Arnobius succeeded because he suited his age; he was a fit captain for the Church when she was sailing towards the Dead Sea of the Dark Ages. Times are changed. Tell the men of this age that individual reason is nothing and traditional faith is everything: they will look within, see the powers which Infinite Providence has given them, and answer you not a word. Tell them of miracles before everything: they will ask you to work one. But appeal to that inner consciousness which, by the goodness of the

Heavenly Father, is mankind's patent of nobility; invoke the divine germ implanted in all of us; summon the inner witness of the soul; show the sinner that Holy One whom he seeks; tell him that by this Jesus he may himself become the free child of God; and then you will have faithfully discharged your duty as a Christian. Like the Scribe of the parable, you will have brought out of the treasure of truth things new and old, new as our age, old as the world, eternal as the gospel of spirit and of life!

CYRIL.

THE PAPAL POWER.

THE following sketch of the growth of the Papal power, abridged from Priestley's "History of the Corruptions of Christianity," may not be without interest at the present time for some of our readers.

When we consider that originally the bishops of Rome were nothing more than any other bishops—that is, the ministers or pastors of a society of Christians, *without any power, even within their own church*, besides that of exhortation and admonition—it is truly astonishing that the popes, who are no other than the successors of those bishops, should have obtained the rank and authority that they have done; and it is hardly possible to conceive how the one should have arisen from the other. There is not, indeed, in the whole history of human affairs, another example of so great a change in the condition of any order of men whatever, civil or ecclesiastical.

From being in the lowest state of persecution, in common with other Christians, and having nothing to do with things of a temporal nature, they came to be the greatest of all persecutors themselves and rose to a greater height of temporal power, (and a power established on the voluntary subjection of the mind) than almost any sovereign, the most despotic by law or constitution, ever attained. And from being mere subjects they came to be not only princes, but the most imperious lords of their former masters.

The ground of the papal pretensions to power, in later ages, was the popes being the successors of the Apostle Peter, to whom was delivered by Christ *the keys of the kingdom of heaven*. But whatever was meant by that expression, Peter himself assumed no pre-eminence over the rest of the Apostles. It was not till about the beginning of the seventh century that the Bishops of Rome appropriated the title of pope to themselves. Cyprian, Bishop of Carthage, had the same power that the Bishops of Rome had, namely, to assemble the bishops of his province, to preside in their councils, and to admonish his brethren.

The proper authority of the Bishop of Rome did not at first extend over the whole of Italy, but only the southern parts of it; the northern parts being subject to the *Vicar of Italy*, as he was called, in temporal matters, and to the Archbishop of Milan in spiritual, the Vicar of Italy residing at Milan.

The Arian controversy afforded the Bishops of Rome several opportunities of extending their power. Athanasius himself engaged the protection of Pope Julius; and it was chiefly by the influence of the see of Rome that the Trinitarian doctrine came to be established.

After the prevalence of the Mahometan powers in Asia and Africa, there remained only two rival metropolitans, namely, those of Rome and Constantinople, who were continually at variance; and at first the Bishops of Constantinople, where the emperor resided, had the advantage. John, who was chosen Patriarch of Constantinople in 585, assumed the title of *Ecumenical or Universal Bishop*. This title was severely condemned by Gregory the Great, who was then Bishop of Rome, as tending to diminish the power of other bishops. He even called it *blasphemy*, and a name invented by Satan; adding, that whoever called himself, or wished to be called, *Universal Bishop*, was the forerunner of Anti-Christ. Nay, upon this occasion, by way of contrast, he took the title of *Servus Servorum Dei, or Servant of the Servants of God*, and he was the first pope who used that style in his letters.

But not more than eighteen years after the death of this Gregory, in 606, Boniface the Third obtained of the Emperor Phocas, that the bishops of Rome should, from that time, have this very title of *Universal Bishop*.

The circumstance which made the assumption of this title the more odious, besides its having been rejected with so much indignation by the predecessors of Boniface, was its being granted by one who had risen to the empire by the murder of the preceding emperor Mauritius, his wife, and all his children; and who in this manner courted the friendship of the bishop of Rome, whose power in the western part of the empire was then very considerable.

It was in the reign of Valentinian the Third that, by the influence of Leo, the popes gained the greatest accession of power in the West. Before this time they had no proper authority beyond the suburban provinces. But the emperor extended their authority to all the bounds of his empire, even into Gaul, and ordered that whatever should be done in that country without the authority of the pope should have no force. The bishops assembled at Rome in 378, and approved of this augmentation of the power of the popes.

The bishops of Rome now finding their powers enlarged, and that they had the superintendence of all the Churches of the West, sent their vicars regularly into the provinces, whenever there was the least pretence for it, and thus watched any opportunity of extending their jurisdiction.

In 517, Pope Hormisdas appointed bishops of the respective countries his vicars in Gaul, Spain, and Portugal. They were glad to be so honoured, as it gave them a rank above their brethren, and by this means the popes again greatly extended their authority. After the fall of the Western empire the popes found themselves in a peculiarly favourable situation for the increase of their power, the emperor being then at a distance, and therefore obliged to take some pains to keep on good terms with them, in order to keep up his interest in the country. Thus Justinian paid the pope many compliments, and called the See of Rome the chief of all the churches, hoping by this means to drive the Goths out of Italy.

Also the people of Rome, and of the neighbouring districts, disliking both the Greeks and the northern invaders, and having no other head looked up to the popes for protection, and at length took an oath of allegiance to Gregory II., *that they considered him as their chief, not as their master, meaning to form a republic, governed by its own laws.*

(To be continued.)

AN APPEAL FOR THE TIME.

Oh, Luther! let thy voice once more be heard
Amid the din of warring elements:
Protest thou once again against that church
Which builds its proudest structure on the sands
Of Superstition and Tradition's lore.
Whence are its claims? what right has it to rule
In place of God over the minds of men?
Shall bold hypocrisy still hold its own,
And flaunt at Papal Courts in female gear?
Where are the men of old—the mighty men
Who, in sublime simplicity, upheld
The Gospel truth, and to a listening world
Proclaimed glad tidings? Will the angelic strain
Be heard no more in this unreal time?
Can we discern no more the good from ill?
Are there yet men who love vain pageantries,
And so degrade themselves before the world,
By pomps, and shows, and puerile grimaces?

Oh! thou, who trod the hills of Galilee
Barefoot, to spread abroad the Gospel truth—
Who, in thy simple garb and simpler speech,
Confounded e'en the wisdom of the wise;
How can thy followers thus demean themselves
Before thy glorious image? Light of men!
Oh, may thy word yet once again be heard
Through the long roll of ages. "Blest the meek
The suffering; the oppress for conscience' sake;
The poor in spirit." Are the foolish men,
Who proudly deck themselves in worldly show,
True followers of thine, oh, blessed Lord?
Deny it all the reason of the age;
Deny it, oh, ye cloud of witnesses,
That stand around the footstool of our God,
Watching o'er wayward men. Oh, righteous judge!
Uphold the right, and deprecate the wrong,
Nor weary of our groanings. For we lie
In deepest supplication for Thy aid
The darkness to illumine of this world,
That will not see the simple might of Truth.

R. E.

The Unitarian Herald.

FRIDAY, DECEMBER 17, 1869.

MR. DRUMMOND AND MANCHESTER NEW COLLEGE.

THE feeling expressed towards Mr. DRUMMOND by the Cross-street congregation, and by the Mosley-street Sunday-school, at the meetings we reported in our last number, is, we believe, widely shared among the Unitarians and others in the district. The way in which Mr. DRUMMOND—a young man fresh from college when he came to Manchester—has won the love and respect—we may say more than respect—the reverence—of his own people and many others, is certainly a great encouragement to our young ministers. It shows them that if they will devote themselves faithfully to their work, with single-hearted earnestness, they will win their way. We look upon the appreciation which Mr. DRUMMOND has found as a good and healthy sign in our churches. It has

always seemed to us, in listening to him, as if his mind and preaching did not reflect most what is actually *strongest* in the Unitarian church life, and therefore most certain of finding sympathy—we mean that religion of common life, that outward practical duty which circumstances have most developed among us: they reflect most what is *weakest* in that church life, and therefore finds less *immediate* response—the religion of piety, the inward life of conscious reverence and faithfulness to God. We cannot now enter into the causes which have made our Unitarianism strongest on the moral and practical side. We suppose the fact is sufficiently obvious. Now, whilst we may congratulate ourselves that this practical side is so strong, and whilst we would see to it that we zealously keep what we have gained, at the same time we would keep in mind that we especially do need men who will help us to develop the other side. Mr. DRUMMOND, it has seemed to us, has set himself—or rather has been set by his own character—to do this work; and the fact that in doing it he has won so much affection is very encouraging, and suggests much hope for our churches in the future. We greatly need more men of Mr. DRUMMOND's stamp, along with that practical race of workers of which it is our good fortune to have many, though not too many. We want men of contemplative minds, who enter into the thought of our age, understand its difficulties to the devotional life, and, by the power of a deep religious nature, overcome them—men like him whom Tennyson describes:

"At last, he beat his music out;
He fought his doubts and gathered strength;
He would not make his judgment blind;
He faced the spectres of the mind,
And laid them."—

We believe Mr. DRUMMOND is one of these men; and therefore, though we shall feel his loss at Manchester, we think that he is peculiarly fitted for the work to which he is called in London. He is not only fitted by his culture for the particular teaching committed to him, and by his general character to exercise a noble influence over younger minds; but he is fitted by the religious spirit of which we have spoken to help young men—especially young men who are to be the teachers and inspirers of others—in the peculiar religious difficulties of the times. These difficulties make *them* as much in need of sympathy as of instruction and guidance.

We are living in an age of rapid and surprising changes. A deluge of new thoughts—scientific, philosophical, political, theological—has been let loose over society, and is sapping the foundations of old opinions and faiths on every side of us. Thousands of young men, when they go forth into the world, find that the theological supports on which their religion—their very morality—were placed by their teachers are swept away, or left in a very shaky condition. And it is not every one who has energy, perhaps even capacity, enough to find out new and more lasting foundations for himself. And many, left without any such foundation, suffer, for a time at least, a sad weakening, well nigh death of the religious life. Now it may be the salvation of a young man, if he has a wise and sympathetic friend to whom he can go, and who can understand his difficulties and help him to fight his way out of them. There are many who are set up to be teachers in the present age who can give

no such sympathy or help. They do not enter into the thought of the age. They sit in their little cells of antiquated theology, and dream that they are living in the sixteenth instead of the nineteenth century. If the distant murmurs of the rising waters of thought come into their cells, they only thrust their theological corks the deeper into their ears, lest they should hear them; and if the waters dash against their very walls, they only hang up thicker blinds before their windows, lest they should see them. If a young man come to any such as these with a doubt or a difficulty, hoping for sympathy, he is more likely to get a snubbing. They cannot understand him, but only put on a look of grief and astonishment, and lift up hands of holy horror at the extent to which he has listened to the suggestions of the wicked one. If the young man wants to reason with them, and asks a rational solution of his difficulties, they become hurt and angry, and finally dismiss him with the assurance that they will pray for him, an assurance which, somehow, becomes in their mouths more aggravating than a downright rating or even a hearty curse in the mouths of others.

Young men do not go a second time to gentlemen like these. No one ever thinks of opening his difficulties to them, or saying anything that may hurt their theological sensibilities. They go on utterly ignorant of what is passing in the minds around them, dreaming, dear innocent fogies, that *their* world at least agrees with them, because it does not think it worth while to contradict them.

We are sure our young men will not find such a teacher as this in Mr. DRUMMOND. He has found out for himself the secret which the age wants—how to preserve his religion, deep and living, in association with the freest and boldest theological thought.

DR. TEMPLE'S FAREWELL.

THE *Pall Mall Gazette* has a letter from Rugby, written on Sunday, by one whose object is to notice a few points in the day's doings there, for the satisfaction of those (if any such exist) who sincerely believe Dr. Temple to be an unfit man for a bishopric in the English Church.

The chapel was unable to contain the crowd of old Rugbeians who attended. Amongst those who were present, both at the morning and afternoon service, were three sons of Arnold. It was Communion Sunday, and an old Rugbeian who was present, and had not been present for a quarter of a century before, remembered that in his time generally the sixth form, with one or two exceptions, and a sprinkling of perhaps from forty to fifty in the rest of the school, stayed. To his astonishment yesterday some 230 boys kept their places, and it was touching to see how all of them tried to get to the end of the rails at which the doctor was officiating. He, before commencing the service, standing on the raised altar step, upon Arnold's grave, had said, "This is the last time I shall receive the holy communion with you as head master of this school. I beg of you all to remember me in your prayers to-day." The sermon was, as usual, at the afternoon service, following the hymn for the last Sunday before the holidays, which ends,

Let Thy Father-hand be shielding

All who here shall meet no more,

May their seed time past be yielding

Year by year a richer store.

The singing of this will not be easily forgotten.

The sermon was on Gal. vi. 2, "Bear ye one another's burthens, and so fulfil the law of Christ." This (said the preacher) new commandment of Christ, this law of love, which Paul is here referring to, our Lord and the Apostles place above all other commandments. How is this? The older dispensation had placed the fear and love of God first, then the love of neighbours. Surely the highest rule must be to love first God, then truth, holiness, justice, and after these one another. Has the Gospel sunk below the Law? No, for under the Gospel, by the incarnation of the Son of God, the two loves

are united, can no longer be kept apart. There can be no love of God apart from love of man. Christ himself has pointed out this love of each other as the special mode by which he would have us acknowledge him. Let us help one another, then, at our Lord's call, by courage, by patience, by cordial and tender sympathy in joy and sorrow, by faithful warning, by resignation. There are no bounds to the help which spirit can give to spirit in the intercourse of a noble life. When parted we can still bear one another's burthens by hearty mutual trust. There is nothing which gives more firmness and constancy to the life of a man than loyal trust in absent friends. At this point the preacher paused for some seconds. In the chapel (crowded up to the altar rails by old Rugbeians, for whom rows of chairs had been brought in from the vestry) the hush was intense and painful, until, in tones which strangely brought back Arnold to those who had heard him there as boys, the preacher went on, as nearly as we can recall words which struck like pistol shots, "The time is come when we must part. I have seen many go away from this place to other scenes and other duties, as God ordained. Now I must go myself. Twelve years of my life have been spent here on the work, the lines of which were laid down by a great servant of God when I was still a boy. I have now done my part in building up that noble spiritual temple which Arnold planted on this place. I leave you; but, though parted, we can still help one another—I you, you me—by living as he taught; by the resolute sacrifice of self to duty; by the preference, at all times and in all places, of the pure, the good; by earnest search for truth; by the single eye fixed steadily on one Master, Christ. This will bind us close together still. Thus we may yet bear one another's burthens and so fulfil his law. Let us pray."

And so the teacher, whose loyalty to his Lord and his brethren men who call themselves Christians are impugning, left his work to be judged by his Master, careless, as all true servants should be, of every other judgment. Let him take courage. The judgment of all who have taken part in or known that work is with him already; and, if not sooner, yet when his life's work is over, the cry will go up from a grateful and sorrowing nation, as it rose over Arnold's early grave, "Well done thou good and faithful servant."

CHILDREN AT CHURCH.

(From the *Pall Mall Gazette*.)

"I HAD a happy childhood," writes Henry Crabb Robinson. "The only suffering I recollect was the restraint imposed upon me on Sundays, especially being forced to go twice to meeting, an injurious practice, I am satisfied. Once I recollect being whipped by my mother for being naughty at meeting. A sad preparation for a religious life!" A sad preparation indeed!

How intelligent parents reconcile themselves to nursery Sabbatarianism is a thing not easily understood. The most tractable children show a perversity and naughtiness under the Sunday discipline which are entirely absent during the week-time; and, except on the principle of doing evil that good may come, it would be hard to find a single argument in support of the system. In the first place, let us consider the effect of compulsory church-going on the moral and spiritual nature of childhood. Children are naturally religious; they take kindly to religious teaching when it is of a cheerful and wholesome kind; they love a little mystery, and at the same time have an unbounded hunger and thirst after dry facts. Thus devotional exercises attract them, and Biblical narrative affords endless wonder and delight. But if anything is calculated to damp the ardour and warp the aspirations of fresh young minds, it is the dreary formalism to which they are condemned, partly by mistaken zeal and partly by custom. How many of us echo feelingly Crabb Robinson's sentiment on this subject when we look back to the Sundays of our youth! The church to be reached by a long walk through rain and snow; the service long and dreary; the congregation few and cold; the sitting in dreadful enforced stillness with benumbed hands and feet and with impatient minds—how should this end but in a life-long hatred of litanies and sermons? But the miseries of a juvenile Sabbath do not end with the church service. Most likely some naughtiness or inattention during that sorrowful ordeal has entailed the punishment of so many collects to be learned or Scripture questions to be answered, and what ought to be a day of rest and happiness is turned into a day of fault and retribution. Supposing, however, that the conscientious parents or governesses are satisfied with the morning's behaviour, it does not follow that the child's paths are to be the paths of pleasantness throughout the rest of the day. The delightful nursery or schoolroom classics are put away, and when the usual Sunday lessons are over—for Sunday lessons are expected of all right-minded boys and girls—what is to be done without "Robinson Crusoe," the "Arabian Nights," and "Evenings at Home?" We ask the question advisedly, because all other amusements except reading are tabooed, and, not unnaturally, children tire of the other intellectual food catered for them.

Religious books, so-called are dry reading.

Luckily, some publishers have hit upon the clever expedient of giving magazines of a lay character religious titles, by which means parents' minds are set at ease, and the Sunday burden of many a youthful shoulder is made lighter. Making, however, very liberal allowance for this or any other distraction, the seventh day of the week generally happens to be the saddest and the least productive of good influences to the best disposed children. And how does the question affect the parents? The report is not satisfactory. Fathers and mothers who think seriously on the subject of early religious teaching are forced to acknowledge the inadequacy of the present system. They know well enough how much their own devotions are hindered by the restlessness or inattention of their children, and would fain devise a method by which some spiritual edification might be placed within their own reach without this disturbing element. But everything is against innovations affecting the Sabbath. Tradition, prejudice, and, we are bound to add, fashion, all favour the prevailing formalism in religion. Life, moreover, is made so unnecessarily anxious by the craving for a rise in the social scale, and the health, education, and dress of children are such all engrossing topics, that very little time and energy are left for others. Some people consider the rigid observance of Sunday the best means to spiritual ends; others do not trouble themselves about the matter at all; a few recognise the difficulty as we have stated it.

We have lastly to consider the third party concerned in the attendance of children at church, namely, the clergyman. Except very young curates whose nervousness forbids them bestowing any heed to their congregation whatever, we fancy few clergymen could not get on better without the consciousness of a juvenile auditory. They feel compelled to take account of these young listeners now and then, and yet cannot preach a sermon that should be, from beginning to end, within the compass of a child's mind. The painful conclusion is brought home to many a good man's mind after the long morning service, that the little ones of his flock have come unwillingly, and have gone away unedified. Now, it seems to us that a very simple and practical remedy is at hand for all this discomfort on the one hand, and dissatisfaction on the other. In some parishes a monthly service for children is performed, lasting about an hour, and in every way adapted to a youthful congregation. Why cannot this custom be extended? Surely it would be easy to give a short service on alternate Sunday afternoons so as to provide for all the young in the district. Such an arrangement might prove especially salutary among the poor. Many a working man would give up questionable amusements for the sake of taking his children to church; and, if the service were simplified, children would go to church with gladness. Again, the association of children of all classes under such circumstances could but have a humanizing effect upon their minds, thus knitting rich and poor by the common tie of Christian fellowship and love. A few easy prayers and hymns, and a short discourse illustrative of the history of the Old Testament and of the ethics of the New, would be all sufficient for the service; but we have not space to dwell upon this point. We are chiefly concerned with the existence of an absurd theory, which proposes to build up faith, hope, and charity on a superstructure of indifference, disgust, and self-deception. The inestimable quality of sincerity and the consolation of religious faith are not fostered by systematic formalism; as little are habits of cheerfulness and a leaning to the hopeful side of things encouraged by an asceticism beginning from the cradle upwards.

ROMAN CATHOLIC HYMNS.

WE offer a few more specimens of Catholic hymnology, not from any wish to depreciate good and devout Catholics, but simply to show the errors and absurdities connected with their mistaken worship. Independently of the love and devotion we owe, in singleness of heart, to our Heavenly Father—the All Good, All Kind—it is a matter worth some consideration whether the prayers offered to so many divinities may not weaken the effect of the worship itself on the mind of the devotee, besides introducing a confusion of ideas with regard to the attributes of the god or goddess addressed at the moment. Surely in this enlightened age we may be led to hope that the idolatries of Catholic worship, and its pretended miracles and mysteries, may melt away like the morning mist before the bright sunshine of purer Christianity, which presents to us in adorable simplicity the "Undivided Deity" as "Sole God and Father! Universal King!"

THE ASSUMPTION.

See to God's high temple above,
Mounts amid angel hymns of love,
The mystical ark of grace!
See aloft on victory's throne,
Blended together Mother and Son,
In one eternal embrace!

All the sorrows her bosom bore,
All her pains and afflictions sore,
At length supremely repaid;
There she reigns on the cloudless height,
Only less than the Lord of light,
In hues immortal array'd.

There she lives a fount of grace,
Ever flowing for Adam's race,
And still for ever to flow;
There, while ages on ages run,
Sweetly, sweetly she pleads with her Son
For us her children below.

Lady, than all the heavens more high,
More than seraph in purity!
A glance of pity incline.

Teach us to feel, teach us to know,
Teach us in life and death to show,
What treasures of grace are thine.

Look on this ile from the azure sky,
That bask'd so happy in days gone by,
Beneath thy dove-like reign;

Fallen away from its faith of old,
O bring it back to the Catholic fold,
And claim thy dowry again.

ENGLAND'S CONVERSION!

Whence this clang of pick and hammer,
Blent with cheers in field and town?
Ha! whence that unearthly clamour,
'Neath earth's lowest deeps far down?

There is faith once more restoring
Church and convent, cross and spire;
Here perdition's host is roaring
Cries of vengeance, howls of ire!

Holy household of sweet Nazareth,
Jesus, Mary, Joseph, down
On each servant look who gathereth
Flowers for England's future crown.

FOR THE SACRAMENT.

Jesus! my Lord, my God, my all,
How can I love thee as I ought?
And how reverent this wondrous gift,
So far surpassing life or thought?

Oh! see within a creature's hand
The vast Creator deigns to be,
Reposing infant-like as though
On Joseph's arm or Mary's knee.

Thy body, soul, and Godhead all!
Oh! mystery of love divine!
I cannot compass all I have;
For all thou hast and art are mine.

Sweet Sacrament! we thee adore!
Oh! make us love thee more and more!

HYMN TO ST. DOMINIC.

Sound the mighty champion's praises;
Raise the song to him who came,
Charg'd to tell the gospel tidings,
Charg'd to spread the gospel flame:

* * * * *

Sing we to the Triune Godhead,
Honour, glory, power, and praise,
May he at our father's pleading
Deign his children's souls to raise,
Cleansed and perfect,
To his reign of endless days.

SWEET MONTH OF MAY.

Joy of our hearts! O let us pay
To thee thine own sweet month of May;
Mother of God, to us no less,
Vouchsafe a mother's sweet caress;
When mute before the Judge we stand
Our holy shield be Mary's hand,
Mary, one gift we beg of thee—
Our souls from sin and sorrow free.
Oh! Jesus, Mary, Joseph, deign
Our souls in heavenly ways to train.
Oh! Queen of Heaven! obtain that we
Thy glory there one day may see;
Oh! Mother, let no child of thine
In hell's eternal exile pine.
One more request, and we have done,
With love of thee and thy dear Son
More let us burn, and more each day,
Till love of self is burn'd away.

AMERICAN NOTES.

Father Hyacinthe has declined to visit Montreal. He considers that his present duty is "silence, prayer, and expectation."

In a sermon on "Loving and hating," Ward Beecher speaks in a liberal spirit of those who separate themselves from his own communion to join other churches. We should like to have had his feeling in regard to those who pass over to our own. He says:

"There are cases where one is called to follow Christ into another church, leaving that in which he was bred. Such cases can never occur in this church, because the door out of it is just as wide as the door into it. The spirit of this church is such that, if you live Christianly, you may live in the communion of any church that you shall select on the earth. There is no denomination and no

sect with us. You may go into the Presbyterian Church; and you shall go with my good-will and the good-will of your brethren. You may go into the Swedenborgian sect, and you shall carry with you my good-will and your brethren's. You may join the Episcopalians, and my hearty 'God bless you' shall go with you. You may unite yourself with the hoary old Roman Church, and still I will say 'God bless you.' There are in that Church means of grace enough to save any soul that will be faithful to its light and to its duties. And, although I think there are some churches which are far preferable to others; although I think the likelihood of becoming eminent in the Christian life is greater in some communions than in others; yet I believe there are none so far from Christ that you cannot have guiding light enough in them. So instead of fighting churches, I prefer to spend the whole force of my life in giving emphasis to the inward life of godliness. Therefore, I say to you, live as becometh the children of Christ, and then go where you please. I will not hinder you."

A correspondent of an American paper says:

"I once heard a conversation between a church member and an infidel. After arguments were urged at some length on both sides, the infidel observed to his friend that he might as well drop the subject of conversation, 'for,' said he, 'I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself, for to my certain knowledge you have not given, for the last twenty years, as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed one-half of what you say you believe, I would make the church my rule for giving, and my farm the exception.'"

A gentleman of Boston, who takes a business view of most things, when recently asked respecting a person of a very poetic temperament, replied, "Oh, he is one of those men who have soarings after the infinite, and divings after the unfathomable, but who never pay cash." This seems at present to be a rapidly increasing family.

One of the catechisms of the American Episcopal Church thus explains the mathematics of the Trinity for the benefit of its little ones:

Q. "What miraculous event took place after the baptism of Jesus?"

A. The heavens were opened and a voice was heard from heaven saying, 'This is My beloved Son in whom I am well pleased.'

Q. Who spoke these words?

A. God the Father.

Q. Who stood on the banks of the Jordan and heard them?

A. God the Son.

Q. Who came down from heaven in the form of a dove?

A. God the Holy Ghost.

Q. What does this teach us about God?

A. That He is three as well as one.

Q. Is God one person?

A. No. He is three.

Q. But are there three Gods?

A. No, the three persons are one God.

Q. What do we call this doctrine?

A. The doctrine of the Holy Trinity."

FIRESIDE READINGS.

THE SWEETER SONG.

The simple singers of forgotten years,
From dim, sweet hearts filled full of mysteries,
Gave artless welcome to the beautiful,
In fervent speech with silvery cadences;
And when their souls were calmed with utterance,
The earth was richer in a sunny song!
Glad-faced they listened to the voiceful world:
The wayward wind came from its unknown land,
Humming a roundelay of tumbling waves,
And blanched the wrinkles of the olden sea,
Then whistled carelessly, trailed cloud on cloud,
And piled them broadly 'gainst the o'erflowing dawn,
Till the warm lights were blackened down and quenched.

By massy shadows, capped with clouds ablaze,
Like fiery offerings to the wrathful gods!
From pleassance to frail doubt and misty words
The prophets wander'd now dim-hearted, sad,
At the strong thunder reeling through the sky
Cut through with arrowy flame; while people fell
And cried through fierce wind that the earth was cursed!

So, when the air grew thick and hot, the shock
Of forces mighty in renewing change,
Heaved, tore the land, and with unheeding might
Flung out a fiery deluge from some hell
Wide gaping on a mountain top; the sea
Was troubled, and its stricken waves recoiled,
And curling rushed on unfamiliar shores,
Which, helped by storm and sun and wind and rain,

Have grown and blossomed to the high All-wise!
Poor hearts! unlearned but by inconstant days,

Wrapt round with awe at sea, and earth and air,
And changeful mood of noon, and starless nights,
Gave sun and peace to favoured gods, and clothed
With darkness famine, death—some ruthless power
Who crushed them down because their hands were weak.

Blow round, ye years! and bring the manly mind,
Freed from the tyranny of outward sense,
To search and search the hidden cause and aim,
Striving to follow the great touch of God
In manifold strange ways to one good end—
In life and truth, on earth and seas and suns!
With wider ages came unwearied souls
To minister, unswerving to the death.
O let our hearts grow great with naming them,
The saviours of the nations of the earth,
The labourers for light, the sons of God!
To-day wing'd souls are with us, bearing on
To higher conquests truths so highly won,
And ere the fainting hero's light is spent
'Tis borne aloft by swifter youthful hearts.
But still dim superstition blots and blinds
Where some weak souls, in lingering ignorance,
Moan of a fancied curse, amid the light
Of love unutterable round them thrown.
Rise into manhood O my singing soul!
The earth is sweet in dew-songs and in flowers,
And lovely in sweet scenes of leaf and dell,
And mighty in great mountains, waters, plains,
And terrible in cataract and chasm,
And rich in perfect women full of love,
Brave hearted men and strangers to the false,
And grand in nations working for the good,
And righteous in the love of man and man!
Faint now and fail ye dusty books and books,
Ye cannot hold nor give the living God!
But free and bold we search the rapid mind,
The multitude of longings in the soul,
The unfailing earth, through snowy days and sun,
And feel His presence in the glory there.
O sweet spring wind, come bless and kiss the world,
And every kiss will spring and bud a flower,
To gladden and upraise the fainting hearts
With impulses divine; and when they rest
For one short hour beneath the windy trees,
And hear the breezy lisp of the stream,
Or hold communion with a sister-soul—
The sweet repayments for long days of toil—
Then blow and kiss them on the hair and lips,
And they will sing for very joy! O man,
A daisy's worth is more than all the creeds,
And one pure violet is God with us!
O, north wind clear and cold stray through the trees,
And make their lonely branches bare and bold,
Stripped bravely for the contest; swiftly bring
Rich vigour to the languid, weary pulse,
And while the earth is full of sun and sweat,
Grow into manhood, O my singing soul!

W. J. MILLIGAN.

UNCOMFORTABLE PEOPLE.

THE uncomfortable people of this world are capable of being classified under as many heads as an old-fashioned sermon. We have to run the gauntlet of them as we do of infant diseases; but there are a few marked types that everybody recognises at first sight.

There is the fidgety man, who brings a rash out on your mental complexion by his restless, suspicious nature. He is always setting traps for the servants, and shaking your faith in the front-door lock, and raising the most unwarrantable suspicions about housebreakers and midnight marauders. You are in perpetual dread of his shooting the gardener by mistake, or catching the baby in one of his man-traps.

In contrast to him, we have the man entirely devoid of caution, who is taken care of and saved from all manner of fatal accidents, heaven only knows how. It is enough to throw one into a nervous fever to have him for a travelling companion, even on a short trip. At every station he gets out and moves round the platform, evidently for the sole purpose of making a dive at the carriage after it has got under way. You crane your neck out of the window to beckon to him, in an agony of dread. One, two short, sharp shrieks of the engine, and you are moving away, wholly ignorant as to whether he is left behind, or has been crushed in the effort to get in. This painful excitement lasts, as he does not make his appearance until you are nearing the next station, when he generally turns up just in time to repeat the experiment, and re-set the edge of your nervous system. This type of being has many and divers ways of making himself thoroughly uncomfortable to others. The bumps of order seem to have been forgotten or overlooked in his construction. He manages his affairs by a species of mental arithmetic that can never be imparted to another, and so lax is he in the matter of keeping papers and books that a cold shiver runs over you every time you think of his possible sudden demise, for there is not a creature living who could thoroughly understand the condition of his affairs. Every now and then a breeze is raised in the household to know what has become of the deed of the place, or the insurance policy, or that fifty pound note he took of Jones; and a dozen times a year he imagines he has been ruined by his own carelessness, but still he does not mend.

It is this man, or his brother, who invites company to dinner on washing-day without knowing whether his wife has a scrap of anything cooked in the house. He is sublimely idiotic about domestic matters, and to his comprehension a dinner is cooked and served up by a kind of happy accident. He has no comprehension of cause and effect, and his imagination is not vivid enough to picture to him that the wash will have to be set aside for that day, and some one sent to the butcher's, and some one else to the baker's; that next day perhaps it will rain, so that the maid cannot dry her clothes, which drag around until she becomes disgusted and gives notice to quit. So great a matter a little fire kindleth.

There is an aggravated female species of the genus uncomfortable person, easily distinguished. She never meets you without informing you that you're looking badly, are thin, overworked, used up. Aside from wounded vanity, this species of salutation awakens unpleasant emotions. It may be possible that you are going into a decline so subtle in its progress that it has escaped the criticism of your own eyes. You go home and look in the glass, examine your tongue, and feel your pulse until you are ready to pronounce yourself ill. A person of this class is always a cheerful sick-room visitor. She has not any malice in her heart, but it slips out sooner or later that the patient looks just as her poor, dear sister Jane did before she died of dropsy. A consolatory old lady once met a young friend not remarkable for her beauty. "Dear me! Helen," she said, looking at her with a sigh, "you were a lovely child, but how you have changed!" Helen went on her way beamingly of course.

There is a certain kind of brutality and a certain kind of boorishness which one finds it very hard to put up with. There is the husband who is always saying sharp, cutting things to his wife under the cover of a polite smile, and the wife who snubs her husband unmercifully before company, and people whose habits are noticeably bad at the table. In manners, a great deal is claimed for early advantages, and excused for the want of them; but there are few considerations that should excuse a man for picking his teeth with his fork, or indulging in a species of piggishness calculated to inspire disgust in his neighbours.

People who emphasize very strongly the difference between their position and your own, whether they happen to be richer or poorer than you are, generally make themselves uncomfortable companions. There are certain reduced folk, of the poor but proud species, who will never let you forget for an instant that they have known better days, and are now down in the world. Purse-proud arrogance is always a good, broad mark for scorn, but, in its way, this kind of humble-pie eating, which really covers bitter discontent with fortune, is quite as despicable. There are others, especially in small villages, who set themselves up as models of propriety in all the minor matters of appearance, and attempt to thrust their standard upon you for adoption. They are the superior people who are quoted in little communities, and generally belong to the first families. If they had their way, they would reduce society to a flat waste, a dead level of mediocrity and dullness. They are for ever trying to get you to adopt their little weights and measures. Mrs. So-and-So has pound-cake for tea, and if you venture to substitute sponge-cake you are a social heretic. These persons take undue liberties with your manners and your dress. They criticize your collars and your gloves, and all their satellites echo the sound. When they meet you, they look you over, and then they go away and talk you over.

Perhaps, however, the last described are more endurable than the sharp-eyed, inquisitive visitors who come into one's house occasionally, on pretence of friendship and good-will, but really to spy out the land. There is your female friend, insane on the subject of dirt, who counts every fly-speck. Her glance is microscopic. She can tell instantly whether you use a dust-rag or a feather-flirt. She sees just where you slighted a little that day you had the headache, and before she leaves you she manages to put you in the position of the toad under the harrow.

The prospective of uncomfortable people seems to extend itself indefinitely as I gaze; but it is only the contemplation of evils that makes our blessings more apparent; so I say God bless all the genial, loveable folks who put us more at ease with ourselves than we ever are or should be without them. *Liberal Christian.*

THE MODERN PHARAOH.

THE *Friend of India* tells the following story of the last visit of the Pasha of Egypt to this country. It may be remembered that a grand musical entertainment was given to his Highness at the Crystal Palace. Now if the Mahommedan hates anything it is European harmony. But the thing was not to be escaped. While 500 fiddlers and twice that number of singers are ravishing the ear with "Israel in Egypt," the Viceroy, worn out, sleeps quietly, his fez cap pulled well down. At length, amid a mighty crash of horn and cymbal, his Excellency, hands to head, starts into consciousness, almost dismay. "Ah!" remarks some officious

toady, misled by the act, "that is the passage of the Red Sea by the Israelites." "What! Israelites cross the Red Sea, leave Egypt," shrieks the indignant Viceroy. "I will telegraph at once and stop them." However imaginary the incident may be, it is a severe commentary on the monetary dealings and misrule of the Pasha.

NEGRO COMMUNICATIVENESS.

IN one of his letters to the *Guardian* from America, the Rev. Harry Jones introduces the following, when describing a visit which he paid to the White House at Washington:—I saw no one about, no sentries, no servants of any kind. A soldier's horse was tied up at the entrance, but everything stood quiet and still in the bright sunshine. Presently four people, Americans, whom I had seen doing the sights of Washington, and whom, indeed, I had not long before directed to the spiral staircase which leads up the dome of the Capitol, came sauntering out. They walked away, and the door was shut behind them. Another orderly rode up, tied his horse to a ring in the portico, and walked in. I turned aside, and was strolling off, supposing the White House was closed to visitors for the day, when an old negress came smiling out by some side door.

"Mornin', sar," said she. "Mornin', marm," said I. I supposed her to be a sort of Aunt Sally among the servants, and asked her if the house was still open. "Bless you, sar," she replied, "I've been there three hours; but I didn't see the President after all." "Did you want to see him?" "Yes, sar; wages very low, work scarce." "Did you expect him to find you any?" "Well, sar, I thought I'd go and see, but he is busy." Then she volunteered her opinion on his fitness for his post, and praised Lincoln. "Ah! I do believe he was a Christian."

Negroes are monstrously communicative. Unlike Americans, they frequently begin the conversation, and are generally very ambitious in their choice of subjects. The negro's talk is as large as his lips. He is always contemplating a long journey, or delivering himself about the greatest matters and the biggest people. The black barber talks of setting up business in London. The boots at the hotel discuss the relation between Canada and the United States. A man who sold pears to us in the train to Richmond mixed up his opinion of Henry Clay, *à propos* to nothing, with his offers of fruit. This negress laid down the law about the qualifications of the chief magistrate with most entertaining decision, and was quite sincere in intending to place her special necessities before none less than the President himself. There was a grotesque pathos in the faith she felt in her appeal to the head of the Government. But he was busy. Busy! I should think so, if he has to listen to every personal tale.

A CHARM AGAINST JEALOUSY.

A CURIOUS picture of Arab life has just been exhibited before the Court of Assize at Constantina, in Algeria. A native, named Ben-Kemmari, was accused of mutilating his wife by cutting off her nose and upper lip in a fit of jealousy. The mother of the victim said that to cure her son-in-law of his jealousy, she had consulted a much venerated Marabout, who had given her as a charm for her daughter a serpent's head wrapped up in hemp leaves, which was to be placed in the folds of the husband's turban. The woman appealed to the public present to prove that by this method she would have cured the man of his suspicions, and several Arabs at once took off their head-gear and triumphantly showed the same talisman, while a native officer of the court, without being consulted, called out to the judge, "Yes, I have also a serpent's head; it gives strength to the man and fidelity to the woman." The prisoner was sentenced to eight years' hard labour.

INTELLIGENCE.

BALLYMONEY.—On Sunday, December 12th, the religious services of the Unitarian Church were rendered more than usually interesting by the introduction of a harmonium. This, and a new choir, formed a few months ago, are promising signs of self-help.

DUDLEY.—The Unitarian Chapel in this town was reopened last Sunday. The congregation has met for worship during the last six months in the girls' school, while the chapel has undergone a complete change in the interior, costing about £800. Between £600 and £700 had been obtained before the opening services, which were conducted by the Rev. William James, of Bristol. The London Liturgy was used for the first time on this occasion; and the new organ, built by Messrs. Bishop and Starr, of London, was played by Mr. Heap, of Birmingham. Both sermons were very appropriate. The congregation in the morning was large, notwithstanding a violent snowstorm just before the service; and in the evening, which was fine, the chapel was quite full, about 450 being present. The collections amounted to £46. 8s. 8½d.

The work has been done most satisfactorily by Messrs. Bodin and Grove, of High-street, and by Mr. Humphrey, of the Inhedge—all members of the congregation. Every one seemed greatly pleased with the alterations, and we trust that the improvement in their place of prayer will have a beneficial influence on the Unitarian Church in Dudley.

MARYBOROUGH, QUEENSLAND.—About four years ago Mr. William McDonald left England for this place. Before he went he had been an active member of the Lower Mosley-street Schools and of the Natural History Society connected with them, and at various times he has sent specimens of natural history and letters to his old friends. We are glad to learn from the *Maryborough Chronicle* of August 28, 1869, that about three years ago he opened a Sunday-school in his own house, while a Mr. Case conducted public worship a little higher up the river. As the wants of the colony increased, the two sought to satisfy them. One gentleman gave the land, the timber-getters gave logs of wood, while a firm of cutters cut the logs up at a considerable reduction, and another firm built the chapel for £40. It was opened free of debt, and upwards of 300 persons were present—many of whom had been conveyed 20 miles up the river, free of cost, by the owner of a steamer.

POOLE.—The first anniversary of the new chapel was held on Sunday last. The services were conducted by the Rev. R. Spears, and the congregations were large both morning and evening, many members of other churches being present. The tea meeting was held in the Temperance Hall on Monday evening, presided over by the Rev. J. Cropper, M.A., formerly of Stand. Upwards of one hundred were present, and the meeting was addressed by the ministers from Kingwood, and Wareham, and by several other friends. During the past two months the debt on this handsome and well-situated chapel has been reduced from £310 to £48. A few years ago it was considered in Poole and the neighbourhood that the Unitarian cause was well nigh defunct in that part of Dorsetshire, and now through the energy of a lay preacher, Mr. Balston, and four or five other members, Poole bids fair to be the centre in that district of a more healthy and useful organisation than has been known there for many years. The few families have given liberally of their time and their money, and are still worthy of all the help of our denomination, so that they may soon have a pastor among them.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors.

W. S. P.—Declined, with thanks.

A WORD FOR CAERMARTHEN COLLEGE.

To the Editors.—According to the report in your last of the Rev. James Drummond's farewell speech, he said, with reference to Manchester New College, "Our college, I believe, is the only theological college in this kingdom which is based on principles of entire religious freedom. Its professors are chosen for their qualifications of character and intellect, and its students are fettered by no articles while they pursue their studies." Mr. Drummond cannot be aware of the constitution of Caermarthen College, the oldest Dissenting academy in the kingdom. Here no theological test whatever is imposed on either students or tutors: and consequently students of half-a-dozen different denominations resort to Caermarthen and work together in perfect harmony; whilst, of the tutors, two are Unitarian ministers, and the third (occupying the chair of theology) is an orthodox Independent minister.—Yours truly,
KENTISH BACHE.
Moretonhampstead, Dec. 13th, 1869.

HELP NEEDED FOR THE POOR.

To the Editors.—Will you permit me to draw the attention of the friends of the Carter-lane Mission, and others who may be disposed to help us, to the advertisement which appears in another part of your paper. I wish to remind your readers that the distress existing in the metropolis, and of which so much has lately been heard, is by no means unknown in our district. Besides the many cases among our own people calling for assistance, I have on my list at the present time several families who have been reduced from very very comfortable circumstances to the verge of starvation. Fever, too, has invaded our locality and had its victims among our scholars, many of whom, through the low state of bodily health brought about by shortness of food, are predisposed to this or any other disease. At the beginning of winter, foreseeing these things, I waited on the rector of our parish, for the purpose of setting on foot, if possible, some plan for the regular, systematic, and adequate relief of the poor around us. I failed in the object

I had in view, and was thrown back on my own individual efforts. The best thing I could do, it seemed to me, was to open our soup kitchen. By this means I have been able to distribute about 160 dinners per week of excellent soup and bread, at a small charge. This, however, has been amongst our scholars only, and this great blessing, as far as it goes, it will be easily seen, leaves a large amount of want and privation untouched. It is that I may extend the benefits of our kitchen to the adult poor and sick around us that I now make this appeal. Besides the children's dinners, I purpose distributing from eighty to one hundred and fifty warm and nourishing meals per week, at a small charge, to persons with whom I am well acquainted, and of whose needy circumstances I have only too much reason to be convinced. The smallest help to this end will be thankfully received by the persons whose names appear in conjunction with, yours very truly,
J. TAYLOR.
December 14.

TEACHERS' SOCIAL MEETINGS.

To the Editors.—In your report of the London Auxiliary Sunday-school Association meeting, at Carter Lane, on the 24th ult., I notice a curious mistake on some one's part. With reference to more frequent meetings among our teachers for friendly intercourse, Mr. Taylor (Clerkenwell) is reported to have recommended for our adoption a plan existing (?) among the Wesleyans, of having such meetings as are referred to on—*Sunday evenings* (sic).

As I have some knowledge of the real plan on which these meetings are conducted by our brethren, you will, I trust, allow me this opportunity of explaining it to your readers, and thus clearing off a notion, unjust to our contemporaries, the Wesleyan Methodists, who, as a rule, are strict Sabbatharians; most assuredly they never did and, in all probability, never will hold such gatherings on Sunday evenings.

It is well known that the Wesleyan chapels are divided into circuits, consisting generally of three congregations and three ministers, of whom the senior (in standing) is president of the circuit. A Sunday-school is attached to each of these congregations, and these Sunday-schools form of themselves a circuit or union. A committee is formed by two representative teachers from each school. This committee has the management of affairs relating to the social meeting only, which occurs once in every three months. Generally, the place of meeting is taken in rotation, thus: the first meeting is held in the schoolroom of A chapel, the second in the schoolroom of B chapel, and the third in the C schoolroom; so that each body of teachers in turn become the hosts. The managing committee appoint some teacher or superintendent, to read a paper after the tea on matters interesting and useful to teachers. After the reading of this paper, any business connected with the union is transacted, and on the conclusion of such business, any spare time is devoted to discussion, bearing on the essay of the evening.

The chairman of these meetings is almost always the President of the Circuit.

I should perhaps mention that this plan is not yet universally adopted, as distance generally presents an almost insuperable bar to meetings of this description in the country; but in large towns the idea is rapidly being taken up, and brought into execution with much success.

I think I have here placed in as concise a form as possible, all the information with regard to these necessary meetings, but should any one desire fuller details I shall be happy to supply them (with your permission) through your correspondence columns. Yours, &c.,
HENRY A. HALL.
25, Paternoster Row, London, Dec. 7, 1869.

THE NATIONAL EDUCATION LEAGUE.

To the Editors.—I would earnestly beg Unitarians in particular, not to be misled by the profession of the League, that the schools it seeks to establish shall be "unsectarian." When Mr. Dixon says, as he did here the other day, that the schools will be unsectarian, inasmuch as they will be schools in which "no creed or catechism" will be used, and in which the Bible will be read "without note or comment," he no doubt means what he says; but that, I submit, is not sufficient, for the terms are ambiguous, and even if their meaning were clear, I do not see what power the League has to insure perfect catholicity on the part of school managers and teachers.

Many years ago, the British and Foreign School Society was started with precisely the same programme. All its schools were to be "unsectarian"—schools in which the Bible was to be read without note or comment—in which no "peculiar religious tenets" were to be taught, and which should not "exclude the aid of any persons professing to be Christians."

It was scarcely possible to devise a more comprehensive, promissory, "unsectarian" scheme. On the strength of these (mis)representations many

wealthy and influential Unitarians worked on the society's committee, subscribed liberally to its funds, and bequeathed legacies to it. After a while, however, they found that the doctrines of total depravity, eternal torments, the deity of Christ, and the Trinity, were openly taught in the schools. When they remonstrated they were coolly told that as Trinitarians were not a sect, their (Trinitarian) teaching was not sectarian teaching, and that as Trinitarians were not a "peculiar" religious people, Trinitarian doctrines were not "peculiar" tenets! It was found that though no printed notes or comments were used the teachers were allowed to give their own Trinitarian, *viva voce* comments, although the society had publicly declared, in a printed address, that the children were left "entirely to the explanations and commentaries which their parents and friends may think fit to give them at home."

The league cannot make more satisfactory, more catholic professions than this society, and I do not see how it can do more to prevent their being broken. That being so, Unitarians have no better guarantee at present than the British and Foreign School Society gave for the really unsectarian character of its schools, and are not safe in giving their adherence to the league.

In all educational plans that prescribe Bible reading, the mode should be prescribed, for much will depend on that. When the Bible is read by the master or mistress, at the opening or close of the school, it is possible for it to be read inoffensively; but when read in classes, under the direction of pupil teachers or monitors, it is impossible. I am, gentlemen, yours truly,
B. TEMPLAR.
Manchester, Dec. 6, 1869.

THE COMING WEEK.

Ainsworth.—On Sunday evening, one of a course of lectures by the Rev. J. T. Whitehead; subject, "John Milton."

London: STOKES NEWINGTON.—On Sunday morning, a discourse by the Rev. J. K. Applebee; subject, "He steadfastly set his face to go to Jerusalem."

London: STRATFORD WORKING MEN'S HALL.—On Sunday afternoon, a meeting for conversation on "Progressive Development in the Bible."

Manchester.—On Sunday morning and evening, the Rev. James Drummond will preach in Cross-street Chapel.

Mossley.—To-morrow, Saturday, sale of work and Christmas tree.

Penmaenmawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Sale.—On Sunday morning, the first of a series of discourses by the Rev. Dr. Beard. Subject, "God's goodness contemplated at the close of the year."

Stockport.—On Sunday evening, the second of a course of lectures. Lecturer: Rev. Brooke Herford. Subject: "Servetus."

Birth.

OSLER.—On the 14th inst., at Fendalae, Edgbaston, the wife of Henry F. Osler, Esq., of a daughter.

Marriages.

HOTCHKISS—MAWDSLEY.—On the 2nd inst., at the Presbyterian Chapel, Hindley, by the Rev. Adam Rushton, Mr. John Hotchkiss, of Hindley, to Sarah, youngest daughter of the late James Mawdsley, of Halsal, and granddaughter of the late Rev. Peter Walkden Fogg.

JENNENS—ROPER.—On the 11th inst., at the Unitarian Church, New Hall Hill, Birmingham, by Mr. John Green, John Stephen, son of Thomas Edward Jennens, Aston, to Sarah Ann, daughter of James Roper, Lodge Road, Birmingham.

ORR—JENNINGS.—On the 9th inst., in the Unitarian Church, York-street, Belfast, by the Rev. James Orr, father of the bridegroom, Adam Orr, Esq., M.D., Q.U.I., L.R.C.S., Edin., Killybegh, Down County, to Sarah Humphrey, daughter of Henry Jennings, Esq., Salfield.

Deaths.

CARR.—On the 30th ult., at St. John's Wood, Mr. Matthew Carr, aged 72 years.

EAGLESOME.—On the 11th inst., at Emmeote Road, Warwick, Mary, youngest daughter of the late Alexander Eaglesome, Manchester. Friends will please accept this intimation.

MORLEY.—On the 11th inst., at Burnham Place, Swansea, Richard Morley, in the 51st year of his age.

ROBINSON.—On the 18th inst., of apoplexy, James Robinson, Esq., of Clayton West, near Huddersfield.

THE SEASON OF THE YEAR

When Light Wines, so acceptable in warm weather, give place to those possessing properties more suited to the temperature being at hand, we again have the pleasure of directing attention to our

DINNER SHERRY.

24s. PER DOZEN.
The extensive use of which is a proof of the estimation in which it is held, and is an additional incentive to renewed efforts to keep up the quality.

JAMES SMITH & COMPANY,

WINE MERCHANTS,
26, MARKET-STREET, MANCHESTER.
Liverpool: 11, Lord-street.
Birmingham: 28, High-street.

GLENFIELD STARCH is the only kind used in Her Majesty's laundry. Those ladies who have not yet used the Glenfield Starch are respectfully solicited to give it a trial, and carefully follow out the directions printed on every package. It is rather more difficult to make than other starches, but when this is overcome, they will say, like the Queen's laundress, that it is the finest Starch they ever used.

Printed for the Proprietors, by WILLIAM EVANS, of Apsley Villa, 877, Waterloo Road, Chesham Hill, at his printing-offices, No. 8, Cross-street, Parish of Manchester: and Published by JOHN PHILLIPS, at 74, Market-street, in said Parish of Manchester.—London Agents: Messrs. Smart and Allen, 2, London-house-yard, Paternoster-row. — Friday, December 17, 1869.

The Unitarian Herald.

EDITED BY

REV. WILLIAM GASKELL, M.A., & REV. BROOKE HERFORD.

VOL. IX.—No. 453.

FRIDAY, DECEMBER 31, 1869.

PRICE 1d.

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"EDUCATION: THE GREAT CHRISTIAN QUESTION FOR THE YEAR."—A LECTURE on this subject will be delivered by the Rev. BROOKE HERFORD, on Sunday Evening next, January 2nd, 1870, at the Strangeways Unitarian Free Church. Service at 6-30. All seats free. The church supported by the offertory.

BAYS HILL UNITARIAN CHAPEL, CHELTENHAM.—SERMONS on the following subjects will be delivered by the Rev. D. GRIFFITH, Jan. 2.—Retrospect of the Year.

The Rev. JOHN ROBERTS, B.A.,
"9.—The Appeal of the Gospel of Christ to the Reason and Conscience of Man.

The Rev. D. GRIFFITH,
"16.—Christ, the Light of the World.

The Rev. JOHN ROBERTS, B.A.,
"23.—The Catholic Church of Christ.

The Rev. D. GRIFFITH,
"30.—Prejudice—Un-Christian and Obstructive.

UNITARIAN HOME MISSIONARY BOARD, MEMORIAL HALL, MANCHESTER.

PUBLIC EXAMINATION, January 17th, 18th, and 19th, commencing each day at ten a.m.

ANNUAL MEETING, Monday the 17th. Chair to be taken at six p.m.

SOIREE, Tuesday the 18th. Sir JOHN BOWRING, LL.D., to preside. Tea at half-past five.

ADDRESS TO THE RETIRING STUDENTS, Wednesday, 19th, in Strangeways Unitarian Free Church, by the Rev. J. PANTON H.A.M., of London. Service at seven.

Tickets for the Soiree, price 1s., may be had from the Secretaries, Messrs. Johnson and Rawson, 89, Market-street; or Mr. Jones, at the Hall.

H. ENFIELD DOWSON, B.A., } Secs.
E. C. HARDING, }

THE REV. JOHN MURRAY, of the United States is willing to supply PULPITS in England or Scotland from January to May, 1870.—Address, care of Rev. R. Spears, 178, Strand, London.

MEADOW CHAPEL, GODALMING. The Committee of the above Chapel have determined to supply the want, which has long been felt, of greater accommodation for their Sunday-schools, and of a room suitable for congregational purposes, meetings, and lectures.

The cost will be about £200, towards which the following sums have been contributed:—

By the Congregation.....	£200 0 0
Rev. E. Chapman, Bristol.....	5 0 0
A Friend (by the same).....	1 0 0
James Wood, Esq., do.....	1 1 0
—Chamberlain, Esq., do.....	5 0 0
W. Haynes, Esq., do.....	3 3 0

The building is now in course of erection.

Further subscriptions will be thankfully received and duly acknowledged by the Secretary.

EDWIN ELLIS, Wonerah, Guildford.

THE Poole Congregation earnestly solicits **PUBLIC AID** to enable it to liquidate the Chapel Debt of £310.

Subscribed by the Congregation.....	£100 0 0
Subscriptions already advertised.....	160 14 0

Per Rev. J. Cropper.....

The Misses Phillips..... 5 0 0
A Friend..... 0 5 0

Per Rev. E. Kell.....

Southern Unitarian Fund Society, third donation..... 5 0 0
Mr. Spencer, Southampton..... 0 5 0

Per Rev. R. L. Carpenter—second donations.....

Miss Carpenter, London..... 2 0 0
Hubert Thomas, Esq., Bristol..... 1 0 0

Mrs. Colfox, sen., Bridport..... 1 0 0
T. Colfox, Esq., Bridport..... 1 0 0

W. Colfox, Esq., Bridport..... 1 0 0
Rev. R. L. Carpenter, Bridport..... 1 0 0

UNIVERSITY COLLEGE, LONDON. Faculty of Medicine.—The Classes will re-commence on Monday, January 3rd, 1870.

Faculty of Arts and Laws (including the Department of applied Sciences).—The Lent Term will commence on Tuesday, January 4th, 1870.

The Schools for Boys between the ages of seven and sixteen.—The Lent Term will begin on Tuesday, January 8th, 1870.

The Evening Classes for Classics, Modern Languages, Mathematics, &c.—The Lent Term will commence on Monday, January 10th, 1870.

Prospectuses of the various Departments of the College may be obtained at the Office of the College on application either personally or by letter.

The College is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of the North-Western, Midland, and Great Northern Railways.

JOHN ROBSON, B.A., Secretary to the Council.

FALLOWFIELD SCHOOLS.—The Committee beg to announce that the above Schools will be OPENED on the 19th of January, 1870, by a PUBLIC SOIREE.

LONGTON.—The Unitarian congregation meeting in this town are very desirous to erect a more suitable place of worship than the one they at present have. For a long time they have had to hold their religious services in a room of a public-house, situated in a back street. The success of the Unitarian cause is injured, in this part of the country, by the building in which its claims are advocated. It is often said, if there were a chapel instead of a public-house room to meet in, many persons who sympathise with us would attend the services.

There is another consideration which urges the congregation to get a place worthy of the views they hold of the religion of Jesus Christ. At present there is no Sunday-school in connection with the society, as the person who lets the room for the religious services will not allow it to be used for a Sunday-school.

Longton is a rapidly increasing municipal town in the Staffordshire potteries. It also forms part of the parliamentary borough of Stoke-upon-Trent. Collected around the site of the proposed chapel at a very short distance there is a population of thirty thousand inhabitants: a wide field here presents itself to those who are engaged in teaching the pure and simple doctrines of the Gospel.

The congregation is composed chiefly of working people; they have, as stated above, secured a site, and they have contributed according to their means towards building a place of worship, the cost of which they estimate at about £500.

As the congregation strongly feel that there is a reasonable prospect of much more good being done if they had a chapel of their own, they therefore cast themselves upon the generosity of their Unitarian brethren to assist in erecting one, and they appeal to the kindness of all those who are desirous to promote the success of liberal Christianity and the religious instruction of the young.

The following gentlemen will be Trustees in conjunction with other gentlemen living in the locality:—

George Melly, Esq., M.P., Rev. Brooke Herford, Manchester.

Rev. Benjamin Glover, Crews, Rev. Robert Spears, London.

In addition the following subscriptions, which have been promised, two gentlemen will give £100 providing the remaining sum of (£400) be raised.

Amount previously advertised, £354. 9s. 6d., including the £100 which is promised on condition that £400 be raised.

ADDITIONAL CONTRIBUTIONS.

Mr. Philip Worsley, London..... £1 0 0
Mr. Stephen Taylor, do..... 0 10 0

Francis S. Bolton, Esq., Birmingham..... 5 5 0
Archibald Kennerick, Esq., do..... 5 0 0

Mr. J. H. Nettlefold, do..... 1 1 0
Mr. A. F. Osler, do..... 1 0 0

Mr. H. Payton, do..... 1 0 0
Mr. C. Clifford, do..... 1 1 0

Mr. Willis, do..... 1 0 0
J. Phillips, Esq., do..... 1 1 0

Mr. W. Hargreaves, Newcastle..... 5 0 0
Collected by G. Melly, M.P..... 10 0 0

Dr. Holtham..... 1 1 0
A Friend..... 1 0 0

A Friend..... 0 5 0
Mr. Inskip..... 0 10 6

Holbrook Gaskell, Esq., Woolton Wood, L'pool..... 5 0 0

Donations will be thankfully received by Mr. Joseph Brough, Chemist and Druggist, High-street, Longton, Potteries; and the Rev. N. Green, 11, Red Bank, Dresden, Longton, Potteries; which will be acknowledged in the *Unitarian Herald*.

WANTED, a GOVERNESS for children under ten years of age, in a plain, comfortable home in Liverpool.—Address ALPHA, Office of the *Unitarian Herald*, 74, Market-street, Manchester.

WANTED, to place a Young Lady in a School where she could receive lessons from masters in return for her assistance in housekeeping; good references. Address ALPHA, Mr. Hall, Post Office, Beverley Road, Hull.

HOLLY BANK SCHOOL, TETLOW FOLD, HIGHER BROUGHTON, MANCHESTER.

The School premises, domestic arrangements, modes of instruction, &c., are of the best kind. Pupils are prepared for the Oxford Local Examinations and for Owens College. Prospectuses on application. The NEXT QUARTER will begin on January 26th.

"We have great pleasure in stating that Mr. Templar is known to us as an experienced, skilful, and most successful teacher."

Sir Thomas Bazley, Bart., M.P.
R. N. Phillips, M.P.

J. R. Beard, D.D. R. Nicholls, Alderman.
H. J. Leppock, J.P. R. Neill, Alderman.

Ivie Mackie, J.P. H. D. Pochin, Alderman.
W. M. Kerrow, D.D. Martin Schunck, The Abbey.

J. D. Morell, M.A., LL.D. John Watts, Ph.D.
H. M. Inspector of Schools.

LANCASTER.—The Rev. D. DAVIS, B.A., will REOPEN SCHOOL on Friday, January 28th.

GLADSTONE HOUSE, Upper Brook-street, near Victoria Park, Manchester.—DUTIES RESUMED January 25th. Vacancies for three Boarders. Masters attend. Principal, Mrs. ROYSTON.

THE CONIGRE, Trowbridge, Wilts, BOARDING and DAY SCHOOL for Young Ladies, conducted by the Misses MARTIN. The Pupils will RE-ASSEMBLE on Thursday, January 20th, 1870.

LINDOW GROVE SCHOOL, LALDERLEY EDGE.—Postal address, Mr. WOOD, "The Lodge," Wilmeslow.

Boys are prepared to pass the Matriculation Examination of the London University, as well as the Local Competitive Examinations. Careful scrutiny is invited into every department of the school.

OLLERENSHAW HALL, WHALEY BRIDGE.—LADIES' BOARDING SCHOOL, Conducted by Mrs. EASTWOOD.—Terms and references forwarded on application.

MOUNT VERNON HIGH SCHOOL, NOTTINGHAM.—For prospectuses apply to the Rev. EDWIN SMITH, M.A., Sandy Knoll, Mount Vernon, Nottingham. SCHOOL REOPENS on Thursday, January 27th.

OLD HALL, STAND, Near Manchester.—Mrs. DAVIES'S PREPARATORY SCHOOL for Little Boys. Terms 25s a year. Two vacancies. NEXT QUARTER commences January 24th, 1870.

BATH.—MRS. JEFFERY'S SCHOOL FOR YOUNG LADIES.—Having removed to a larger house, Mrs. Jeffery is now enabled to receive a few Additional PUPILS. Bath is considered a healthful locality, and is the residence of efficient masters and teachers.

References:—The Rev. W. Odgers, Bath; the Rev. T. Poynting, Manchester; the Rev. W. Cochrane, Netherend; J. Murch, Esq., Bath; E. Cobb, Esq., Bath; W. A. Case, Esq., M.A., Hampstead, London; J. Shute, Esq., Clifton, Bristol.

9, Norfolk Crescent, Bath.

THE REV. J. PAGE HOPPS regrets that he has been unable to supply many correspondents and agents with copies of the "Life of Jesus." In two or three days a large supply will be forthcoming.

SPECIAL NOTICE.

THE LIFE OF JESUS. By the Rev. J. PAGE HOPPS. The Publishers will receive a FRESH SUPPLY in a few days, and orders that have accumulated will then be executed.

"THOUGHTS FOR THE SUMMER DAYS AND WINTER NIGHTS OF LIFE." A new series, by the Rev. J. PAGE HOPPS, commenced in THE TRUTHSEEKER for January, 1870. Now ready.

"EXTRACTS FROM THE DIARY OF A GENTLEMAN, KEPT IN THE YEAR 2150." The first portion in THE TRUTHSEEKER for January, 1870. Now ready.

"HOW JESUS WON HIS OWN SALVATION." A Lecture. In THE TRUTHSEEKER for January, 1870. Now ready.

"CAN YOU BELIEVE IT?" See THE TRUTHSEEKER for January, 1870. Now ready.

"A SAD COUNTESS." See THE TRUTHSEEKER for January, 1870. Now ready.

"A PRAYER CONCERNING THE PERFECT LOVE OF GOD." In THE TRUTHSEEKER for January, 1870. Now ready.

"SPIRITUAL FREETHOUGHT." See THE TRUTHSEEKER for January, 1870. Now ready.

"THE SOLEMN ECCLESIASTICAL PARABLE OF 'SUBSCRIPTION.'" Discussed in THE TRUTHSEEKER for January, 1870. Now ready.

THE TRUTHSEEKER, Edited by the Rev. J. PAGE HOPPS, has been in existence for nearly seven years; during which time it has given "aid and comfort" to all who were striving to bring a little nearer that good time when the light of Reason, which is the true light of God, will be allowed to shine on all and be thankfully welcomed by all; and when the discoverer in matters pertaining to religion will be honoured and revered, and not, as now, smitten on the mouth and cast out.

With the New Year will begin a New Series of *The Truthseeker*; and the opportunity will be taken to make such changes as experience has proved to be desirable. For the future, every number will be, as far as possible, complete in itself; and Articles will not be continued for any length of time, from month to month. During the year, two series of Papers, by the Editor, will appear, together with Reviews and other contributions of passing or permanent interest.

In his own name, and in the names of his immediate co-workers, the Editor appeals for help to those who believe that Religion ought to be reasonable and that Christianity ought to be intelligible. The "help" he asks for is simply such help as every one can give who will admit *The Truthseeker* into his home, give it an honest hearing, and commend it, if approved, to inquiring and receptive minds. These are not times for the silencing of even the humblest voice that is raised on behalf of a religious Faith that neither insults God nor degrades man. To those who feel this, the Editor now commits a work that has long been dear to him. It is for them, in a great measure, to determine what its future shall be.

THE TRUTHSEEKER, containing "Thoughts for the Summer Days and Winter Nights of Life," by the Editor, together with contributions of general interest, is now ready. Price Threepence.—London: Trübner and Co. Manchester: Johnson and Rawson; and all agents and booksellers.

[For 4s. a year (sent to the Rev. J. Page Hopps, Queen's Park, Glasgow) a copy of *The Truthseeker* will be sent regularly, to any address, post free.]

On the last of every month.

"THE TRUTHSEEKER, a Review, devoted to the advocacy of reverent free thought in matters pertaining to Religion." Edited by the Rev. J. PAGE HOPPS. Price Threepence.

London: Trübner and Co., 89, Paternoster-row. Manchester: Johnson and Rawson, and John Heywood; and through all booksellers and agents.

"A DECLARATION OF THE SCRIPTURAL PRINCIPLES OF UNITARIAN CHRISTIANITY," in tract form, with the texts in full. 6d. per doz.; 8s. per 100, post free, from Rev. GOODWYN BARMBY, Band of Faith Office, Walsfield.

WHAT THE CHURCHES ARE DOING.

At the last meeting of the Bible Society Committee, some interesting statements were given of the advances which Christianity has recently made in Madagascar. It may be remembered that the Queen, on ascending the throne about two years ago, declared herself a Christian. When the foundation-stone of the Chapel Royal was laid, the fence round the building in which the great national idol was kept, in a village some seven miles from the capital, was ordered to be pulled down. The keepers of the fetish became enraged at this, and muttered threats of vengeance, hinting that the god had medicine and intended to use it; as much as to say that the Queen would be poisoned. In this threatening temper they came to court; a council of state was called, and while they were detained in the capital, an express was sent off to put an end to the imposture for ever. No opposition was offered by the people. They gathered round while the house was burned with the materials of the broken fence, and curiously watched what would come of it. First, the appurtenances of the idol were consumed—his long cane, the bullocks' horns from which the sacred sprinklings were made, his three scarlet umbrellas, and his silk gown; then his case; and lastly, the formidable deity himself who rendered the sovereign invincible, preserved from fire, from crocodiles, from infection, and in battle—the great god of Madagascar, worshipped for generations, and the object of fear to thousands, was brought out. Scarcely anybody but his keepers had ever seen him, and when he proved to be a bit of shapeless wood about as big as a man's thumb, with a couple of scarlet silk wings, no wonder that "all seemed astonished at his insignificance." Still the crowd exclaimed "You cannot burn him, he is a god;" to which the Christian officers replied, "We are going to try," and while the sham deity was enveloped in flames it was held up on a stick that all might see it consume. A number of other idols were afterwards burned, without any remonstrance from the people. The inhabitants of the villages, seeing that they had no longer any gods left to worship, sent to the Queen to ask what their religion was to be for the future, and who was to teach them the knowledge of the true God. The missionaries and native pastors were summoned to the Prime Minister's house, and he wisely suggested that the responsibility of supplying them with teachers should be devolved on the churches already existing, and that the Government should have nothing to do with the matter; that the churches should make collections, in which the Chapel Royal should share, and thus the expense of sending teachers be defrayed. A list of 280 villages in Imerina, the province in which the capital is, was made out, and of these it was found that 120 were already supplied with pastors. Native teachers were selected from the churches in Antananarivo for the 160 others, and thus the whole district was brought at once under Christian instruction.

The announcement seems to have been premature which we made last week that the law had been wiped from the Swedish statute book which rendered everybody who taught or preached anything but "the pure Evangelical faith" according to the Augsburg Confession liable to fine and imprisonment. A correspondent sends an account to the *English Independent* of the recent prosecution of a Mr. Ambrosius, apparently at the instance of the rector of the parish in which he had dared to preach and baptize. He was fined 75 dollars, which, with the costs, amounted to about £22. A seizure was made on his premises, and a sledge and country wagon, four copper kettles and a clock, were the price he had to pay for exercising the liberty of prophesying. The statute under which he was convicted was passed in 1860, and is a neat and simple formula of persecution of which Sheldon and the framers of the Five Mile Act might have been proud. It runs thus:—"Whosoever shall, with a view of gaining proselytes, publicly proclaim, or in any other way disseminate religious doctrines, contrary to the pure Evangelical faith, shall be fined from 50 to 300 rix-dollars, or imprisoned from two months to a year."

It is not often that we find ourselves in agreement with Church courts; but we must admit that the Consistory to which he belonged had some reason for censuring and declaring unworthy of his trust a Dr. Mook, a clergyman in the Bavarian Palatinate, who could make use of language like this:

"The gulf which exists in the Church between faith and knowledge it is now more than ever impossible to fill up. In no place are more lies told than in the pulpit. No assembly represents less knowledge and cultivation than one come together for public worship. If the multiplication table were prayed there would be more sense in it than

in the so-called Apostolic Creed. The belauded freedom of teaching is a demonstrably empty form. The faith contained therein is a homœopathic tincture, to which every century has added a drop of distilled lunacy."

The Anti-Council, which was dissolved by the Italian Government after it had held two sittings in Naples, has adjourned till next September. It will then meet in Switzerland. While awaiting the moment in which it can proclaim its views "on thoroughly free soil" it once more protests against the violation of its rights, and publishes a declaration of its principles, in which the necessity of abolishing all official Churches is affirmed.

An Apostolic Constitution has just been promulgated by the Holy See, which seems a little hard on such of our "priests" as are yearning for a sort of ecclesiastical concubinage between Anglicanism and Romanism. It limits and defines former Church censures, and its general effect is to withdraw to the cognizance of the Pope, for the purposes of absolution, a great number of cases which heretofore have been disposed of by the local authorities, reserving to these the power of absolving only in *articulo mortis*. Excommunication is re-affirmed against all heretics, "to whatever sect they may belong;" against all schismatics, and "those who obstinately refuse obedience to the Sovereign Pontiff" and against all "who appeal from the commands and decisions of the Roman Pontiffs to a future General Council."

Father Hyacinthe has arrived in Paris. Before leaving America he deviated from the rule which he had set himself in his visit there, and delivered a lecture in New York in aid of the French Benevolent Society established in that city. He said in explanation of this, that although he was in the United States to seek repose and to be silent, he could not resist the appeal made to him on behalf of his suffering fellow-countrymen. The subject of his lecture was the Government of Life. When he appeared on the platform the reception he met with was so warm that he was sensibly affected by it, and the lecture throughout was much applauded.

The Rev. J. C. Ryle's letters to the *Record* on Reforms in the Church are to be published in a separate form. Archdeacon Allen having taken him to task for too much "preparatory rhetoric" as to how he expects to frighten people by his proposals, he says in reply, "they have already frightened many people very much indeed, and are thought most dangerous, most revolutionary, and most destructive." This, however, is nothing new. Ever since we could recollect anything, the Establishment has been constantly "in danger."

It is stated that the bishopric of Sierra Leone, now vacant, has been offered to the Rev. Dr. Massingham, of Warrington, who a short time ago made himself so notorious by his misstatements as a lecturer in support of the union of Church and State. As Nonconformists we should be sorry to lose his help.

The death of Dr. Lee, Bishop of Manchester, places another bishopric at Mr. Gladstone's disposal—the seventh to which he has been called to nominate during his thirteen months of office as Premier.

The Moderator of the General Assembly of the Irish Presbyterian Church has issued a circular calling a special meeting of the Assembly at Belfast on the 25th January, to take into consideration the financial position of the Church as affected by the Irish Church Bill, and to adopt measures suitable to the occasion.

The Rev. W. G. Clark, Vice-Master of Trinity College, Cambridge, and late Public Orator of the University, has written a letter to the Bishop of Ely, as his diocesan, in which he thus honestly gives his reasons for resigning "holy orders:"

"Slowly and reluctantly I have been driven to conclusions incompatible with the declarations which I made at my ordination. For instance, in the 'Ordering of Deacons,' a candidate is asked whether he 'unfeignedly believes all the Canonical Scriptures of the Old and New Testament?' This question, taking the words in their natural sense, I could not now conscientiously answer in the affirmative. In the 'Ordering of Priests,' several of the questions addressed by the bishop to the deacons evidently assume the infallibility of the Scriptures. The same doctrine is implied in the 6th and 8th Articles, and in the 36th Canon. I no longer think it tenable. Some portions of the 'Canonical Scriptures' now seem to me to be of doubtful genuineness, and others to contain erro-

neous statements in history, and questionable teaching in theology and morals. There are passages in the Liturgy which I cannot now repeat with full assent. I cannot stand beside the altar and say, in the face of the congregation, 'God spake these words,' when I am convinced that He did not speak them. Under these circumstances, I beg to signify to you my desire to relinquish the position of a clergyman and to resume that of a layman. Whatever law, written or unwritten, may prevent me from doing this, I protest against as iniquitous and immoral, because it conflicts with the natural right and bounden duty of every man, all his life long, to search for and proclaim the truth."

The Ritual Commissioners have not been able to carry out the Archbishop of Canterbury's wish that they should give in their report before Christmas. Two more meetings are to be held before Parliamentary assemblies: the first to endorse the recommendations of the Lectionary Committee; and the second to consider Mr. Walpole's general report, which is understood to be opposed to the views of the extreme High Church party. It must be allowed that the commissioners have given plenty of time to the matter, with what success remains to be seen.

Ritualism has not had a quiet time of it lately. In the celebrations of the London Twelve Days' Mission one of the most prominent actors was the Rev. George Body, of Wolverhampton, and on his return home he undertook to deliver an address on the subject, and there was a large gathering to hear it. But in the course of it he was interrupted by an anti-Ritualistic demonstration, and the uproar was so great that the police had to be called in to clear the room.—One of the headquarters of the High Church revival was St. Lawrence Jewry, and the practices there have led to much angry feeling among the parishioners, who took steps to check them, by making representations to the Archdeacon of London. In consequence he attended the services twice, and he states that many of the persons looked like Roman Catholic rather than Protestant worshippers, and that the ceremonial was altogether different from that to which the Church of England was accustomed. The Bishop of London has been communicated with on the subject, but his decision is not yet known.—At St. Luke's Church, in one of the Midland towns, where Ritualistic practices were indulged in, some parishioner, of a waggish turn, chalked on the doors:—"St. Luke's Junction—Change here for Rome!"

There has been another warm discussion in the London Presbytery on the "box o' whistles" question. One party were in favour of allowing congregations to introduce instrumental music if they chose; but the other party, led by the Rev. T. Halkin, were of his opinion that such music was "un-Presbyterian," and that the organ was "one of the marks of the beast." The question promises to afford matter for exciting debate for some time to come, and at present seems likely to conduce to anything but harmony.

Mr. McLaren, in addressing his constituents at Edinburgh, stated that he and his colleague, Mr. Miller, are to introduce next session their Bill for the settlement of the annuity tax for the support of the Established Church clergy, and that its terms will not be so favourable for their pecuniary interests as was the compromise which was lost at the close of last session owing to the timidity of the clergyman in London who represented his northern brethren. Should the measure be agreed to, as he is not without hope, the Established Church will be virtually disestablished in Edinburgh. He also stated that he means to persevere with his measure for abolishing church rates in Scotland, adopting as his model the Act that effected this object in England.

WHAT IS SAYING ON CHURCH MATTERS.

A letter in the *Inquirer*, with the well-known signature "S. S.," shows in its true light the position of those who maintain that, in regard to the Articles by which he is bound, and the Creeds which he professes to believe, the clergyman "is only accountable morally to those persons to whom he is accountable legally." The writer justly says:

"This is taking a very limited view of the question, though I fear it agrees with the opinion held by most of the clergy themselves. They are appointed to their office by the Government of the country, and required thereupon to make several solemn vows; and the Government, speaking through the judges of the land, allows them to interpret these vows very laxly. But this is a case in which, though the Government and the clergy-

man are the two parties who are in the first instance concerned with how far these solemn promises are kept, they are by no means the only parties. Another party very much concerned is the congregation, whom the clergyman every Sunday teaches to believe the Creeds and the doctrines implied in the Liturgy, while he himself at the same time solemnly declares his own belief in them. In fact, the so-called 'liberal' clergyman is deceiving his congregation every Sunday when he reads the service in church. It is a very poor excuse for him to say that in the Gorham case, and in the case of Williams and Wilson, he has received permission from the Privy Council so to do. A man of tender conscience would hold that he must not so deceive and so mislead, though he has had legal permission to do so. As a Minister of State lately declared, the morality of the whole nation is tainted by the spectacle. While the ministers of religion have so little regard to these solemn engagements, how can we expect tradesmen to be honest? Instead of praising the 'liberality' of the Broad Church, let us praise the honesty and sincerity of Mr. Sedley Taylor and Mr. Auberger Herbert, who have both lately resigned their fellowships rather than hold them with a profession of belief in the unintelligible and contradictory Creeds and Articles of the Church of England."

The Rev. W. C. Plunket, treasurer of St. Patrick's Cathedral, in an address at Belfast on the "Nationality of the Irish Church," expressed his dissent pretty plainly from the opinion of those who were for maintaining her as a branch merely of the English Church, and "tying her inexorably to a rigid conformity to the doctrine, discipline, and worship" of that Church. They should strike root for themselves. Of the appointment of bishops he asked, "Even admitting the risks of popular election, and the reason we have at present to be well satisfied with our Crown-appointed bishops, has State patronage been always a blessing to the Church? Is there no way of improving upon the system of episcopal election adopted in other free Churches except the placing of those appointments in the hands of the Minister of the day, to be manipulated according to the exigencies of political diplomacy? Surely our Church has been too long the tool of party to make us wish for such a result. Why should we go beyond our own country to look for the wisdom and learning required for a judicial committee? And why should we train up our clergy to long after the flesh-pots of Anglican preferment when, if there be any special duty to be urged upon them, it is their duty as patriots to stand by their National Church in the hour of her peril? Why should we assume that a declaration of our dependency on the English Church and a compulsory conformity to her doctrines, discipline, and worship is the only way of preserving ourselves from extravagance and disintegration?" The speech was loudly cheered.

The *Church Herald* makes a statement from which it would seem as if Romanism was getting a little saucy:

"We know that several members of the Anglican Communion have, in consequence of the recent decision of the Privy Council in the *Macdonochie* case, sought refuge in the Roman Church, but the Roman clergy are in no hurry to receive them, and in several cases have refused to do so until the candidates shall have had sufficient time to consider the steps they wish to take."

The *Guardian* informs us that "the High Church party at last have taken a leaf out of the books of the Evangelicals and Dissenters, and have brought out a penny paper, or rather broadsheet, not unlike the *British Workman*, only without illustrations. It is called the *Gospellet*: it is roughly printed, in rather large type, and on thick paper."

In the "Life of Dr. Robert Lee," of Edinburgh, we meet with the following testimony to the respect which our faith has won on the north side of the Tweed:—"Unitarianism has never been strong in Scotland, but its preaching has always been intellectual and interesting to educated men." We trust that it will continue to be so, while at the same time it more and more attracts the people by its spirit of freedom and love.

In connection with this, it may be mentioned that a correspondent of the *Spectator*, after stating that there are several ministers beyond the Border who preach Broad Church principles, says: "The old, narrow Calvinism has been attacked in its strongholds. A new and altogether different spirit is abroad in the land. It is now quite a common thing to hear members of the Presbyterian Churches call themselves 'Universalists.'"

In reply to the letter of Mgr. Dupanloup (which, by the way, affords a curious illustration of the constant

unity which prevails in the Romish Church), Mgr. Dechamps, the Ultramontane Archbishop of Mechlin, asks, "Is it not true that Jesus Christ preached nothing in the Gospel with greater love and with greater richness of expression than those two dogmas, which may be called the Heart and the Head of the Church: the dogma of the Blessed Eucharist, and the dogma of the Sovereign power, that of the infallibility of Peter?" Of course we cannot tell what the reply of the Bishop of Orleans to his catechetical brother would be, but if the question were put to us, we should answer with a courteous, but decided "No!"

From the way in which the word "God" is often used by orthodox writers, we are sometimes led to think that they must attach to it totally different ideas from what we do. We have an instance in last Friday's *Record*, which, in a leader on Christmas-day, speaks of "the nativity of God!" We thought that He was "without beginning of days." In the same article, the festival is described as "a tribute of acknowledgment to the beneficent work schemed in eternity, but then actually commenced in time!" To us this has a heathenish sort of flavour.

That sad "Sadducean," the *Pall Mall*, as the *Record* calls it, says:

"The church newspapers display at this season of peace and good-will the Christian charity for which they are usually distinguished. The *Rock* denounces the Bishop of London for his objections to religious journalism, terms the Ritualists Dr. Manning's 'jackals,' and the disestablishment of the Irish Church an 'iniquitous measure.' The *Church Herald*, in allusion to Dr. Temple's consecration, declares that 'the shadow of the dark deed falls upon the crib of Bethlehem, that 'the craven consecrators have rendered themselves contemptible in the eyes both of papists and infidels,' and that 'these wretched betrayers of their faith have their brief day, and pass away to their appointed places'—a periphrastic way, no doubt, of expressing a very strong fact indeed. The same journal attributes the credulity of the Welsh, as exhibited in the case of the fasting girl, to the influence of Dissent. The *Church News*, which observes, by the way, that the worldliness and wickedness in the country are due to Protestantism, is comparatively free from evil speaking. So also is the *Church Times*, which satisfies itself by a repudiation of the bishops, a sneer, not undeserved, at the 'undisciplined hot-headedness' of Archdeacon Denison, and a remark, the truth of which is not to be disputed, that as Churchmen, whose lot is cast in the nineteenth century, it is not their good fortune to enjoy 'peace on earth.' Finally, the *John Bull* is eager to inform us that the opposition to Dr. Temple will not cease with his consecration, that his right to hold a seat in Convocation will be questioned, that many bishops will decline to unite with him in committees, and that no lapse of time can make him a rightful bishop. Evidently the good-will towards men proclaimed in our churches at Christmas is not intended to include ecclesiastical opponents."

THE PAPAL POWER.

ONE of the prerogatives to which the popes now pretend is the power of summoning general councils and presiding in them. But all the general councils within the first five centuries were summoned by the emperors. Leo I. joined with many other bishops in requesting the Emperor Theodosius to summon a council in Italy, but he refused, because he had before appointed one in Ephesus. Nor did the popes, or their legates, preside in general councils in early times; but various other bishops presided in them; and in the first general council—namely, that of Nice—Constantine himself was the principal moderator or director. Speaking to the bishops upon that occasion, he said, "Ye are bishops of things within the church, but I am bishop as to externals."

It was some time before the popes thought of claiming absolute infallibility, as the successors of an infallible apostle. The first pope who seems to have made this claim was Agatho, who, in an epistle to the sixth general council, held at Constantinople in 680, said that the Church of Rome never erred, nor can err in any point; and that all the constitutions of the Church of Rome ought to be received as if they had been delivered by the divine voice of St. Peter.

As the Christians affected the ceremonies of the heathen worship, the popes were ready enough to avail themselves of it, when it might add to their personal dignity. Accordingly as the office of *Pontifex Maximus* had been of great dignity in Rome, and had generally been assumed by the

emperors, from the end of the fourth century the bishops of Rome were often called Pontiffs, and their office the Pontificate.

The ceremony by which respect is generally shown to the pope is *kissing his toe*, which was also done to the Pontifex Maximus of heathen Rome, and was demanded by Domitian, Dioclesian, and some others of the emperors who were likewise chief pontiffs. This civility was first shown to pope Constantine I., at beginning of the eighth century, by the emperor Justinian II., at Nicodemia. He did it out of voluntary respect, but it was afterwards claimed as a right even from crowned heads.

The custom of carrying the pope on men's shoulders after his election, which seems to have been borrowed from the custom of some of the northern nations, in the choice of their chiefs or princes, was first used by Stephen II., about the middle of the eighth century. He also had his *bulls* or *edicts* sealed with lead.

Afterwards the popes proceeded to assume other titles and forms, not only of royalty, but even of *divinity*; which having been first assumed by the princes of the East, were from them adopted by the Roman emperors, and from them by the popes.

So early as the fourth century the bishops of Rome surpassed all their brethren in riches and splendour, which exceedingly dazzled the common people; and so great a prize being contended for, there were often great tumults in Rome on the election of a pope, attended sometimes with murder and violence of all kinds. Many were killed on both sides in 368, during the contest between Damasus and Ursinius.

Notwithstanding the power assumed by the popes, and though in many things they acted independently of the emperor, and even opposed him, they were still his subjects, and upon some occasions he treated them as such. The election of the Bishop of Rome was not deemed valid without the consent of the emperor, and Justinian deposed two popes. When the empire of the Lombards was entirely put an end to in Italy, the nomination of the popes, at least the right of confirming them, was still in the hands of the temporal princes. Adrian, with his whole synod, acknowledged this power in Charlemagne, and Gregory VII. was himself confirmed in the papacy by that very emperor whom he afterwards deposed.

In early times the bishops of Rome, like those of other cities, were chosen by the people, as well as by the clergy. The first considerable innovation that was made in this respect at Rome was at a council held in 1059, under Nicholas II., when it was ordered that, upon the decease of a pope, the cardinal bishops should first consider of a proper person to succeed; that they should then consult with their cardinal clergy; and also the people should give their consent. But Alexander III., in the middle of the twelfth century, established the sole right of election in the College of Cardinals.

After this time the term Cardinal was confined to the seven bishops within the territory and city of Rome, who had been used to consecrate the Roman pontiff, and to the presbyters of the twenty-eight Roman parishes or principal churches. To appease the tumults that were made by others of the clergy, he, or some of his successors, for it is uncertain, made the chief of them cardinal deacons, giving them also votes in the election. Lucius III. was the first pope that was chosen by cardinals only. The particular rules that are now observed in the election of a pope were settled in 1178.

I may just add that the almost universal custom of the popes changing their names upon their election began with *Bocco di Porco*, in 844, who took that of St. Sergius, his original name (signifying *Pig's Mouth*) being thought unsuitable to his dignity.

A play on the name of the present pope was made before his election, thus: "*Pio? No, no ma stai Feretti?*" (Pius? No, no! but remain Feretti). R. E.

AMERICAN NOTES.

The Monthly Journal of the American Unitarian Association, which has been just ten years in existence, and well fulfilled its aim, has appeared for the last time. It, however, merely gives way for another Monthly which, it is hoped, will do its work and more—with a larger aim and a broader scope. We entirely agree with the Editor of the *Journal*

that this "is no time for silencing, or even for lowering the tone of our denominational utterances, but rather for proclaiming, more clearly and emphatically, our distinctive position." But the feeling has for some time been growing among our best men in the States that, owing to the multiplication of magazines, there was none which did full justice to the admitted literary ability of the denomination, and that it was desirable somewhat more to concentrate their efforts, and unite in producing a Review which, while the expositor of Unitarianism, might address itself to the great body of the American people, "bringing forward subjects of the highest social and religious importance under the inspiration of the Christian religion, interpreted in a Liberal Theology." This has led to the discontinuance, not only of the *Journal*, but the *Christian Examiner*; and their place is to be taken by *Old and New*. It is to be edited by the Rev. E. E. Hale, than whom no one, we imagine, could be found more likely to gather around him a staff of writers who will make it interesting and attractive. The first number contains a paper on the Ecumenical Council by a gentleman who was formerly a member of one of the religious orders, but left Europe because he found the Church false to freedom. Dr. Bellows contributes some of his experiences in Egypt; Dr. Clarke an article on the Perfection of Jesus; and Robert Collyer one in his own characteristic style. We give a hearty welcome to *Old and New*, and trust it will meet with abundant success.

We have always credited our American cousins with a large stock of ingenuity, but we confess we were not aware of its real extent, if a statement of Wendell Phillips's is to be relied upon. He says a Yankee baby of ten months looks over the side of his cradle, plans a new one, and gets up and patents it before he is twelve months old. This seems to us a little too precocious, but then, we know, we are considered rather "slow."

According to the *New York Post*, petitions are being prepared, asking the Pennsylvania Legislature to re-enact the Ten Commandments, the people, so far as the conduct of a good many shows, having forgotten their existence.

Four or five months ago a letter was published from one of the twelve apostles of the Mormon Church, in reply to some statements made by Vice-President Colfax in a speech delivered in August last at Salt Lake City. This has called forth a rejoinder from him in which he maintains and defends his former position. He shows that polygamy is expressly condemned by the Mormon Bible, and by "the Doctrines and Covenants," though it was sanctioned thirteen years later by a pretended revelation. He contends that revelation cannot be permitted to be set up as a defence of what is morally wrong. And as a case in point he holds out the example of England in suppressing the Indian practice of suttee as one worthy to be followed. In connection with his article, it is significant that a bill has been introduced into the Senate, of which Mr. Colfax is President, for giving effect to the Anti-Polygamy Act, which, though on the American Statute Book since 1862, has never been put in force. In a conversation with Senator Trumbull last summer, Brigham Young declared that, if an attempt were made to put this Act into execution, he would resist to the uttermost. But the Vice-President professes not to contemplate the employment of armed force. His doctrine is that the moral power of Congress will be sufficient, when backed up by the firmly declared will of the people to remove "this stain on the national escutcheon."

The Rev. Harry Jones, of whose letters from America we have more than once availed ourselves, in his last gives some interesting particulars regarding the "aspect of religion" there, from which we cull a few.

He was not "prepared to find such strong evidences of popular respect for religion as met him everywhere." He found them not only in the city and the country, but in the forest, the steamboat, and the railway station. The Californian steamboat had a notice full of godly advice to young men posted in the saloon. When he bought a sleeping-car ticket at Sacramento for his long journey eastward across the continent, the clerk, on learning that he was a clergyman took him to task for travelling in a train in which he would have to spend the Sunday. And "this was far from being a solitary instance of similar punctiliousness." "Indeed," he says, "a clergyman using

the simple natural freedom of an English Christian must expect to find Americans sometimes provokingly exacting when he travels in their country. Again and again I came across phases of religious severity which were strikingly importunate, if not always radically matured. There is a sort of tartness, like that of unripe fruit, in some growths of American religion. The old Puritan stock still bears strong crops, and spiritual food is frequently given before it has time to mellow." There is no body corresponding to a national Church; and, of course, the term "Dissenter or Non-conformist" is unknown. Churches and religious parties, Mr. Jones thinks, are more sharply defined than with us—the boundaries of opinion more distinct; there is very little that corresponds to Broad Churchism; churches expect their members to think in unison; majorities rule, and minorities, if dissatisfied, must go elsewhere, and found communities after their own liking,—yet this does not produce intolerance. As an Anglican clergyman, his testimony on this point is important. All the Churches, except the Romish, hold some friendly relations; they receive members from one another, and their ministers frequently unite in the prosecution of a common object. The exception to this brotherhood among the Protestant communions, if there is one, is that of his own Church. "I have reason to believe that the 'Episcopal' takes a more exclusive attitude than other Protestant Churches." His witness on another point is equally candid and valuable:—"The American Church in the largest sense is a congeries of religious republics which have no permanent federation. Each being, however, as it were, a republic, wide religious provision is made for the masses of the people. There is little in America corresponding to the provision of the means of Divine worship for the 'poor' of which we hear in England. I have heard this brought as a charge against American Churches. But the real answer, to speak generally, is that there are few 'poor,' as we understand the word." The churches, he adds, are "in the main self-seeding;" and even in the matter of raising money for Church purposes, he evidently feels that the American plan is the best. The people collect the money and do the work. They build the little wooden churches in every village. "Here the parson begs and scrapes to get a church or school built. There he looks out of the window and sees the thing done without his moving a finger." This says something, surely, for the power of the voluntary principle when left to itself.

Mr. Jones confesses that he did not like divers of the services in the Episcopal Church. He "was sometimes struck to the backbone by their coldness." "At one church," he says, "where I assisted in the service, on being asked some question afterwards in the vestry, I could not help saying that I thought the *Te Deum* rather long. It was very elaborately sung, one young lady taking a prominent solo part. '*Te Deum*!' said the rector; 'it is what I call *Te-dious*.'" "One thing," Mr. Jones observes, "which struck me in almost all the congregations I saw was the large, in some instances very large, proportion of men present. The defect in responding does not, I believe, arise from indifference to the service, but rather from the silence, which is a striking feature of American gatherings. Religion there is an eminently pressing—nay, sometimes importunate matter of general public concern, and men do not leave its observances to be attended by what have been called 'bonnets and babies.' The man element is very conspicuous." After mentioning that the churches which he saw were exceedingly comfortable, he adds:

"The best sermons, or at least those which I thought best, were in Presbyterian and Congregationalist places of worship. But what I think surprised me most was the 'orthodoxy' of sentiments I heard in a Unitarian and Universalist church. In the latter, where there was a magnificent congregation with a large proportion of men, the minister laid down the doctrine of the Atonement with a minuteness of severe detail which would have satisfied the most exacting upholder of the dogma of vicarious suffering. In another—a non-Episcopalian church—I really cannot say to what denomination it belonged—I heard I think the driest, boniest sermon I ever listened to, and that is saying much. The preacher was discoursing on the verse in the 6th chapter of St. John, 'Except ye eat the flesh of the Son of Man, &c.' He said, 'This cannot be understood literally, for such a supposition would offend the best feelings of pro-

priety.' The congregation looked as if especially accessible to such an appeal. The most magnificent sermon I heard was by a black minister in a negro Baptist church."

While the Episcopal Church is influential, and has a large proportion of the educated classes among its members, it stands low in regard to numbers, the Methodist and Baptist Churches counting five or six for its one.

The clergy generally would not be considered by Englishmen clerical in their appearance; and the rector of an eminent Episcopal church was seen by Mr. Jones wearing a black neck-tie while officiating on Sunday. Still, he says, "it struck me that clergymen are treated with great respect in America. I have, unasked, had an abatement made in the price of an article because I was a clergyman. Some railways carry ministers free, and I was told it was not an unusual thing for a company to present a bishop with a free pass over all its lines. Indeed, I was advised myself always to mention my cloth in taking a ticket, as 25 per cent. would be deducted from its price. . . . As a rule the clergy are far from being ill-paid. In some cases congregations even meet the expenses of a tour when their minister is in need of exceptional rest, and provide funds for a substitute while he is away. Americans do not grudge their clergy liberal stipends when they like them, but an unpopular man feels his unpopularity in a material sense."

The Unitarian Herald.

FRIDAY, DECEMBER 31, 1869.

RETROSPECTIVE AND PROSPECTIVE.

LOOKING back over the wide fields of interest with which our journal is concerned, there are many items in the history of the past year to cheer and encourage us. Year by year, now, we note the ripening of public opinion on the great questions of religious liberty, and if here and there are signs of popular re-action towards a party which in the past has been the opponent of all progressive measures it is not a sign of any real reversal in the tide of national feeling, but only of the degree in which that party has itself moved on with the age. But the past year will be remarkable for something more than the quiet signs of progress with which we have been long familiar. Like 1832 and 1846, the year 1869 will stand prominent in history as one of the great red-letter years of progress. The abolition of the Irish Establishment will take its place with the Reform Bill and the Repeal of the Corn Laws as one of the conspicuous landmarks of our modern history. And as each of these two great measures was not only the completion of a long-fought struggle, but the opening of a new era on the one hand for England's political, and on the other for her commercial policy, so there are many signs that Mr. Gladstone's victory of the past year will be fraught with infinitely greater results than those which it directly contemplated. It has given an impetus to the spirit of religious freedom; it has struck a heavy blow at all merely ecclesiastical denomination. There is not a question touching the relations of the Churches to each other and the attitude of the State in relation to them all, which it will not help to a speedier solution. Already we see signs of this in the great question of the opening of the Universities. The feeling of the nation has so palpably moved on in relation to this matter that the compromises for which once we pleaded in vain are no longer listened to, and hardly even proposed. The Universities themselves are taking the alarm as some of their ablest men throw up their fellowships from conscientious

motives, and many more refuse to go in for them. And, though on the great question of the placing of all churches in England upon one absolute level—such as that on which they will henceforth stand in Ireland—there are signs of a rallying to the Church's rescue, yet we have learned too well the lesson of past struggles and the value of the "No-Surrender" cry to have any fear as to what will be the result of the conflict.

Narrowing our view to the past and future of our own group of Liberal Christian churches, though there are no such conspicuous gains to mark our progress, we believe that progress has been steady and sure. Little perceptible in the statistics of our own organisations, it is encouragingly visible in the progress of those thoughts and views which give us our existence as a separate denomination, and which are far more to us than any sectarian aggrandisement. It is impossible to look at the kind of questions which are being debated in all the Churches—at the strong position which the advanced thinkers in every Church unfailingly obtain, if they are manly and earnest in their course and have a living faith—not mere negations, to preach without perceiving that the tide of thought is plainly setting in the direction of those truths and of broader and more practical views of religion, for which through generations past our churches bore their lonely and little-noticed witness. And though this being the case, and the old landmarks of theology being everywhere shifted or overthrown, our own separate churches do not increase as much as we desire, yet we find many signs of encouragement in their generally quickened spirit and activity, while in numbers also they are undoubtedly steadily advancing. One of our contributors has indeed given in another article expression to the feeling of regret and loss which is unavoidable in counting over our death-roll for the year. And yet even on this score we feel no discouragement. To take the places of our honoured men passing one by one from our midst, we may indeed have none who at the moment are their equals; but we believe that amongst the younger generation are men, in increasing rather than diminished numbers, as rich in promise, alike for the intellectual and religious future of our churches, as were these greater men in their own younger days. And though the calculable sources of ministerial supply seem—though not more than they have done any time these hundred years—insufficient, yet from one source or another men do spring up, and we are convinced that the ministry of the present is as strong in intellect and piety as the ministry of the past has been at any period since the Act of Toleration.

In any case the remedy is clear. It is for our laity to make the life of our churches a worthier, more encouraging thing; for our ministers to make our ministry a manifestly noble work; such a work as may attract—as true, devoted service in a glorious cause always will attract—the stronger men of the younger generation to it.

On the whole, therefore, we close the year without any feeling of discouragement, and enter on the new year hopefully. For ourselves, in our humble journalistic labours, we can only say that we shall do what in us lies in the future, as we have done in the past, to stimulate our churches

to more earnest, generous, brotherly, and intelligent life, and to help on every great movement of the day by which human life may be elevated and sanctified, and this England of ours won to be the kingdom of God and of his Christ.

THE YEAR—ITS LOSSES AND THEIR LESSONS.

FOR our own church, this has been a sad year. It has been a year, unparalleled in our annals, of losses. We have lost some of our foremost leaders. We all remember with the freshness of a yesterday's experience the grief that fell upon us at the end of May, when the revered Principal of Manchester New College was taken from us, after a service of fifty years. Some of us mourned in him the loss of a master at whose feet we had sat for years, enriched by his copious learning, but most largely blessed by intercourse with his beautiful spirit. Others more numerous had enjoyed the privilege of his friendship, had been used to look on his face and grasp his hand and listen to his voice, and had counted their acquaintance with him among the choicest blessings of their lives. But all the members of all our churches, old, middle-aged, and young, without distinction, those who had never seen Mr. Tayler, as truly as those who knew him well, felt during those closing days of May that they had sustained a personal loss, and grieved as for the bereavement of a dear friend. He embodied within himself so large a portion of our church's life that even its smallest parts missed in his removal almost a fraction of themselves. Nor would it be possible, we think, to find a truer or a worthier embodiment than he of the highest and purest spirit that has yet entered our church. In him were conjoined the profoundest and most reverential trust with the freest and most fearless inquiry, the most complete humility with the most active mind, and the most perfect simplicity with the most varied culture. In short, he was a worthy leader for our church, since he was a fulfilment of its aspirations to unite the spirit of the ancient faith with freedom from the ancient creeds. And now he is dead with the dying year. Few churches could lose such a man without sorely feeling the loss. Indeed, few churches had such a man to lose. But least of all could we, and therefore this is a year to be marked as one of the saddest in our history. Yet but a portion of our cause for sadness is told yet. If we remember those last days of May, and how we mourned for Mr. Tayler, we remember with no less fresh a memory how we heard, when three more weeks had passed, that another name beloved and honoured throughout the length and breadth of our church, for it was the name of him who had done most to foster it everywhere, must be struck off from our earthly muster-roll, for its bearer too was gone. And if we grieved at our first loss, we were smitten as with a staggering blow when it was so rapidly succeeded by the second. We could but pray, like Elisha, for a double portion of their spirit to sustain us in the prosecution of their work. We could but trust in the goodness of the cause in whose service their lives were spent to vindicate itself without them; nor did we need a truer vindication of its goodness than the fairness and nobility of their lives.

But the dying year has registered yet more deaths of men who held an honoured place in our church. The names of Bishop, of Squire, of Malleson, and of Talbot, like those of Tayler and of Aspland, have this year ceased to speak to us of men living in our midst. And there are yet more that we might add, for twelve of our ministers have gone from us in the last twelve months. Nor is this a matter which merely affects us with a sorrow however deep for the loss of men held by us in honour and respect. We are forced to look on and to make the serious inquiry, how can these vacant places be filled up? Have we men to fill them now, and is there a prospect in the advancing years that the inevitable losses which impend over us will be met by corresponding gains? The fact is, as has been shown over and over again, that all our educational institutions together do not send us anything like sufficient men to meet such a death-rate as twelve in a year. This foreshadows a future certainly demanding the serious attention

of every one of us. It will not do to trust in Providence to send us a continued supply of those able and earnest men who have come from other churches to do our work. As it is, we are to a large extent dependent on them. We must make efforts we have never made as yet to offer every inducement and encouragement to the best young men amongst us to enter our ministry. It is a vital matter that we should do so. A church, whose ministers are dying twice as fast as they are coming into life, must inevitably decay and dwindle, and at length expire. Let every congregation that loves its own cause and hopes to have a long and vigorous life, strain every nerve to secure its conditions. Let it make the ministerial position such that every earnest religious man, with fair ability, can, by persevering industry, obtain therein an honest living, and maintain a cultivated home for himself and his family. It cannot be expected that parents should recommend their sons to enter a profession wherein the chances are that, unless they are peculiarly fortunate, they will be unable to maintain their position in society, and, most important of all, to educate their children in such a way that they can maintain it after them. But if, on the other hand, there be offered a reasonable prospect of this, with the liberty we give our ministers to act and speak simply as their consciences direct, theirs is surely a position to be coveted by the best and ablest of our children. Accordingly, if an earnest effort is needed, as it unquestionably is, there is little doubt that it would be successful. There have been several good examples set already, and many steps taken in the right direction, but much more has yet to be done to sustain the doubtful fortunes of our church. To put it plainly, our congregations expect their ministers to be gentlemen and their wives to be ladies, and yet they often render it impossible that they should live as such, unless they have an independent income of their own. It may seem that this is a low view to take of a spiritual question; but ministers and their wives and children are human beings with human requirements that must be met, and unless our congregations enable the majority of them to meet these better than at present, they cannot complain of empty pulpits or pulpits inefficiently filled. In addition to its voice of mourning, then, this dying year to us uttereth speech and sheweth knowledge concerning a most urgent necessity for the future of our church, and a most pressing and immediate demand that it rests with all who hold it dear to do their utmost to supply.

Nor let us be the less awake to the necessity because our church's work is being largely done outside our church's walls. That such is the case we cannot fail to rejoice. We serve the truth, and are glad to see the truth prevail by whatever means, and to behold its standard raised aloft by whatever hand. But because the Christianity of England is gradually drifting towards us, is that a reason why we should leave our post? Because other men are proclaiming as new revelations our old principles and cherished beliefs, is that a reason why we should be dumb? Nay; it is rather a reason why we should speak with renewed power and raise our voice throughout the land. People who would not listen will listen now; therefore let us speak to them. We have laboured long in a barren soil, why should we let others enter into our labours just when the soil begins to bear its fruit? Why should we lay down our charge just when the triumph of our cause is approaching? To do so would be unworthy of the departed leaders, who bore the burden and the heat of the long day of unfruitful labour; but we must do so, unless we see that there rise up in larger numbers men like them to fill their places.

THE END OF THE WORLD.

WE trust it does not show an impertinent spirit of curiosity in us, but we must confess we should very much like to know what Dr. Cumming's precise state of feeling is just at present. Assuming the prophet's mantle upwards of twenty years ago, he has gone on solemnly warning us that the inevitable conclusion of this poor planet of ours was certainly come. But the "finally" and "to conclude" was so often repeated that our faith in him as a seer began somewhat to waver, and as from time to

time the millennium was postponed, the recollection now and then would cross our minds of his countryman, Caleb Balderstone, who, when the boys were waiting to see the blowing up of the old tower, sent them home to their beds by telling them their Honours had given orders that the event was not to take place till the next day at noon. But in "The Last Woe," the prophet distinctly intimated that we must look for the final consummation somewhere between the autumnal equinox of 1867 and that of 1868; yet here we are at the end of 1869, and still the mad old world goes swinging round in the heavens—or as the *Telegraph* more sublimely puts it, "steeple-chasing through the infinities"—just as it has done for nobody knows how many thousands of years. We own, as we said, to a little curiosity how the Doctor feels respecting this failure on the part of the globe to accommodate itself, as it clearly ought to have done, to his vaticinations, and explode at the time which he had fixed. We fear he must have been considerably grieved by this fresh proof of its wickedness, more especially after it had raised his hopes by a quick succession of earthquakes, and threatenings of war, and other premonitory signs.

We remember an excellent lady who, about twenty years ago, sat waiting through a whole day for the sounding of the last trumpet, which some reverend Zadkiel had declared was fixed for that particular day, and when the clock struck midnight, and there was no appearance of the earth being about to be abolished, retired to rest in a very uneasy state of mind, and sorely disappointed. Is this, we wonder, the Doctor's condition, or does he still live in hope that the great event which has so often mocked his predictions is near at hand.

It is curious to see how this idea of the world's approaching end has gone on cropping up at various periods. It seems clear that even in the apostolic age there was a prevailing belief in the Church that the Son of Man was about to appear, when old things would pass away and all be made new; and every reader of ecclesiastical history knows that at intervals ever since the same idea has sprung up afresh and taken possession of many minds. Of late these intervals seem to have come more closely together, and a curious psychological study might be found in some of those who have given themselves to millenarian fancies.

In 1794 a singular poem, entitled "Tetelestai," was published by the Rev. David Bradberry on the subject. He believed that the world had then reached "the penult of days," and gives this lively description of what was about to befall it:

"See (pouring from ten thousand splitten rocks,
In hissing Fire, which all description mocks)
Torrents of liquid Flint, surpass
Transparent Flame: Transparent Glass,
The calcin'd Mountain's Side
Spout down, and swiftly glide,
In fiery Floods,
O'er Fields, and Woods,
And reeking Plains."

In the summer of 1826, Crabb Robinson, after taking tea with Irving, puts down in his Diary that he said he believed the millennium would come in less than forty years. Some fourteen or fifteen years ago, a worthy Latter-Day Saint, who felt a kindly interest in our welfare, made a journey of forty miles that he might convert us to his views, and so prepare us to be saved from the fiery deluge which he had no manner of doubt was to sweep over the earth in less than six months. On our venturing to remind him that similar expectations had been held just as firmly by others in times past, "Yes," he quietly said, "those were instigations of the Devil." We were on the point of retorting, "And how do you know that yours are not?" but we felt that this would be rather rude, and that, as it proved, a few months would furnish sufficient answer.

We cannot but wonder, seeing how soon to every one the world will be over, that there should be this anxiety concerning its end. We see no good, but rather harm, likely to arise from the kind of religious fortune-telling in which so many are ready to indulge. It only serves to fill their minds with idle fancies and fears, and draw off their attention from the great present duties of life. The right way to treat millennium-mongers is that in which Theodore Parker and Emerson treated one of

them. Meeting the former, he told him "the world was coming to an end next week." "Oh!" he replied, "that don't concern me; I live in Boston." Passing on, he fell in with the latter, and made the same announcement to him. "Well," he said, "let it come to an end; we can get along fully as well without it." For our own part, we are inclined to agree with the Methodist preacher who gave it as his opinion that the world, so far from approaching its end, has not yet got out of its teens. At all events, we feel no doubt whatever that a much surer sign of the coming of Christ than any drawn from the book of Daniel or of Revelation will be, that his spirit of benevolence and love is diffusing itself through the earth, and converting it into a kingdom where all enemies shall be put under his feet, and he shall truly reign.

LAU-TSZE.*

THE Delegates' translation of the New Testament into Chinese renders the opening verse of St. John's gospel by the words: "Yuen che yu TAOU." And this word TAOU (sometimes written tau and tao) is one that has caused as much dispute and has a meaning as indefinite as that for which it is used. The word means the Way, the Word, virtue, reason, the first principle, &c., &c. It has also given a name to one of the Chinese sects, that of the Tauists, who are of almost equal importance in the Middle Kingdom with the disciples of Confucius. Of Lau-Tsze nothing certain is known, and the story of his life has been so surrounded by fabulous matter that even his name is a matter of doubt. Mr. Chalmers translates it by the phrase "Old Philosopher;" but it will also bear the interpretation "Old Child," and in support of this latter might be adduced the legend that, when he was born, he had a "flaxen poll"—his head covered with hair as white as snow. He was born 604 years before the birth of Christ, and died at the ripe old age of 119 years. The wildest legends are narrated of him, which we need not stay now to examine. He has left behind him as a memorial of his genius the *Tau Teh King*, which may be rendered The Sacred Book of Reason or Virtue.†

This sacred classic of the Tau-kea has been translated into English by the Rev. John Chalmers, M.A., and every one may now study those speculations on the problems of Life and Duty with which the mind of this famous sage was occupied 2,000 years ago. To him also the enigma of Existence presented itself, and with long meditation he found an answer which not for him alone sufficed, but also for thousands of others seeking the solution of this Sphinx question.

The first feeling will be one of disappointment. The mystic language of the Old Scholar leaves us little of his in the shape of sharply defined doctrine. What for instance can be more barren than the opening sentence of the book: "The tau (reason) which can be tau-ed (reasoned) is not the Eternal Tau (Reason). The name which can be named is not Eternal Name."

"Non-existence is named the antecedent of heaven and earth; and Existence is named the mother of all things. In eternal non-existence, therefore, man seeks to pierce the primordial mystery; and, in eternal existence, to behold the issues of the universe. But these two are one and the same, and differ only in name. This sameness (of existence and non-existence) I call the abyss—the abyss of abysses—the gate of all mystery."

We catch no glimpse in Lau-tsze of any belief in a personal deity, for *taou* is rather the eternal order of nature than a God. It indicates a principle and not a person.

But if his metaphysics, as is sometimes the case with more western writers, are somewhat hazy and unsatisfactory, we find him uttering moral maxims of no ordinary beauty and purity, mixed up with aspirations from which we instinctively recoil. A few specimens of his moral teachings may be given:

"He who knows when he has enough is rich.

"It is better to desist than to go on grasping at fulness. Handling and sharpening cannot last long.

* The Speculations on Metaphysics, Polity, and Morality of the "Old Philosopher," Lau-Tsze. Translated from the Chinese, with an Introduction, by John Chalmers, A.M. London: Trübner and Co.

Julien translates it thus: "Le Livre de la Voie et de la Vertu."

"When gold and gems fill the hall none can protect them.

"Wealth and honour, with pride, bring their own punishment.

"When a work of merit is done and reputation is coming, to get out of the way is the *Tau* of Heaven."

Here again, in a different form, is the golden rule of Christianity, which Confucius has had the credit of having anticipated, though he was about fifty years younger than Lau-Tsze:

"Recompense injury with kindness.

"The good I would meet with goodness. The not-good I would also meet with goodness. Virtue is good to all.

"The faithful I would meet with faith. The not-faithful I would also meet with faith. Virtue is faithful."

When Confucius was told that Lau-Tsze taught his disciples to recompense evil with good, that worldly sage replied, "Not so, repay kindness for kindness, and justice for evil."

The Old Philosopher speaks wisely of war and capital punishment, and throughout betrays the most vivid opposition to forms of government. Had he been a ruler he would have governed by example alone. Individuality is strongly inculcated: "The sage is himself strictly correct, but does not cut and carve other people. He is chaste, but does not chasten others. He is straight, but does not straighten others. He is enlightened, but does not dazzle others."

Lau-Tsze, like the Christian, looks forward to the time when there shall be peace on earth. This will be when Virtue reigns:

"When the world has Tau (when Tau reigns in the empire), horses are used only for purposes of agriculture.

"When the world has not Tau (when Tau does not reign in the empire), war-horses are bred on the waste common.

"There is no sin greater than giving rein to desire. There is no misery greater than discontent. There is no calamity more direful than the desire of possessing. Therefore the sufficiency of contentment is an everlasting sufficiency."

The *Tau Teh King*, a collection of wise sayings and moral precepts, amongst other interesting questions, raises that of the possibility of communication between the philosophical schools of India and China. The speculations of the Old Philosopher often remind us of the teachings of Buddha Gautama. This version by one of our most distinguished Chinese scholars will, it is to be hoped, direct the attention of our scholars to this subject.

The practical effects of the teachings of Lau-Tsze appear to have been good, and his followers are noticed for their morality and justice, although some ambiguous phrases of their master have led them far astray in search of the elixir of life and similar chimeras.

At this moment, when all religions are being subjected to the test of scientific inquiry, this book comes very opportunely, and we owe a debt of gratitude to the distinguished scholar who has made it accessible to the English reader. If it is followed by a version of the *Book of Pains and Rewards*, we shall then be better able to judge of the theology of the Tau-kea. For the present we bid farewell to the Old Philosopher and his disciples.

FIRESIDE READINGS.

ANOTHER YEAR!

ANOTHER page, filled up, we close
Of life's mysterious solemn book,
And, ere to join the past it goes,
Cast over it an anxious look.

What we each day have written there
Now stands unchangeable as fate,
And every line, or dark or fair,
The coming judgment must await.

Alas! as we the page review,
How many careless blots appear
How little that is good and true!
How much to cause us shame and grief!

Ah! would that we had better known
The worth of every fleeting day,
And made the treasures all our own
Which at our feet they came to lay

Another year! perchance our last!

O Father, make us truly wise,
That so the coming days, when past,
May not call forth sad tears and sighs!

J. A.

CHILDREN'S SAYINGS.

In a little volume, by Mr. John Neal, entitled "Great Mysteries," there is an amusing chapter on "Children." We give a few of the things which he tells us he has heard or overheard.

I once knew a little boy, who, after sitting awhile as if lost in thought, turned to his mother, and said: "Mother! what did you marry my father for? Why didn't you wait till I grew up and then marry me?" Rather a strange question, to be sure, and the little fellow was but just old enough to put his words together. But compare it with many a question put by the sages of earth. Consider it side by side with the ponderings and the misgivings, the inquisitiveness and the apprehensions of a great philosopher, when he interrogates the Builder of the universe, and sets himself in array, face to face, with Jehovah. Nay, I have heard a very intelligent person of mature age betray a confusion of thought altogether as laughable as that of the poor boy. She had been to see a captious old lady whom her father, in his youth, had once intended to marry. "And how did you like her?" said I. "Not at all," she replied; "Oh, you don't know how glad I am that father did not marry her; I never should have liked her, I am sure." As if, marry whom he might, she must have been born, she herself, with precisely the same preferences, prejudices and opinions!

I remember a little boy who was a lexicographer from his birth, a language-master and a philosopher. From the hour he was able to ask for a piece of bread and butter, he never hesitated for a word, not he! If one wouldn't serve, another would, with a little twisting and turning. He assured me one day, when I was holding him by the hand rather tighter than he wished (he was but just able to speak at the time), that I should choke his hand; at another, he came to me all out of breath, to announce that a man was below shaving the wall. Upon due inquiry, it turned out that he was only whitewashing. But how should he know the difference between whitewash and lather, a big brush and a little one? Show me, if you can, a prettier example of synthesis or generalisation, or a more beautiful adaption of old words to new purposes. I have heard another complain of a school-fellow for *winking at him with his lip*; and he took the affront very much to heart, I assure you, and would not be pacified till the matter was cleared up. Another, now at my elbow, hardly five, has just been prattling about the *handle of a pin*, meaning the *head*; and I never shall forget his earnestness about what he called the *necklace of the gate*—a heavy iron chain with a large weight swinging to it, which a wood-sawyer had forgotten to replace after finishing his work. It is but yesterday that a little boy, being asked by an elder sister in my presence what a *widow* was—he had been talking about a widow—replied, *A poor woman that goes out a-washing*. What better definition would you have? At home or abroad, is not the poor widow always a-washing—now the floors of a wealthier neighbour, and the clothes of somebody who happens not to be a widow—and now with her own tears the face of her little baby, that lies half asleep and half sobbing in her lap?

Other children talk about the *bones in peaches*—osteologists are they; and others, when they have the toothache, aver that it *burns* them. Of such is the empire of poetry. I have heard another give a public challenge in these words to every child that came near, as she sat upon the doorstep with a pile of tamarind-stones, nutshells, and pebbles lying before her: "Ah! I've got *many-er* than you!" That child was a better grammarian than Lindley Murray; and her wealth, in what was it unlike the hoarded and useless wealth of millions?

Not long ago, while passing through a narrow, unfrequented street, my attention was attracted by two little girls at play together; one a perfect tomboy, with large laughing eyes, and a prodigious quantity of hair; the other a little timid creature, altogether too shy to look up as I passed. The romp was balancing her body over the gate, and the little prude was looking at her. On the opposite side of the way were two smart-looking boys, whom I did not observe till I heard a sweet, clear voice at my elbow saying—almost singing, indeed—"I'll give oo a *kith* if oo want one!" I stopped and heard the offer repeated by the shy-looking puss, while the romp stared at her with her mouth wide open, and the boys cleared out with a laugh, being too shame-faced to profit by the offer. Verily, verily, men are but children of a larger growth—and women, too.

Not many years ago, another was caught in a mill; they stopped the machinery, and took the wheel to pieces, but it was an hour and a half before they could free her entirely. During this time she threw her arms about her father's neck, and kissing him, whispered: "Am I dead, papa?" She died within two hours after she was liberated. One might almost expect to see ringlets of purple and gold, budding before death, from between the shoulders of such a child.

The *reasoning* of the little creatures, too, is always delightful; and if you are good-natured enough to follow them through their own little demonstrations, without insisting upon the language of a syllogism, always *conclusive*. Take one example in proof: A child but three years of age,

unperceived by its mother, followed her down into the cellar, and, when its mother returned, was left there. By-and-by the little thing was missed; inquiries were made in every quarter; the whole neighbourhood was alarmed; the well searched, the hen-house, the barn, the very pigsty; but all in vain. At last, somebody had occasion to go into the cellar, and there, upon the bottom step of the stairs, the little creature was found, sitting by herself, as still as death, and purple with cold. Half frantic with joy, the mother snatched her up, and, running to the fire with her, asked her why she did not cry. "I toudn't, ma," was the reply, "I toudn't, ma—it *war tho dark!*" After all, now, was not that a capital reason?—was it not the truth? How many are there who cannot, or will not cry, even to their Father above, because *it is so dark!*

A PLAN IN SEASON.

THE Vicar of Uttoxeter describes his success in establishing "penny dinners" in his parish. "Three tins of Australian mutton, costing 10s. 6d., boiled in a copper with potatoes, turnips, and carrots, and thickened with pea flour, rice, or pearl barley, make capital Irish stew, sufficient for 120 dinners; and they are so appreciated that we cannot make them fast enough."

A LIE STICKS.

A LITTLE newsboy, to sell his paper, told a lie. The matter came up in Sabbath-school.

"Would you tell a lie for three cents?" asked a teacher of one of her boys.

"No, ma'am," answered Dick, very decidedly.

"For ten cents?"

"No, ma'am."

"For a dollar?"

"No, ma'am."

"For a thousand dollars?"

Dick was staggered. A thousand dollars looked big. Oh, would it not buy lots of things! While he was thinking another boy behind him cried out, "No, ma'am."

"Why not?" asked the teacher.

"Because, when the thousand dollars are gone, and the things you've got with them are gone too, the lie is there just the same," answered the boy.

Ah, yes! That is so. A lie sticks. Everything else may go, but that will stay, and you will have to carry it round with you whether you will or not, a hard and heavy load.—*Detroit Post*.

THE DISCONTENTED WEED.

A WEED grew beside the garden wall, and was so surrounded by its humble friends it could not see a foot beyond.

"Ugh! how choked and smothered up I am," she said, "among these common things. How I should like to rise in the world, and see a little of life. I won't stay here always in this dingy corner," and she spurned the lowly companions at her feet, with a contemptuous toss and flutter.

"Better be content where you are, sister," said the modest little chickweed, the very lowliest of them all, as she spread out her hundred white crystal cups to catch the morning dew. "We have food enough, and home-work enough to keep us busy and happy, if we only do it well. Depend upon it, a high position like the one you aspire to will expose you to a thousand dangers. Be content to bide with us."

But the proud weed scorned such sound advice, and selfishly gathered together all the nourishment she could get, no matter who else might starve. She would have enough to satisfy her silly ambition, no matter what came of it. So she sent out her little rootlets far and near, and undermined or crept over the lawful possessions of her neighbours, until she grew so robust and tall she quite looked over all their heads. She could not climb, like the vine, but she begged one and another to lend her a helping hand, and now it was a weed and now it was a chink of the wall she leaned upon, until, at last, she had reached the base of the highest stone. Here she could look down, at her pleasure, on all her "low-born" friends, as she chose to style them; but, better far, she caught a glimpse, in the early sun-rays, of the sweet banks of roses, and lilies, and violets, in the garden-beds beyond her. Now she had a chance to see something of life, as she had longed to do. But do you think the sight gave her pleasure? No, she had gained her height in a wrong way. All she saw only filled her with envy, and the next most natural thing was to feel spiteful towards all this beauty.

"What a coarse creature that rose must be, to use so much perfume! Ugh! it is enough to overcome one of delicate nerves. What a die-away look that lily has beside her. I suppose she thinks such languishing airs are very becoming; but indeed, if I was not well enough to sit up, I would go to sleep in the grass, and not make myself so conspicuous. Of all the pokes I ever saw that violet beats them hollow; and what frights those painted tulips make of themselves!"

So she passed her ill-natured remarks on everything she saw, not even failing, with her sharp,

bold eye, to pick out some spots in the sun himself. There is no telling how far her evil temper might have carried her, but just at that moment the gardener was passing by with his hoe in his hand.

"Dear me," he said, "how these weeds do grow in a single night!" With that he made a dash at the silly thing with his hoe, and quickly destroyed her, root and branch.

Never try to rise by pulling others down. No one thinks better of a child for telling how bad her playmates are. If God has made you a little chickweed at the foot of a rose-bush, be content to delve and thrive as a chickweed should, and be assured that the Great Gardener will be best pleased with you as you are. The botanist, too, will think you a greater prize for his herbarium than the gayest tulip that ever grew.

Remember, that there is nothing so fair and lovely that a spiteful tongue cannot say something against it, but usually such poisoned shafts come back home, doing no harm except to the hand that shot them.

WHO SHALL ROLL AWAY THE STONE?

E. W. MOON.

THAT which weeping ones were saying

Eighteen hundred years ago,
We, the same weak faith betraying,
Say in our sad hours of woe.

Looking at some trouble lying
In the dark and dread unknown,
We, too, often ask with sighing,
"Who shall roll away the stone?"

Thus, with care our spirits crushing,
When they might from care be free,
And, in joyous song out-gushing,
Rise in rapture, Lord, to Thee.
For, before the way was ended,
Oft we've had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud sweeping o'er us,
Never pours on us its rain;
Many a grief we see before us,
Never comes to cause us pain.
Ofttimes in the feared "to-morrow"
Sunshine comes—the cloud has flown!
Ask not, then, in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness;
Make a wiser, better choice;
Drink the wine of life with gladness;
God doth bid thee, man, "Rejoice."
In to-day's bright sunlight basking,
Leave to-morrow's cares alone;
Spoil not present joys by asking,
"Who shall roll away the stone?"

INTELLIGENCE.

CHRISTMAS TEA PARTIES.—We shall give, the week after next, in one view, such account as we are able of the Christmas school and congregational gatherings reported to us. We shall be glad, therefore, if our correspondents will especially single out for brief mention those features in their entertainments which are most exceptional, and therefore likely to be of most general interest.

BOLTON: BANK-STREET.—In an address which the Rev. Jeffrey Worthington has just issued to his congregation, he states that somewhat exceeding £4,000, exclusive of a conveyance to the chapel trustees of the building formerly known as the Seven Stars Inn, by Mrs. Heywood, with a view to its being available for school purposes, has been raised for building new schools; and besides, among the subscriptions is one from the trustees of the late Alderman Heywood of £500. In addition, the trustees of the late Mr. Heywood have presented £100 to each of the following institutions:—British and Foreign Unitarian Association, East Lancashire Unitarian Mission, Manchester New College, the Unitarian Home Missionary Board, and the Bank-street Day Schools.

DUNDEE.—The building committee have accepted offers made by several tradesmen to complete the new church, and operations will be begun immediately. It is hoped the foundation stone will be laid in February. The church is intended to seat upwards of four hundred persons. The basement will contain two schools, the walls of which will be fourteen feet high. The erection of this church cannot but add to our strength in this district.

EXETER.—On Sunday evening the Rev. T. W. Chignell delivered a lecture on Education, taking as his text, "Inasmuch as ye did it unto one of the least of these ye did it unto me." He gave an outline of what he conceived to be the great needs of the time in the matter of education, and showed that these wants were what the proposals of the Education League recognise and endeavour to meet. He would not, indeed, say that every one ought to join that League, but he made a very earnest appeal that every one should be interested and active on this great question.

MOSSLEY.—On Saturday, Dec. 25th, the annual school tea party was held, presided over by the

Rev. D. Berry. More than 600 people were present. A most encouraging report as to the condition of the school was read by the secretary, Mr. Seth Charlesworth: total number of scholars 404, an increase of 43 during the year, with an increase in the average attendance of 12; and the connected institutions—viz., the young men's Bible class, mutual improvement society, band of hope, and band of faith, are all in vigorous operation. Suitable sentiments were spoken to by the chairman; Messrs. Buckley and Thomas, of the Home Missionary Board; and George Mitchell, sen., Thomas Moorhouse, and William Lawton, of Mossley.—On Sunday afternoon last, a public oral examination was held, in the presence of parents and friends, upon subjects which had been regularly pursued during the past six months. There were four groups, collectively numbering over 200 scholars, and each managed by its own teacher. The lowest division of girls was examined by Mr. Seth Charlesworth, upon the Life of Christ; the adult girls by Mr. Moorhouse, on the History of the Jews; the junior boys by Mr. S. Whitworth, on the Life of St. Paul; and the adult males by the Rev. D. Berry, upon the Stuart Dynasty. "The questions were put with much spirit, and the answers indicated intelligent comprehension of the subjects. This systematic course of lessons," writes Mr. John Chadwick, of the Manchester District Sunday School Association, "has had a twofold benefit,—in the first place, the teacher has known what he had to teach; and secondly, the scholars felt they must be prepared to learn. Accordingly, the interest being mutual, the active sympathy between teacher and scholar has been well sustained, and the thoughtful and active character of aims so identical has encouraged the teachers to extend the scheme, so that even the capabilities of the youngest may be systematically worked during the next half-year. The attendance has been better since the plan was adopted, and the future is still more hopeful. The teachers deserve much credit for the zeal and judgment they put into their work. At the conclusion of the examination, Mr. John Chadwick, the Sunday school visitor, addressed the assembly, and after a few words from Messrs. Wm. Mitchell and Moorhouse, this interesting gathering was brought to a close with singing and prayer.

STOCKTON-ON-TREES.—On the 6th, 7th, and 8th instant, a bazaar was held in aid of the building fund for a new school-room which the teachers have long had in contemplation, which was in every respect a success, and realised about £85. On Sunday, the 19th inst., the Rev. Wm. Elliott gave a discourse on "Eternal Torments," in reply to a sermon by a Wesleyan minister, and to others who had discussed the doctrine in a local paper. The chapel was filled with an attentive congregation.

STROUD.—The Rev. H. Austin's lectures on Unitarianism, lately delivered at Stroud, in Gloucestershire, have created a great sensation in that orthodox town. The Independent minister led the way with a course of sermons; then the Roman Catholic priest, Father Wilberforce, lectured on "God the Son," this was followed by a meeting called of all persons who wished to defend the doctrine of Christ's deity; and next week a special course of week evening sermons on the same subject is to be commenced by the clergy under the guidance of the Bishop of Gloucester.

CORRESPONDENCE.

NOTICES TO CORRESPONDENTS.

No anonymous letters inserted: the writer of every letter must append his name for publication.

All letters, articles of intelligence, &c., should be addressed to the *Unitarian Herald* Office, 74, Market-street, and not to the private addresses of the Editors.

T. W.—Received with thanks.

J. A.—Declined with thanks.

"A Looker-on."—Next week.

TO SUNDAY-SCHOOL TEACHERS.

To the Editors.—I should be glad through the *Herald* to say a word or two to Sunday-school teachers on the improved position in which we all stand at present for carrying on the real religious education of our scholars. The complaint has been—I have heard it from teachers a hundred times—that there were no books exactly suited to their need, easily procurable, cheap, and carrying on religious teaching from the beginning, as elementary books carry on other subjects, such as arithmetic and geography. This complaint can be made no longer. We begin the year with two new little books which seem to me to give us to a very large extent what we have been waiting for—I mean, "The Life of Jesus," by the Rev. J. P. Hopps, and "Outline Lessons from the Life of Christ," by the Rev. Brooke Herford. For my own part I feel exceedingly grateful to Mr. Hopps and Mr. Herford for the valuable aids to our work they have given us. They are just the aids I wanted. I am sure I should have found my work in the Sunday-school much easier and much more efficacious in past years if I could have had such helps. The life of Christ must for us Christians be the great medium of our religious teaching, because that life is the

highest and most beautiful picture of the religious spirit in man, and at the same time the highest and most beautiful picture of the God towards whom we wish to draw our children. The two books which I have mentioned present this life in such a way as to enable the young to take it in and receive from it the impressions it is so fitted to convey. For myself, I intend to use them as supplementary to each other. I shall go over with my scholars first the "Life of Jesus," by Mr. Hopps, to give them a general idea of his history; and then I shall begin with Mr. Herford's "Outline Lessons," and go over the same ground by reading, with his explanations, the original words of the story in the Gospels. I have carefully read through the "Outline Lessons," and am very much pleased with the way in which Mr. Herford has performed his work. There are some few things, perhaps, which I should have done differently; but, on the whole, I shall be able to use this little book with gladness. I would recommend my fellow-teachers to procure also Mr. Greg's beautiful little book, "Scenes from the Life of Jesus," of which there has been issued lately a new and improved edition. Teachers will find themselves much assisted by this work in doing what Mr. Herford recommends—bringing out the leading facts of the lessons which he gives in due perspective, and making the lessons graphic and living. Also, "Morning Lessons on Portions of the Gospel," published by the Sunday-school Association, will help them in many passages. Lastly, our own Sunday-school Penny Magazine will give them great help. In the numbers for the last few years they would find most of the parables set forth in simple words and explained, and they would find also illustrations in life, or example, of almost every moral duty of which—especially in the Sermon on the Mount—they will have to speak. I would earnestly impress it upon our teachers, that furnished with all these aids, it is only for them to be true to their work and opportunities in order to make the religious education in our Sunday-schools as satisfactory as it has been unsatisfactory.—Very truly yours,

T. E. POYNTING.

THE COMING WEEK.

Cheltenham.—On Sunday, one of a series of sermons. Preacher: Rev. D. Griffith. Subject: "Retrospect of the Year."

Manchester: STRANGEWAYS FREE CHURCH.—On Sunday next, the first Sunday in the year, the Communion at the close of morning service. In the evening, a lecture on "Education: The Great Christian Question for the Year."

Pennamawr: PENDYFFRYN SCHOOLROOM.—On Sunday, Rev. W. B. Hughes. Service at 11 a.m.

Sale.—On Sunday morning, one of a series of discourses by the Rev. Dr. Beard. Subject, "Sun, stand thou still."

Stockport.—On Sunday evening, the third of a course of lectures. Lecturer: Rev. A. Payne. Subject: "The Education and Treatment of the Blind."

Births.

CROMPTON.—On the 28th inst., the wife of J. W. Crompton, Esq., Rivington, of a son.

HARBEN.—On the 25th inst., at 19, Cambridge Terrace, Peckham: Rye, the wife of Frederick Harben, of a daughter.

Deaths.

JONES.—On the 23rd inst., in his 19th year, Arthur, third son of Mr. Daniel Jones, of Queen's Road, Manchester. Up to the time of his illness he was an active worker at the Rochdale Road Mission.

LONG.—On the 25th inst., at the Elms, Hale, near Altrincham, aged 65 years, Ann, daughter of the late Peter Long, Islington, Peter Martineau, Esq., aged 84.

NORRIS.—On the 19th inst., at Tunbridge, Kent, Mabel Ann, the dearly loved child of James and Jane Norris, aged one year and ten months.

ORAM.—On the 24th inst., at 51, Durnford-street, Stonehouse, Lillian Mary Oram, aged three years, the youngest daughter of Richard Oram, Esq., R.N.

PRYER.—On the 18th inst., at Chichester, in his 65th year, Mr. James Pryer, a much respected member of the Unitarian congregation.

RAISTRICK.—On the 12th inst., at Huddersfield, aged seven years and eight months, Frank Arthur, eldest son of Samuel Raistrick.

WHITWORTH.—On the 24th inst., at Oldham, Mr. James Whitworth, formerly of Rochdale, aged 65 years.

MR. HENRY PLANCK, DENTIST, 8, Lever-street, Piccadilly, Manchester.—Mr. Planck was formerly pupil and for several years principal assistant to Mr. Cornelius Carter, the eminent dentist of 77, Lower Grosvenor-street, London, W.—Reference kindly permitted to the Rev. Dr. Beard.

LONDON: SHIRLEY'S TEMPERANCE HOTEL, 27, Queen's-square, Bloomsbury. Beds from 1s. 6d. Plain breakfast or tea, 1s. 3d.

JOSEPH DOBSON, Auctioneer, Valuer, Commission Agent, Dewsbury. Sale Rooms, Northgate.

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NOW READY.—THE UNITARIAN POCKET ALMANACK for 1870. The DIARY this year contains a space for memorandums for every day in the year, as in 1868. No. 1, price 2s. No. 2, bound in limp cloth, which is added a Diary for every day in the year; price 6d. No. 3, with tuck and pocket; price 1s. The Almanack may be obtained of the agents of the *Unitarian Herald*.

Just published, price 1s., cloth, by the Sunday-School Association.

OUTLINE LESSONS FROM THE LIFE OF CHRIST. BY BROOKE HERFORD. A book written for the use of teachers in their private preparation. London: E. T. Whitfield, 178, Strand.

THE THEOLOGICAL REVIEW. No. XXVIII. JANUARY, 1870.

I. The Jewish Messiah. II. By Samuel Davidson, D.D., LL.D.
Johannes Reuchlin. By R. B. Drummond, B.A.
3. Lecky's History of European Morals. By F. W. Cornish, M.A.
4. Dr. Robert Lee. By H. W. Crosskey, F.G.S.
5. A Legal Inquiry into the Limits of Clerical Belief. By Courtney Kenny.
6. Notices of Books.
Publishers: Messrs. Williams and Norgate, 14, Henrietta-street, Covent-garden, London, and 20, South Frederick-street, Edinburgh.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

IMPORTANT NOTICE.—SUNDAY-SCHOOL PENNY MAGAZINE. The Volume for 1869 will shortly be ready.

The committee would urge upon all friends of the Association the necessity of doing what they can to extend the sale of this periodical—suitable for school prizes, Christmas presents, &c., &c. Price, bound in cloth, &c., 15s. per dozen; or single volumes, 1s. 6d. each. Bound in cloth and gilt edges, 18s. per dozen; or single volumes, 1s. 9d. each. No discount can be allowed upon the above prices, and no carriage can be paid. Covers for the Volume for 1869 can be had at 4s. 6d. per dozen, or 45d. each, net cash.

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Published by the Manchester District Sunday-School Association, agent, Mr. T. P. Jones, Memorial Hall, London: E. T. Whitfield, 178, Strand. Manchester: Johnson and Rawson, 89, Market-street.

TUNES to ALL Martineau's Hymns, the Belfast, and most other Unitarian collections will be found in the LEEDS TUNE BOOK, price 4s. 6d.—London: E. T. Whitfield, Strand. Manchester: Johnson and Rawson. Leeds: Hopkinson and Co., Commercial-street; and all book and music-sellers. 1,500 copies sold since publication.

"AN AMAZING CRITICAL CRAZE." This is the *Truthseeker's* criticism on "THE NAME OF CHRIST," a Unitarian Minister's sermon last Trinity.—London: F. B. Kitts, 5, Bishopsgate-st. Without. One Penny.

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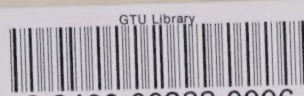
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